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**THE IMPORTANCE OF CULTURE
IN A NEW ZEALAND HIGH
SCHOOL CONTEXT:
An exploration of whether the culture
of overseas teachers is seen by
students, in Years 12 and 13, to
impact on the quality of their learning
experiences.**

A thesis
submitted in partial fulfilment
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ABSTRACT

New Zealand education has long been dependent on overseas teachers to fill vacancies in the secondary school system. Historically this supply of teachers tended to be from the UK, but as we move into the 21st century, the supply of teachers is now from a much wider group of countries. The focus of this work was to explore whether the multicultural nature of this workforce does have an impact on the learning experience of New Zealand students. The need for cultural responsiveness from both teachers and students is an important factor in classroom communication and teacher effectiveness. Although there is a large body of research on cultural responsiveness within New Zealand schools, there has been little research on the student's perceptions of overseas teachers' levels of cultural responsiveness. I believe that there is a need to study this aspect of the education system, given that the overseas teaching group make up a considerable percentage of teachers in the New Zealand secondary school system.

The 30 students taking part in this study had experience of being taught by both New Zealand and overseas teachers and were from three high schools situated in a relatively isolated region of New Zealand. The questions asked of the students were in the form of a taped, semi-structured group interview, undertaken at the students' respective schools. The interviews focused on the students' experiences and beliefs on the quality of their learning experience.

Overall, the teacher's cultural responsiveness was found to be most important to the quality of the student-teacher relationship. A secondary factor emerging was the students report that clarity was the aspect that impacted the most on the quality of individual lessons.

The study adds to existing understanding of the importance of culture within the New Zealand classroom. While this study used students from the general student body rather than a specific ethnic group, the findings supported recent research undertaken with such specific ethnic groups.

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CHAPTER ONE

Introduction

1.1 Definition of Terms

The term "overseas teachers", for the purposes of this research, will be defined as including any teacher who has come from overseas to teach in New Zealand. This includes all those who were trained overseas and those who trained in New Zealand, having immigrated here earlier.

1.2 Introduction

The hair on the back of Scottish necks rise as the pipes play “The Flowers of the Forest”, a lament for the dead in battle. New Zealander’s are stirred by the All Blacks performing a Haka. The Americans pledge their allegiance to their flag each day and the English middle classes take great delight in singing “Jerusalem” at the “Last Night of the Proms” in London’s Albert Hall. These actions bond groups of different character together with a glue called culture. Our culture is not only what bonds us to others, but also separates us from others. What makes no sense to one group makes perfect sense to another. For different groups to inhabit the same space there must be an acknowledgement and acceptance that people and groups are different, however, there must be also be a culture of shared understandings.

Historically in New Zealand, the dominant culture in public education is British. The structures, both of the pedagogy and the bureaucracy, are based on British models, while the teaching staff is mainly from British stock. Although the education system is now acknowledging New Zealand’s place as a Pāsifika nation, with a bi-cultural focus and a multi-cultural population, the traditional power and culture within the educational system is still based on British values and cultural mores.

In some schools, students are still placed into houses, often named after European heroes or New Zealand politicians, reminiscent of the English public school system. In Level Three NCEA History one study choice, out of two, is Elizabethan England, and many schools are now offering the Cambridge examination as an alternative to the indigenous NCEA. There are other schools

that welcome the concept of New Zealand as a Pacific nation. Pacific languages are spoken and Pacific festivals are celebrated whenever possible. Schools, especially in the Auckland region, gather to celebrate their culture in a great Pāsifika festival. Classrooms and public spaces in these schools better suit the Māori and Pāsifika culture. In an effort to introduce Māori and Pāsifika culture into the classroom, it is not necessary to use Māori “high culture” all the time. Māori and Pāsifika students enjoy having pictures or posters of the Warriors, (a rugby league team) or the latest Māori All Black on the classroom walls along with simple Māori sayings; Māori students appreciate teachers who make an effort to pronounce their names correctly (Bishop & Glynn, 1999). The effort shows that teachers do recognise and welcome their difference while at the same time making them feel part of the classroom system and by extension the wider education system. These shared cultural experiences add to the idea of inclusive classroom interactions between teachers and students of different cultural roots. Given the amount of professional development that has been focused on cultural interactions over the last few years, it is not surprising that an overseas teacher, with little cultural instruction, may feel at a loss when faced with the cultural complexities of a New Zealand classroom.

Recent research showing how cultural difference between teacher and student affects the classroom learning for Māori students, is now well established (Bishop & Berryman, 2006; Bishop et al., 2003b; Bishop & Glynn, 1999; Macfarlane, 2000; Macfarlane, 2004). However, there is little research, from a student's perspective, whether a cultural difference between students and overseas teachers is seen by them to influence classroom learning. Given that the New Zealand education system employs a number of overseas teachers, it could be of interest to explore whether there is evidence, from a student's perspective, that such cultural difference is felt to impact upon student learning in the classroom (Hensman et al., 1994).

1.3 Own Experience

I have been teaching in New Zealand for the past 16 years, having emigrated from Scotland in 1984. Even after teaching in the same school for a period of nine years, I still found that the students I teach often have a problem with my accent. My cultural expectations differ from other teacher's expectations. These

expectations, primarily ones of manners and discipline, are misinterpreted and misunderstood and this can result in unnecessary tension within the classroom. I believe other overseas teachers may have the same difficulties.

Teacher expectations can also be reflective of the time rather than an embedded historical culture. Many teachers, in the early fifties to middle sixties, would have known some form of war service and many would have seen ghastly things during that service. This, in turn, may have led to some form of desensitisation to the feelings and needs of their pupils and a reliance on a military style of discipline and knowledge dissemination. This was how I found the education system during my time at school and how I expected it to act towards me. Over the years, the immediacy of those days has disappeared and a more relaxed and liberal approach is taken to student/teacher interactions.

Cultural expectations, education and discipline have slowly changed in the 60 years since the war and the cultural expectations of teacher and student have changed likewise. However, some teachers, and educational systems, are culturally rooted in the past and the methods of teaching have seen little change. Some countries, for various reasons, have kept a more traditional style of classroom presentation as their main teaching tool as it reflects the culture of the country. Countries such as South Korea, Japan, China, South Africa and Samoa tend to have a more formal teaching style as their main teaching paradigm (Cahill, 2006; Chu, 1997; Harvey, 2006). A teacher from this milieu could suffer some form of cultural shock when confronted with the reality of teaching a more liberal and inclusive style. I know of two female teachers who have recently left the profession because of their inability to adapt sufficiently to the cultural differences between themselves and their students.

They reported ongoing difficulty in implementing the curriculum requirements. This could be due to them finding themselves spending a disproportionate amount of time in maintaining internal classroom discipline and order. Their training and experience were such that they were not comfortable with the more relaxed teacher/student interaction prevalent in New Zealand schools and continued to demand a strictly formal approach to classroom interactions. The students faced with this style of teaching became resistant, which had an impact on their learning

and on the delivery of the curriculum. The teachers became highly stressed, which led to a higher level of friction within the classroom and ultimately led to the teachers' resignations from both the school and the teaching profession.

It is often said that when a teacher closes the door of the classroom and begins the lesson, they are in charge of that class's destiny and not the bureaucrats or school management. Looking back on these examples with the benefit of time, it is obvious that these teachers required support that they did not receive. When they closed that classroom door, they were in charge, they were deemed to be competent and were thus left to it. These teachers, in this situation, required training on the cultural mores and attitudes that they would encounter. Their teaching style may need examining and a course on best practice may be a necessary choice. There is indeed a voluntary course, during terms three and four, run by the Ministry of Education through the School of Education at the University of Waikato. The course is designed for teachers such as those described above.

Many overseas teachers arrive in New Zealand and begin their teaching in a school almost immediately, without being given any specific training about the cultural context of the New Zealand classroom. They rely on their HOD and other teachers to bring them up to speed. This *ad hoc* arrangement does neither the institution nor the overseas teacher any favours and can lead to difficulties in teaching and discipline.

A factor, which should be considered when analysing the students' attitude to overseas teachers, is the pre-service pressures that may have been placed upon these teachers. From my own experience, the gathering and evaluation of credentials and qualifications and the travelling and relocation in a new country is a major life event. Lack of knowledge of the education system, especially the National Certificate of Educational Attainment (NCEA) and the additional pressure to gain New Zealand teacher experience before employment as a teacher can be exhausting (Anand & Dewar, 2003).

The integration of overseas trained teachers was the focus of a report based on five teachers new to the New Zealand education system (Harvey, 2006). Based in

the King Country the research found that the NCEA and student culture, especially Māori, proved to be the two areas with the most differences. The report concluded that teachers should articulate their needs to a properly set up structure within the school, using ten weeks extra non-contact time for reflection and discussion.

Emotional support is a strong need for beginning teachers and this could be easily extrapolated to overseas teachers. Opportunities for networking were also seen as important but this can be difficult in rural/isolated positions, though the Internet does cut through these barriers if there is a will (Cameron, Lovett, & Berger, 2007).

A paper on socio-cultural differentiation in the Argentinean education system focuses on one small part of a research piece involving teacher trainees in training institutes based in the Santa Fé Province (Sagastizabal, 2000). Three hundred and fifty-six questionnaires were sent to teacher trainees in order to give the researchers an insight into the trainee's 'mental picture' of their students. The questionnaire focused on schools and professional attitudes. Their aim was to relate these mental pictures to the groups from which the trainee originates. Twenty-seven features of what schools are like were rated either: essential, important, unimportant or irrelevant. The results showed how the trainees viewed schools and what function they expected schools to serve. The results were further grouped into four distinct functions of schools:

- 1 The practical function,
- 2 The moral function,
- 3 The community orientated function,
- 4 The traditional role orientated function.

The research also explored the trainees' ideas of a teaching role, their reasons for choosing teaching, their possible solutions to problems at schools and their views on socio-cultural differentiation. The study found that schools instil cultural uniformity, the model used being the dominant culture, and any difference is a mark of marginal status. Indigenous groups are victims of deficit thinking by those in power. They are described by their shortcomings, compared to middle-class aspirations and expectations. The school completely ignores the cultural

capital those indigenous students have stored within them before their schooling begins.

It is suggested that undergraduate teaching establishments should provide to trainee teachers a training that reinstates the social function of formal learning as a vital component of participation in society (Sagastizabal, 2000, p494). "City schools must face up to the problem of coping with a culturally diverse student body—a task for which neither they, nor the teachers, have been prepared" (Sagastizabal, 2000, p. 495). Sagastizabal's findings were similar to those of Santoro (2001) and Kato (2001) in that they all recommend some form of focused pre-service learning on the socio-cultural context of the area where they will be teaching in.

As a teacher with a strong Scottish accent, I have often wondered how students perceive me in comparison to New Zealand born teachers. I am curious about the impact my cultural expectations and mores have on my student's learning. There is little research that explores how the students view the impact of such cultural difference on their learning within the context of the New Zealand curriculum.

1.4 Background

Before 1840, education available in New Zealand was supplied by the organised churches. Samuel Marsden opened the first mission school for Māori in the Bay of Islands in 1816. These schools relied on clergymen and mission educated Māori to act as teachers (Campbell, 1941). From the establishment of Nelson's British and Foreign School Society and Auckland's St John's College in the early 1840s (Grant, 2003) New Zealand secondary education has been reliant on at first, the settler's themselves and as the system grew, settlers who had trained or worked as teachers overseas.

In the early days of the colony, this failure to establish New Zealand based teacher training could be explained by the Governments focus on established a sound financial infrastructure and commercial base. This meant that priority was given to breaking in new land for farming, the development of towns and commercial enterprises rather than on the development of local intellectual capital. During this period, up until the early 1900s, primary schooling was the only type of organised

education available to most of the population. There were only 25 high schools operating in New Zealand all dependent on overseas staff, with a total of around 2,800 students.

In 1905 secondary departments were developed in Normal Schools. Graduates from these secondary programmes were offered a special one-year teacher training course, from 1911 onwards. This programme was not adequate and there was little improvement in the provision of teacher training until the 1930s (Shuker, 1987).

One way of measuring success is by the rise in social mobility and the expanded school system, which by 1915 contained three distinct categories of secondary school: the academic secondary school, the largely rural district school and the newly developed technical school. There is a general agreement that education did lead to an increase in social mobility during the first part of the 20th century (Fairburn, 1979; McKenzie, 1975; Shuker, 1987). How much of this increase was due to the influence of overseas teachers has not been properly examined. It could be extrapolated that the overseas teachers were influential in the rise of social mobility within the settled population. This equates to a rise in the general educational standard and an increase in job and wealth potential.

The falling growth rate in the New Zealand population between 1915 to 1950 (Hensman et al., 1994) and the reliance of the education sector on support and guidance from the United Kingdom, were factors that caused the supply of locally educated secondary teachers to ebb and flow until the early 1980s. An important early step in giving teachers, both local and overseas trained, some stability in staffing and wages was the Education Amendment Act of 1920. This Act drew earlier legislation together and saw the establishment of national staffing and salary scales for post-primary schools (Shuker, 1987). This centralisation of New Zealand conditions gave a form of guaranteed stability of staffing and salary scales for those who were thinking of coming from overseas to teach in New Zealand. The influence of the depression in the late 1920's – 1930's, however, saw the reduction of teacher salaries, the closure of two out of the four teacher-training colleges, unemployment among teachers and a subsequent difficulty in expanding the teaching workforce (Shuker, 1987).

The first Labour Government, elected in 1935, began a major attempt at change within the education system. Part of their education programme was the re-employment of teachers and the expansion of secondary education. As a result of these and other programmes, 70% of primary leavers went on to secondary school, an increase of 15% since 1932 (Shuker, 1987). The war years saw stagnation in the demand for overseas teachers. When the economy improved from the early 1950's through to the middle 1970's, overseas teachers were again in demand. A world-wide economic slump in demand for primary preclude, in the middle 1970's, slowed economic growth and eventually forced a reevaluation of education's role in New Zealand society

Reforms included the decentralisation of teacher training establishments. There was a move away from purely governmental institutions and allowing private, or "State Owned Enterprise" training institutions to produce trained teachers. The number of institutions for training teachers increased. To fill these increased spaces, training became more flexible and requirements were changed so that more New Zealand applicants and overseas applicants qualified for training (Grant, D. 2003). However, the relaxation of Government policy concerning teacher-training establishments was not the only factor in overseas teacher demand.

Running parallel with the policy shift was a population boom in the late 1980s and early 1990s. This boom has resulted in a dramatic increase in school rolls over recent years. The rapid increase in primary school student numbers, since 1995, created an increased demand for primary teachers (Anand & Dewar, 2003). The Ministry of Education's response was to encourage the emigration of overseas trained teachers to meet this demand (Dewar & Visser, 2000). As the primary sector roll declines, the increased roll growth affected the secondary sector. The roll increase continued until at least 2006. Demand for secondary teachers remained high throughout that time and precipitated a greater reliance on the supply of overseas teachers in the secondary sector (Anand & Dewar, 2003).

Other factors influencing the demand for secondary teachers were the new conditions negotiated by the PPTA. This secondary teacher's union, successfully

negotiated fewer contact hours, smaller classes and more chances for paid sabbaticals and professional refreshment. These conditions resulted in a need for more teachers and applied pressure on the pool of permanent and temporary teachers. Since the beginning of this trend, the government attempted to increase teacher numbers by recruiting qualified teachers from overseas. As the years rolled on this focus fell from the primary sector onto the secondary sector. This saw the number of overseas teachers in New Zealand secondary schools increase. The beginning of the 2008 school year saw 42.9% of secondary schools recruit overseas teachers to teaching positions. This equates to a mean of 0.98 per school. Compare this with 1998, where 15.5% of secondary schools recruited overseas teachers to teaching positions, equating to a mean of 0.19 per school. Taking non-permanent appointments into consideration then the mean appointments per school has risen from 0.32 in 1998 to 1.43 in 2008. This in itself is a drop from the 2005 peak of 1.65 mean appointments per school (New Zealand Post Primary Teachers' Association, 2008).

1.5 Overseas Teachers in the New Zealand Secondary Setting.

In the years from 1999-2001 a total 679 overseas teachers began working in New Zealand as teachers. In 2001, 115 were identified as working in secondary schools (Education, 2007a) and within two years it was estimated that 539 overseas teachers were working in secondary schools (Anand & Dewar, 2003). At this time most overseas teacher originated either from England or South Africa (57.7%). Overall, 78% of overseas teachers in 2003 originated from a country where English is at least the language of education and commerce. These teachers were distributed throughout the length and breadth of New Zealand. In Auckland the proportion of overseas teachers reached 41% of the total teaching population, followed by 11% in Wellington and 9% in Christchurch. The remaining 40% were scattered across the country with the least number in the Nelson, Southland and West Coast region totalling 3.5% (Anand & Dewar, 2003). By 2007, the number of overseas teachers working in New Zealand had nearly doubled with 680 teachers now working in the secondary sector.

The schools with the highest staffing problems remained the low decile¹ (1-3) schools and schools with a high concentration of Māori students (Ministry of Education, 2007b). It would be reasonable to assume that overseas teachers would be encouraged, or guided into seeking posts in these ‘hard to staff schools’. In 2003, 24% of overseas teachers were working in decile 1-3 schools. These were teachers who had been resident in New Zealand for less than three years (Anand & Dewar, 2003) and may have had little understanding of the cultural context.

These low decile schools have a large transient population and often an over representation of Māori and/or Pāsifika students. This situation, with a possible difference in cultural practices compared to what overseas teachers may be used to, can be stressful to overseas teachers who have very little, if any, experience within this existing cultural context. For example, Māori students claim that being Māori, at secondary school, is not a positive experience for them (Bishop & Berryman, 2006). An aspect of cultural mores that had been problematic for Maori students related to the wearing taonga, which has special cultural significance. Taonga is commonly carved from bone or greenstone and worn around the neck outside of the shirt. This goes against the jewellery rules of most schools, but for Māori there is no issue as these items are not jewellery but taonga (Bishop & Berryman, 2006). These taonga are often items that have been handed down from one family member to the next and/or blessed by an elder or revered spiritual leader. These items go beyond jewellery and become part of the person’s waiaora (spirit). The misunderstandings that could happen when an overseas teacher attempts to enforce the rules by demanding that it be removed, are both wide and damaging.

¹ Decile 1-10, in this context is a socio/economic rating that places a school into a particular band, numbered from 1 to 10, depending on the economic and social factors of the community immediately surrounding that school.

Decile 1 schools have the highest proportion of students from low socio/economic backgrounds, while decile 10 has the highest proportion of students from high socio/economic backgrounds. As a decile is a statistical measurement, around 10% of all schools in New Zealand are grouped into each band/category.

Five specific factors make up a school’s decile rating. These are:

1. Percentage of household income in the lowest 20% nationally
2. Percentage of employed caregivers in lowest skilled occupations
3. The number of household occupants divided by the number of bedrooms
4. Percentage of caregivers with no tertiary or school qualifications
5. Percentage of caregivers who received a benefit in the previous year

The lower the decile the more state funding is allocated to that school.

(Valentine, K., 2009)

This example shows how overseas teachers may find the reality of conforming to new cultural norms and rules overwhelming, especially if they find themselves spatially, socially and culturally isolated from other citizens of their home country. This type of situation, in which there is an overload of unfamiliar expectations, can create a syndrome known as cultural shock (Oberg, 1960). Culture shock results from a "lack of necessary social skill and knowledge of the host culture" (Mezger, 1994). Culture shock may lead to premature resignations, inadequate or inappropriate teaching. There is clear evidence that such factors have a negative affect on overseas teachers. For example, one study found that 7.1% of overseas teachers interviewed were leaving their positions earlier than they had originally planned (Anand & Dewar, 2003).

The effects of culture shock can, by lengthening the period of cultural adjustment, hinder the achievement of dynamic equilibrium within the classroom. Dynamic equilibrium is a process in which both student and teacher are culturally responsive to each other and they constantly adjust their perceptions to reach a cultural balance. This term is often used in geomorphology to describe the topography of a beach due to the actions of differing types of sea states and weather patterns removing or adding sand to that beach. When the balance of sand taken from the beach equals the amount of sand added to the beach, then that beach has reached a dynamic equilibrium. As the sea state changes, so does the equilibrium of the beach and the process begins again. Achieving a cultural balance can be viewed as a similar process, where the cultures of student and teacher are added to and lost from, until a mutually comfortable balance is achieved. As classroom situations change, then the balance of cultures may be disturbed and only after further adjustments will both parties reach a new balance.

Achieving such a balance can be made more difficult by the unequal power structure within the classroom. Overseas teachers, with a lack of knowledge of the students' cultures, may find establishing the dynamic balance complex. Internal cultural differences within a school may make the achievement of a dynamic equilibrium more complicated (Bishop & Glynn, 1999). The power imbalance is also manifest in the New Zealand educational system, through the dominance of the European knowledge culture over the indigenous Māori knowledge codes

(Bishop & Glynn, 1999), resulting from the historical context of colonisation of New Zealand by Europeans in the 19th and 20th centuries.

During the years of colonisation, a by-product of large numbers of conversions to Christianity by Māori in the 1830's was an upsurge in literacy among Māori. By 1845, almost half of the Māori population could read while a third could read and write (Shuker, 1987). Māori chiefs saw education as an opportunity for their people to take part in a European style economy and the settler leaders agreed to the setting up of "Native Schools", as part of their "natural assimilation" policy. The Land Wars of 1860 saw that policy change from "natural assimilation" to "forceful assimilation" (Shuker, 1987). After the wars, the Native Schools taught the same curriculum as European schools and that teaching was only in English. This policy became entrenched and the Inspector for Native Schools from 1880 to 1903, James Pope, stated that:

To bring an untutored but intelligent and high-spirited people into line with our civilisation, and to do this, by a large extent, by instructing them in the use of our language, and by placing in Māori settlements European school-buildings and European Families to serve as teachers and especially as exemplars of a new and more desirable mode of life. (Shuker, 1987, pp. 196-197)

Some were less aggressive with their views (King, 2003). The Native Schools Act of 1867 allowed Native schools to be established at the behest of the Māori community:

At the specific request of Māori parents, the medium of instruction in these schools was to be English. Most of those parents who expressed a view on this issue in the 1860s thought that Māori was best learned at home and English in the schools to give pupils access to a wider world of knowledge. (King, 2003, p. 234).

King (2003) concedes that this policy was often taken out of context with students being punished for talking Māori in the recognised boundaries of the school. Successive New Zealand governments have used education as a method of control and to assimilate Māori into a dominant New Zealand European culture. Even as late as 1973, the pronounced Māori failure rate at school was being blamed on Pākéha cultural deprivation, yet the Māori church culture was strong as was the

Marae culture (Timperley et al., 2007). Bruner (1996) noted that we teach, test and change our approaches, as teachers, as a direct reflection of the beliefs and assumptions that we hold about our students. Our actions as teachers are driven by the mental image we hold of our students. It is important, therefore, if this is so, that teachers, including overseas teachers, have an accurate image of their students' cultures and attitudes before beginning to teach them.

1.6 Context of Teacher/Student Relationships.

New Zealand is a multi-cultural society and indeed "culture counts" (Bishop & Glynn, 1999). Nowhere does culture count more than within the physical context of school and classroom. Within that school and classroom, there can be found a mixture of factors, which are unique to that particular cultural and social context. The research literature, reviewed below, parallels my own experience.

1.6.1 Change in School Culture.

One contextual factor pertaining to the classroom is a changing school culture. The boundaries of subject teaching are now more flexible, the trust in teachers from students and the public is now more qualified and school performance is more visible than it once was (Education, 2000). The printing of school "League Tables" in daily newspapers and the way that the public uses these tables to judge school performance has made the invisible, visible; the unspoken, spoken.

This visibility of performance and an increasing culture of questioning teaching methods are factors that can create additional pressure on individual teachers as it may be quite alien to some. For example, in Fiji teachers use a didactic style for knowledge transmission and there is no questioning the teacher's statements or direction. Fijian teachers are highly respected members of Fijian society (Mezger, 1994). Overseas teachers working in the New Zealand context may need to come to grips with a school culture that is not only different but one that is also constantly changing. Similarly, teachers from the same country, but moving from a private to a public school, may find differences in school culture disconcerting.

1.6.2 Status of Teachers in New Zealand

A second contextual factor is societal perceptions of teacher status. In many other countries teacher salaries are benchmarked with Civil Service and/or engineering. This is not so in New Zealand where status and salary are lower. Overseas teachers report the profession in New Zealand to be of a lower status than in their country of origin (Dewer & Visser, 2000). The lower status of teachers in New Zealand is at times reflected in the attitude of some parents/caregivers, and at times, the students themselves. As such, perceptions of lower status can make establishing and maintaining working relationships that much harder as the relationship is based on merit not status.

Most Asian countries equate increasing status with increasing expectations of respect and politeness. Teachers who are perceived to be of higher status than students would expect to be treated with appropriate respect but may treat their students with less respect than they themselves would demand (Chu, 1997). In South Asian cultures the teacher's status is such that the students defer to that teacher in all classroom interactions (Chu, 1997). There are major differences between Asian and Western educational systems in thinking, studying and learning (Chu, 1997). My experience working with teachers from Asian countries within the New Zealand schooling system confirms that perceptions of status can be a source of difficulty for Asian teachers working in the New Zealand context where merit is valued higher than status.

However, an Australian study (Kato, 2001) using face-to-face interviews, researched the experiences of three, first year teachers and ten teacher trainees. All were Asian and taught, or were preparing to teach, Japanese as a second language. All were educated in Japan with pre-service teacher education in Australia. They found Australian students to be mainly friendly towards them, although they felt that a teacher's status in Australia was lower than in Japan. However, this had a positive effect in that teachers were seen by the students to be more approachable and students felt freer to offer opinions and ask questions (Kato, 2001).

New Zealand is truly a multi-cultural society and schools reflect this in both the student body and in the teaching staff. The importance of this reality should be

reflected in the status that culture is afforded in New Zealand teacher education establishments, schools and classrooms.

CHAPTER TWO

Sociocultural Theorising in Education

This section will explore some of the theory that posits the idea that culture matters in education and the factors involved. Exploring the broad idea that the culture of the overseas teacher, per se, is not important but rather that the ability of the teacher to respond to both culturally and pedagogically to the students' cultures is most important to what students consider makes a good teacher. First, the section will explore social systems and cultural clues. Attention will then focus on how power sharing between ethnic groups operates in the classroom and the interaction between classroom and community. Penultimately, approaches to learning by a specific community, finishing with some thoughts on 'good' teachers and youth culture.

The ability of a teacher to respond in a positive cultural and pedagogical manner relates to the competence of that teacher. Professional competence in the context of this research covers teachers' practice and management skills. They should be competent in their specialist subject area, be able to teach to the New Zealand curriculum and to understand, the influences that various cultures within New Zealand will have on the way the curriculum is delivered. They should be able to communicate with students in a culturally appropriate manner and be able to manage the class in a way that quality learning is delivered to each student within the classroom. Graduate teaching standards are set by the New Zealand Teachers Council (2007) and Secondary Teachers Professional Standards are set by the Ministry of Education (2009).

Teachers of all cultures will have experienced how one student's behaviour in class can affect others, either in a positive or negative fashion. Teachers adapt and learn techniques that address these behavioural aids, or hindrances to learning (Wigglesworth, 1999). It follows that a teacher's own behaviour in class will also aid or hinder learning within the classroom setting. A vital aspect of a teacher's behaviour is the ability to establish meaningful, effective communication with their students, as this is vital for subject understanding. An awareness of the student's culture context and cultural practices are vital for this interaction to be meaningful. Before focusing on this, it may be useful to consider the idea of

culture and social interaction through a wider lens. Vygotsky (1896-1934), whose ideas are of interest to this thesis, will provide the framework for this discourse on the social and cultural perspectives on learning.

2.1 A Social View of Learning and the Importance of Mediation.

Human activity, including teaching and learning, takes place in cultural contexts mediated by social systems, such as language or cultural signals/clues along with constructed tools such as computers or whiteboards (Vygotsky in Huong, 2002). Learning can be seen as the change of socially shared activities into internalised processes (Smagorinsky, P. 2007).

Vygotsky recognised that a student can learn, without outside help, to reach an independent problem solving or competence level. To reach the next level of understanding the student may need outside adult guidance or guidance by suitable peers. The difference between the two levels is known as the “Zone of Proximal Development (ZPD)”. Vygotsky posited that it is in this difference between the two levels where the teacher can provide guidance and teaching (Vygotsky, 1978). This guidance or graduated help from the teacher aids the learner to internalise and learn that knowledge (Wood, Bruner & Ross in Huong, 2002). Bruner (in Taylor, 2003) named this graduated support “scaffolding”. He suggested that without external instruction the student’s spontaneous actions could not transform into rational thought. Bruner was arguing that mediation is an essential part of learning (Taylor, 2003). It must follow that there has to be a mutual understanding of the tools and symbols used to affect learning, before any movement occurs in the ZPD. An aid to the efficiency of the instructor/teacher in learning may be a shared understanding of the students’ cultural memories and meanings

2.2 Cultural Perspectives of Learning.

Vygotsky believed that all learning is social (Cole, M & Wertsch, J.V. 1996) and that learning involves interaction with the social and physical world. Learning is also seen as a constructivist practice meaning that learning is influenced by what we have already learned, socially and culturally (Smagorinsky, 2007). Our thoughts are processed through a social and cultural filter and are influenced by that filter. When students are in their social and cultural groups they use the

combined cultural memories of that group to process their thinking and mediate their learning. If they are in a solo situation they continue to use the filters previously established in the group situation, still using that social and cultural filter as a learning tool (Smagorinsky, 2007). Learning takes place within many different environments and these have a direct effect on the learning process (Lindquist, 2004). For example: a student who is used to working in a controlled, quiet teaching environment may struggle if placed into a noisy, less formal situation. In my own experience, schools, because of the way they are structured² tend to attract students from a certain geographical area or a certain social/cultural background. Within this basic structure there are many student sub-cultures each forming groups within the school and the classroom. Most students have, therefore, some sort of social or cultural group to anchor them within the educational institution. This cannot be used as a generalisation for teachers as they apply and are often appointed to positions all over the country and, therefore, not necessarily within their own out-of-school cultural and social groups. In my experience, however, teachers often form their own social groups within the school. Often connected with the staff-room or a particular teaching department this can extend to social and cultural interactions outwith the school environs. I have found this type of social interaction particularly active in smaller and/or isolated situations where common ground often acts as a strong cultural centripetal force.

This phenomenon is important for beginning teachers or teachers of over-supplied subjects, who often do not have a luxury of geographic choice and may find themselves culturally and socially isolated. Before 2001, over half of overseas teachers (54%) took more than a year to gain a teaching position (Anand & Dewar, 2003). Teachers come from all occupations and cultural backgrounds and they can find themselves teaching students whose cultural context and ideas of appropriate behaviour is very different to their own. This does not only apply to 'naughty' behaviour, but to general, non-provoking, behaviour around and within the classroom.

² By this I mean to indicate the type of school. For example:

- Co-educational (state or private)
- Single Sex (state or private)
- Integrated (schools with a special character, i.e., Roman Catholic, Church of England, Rudolf Steiner)
- Area schools (Years 1-13, normally rural)

2.2.1 Pāsifika Learning

This review, although not exclusively, focuses on two ethnic groupings found in New Zealand schools; European and Māori. However, the following will look at the section of the New Zealand population identifying as Pāsifika (Pacific Peoples) to examine teaching and learning in a Pāsifika context. There were no Māori or Pāsifika students participating in this research, the research literature on secondary teachers teaching students of a culture different to their own, is largely addressing the teaching of Māori and Pāsifika students. This literature is reviewed here as examples of how teachers can address culture in their classrooms.

2.2.1.1 Inter-Ethnic Perceptions

Nakhid's³ research on “'Intercultural' perceptions, academic achievement, and the identifying process of Pāsifika students in New Zealand schools” (Nakhid, 2003), addressed the lack of academic achievement by Pāsifika students in New Zealand's school system. Using empirical methods, the researchers undertook a mediated dialogue⁴ but, due to the imbalance of power relationships, this study kept the groups and their discussions separate with a mediator being the common point of contact. This allowed students and teachers to examine, but not change, the accuracy of perceptions held by each group of the other. The groups consisted of two groups of students, one group had six Samoan students aged between 16-17 and the other group had just finished their final year of schooling and consisted of three Samoans, two Tongans and one Māori all between the age of 17-19. Only one group was culturally mixed, but being at different stages in their schooling journey allowed them to bring a varied and valid assessment of their educational reality.

The teachers consisted of one group containing four New Zealand Europeans and one New Zealand Chinese. All were familiar with the New Zealand schooling system and all were Maths teachers. The results showed that schools constructed an identity of Pāsifika students that was based on their socio-economic status,

³ Dr Camille Nakhid is not Pāsifika but comes from Trinidad and Tobago in the Caribbean.

⁴ In mediated dialogue, the purpose is to clarify differences and to find common ground. Person A will speak while person B listens. Person B then reflects back to person A what they heard before they speak. Then after B has finished, A must mirror back what B has said, to B's satisfaction. Then A can speak.

This process can continue until agreement or clarity is achieved.

rather than a cultural focus. The construction posited Pāsifika students as being newly arrived emigrants, with poor English language skills, whereas in reality, the majority of the student group were born in New Zealand, with good language skills. It follows from this, therefore, that teachers, in their classroom interaction and school-wide interactions with Pāsifika students must treat this stereotypical idea of Pāsifika people being recent immigrants with extreme caution.

Samu (2006) makes the point that New Zealand born or New Zealand raised Pāsifika young people are attempting to reach an identity on their own terms. This can lead to a clash of cultures between the traditional and the modern. This tension is producing a new cultural identity within the young and teachers need to be aware of, and prepared to adapt their teaching for, this new identity. Pasikale (in Samu, 2006, p. 41) identified these cultural profiles as “Traditional; New Zealand blend and New Zealand made.” This increasingly large group of ‘New Zealand made’ Pāsifika students are, as Pasikale (in Samu, 2006, p.41) succinctly puts it, “socialised in a predominately westernised environment.” The misreading of a student’s cultural status, no matter the student’s ethnicity, can lead to friction, misalignment of learning focus and ultimately disengagement with the learning process. This point is important for my research, for even although none of the students interviewed for this paper were identified by their ethnicity, Samu’s work emphasises the importance of knowing your students’ backgrounds and cultural identities as these constructed identities were used, by the school as a basis for streaming the students into different ability classes.

By using streaming as a method of placing similar abilities, or perceived abilities, into the same group, schools can constrict Pāsifika students in constructing their own identity. School systems, therefore, may force these students to either conform or rebel against these constructed identities. This in turn may prevent any useful engagement with learning, reinforcing the construct. Nakhid (2003) recommends that teacher education establishments recognise the problem and expose it to critical thought and action, and that schools should question the absence of certain ethnic groups from the more academic courses without justifying the exclusion.

These findings showed marked similarity to those found by researchers exploring factors that resulted in the underachievement of Māori (Bishop & Glynn, 1999). Nakhid focuses on a cultural power imbalance, but also states that schools and teachers fail to recognise the imbalance. The existing paradigm is one that explains Maori and Pāsifika failure as due to socio-economic reasons and ethnic negative propensities in certain subjects rather than the school's pedagogical practices and its organisational structures.

While Nakhid's research looks at the root of inequalities for Pāsifika students, it has some bearing on this paper due to its emphasis on culture rather than economics. In the average classroom, in multi-cultural New Zealand, there will always be more than one culture for a teacher to manage meaningfully. Adding more complications to this scenario is the reality that within each ethnic group there are diversities that can affect a student's learning and the way a teacher teaches.

2.2.1.2 Diversities of Ethnicity

To gain quality results with students, teachers must be able to simultaneously manage the learning needs of different ethnic groups and any differences within those groups (Alton-Lee, 2003). Alton-Lee states that:

Diversity encompasses many characteristics including ethnicity, socio-economic background, home language, gender, special needs, disability and giftedness. Teaching needs to be responsive to diversity within ethnic groups, for example, diversity within Pākēha, Māori, Pāsifika and Asian students. We also need to recognise the diversity within individual students influenced by intersections of gender, cultural heritage(s), socio-economic background, and talent. Evidence shows teaching that is responsive to student diversity can have very positive impacts on low and high achievers at the same time. (Alton-Lee, 2008, p. 5)

Samu (2006) appears to agree with Alton-Lee as he argues that teachers must acknowledge the inherent cultural imbalance within the New Zealand education system. They also need to take stock of their own attitudes and practices with a view to bridge the considerable socio-cultural mismatch that exists in most New Zealand schools and classrooms. Samu's work is focused on Pāsifika students, but

is relevant for this study as the research shows the importance of differences within ethnic groups and the problems that may ensue, related to those differences. Listening to different viewpoints concerning the education of young New Zealanders is important to obtaining a balanced educational system that has neither systemic advantage nor disadvantage built into it (Bishop and Glynn, 2006; Macfarlane, 2004; Monroe, 2006; Wishart-Leard & Lashua, 2006).

2.2.1.3 One Culture Does Not Fit All.

Members of a research team needed to listen to each other's viewpoints on mainstream system education (Kēpa & Manu'Atu, 2006). It became clear that Palangi research methods were not useful in obtaining quality information about Pāsifika educational needs. What was missing was a method to engage the Pāsifika members using collaboration in consultation, communal tasking for matters of educational responsibility, respecting and using the languages and cultures of the discussion group and employing consensus decision making techniques (Kēpa & Manu'Atu, 2006). This method of listening to each ethnic group's thoughts and aspirations for their children's education is called Fetuikimālie and is similar to Kaupapa Māori research (Bishop & Berryman, 2006) and Talanoa (Vaioleti, 2006).

The majority of research presented so far emphasises the importance of teachers and schools understanding the student's cultural world and showing empathy towards that context. This research goes some way in confirming Vygotsky's assertions that all learning is social. Without cultural responsiveness the dissonance caused by mismatched cultural meanings will negate the good that sound planning and sound pedagogy has on 'good' educational outcomes.

The research by Bishop and Berryman, partly considers what makes a 'good/ideal' teacher (Bishop & Berryman, 2006). This work is based on cultural relationships and classroom learning. One part of the narrative section, in Bishop and Berryman's research considered the importance of a teacher's relationship with their pupils, not just culturally, but also using the ability to shed the power imbalance, while still maintaining a professional distance and reaching the desired curriculum goals. The research found that both teachers and students saw, as important, the need for the teacher to be qualified in the subject they are teaching

and to have high expectations of their students. Additionally, students would like, among other ideals, to be treated with respect. Teachers should demonstrate empathy and enthusiasm. Central to these expectations and beliefs are a teacher's personal belief systems.

2.3 Cultural Belief Systems and Learning.

Beliefs in this context refer to the personal operational knowledge, dispositions, values and practices that a teacher holds dear. They are developed within a complex interaction of social cultural and environmental factors (Richardson, 2003). Beliefs contain personal experiences, experience with schooling and experience with formal knowledge. Experience with schooling and instructional methods is the most important; Lortie (1975) calls this the 'apprenticeship of learning'. Pre-existing beliefs based upon their own experience of formal education are difficult for student teachers to change during teacher education, and in many cases do not change (Ball, 1990). All student teachers and teachers working with students from a different culture to their own are experiencing a challenge to their "apprenticeship of learning" This different culture does not necessarily have to be an overseas culture, but one perhaps based on location, or accessibility to major population centres, or economic circumstances. Although, from my experiences, I consider Ball to be correct in his analysis that in many cases student teachers do not change their learned attitudes during teacher training, they are provided with the 'tools' to change through experiential learning and in-service professional development. Often, I believe, changes in attitudes come as much from an operational necessity as from a realignment of cultural and/or social thinking. However, this new behaviour, no matter how conceived, may become in time habituated and could be paraphrased as 'post apprenticeship learning'. These attitudes may affect the way that the teacher teaches in the classroom.

2.3.1. Teacher Awareness of Cultural Difference.

New Zealand researchers and policy makers in the Ministry of Education consistently encourage teachers to take cognisance of their students' cultural background. Learning is often based on inquiry and co-operative methods of teaching and learning (Aitken, & Sinnema, 2008). The teacher is considered a mediator, or a conduit, through which students can learn rather than a font of all

knowledge. It appears, from my observations in classrooms, as a head of department, that traditional teaching methods such as those from the didactic school, commonly known as 'chalk and talk", have fallen out of favour, at least as far as junior social studies is concerned. This is not to say, however, that the didactic method has disappeared entirely from New Zealand classrooms.

Bishop's recent research uncovered a huge dissatisfaction within Māori students with the high school teaching system and a resulting desire for change. (Bishop & Berryman, 2006). The onus to change was laid squarely on teachers. The students wished that not only the teachers' attitude to students should change, but also there should be change in the way in which lessons are taught. One student stated that "you should find ways to make it easier for us to learn. Give us more activities so we will find out ourselves what to do" (Bishop & Berryman, 2006, p. 94). However, not all cultures think or learn in the same way. Students from one particular cultural background may require different pedagogies to those from a different cultural background to achieve the desired learning outcome.

Li (2003) states that Asian language students' attitudes to co-operative student involvement and participation was more negative than positive, and that some of the students did not consider the way they were being taught as teaching.

2.3.2 Classroom Management Practices

An important factor in student learning is a teacher's classroom management technique. School principals have reported that overseas teachers have had difficulty in adjusting to the New Zealand school culture:

"One English position for 2008 was filled with a Zimbabwe teacher – appears to be well qualified but does have difficulties adapting to the NZ Education scene" (New Zealand Post Primary Teachers' Association, 2008, p. 27).

When surveyed the overseas teachers reported that student behaviour created a negative experience for eighteen percent of them (n=880)⁵ (Dewer & Visser, 2000). These issues have been repeatedly identified in other studies, for example Kato (2001).

⁵ The letter n represents the total number of overseas teachers in New Zealand secondary schools during the year 2000.

Kato (2001), identified that class management was the biggest cause of concern for beginning teachers in Australia. This was also true for teachers who were new to the country and/or the culture, who all described class management as more demanding. The teachers reported that they found students were unwilling to accept teacher authority, and that traditional power relationships between students and teachers had altered. The author recommended that schools should recognise the importance of ongoing support and consider introducing support programmes specifically designed for overseas trained teachers. Although this is an Australian study the idea of specific support is one that could be considered for New Zealand's first year overseas teachers. It could be argued that this support should be compulsory and would be best served by those able to assess specific conditions within the school that employs the overseas teacher. Therefore, a specific support programme, for overseas teachers, designed by the school's Senior Management Team, in consultation with the relevant HOD could serve both the school's specific needs and those of the overseas teacher. This could act as the primary source of support or used to continue and expand on courses such as those offered by the School of Education at the University of Waikato, under contract for the Ministry of Education.

An Australian study into overseas born teachers, who were non-native speakers of English, discovered some concerns for those working in rural Australian schools (Santoro et al., 2001). This study used a self-administered questionnaire, and data was collected from teachers working in state schools across rural Victoria. The questionnaire use both open and closed questions that requested information that included demographic data, qualifications, cultural backgrounds and the nature of their teaching experiences. The study clearly identified that overseas teachers felt they needed more specific assistance in their new roles. In particular, teachers who were working in more isolated rural situations felt they needed to be better prepared in class management and have a better understanding of the local educational bureaucratic systems. These issues, identified in the Australian context, may be pertinent to this study.

2.4 Different Teaching Approaches

2.4.1. The Importance of Teachers to Student Learning.

Concerning approaches to teaching in the classroom, Hattie's (2003) work acknowledges the importance of the teacher's influence on the students' educational outcomes. He identified six major variances that can effect student's achievement.

- | | |
|-----------------------|-------|
| ▪ Students | 50% |
| ▪ Home | 5-10% |
| ▪ School ⁶ | 5-10% |
| ▪ Peer effects | 5-10% |
| ▪ Teachers | 30% |

(Hattie, 2003)

Of those identified, teachers were the second in order of significance, accounting for 30% of that variance. Teachers represent the 'front line' in educating students. Their attitudes towards their students, their passion for their subject, their classroom control and manner and their grasp of subject and pedagogical theory are important in students' intellectual and social development. Hattie acknowledges that home, peers and schools (including Principals) do have an influence on students' learning, however, Hattie it makes clear that:

The answer lies elsewhere – it lies in the person who gently closes the classroom door and performs the teaching act – the person who puts into place the end effects of so many policies, who interprets these policies, and who is alone with students during their 15,000 hours of schooling. (Hattie, 2003, pp. 2-3)

2.4.2 Teachers Who Positively Effect Their Students.

In identifying an effective teacher, Hattie (2003) analysed studies that looked at the major cause of variance of educational achievement between students. These studies mainly used hierarchical linear modelling to break down the variances between students. He came to the conclusion that 50% of the variance is attributed to the students themselves. As learning is social, then the culture of these students must play a role in this variance. The second significant cause of variance in

▪ ⁶ Principals are accounted for within the 'school' variance

student achievement sits at 30%, and is attributed to teachers. The other four variances; home, schools, principals and peer effects make up the remaining 20%. This leads Hattie to propose that we should focus our attention on the betterment of student learning on the major non-organic cause of variance in achievement; teachers and teaching methods (Hattie, 2003).

Hattie then turned his attention to specific educational interventions and found that almost everything done in the name of education has an effect. Hattie synthesised over 500,000 studies and found that four out of the top five sources of influence are teacher centred. In order of effect they are:

1. feedback (Teacher Centred)
2. prior cognitive ability (Student Centred)
3. instructional quality (Teacher Centred)
4. direct instruction (Teacher Centred)
5. remediation/feedback (Teacher Centred)

(Hattie, 2003)

Although Hattie's work identified and focused on the methods used by "expert" teachers, his identification and ranking of influences and their sources is an excellent guide to what a 'good' teacher should aspire to. These teaching approaches are those based on the following views of learning.

1. Constructivist
2. Social
3. Cultural.

2.4.3 Teaching Based on a Constructivist View of Learning.

A constructivist approach views learning as "...conceptual change, the construction and acceptance of new ideas or the restructuring of existing ideas" (Bell, Cowie & Jones, 2009, p. 2). Learners tend to construct new ideas based on their pre-existing knowledge framework rather than absorbing information without context (Bell et al., 2009). These ideas were encapsulated in the "Generative Learning Approach" (Osborne, & Wittrock, 1983; 1985: Osborne, & Freyberg, 1985: in Bell et al., 2009).

2.4.3.1 The Generative Learning Approach

People generate ideas and give meaning to these ideas based on previous experiences and prior learning. To understand these new ideas or experiences the learner must generate understandable links between known and new stimuli (Bell et al., 2009). Recognising that learners bring strongly held beliefs and concepts to their learning led researchers to theorise on pedagogical practices that recognise, and take account of, this constructive or generative way of learning (Bell et al., 2009). It was realised that teaching should not be confined to a lecturing style or a teacher speak and student reply type of interaction, but methods should be employed to promote thinking and learning by an engaged student body using student's prior experiences and knowledge (Bell et al., 2009). One such teaching method, or model, was the "Generative Model of Teaching" that linked the theory espoused by Osborne and Willrock to teaching, learning and assessment practices within the classroom (Bell et al., 2009).

2.4.3.2 The Generative Model of Teaching.

The model included three teaching phases

1. Focus: to give context to learning and motivate students
2. Challenge: to use methods such as discussion to challenge the student's pre-conceived ideas
3. Application: the use of the new constructs in learning to solve and clarify problems. (Bell, B. 2005)

The change in the student's view of the world, if any, was ascertained by pre-teaching, post-teaching and post-post-teaching assessments. Researchers (Cosgrove, 1989, in Bell, et al., 2009) found that significant change in cognition occurred when learners were able to:

- use their existing knowledge to clarify new ideas
- explore the implications of this clarification in a pressure free environment

Another approach using constructivist theory was the "Interactive Teaching Approach".

2.4.3.3 The Interactive Teaching Approach

This approach addressed the pedagogical role of questions in the classroom utilising constructivist theory (Biddulph, & Osborne, 1985; Osborne, & Biddulph, 1985, in Bell, et al., 2009).

The approach was structured on the idea that students formulate questions and that the answers to these questions are used to help with their personal understanding and learning. Biddulph (1989) argued that from a pedagogical viewpoint, these questions could be used by the teacher to obtain insights into what the students were thinking and use these questions as a base for future inquiry and learning (Bell et al., 2009).

. The key parts of this approach are:

- preparation: including planning and background information
- exploring the topic using activities and experiences to clarify the topic.
- to actively encourage questions and to use these questions as a basis for further topic investigations.
- students plan and conduct topic investigations, which may include expert views and guidance from the classroom teacher
- students reflect on their work by reporting and evaluation.

(Biddulph & Osborne, 1984; Faire, & Cosgrove, 1988 in Bell, et al., 2009)

The method actively discourages the view of the teacher as a dispenser of indisputable facts and encourages an interactive learning environment. The role of the teacher was envisioned to be "... a stimulator of curiosity, a challenger of ideas, a resource person and senior co-investigator" (Biddulph, 1990, in Bell, et al., 2009, p. 164), in addition to the teachers role of communicating subject knowledge. There appears to be a link between this idea of the teacher's role in the classroom and the notion of inquiry learning as currently promoted by the Ministry of Education. Biddulph's work was conducted in the context of the primary school science classroom and the teacher, as a resource person, would supply the scientific viewpoint using some direct teaching, textbooks, or invited experts. Evaluation of this approach demonstrated how, not only the subject content can shape the teaching and learning processes but also, how the pedagogy and learning processes can shape the content itself (Bell et al., 2009).

2.4.3.4 Evaluation of the Interactive Teaching Approach.

In self-reporting data gathered by Biddulph (1985; 1990(a), in Bell, 2005) teachers indicated that their confidence level in teaching science had increased. The method provided them with strategies that made them aware of not only what students brought to the lesson but also, what students gained from that lesson. They also reported "better learning conditions" (Bell, 2005, p. 165). Although not

providing direct evidence of improved learning outcomes, these “better learning conditions” are pedagogical signposts that improved learning outcomes are more likely (Bell et al., 2009).

Concerns with the method included:

- The superficiality of initial questions
- Suitable investigations for some questions
- Diversity of questions
- Change in the teacher’s role
- Intensive nature of the teaching method
- Finding suitable resources
- Assessing the learning
- Student’s lack of metacognitive and investigatory skills.

(Biddulph, 1985, in Bell, 2005, p. 165)

Perhaps, due in some part to these concerns, primary teachers needed considerable in-service support to develop their views of learning before successfully using the approach (Biddulph, 1985; Fernandez, 1991; Fernandez and Richie, 1992 in Bell, 2005). A further concern was the difficulty in keeping a focus on the actual material to be learnt, which depended, not only on the skill of the teacher in overcoming the above concerns, but also the teacher’s subject knowledge (Bell, 2005), this being possibly a particular concern with non-specialist primary teachers.

A key criticism of the constructivist view of learning came from Bell (1984, in Bell, et al., 2008), who considered that the personal constructivist view emphasized the personal construction of meanings but neglected the social construction of meaning. Change was viewed as a rational process. Bell states that “there was no acknowledgement of the sociocultural perspectives of learning.” (Bell et al., 2009). The importance of the socio cultural context was highlighted by Bell (1993) thus:

“The research on contexts for learning developed the theorising so that learning was seen as not being context free, as it is embedded in a social and cultural context.” (Bell et al., 2009, p. 5).

The view that learning should take into account the student's thinking and beliefs, but ignore the sociocultural context that may influence the student's thinking was challenged firstly by the ideas of Social Constructivism.

2.4.3.5 Social Constructivism.

Bell and Gilbert (1996) posited two criteria in reviewing different social views on learning:

1. The extent to which a view considers not only the culture of the classroom, but also the wider societal sociocultural views
2. The extent to which a view gives consideration to the reconstruction of the social as an individual interacts with it

(Bell, et al., 2009, p. 6)

The following points describing a social constructivist view of learning were developed by Bell and Gilbert (1996)

- “Knowledge is constructed by people
- Construction and reconstruction is both personal and social
- Learning involves the interaction of the personal and the social construction of meanings and both can be changed.
- Socially constructed knowledge is both the context for, and the outcome of human social interaction. This knowledge is an integral part of any learning activity.
- Learners as developing people have partial agency. They are partially determining and partially determined.
- Social interaction promotes learning and the reconstruction of socially constructed knowledge and the personal construction of meaning.
- Metacognition is an important factor in learning and learners can reconstruct the knowledge through reflection.
- People construct mental representations of phenomena and these mental constructions are constrained by how the world is and what is socially agreed to.
- A directly transmitted and received message is not possible; there exists only an active construction of meaning by the hearer or reader.” (Bell, et al., 2009, p. 6)

Learning was considered to be both social and cognitive. However, there were two major critiques of this particular view of learning:

It encouraged “theorising on the role of language in the social constructions of meaning and understanding” (Bell et al., 2009, p. 7), but not the use of technology such as computers in education. It also appeared to emphasize the social over the individual. This caused debate on how this method could balance the requirements of national summative assessments or examinations (an individual endeavour) while taking into account social practices in learning. The theoretical response to these criticisms of personal and social constructivism was a sociocultural view of learning based on social constructivism and developed in the mid-to late 1990s (Bell et al., 2009).

2.4.4 Sociocultural Approaches to Learning.

2.4.4.1 The Social View of Learning in the Sociocultural Approach.

Based on the social constructivist view of learning, the sociocultural approach includes a range of ideas and processes, none are mutually exclusive, but they overlap each other and blend together to form the sociocultural approach (Bell et al., 2009). This range includes “situated learning; apprenticeship, guided participation and participatory appropriation; distributed cognition; mediated action; and discursive activities” (Bell et al., 2009, p. 7). These ideas and processes include psychological and technological tools and artefacts, thus answering a criticism of social constructivism concerning the lack of focus on technological tools, such as computers and telecommunications (Bell et al., 2009). Bell defines the sociocultural view of learning (teaching and assessment) as:

“...Theorised as purposeful, intentional activities involving meaning making; a situated and contextualised activity; a partnership and co-construction between teacher and students; and involving the use of language and other cultural artefacts to communicate meaning.” (Bell et al., 2009, p. 7).

This definition does not, however, clearly satisfy the critique of social constructivism concerning the balance between social and individual learning and the requirements of the national assessment system.

Salmon and Perkins (1998 in Bell et al., 2009) argued the case for “social learning” and gave six meanings of social learning to clarify the conceptual basis of the approach. Bell (2009) found three to be of interest. They were:

“ 1. Socially mediated individual learning” (Bell et al., 2009, p. 7). Through the use of one-on-one tutoring, the teacher instructs the student and becomes the mediating agent (Bell et al., 2009).

“ 2. Social mediation as participatory knowledge construction” (Bell et al., 2009 p. 7). Learning is participation in a social process of knowledge construction. Students help each other through processes such as small group discussion, peer tutoring, cooperative and reciprocal learning to co-construct known knowledge (Bell et al., 2009).

“3. Social mediation by cultural scaffolding” (Bell et al., 2009, p. 8). The teacher acts as a scaffold to build knowledge, using cultural artefacts and tools such as computers, whiteboards, language, demonstrations and analogies. The teacher may then conduct a one-on one tutoring session, followed by the student demonstrating the learned knowledge on their own (Bell et al., 2009).

The first meaning appears to satisfy the critique of social constructivism concerning the balance between social and individual learning. The approach views the one-on-one as a social interaction, enhancing the student’s learning through discursive activities. The second meaning does not appear to distinguish between social and individual learning. It considers the learning process to be both a social and an individual process, again satisfying the critics of social constructivism. The third meaning appears to follow after Vygotsky’s ideas of cultural contexts mediated by social systems (in Huong, 2002) and the process of internalising socially shared activities (Smagorinsky, 2007). The three meanings confirm sociocultural views as not just cognitive practices, but also as sociocultural practices. These three meanings also corrected the two main critiques of social constructivism (Bell et al., 2009).

In practice, these theories and meanings are evidenced in the social studies classroom where schools:

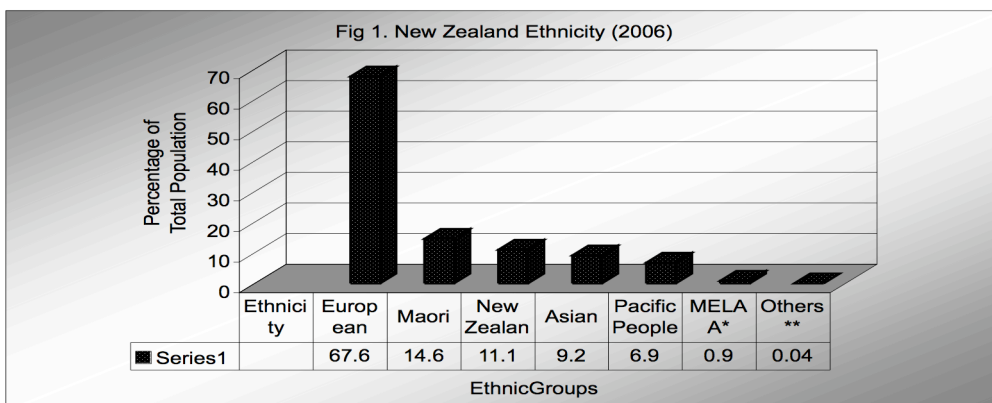
- Provide varied programmes of learning based on students’ interests and abilities
- Students’ study local and national contexts and themes
- Use a wide variety of activities and resources, focusing on local community resources and the people within that community

- Make use of a variety of ICT (information and communication technology) tools.
 - Collect and analyse student achievement information
 - Encourage students to review their own learning
- (Aitken, & Sinnema, 2008)

These examples of good practice make use of the three meanings of social learning as indicated in (Bell, et al., 2009). A major factor in the sociocultural approach is culture. Macfarlane (2004, p. 7) defines culture as “...what has been learned from experiences in the environment and is reflected in the way that people interact with their environment”. Teachers who are sensitive to their students’ cultural background will be able to better understand and respond to their students’ needs (Macfarlane, 2004). Just as this section discussed the social part of sociocultural, so the next section will discuss the role that culture takes in teaching.

2.4.4.2 The Cultural View of Learning in the Sociocultural Approach.

The origins of the current dominant culture in New Zealand is Pākéha, and many of the political, legal and educational systems are based on the British model. However, the graph (Fig 1) does paint a picture of a multicultural society, which, in my experience is reflected in the increasing cultural diversity of New Zealand schools, especially large urban areas such as Auckland, Wellington and Christchurch. Teaching for diversity must be a key aim for teachers working within the New Zealand school system (Ministry of Education, 2008: Macfarlane, 2004).



*MELAA

Middle Eastern/Latin American/African

**Others Such as: Mauritian, South African Coloured and North American Indian.
(New Zealand Statistics, 2006)

In any study on cultural interactions within schools, the influence of this multi-cultural milieu on individual student success should be looked at in detail. A comfortable fit between a student's culture and the culture of the institution is important in laying the foundation of success in education (Freire, 1972; Macfarlane, 2004).

Positive student engagement is an essential part of learning where students are: "...seen, and see themselves as fully functioning and intelligent people with lived experiences that are meaningful and legitimate in the classroom" (Bishop & Berryman, 2006). However, in my experience, problematic student behaviour is becoming wide spread within classrooms and schools. Māori and Pāsifika students are more likely to be stood-down, excluded, suspended or expelled than Asian or European students. In 2007, the suspension rate per 1000 students was 14 for Māori, 8.8 for Pāsifika, 4.4 for European and 1.2 for Asian. Stand-downs were respectively: 56, 38, 21 and 8 per 1,000 students. This is not an even spread and a pupil in a decile 1 or 2 schools have double the chance of being expelled and around five times the chance of being excluded than a student in a decile 9 or 10 school (Ministry of Education, 2007). These statistics may have a negative impact on an overseas teacher's perception of certain ethnic groups within New Zealand society and could lead to an unbalanced expectation of student behaviour from those groups.

Such perceptions can lead to a lack of trust and confidence by both teachers and students, which is likely to effect the teacher's interactions with these students. Overseas teachers should be aware that there are many reasons for these figures, including socio-cultural match between home and school and unequal power sharing in the classroom (Bishop, & Berryman, 2006). The following sections will discuss research that has investigated addressing culture in the New Zealand classroom. Maori and Pāsifika cultures are included here as examples of teaching students of other cultures.

2.4.4.3 Māori Culture and Power Inequalities.

The Māori researchers working in this area of educational research generally agree that the poor academic performance of Māori is largely a product of the

power imbalance and socio-cultural clashes between schools as institutions of power and Maori cultural beliefs and mores. (Bishop & Berryman, 2006; Bishop & Glynn, 1999; Macfarlane, 2000; Macfarlane, 2004).

Bishop leads the Te Kōtahitanga Research Project, whose aim was to improve the educational lot of Māori students, that explored the views of four separate groups; students, parents, teachers, and principals. The initial research was conducted in a collaborative way, using the principles of Kaupapa Māori research. Schools were self-selected and the participants were encouraged to relate their experience of school and what it meant to them. This method was based on Bishop's collaborative story telling approach, which in this case consisted of a series of in-depth, semi-structured interviews as conversations (Bishop & Berryman, 2006). All the conversations were analysed and used to produce an 'Efficient Teacher's Profile'.

The foundation stone of the Efficient Teacher's Profile is that teachers must shed any predilections to a mind-set known as deficit thinking (Bishop & Berryman, 2006). Deficit theory in education is the idea that a student's low achievement in school, or 'bad' behaviour, is due to the student themselves, rather than the school's pedagogical practices and its organisational structures. This mindset gives permission for schools to ensure that there is little, if any, change to the way they treat their low achieving students as their failure is taken as a *fait accompli*. Bishop and Berryman (2006) state that it can be considered as not only as an assault on the student's ability for academic success, but also as an assault on the student's ethnicity and their social and cultural values. Instead, teachers must develop positive attitudes towards their student's culture. Their culture must be seen as having relevance within the classroom. They must have high expectations of all students, regardless of ethnicity or socio-economic standing.

From the numerous conversations with students, whanau, teachers and principals a picture of an efficient teacher's profile formed, based on the premise that teachers would care for their students and meeting their aspirations to achieve at school, while, not forgetting that they are Māori (Bishop and Berryman 2006). The profile is explained below in terms of Māori understandings.

There are six basic relationships and interactions contained within the effective teacher's profile:

1. Manaakitanga:

Teachers need to understand that Māori have cultural experiences and understandings that are different from others. They see the world in a different way and teachers need to react positively to and understand this viewpoint. The classroom environment needs to allow, and support Māori and other students to act as themselves.

2. Mana Motuhake:

Teachers must have high expectations of their students. They must not presume that this is known, but they must signal overtly that they care about each student's performance.

3. Ngā Whakapiringatanga:

Teachers must overtly demonstrate to the class, and the students within that class, that they are important to them. They must be prepared with their lessons and have knowledge of the curriculum. They must set boundaries, rules and be able to teach to the curriculum in a flexible way, so to respond to the student's appropriate interests and directions. In my experience, teachers often cast aside new pedagogical methods or ideas by stating that this is a good idea, however, as teachers, working within a senior curriculum, we are constrained in what we do, and teach, by that curriculum. Bishop and Berryman are stating, quite categorically, that we can achieve a settled, efficient learning environment by combining pedagogical knowledge with pedagogical imagination.

4. Wānanga:

Students have problems with didactic pedagogy. They have difficulty being lectured to for long periods of time or copying large quantities of notes from the board. They do not find this a positive learning experience. A small group discussion with peers and the teacher is a preferred method. Feedback and feed-forward concerning their individual and group work and opportunities to share their ideas with the class and teacher that may help to shape the direction of the learning. A Wānanga is a dynamic learning centre and through exchanging views, through debate and considering all opinions, an accommodation of new learning, for both student and teacher, will result.

5. Ako:

Teachers use an effective range of teaching strategies that include interaction and discussion. Intermingled with this, is the building of effective relationships with the students.

6. Kotahitanga:

The common purpose within the classroom is to learn. Students need to be informed of their progress and how they can monitor their own learning. This should apply equally to the teacher's practice and the class. Both students and teachers, through individual and collaborative reflection and monitoring will improve educational achievement.

(Bishop & Berryman, 2006).

These understandings and actions became the basis for a series of professional development sessions, where teachers were introduced to the profile, learning how to implement its elements, which would in turn improve Māori students' achievement in school through co-operative learning and power sharing activities (Bishop & Berryman, 2006). It would also turn around the previous situation in which the Māori students in Bishop's study, which was focused on Year 9 and 10 students, reported that they felt their time at school was a negative experience.

Their negative views about their school experiences supported the findings from Kana and Tamatea's work (2006), The students in Bishop's research reported that they were forbidden to wear taonga (culturally sensitive body ornaments) and their names were often mispronounced. Such findings supported the view that the cultural context was an important consideration if teaching was to be effective.

All learning is part of a cultural process (Vygotsky, 1978), as our thoughts are processed through a socio-cultural filter, which influences our learning. Any cultural incongruence could upset that learning process (Smagorinsky, 2007). Overseas teachers can be hampered by cultural incongruence in their dealings with Maori students. Overall, students in Bishop's study felt that teachers had the highest influence on their attitudes to school and learning. Bishop found that to generate change in students' attitudes teachers must attempt to make the students comfortable in their culture while in school, and in the classroom. To do this they did not need to become experts in the local culture but simply need to be genuine

in their attempts to understand. In Bishop's work, a major focus is on the relationship between student and teacher. This focus is relevant to this study, looking at whether the teachers made an attempt to understand the local culture and make students comfortable in their culture while in the classroom.

2.5. A Culturally Appropriate Pedagogy for Māori Students.

Maori educational researchers propose a view that:

Child centred learning is pivotal when facilitating learning. This practice seems to be marginalised in secondary schools as opposed to primary schools. Children come through primary school learning usually feeling positive and cared for. This praxis changes at most mainstream secondary schools, where curriculum and examinations take priority over the child. (Kana & Tamatea, 2006, p. 17)

The paper was based on a series of informal conversations and discussions with the Tangata Whenua (people of the land) who are directly associated with the geographic areas containing this study. The conversations covered two pieces of research. The first centred on "*The Impact of the BHP New Zealand Steel Mining on the Tangata Whenua and the Environment.*" The second, on "*The Impact of Māori Medium Education within a mainstream Secondary School on the Lives of its Participants, in Particular the Teachers, Caregivers and Students.*" and both studies used Kaupapa Māori research methodology.

Kaupapa Māori research is based on a collaborative approach to power sharing, with ownership and benefits accruing to the participants who, in this case, are "the Teachers Caregivers and Students" (Kana & Tamatea, 2006, p. 10). They argue for the retention of a whanau programme with its innate supporting nature, instituted in primary and intermediate classes, within the mainstream culture in the study's secondary school. This style of learning will also centre the student within the centre of the learning matrix. Linked to this centring of the student is the sharing of decision making between student, parent and teacher.

Kana and Tamatea mention an issue concerning the lack of power given to the participants where, the Principal and the Board of Trustees make the final decisions (Kana & Tamatea, 2006, p17). This removes an essential plank in the collaborative approach. It must be mentioned, at this stage, that the Principal and

the Board of Trustees are held ultimately responsible for any decisions made with respect to the Education Act. It would seem unreasonable, therefore, for any Board of Trustees to agree to decisions with which they are not comfortable. It would be helpful, at this stage, to conduct an investigation into Macfarlane's (2004) work concerning the theory and analysis of the interface between classroom and community as this may prove useful in providing information on my research's particular focus.

2.5.1 Classroom and Community

Macfarlane's work (2004) was constructed from research he undertook in 2000-2001. His research was driven by the lamentable statistics concerning Māori achievement and high suspension rates within New Zealand's free schooling system. By the end of the 1990's, suspensions had doubled from around 34 per day in 1992 to 68 per day in 1998. 'What had been mainly a secondary school phenomena had now spread to primary schools' (Macfarlane, 2004, p. 10).

Ranganui Walker (in Macfarlane 2004, pp. 10-11.) identified that teachers were mainly European and monocultural, lacking the skills to operate a multi-ethnic classroom. Māori were often stereotyped into narrow domains such as sport and music and schools as an institution appeared to run contrary to Māori cultural values. An argument against the cultural disadvantage of Māori students suggested that the root cause is the socio-economic disadvantage that Māori have compared to their European peers, rather than any cultural misalignment between European schooling and Māori cultural values (Fergusson, Horwood & Lloyd, 1991; Harker & Nash, 1996, in Macfarlane, 2004). In addition, to cultural imbalance, the issues of power imbalance, which could include economic factors, were identified by other Maori researchers (Bishop 1993; Bishop & Glynn 1999 in Macfarlane, 2004) and the link between problematic student behaviour and student underachievement (Booth & Coulby in Macfarlane, 2004).

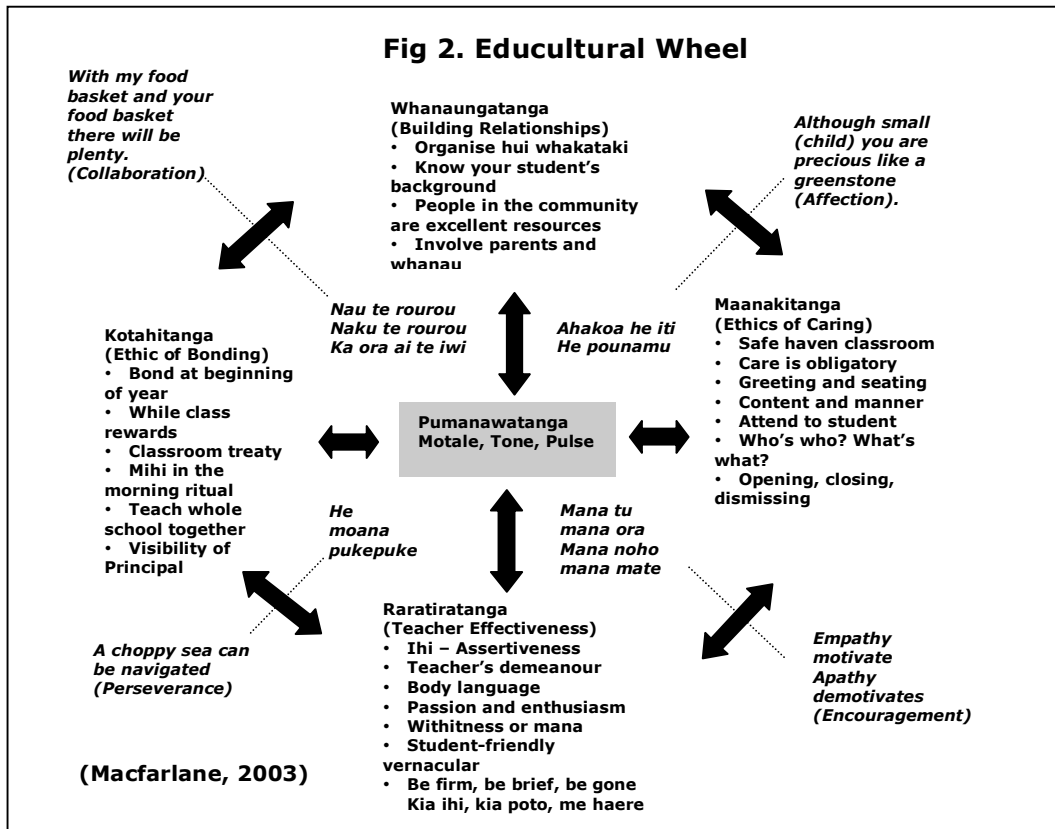
Ogbu (1983, in Macfarlane, 2004) suggested that the attitude of Māori students to success is a problem, where students and their peers see educational success at odds with their ethnic group's educational status. This whakama (shyness) manifests itself in an unwillingness to stand out from the majority. Deficit theories ignore cultural differences, and allow schools and teachers to assert that the

difference is social and beyond their control. How often have teachers in their staffrooms heard: “After all, we only have them for six hours out of twenty four”? Macfarlane wished to show that the centre of Māori failure in the European education system was the failure of that system to recognise culture as an important factor in improving Māori educational statistics overall.

Macfarlane’s research was focused on three schools that were effective in making a difference for Māori students, within his hapu of Te Arawa. He looked at what was done in those schools to make that difference. He then postulated five cultural concepts and arranged them into a structure that he named “The Educultural Wheel” (Macfarlane, 2004, p. 97).

The reviewed literature, almost universally considers the cultural context in which schooling takes place, as a major factor in educational success. The importance of shared cultural experiences and meanings, the understanding of cultural nuances within a common language and the cultural expectations of the group is strongly emphasised in the literature. The cultural context of the classroom can be viewed as an amalgamation of both the students’ and the teachers’ culture. This results in the cultures of each individual, melding, supporting and often clashing with each other. The influence of culture on educational outcomes for students is ameliorated by the standard of teaching and teachers within the classroom environment (Macfarlane, 2004). He introduced a useful model, the ‘Educultural Wheel’ (Fig 2), for use in the analysis of professional and cultural competencies.

The Educultural wheel is a visual, annotated model, representing a Māori world view and is specifically designed to integrate key cultural concepts into an effective teacher’s ‘toolbox’ of strategies and approaches. This model is, by its very construction, difficult to separate into discrete compartments, as each factor interacts with the other in a circular and cross factor pattern, emulating the complicated inter-factor relationships that occur inside and outside the learning context.



Central to the model are five concepts; Whanaungatanga, Manaakitanga, Raratiratanga, Kotahitanga, surrounding Pumanawatanga. Macfarlane gives a practical meaning to each concept, while reserving Pumanawatanga as the central concept from which the other four emanate.

Whanaungatanga is based on building relationships with the students and with the community. Most schools are encouraged to engage with the outside community, and most have this enshrined within the school charter. In this model Whanaungatanga means more than just links to the community. A modern meaning of the word whānau is a group sharing a common bond such as family, locality and/or common interests. Whanaungatanga is the glue that holds the essence of what it means to be Māori together; it is the heart of relationships (Macfarlane, 2004)

Manaakitanga in a school context and within a Māori world view is obligatory. The classroom must be a caring and culturally safe place, where communication is respectful, passionate and considered. The ideas of Manaakitanga, when applied

by the teacher, will have these ideas reflected back by the students. Learning should be linked to the real world and to the culture of the student.

Rangatiratanga is connected to the concept of mana, effectiveness in the skills needed to impart knowledge. Macfarlane suggests teachers use a variety of techniques to impart this impression of mana to the students. They should scan the classroom constantly and make aware to students that their behaviour, both good and bad, is noted and if necessary make requests or comments. They should use body language to convey an aura of calmness, to show a passion for the subject and so on. Use eye contact as a corrective tool rather than verbal correction. Eye contact can also be used to convey pleasure or approval. Teachers should use physical proximity; they should try to correct unwanted behaviour by moving close to the student using eye contact as the corrective medium. Teachers should use the way they carry their body, their facial expressions and gestures to impart enthusiasm, disapproval, pleasure or approval. Lastly teachers should practice non-aggressive assertiveness. Work early to establish a safe and mutually fair classroom atmosphere. When verbally correcting behaviour or asking a student to correct an action, the request should be put to the student in a pleasant manner, but using language that brooks no real argument. Confrontational techniques should never be used.

Kotahitanga introduces the idea of the students and teachers bonding and working together for mutual benefit. Macfarlane suggests that is a process of recognising everyone's mana and then bringing the whole class together as one unit, thus mirroring the traditional focus of Māori society.

Pumanawatanga is in the centre of Macfarlane's model and represents the heart of the institution. It represents the attitudes and tone of classroom teachers and senior management, plus the morale of the teaching and student body. These attitudes and tone, then directly affects the other four concepts. If the school can be likened to a living organism, then Pumanawatanga can be considered the part that controls and moderates the functions and effectiveness of that organism. The model demonstrates that each concept does not operate in isolation of each other.

Linking each concept are four ideals that every teacher should display; Affection, Empathy, Perseverance and Collaboration. These ideals and concepts flow between each other and flow into and out of the central concept.

By placing the teacher and the school in the centre of the model, I believe Macfarlane is positioning the teacher as the most important factor in a student's educational journey. These ideas were supported by Samoan parents in Cahill's study (2006) who agree with the emphasis placed upon the importance of the teacher as the central factor.

The Educultural Wheel is seen as the basis for the day to day running of the classroom and places Māori culture in the centre of class activities and not on its periphery. Macfarlane maintains that this model can be adapted for all ethnic groups and, although designed for Māori, is not ethnically exclusive. The models of behaviour that Macfarlane postulates could be used by overseas teachers and others to facilitate a comfortable context for learning which will encourage the students to maximise their learning opportunities.

Macfarlane's findings were similar to Bishop's in that he found the crucial factor in improving the educational lot of Māori students were teachers. Macfarlane does not emphasise just co-operative learning but rather all sound pedagogical practices. He highlights four aspects of a good teacher, linked to the Educultural Wheel model, as practised by Ngongotahaā School's Ngāti-Whakaue enrichment class:

1. Skilled leadership,
2. Home, school and community links,
3. Roles assumed by teachers
4. Style adopted by teachers

(Macfarlane, 2004, p. 101)

The final two aspects are of importance to this study and bear further investigation.

The teachers in the enrichment class modelled the behaviour that they required. For example, they respected the students, never used negative words or actions and the students reciprocated. One parent said: "There is no such thing as 'failure'"

in the class and that's...well... really something" (Macfarlane, 2004, p. 39). They also demonstrated skills in cultural competence. Macfarlane (2004) gave an example of the lead teacher, a Mrs Anaru, conducting a maths lesson incorporating Māori language and the student's lived experience. This demonstration of Manaakitanga (Macfarlane, 2004 and Bishop & Berryman, 2006) makes the student's cultural experiences valid and important to their learning at school.

Concerning the style of teaching MacFarlane maintained that teachers should be "Democratic and authoritative; Participatory and engaging (Bishop and Glynn, 1999); Holistic and flexible (Pere, 1994); Assertive and warm (Macfarlane, 1997)" (Macfarlane, 2004, p. 101).

Parents understood and appreciated effective teachers in the way that the lesson is made clear to the students and there is no cognitive confusion on the student's part (MacFarlane, 2004). If the work is presented in a culturally sympathetic manner, then the student will grasp and understand that material to the best of their cognitive abilities. Cultural responsiveness and cultural adaptability is extremely important to effective teaching.

A statement from one of the student's parents in the Macfarlane research and involved in the enrichment class summed up this style of teaching thus:

She seems to have it all worked out in her head what she wants to do, very organised. There is quite a bit of order...but at the right moment if a kid says something or does something she will give attention to that...sort of issue...and she uses it as a teaching point. She recognises what all the children are doing all the time yet can still focus her attention on one child...without ignoring the others. (Macfarlane, 2004, pp. 36-37)

Macfarlane argues that Māori culture should be placed in the centre and not on the periphery. However it should be considered that any specific culture does not only embrace the traditional, but also the modern. In my experience, students do not exhibit a monocultural façade, but like a sponge, have soaked into their identity parts of many other cultures, from many countries. These multicultural influences

fuse together to present a many faceted modern cultural outer skin, surrounding a basic traditional inner cultural core.

2.6. Teenage Culture

Culture is not static and in today's world it extends outwards and invigorates itself using cultural crossover processes. Teenage culture is different from year to year and often crosses ethnic backgrounds, although there is often strong ethnic links. An example of this is the strong cultural bond between Māori and Reggae music, itself a product of a West Indian religious culture. This culture is based roughly on an Ethiopian leader and the ingestion of Cannabis. Such crossover cultures can at times lead to misunderstandings within the classroom between the dominant culture and followers or admirers of the crossover culture.

Cultural misunderstandings and social alienation are factors that have been suggested as underlying the higher percentage of misunderstanding regarding other racial groups (Macfarlane, 2004). One explanation of these social misunderstandings is offered by Canadian writers whose work, loosely based on Friere's ideas is that "those who have been disenfranchised come to explore their own social and cultural realities, draw their own conclusions, and work towards appropriate responses" (Wishart-Leard & Lashua, 2006, p. 247).

They looked at ways that popular youth culture can be used as an educational tool to empower a disenfranchised ethnic group. This work was conducted with inner city youth attending alternative schools, in Edmonton. While there are major differences between Canada and the New Zealand situation, there are some similarities in student behaviours and some useful suggestions about how New Zealand teenage culture may be used to good effect within the classroom to allow our students to reach their own 'appropriate responses'. Although admirers of the Rastafarian way of life are many, this spiritual approach does not suit all. It is another American imported culture that appears to have captured the imagination of Maori and Pāsifika youth in New Zealand. This 'Gangsta' culture has as its basis the accumulation of wealth and 'respect'. This idea of 'respect' can be very different from a middle-class teacher's view on the meaning of the word. It is important, for effective learning to take place that the teacher understands, and can work with, this modern cultural variant on the meaning of 'respect'.

Many Māori and Pāsifika young adults can be seen to have incorporated aspects of the body language and speech patterns of the “Gangsta” culture, into their own behavioural repertoire. This culture originates from the ganglands of Los Angeles and New York, which is then mixed with the familiar cultures of the Pacific and Aotearoa. The use of “Gangsta” language, its aggressive stance, symbols and attitude does not fit well with many social and cultural groups within mainstream New Zealand and can cause problems with clarity of meanings, both spoken and symbolic. Research outside New Zealand (Rueda, Monzó, & Arzubiaga, 2003; Wishart-Leard & Lashua, 2006) does suggest that if teachers work with this type of behaviour and integrate it into the learning context, then students may feel culturally comfortable and more inclined to learn.

Research from America (Munroe, 2006), relates discipline problems with Afro-American students to a lack of teacher competency in working in a cross-cultural environment. The paper makes various suggestions for classroom strategies for improving teachers’ effectiveness in these situations. It is suggested that the teacher becomes aware of how their cultural upbringing affects the way they interact with others, especially those in a less dominant position. Teachers should also avoid sanctioning culturally based behaviours that may be offensive to them, but are not intentionally offensive, but as part of the student’s cultural make-up. In my experience, in this situation, the student should be made aware of the offence that they have caused, but it should be done in a quiet and calm fashion, preferably in a situation removed from the student’s peers. Teachers should establish strong relationships with students and their families and establish strong links with the student’s community. Discipline should be applied in a culturally responsive manner, using student’s language, facial expressions, vocal cadence and so on (Monroe, 2006).

Munroe’s work identifies similar strategies for enhancing teacher’s cross-cultural effectiveness, as those proposed by Bishop and Berryman (2006) and Macfarlane (2004). The emphasis on the recognition and inclusion of the student’s culture and the inclusion of family and community are common themes throughout the above research.

2.7 Summary

From a socio-cultural perspective, student learning within the classroom is influenced by various factors and multiple interactions. The interaction between these factors creates unique learning contexts. The critical junction, the one between student and teacher, is most successful when there is a clear communication of shared understandings between student and teacher. Different teacher and student expectations, embedded within their own cultural mores, may lead to the construction of different meanings by teachers and students. It is important that both teachers and students are willing to negotiate shared meanings in the classroom.

Education research suggests that to teach effectively, teachers need to adapt their teaching style, within reason, to respond to the cultural expectations of their students (Bishop & Glynn, 1999; Bishop et al., 2003a; Macfarlane, 2004; Mezger, 1994; Richardson, 2003). This adaptation of style, however, may not be exclusive to overseas teachers, but to any teacher who is faced with students whose cultural ways of knowing and practices are different from their own culture. This can include students and teachers from the same country or even the same area. This adaptation of style will sit comfortably with the cultural knowledge and experiences of the student and should improve the student's chances of long-term cognitive development. The teacher's adaptation and responsiveness will affect the learning experience. Macfarlane, (2004) clearly makes a positive link between a teacher's cultural adaptability and responsiveness to a student's culture and the student's enthusiasm for learning inside and outside of the classroom.

Although research, both in New Zealand and overseas, has focused on the link between cultural responsiveness and a student's positive response to learning initiatives, there appears to be a lack of research in the area of student perceptions regarding the effectiveness of overseas teachers. The percentage of overseas teachers in New Zealand schools has risen in the last ten years up to 2008 (Post Primary Teachers Association, 2008) and I feel that there is a growing need for research into this particular area of student perception.

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CHAPTER Three

Methodology

This chapter provides an overview of the methodology that guided this research. The research aims and question are considered first.

3.1 Research Aims and Question.

The two aims of the research were to:

- To explore with senior high school students their experiences with overseas teachers
- To explore the students' views of what makes a 'good teacher' in the context of being taught by overseas teachers.

To investigate the students' experiences of learning with overseas teachers, the following research question was developed:

Based on their experiences with overseas teachers, what are the views of some senior high school students of a 'good teacher'?

3.2 Research Design.

This research was done within the interpretivist paradigm. In this paradigm, the researcher works with participants in "a systematic subjective approach used to describe life experiences and give them meaning." (Burns & Grove, 2001)

Cohen (2000) posits that interpretivist research describes individual life experiences and gives them a constructed meaning. In this research, I as the researcher elicited the views of students by listening to what the students had to say, and then interpreted their experiences. A key element is the meanings the students gave to their experiences of being taught by overseas teachers. "Subjectivity and concreteness of truth are together the light. Anyone who is committed to science, or to rule-governed morality, is benighted, and needs to be rescued from his state of darkness" (Kierkegaard, 1974 in Cohen et al., 2000, p. 17).

3.3 Selection of Students

The study was undertaken in 2007 within a geographic area that is traditionally hard to staff. Three schools were selected as participants. These schools were selected on the basis that they were within a two hour drive from my home base and, they were examples of three different types of senior school within the chosen geographic area. Two of these schools had a student group that combined both urban/rural students, and one school's student group was entirely rural. None of the three schools exceeded SES decile ranking 5 at the time of the study. There was a nation-wide review of school SES status completed the same year, the new SES rating were adopted in 2008.

The geographic area of the West Coast of the South Island is isolated by its surrounding topography and relies on farming, extraction of primary resources and tourism as its major source of employment. These industries, apart from farming, employ relatively large numbers of semi-skilled or trained in-house labour in their workforce. This appeared to have a bearing on low numbers of senior students opting to continue their education into the senior classes. All schools had small numbers in their Year 12 and 13s and the rural school could only muster the 10 students required for this research.

There was no selection process employed by the researcher and at each school the researcher was presented with 10 volunteer students giving an overall total of 30. Although such a small sample group is not ideal, it was considered to be viable as it reflected the nature of small numbers of each senior student community. Of the students who became part of the research sample, none self-identified as Māori.

Each school was aware of the basic requirement that the students must have, at some stage in their school career, been taught by an overseas teacher. This requirement was not an issue and no student volunteer failed to meet that inclusion criteria. International students and any student with a recognised learning difficulty were excluded from the study. The decision to exclude these groups of students was based on:

1. International students may not share the culture mores of those educated within the context of the New Zealand classroom.

2. Students with a recognised learning difficulty were excluded because their individual classroom experience may be potentially coloured by the impact of their individual learning challenges.

A breakdown of the average ethnic composition of schools in New Zealand, to compare the three study schools in 2007 was:

Identified as European	57%
Identified as Māori	22%
Identified as Pāsifika	9%
Identified as Asian	8%
Identified as Others	4%

(Ministry of Education. 2007)

The ethnic composition of each school according to ERO in 2007/2008 was:

School 'A' (an urban/rural integrated School, Roll 143, Decile 4, Co-ed, Years 9-15)

Identified as European	84%
Identified as Māori	11%
Identified as Pāsifika	3%
Identified as Other	2%

School 'B' (a rural area state school, Roll 117, Decile 4, Co-ed, Years 1-15)

Identified as European	85%
Identified as Māori	8%
Identified as Cook Is	3%
Identified as Asian	3%
Identified as Other	1%

School 'C' (an urban/rural state high school, Roll 624, decile 4 Years 9-15)

Identified as European	83%
Identified as Māori	15%
Identified as Other	2%

(Te Kete Ipurangi (209)

The figures show that ethnic make-up of the three schools was significantly different from the profile developed by the Ministry of Education (2007). All three schools were predominantly European, at a rate about 27% higher than in other New Zealand schools.

Although, in my sample, no students self-identified as Māori, conversely, no student self-identified as Pākéha or Pāsifika. For the purposes of this study the students were primarily considered as students within the New Zealand education system. Similarly, students were not asked if they were born in New Zealand nor if they were New Zealand citizens. This was left to the process of self-selection and institutional knowledge, as the schools submitted the final list of names of students suitable for this study. The countries of origin of the overseas teachers referred to by the students were North America, England, Fiji, Russia and South Africa.

3.4 Ethical issues

The study had the University of Waikato School of Education Ethics Committee approval.

The students were all aware that I was a teacher, attached to another local school. I was not known to any of the student participants and as a result there was no pressure, either implicit or explicit, for a student to act other than autonomously in expressing their own feelings and viewpoints.

An initial meeting was held at least a week before the formal interviews, at each school. This was an opportunity to inform the students about the research, inform them of their rights and to answer any questions that they may have had about the study.

At no time prior to this did I have any contact with the students until the pre-interview meeting.

This pre-interview process was designed to meet the ethical principles of non-maleficence and beneficence. According to the research plan, each individual school conducted the initial contact and organised the students. A result of this

was that I knew neither the student's real name nor their home address/contact phone number.

Access to participants operated through the following processes:

- Initial contact was by phone to the Principal and Board of Trustees of the student's school followed up by a letter to the Board of Trustees (Appendix 3).
- Once approval was gained, the form teachers of year 12 and 13 were asked to supply names of volunteer students who are not international students or those with recognised learning difficulties to their Deans.
- These students were accessed through their form teachers and were given information packs and consent forms (See appendices 1 and 4) to take home.
- When consent forms were collated by the school there were sufficient number without the need for a sample draw and these students were contacted through their form teachers and informed of a pre-interview meeting with myself.
- The pre-interview meeting included another explanation of the research, then their rights explained to them and times were organised to conduct the interviews followed by questions and answers.
- All access to the students was through their respective schools.

The main instrument of informed consent was the information pack and the consent form. (See appendices 1 and 4) During the initial face-to-face meeting, the ethical considerations and the student's rights were reiterated to them and any questions answered.

All precautions were taken to maximise the anonymity of the participants. Only code letters and numbers were used to code the quotations from transcripts. Any part of the research and/or any paper work that can identify the participants were securely locked away.

Although in this type of research the scope for harming the participant is minimal, all precautions were taken to minimise embarrassment and stress to the participants. There was an emphasis on the consent process that they were free to withdraw at any time. Participants had the absolute right not to take part in this research and that was provided for in the distribution and collection of consent

forms. Participants also had the right to decline to continue at any time during the research and up to two weeks after the main interview.

Although overseas teachers were not active participants in this research, they were a major factor and deserve the same protection as the students. All teachers' names, country of origin, teaching subjects and positions have been removed from the report and replaced with coded letters and/or numbers.

Gossiping about teachers and demonising the teaching staff is a normal part of student life. This research was likely to intensify this gossip and students were reminded that what they say, and hear, in the group meetings are privy only to those at the meeting and should not be repeated outside.

Keeping all processes accountable and transparent ensured the veracity of the interface between the students and myself. This was achieved by free communication with the participants and the constant referrals to their rights as research participants.

The proposal for this work including ethical considerations was presented to and approved by the University Of Waikato School Of Education Ethics Committee

3.5. Data Generation Method

3.5.1. Semi-Structured Group Interviews

The data generation method was an hour long group interview comprising a semi-structured interview for each of the three schools. The aim of the interview was to elicit the students' experiences of overseas teachers and the meanings the students made of their experiences. The questions were structured around key concepts identified by the literature and the research question.

3.5.1.1 Interview Research Literature.

A semi-structured group interview (See Appendix 2) falls between an interview guide approach and a standardised open-ended interview. It was believed that this would allow for a better comparison of results (Cohen et al., 2000). Using this type of interview structure helped to ensure a wide exploration of the research question, while systematising the generation of data from each respondent.

Although some students took a greater part in the discussion than others, the questions were so designed that each student had a chance to participate.

Oakly (1981) criticised earlier interviewing techniques within the social sciences as too prescriptive. Oakly suggested that the relationship between all parties in an interview should be on an equal basis and Rienharz (1992 in Bishop, 1997) expanded on Oakly and put forward the notion that the direction of an interview should be guided by the interviewee. This allows any sub-texts to be identified and explored, the interviewee's meanings are expressed and actively sought by the interviewer and a form of mutual trust is developed. The interview should be more like a conversation between equals. Patton (1990, in Bishop, 1997) did not approve of an interview being likened to a conversation. He stated that "questions lack clarity. Answers go unheard. The sequence of questions and answers lack direction. The person asking questions frequently interrupts the person responding" (p. 106).

Silverman (in Cohen et al., 2000) recommends the extended use of closed questions in an interview, but also argues for the importance of open-ended questions that allow participants to give their world view. He supports using open-ended questions to elicit a rich and far-reaching data set from a group as this allows the researcher to identify common themes arising from these group interviews. Such a process increases both the validity and the reliability of the research outcomes. The additional use of place and participant triangulation (Cohen et al., 2000) maximised the validity and trustworthiness of the data.

The reason for choosing a group interview over individual interviews came down to practicalities. As the interviews were to be carried out during times of school instruction, the actual window of opportunity was limited. To conduct individual interviews at each school could have meant a minimum of thirty hours interview time compared to three hours in a group interview situation. The other reason was that of time and distance. Using group interviews meant that I only had to visit the school once for an interview and I could conduct this during my non-contact periods, thus placing no pressure on my colleagues to cover my classes in my absence.

A disadvantage that was difficult to overcome was in the possible make-up of the group itself. Students were chosen who were willing to take part. This could be a group that was more, confident in their speaking abilities, more opinionated and more confident than their peers (Denscombe, 2000), which may mean that the results could be somewhat skewed. This disadvantage, together with the difficulties in identifying participants for transcription and undue peer influence (Lewis, 1992; Longhurst, 2003) were negated, in my mind, by the practicality of this type of data generation.

Any gaps in the data generation were closed by supplementary questions to suit each respondent, but the overall atmosphere remained somewhat casual and conversational. The fact that the interviewer had a flexibility to introduce new questions resulted in each interview taking a slightly different direction. While this reduced the ability to compare responses, they still revolved around the key concepts and the research question while allowing the interviewer to explore any relevant issues as they arose. Such exploration allowed meanings to arise from the interviews and produced new understandings (Cohen et al., 2000).

Each interview was taped for later verbatim transcription. Two tape machines were utilised with one machine acting as a back up. Group interviewing, allows the researcher to hear both the individual voice and the shared experience. An advantage of this method was the ability it gave the researcher to allow the group discussion to flow and develop, thus widening the depth of data gathered. Disadvantages in using this method is that such interviews are not useful in allowing personal details to emerge (Watts & Ebbutt, 1987) and that data coding can often prove problematic. These issues and others will be discussed later in this paper.

3.5.1.2 Group Interviews.

The research took place directly after lunch for School A, directly before and during lunch for school B and during lunch for school C. There was a time issue connected with school 'C' as the space provided for the interviews had been double booked, however, the interviews were conducted in an appropriate manner and the situation did not effect the data generation. All the interviews were conducted during the same week in Term One, 2007.

The questions given to the selected group of Year 12 and Year 13 students in each school are documented in Appendix 2. The first and second questions explored the student's opinions on what made a good teacher and explored what different teaching styles their teachers had employed. Question three asked what aspects of the teacher's behaviour and attitudes they had found helpful, or difficult, with all teachers and with overseas teachers in particular. Questions four and five were designed to give some simple qualitative detail on the students' personal view of their learning experience, and question six was a 'mop up' asking them to discuss anything else that they had not yet mentioned, but which they felt was significant.

The interviews themselves were recorded on a Panasonic Slim Line portable cassette recorder as the main machine and a hand-held 'reporter's' cassette recorder as a 'back-up'. Each ran for the full session and was not switched off at any time. The tapes were transcribed by a professional transcriber and stored onto computer hard drives and 'working' paper copies.

Each school is identified by either of the letters A/, B/, or C/, and the student by a two-letter code; for example, 'A/JO'. The interviewer is identified by the code: '(Int)'. In some of the transcripts the students were difficult to identify. They have been coded as 'Unknown', 'MP' for male participant or 'FP' for female participant.

The students were asked, when answering a question, to identify themselves by using their code name. This aided the identification of the speakers during transcription, but was not always followed. Ethical standards require that neither the schools, nor the students nor their gender can be identified in this research results.

Chapter Four

Presentation of Data

4.0 Introduction

The purpose of this chapter is to present the relevant transcribed data generated by the interviewer, without analysis. By the end of this chapter, the reader is introduced to the meta-theme, themes and elements of the data collected and how each of these link and interact. Analysis of the data identified the emergence of two major themes that the students agreed were important. Themes concerning professional and cultural competencies will be addressed as they are linked to this research.

4.1 Being a Good Teacher.

There was wide agreement, across all sites, that factors related to professional competence were of most importance. Students consistently identified that the most important of these was communications skills. Students stressed the importance of overseas teachers transmitting intentions clearly, of communicating the information in an interesting way and communicating an interest in the students and their work:

*A good teacher explains why you're learning what you're learning (A/Cl).
make it interesting to the whole class...get everyone involved in it not just boring old...(A/Be).
Ah, they just listen to you, like if you've got a question they'll listen and try and help you rather than just saying, um, you know, do it (A/Cl).*

Another student expanded this theme of empathy and explained how it could be looked upon as a tool for efficient instruction:

If you get along with the teacher, then you're more likely to learn and want to do things well...(A/Ra).

The students stressed that familiarity with the curriculum was something they expected from overseas teachers. They discussed how being comfortable with the curriculum allowed the overseas teacher's personality to come through in their teaching style.

I also think that um that it's okay for teachers to go off the curriculum a little bit — not just sit there and be strict and do everything they're assigned to do (B/Ja).

A good teacher can like make the subject enjoyable for the student, for example, Chemistry could very easily be entirely theory, become quite boring quite quickly, but practical things in there as well increases the enjoyment (C/Ia).

Really helpful, gets you through the work. Um. Knows how to teach the subject and enjoys it (C/Ha).

Someone with a good sense of humour. Like some who can sort of joke with you, but still knows when to draw the line, like when it's time to um like really get down and help you with your work and stuff like that (C/Bn).

Another theme that sits within the idea of feeling comfortable with the students and the curriculum is discipline and fairness by the overseas teachers:

Um, like disciplined equally. If one person does something wrong and another person's doing the same thing, they don't get treated differently — they get the same thing (A/Jo).

Discipline makes a good teacher' and that "it had to be hard discipline. Not beating or anything...just discipline (B/Ju).

4.2 General Teaching Styles.

The students identified aspects of overseas teacher's' style that was important to them.

Yeah, and someone that actually explains things to you properly and helps you through it and doesn't pick people to help and leave the others that aren't quite as good just to fend for themselves (B/Ja).

Um Yeah, have different ways of teaching people because some people learn from well from written things, others learn from physical things, others learn from reading. So you need to do a variety of different activities so that everyone benefits from your teaching (B/Da).

He doesn't stick to the rules. He likes to bend them a bit (A/Be).

(Int) Okay. And you still learn lots of...

Yeah, heaps and he helps you (A/Be).

Another theme was the ability of overseas teachers to use humour to explain concepts:

*Um, Yeah Mr**** is pretty good. He'll explain it in technical terms and put it into a sort of joke thing. Yeah, he always, ah explains things and if someone doesn't get it he'll just make up another way of explaining it (A/Jo)*

Some of the students found accents and tone difficult to follow.

...I think. Because from my experiences, the tendency would be that overseas teachers, first of all the clarity really got at me – of their voice, and what they were saying, I just couldn't understand them, and it slows you down a heap, you get frustrated and the teacher gets frustrated, because they want you to understand what they're going over, and also because their personalities are - tend to be a bit more, a bit more frustrated all the time, cos they have to do it to everyone. They have to replay... (A/Fr).

The students have strong ideas on what makes good teaching by overseas teachers. These are very similar to what is expected from all teachers. The idea that teachers explain things, provide notes for revision or study, have well set out lessons and provide feedback/ feedforward:

...some of the other teachers just plonk something in front of you and expect you to know how to do it but she explains everything to you and gives you like a million notes on whatever you're doing. And it really makes you learn. ...sometimes you don't want to go to class...but once you're there it's not actually that bad...she's a good teacher (B/Da).

Real good notes that you look back to when you study (C/An)

So, a really organised set out lesson (C/He).

Yeah and um, I mean, They need to have like good feedback and stuff, like they need to be able to tell you whether you are on the right track or not, and they need to point you in the right direction... (B/Na).

4.3. The Perceived Positive Aspects of Overseas Teachers.

Some of the students saw the exposure to different cultures as a positive factor:

Learning, learning about the different ways of teaching. Like learning about the people (B/Ju).

You learn more knowledge about different kind of cultures than what you get in um, and all different things as well. So also in knowledge of different culture kind of things (A/Cl).

(Int) From the...

From the overseas teacher(A/Cl).

(Int) The overseas teacher you learn a different culture?

Yeah, they're referring to their own experiences about that and it gives them a sort of a different point of view from the usual (A/Ke).

...I just found in my experiences, overseas teachers are just a lot better, I guess. I got like, in the experiences here, um, overseas teachers have been a bit better really (C/He).

I reckon some of the overseas teachers can be better teachers because I think, I don't know whether it's because they're in like a different country, but they seem to be enjoying it a lot more. Like it sort of doesn't seem like it's a job to them – it's more like an experience (C/Bn).

It's like they chose to be here (C/Ia).

Yeah, it's sort of like we're there where they want to be, they make an effort to – but I still don't have anything against.... teachers from here (C/Bn).

4.4 The Perceived Negative Aspects of Overseas' Teachers

There were, however, some reservations on the efficacy of overseas teachers from other students.

They ah...you need to be careful of some of them you know, because certain things offend them. With New Zealand teachers it doesn't. 'Cos it's their culture (A/Be).

(Int) Have you got an example of that maybe? Can you think of anything I know I didn't get along with one lady (from country 'C') –give me lots of detention (C/Ha).

*Yep. Um, I'm probably a 5⁷ because of that one time back in primary school where my teacher was from (country 'B') and I found her really strict, and I couldn't sort of get along with her because she just, I couldn't stand her. She was just all over the place, I just couldn't handle it. But then again you've got like Mr **** who was really good. He's got that background personality and knowledge and stuff (A/Jn).*

I reckon with the New Zealand teachers, the...or English type, um, they're easier to understand, which is a very important thing...Whereas with overseas teachers, you get - like when we had the (country 'C') one, you can't understand what they're saying (A/Be).

This comment provoked a lot of discussion in this group and was a common thread in the other groups.

(Int) So it can be, can be a...

It's a time consuming thing – if you can't understand them you have to re-clarify (A/Be).

(Int) A-hm. How did that make you feel sometimes when you're...that re-clarification and...

Oh, just, just, you just couldn't, if you couldn't hear them then you'd get frustrated and they'd make you feel like you're...not smart but um...you don't know what they're talking about, so it's like, we were...inferiority... (A/Be).

And also they don't have like...if you can't understand a teacher properly, they won't have as much control over a class, and often if there's stopping and stuff (A/Jn).

(Int) You mean the stopping and...

Like repeating and then people get bored and talk and stuff... (A/Jn).

(Int) And because they get bored, they start to...

Go off the teaching (A/Mi).

Yeah (A/Sa).

⁷ The student is probably referring to the grading system explained in Appendix 7, which was intended to help them to answer questions four and five in Appendix 2.

Language was a complementary theme to that of accent and was mainly taken up by the students of school 'C':

Just like foreign teachers, the only thing really that sets them back is if they've got an accent or can't – or they pronounce a word differently... (C/Pe)

I don't really think the language is as much a problem because you've got to be able to speak the language to a certain point to teach anyway, so (C/Ti).

But it's not a problem with Maths teachers, it doesn't seem to be a problem... But the only other thing I find is that sometimes they've got all these stories and it's like way different back home (C/He).

You learn different things with a few teachers. Like sometimes, if your teacher gives you like a little bit of background and then you sort of feel like they're more approachable... and stuff like that, if they let you know a bit of stuff (C/Bn).

Yeah, yeah. Or it's like um...their funny part comes out when they're like, they're talking their language and it makes you laugh or just hearing their accent and it sounds quite funny (C/An).

The students mentioned the difficulty of having more than one teacher, sometimes from overseas, teaching the same curriculum but using different methods and different approaches:

...it just...like...at primary school we learnt a different thing from a different teacher and — a completely different thing from the next teacher up who comes from a different country, like... (A/Ke)

(Int) Was this about the same thing you mean?

Yeah. She got to teach us – Ah we learned Maths one way then we go and learn it a different way...from her (A/Ke)

(Int) How do you think that was for...?

Really hard (A/Ra).

(Int) It was really hard?

Yeah we got quite confused (A/Ra).

Students find that overseas teachers may have problems adapting to the curriculum:

Um, yeah there's...you learnt, you learn to get on with the differences, like some people from overseas, they disagree with the way that New Zealand, the way the curriculum goes or something. Like we've had a teacher who will say well this is not how we do it over in blah de blah, but yeah. Sometimes it's not so helpful (B/Da).

Especially with substitute teachers B/Ja).

(Int) That could be both New Zealand and...

Yes (B/Ja).

The students discussed how overseas teachers influenced their ability to learn. One appeared to have a problem with a teacher's appearance.

Um, well, like I think if you know the teacher personally, you learn to respect them for –

He thought for a moment, then:

there are thoughts that we – for instance, if this teacher comes from some random place, big, bulky teacher that's got tattoos all over them, you're not exactly going to learn from them are you (B/La)?

(Int) You're not going to learn from them?

No. If you know their background (B/La).

This conversation obviously triggered memories in a few of the participants.

*Some teachers that we've had before – um we had a substitute teacher for English and Health and that for two terms, well it was meant to be for two terms, um, while Mrs ***** was doing training, and he was – he had no idea about teaching in New Zealand. He had no idea what the curriculum was. He had no idea how to mark anything. He didn't help us or teach us or anything – honestly we just sat in class and played up the whole time. And he would go down the pub at morning tea and have and go and have beer.*

[laughter] And he'd always preach on about God and how if we don't believe in God we're doomed and it didn't help us at all. We, we, honestly, I'm surprised that that whole Year 11 didn't fail that year for English (B/Da).

He was...he was South African...and he was, yeah, he was really sifty (sic) as well. He was just not a good – he was just hopeless. And he slept – he'd slip past (B/Ju).

These memories triggered a frank exchange of other examples of non-professional behaviour

We had this one teacher from (country 'D') that beat me up [laughter] and he got away with it (B/Bo).

What (B/unknown)!

He got away with it. That one from (country 'E') (B/Bo).

*Oh Mr ****. He did what? Yeah, he would swear in class too (B/Ju).*

*And he got away with it. He said he told Miss **** he thought I was a doormat (B/Ja).*

We've had some pretty nutcases come to the school (B/Na).

*The only decent foreign teacher we've got is Mr **** (B/Da).*

He's (from country 'A') (B/Bo).

(Int) So what about um the difference...you've talked about – you have actually talked about the difference in culture and with the tattoos and things and you've talked about the teaching...

Or lack of (B/ unknown). [laughs].

(Int) Yeah, or lack of. But um, what about um things like different expectations. Have you ever found that overseas teachers have um different expectations from what you expect...?

They don't have expectations (B/unknown).

They don't have expectations (B/Ja).

They don't have any (Int)?

They just come to the class (B/Da).

They just want to get their degree, New Zealand degree, and go back to their country (B/Ja).

*No I found when Mr **** came here that...because I was quite young when they first came here, but they had a different expectation of what we should do. Because it's obviously different in (country 'A') (B/Da).*

(Int) Okay. So did you find that quite hard?

Sort of. It was when we were quite young. His wife teaches here as well and she'd like make us sit on the mat, completely quiet for ages and read us a story. And you know, we were used to wriggling around and stuff and we'd get in trouble for doing anything (B/Da).

One student thought overseas teachers had problems with anger management, but another student saw this as a good thing:

They do seem to get angry easier than New Zealand teachers (C/Pe).

That's quite a good thing though – they seem to be less tolerant of people that misbehave, because often, when they come from countries where the standard of learning is higher than here, so they've got higher expectations, which isn't necessarily a bad thing (C/Ia).

4.5 Teacher Ranking

Students were asked to rank overseas teachers that they had experienced, on a scale of 1 to 10. (See Appendix 7) They were then asked to rate their New Zealand teachers using the same criteria. For ease of interpretation, I shall give the data on a school by school basis.

School 'A'

Overseas Teachers:

One student gave an eight as he enjoyed the different backgrounds they brought to the classroom.

Four students gave their teachers a seven. They thought the different styles and methods they introduced were beneficial, which helped them:

Learn some things really well.(A/Ja)

One student awarded a six to overseas teachers. He got along with some, but not with others:

They shut everyone down (A/MP)

Two students rated their teachers at five on the scale. Some thought overseas teachers could not be understood and from others:

...you learn heaps. (A/Ke)

Teacher's pedagogical style was another problem:

...and I found her really strict...I just couldn't stand her."

While the same student found other teachers were:

...really good." (A/FP)

The lowest ranking was a three given by one student. There were issues with clarity and the quality of the learning experience through frustration from both teacher and students.

One student could not give a ranking as:

I don't know if it depends on the um cultural difference, but I think it is the person the determines the..."(A/Be)

New Zealand Teachers:

Four students gave their teachers a nine. They found that:

...we're much better with them, because then - can relate to you better. Because they come from New Zealand also." (A/Jo)

Another student took up the same theme:

...because yeah, you can relate to them, and you know what they're actually saying, and you don't always have that sort of problem with a foreign teacher, which is good..." (A/Ra)

Another considered New Zealand teachers clearer in their speech patterns.

Six students ranked their teachers at eight:

You can understand them like totally.” (A/Ke)

Two of them thought personality was an issue:

I get along with most of them, but there are some teachers that really get to me, I just don't get along with, just a personality thing.” (A/Cl)

School 'B'

Overseas Teachers:

Only one student gave a ranking of eight. She considered some teachers;

I've had some really good overseas teachers. (B/Ja)

Three students placed their teachers at a six

Four students ranked their overseas teachers five.

One student gave their teachers a four.

Most students did not wish to explain their ranking, although one, who gave a five explained the one teacher she had experienced was worth a ten, but overall:

...probably about a five. (B/FP)

New Zealand Teachers:

Five students ranked their teachers at seven, two at five and one at eight.

Again there was little comment. One, giving a seven, stated that it depended on the teacher and one who gave a five for both overseas and New Zealand teachers found there was:

...no difference between... (B/FP)

School 'C'

Overseas Teachers:

Five students ranked their teachers at nine on the scale. One stated that:

...it depended on how well they can speak the language and just how well they know their stuff.” (C/Ti)

Three placed their teachers at eight on the scale. For one student accent was not the main issue:

As long as they can understand what you're saying and they don't write their own language on the board and you're like, can't understand it. (C/FP)

When asked by the interviewer if she thought the accent was the issue she reiterated that:

Just as long as they don't write their own language. (C/FP)

One student gave his teachers a ranking of seven.

The spread of these results, bring up some interesting geographical questions related to location and urban population size.

New Zealand Teachers:

One student awarded their teachers the top rank of ten.

One student gave a nine, but commented:

...if you count relief teachers about six. (C/MP)

Two gave an eight, with one commenting:

it sort of varies. (C/FP)

and the other:

I'd have to say overseas teachers were better, for me." (C/MP)

Three saw seven as the rank that they would award.

Two students ranked their teachers at six. One comment was that:

The foreign teachers seem to like try more to...because they know there's a difference in like language or whatever that they seem to put more effort into everything than New Zealand ones." (C/Pe)

4.6 Other Factors.

This final question was a general 'mop-up' question where the students could mention anything that they felt I had not covered or had by-passed.

(Int) Is there anything you would like to add concerning your experiences being taught by overseas teachers – so something we haven't touched on or mentioned or I've forgot about or you'd like to say about your experiences being taught by overseas teachers? Something maybe that um you know I've forgotten about"

There were reservations concerning the number of teachers for one Year 11 NCEA class in English. From the teacher's names mentioned, the students had previously identified at least three as overseas teachers:

Like we did have about six different English teachers I think... (B/Bo) They kept changing what they were saying... (B/Ge)

Changing...doing things twice... (B/Ju)

The students in school B immediately began discussing the relieving teacher who has been mentioned previously in this narrative in the context of NCEA:

*Um I don't really think it was – no, not acceptable, it wasn't very good for the school when they can let Mr **** into the school... (B/Ja) Especially the NCEA.... (B/unknown)*

Especially yeah on NCEA level students and even after the amount of times we complained about him, still nothing was done. So like this, the class we're looking at now, actually lost a year basically B/Ja).

Once your new, when your next teacher comes back, and doesn't understand why you've done none of the work or it's so poor quality and then you have to take up that slack (B/Na).

One student gave a thoughtful analysis of the situation:

I think that if they've just come into New Zealand and they haven't had much training with, or been in New Zealand schools for long, that they should have to go through another lot of training, because otherwise they just get their degree in the other country and if it can be – if it can be used in New Zealand, they come in and they have no idea. And that's exactly right. The NCEA students lose a year or fail because of their mistakes.... That's

not fair. I actually think schools need to take more care with who is coming in and teaching their students. Because a lot of people would think oh yeah, the class can dick around as much as they want. It's actually not fun when you do it for a term you know and you're losing out on so much... (B/Di).

4.7 Summary

The student's perceptions of overseas teachers in New Zealand are centred on the following aspects:

1. Communication; so that both teacher and student can understand.
2. Relationships; with teacher and student.
3. Familiarity; with the curriculum.
4. Discipline and fairness.
5. A variety of teaching approaches.
6. Gives explanations.
7. Uses humour.
8. Accent and tone.
9. Well structured lessons.
10. Feedback and feedforward/formative assessment.
11. Students learn about different cultures.
12. Cultural differences between teachers and students.
13. Too strict (This relates to 4. above).
14. Unprofessional behaviour.

In summary, these aspects relate to teacher effectiveness and competence as outlined in Bishop (2006), Hattie (2003), Macfarlane (2004) and New Zealand Teachers' Council (2009),

CHAPTER FIVE

Discussion

5.0. Introduction

In the last chapter the students identified what, in their opinion made a ‘good’ teacher or a ‘bad’ teacher. They discussed both overseas and New Zealand born teachers and compared them. The themes identified were: Teacher effectiveness, teacher competence, teacher style/manner and teacher knowledge of their students. Using these themes and the underlying sub-themes of empathy, cultural adaptability and skills in building relationships the research question will be discussed and explored:

“Based on their experiences with overseas teachers, what are the views of some senior high school students of a ‘good teacher’?”

5.1. A ‘Good’ Teacher

Some of the attributes that the students associated with good teaching was familiarity with the curriculum, clear communication, positive relationships between teacher and student and the use of various teaching approaches. These attributes mirror the findings of earlier research studies that indicated effectiveness in teaching occurs when a teacher enables the maximum growth possible in student learning, for each individual student. Effectiveness is linked directly to teacher competence, teacher mannerisms, teacher clarity, both from a cultural and a pedagogical viewpoint (Bishop & Berryman, 2006); Bishop & Glynn, 1999; Hattie, 2003; Macfarlane, 2004). In Macfarlane (2004) his model, the Educultural Wheel, had the teacher at the centre, influencing and being influenced by the other components of the model. Students interviewed for this paper agree with this idea of the teaching taking the central role. Part of one student’s interview firmly puts failure at the teacher’s feet and states that schools should take more care when choosing teaching staff.

The students saw clarity as an important factor that good teachers have and use to the advantage of their students. The clearer a teacher can make the learning objectives to the student, the more effective that teacher will be. The efficient teacher not only ensures that their lessons are clear to the students, but also the aims and purpose of the lessons, or course, are clear to the parents/caregivers of

that student (Bishop et al., 2003b). The parents and students, in the Bishop et al. study and Macfarlane's (2004) study, who were predominately of Māori descent had the same expectation of clarity as the student groups interviewed in this study. This often means that the teacher, to be clear must understand, and work with, not only the predominant culture within the classroom, but also the cultures of each individual student. The students saw a good teacher as one who gave multiple examples and/or intensive question and answer sessions with examples specifically aimed at individual students.

During the group interviews, the students stated that they found difficulty in understanding what some overseas teachers were saying. One commented that this led to a marked slowing down of their capacity to note down and ingest information. This in turn led to frustration on both sides and offence could be taken with a further dilution of the learning experience. The group of students certainly picked up on the obvious problem with accent; that of slowing down the learning process by requiring repetition.

From personal experience, the more information has to be repeated, due to a difficulty in understanding my accent, the more frustrated I become and the thicker my accent becomes as a result. This does show that for some overseas teachers, accent can be adapted, but this cultural adaptability is shallow and can be lost when put under pressure. The students, in their interviews, appear to make a link between cultural responsiveness and clarity.

Dissonance between New Zealand students and the accents of teachers is a common thread in the student's narratives for this research. New Zealand, unlike the United Kingdom for example, tends to have a mostly widespread standard accent and style of pronunciation within its population. There are exceptions of course, but New Zealanders, overall, do have a remarkable homogenous accent. It follows, therefore, that when students have problems with a teacher's clarity of accent, most of these teachers will originate from overseas.

Kato (2001) found that Japanese teachers, teaching in English, could instruct students clearly in simple tasks, such as opening a book to a certain page and completing a particular question. However, more complex task instructions, such

as those for group activities were perceived as more difficult and lacking in the same clarity as those for the simpler tasks. Although this example would have a large clarity component within it, the familiarity towards the English language among these Japanese teachers should also be considered. Even sharing a common language with students can prove difficult if there is a disconnection in the accent. For example, students in this study, reported difficulty in understanding a teacher's South African accent. This problem with clarity had other consequences which affected the quality of the student's learning. Students talked about the constant repetition of instructions or information by the teacher, because of misunderstanding, causing boredom in the classroom, which inevitably results in talking and off task behaviour.

The importance of communication for shared understandings is explained somewhat in Vygotsky's (1978) belief that all learning is social. Utilising his theory, we could visualise learning as a continuous chain whose links are made up from past learning within a specific social and/or cultural context. When new learning is presented to students in a different context they tend to become confounded and the learning link in the chain can become strained or even fractured. Wertsch (in Taylor 2003), saw language as central to the processes of learning where the student develops an internal knowledge through initial instruction from an external source and gradually gains skills to take control of their own learning.

Students reported the frustration, boredom and resulting off task behaviour, such as talking, resulting in loss of control by teachers and constant repetition as the main problems related to a lack of aural clarity. Some students stated that they did not find too much of a problem with clarity during maths lessons and one student thought that language was not a particular problem as you needed to reach a certain standard of language competence to teach. This is certainly true of teaching education in New Zealand where overseas applicants and recent migrants need to reach a '7' in the International English Testing System (IELTS) (University of Canterbury, 2010). The New Zealand Teachers' Council requires a similar standard from those who have not graduated from a New Zealand teaching education establishment or where English is not the major medium of communication in teacher education, or where English or Māori is not their first

language and the main medium of instruction in their primary and secondary education (New Zealand Teachers' Council, 2006).

5.2 Teacher Competence

Students from school 'B' acknowledged that their experience of an incompetent teacher was an unfortunate experience and that they were surprised that the whole of Year 11 did not fail NCEA English that year. A major component of teacher competence in the mediation of learning is class management.

The phrase 'class management' is here used to mean the management of the students and the curriculum to promote learning. Both Macfarlane's Educultural Wheel and students interviewed for this research repeatedly confirmed the view that fairness in handling student discipline is of a major importance, as is general class discipline. These ideas of fairness and discipline are intimately entwined with the cultural lens through which these interactions are viewed. They found that a teacher's experience within a different culture gave that teacher a different point of view from the one that they were familiar with. This can lead to conflict. An example of this was a student's account in school 'A' of one teacher (from country 'C') that they did not get along with as she was easily offended. This resulted in lots of detention and a consequent loss of classroom time.

Detention is a difficult tool to wield efficiently. Over-enthusiastic use can breed resentment and result in a difficult classroom atmosphere that will affect the quality of the learning experience. Detentions during or after school can subtract from the time the student may have available for home-work, study or revision. This is particularly so in a type of detention favoured by many schools called 'silent detention'. This is where the student sits, in silence and without moving, for the entire detention, the purpose being, presumably, to allow the student time to contemplate their 'sins'. Perhaps this teacher's use of detentions could have been curtailed by supporting efforts to improve the 'cultural responsiveness.' Cultural understandings can be improved if the teacher makes an effort to bridge the cultural gap.

Students during the interviews stated that if the overseas teacher gave them some information about their background, then they became more approachable and the

differences between the cultures were less of a perceived obstacle. This sharing of personal information helped reduce cultural differences and was seen positively by the students. A reason for the students' difficulty with some overseas teachers could be the application of a causal schema (Vaughan & Hogg, 1995) by the students, based on how they expect that particular teacher to behave according to their group membership label. The sharing of personal information may have the effect of personalising the teacher and removing them from that group stereotype. This then assists students to view them as an individual rather than as a character within a learned script. This idea of the personal as a cultural doorway is reinforced by the experience of a Japanese teacher who found that her students considered her unfriendly as she did not give them any details of her personal life, but kept her interactions with them on a strictly school related footing (Kato, 2001). This refusal to share personal information was accepted without question in Japan, but gave a skewed impression of the teacher's personality and attitude towards her Australian students. This teacher's cultural 'modus operandi' would have reinforced the students' causal schemata explaining how an overseas teacher interacts with their students. This personal side of classroom management is extremely important, however, teachers must also reflect a professional competence and 'be friendly but not friends'.

Another aspect of overseas teachers was that of curriculum competence. Students interviewed, reported difficulty and confusion in the fact that teachers from different countries taught the same subject in totally different ways. They found it unhelpful that some overseas teachers would emphasise the differences in the curriculum between their country and New Zealand. In my experience, different countries place a different importance on parts of a similar curriculum. For example, in the United States a particular emphasis within the Social Studies curriculum is placed on civics and citizenship. In New Zealand, this emphasis is not as pronounced and this could cause difficulties to a teacher brought up or trained within the United States of America. This challenge to fixed schemata could result in constant comparisons between the two curriculums. Kato (2001), Santoro, Reid and Kamler (2001) and Harvey (2006) felt that continuing, organised support within schools employing overseas teachers, in cultural, social and curriculum matters, would improve the interactions between overseas teachers and their students.

Regarding the issues of teacher competence, the students commented that one overseas teacher was not at all competent with the curriculum and her moods were also difficult to read. Another student complained that an overseas teacher made them feel as if they were not smart enough to handle the curriculum content, while another student stated that the overseas relieving teacher had no idea how to handle his students. He was not at all familiar with the curriculum and tended to wander of the subject, which was not helpful in the least to the students' learning.

One student experienced being physically assaulted by an overseas teacher and others gave examples of teachers swearing in class. These obvious breakdowns in communication and lack of curriculum knowledge would have an impact on learning and highlights the importance of competency in courses in pre-service education and in-service professional development for all teachers employed in whatever capacity, whether employed on a permanent, short term, or long term basis.

5.3 Teacher/Student Relationships

Students interviewed in this research felt comfortable with teachers who made the lessons enjoyable, used humour to impart knowledge, could share jokes, but also knew where to draw the line in interpersonal relationships.. Students stated that getting along with the teacher was very important to the learning process and acted as an encouragement to do things well. For example, positive change can occur in Māori educational achievement if more attention is given to relationships and interactions (Bishop & Berryman 2006). This mirrors the conclusions by Glasser (1998), Macfarlane (2004) and the comments made by the students interviewed for this research. Teaching as a cultural practice can benefit all students.

Establishing authority and credibility early in a student/teacher relationship is crucial to that relationship. Demonstrating that the teacher cares for the students' academic, social, cultural and emotional well-being is important in the gaining of self-worth and belonging for the student and the establishment of authority and credibility for the teacher (Dreikurs, Grunwald & Pepper, 1971; Glasser, 1998). Cultural responsiveness and being multicultural can be as simple as a teacher

understanding what students enjoy, what makes them laugh and where to draw the line between caring teacher and ‘best friend’

5.4 How Teachers Teach

The students involved in this study not only agreed that the teacher is an important factor in their learning, but also identified the same factors that Hattie had posited as the top sources of teacher influence on their learning. Students mentioned instructional quality many times during the interviews and it was plain that this was a major concern to this particular student body. They needed to not only know why they were learning something, but also needed the material to be presented in such a way that the student considered it important enough to learn. This student viewpoint supports the modern pedagogical thought that instruction and learning must be relevant to the student. Instruction is part of a cognitive process and should not be restricted to the “teacher knows best” didactic school of learning. Instruction tends to flow and make better sense to the student if some thought has been applied to its construction beforehand. A student interviewed for this research stated that an aid to learning was a: *“really organised set out lesson.”*

The students stated that they embraced the teacher who is organised and directive with good handouts and who allows for students to take notes during the lesson. This emphasis on organisation mirrors the research by Hattie (2003) who found that the quality of instruction and emphasis on the point of the lesson were major factors in a quality learning experience. For example, Māori students objected to teachers who did not factor in the possibility that some students would take longer to understand a lesson than others and had no time to spare for these students (Bishop & Berryman, 2006). This view, as voiced by the students in Bishop’s research that a directive approach is preferred appears to be somewhat at odds with the new curriculum framework. I do not believe that this means that students would prefer the didactic approach to learning but that directive in this context means the teacher being clear on their intentions and expectations. Students should know what they are meant to be learning and the teacher uses feedback and feedforward to ensure that learning takes place. The new, New Zealand curriculum framework for Social Sciences (Aitken, & Sinnema, 2008) advocates the concept of teachers as a central, democratic guide.

The new curriculum (Ministry of Education, 2007c) attempts to address the idea of democracy in the classroom by introducing the inquiry method as the main framework. The method of inquiry for Social Sciences has, at its heart, a sociocultural approach to learning, adjusting priorities in learning to be appropriate to specific learners, connected to their learning context within their social reality (Bell et al., 2009). The teacher must take consideration of their students' situation, priorities and aspirations. This 'user friendly' approach may well encourage openness and encourage positive engagement with the teacher.

The students mentioned that they appreciated a well organised and well set out lesson. Organisation can improve the effectiveness of the teacher by clearly showing where the lesson is heading and perhaps placing the lesson in a context within a student's existing schemata. This allows the student to relate to and perhaps understand with more clarity, new ideas, which are framed around an unfamiliar context. Caution is advised, however, (Alton Lee, in Aitken & Sinnema, 2008) as the use of existing schemata can foster false images of the unfamiliar context and an effective teacher must be aware of this pitfall. When a student, in Alton Lee's study, was asked to describe what Greenwich Village may look like, the student's ideas were based on her existing knowledge of Arrowtown (a small village in Central Otago). Better knowledge of the student (Bishop & Berryman, 2006); Nakhid, 2003) and better planning (Alton-Lee in Aitken and Sinnema, 2008) need to be integral to an efficient teacher's overall lesson strategy. The teacher's intentions and the learning context should be made clear, along with the extent of the student's existing schemata.

The students' interview responses made it clear that they thought that carefully planned lessons using situations from their experiences and encouraging student contribution during the lesson resulted in a superior learning experience. Particularly when compared to writing from a whiteboard or book. This mirrors the research from Aiken and Sinnema (2008); Alton-Lee (2003); Bell and Gilbert (1996); Bell, (2005); Bell et al., (2008); Hattie, (2003). To some, this could be interpreted as another example of the 'dumbing down' of education while to others, it is a sign that the democratisation of education, the breaking down of the

'me teacher, you student', barrier has begun in earnest and that the use of this approach will make teachers more effective.

At times the students' reports appeared contradictory. A student from school 'B' thought that the teacher who gave them many notes really helped them to learn. Paradoxically, the student goes on to state that sometimes they had no wish to attend that particular class implying that this teacher transmissive approach is not maximising the students opportunities for learning. The student then concluded that she (the teacher) was a good teacher and that they enjoyed the class once they were there. This demonstrates the conflict between the student needing to understand through their own cultural lens and the desire to have the means to know the important 'stuff' necessary to pass exams. Although instruction style in an effective teacher's toolkit is important, it is often a teacher's way of relating to the student that defines a student/teacher relationship.

Effective learning can come from a good relationship (Bishop and Berryman, 2006). This relationship can be based on either traditional or modern pedagogical practice, or a mixture of both, but there must be trust and respect on both sides. For example, Cahill (2006) interviewed Samoan parents on their views of the Palangi schooling system. The narratives contained within the paper, from these parents, demonstrated similar aspirations and considerations to those voiced by the students in this study. They believed it is the teacher's job to build the motivation to learn and to build and sustain a student's self-esteem. This echoes Hattie's (2003) assertion that the teacher, next to the student themselves, is the most important factor in a student's educational outcomes.

A student from school 'A' compared an effective teacher who explains everything, is organised with good notes and handouts and makes them learn, with a teacher who was difficult to understand and made them feel inferior. The learning was obviously enhanced with the first teacher's approach to learning while the result in the second example was one of frustration. This again appears to confirm Hattie's assertions that teachers are a major factor in a student's learning growth. The consequences of these put-downs could result in damage to a student's self-esteem. The damaging mannerisms, exhibited by the second teacher, may be a result of a cultural mismatch and may result in a break in

building a relationship with the student. This, in turn, will inevitably inhibit the student's learning chances and, if not corrected, stop the teacher, who may be competent, from becoming effective. If we except Hattie's (2003) assertions on the importance of the teacher then it must follow that the teacher must ensure that no cultural misunderstanding occurs. Cultural responsiveness is a teacher's responsibility and knowledge of the students will affect the efficiency of that responsiveness.

5.5 Teacher Knowledge of Students.

The students interviewed for this research indicated that a teacher's knowledge of them as separate entities was helpful towards a positive learning experience. The students found that overseas teachers who understood them were less likely to take offence when there was no offence intended. Some students perceived overseas teachers as not having any expectations of their students, while others had a very different expectation of student behaviour from that which the students were familiar with. Both the students and the research agree that knowledge of the student will facilitate the teacher in connecting learning to their lives and experiences (Aitken & Sinnema, 2008; Bishop & Berryman, 2006; Macfarlane, 2004; Samu, 2006).

Many researchers consider a teacher's knowledge of a student's culture to be of paramount importance (Bishop & Berryman, 2006; Macfarlane, 2004; Monroe, 2006; Wishart-Leard & Lashua, 2006). A basic, but vitally important requisite for any teacher is to pronounce their student names correctly and a competent teacher's 'toolkit' must include this basic skill, as a necessity.

A student from School 'B' stated that teachers should show respect for students and not only get along with teenagers but also understand how they think. Another used the word "work" instead of think. This whole interaction reflects the same position as the 'New Zealand made' Pāsifika students. A teacher must respect, understand and adapt to, teenager culture, while at the same time, introducing learning habits and expected standards of behaviour into that culture. Students at school 'C' enjoyed teachers who treated them as individuals, while not allowing class behaviour to get out of control. Although knowing and understanding the

culture of students is important, their social circumstances should be familiar to teachers.

A generalisation perhaps, but most teachers come from a middle-class background and assumptions made through this socio/cultural filter can be sometimes, at best, misleading or completely wrong. Many teachers, when allocating assessment or homework make assumptions based on their own situation, both past and present. They presume that the student will have access to a computer, newspapers, and materials to make models or pictures and so on. Knowledge of students' circumstances could allow the inclusion of varied or individual tasks to take into account socio/economic differences between students. Students interviewed in Bishop and Berryman (2006) stated that a 'good' teacher does not: "...expect us to find fancy things at home to use in projects like tinfoil, rubber bands, staplers, cardboard, newspapers, computers, colouring-in pencils, encyclopaedias, reference books and sellotape...They help you with things like glue and colour pencils" (p. 121).

This lack of home-based resources is not confined to just one ethnic group or, indeed, one social group, but can occur across the whole cultural and socio/economic spectrum. It could be fair to comment from experience, that the lack of such resources is not just a factor of economics, but can be a result of competing cultural obligations. For example, many Pāsifika students have obligations within their church and families, which may take precedence, culturally, socially and financially.

5.6 Learning Experience

The students were asked to rank their experience of both overseas teachers and New Zealand teachers on a scale of 1 – 10 (See Appendix 7). To complete this task, they would individually explore the quality of each teacher's contribution to their learning and then produce a general ranking for the whole group, i.e. overseas teachers and New Zealand teachers. The students' voice in this matter is significant as it shows the impact that each teacher group has had on the individual's learning, from the perspective of that individual.

More than half of the students in school 'A' ranked overseas teachers between 6 and 8, with an overall average of 5.5 concerning questions 4 and 5 in Appendix 2. The average for New Zealand teachers was 8.4. Cultural matching was an important issue for the students and guided their choice of ranking for both groups. The different backgrounds and the interest that generated were given as a positive, as was the different teaching styles and methods. The lower ranking was primarily based on the issue of clarity and the attending negative influence on the learning experience in the classroom. The students considered the lack of cultural misunderstandings was of primary importance to the ease that they could relate to their New Zealand teachers. Clarity and an awareness of New Zealand culture were the interwoven sub-themes.

The overall ranking for questions 4 and 5 in appendix 2 by school 'B' was lower with less difference than school 'A'. The students ranked their overseas teacher at 5.6, while their New Zealand teachers ranked 5.9. There was little comment from the students on their reasons for ranking, although one student had experienced an outstanding overseas teacher to whom she awarded a ten. However, when she considered overseas teachers as a group that ranking was reduced to a five.

With little comment from the students on this matter, I am inclined to explore a geographical explanation for this lack of any real difference in the overall rankings of the two groups. In the 2006 census the township, where the school is located, had a population of 348, showing no change from the 2001 census but down by 10.8% on the 1996 census (New Zealand Statistics, 2006). The nearest community with commercial and varied shopping facilities is seventy kilometres to the north and takes approximately an hour by car. This relatively isolated area school has a 'hard to staff' status and this isolation could attract a similar personality type to it. Added to that, its isolation, from a national and local perspective, could deter New Zealand teachers from applying for positions. With overseas teachers perhaps searching for temporary positions or a perceived 'real Kiwi' experience, they could be more willing to take up positions within the school. This could lead to an increased familiarity with overseas teaching styles for the senior pupils of this school, and this habituation could account for the lack of difference between the two groups.

School 'C' offers a very different picture to that presented by school 'B' and school 'A'. Geographically, schools 'C' and 'B' are very different, but schools 'C' and 'B' are within the same urban area. Schools 'C' and 'B' vary in their philosophical outlook on what is required to give a rounded curriculum to their students, but the most compelling argument are the reason given by the students for their particular ranking of each group.

The students ranked overseas teachers, as a group, at an average of 8.4, while New Zealand teachers were ranked at 6.6. For overseas teachers, five rated language (clarity) as the most important factor along with curriculum knowledge. Given that each of these students rated their overseas teachers at 9, their satisfaction level was on the high side, as was their confidence in overseas teachers to deliver the curriculum.

One student emphasised that clarity was the most important factor in her decision to rank overseas teachers at an 8. The comments made by the students on New Zealand teachers tended to focus on the attributes of overseas teachers as a comparison. One thought that overseas teachers were "*just better*". Another student conjectured that overseas teachers knew that they were at a disadvantage as far as language and culture were concerned and this seemed to make them put more effort into their teaching and interaction with students. This example of cultural responsiveness, identified by the students in their interviews and the value they attribute to this, echo the comments made by the students in Bishop and Berryman's (2006) study: "Good teachers talk to you one on one. Because they do this you feel really stink if you are naughty. Well... because you like them and you want them to like you back" (p. 23).

Another student in the Bishop and Berryman (2006) study affirmed the opinions of many of the students in this research: "She was only naughty because she couldn't understand the teacher's instructions" (p. 24).

The main concerns highlighted by the students interviewed for this research appears to be based on cultural responsiveness and revolves around issues of clarity and knowledge of the New Zealand curriculum. Students clearly believe

that these are the major factors that impact on teacher effectiveness within the classroom.

CHAPTER SIX

Conclusions

6.0 Conclusion

The research undertaken was focused on the following research question:

“Based on their experiences with overseas teachers, what are the views of some senior high school students of a ‘good teacher’?”

The students tended to agree that “cultural responsiveness” was the major factor in a good teacher’s toolkit, closely followed by organisation and curriculum knowledge. The sub-theme or factor that was deemed most important by the students, within the auspicious of ‘cultural responsiveness was clarity. It seemed that familiarity with the English language, clarity of accent and clarity of thought were uppermost in the students’ consideration of what constitutes effective teaching. Vygotsky noted that learning is a social activity, involving an interaction with the social and cultural, as well as the physical (Cole & Wertsch, 1996). He also saw a direct connection between language and thought (Vygotsky, 1978). Familiarity with the English language is an issue that is controlled by Teacher’s Council policy for registration as a teacher, and entrance conditions imposed by teacher educational establishments on overseas applicants. One entrance condition insists that students reach at least a certain standard (7) in the International English Testing System (IELTS) (University of Canterbury, 2010). A major component of any language is accent.

Accent is a sociocultural accoutrement over which we have little control. Accents can be modified or changed by training, but in my experience, this is not a course that most people tend to pursue. Accents tend to modify as more time is spent in the different country or area of choice. This modification, however, appears to differ from one individual to another. In my case, most New Zealanders consider me to have a strong Scottish accent, however, when I go back to Scotland, most Scots immediately pick up on the fact, through my accent, that I have spent a time overseas and many remark how I have lost most of my Scottish accent. Most teachers, however, have some control over their clarity of thought, as thought processes are often products of social and cultural upbringing.

These thought processes are a major factor in a teacher's operational knowledge, dispositions, values and practices (Richardson, 2003) As teaching is a cultural practice, a teacher aligning their operational factors of speech and thoughts to compliment those of their students, should, by avoiding cognitive dissidence within the student body, improve their students' chances of a quality learning experience. The students indicated that they enjoyed classes where teachers demonstrated a sense of humour. The students interviewed in this research were very clear that some humour, both from students and teachers, in the classroom helped their learning.

Humour is a cultural artefact. Humour is dependent somewhat on geography, age and social experience. My father, for example, has some jokes based around World War Two that he and his cohorts find extremely funny, but tend to fall flat with people outside of his generation and experiences. Similarly, in the classroom, a joke that I find extremely humorous may fall flat, or on occasion, cause unintentional offence. To avoid these situations we, as teachers, must demonstrate empathy with our students' culture. For overseas teachers, this 'humour pathway' can be extremely difficult to find and to follow as they may have little, if any, common cultural contexts on which to build a connection with the students. However, I believe that it is a trait worth cultivating as humour, when used as an *aide memoir*, can be an efficient cultural learning tool, as well as a teacher/student bonding agent. However, humour must be within the students' cultural contexts if it is to prove an effective tool. Use of humour implies that the teacher is also friendly towards their students; however, there must be a clear line between friendly and friends in all school related interactions as a matter of professional responsibility. In my experience, if a teacher displays humour and a friendly disposition towards their students, then the students will identify that teacher as one who cares.

Along with the students in the research by Bishop and Berryman (2006), the students in this research stated that teachers who were friendly and cared for them encouraged them to learn within their classrooms. A caring teacher is one who expands the concept of care beyond that of student welfare. A caring teacher is one who takes time to know each individual student's social and cultural background and to work with these factors. In my last school (40% of the school

roll claimed Māori ethnicity) on discussing with my students on how I could make the classroom more welcoming for them, the majority stated that allowing them to work on the floor in groups and not at their desks would help them feel more comfortable and, therefore, more receptive to work and learning. This was easily done and did make a positive contribution to the learning atmosphere. On the other hand, within the same class, Asian students were not comfortable with this arrangement and it was a simple matter to allow them to remain seated at their desks. This simple example of getting to know individual student's cultural needs and reacting positively to them, improved the learning experience for the students and an improved teaching experience for the teacher.

A caring teacher also uses the most appropriate pedagogical approaches to suit the learning profile of the students in front of them. A teacher's main purpose is to present their students with the best learning experience that suits them and we, as teachers, would fail in our professional obligations if we did not pursue this goal. The students, almost without fail, indicated that a sociocultural approach (Bell, 2005; Bell et al., 2008; Bishop and Berryman, 2006; Freire, 1972; Macfarlane, 2004;) was the preferred instrument in the mediation of learning. Care must be taken, however, in the use of this approach as not all students are comfortable with this approach. Research indicates (Li, 2003) that Asian students do not respond well to the sociocultural model. In my experience, they tend to prefer a group, didactic approach, combined with individual feedback and feedforward.

Throughout the interviews, the students did not appear to significantly posit overseas teachers in either an inferior or superior position compared to New Zealand teachers. Their combined view was that teachers above all, no matter their origins, sociocultural background, training and past experiences, must demonstrate cultural responsiveness in their dealings with the students in order to be identified as a good teacher. The cultural mores of each student should be explored to gain a fuller understanding of individual needs and difference. This allows the teacher to enhance the positive learning experience for each student. The students in this research, although expounding their views by using different language and framing their views through a different cultural context and cultural lens, paralleled the views espoused by the students in Bishop and Berryman's (2006) and Macfarlane's (2004) research.

6.1 Threats to Validity

Retrospectively it is evident that the design of the questionnaire and interview process led to some difficulties in the later interpretation of the results. The first issue is that of the questionnaire itself. The wording of the questionnaire and the lack of time allowed, which limited the use of probing questions, ensured that the students could not always fully articulate what they were really trying to say. The meanings were not always clear and perhaps if their answers had been expanded upon then the link to cultural mores and tradition could have surfaced. Another issue is that of a failure to identify the students ethnicity, this again has somewhat limited any exploration of difference within the sample group.

The students were not asked to identify their ethnicity at any point in the research process. However, if one studies the statistical ethnic information on the three schools it is obvious that those claiming European ethnicity are clearly in the majority. It is, therefore, a fair assumption to make that those of European ethnicity, taking part in this research, would also be in the majority. As members of a cultural majority it is rare for one's culture to be challenged, especially in institutions that are based around that culture. Generally in schools, the alignment of school culture with European culture is taken for granted and therefore, most students are unaware of the importance of culture in their learning. This could explain the overt difference in focus between the students in Bishop and Macfarlane's research and those in this research.

Caution should be applied, for with the sample of students used, there were core problems regarding the general validity of this research. The major problems were both numerical and geographical in nature. The small number of respondents coupled with a limited geographical scope limited the triangulation effectiveness of the research. The students, due to the research design, were not actively encouraged to give personal details and, as a result, none volunteered any personal details such as perceived ethnicity, gender and the length of time they have been involved with the New Zealand education system. Although not important to the focus of this research, it would have allowed a better fit with some of the earlier research.

The use of twin recording devices to take the students' statements were highly efficient, but a small problem did occur when some of the student's coded names were indistinct on the tape and they could not, as a result, be linked to that particular statement. Although not a major fault, it is one that should be dealt with in future research.

The research was valid in the way the student answered the questions honestly and without malice, seeking to neither favour one group over the other. The groups were a fair representation of this region's senior classes and this research, could act as a discussion point, and perhaps a catalyst for change, for further research in the area of what constitutes an effective teacher.

6.2 Future Directions

Some of the ideas expressed in the research could have wider implications and future research could include:

- Expanding this research design to include individual interviews over a wider area, using a greater number of students and schools.
- Introducing social and geographical factors into the research.
- Exploring the level at which students operate, thereby influencing the perception of what makes an effective teacher. Perhaps a longitudinal cohort study may prove useful in this matter.
- Matching more closely the methodology of past research. For example interviewing parents and teachers to see if their ideas of what makes a 'good teacher' agrees or disagrees with the students.
- Keep the same focus on a general school population, but give more attention to the ethnicity of each student and the possible influence that that may have on their opinions.

6.3 Outcome

On balance though the student's view was expressed through a different cultural lens the themes that emerge support earlier research that identified the importance of cultural responsiveness in the classroom situation (Bishop & Berryman, 2006; Macfarlane, 2004). It would be fair to state that cultural responsiveness is a major factor in a student's perception of what makes a 'good' teacher. I do not believe that cultural responsiveness is a 'magic bullet' that will cure all of the problems

within the new Zealand education system, but it is clear from the findings of this research that it will go a long way in improving the educational experiences of those within the New Zealand system.

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Appendix 1

Information Sheet for Students

Research on Overseas Teachers and Student Learning.

Principal Researcher: Iain Mitchell, BA. Dip Tch, Head of Social Sciences at Westland High School, Sale St, PO Box 154 Hokitika.

Contact Number: (03) 755-6226

Research Supervisor.. Associate Professor Beverley Bell, of the School of Education at Waikato University, Private Bag 3105, Hamilton.

You are invited to take part in this research project. which will be undertaken in your school, on a negotiated day in Term One or Term Two. This research is being undertaken as part of a Masters of Education and will not effect your current schooling. The aim of the study is:

1 . To identify the ways in which students consider overseas teachers impact on their learning. It is hoped that this study will allow us to gain a greater understanding pertaining to some of the interactions between overseas teachers and their students.

Participants.

a) Year 12 and year 13 students who have been taught in any subject by an overseas teacher or teachers. All students within this profile will be approached and ten students will be randomly selected from those who indicate that they wish to participate. It is totally within your rights to refuse to participate or to withdraw at any, time.

b) Those who agree to take part, if randomly selected, will be asked to participate in a group interview with the researcher. The interview should not take more than an hour and will be conducted at school, at a time convenient to the student. The questions will be based around the research aim and will follow a semi-structured design.

c) You can withdraw from this research at any time. All information gathered from you will be confidentially treated and neither you, nor your school, nor your teachers will be identified.

Short Term and Long Term Benefits of this Research

There are no short-term benefits for participants. In the longer term, it is hoped that this research will contribute to the understanding of some of the interactions that take place between students and their teachers within the classrooms of New Zealand.

Right to Withdraw and Concerns.

a) If you are unhappy with any part of this research, you may withdraw your consent or, in the first instance, lodge your concern with the researcher. Your right to withdraw is available up to two weeks following the completion of the interview process. At this point, data analysis will commence and withdrawal is no longer an option.

Any concerns about your participation needs to be put in writing, addressed to the researcher and handed to your Form Teacher who will ensure that the researcher receives it as soon as possible. If the concern can not be handled directly by the researcher, then the concern will be passed on to the study supervisor, who will help the researcher respond to that specific concern. Alternatively, you may wish to contact the study supervisor directly.

b) The researcher, if you desire, will contact you following your participation, in order to check whether you have any concerns related to the research process.

Use of Research Data

What will happen at the end of the study?

You will have the opportunity to read the transcript of your group interview to check that it is accurate.

Once the research has been completed, the information will be collated and written up as a research thesis for a M.Ed degree. Your school will receive a copy of the research, which will be available for you to read. The researcher may use data from this study in future publications and conference presentations.

Confidentiality

- a) No material that could identify you will be used in this study.
- b) You will be given a letter of the alphabet and a number from one to ten to identify your contributions to the report.
- c) All taped interviews and other records will be retained in the researcher's possession. no one else will have access to these records. The tapes of interviews will be identified by number and date. They will be stored in a separate locked file. The key for these identifiers will be kept in a separate locked File.
- d) Original data and field notebooks (if any) will be archived indefinitely according to the University of Waikato Handbook on Ethical Conduct in Research 2001. section 10:1.
- e) No information on, or about you. will be disseminated to anyone outside the research team. All the information you give will be treated as privileged.

Appendix 2

Questions for semi-structured group interview:

1. We are looking at teachers. What do you think makes a good teacher?

2. Think of your favourite teacher. What is it about this person's teaching that you think is most important to your learning?

3. In your school life you have been taught by both New Zealand born teachers and overseas teachers. What things about the way both New Zealand born and overseas teachers teach have you found most helpful?
 - a) What are the important things that teachers do to help your learning? Prompts: Use of language, pacing, humour, and clarity of delivery.

 - b) So what are the things about any individual teacher that affects your ability to learn?

Prompts: difference in culture, different expectations, accents, teaching style.

4. How would you rate your learning experience with overseas teachers on a scale of 1-10, with 1 being negative and 10 being positive.

5. How would you rate your learning experience with New Zealand born teachers on a scale of 10, with 1 being negative and 10 being positive.

6. Is there anything you would like to add concerning your experiences being taught by overseas teachers?

Thank you very much.

Appendix 3

Date:

To: The Board of Trustees

CC: The Principal

From: Iain Mitchell

339, Kaniere Road

Hokitika

Dear Board Members and Principal

Re: Research study on the impact that some Year 12 and 13 students perceive overseas teachers have on their school learning.

I am the HOD Social Studies at Westland High and am currently completing my M.Ed at Waikato University. My thesis research supervisor is Associate Professor Beverley Bell, of the School of Education at Waikato.

The aim of this research project is to identify ways in which students consider overseas teachers impact on their learning

The research will be undertaken by means of semi-structured group interviews in the first term of next year.

This research has been approved by the School of Education Ethics Committee and addresses: informed consent, confidentiality, potential harm and rights to interview concerns.

It is hoped to include three West Coast High Schools in this research project. At this point I am seeking your agreement in principle for inclusion of some of your Year 12 and Year 13 students in this research. The number of students involved will be no more than ten for each school. All students involved will be required to undertake a semi-structured group interview. The interview will be conducted at school, after school at the student's convenience and will take no more than one

hour to complete. The final ten students from any one school will be randomly selected from the group of students who have volunteered to participate.

Should you agree in principle to the school participating, I will require one brief meeting with the school principal and form teachers to discuss the research aims and recruitment process.

I enclose a self-addressed envelope, an information sheet, a copy of the interview questions and a copy of the consent forms for the students, the Principal and the Board of Trustees.

I look forward to hearing from you. I remain

Yours sincerely

Iain Mitchell.

Work Ph: 03 755 6169

E-mail: iainmitchell@westlandhigh.school.nz

Appendix 4

Student Consent Form

Research on Overseas Teachers and Student Learning.

The research question is:

Based on their experiences with overseas teachers, what are the views of some senior high school students of a 'good teacher'?

- I have read and understood the information sheet

- I have had the opportunity to discuss this study and ask questions, which have been answered to my satisfaction.

- I understand that participation in this study is voluntary and that I may withdraw my consent at any time; up until two weeks after the date of the interview

- I understand that my participation in this study is confidential and that no material that may identify me will be used in any reports on this study.

- I understand anything discussed with the group or within the group must not be discussed or gossiped about outside of the study.

- I understand that I will be involved in one group interview and that the interview will be audio taped and transcribed verbatim

- I understand that if I have any concerns I can contact the researcher, Iain Mitchell or the supervisor, Associate Professor Beverley Bell,

Student's Name: _____ Signature: _____ Date: _____

Parent's Name: _____ Signature: _____ Date: _____

Name of Researcher: Iain Mitchell

339, Kanieri Road

Kanieri

Hokitika

Phone: School: (03) 755 6169

Work: (03) 755 6226

E-mail: iainmitchell@westlandhigh.school.nz

Supervisor:

Associate Professor Beverly Bell

BA. Diptych.

Contact details:

Contact details:

Work Ph: 07 838 4500 ex 4101

Home Ph: 03 755 6226

E-Mail: beebell@waikato.ac.nz

Appendix 5

Principal's Consent Form

Having read the information and discussed the research project with Iain Mitchell:

- ❖ I understand that the school's identity will be kept confidential
- ❖ I understand that I can withdraw my permission up to two weeks after the date of the interview at my school.
- ❖ I understand that the research will be conducted to the requirements of the Waikato School of Education Ethics Committee

I give my permission for Iain Mitchell to conduct this research project on my school's premises during 2007.

Signed: _____

Principal of _____

Date: _____

Name of Researcher: Iain Mitchell

339, Kaniere Road

Kaniere

Hokitika

Phone: School: (03) 755 6169

Work: (03) 755 6226

E-mail: iainmitchell@westlandhigh.school.nz

Appendix 6

Consent Form for Board of Trustees

Having read the information and discussed the research project with Iain Mitchell,

- ❖ We understand that the school's identity will be kept confidential
- ❖ We understand that we will be kept informed of the progress of the research as it appertains to our school.
- ❖ We understand that we can withdraw our permission up to two weeks after the date of the interview at our school.
- ❖ We understand that the research will be conducted to the requirements of the Waikato School of Education Ethics Committee

We give our permission for Iain Mitchell to conduct this research
project on our school's premises during 2007.

Signed: _____ (BOT Chairman)

School: _____

Date: _____

Name of Researcher: Iain Mitchell

339, Kaniere Road

Kaniere

Hokitika

Phone: School: (03) 755 6169

Work: (03) 755 6226

E-mail: iainmitchell@westlandhigh.school.nz

Appendix 7

Handout to Research Participants Concerning Questions 4 and 5.

To answer Questions 4, you have to weigh up your total experiences with overseas teachers and then give a single figure on a scale of 1 through to 10.

1 on the scale represents a very bad experience, 5 represents a neutral experience and 10 represents an excellent experience.

To answer Questions 5, you have to weigh up your total experiences with New Zealand teachers and then give a single figure on a scale of 1 through to 10.

1 on the scale represents a very bad experience, 5 represents a neutral experience and 10 represents an excellent experience.

If you have any questions or problems please do not hesitate to speak to Mr Mitchell before or during the interview process.

Name of Researcher: Iain Mitchell

339, Kanieri Road

Kanieri

Hokitika

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Work: (03) 755 6226

E-mail: iainmitchell@westlandhigh.school.nz