BACKGROUND PAPERS:
Māori Medium Initial Teacher Education Outcomes (2012)

Ministry of Education
Katoa Limited
Background Papers: Māori Medium Initial Teacher Education Outcomes

Graduate Profile

&

Effective Practicum and Induction Experience

Fiona Cram, Vivienne Kennedy, Miromiro Kelly-Hepi Te Huia, & Kirimatao Paipa Katoa Ltd

November 2012
He Mihi Aroha

He mihi aroha tēnei ki a koutou te hunga matatau i ārahi nei i a mātou i tēnei hikoinga iti a tātou. Koutou i tae-a-tinana mai, a-whakaaro mairānei kei te mihi. Kua rangona e mātou tō koutou aroha mō a tātou tamariki, mō te whānau whānui, waihoki mō tō tātou Māoritanga tonu. E tika ana te kōrero a ngā tūpuna, kaua mā te waewae tutuki engari mā te ūpoko pakaru, mā reira tō tātou Māoritanga ora tonu ai.

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## Abbreviations

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<thead>
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<th>Abbreviation</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>ECE</td>
<td>Early Childhood Education</td>
</tr>
<tr>
<td>GTS</td>
<td>Graduating Teacher Standards</td>
</tr>
<tr>
<td>ITE</td>
<td>Initial Teacher Education</td>
</tr>
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<td>ITEP</td>
<td>Indian Teacher Education Program</td>
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<tr>
<td>Ministry</td>
<td>Ministry of Education</td>
</tr>
<tr>
<td>MT</td>
<td>Mentor Teacher</td>
</tr>
<tr>
<td>NZEI</td>
<td>New Zealand Education Institute</td>
</tr>
<tr>
<td>NZQA</td>
<td>New Zealand Qualifications Authority</td>
</tr>
<tr>
<td>NZTC</td>
<td>New Zealand Teachers Council</td>
</tr>
<tr>
<td>PRT</td>
<td>Provisionally Registered Teacher</td>
</tr>
<tr>
<td>PTE</td>
<td>Private Training Establishment</td>
</tr>
<tr>
<td>UNPFII</td>
<td>United Nations Permanent Forum on Indigenous Issues</td>
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</tbody>
</table>
1 Executive Summary

1.1 Background

The right of Indigenous people to education in their own language is upheld in many international declarations and conventions, including the United Nations Declaration on the Rights of Indigenous Peoples. For Māori the Treaty of Waitangi also upholds this right (Ministry of Education, 2009). Māori medium education is a key contributor to the success of Māori students, with the Ministry of Education committed to improving the performance of the education sector as a whole for Māori and supporting Māori students to achieve as Māori.

Teachers play a pivotal role in the education system and a range of work is currently underway to improve the quality of Initial Teacher Education (ITE), and to strengthen systems designed to mentor and nurture new teachers in the workplace. As part of this work Katoa Ltd has been contracted by the Ministry of Education (the Ministry) to develop two background papers related to Māori medium ITE outcomes:

- Graduate profile, and
- Effective practicum and induction experiences

Each background paper has been developed through an iterative process involving the review of selected literature, visits and conversations with stakeholders (including Māori-medium teachers and leaders), and consultation with an expert review panel. The six key principles of Kaupapa Māori have guided the structure of each paper:

1. Tino Rangatiratanga – The principle of self-determination
2. Taonga Tuku Iho – The principle of cultural aspiration
3. Ako Māori – the principle of culturally preferred pedagogy
4. Kia Piki Ake i Ngā Raruraru o te Kāinga – the principle of socio-economic mediation
5. Whānau – the principle of extended family structure
6. Kaupapa – the principle of collective philosophy

1.2 Graduate Profile

A Graduate Profile is a comprehensive role description that guides student and employer expectations of what a course of study will deliver in terms of graduating students’ knowledge, expertise and disposition.

Tino Rangatiratanga

A Māori medium ITE graduate should be prepared to lead teaching practices that are valued within Māori medium education. In order to do so they need to have knowledge about, and commitment to, Māori self-determination. This requires knowledge of mātauranga Māori (Māori knowledge), as well as knowledge of local, national and global politics. Leadership in this sense is also about their commitment to being lifelong learners.

Taonga Tuku Iho – The principle of cultural aspiration

Māori medium education is driven by its own epistemology that includes an understanding of place, landscapes, spirituality, ceremony and belonging. Those graduating from Māori medium ITE should understand their own identity, language and culture, as well as being open to Māori knowledge and expertise and the role that culture plays in education. A central driver of Māori cultural aspirations is te reo Māori (the Māori language), and graduates need to be proficient in the language.
Ako Māori – the principle of culturally preferred pedagogy

A Māori medium ITE graduate should understand and be able to put into practice in the classroom a Māori culturally preferred pedagogy. This includes reciprocal learning and the critical engagement with knowledge. It is also about teaching strategies that enable students to learn by using all their senses to absorb and understand knowledge. Other expertise graduates require includes: second language teaching competency, curriculum knowledge, digital fluency, and the practice skills required to set up and manage a classroom of learners.

Kia Piki Ake i Ngā Raruraru o te Kāinga – the principle of socio-economic mediation

Māori medium ITE graduates need the ability to confront deep-seated and deficit-based assumptions about Māori student learning and success. This will enable them to analyse, and play a role in helping ameliorate the educational barriers faced by students, whānau and their community.

Whānau – the principle of extended family structure

A Māori medium ITE graduate needs to be able to establish a learning context for Māori learners and their whānau that they can relate to and see themselves in. An ability to build caring and respectful relationships with students, whānau, community, hapū and Iwi is essential to the respectful encouragement of these people to be part of a Māori medium education setting.

Kaupapa – the principle of collective philosophy

The kaupapa of Māori medium education needs to be known and central to the disposition of Māori medium ITE graduates. They need to be committed to teaching and learning within the context of the vision of Māori medium education. Knowledge of strategic and vision documents is important, as is a heartfelt drive for Māori medium education to persevere and be successful.

Table 1. below outlines the knowledge, expertise and dispositions that this paper recommends be part of a Māori medium ITE Graduate Profile.

Discussion

Options for how to achieve such a Graduate Profile include the housing of Māori medium ITE within one institution, or local ITEs training local people for local Māori medium education settings. Wherever it is based it is clear that the Ministry of Education’s strategic vision for Māori students to succeed ‘as Māori’ needs to be fully embodied by Māori medium ITE providers. This may require funding formulas that enable Māori medium ITE to be delivered within a Māori immersion environment. This will, in turn, enable Māori medium ITE students to explore and critically analyse knowledge in te reo Māori and integrate the development of their cultural expertise and teaching expertise.
### Table 1. Kaupapa Māori Principles and the knowledge, expertise and disposition of Māori medium Initial Teacher Education graduates

<table>
<thead>
<tr>
<th>Knowledge</th>
<th>Expertise</th>
<th>Dispositions</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Rangatiratanga</strong>&lt;br&gt;Knowledge about Māori sovereignty and self-determination&lt;br&gt;Possession of a Māori worldview gained through genuine experiences&lt;br&gt;Knowledge of political impacts on Māori cultural continuity historically and present day&lt;br&gt;Knowledge of the importance of local, national and global politics&lt;br&gt;Proficient knowledge of mātauranga Māori (Māori knowledge) and the place of ngākau whakaiti (humility)&lt;br&gt;Proficient in te reo Māori (Māori language)&lt;br&gt;Knowledge of healthy eating practices &amp; healthy life styles, mana (status), tapu (restricted), and noa (unrestricted)</td>
<td>Ability to apply tikanga (custom) practices in their classroom, use current teaching and learning pedagogy, apply mātauranga Māori in their teaching pedagogy</td>
<td>Graduating Teachers demonstrate leadership, are highly motivated, and are lifelong learners who are capable of investigating the effects of their teaching on student learning</td>
<td></td>
</tr>
<tr>
<td><strong>Taonga Tuku Iho</strong>&lt;br&gt;A high level of cultural knowledge&lt;br&gt;A high level proficiency of te reo Māori, with an understanding that this is an area of lifelong learning&lt;br&gt;Knowledge base of the philosophies of both Kura Kaupapa Māori and Kura-ā-iwi as well as the taonga tuku iho philosophies they are grounded in&lt;br&gt;Knowledge of political impacts on Māori medium schooling historically and present day</td>
<td>Graduating Teachers use reflective practices and have developed an instinctive response to the kaupapa Māori philosophies that they are grounded in</td>
<td>Graduating Teachers demonstrate resilience and are conscientised culturally and politically</td>
<td></td>
</tr>
<tr>
<td><strong>Ako Māori</strong>&lt;br&gt;Sound curriculum knowledge&lt;br&gt;Subject knowledge&lt;br&gt;Quality planning knowledge&lt;br&gt;Assessment knowledge (pānui haere, poutama tau, report writing, and other relevant assessment knowledge)</td>
<td>An understanding of and an ability to apply Māori pedagogy&lt;br&gt;Well organised and prepared for teaching&lt;br&gt;An understanding of the needs of second language learners</td>
<td>An ability to start each day fresh (wipe the slate clean of issues from the day before), hard working, passionate and enthusiastic</td>
<td>Has a broad understanding of local tikanga practices&lt;br&gt;Has an awareness of their own strengths and talents and leads their own learning</td>
</tr>
<tr>
<td>Knowledge</td>
<td>Expertise</td>
<td>Dispositions</td>
<td>Other</td>
</tr>
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</tr>
<tr>
<td><strong>Ako</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>continued</td>
<td>ICT knowledge</td>
<td>A teaching style that encourages interaction and responsiveness from the students and validates their ‘lived experiences’</td>
<td>Positive</td>
</tr>
<tr>
<td></td>
<td>Classroom management skills (seating, grouping children, resources, classroom displays, etc.)</td>
<td>Creates a culturally responsive environment</td>
<td>Optimistic</td>
</tr>
<tr>
<td></td>
<td>Behavioural management strategies</td>
<td></td>
<td>Hardworking</td>
</tr>
<tr>
<td></td>
<td>Has a broad knowledge of learning styles</td>
<td></td>
<td>Motivated</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Sense of humour</td>
</tr>
<tr>
<td><strong>Kia Piki Ake...</strong></td>
<td>Understanding of how children’s home life can impact on their emotions and how they learn/don’t learn in class</td>
<td>Reflective teaching practitioner</td>
<td>Aware of how they connect to their kura, locally, nationally, globally</td>
</tr>
<tr>
<td></td>
<td>Structural analysis of perceptions of Māori locally, nationally, internationally</td>
<td></td>
<td>An awareness of the existence of racism and its impact</td>
</tr>
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<td></td>
<td>Special education needs</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Whānau</strong></td>
<td>Relationship management</td>
<td>Whakawhanaungatanga – an ability to create relationships</td>
<td>Loyalty</td>
</tr>
<tr>
<td></td>
<td>Whanaungatanga in a kura setting (an understanding of the inter-connectedness of relationships between, kaako, kura, whānau, whānau whānui and community)</td>
<td>Culturally/hapū/iwi responsive</td>
<td>Humility</td>
</tr>
<tr>
<td></td>
<td>An awareness of local hapū and iwi history/likanga</td>
<td></td>
<td>An ability to identify their own needs and to ask for help</td>
</tr>
<tr>
<td><strong>Kaupapa</strong></td>
<td>Te reo proficiency</td>
<td>Is a proficient user of te reo</td>
<td>Conscientious of the affects of their teaching practices on their students</td>
</tr>
<tr>
<td></td>
<td>Knowledge of Te Aho Matua and Kura-ā-Iwi philosophies</td>
<td>Applies the relevant philosophy for the kura they are employed in</td>
<td>Conscientious of their impact on community, the environment</td>
</tr>
<tr>
<td></td>
<td>Knows the history of Māori medium education and its kaupapa</td>
<td>Applies sustainable practices</td>
<td>Adapts to change</td>
</tr>
<tr>
<td></td>
<td>Māori/iwi pedagogy</td>
<td>Applies Māori pedagogy in planning</td>
<td>Discerning</td>
</tr>
<tr>
<td></td>
<td>Knowledge of sustainable environmental practices</td>
<td>Plans for a variety of learning styles</td>
<td>A facilitator, conscious of the collects purpose;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>A person willing to facilitate learning experiences out of kura time</td>
</tr>
</tbody>
</table>
1.3 Effective Practicum and Induction Experiences

Student teachers gain practical teaching experience during their study through placements in classrooms with fully registered teachers. Graduates spend at least two years as Provisionally Registered Teachers (PRTs) and participate in a mentoring and induction programme facilitated by the school they teach in. These experiences and supports aid teacher retention and satisfaction, and contribute to positive teaching and learning outcomes.

Tino Rangatiratanga – The principle of self-determination

Rangatiratanga was considered in terms of leadership and cultural advancement. The practicum allows students to demonstrate their thinking strategies, their understanding of strategic documents, and their ability to design and plan lessons. It is also a time for students to engage with Māori medium teachers and the passion and vision they have for Māori culture and language. For PRTs induction is the time when they are supported and mentored to extend their leadership as the primary leader of classroom teaching and of their own learning. A commitment to shared learning, and the support of a dedicated mentor provide manaaki (support) for PRTs within Māori medium education settings.

The implications for the Kura include:
- A clear induction process, including the creation of an Induction booklet for student teachers and PRTs that outlines vision and mission, professional standards, and practical information.
- Ensure that performance expectations are clear and obtainable
- Help student teachers and PRTs to connect kura philosophy and goals as an expression of tino rangatiratanga
- Release Mentor Teachers (MTs) to attend Induction Mentoring training programmes

Implications for the mentor include:
- The engagement with student teachers and PRTs needs to be a power sharing relationship based on rangatiratanga and manaakitanga. Have them identify their needs and be part of the decision making process about their own training.

Taonga Tuku Iho – The principle of cultural aspiration

Students on practicum and PRTs benefit from the role played by kaumatua (elders) within Māori medium education settings. Kaumatua are guardians of Māori knowledge and culturally congruent pedagogy, and are key connectors to the history, place and people of the local area. While formal mentoring for student teachers and PRTs might be assigned to an experienced teacher, the informal mentoring and support provided by kaumatua plays a key role in orienting students and PRTs to Māori medium education settings.

The implications for Kura include:
- The Induction processes needs to be adopted as an important part of kura life, and supported by the whole kura whānau
- Kaumātua should be available as role models and supports for student teachers and PRTs.
- Create standards relevant to the kura philosophies and professional standards whilst also taking into consideration recent developments of the Induction mentoring training being offered by the Ministry (or attend the training)
- Support for PRTs to become familiar with local history and tikanga

Ako Māori – the principle of culturally preferred pedagogy

The collaborative relationship between PRTs and Mentor Teachers (MTs) is key to the induction process. Communication needs to be both regular and valued, and expectations clear. Student teachers on practicum and PRTs need exposure to culturally congruent teaching strategies, and to be encouraged to regain and retain ownership of Māori culture and language within the everyday environment of the Māori medium education classroom.
The implications for Kura include:
- Develop ‘effective practices’ booklet
- On-going support for the PRT by other teachers and the kura whānau
- Provide on-going training as needed to support te reo competency of PRTs
- On-going support for the MT and the PRT to have an effective teaching/learning/mentoring relationship

The implications for mentors include:
- Be in close proximity of student teachers and PRTs, observe their practice, and have regular hui with them
- Encourage PRTs to self-reflect to empower their teaching process, and support them to become a reflective practitioner
- Create training opportunities in collaboration with PRTs (e.g., visits with other kura)
- Support student teachers and PRTs to gain local knowledge
- In the case of the mentoring tutor for student teachers during their practicum, provide opportunities to practice skills such as shared reading, running records, poutama tau and other such activities

The implications for Ministry include:
- Ensure on-going funding to support release of both the MTs and PRTs
- Put in place strategies to support rurally based kura who do not have a ready supply of relieving teachers to ensure release can happen
- Continue to develop induction and mentoring standards (as presently provided through recent training initiatives)
- Continue to research good practices
- Support kura to create accountability systems as required by Government with kura priorities and focuses as guidelines and measurements

Kia Piki Ake i Ngā Raruraru o te Kāinga – the principle of socio-economic mediation

Insight into the Māori medium education settings vision and goals, as well as the circumstances of the community in which they are teaching, needs to be facilitated for students on practicum and PRTs. This includes support with identifying and working with issues that impact on students’ learning (e.g., hunger, disability). Sensitivity for difficulties and hardships faced by ITE students and PRTs themselves is also encouraged.

Implications for Kura include:
- Have flexibility regarding the completion of provisional registration within two years

Implications for the Mentor Teacher include:
- Orient of PRTs to student, whānau, and community circumstances
- Train and support students and PRTs with problem-solving ‘tricky situations’ (e.g., whānau hardship)

Whānau – the principle of extended family structure

Student teachers and PRTs need to be supported to build relationships with the whānau of learners and the Māori community (including hapū, Iwi and stakeholders) in which the school/kura resides. These relationships are based on Māori values that enable boundaries to be negotiated and safe spaces created. The skill of building of these relationships needs to be nurtured in student teachers and PRTs, even when they are working in their own rohe (tribal area).

The implications for Kura include:
- Support PRTs to create positive relationships with kura whānau
- Prepare PRTs for the realities of the communities they will be teaching in and the challenges they may face

The implications for Mentors include:
• Support PRT to create positive relationships with kura whānau and classroom parents in particular
• Support the PRT to identify ‘effective practices’ for facilitating whānau engagement

Kaupapa – the principle of collective philosophy

Commitment to the kaupapa of inducting and mentoring PRTs is expressed through their job security and the enabling of their on-going professional development through release time for both themselves and their mentor(s). On-going ties with their ITE would also assist with their professional development and support a professional relationship with a tertiary learning institution.

Implications for Kura include:
• Create a researching culture of best practices amongst senior teachers
• Ensure all stakeholders’ intents align so that government policies support programme implementation and outcomes as envisioned by ITEs, schools, teachers, students, whānau, and communities

The implications for the Ministry include:
• Provide on-going research for best practices in Māori medium using Māori medium research principles and focuses
• Provide on-going training for Mentoring Teachers in a Māori medium setting

Discussion

Practicum experiences move students from the ITE classroom to Māori medium classrooms where they can develop understandings of what it means to be a Māori medium teacher. Induction experiences then move them as graduate PRTs from these understandings to knowing and applying knowledge. Good practicum and induction is about ITEs and Māori medium education settings collaborating and sharing responsibilities for student and PRT learning. This learning, in turn, is about the development of cultural and pedagogical expertise within the kaupapa that is Māori medium education.
2 Introduction

Katoa Ltd has been contracted by the Ministry of Education (the Ministry) to develop two background papers related to Māori medium Initial Teacher Education (ITE) outcomes:

- Graduate profile, and
- Effective practicum and induction experiences

This introduction examines the broad issues underpinning these two papers. The global context of education for Indigenous peoples is described, followed by the local context in Aotearoa New Zealand for Māori medium education. The project scope and methodology for the present papers completes this introduction.

2.1 Education for Indigenous Peoples

Education as a fundamental human right is universally acknowledged in numerous international instruments such as the Universal Declaration of Human Rights (1948), the World Declaration on Education for All (1990), and the Dakar Framework of Action (2000).

"Education is recognised as both a human right in itself and an indispensable means of realizing other human rights and fundamental freedoms, the primary vehicle by which economically and socially marginalised peoples can lift themselves out of poverty and obtain the means to participate fully in their communities. (Expert Mechanism on the Rights of Indigenous Peoples, 2009)."

Instruments that relate specifically to the right of Indigenous people’s rights to culturally relevant education are the International Labor Organisation (ILO) Convention No. 169 (1989); the Convention on the Rights of the Child (CRC 1989), Articles 29.1c and 30; Resolution 48/163 adopted by the UN General Assembly during the First International Decade of the World’s Indigenous Peoples (1995-2004); the Coolangatta Statement (1999); and the Declaration on the Rights of Indigenous Peoples (2007) especially in Articles 12(1), 13(1), and 14 (Champagne, 2009, pp. 131-132).

The preservation of cultural heritage includes Indigenous peoples speaking as well as teaching their own languages. Along with attachment to land, language is a fundamental or critical marker of Indigenous cultural identity (UN Permanent Forum on Indigenous Issues (UNPFII), 2009). The United Nations Declaration on the Rights of Indigenous Peoples (United Nations, 2007) recognises the right of Indigenous families to shared responsibility for the education of their children. Of particular relevance, Article 13(1) speaks to language rights while Article 14(1) asserts immersion education rights.

*Article 13.1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.*

*Article 14.1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.*

Despite these international declarations and conventions disparities in educational opportunities and outcomes persist for Indigenous peoples compared with non-Indigenous populations. For example Indigenous peoples still suffer from lower education enrolment rates, poor school performance, higher dropout rates, and lower literacy rates. Table 2.
highlights the gaps that exist between Indigenous and non-Indigenous rates of graduating high school students in four countries, including Aotearoa New Zealand.

### Table 2. Secondary school graduation rates in four countries, Indigenous vs. total population

<table>
<thead>
<tr>
<th>Country</th>
<th>Total Popn</th>
<th>Indigenous</th>
<th>% Gap</th>
</tr>
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<tbody>
<tr>
<td>Australia</td>
<td>49</td>
<td>23</td>
<td>26</td>
</tr>
<tr>
<td>Canada</td>
<td>65</td>
<td>37</td>
<td>28</td>
</tr>
<tr>
<td>New Zealand: Māori</td>
<td>76.1</td>
<td>62.9</td>
<td>13.2</td>
</tr>
<tr>
<td>USA: Native American/ Alaska Native</td>
<td>80.4</td>
<td>70.9</td>
<td>9.5</td>
</tr>
<tr>
<td>USA: Native Hawaiian/ Pacific Islander</td>
<td>80.4</td>
<td>78.3</td>
<td>2.1</td>
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</tbody>
</table>


In the late nineteenth century and the twentieth century formal education in missionary, boarding and residential schools in many countries such as Canada, USA, and Australia separated children from their families resulting in a legacy of ‘lost’ or ‘stolen’ generations. Recovering from this trauma and regaining momentum for the assertion of Indigenous education models takes time.

Beaulieu’s (2006, p.58) survey and assessment of culturally based education programmes for Native Americans in the United States concluded that ‘the small number of culturally based programs is discouraging particularly in view of the efforts we have made over the past 33 years since the passage of the Indian Education Act of 1972 to improve both the quality and effectiveness of the education programs of schools educating Native students’. Beaulieu’s (2006) response to this situation is one based within local Indigenous communities. It includes the training of teachers from local communities in ways that lead to teaching professionals who can deliver the educational, linguistic, and socialisation environment that those communities want for their children. Local research as well as other evidence about what works for Native students would support this, with ‘success’ being responsive to local standards and aspirations.

An effective Indigenous educational experience is offered by Mary Hermes, who is of mixed Native heritage and an academic co-founder and board member of the Waadookodaading Obijwe Language Immersion School. Her experience is that of a middle school teacher and cultural development specialist; a curriculum consultant with schools, colleges and the Bureau of Indian Affairs; and a researcher with interests in Indigenous language revitalisation and teaching methodologies, mixed heritage and identity issues, cultural studies and conceptions of culture, and theory into practice (Hermes, n.d. pp.1-2,6). Founding an immersion school provided a golden opportunity for Hermes to design and enact a curriculum using her experience, skills and knowledge. Co-teaching at the school enabled her to critically reflect on what worked and what did not work. Research from other immersion schools confirmed that there are many benefits to language immersion including the revitalisation of Indigenous languages, increased language abilities, and gains in native student academic success (Kipp, 2000; Pease-Pretty On Top, 2003). In terms of curriculum development there was a strong call (by those asked about what should be taught at the tribal school), for culture to be taught through the language. The desire for Ojibwe language to be taught in schools was iterated over and over, by every elder at nearly every interview Hermes conducted.

*Teach the language. This is one tangible piece of Native culture that we can grab onto and insert into schools, and eventually the language will change the culture of the school (Champagne, 2009, pp. 131-132).*

Hermes’ (2007) research on developing culture-based curriculums noted its contribution to motivating and creating self-esteem for students, and that other research with American
Indians and Native Alaskans also supports the notion that a culture-based approach to schooling supports greater student success. However Hermes noted that culture was usually taught as a subject that was separate from academic subjects. This resulted in a dichotomy where students had to choose between being academically successful or culturally successful; such were the constraints of the school system that students could not easily choose to be both. However Hermes notes that research supports the notion of language immersion as a powerful tool for revitalizing Indigenous languages as well as leading to increased gains in academic and other successes, therefore students’ learning perspectives through their Indigenous language would counteract any fears of acculturation due to academic success.

The integration of language and content in immersion education programmes means that teachers face challenges that are not addressed within traditional, English-medium teacher education programmes (Cody, 2009). The knowledge and skills needed by immersion teachers generally (that is, without necessarily being in an Indigenous education setting), include:

- ‘…excellent skills in…education and…[a] native or near-native proficiency in the language of instruction’ (Met & Lorenz, 1997, p. 246).
- ‘…the abilities to teach…content in a second language and to teach students to use the language correctly through the content’ (Cody, 2009, p. 1).

Within Indigenous settings this list is added to by, for example, a commitment to tribal sovereignty and self-determination, as well as an understanding of tribal epistemology and a critique of racism (Castagno & Brayboy, 2008). A key challenge for Indigenous immersion education is therefore to prepare teachers with the knowledge, skills and disposition they need in order to teach within a tribal context that is often about revitalization and survival.

### 2.2 Aotearoa New Zealand

The central place of te reo Māori (the Māori language) to Māori identity was signalled in the 2011 Review of the Māori Language Sector and the Māori Language Strategy, Te Reo Mauriora. To support this Te Paepae Motuhake quoted Sir James Henare, ‘Ko te reo te mauri o te mana Māori’ (Language is the essence of Māori identity), and stated that this sentiment had been expressed across the country during their consultations (Paepae Motuhake, 2011).

The first bilingual (Māori-English) school began operating in 1978. In 1982 Kohanga Reo began and in 1985 the first Māori schools, Kura Kaupapa, were opened (Grin & Vaillancourt, 1998). Māori medium’s birth came about because of the aspirations of Māori to retain and grow their culture. Ranginui Walker (2004, p. 344) describes the pedagogy of kohanga and kura as being based on ‘wairua Māori and the values of whanaungatanga, manaaki and aroha ki te tangata’. Linda Smith (2006, p. 249-250) describes Māori medium education as

‘…Māori-initiated institutions based on different conceptions of the purposes of education. They were community efforts that challenged the taken-for-granted hegemony of schooling, and…revolutionised Māori thinking by demonstrating that Māori people could free their minds from the coloniser and exercise agency in a purposeful, tactical and constructive way’.

Although eventually embraced by government some of the gaps identified in the Māori medium sector are due to a cultural clash of teaching/learning principles. With the power of decision making and development sitting only with government gaps have been identified in student teachers/new graduates’ knowledge that are often times identified as cultural or kaupapa based. At both the Rūnanga Nui o Kura Kaupapa Māori level and the Ngā Kura-ā-Iwi o Aotearoa there has been a strong advocation for a shift in the power model (Figure 1). This shift would see Māori medium education emerge from under umbrella of the Ministry of Education to more of a power-sharing relationship.
Russell Bishop (2008) writes that there has been little change in the educational disparities experienced by Māori for the past 40 years, even with the introduction of a Māori medium educational choice. He draws on a relational discourse to conceptualise educational reform. Such a relational model is represented on the right of Figure 1 above.

The response of recent policy change and research has been to place emphasis on inclusive relationship-based educational practice that works in partnership with Māori.

Whakapūmautia, Papakōwhaitia, Tau Ana – Grasp, Embrace and Realise is a guide to conducting excellent education relationships with iwi. We know that identity, language and culture are critical ingredients in the educational success of Māori learners. Iwi and whānau are uniquely placed as the repositories of this knowledge, and have a critical role in contributing to policy and programme design, and education provision.

We will work with and create opportunities for iwi to be active partners in designing and implementing priority work programmes, contributing their skills, expertise and community knowledge. Iwi will be supported to design and implement their education plans, and to develop appropriate teaching and learning resources to support the inclusion of their identity, language and culture in education provision (Ministry of Education, 2011b).

The latest Ministry of Education Statement of Intent (SoI) (2011b) also highlights the under-performance of the education system for Māori and Pasifika students, poor students, and students who have special needs. The Ministry acknowledges that ‘to improve the performance of the education system, we need to improve the educational experience of each student’ (Ministry of Education, 2011b, p. 9). In 2009/10 the Ministry set a priority outcome of ‘Māori enjoying education success as Māori’, with the accompanying goal that ‘Every Māori learner is supported to achieve their full potential as Māori’ (Ministry of Education, 2010b, p. 31).

This strategic direction builds upon Ka Hikitia, the 2008-2012 Māori Education Strategy, that in turn was informed by the 2001 Hui Taumata Mātauranga and the 1984 Hui Taumata. At both hui the consensus that emerged was on eliminating Māori disparities through Māori living as Māori (Bishop, 2008). The emphasis in Ka Hikitia is therefore on the education
system moving ‘away from the concept of failure of Māori learners, to how the system can and will maximise Māori potential’ (Ministry of Education, 2009, p. 10). The focus of Ka Hikitia is on strengthening Māori medium schooling options, including the establishment of Māori-medium schools, ensuring the provision of quality teachers and resources, and building mātauranga Māori (Māori knowledge). The overall aim of this focus is to ‘improve Māori children’s educational achievement’ (Ministry of Education, 2009, p. 25). Māori medium education also has an important role to play in the revitalisation of te reo Māori (the Māori language).

Rather than Māori learners changing, the system is now challenged to change to better meet the needs of Māori learners. The Ministry’s recent strategic documents and policy are supportive of Māori-medium education.

Supporting strong Māori-medium…education services sits at the centre of the Ministry’s ability to deliver on its responsibilities to Māori as citizens and as the Indigenous people of Aotearoa New Zealand (Ministry of Education, 2010a, p. 19).

Māori-medium teaching and learning is seen as a key contributor to the success of Māori students, alongside the active involvement of Iwi and Māori in educational initiatives and the high expectations of teachers for the success of Māori students. Ka Hikitia sets out four Māori student outcomes (Ministry of Education, 2009, p. 18):

- Māori learners working with others to determine successful learning and education pathways
- Māori learners excel and successfully realise their cultural distinctiveness and potential
- Māori learners successfully participating in and contributing to te Ao Māori
- Māori learners gaining the universal skills and knowledge needed to successfully participate in and contribute to Aotearoa New Zealand and the world

The third of four focus areas in Ka Hikitia is ‘Māori language and education’, with the important link between language and culture acknowledged and supported through Māori medium, bilingual and language topic educational settings (Ministry of Education, 2009).

Language is the essence of culture. Te reo Māori, within Aotearoa New Zealand, is the vehicle through which Māori culture, spirituality and thought are expressed. Through te reo Māori, Māori learners can affirm their identities and access te Ao Māori and Māori worldviews (Ministry of Education, 2009, p. 24).

The principles laid down in Te Aho Matua guide the schooling provided by most Kura and other Māori-medium settings (e.g., Rumaki Reo streams within mainstream schools) (Education Review Office, 2008). At the beginning of 2010 the curriculum for Māori-medium settings, Te Marautanga o Aotearoa, became mandatory (Ministry of Education, 2010b). The support Māori-medium education provides for ‘Māori worldviews and philosophies as articulated in Te Marautanga o Aotearoa’ (Ministry of Education, 2010b, p. 18). Ko te tāhū o Te Marautanga o Aotearoa i whakaūkia i runga i ngā wawata kia tū tangata te ākonga, kia tupu hei ākonga mātua, hei ākonga pakari, hei ākonga whakawhitihitanga kōrero i roto i te ao Māori, e whai oranga ai tōna hingangaroa, tōna tinanana, tōna wairua, me tōna pūmau hoki ki tōna tuakiri, ki tōna tūrangawaewae. Kei a ia ngā pūkenga, ngā mōhiotanga hoki e whai wāhi atu ai ia ki te hāpai i te iwi Māori me te ao whānui.

As at June 2010 there were 28,171 students in Māori-medium education (Ministry of Education, 2010c). In 2011 1092 teachers received the Māori immersion teacher allowance. Just under half of these teachers taught in kura kaupapa Māori (Ministry of Education, 2010a). While the number of teachers has grown in recent years the challenge remains of ensuring that there are enough teachers to meet the demand promoted by both increased student participation and changes in teacher:student ratios (Ministry of Education, 2010a; Education Workforce Advisory Group, 2010). In their final report to the Minister for Education the Education Workforce Advisory Group (2010, p. 4) noted that
There is a need to provide for strengthened initial teacher education, which also ensures a solid grounding and experience in te reo Māori to ensure proficiency levels as well as second language acquisition and pedagogy; on-going teacher education; recognition and reward for effective teaching; and strong professional leadership.

Sexton (2011, p. 34) adds to this the need for a culturally relevant pedagogy within Māori teacher education that allows Māori to fulfil their aspiration ‘to be Māori, for Māori as Māori in New Zealand primary schools’, rather than leaving them feeling marginalised within mainstream education that does not meet their social, cultural and academic needs. Māori medium education relies upon, and is responsive to, the support and aspirations of whānau, Māori communities, marae, hapū and Iwi.

A range of initiatives is underway to improve the quality, consistency and content of initial teacher education. This work includes building the capability of teachers who mentor both student teachers and beginning teachers, and clarifying the roles and responsibilities of teacher educators and schools from a teacher’s entry into training to full registration. Adopting more specific requirements for teacher registration will provide additional assurance of consistently high-quality beginning teachers, and place stronger incentives on initial teacher education providers to deliver programme content that is based on evidence of what works for student achievement (Ministry of Education, 2011b).

2.3 Kaupapa Māori

A key component of a Kaupapa Māori philosophy is the assertion of the strength and resilience of Māori voices, experiences and conditions (Smith, 2005). A strengths-based approach that honours and respects the strengths and resilience of communities and situations is more likely to lead to the transformation of these contexts (Mertens, 2009). Kaupapa Māori is an approach that Linda Tuhiwai Smith describes as ‘privileging Indigenous values, attitudes and practices’ (Smith, 1999, p. 125). Graham Smith (1997, p. 185) summarises Kaupapa Māori initiatives as the following:

- Is related to being Māori,
- Is connected to Māori philosophy and principles,
- Takes for granted the validity and legitimacy of Māori, and the importance of Māori language and culture, and
- Is concerned with the struggle for autonomy over Māori’s cultural wellbeing.

Furthermore Kaupapa Māori is the ‘conceptualisation of Māori knowledge’, which has its origins in a spiritual base that underpins the thoughts, beliefs, values and interactions of Māori (Nepe, 1991). Kaupapa Māori has become ‘an influential, coherent philosophy and practice for Māori conscientisation, resistance, and transformative praxis, advancing Māori cultural and educational outcomes in education’ (Pihama, Cram, & Walker, 2002, p. 33). There are six key elements or principles of Kaupapa Māori, each of which is described next:

- Tino Rangatiratanga
- Taonga Tuku Iho
- Ako Māori
- Kia Piki Ake i Ngā Raruraru o te Kāinga
- Whānau
- Kaupapa

These principles, especially Ako Māori, have been incorporated into Māori medium Initial Teacher Education (ITE) programmes and have the potential to provide a ‘clear conceptual framework…about teacher education, education, teaching, and learning’ that is in line with ITE literature calling for principles to be established before courses and practicum are designed (Lind & Wansbrough, 2009, p. 13). Such clarity also responds to Kane’s (2005, p.
xx) encouragement of ITE providers to seek ‘conceptual coherence and curricular integration’. Each of the Kaupapa Māori principles is described below.

2.3.1 Tino Rangatiratanga – The Principle of Self-determination

*Tino Rangatiratanga relates to sovereignty, autonomy, control, self-determination and independence. The notion of Tino Rangatiratanga asserts and reinforces the goal of Kaupapa Māori initiatives: allowing Māori to control their own culture, aspirations and destiny (Rautaki Ltd, 2009).

Mead (1985, cited in Jackson, 1993, p. 70) states that ‘…te tino rangatiratanga translates…honestly and sensibly as self-government or as home rule’. The acceptance and effectiveness of that rule is embedded within *mana* (status) (Jackson, 1993). In the Waitangi Tribunal’s (1999, p. 47-48) *Wānanga Capital Establishment Report* the exercise of rangatiratanga was described as ‘at the very least, a concept of Māori self-management… of new forms of tribal and Māori education’.

According to Durie (1995) Māori agency and control over the future is the essence of tino rangatiratanga or self-determination. This relative self-determination, as opposed to separatism, is negotiated between individuals and regulated by institutions within the context of a Treaty-based relationship. This relationship, in turn, dictates that for Māori educational aspirations to come to fruition, all parties involved in education need to reposition themselves to be supportive (Bishop, 2008). In Bishop’s (2008, p. 51) words, ‘being self-determining is possible if the relations in which peoples and individuals stand to each other are non-dominating’. Linda Smith (2006, p. 247) discusses this within the context of social inclusion, and sets the context as a Treaty-based relationship at all levels of society.

*For Māori…social inclusion means the acceptance…by the [Treaty-defined] social partner…of some key aspirations and values held by Māori people and the expression of these through public policy, through social institutions, through an inclusive national identity and through a different kind of social experience for all who live in New Zealand.*

Other terms that have united Māori around the same concept include sovereignty, *mana motuhake*, and self-determination (Pihama, Cram, & Walker, 2002). Smith (1999, p. 109) argues that ‘the politics of sovereignty and self-determination have been about resisting being thrown in with every other minority group by making claims on the basis of prior rights’.

*For Te Wānanga-o-Raukawa (Winiata, 2006)*

*Rangatiratanga is the expression of the attributes of a rangatira (having chieftainship) including humility, leadership by example, generosity, altruism, diplomacy and knowledge of benefit to the people. It also means having a commitment to the community, using facts and honest information as well as legends and stories to make a case, relay a message or explain things in a way which binds people together, facilitating rather than commanding.*

2.3.2 Taonga Tuku Iho – The Principle of Cultural Aspiration

*This principle asserts the centrality and legitimacy of Te Reo Māori, Tikanga and Mātauranga Māori. Within a Kaupapa Māori paradigm, these Māori ways of knowing, doing and understanding the world are considered valid in their own right. In acknowledging their validity and relevance it also allows spiritual and cultural awareness and other considerations to be taken into account (Rautaki Ltd, 2009).*
2.3.3 Ako Māori – The Principle of Culturally Preferred Pedagogy

This principle acknowledges teaching and learning practices that are inherent and unique to Māori, as well as practices that may not be traditionally derived but are preferred by Māori (Rautaki Ltd, 2009).

Ako acknowledges the knowledge that both the student and the teacher have, and that the process of teaching is intertwined with learning. Within Ka Hikitia Ako is seen as pivotal to the realisation of Māori education potential. (Ministry of Education, 2009).

The concept of ako describes a teaching and learning relationship, where the educator is also learning from the student and where educators’ practices are informed by the latest research and are both deliberate and reflective. Ako is grounded in the principle of reciprocity and also recognises that the learner and whānau cannot be separated (Ministry of Education, 2009, p. 20).

In Ka Hikitia Ako incorporates:

- **Language, Identity and culture count** – knowing, respecting and valuing who students are, where they come from and building on what they bring with them
- **Productive Partnerships** – Māori students, whānau, hapū, iwi and educators sharing knowledge and expertise with each other to produce better mutual outcomes (Ministry of Education, 2009, p. 20).

The concept of Pūkengatanga as used by the Wānanga o Raukawa also adds to Ako the natural talents and acquired competencies that enable teachers to practice effectively in the classroom.

Pūkengatanga is the development of both our innate talents and our academic talents. It is also an expert in their field. Expertise comes through practice however the practice needed here is also classroom related. Things such as resource management, behavioural management, scheduling management, and classroom management are housed under Pukengatanga (Winiata, 2006).

2.3.4 Kia Piki Ake i Ngā Raruraru o te Kāinga – The Principle of Socio-Economic Mediation

This principle asserts the need to mediate and assist in the alleviation of negative pressures and disadvantages experienced by Māori communities. This principle asserts a need for Kaupapa Māori initiatives to be of positive benefit to Māori communities. It also acknowledges the relevance and success that Māori derived initiatives have as intervention systems for addressing socio-economic issues that currently exist (Rautaki Ltd, 2009).

The raise of Kura was an assertion for Māori to take some control over their socio-economic position and issues. This principle reinforces the interconnectedness between students’ home-life and school-life, whereby relationships and practices in one context can be reflected in the other context. Thus the classroom can operate as a supportive whānau for student learning, initiating and strengthening the kawa (cultural practices) of what it means to care and respect one another (Sexton, 2011).

2.3.5 Whānau – The Principle of Extended Family Structure

The principle of Whānau sits at the core of Kaupapa Māori. It acknowledges the relationships that Māori have to one another and to the world around them. Whānau,
and the process of whakawhanaungatanga are key elements of Māori society and culture. This principle acknowledges the responsibility and obligations of the researcher to nurture and care for these relationships and also the intrinsic connection between the researcher, the researched and the research (Rautaki Ltd, 2009).

Pihama, Cram and Walker (2002) describe the concept of whānau as ‘the extended family structure principle’. They put the whānau principle at the heart of Kaupapa Māori along with Tino Rangatiratanga. Whānau and whanaungatanga are described as being an ‘integral part of Māori identity and culture’. Whānau as described in this setting is more a whānau of common goals for educational outcomes, a gathering of the like minded rather than that of whakapapa however, in more rural communities whakapapa constructs are highly likely to be a make up of the kura whānau.

For Te Wānanga-o-Raukawa (Winiata, 2006) this principle is one of whanaungatanga and ūkaipōtanga.

Whanaungatanga is about knowing you are not alone, but that you have a wider set of acquaintances that provide support, assistance, nurturing, and guidance & direction when needed. Interdependence with each other rather than independence is the goal.

Ūkaipōtanga is about having a sense of importance, belonging and contribution. … Having a place where you belong, where you count, where you are important and where you can contribute is essential for Māori well-being.

2.3.6 Kaupapa - The Principle of Collective Philosophy

The ‘Kaupapa’ refers to the collective vision, aspiration and purpose of Māori communities. Larger than the topic of the research alone, the kaupapa refers to the aspirations of the community. The research topic or intervention systems therefore are considered to be an incremental and vital contribution to the overall ‘kaupapa’ (Rautaki Ltd, 2009).

Kaupapa or the Principle of Collective Philosophy has been highlighted throughout these six principles. The kaupapa in this scenario is successful education in a cultural context. Kura Kaupapa Māori and Kura ā Iwi are the embodiment of the collectives’ visions and aspirations. At times they are initiated by those whānau who are like-minded and at times an Iwi’s leaders and visionaries have inspired them. They are the intervention systems that have sprung from the collective aspirations.

Te Wānanga o Raukawa have engaged ten kaupapa as the building blocks for their organizations operations, a lens through which the view provides answers to operational questions. Although identified as taonga tuku iho concepts, their rationale of laying them as kaupapa is as follows:

The basic idea is that through Pūrākau, Karakia, Mōteatea, Whakataukī and Whakapapa our Worldview is described and a set of Kaupapa are drawn from which the culture is founded. These are the bedrock, the foundation of the culture. Growing from within the kaupapa are our tikanga, just like a tree springs from Papatuānuku. The Kaupapa are not altered to fit certain situations, but the tikanga are developed within a context, be it a business, kura, Wānanga etc. In this way, the Kaupapa are similar to pūrākau in that the story remains the same through the generations, but its interpretation may be different with each generation (Winiata, 2006).
2.4 Project Scope

The background papers focus on Māori medium ITE for primary and secondary teaching. Current Māori medium ITE providers deliver a range of programmes that encompass Māori medium and bilingual schools and different pedagogies. They include iwi-generated programmes, as well as those based on Te Aho Matua. Māori medium education in primary and secondary settings refers to education where te reo Māori is the medium of instruction at least 51 percent of the time. This comprises immersion levels 1 and 2:

- Level 1 (te reo Māori usage 81-100 % of the time)
- Level 2 (te reo Māori usage 51-80 % of the time).

The background papers include teaching across the range of Māori medium education settings:

- Kura Kaupapa Māori Te Aho Matua – established under section 155 of the Education Act 1989 as a kura supported by Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa, with the learning programmes based on Te Aho Matua-Māori philosophies (sometimes called Te Aho Matua Kura). These kura are for students years 1-6 or years 1-8.
- Kura Kaupapa Māori Te Aho Matua Wharekura – established under section 155 of the Education Act 1989 as a kura supported by Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa, with the learning programmes based on Te Aho Matua-Māori philosophies (sometimes called Te Aho Matua Kura). These kura are for students in years 1-13.
- Kura ā iwi – established under section 156 of the Education Act, as a special character school delivering Māori medium education and aligned to a particular iwi. For students years 1-6 or years 1-8.
- Kura ā iwi Wharekura – established under section 156 of the Education Act, as a special character school delivering Māori medium education and aligned to a particular iwi. For students years 1-13.
- Kura Māori – established under section 156 of the Education Act, as a special character school delivering Māori medium education. These are total immersion schools that are neither Te Aho Matua nor iwi-affiliated.
- Rumaki (immersion and bilingual classes) in English medium schools.

2.5 The Present Papers

Each background paper aims to place the learner at the centre. This is clearly expressed in Te Marautanga for Māori medium primary and secondary kura tauira (students). We recommend that the background papers seek to embed the student goals from Te Marautanga; namely, that teacher education will enable students to:

- Develop as confident and resilient individuals;
- Realise their full potential and lead fulfilling lives;
- Communicate effectively in te reo Māori;
- Take pride in their identity; and
- Participate and succeed in te ao Māori me te ao whanui

The Education Workforce Advisory Group (2010) called for the merging of Initial Teacher Education (ITE) and the PRT induction period, in recognition of the importance of the continuity of relationships, professional development and assessment of skills. The Education Workforce Advisory Group (2010) also called for ‘high entry standards set by the professional body’ that include an assessment of applicants’ disposition to teach.

1 Parts of this section have been taken from Ministry of Education: Project Background information.
The relationship between the two background papers can also be expressed by examining the pathway of teacher education and the transition to the teaching profession that student and graduate teachers take (see Figure 2 below).

Figure 2 makes the assumption that there are entry criteria for those wishing to train as Māori medium teachers. A second chance pathway is recognised for mature students returning to tertiary study, with the dashed line around ‘Foundation course’ suggesting that an orientation to tertiary study may be worthwhile. For those below the Māori language entry pre-requisite a foundation course in te reo Māori is added prior to entry into Māori medium teacher education. These aspects are taken-for-granted as they are not the focus of the current paper and the graduate profile we are considering is one where students enter teacher education with the requisite level of language expertise.

Once in teacher education we have been told that students may also be taking a Māori language degree and this is indicated in Figure 2 by a dashed line around this box. This is continued at the graduate level by further, external language education opportunities.

The focus of the present background papers is on the dark blue components of Figure 2. The first background paper examines the graduate profile of those who have done Māori medium teacher education, while the background paper on practicum and induction experience examines both under-graduate and graduate ‘on-site’ experiences. Figure 2 does not indicate the varied nature of these on-site experiences according to type of Māori medium education setting and its location (e.g., urban, rural).

Figure 2. Māori Medium teacher workforce pathway

2.6 Methodology

A search of literature search was conducted and key search terms were identified, mainly from Ministry of Education Māori Medium Teachers Background Papers. The search was expanded to include international literature on second language teacher training with Indigenous people. The approach taken was consultative and iterative. The research team established a review panel comprised of those with knowledge and expertise in Māori medium initial teacher education as well as kura/school leaders. This Review Panel included academics, Māori medium ITE programme providers and kura/school principals.
Two Review Panel hui were held, one in August and one in October. The purpose of the first hui was for the Review Panel to provide input into the scope of the background papers. Some Review Panel members were unable to attend the initial hui and two of the research team held a further three separate meetings in order to obtain feedback. The second hui was for the Review Panel to comment on interim results to further guide the development of the background papers. Throughout September and early in October further less formal hui were held with various people knowledgeable in the Māori medium initial teacher education sector to gain their perspectives.

Section 3 of this report relates to the Graduate Profile and Section 4 to Effective Practicum and Induction Experience. Each of these two background papers contains information about what people in the Māori medium sector are saying intermingled with what the international literature says about initial teacher education in second language immersion settings.
3 Graduate Profile

3.1 Introduction

There are currently 27 providers of Initial Teacher Education (ITE) in this country, including universities / wānanga, colleges of education, institutes of technology / polytechnics, and private training establishments (PTEs) (Lind & Wansbrough, 2009). The majority of secondary (96%) and primary (90%) student teacher intake, and almost half (45%) of early childhood student teacher intake, is in university and college of education ITE programmes (Kane, 2005). Kane (2005) identified ten providers that were offering 14 Māori-centred, Māori-medium, or bilingual teaching qualifications.

The New Zealand Teachers Council (NZTC) approves and monitors the ITE programmes offered by these providers. Since the beginning of 2008 the approval of new ITE programmes has been contingent upon them aligning with the Graduating Teacher Standards (GTS), with the GTS serving as quality standards for the profession (Lind & Wansbrough, 2009; New Zealand Teachers Council, 2011). The GTS describes the dispositions of teachers graduating from an ITE, along with what they will know, understand, and be able to do. The GTS opens with a statement that ‘These standards recognise that the Treaty of Waitangi extends equal status and rights to Māori and Pākehā alike’. The seven standards then cover professional knowledge, professional practice, and professional values and relationships (New Zealand Teachers Council, 2007) (see Appendix 6.1).

The NZTC expects each ITE to develop a graduate profile for each programme they offer as part of their process of assuring the NZTC that their graduates meet the GTS (New Zealand Teachers Council, 2007). According to the New Zealand Qualifications Authority (NZQA), a ‘good graduate profile provides a clear and easily understood picture of what a qualification can deliver for both employers and learners’ (New Zealand Qualifications Authority, 2012). NZQA (2012) describes the Graduate Profile as

…a comprehensive role description of a graduate at a particular level. It provides an outline so that programme developers can work out what needs to be taught. It is neither a list of unit standard titles nor the programme description… The graduate profile provides the foundations for the development of the qualification specification and the conditions relating to specific outcomes.

The characteristics of a Graduate Profile identified by Jenkins, Holling and Poff (2011, p. 5) are that it is:

- **Holistic** - sufficiently comprehensive and high level to enable the effective design of a Programme of Study
- **Flexible** - responsive to changing needs and times and context
- **Balanced** - a balance of knowing, doing and being statements appropriate to the discipline
- **Responsive** - meets the needs of all stakeholders including learners

From research on ITE programmes Kane (2005, p. 202) described the following five characteristics of Maori medium ITE graduate profiles:

- ‘Māori-centred or Māori-medium qualifications expect their graduates to be bilingual and to teach in a range of language contexts from English medium through to bilingual and total immersion Māori.’

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3 Parts of this section are from the Ministry of Education contract specification for the current project.

4 The accuracy of this statement was challenged during this project.
• Two providers expect their graduates to demonstrate language acquisition methodologies and techniques.
• Some … providers articulate an expectation that their graduates will become a resource in the wider community for te reo and tikanga, and contribute to the development of whānau, hapū, iwi.
• Working in partnership with families and whānau to support their children’s learning is an important feature of [many] graduate profiles.
• Treaty policies are not always visible in qualifications offered by Māori providers (although for some they are). Māori providers tend to ensure the Treaty is integral to all/most of the programme of study’.

The purpose of this Graduate Profile Background paper is to develop a graduate profile that articulates expectations of, and exemplifies, what Māori medium ITE graduates need to know and to be able to do upon their entry into the profession, including dispositions necessary to be a successful teacher. This graduate profile needs to be responsive to the unique characteristics and requirements of Māori medium education settings. The graduate profile includes an analysis and description of:

• Knowledge, expertise and dispositions demonstrated by beginning teachers
• The evidence base underpinning this profile
• Implications of the graduate profile for the Māori medium initial teacher education curriculum.

This background paper also articulates how the graduate profile fits with Ka Hikitia’s focus on improving education outcomes for Māori through:

• Effective teaching and learning of, and through, te reo Māori; and
• Strengthening the supply of quality teachers.

This graduate profile will contribute to improving the design of Māori medium ITE programmes by developing a specification of the competencies needed by graduating teacher trainees. It will inform the setting of clear performance expectations for the approval of ITE programmes and for the review and development of teaching standards. The graduate profile is therefore the expected outcome of Māori medium ITE provision (see orange box in Figure 3 below).

Figure 3. Māori Medium teacher workforce pathway – Graduate profile
3.1.1 Kaupapa Māori Principles for the Graduate Profile

The six principles of Kaupapa Māori as outlined in 2.3 Kaupapa Māori Approach provide a structure for examining strategy and policy, commentary, stakeholder feedback, and research and evaluation related to the undergraduate training of Māori medium teachers. These are:

- Rangatiratanga
- Taonga Tuku Iho
- Ako Māori
- Kia Piki Ake i Nga Raruraru o te Kāinga
- Whānau
- Kaupapa

The six principles used here can be likened to the weaving of a kete whakairo. Each strand is used to create more than one pattern. The same can be said of these principles; all are woven throughout the principles listed here however, the topics shall be drawn out more under one principle whilst acknowledged in others. Te reo competency, leadership, curriculum competency and whanaungatanga are threaded throughout the principles.

3.2 Rangatiratanga

3.2.1 Overview

As part of the Graduate Profile, Rangatiratanga is about how Māori medium teaching students are nurtured as leaders. Questions we can ask about this include: what sort of leadership roles do we expect new graduates to be able to fill? And what skills and expertise do graduates need in order to be the leaders we expect them to be? What are the rangatiratanga dispositions they acquire during their teacher education? In this way, Rangatiratanga is about graduates having a sense of their own self-determination, as well as being committed and able to take a role in Māori medium education as an expression of Māori self-determination.

3.2.2 Background

In their description of these concepts Pihama, Cram and Walker (2002, p. 34) describe the self-determination principle of Tino Rangatiratanga as guiding Kaupapa Māori initiatives, ‘reinforcing the goal of seeking more meaningful control over one’s life and cultural well-being’. Definitions of Rangatiratanga and how it has been interpreted in the Māori medium education sector have been selected to further define the concept and explore its implications for a Graduate Profile. In the context of the present paper Rangatiratanga is about leadership and cultural advancement.

Leadership in Māori medium education is showcased in the Ministry’s 2010 strategy, Tū Rangatira (Ministry of Education, 2010c). Tū Rangatira uses the ‘metaphor of the korowai’ to explain its concepts of leadership as taonga tuku iho, whilst also acknowledging the parallels to the whakataukī ‘E kore au e ngaro, te kākano i ruia mai i Rangiātea’ and its assertion that ‘to know yourself, your whakapapa and cultural heritage, is to never be lost’ (Ministry of Education, 2010d, p. 10). There are seven leadership roles outlined in Tū Rangatira that recognise that the Māori-medium workforce and the community in which kura and rumaki reside all have a leadership role to play (Ministry of Education, 2010c).

He Kaiako role is one of the seven whenu, or roles of leadership, in the metaphorical korowai that encapsulates the guidelines for Tū Rangatira. The first and main thread of this korowai, te aho tapu, is the strong focus on learners and the seven aho of the korowai that weave through the whenu are key focus areas for leadership. The goals and leadership practices this produces are for He Kaiako are outlined in Table 3. below. The He Kaiako – Teacher and Learner leadership role includes knowledge of teaching practices that: ‘support and protect the health, safety and well-being of learners, staff and whānau’; ‘lead teaching and learning in
a way that respects and values relationships’; ‘use mātauranga Māori in teaching and learning pedagogy’; and ‘facilitate professional development programmes’ (Ministry of Education, 2010c, pp. 29-30).

For Te Wānanga o Raukawa

...the expression of the attributes of a rangatira including humility, leadership by example, generosity, altruism, diplomacy and knowledge of benefit to the people. ...Te Wānanga-o-Raukawa acknowledges the rangatiratanga of individuals, whānau, hapū and iwi in its activities. We understand the importance of walking the talk, following through on commitments made, manaakitanga, integrity and honesty (Winiata, 2006).

According to Pem Bird (personal communication, 20 August 2012) the first of these attributes of a rangatira, humility within a cultural context (i.e., ngākau whakaiti), is present when one is culturally adept. He believes this attribute is essential to a teacher’s success outside of their own rohe, stating that ‘graduates should be trained in the context, [developing] knowledge as Māori’.

Table 3. He Kaiako – Guardian leadership role from Tū Rangatira

<table>
<thead>
<tr>
<th>Ngā Aho – Focus area</th>
<th>Goal</th>
<th>Leadership practices¹</th>
</tr>
</thead>
</table>
| Mana Mokopuna        | To ensure the kura keeps abreast with current teaching and learning pedagogy | • Supporting professional colleagues to exemplify effective practice  
• Applying advancements to support learners’ learning  
• Continually monitoring and assessing learner and staff performance |
| Mana Wairua          | To lead teaching practices that support and protect the health, safety and well-being of learners, staff and whānau | • Providing an environment that assures health and wellness  
• Ensuring satisfying and happy learning experiences for each individual |
| Mana Tangata         | To lead teaching and learning in a way that respects and values relationships | • Support teacher skill development  
• Respect and value colleagues’ contributions  
• Value ‘teacher-learner exchange’ |
| Mana Reo             | To lead teaching that uses and values te reo Māori | • Encourage and promote te reo Māori  
• Assist teachers to extend their proficiency and capability |
| Mana Tikanga         | To lead the practice of tikanga in classroom and school-wide programmes | • Promote tikanga Māori |
| Mana Mātauranga      | To use mātauranga Māori in teaching and learning pedagogy | • Apply mātauranga Māori across programmes  
• Use mātauranga Māori, tikanga and te reo to support learning and understanding |
#### Ngā Aho – Focus area

<table>
<thead>
<tr>
<th>Goal</th>
<th>Leadership practices¹</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mana Ā-Kura  To lead the implementation of quality teaching and learning programmes across the classroom and facilitate professional development programmes to strengthen staff knowledge and skills</td>
<td></td>
</tr>
</tbody>
</table>
- Mobilise colleagues to deliver programmes in culturally appropriate ways  
- Adjust programmes to meet learners’ needs and interests  
- Ensure learning programmes deliver positive educational outcomes |

### Source
Ministry of Education (2010c, pp. 29-30). Note. 1. Summarised from original wording

The attributes of generosity, altruism, diplomacy and knowledge of benefit to the people also speak of both cultural and historical knowledge. To be grounded in your own hapū and iwi knowledge connects you to the greater issues surrounding cultural and language survival and it is this knowing that underpins Māori medium education. In addition, for graduates to understand their place in the community and their ability to make an impact both locally, nationally and globally requires them to have both national and international political knowledge.

Under Leadership Practices it is noted that relationships are important, both those of the kura fraternity as well as outside relationships. These align to the philosophies housed in Te Aho Matua, the foundational kaupapa of Kura Kaupapa Māori, and their graduate profile housed under the heading Te Tino Uaratanga (also see ‘Whānau’, below).

Internationally Castagno and Brayboy (2008, p. 948) assert the centrality of tribal sovereignty and self-determination within Indigenous education in their review of culturally responsive schooling (CRS) for young people. In the United States this is threatened by the lack of explicit acknowledgement of the rights of tribal nations, and also by the accountability and standardisation requirements faced by schools (No Child Left Behind is cited as a key example of an initiative that has increased the number of Indigenous children left behind). Along with the lack of acknowledgement of sovereignty within the CRS literature, Castagno and Brayboy (2008) note that the racism and oppression experienced by Indigenous young people is rarely acknowledged.

Standard Seven of the NZTC Graduating Teacher Standards (2007) speaks to Graduating Teachers being ‘committed members of their profession’, including being knowledgeable about their legal, ethical and professional responsibilities; working co-operatively with others; and having an explicit philosophy of teaching and learning (see Appendix 6.1). These are important characteristics of leaders within the teaching profession. Rangatiratanga builds upon this by drawing upon Māori values and principles of leadership that need to instil Māori medium Graduating Teachers’ professionalism. In other words, Māori medium Graduating Teachers need to be leaders within both their profession and within Māori medium education so that the cultural and educational components become intertwined in a seamless and sustainable way.

### 3.2.3 Graduate Profile

The implications of Rangatiratanga for the graduate profile are listed below in Table 4.
Table 4. Rangatiratanga elements of the Māori medium graduate profile

<table>
<thead>
<tr>
<th>Rangatiratanga Elements</th>
<th>Description</th>
</tr>
</thead>
</table>
| Knowledge               | Knowledge about Māori sovereignty and self-determination  
                          | Possession of a Māori worldview gained through genuine experiences  
                          | Knowledge of political impacts on Māori cultural continuity historically and present day  
                          | Knowledge of the importance of local, national and global politics  
                          | Proficient knowledge of mātauranga Māori and the place of ngākau whakaiti  
                          | Proficient in te reo Māori  
                          | Knowledge of healthy eating practices & healthy life styles,mana, tapu and noa |
| Expertise               | Ability to apply tikanga practices in their classroom, use current teaching and learning pedagogy, apply mātauranga Māori in their teaching pedagogy  
                          | Knowledge of and commitment to upholding ethical, professional and legal responsibilities of the teaching profession<sup>a</sup> |
| Dispositions            | Graduating Teachers demonstrate leadership, are highly motivated, and are lifelong learners who are capable of investigating the effects of their teaching on student learning, and work alongside others to facilitate the learning and wellbeing of learners<sup>b</sup>  
                          | Graduating Teachers are able to articulate and justify an emerging personal, professional philosophy of Māori medium teaching and learning<sup>c</sup> |
| Other                   | --- |

<sup>Note</sup>. a, b, and c are points taken from the Graduating Teacher Standards, Standard Seven (New Zealand Teachers Council, 2007).

3.2.4 Implications for Māori medium ITE Providers

In response to the Graduate Profile Māori medium ITE Providers need to be able to:

- Provide opportunities for students to research themselves and the political place and space they occupy both historically and in the present day.
- Provide genuine opportunities for cultural experiences; for example, to instill the tikanga practices that they would be expected to carry out in kura into the everyday practice of their ITE learning environment.
- Have language proficiency standards/prerequisites for enrolling students (this is explored further under taonga tuku iho).
- Provide the opportunity for students to analyse and apply tikanga and mātauranga Māori.
- Train and support students to analyse local Iwi/Māori pedagogy.
- Train students in recent pedagogical theories and strategies (e.g., Teaching as Inquiry).
- Expose students to recently developed resources (e.g., Poutama Tau, He Manu Tuhituhu).

3.3 Taonga Tuku Iho

3.3.1 Overview

The cultural identity of Graduates is central to their ability to teach within Māori medium. What knowledge and skills do Graduates need in order to fully participate, and guide the
development of the students they are teaching, in Māori society? This includes a connection with, and understanding of, the spiritual as well as the physical.

3.3.2 Background

Our greatest taonga tuku iho are our language and culture in its entirety. Cultural locatedness refers to the focus of the competencies at different stages of a teaching career. For people entering initial teacher education, and for graduating teachers, the focus is māramatanga: developing an understanding of one’s own identity, language and culture; developing an understanding of the relevance of culture in New Zealand education; and developing an understanding of and openness to Māori knowledge and expertise (Ministry of Education, 2011a). Te Marautanga describes learners who ‘understand the values of their whānau, hapū and iwi, enabling access to the Māori world’ (p.7). This includes being familiar with:

- being generous and caring for visitors;
- their own identity and origins;
- their genealogy and kinship links; [and]
- working co-operatively with peers and in groups (p.7).

This goes beyond the Manaakitanga competency described for teachers of Māori learners in Tātaiako; that is, ‘showing integrity, sincerity and respect towards Māori beliefs, language and culture’ (Ministry of Education, 2011c, p. 4). While respect and sincerity is necessary, they are not sufficient and they must be accompanied by knowledge and cultural responsiveness.

Standards Three (b) and Six (e) of the NZTC Graduating Teacher Standards (2007) (Appendix 6.1) speak in a general way of Graduating Teachers needing to have a knowledge of, and the ability to demonstrate respect for, te reo Māori and tikanga. Taonga Tuku Iho adds gravitas to this by calling for Māori medium Teaching Graduates to have a degree of cultural knowledge and expertise that allows them to move with relative ease within Māori contexts, especially those contexts where te reo Māori is the key medium of communication.

An understanding of, and belief in, the spiritual world is an important element of Māori medium Teaching Graduates’ cultural locatedness. For Te Wānanga o-Raukawa, for example, this is about wairuatanga, and the connectedness that exists at the level of wairua. ‘Māori are intimately connected spiritually to their environment, maunga, awa, moana and marae, all of which have their own wairua’ (Winiata, 2006). Thus taonga tuku iho is also about place, landscapes, ceremony and belonging (Battiste, 2002).

Based on Ngāti Manawatanga, whose philosophies and practices are couched in their kura’s foundational principles under the term Tuku ihitanga, Pem Bird (personal communication, August 2012) raised further issues stating that ‘there needs to be an authentic model created by us, for us, driven by our own epistemology. For Māori by Māori, our way, mā mātou, mō mātou, e ai ki a mātou. A kaupapa of restoration, reconciliation, politicization. My imperative is the survival of my Ngāti Manawatanga....We need to know our fundamental view that drives us. Nothing else works for us’.

Māori-initiated education Institutions have placed cultural survival at the core of their philosophical foundations. Pem Bird (personal communication, August 2012) identifies the importance of the kura in upholding our cultural integrity in support of the marae. Things such as the hongi are practiced and highly prized at their kura along with other cultural practices and expressions. It is only through the normalisation of our practices that we can ensure their survival.

As these institutions are about restoration, reconciliation, and politicisation they seek to apply and retain a Māori worldview throughout all the courses they offer while providing a genuine experience of this worldview in operation within the institution itself. Te Wānanga o Raukawa, for example, infuses their worldview throughout their Iwi and Hapū Studies and te reo Māori papers that are included as components in their degrees. Anamata PTE includes Tūhoe
pedagogy as part of their courses, and they also have te reo Māori papers throughout their teaching degree. Taonga Tuku Iho is the detail of Rangatiratanga. Here we identify further the the building blocks of Māori culture. Te Wananga o Raukawa throughout its years of operation has identified ten cultural aspects that it applies as the cultural lens in which it views all of its operations. These taonga are identified as the ten ‘kaupapa’ it abides by namely: rangatiratanga; manaakitanga; ūkaipōtanga; whanaungatanga; pūkengatanga; whakapapa; kotahitanga; wairuatanga; kaitiakitanga; te reo Māori. These cultural concepts are taonga tuku iho as they provide us with boundaries and cultural norms within which to operate.

Anamata ITE acknowledges their Tūhoeetanga as providing their cultural viewing lens and it is from this particular vantage that they draw upon cultural taonga tuku iho to identify the pathway of community engagement to meet local needs. Their clientele are locally based and their approach has been one initiated from a local level. Through this model they are managing to create fluid communicative relationships to help create the ideal Graduate Profile and practicum and induction practices. The process is a formalised one. Tamati Kruger engaged kura through research to help facilitate local issues and concerns. A survey carried out asked kura to identify their issues and also asked for solutions, this led to the development of the Tūhoe Education Authority. Although whanaungatanga and whakapapa are the connecting cultural aspects in this initiative the overall drive is Tūhoeetanga. They have also developed a model of engagement developed from a Tūhoe worldview using Taonga Tuku Iho ideologies.

Taonga Tuku Iho speaks of core values teachers in Māori medium need to be familiar with. On a local level it is hapū or iwitanga as identified in the Whakatāne region for Anamata ITE. The origins of Te Wānanga o Raukawa also spring from local hapū and iwi aspirations. So innovative was their approach that the concept of Marae Based Studies was born as more and more hapū and iwi members outside of the district enrolled in the Wānanga wanting to attain the same aspirations for their own people in their own districts. Although their relationship is not formalised with local kura it has been the catalyst at a local level for their development and it continually provides expertise in the teaching fraternity.

The influence of these institutions has reached deeply into the community. For one community it has deepened cultural knowledge; for the other community it has connected the collective communities’ aspirations for education. At the foundation of their success is local engagement of cultural aspirations and philosophies, highlighted here as taonga tuku iho.

What is suggested here for the Graduate Profile of taonga tuku iho is a knowledge base of the philosophies of both Kura Kaupapa Māori and Kura-ā-Iwi. These taonga tuku iho philosophies are the kete (basket) of knowledge the student will need to succeed in these settings as these philosophies are also the foundation bricks of kura. A genuine ‘immersion’ into these practices is encouraged as these philosophies are the spiritual aspects of culture that engage the graduate student for the long haul in their teaching career.

It should be acknowledged here that it is not an expectation of the kura whānau that the Kaiako alone be charged with creating these outcomes. Part of the whanaungatanga concepts of kura is to create wānanga for the collective. If a teacher is to manifest these attributes for their students that they teach, then they also need to have experienced the same liberating affects through education. Taonga Tuku Iho provides the cultural support if this were to be the context of delivery provided by the provider, content is also relevant here as a cause of liberation from binding, ignorant concepts of past experiences. The implications for the Graduate Profile are lessons that lead to self-reflection culturally, personally and

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5 It has not been the scope of this paper to provide an audit on the Institutions as this would require extensive evaluative research. Some institutions were approached to gain an appreciation of how they are responding to Māori medium teacher training needs.

6 An interview was carried out with Kararaina Ponika, Sandre and Tamati Kruger, October 2012.

7 Informal interview with Haromi Williams, September 2012.
educationally, the outcome being a highly politicized, culturalised, spiritualised individual who has been privy to the kura’s culture ideally prior to enrolment or, if not, then during training.

Internationally, Archibald, Glickman and McKinnon (2005, p. 49) found ‘...that a strong cultural identity and self-worth helped Aboriginal teachers remain in the teaching profession with the confidence and ability to deal with difficult assignments, politics, and other stressors’. The strength found in cultural identity is therefore important for teaching practice as well as resiliency within the profession. Such resiliency is possibly also maintained by knowledge of history (especially local history), a sense of humour, the ability to establish and maintain relationships, and an awareness of the existence of racism. These were among the attributes identified in a literature review undertaken by the Queensland-based Working Party on Indigenous Studies in Teacher Education (2004) (albeit with an implicit assumption that these teachers would not be Indigenous).

Marie Battiste (2002, p. 6) writes that ‘Indigenous knowledge and its pedagogies have generated a decolonizing and rethinking of education for Indigenous peoples’. She argues against Indigenous knowledge being treated by educational institutions in assimilationist ways because it is seen simply as cross-cultural or multicultural education. Rather institutions must develop the theory, research and practices to engage with the diverse cultural, legal and political foundations of Indigenous knowledge. Battiste (2002, p. 10) is also clear that Indigenous knowledge is not ‘old data’ that has been handed down unchanged through generations. It is instead ‘an adaptable, dynamic system based on skills, abilities, and problem-solving techniques that change over time depending on environmental conditions’ (Battiste, 2002, p. 11).

The Assembly of Alaska Native Educators adopted the Alaska Standards for Culturally-Responsive Schools in 1998. Although adopted over a decade and a half ago it offers standards for five areas – students, educators, curriculum, schools, and communities that have some relevance for today’s cultural-based schools. The standards were developed through a series of regional and statewide meetings as a guideline with an emphasis on schools serving Native communities, with an emphasis on fostering strong connection between what students experience in school and their lives out of school by providing opportunities for students to engage in in-depth experiential learning in real-world contexts. By shifting the focus in the curriculum from teaching/learning about cultural heritage as another subject to teaching/learning through the local culture as a foundation for all education, it is intended that all forms of knowledge, ways of knowing and worldviews be recognized as equally valid, adaptable and complementary to one another in mutually beneficial ways (Alaska Native Knowledge Network, 1998, p. 2). Standards and outcomes for teachers from the Alaskan Standards related to Taonga Tuku Iho are:

Culturally-responsive educators incorporate local ways of knowing and teaching in their work. Educators who meet this cultural standard:

- recognize the validity and integrity of the traditional knowledge system;
- utilize Elders’ expertise in multiple ways in their teaching;
- provide opportunities and time for students to learn in settings where local cultural knowledge and skills are naturally relevant;
- provide opportunities for students to learn through observation and hands-on demonstration of cultural knowledge and skills;
- adhere to the cultural and intellectual property rights that pertain to all aspects of the local knowledge they are addressing;
- continually involve themselves in learning about the local culture.

Te Reo Māori as a Taonga Tuku Iho

It is fitting that te reo Māori be classed as a Taonga Tuku Iho as its category as an endangered language raises its importance in terms of cultural retention. Battiste (2002, p. 18) writes that ‘the first principle of any educational plan constructed on Indigenous
knowledge must be to respect Indigenous languages’. For Battiste this is about both language and consciousness and the knowledge, learning and identity that are the foundations of relationships and communities flourishing and surviving.

The effect of meeting EFT (Effective Full-Time) requirements needs to be acknowledged here as it without doubt can affect and influence the gate keeping mechanisms of an appropriate language level proficiency entry criteria. To take into account these influences and the state of te reo (which indicates the availability of proficient speakers of te reo are fewer), would require greater investment into producing these highly proficient te reo Māori speakers. Ideas have been shared from the Advisory Committee Group members that perhaps the initial year should be about te reo Māori only, if the student teachers language abilities are not up to par on entry.

Some providers such as Anamata PTE have made a commitment to immersion classes where 80 percent of classes are delivered in te reo. As stated previously te reo papers are compulsory in several institutions if not all for Māori medium teachers; however, to raise language proficiency immersion teaching practice also needs to be experienced at the ITE provider level. The importance of te reo Māori proficiency cannot be over-emphasised.

Te reo Māori proficiency suggests that the language level is about instructional capabilities and te reo o te kauta. It is not the scope of this paper to define the term proficient; however it is envisioned that the graduates’ language capabilities will be equivalent if not better than their English language capabilities. This will require on-going learning of te reo and identifies one of the areas in which the graduate is a lifelong learner. This topic is canvassed further in the next section on ‘Ako Māori’.

3.3.3 Graduate Profile

The implications of Taonga Tuku Iho for the graduate profile are listed below in Table 5. In summary the implications on the Graduate Profile of Taonga Tuku Iho are a:

- High level of cultural knowledge that includes an understanding of the importance of ngākau whakaiti (humility);
- Knowledge base of the philosophies of both Kura Kaupapa Māori and Kura-ā-Iwi as well as the taonga tuku iho philosophies they are grounded upon; and
- High level proficiency of te reo Māori with an understanding that this is an area of lifelong learning.
Table 5. Taonga Tuku Iho elements of the Māori medium graduate profile

<table>
<thead>
<tr>
<th>Taonga Tuku Iho Elements</th>
<th>Description</th>
</tr>
</thead>
</table>
| Knowledge                | A high level of cultural knowledge  
A high level proficiency of te reo Māori, with an understanding that this is an area of lifelong learning  
Knowledge base of the philosophies of both Kura Kaupapa Māori and Kura-ā-Iwi as well as the taonga tuku iho philosophies they are grounded in  
Knowledge of political impacts on Māori medium schooling historically and present day |
| Expertise                | Graduating Teachers use reflective practices and have developed an innate response to the kaupapa Māori philosophies that they are grounded in |
| Dispositions             | Graduating Teachers demonstrate resilience and are conscientised culturally and politically |
| Other                    | --- |

3.3.4 Implications for Māori medium ITE Providers

In response to the Graduate Profile Māori medium ITE Providers need to be able to:

- Provide on-going training of language development throughout the degree;
- Include wānanga on Māori pedagogy, Te Aho Matua and the philosophy of Kura-ā-Iwi;
- Expose students to recent theorists that support reflective practices; and
- Highlight the history of education in Aotearoa, the early and on-going impacts on Māori.

3.4 Ako Māori

3.4.1 Overview

What pedagogical foundations should Graduates have? This includes the competencies they need alongside their preparedness to engage in a Māori educational pedagogy that includes reflective practice. What guidelines currently guide these competencies and how are they interpreted/implemented by different ITEs?

3.4.2 Background

Ako goes hand-in-hand with the principle Taonga Tuku Iho, the principle of cultural aspiration, as it is the natural order of retention of those taonga. Under Ako we explore teaching/learning philosophies with the idea of identifying what it means for the Graduate Profile. This section also explores te reo Māori competency, second language learning, curriculum knowledge, digital fluency, and practical skills.

Four of the seven Graduating Teacher Standards (New Zealand Teachers Council, 2007) are focused on Graduates’ knowledge of: how to teach (Standard One), learners and how they learn (Standard Two), creating a safe learning environment (Standard Four), and using evidence to promote learning (Standard Five) (see Appendix 6.1). These Standards are incorporated into, and extended, within this section.

In the context of this paper Ako is ‘culturally relevant pedagogy’ (or equivalent); that is, a pedagogy that is grounded in the principles of Kaupapa Māori (Sexton, 2011).
Māori pedagogy should umbrella all training… Specific time must be allocated for trainees to become knowledgeable and skilled in the content and application of the marau o Aotearoa using Indigenous frameworks (NZEI Te Riu Roa, 2006, p. 3).

The initial framing of culturally relevant pedagogy by Gloria Ladson-Billings (1995a) encompassed three criteria: academic success, cultural competence, and critical consciousness. These were underpinned by three interconnected theoretical conceptions: self and others, social relations, and knowledge (Ladson-Billings, 1995b). This is a relational theory that looks at the school as a complex system of relationships between, for example, students, teachers, and the curriculum. The school then sits within society. These relationships are questioned rather than taken for granted, so as to create an inclusive learning context.

Culturally preferred (relevant or responsive) pedagogy is therefore more than teachers ‘taking responsibility for their own learning and that of Māori learners’ (Ministry of Education, 2011c, p. 4). It is about mutual sharing of knowledge and expertise for joint outcomes that are related to the academy, culture and decolonisation within the wider context of the society we live in. In Tū Rangatira the He Kaiako – Teacher and Learner leader role is responsible for

Reciprocal learning and exemplary modelling of innovation that leads to the effective creation, development and delivery of high-quality authentic learning contexts and practice (Ministry of Education, 2010c, p. 14).

This reciprocal learning allows students to locate themselves within place and time (i.e., history) as they and their teacher critically engage with knowledge and ways of knowing. Sexton (2011) likens this to Giroux’s (2005) theorisation of border pedagogy and its empowerment of teachers and students as they strive to make meaning of how their world is socially constructed.

Ako also includes the senses. It is more than learning through visual or oral stimulus; it is also inclusive of: the skin/touch, sight, hearing, taste, smell, and wairua. It takes place through observation of the environment and those within our environment. From a traditional context ako starts at conception and finishes upon death. It was a reflective practice as told to us in our pūrākau of Tane and his journey to retrieve the kete. Ako is the intertwined process of learning knowledge, developing physical skills, and spiritual growth. It is the process of gathering knowledge with intent to gain understanding and a knowing of a subject area (Kelly-Hepi Te Huia, 2007). It is incumbent upon the teacher to provide stimulus and a safe learning environment for the process of Ako to take place. If the ngākau (heart) is the doorway to the wairua (spirit), as stated in Te Aho Matua, then a teacher needs to be able to keep that doorway open so that learning may take place. As well as this being a concept of Te Aho Matua there are many other teaching practices addressing this area, for example, Non-violent Teaching Practices, and Emotional Literacy.

An aligned concept in the Graduating Teacher Standards is cultural competency, with this focusing on Māori student educational success.

Student teachers need to develop the capacity to be reflective practitioners, fully aware of who Māori learners are and able to articulate what teaching practices and other support/ resources will be required to address the needs of and aspirations of Māori learners. They must not only develop awareness, attitudes, knowledge and skills that provide them with cultural competence in their relationships with students and their whānau, but they must also learn how to use that knowledge pedagogically (New Zealand Teachers Council, 2010, p. 24).

The difference in Māori medium ITE programmes is that Māori student teachers, along with their non-Māori classmates who are speakers of te reo, will be learning about Māori
pedagogy – hopefully both the theory of it and also the experience of it in the way they themselves are being taught – so that they can become Māori medium teachers of mostly Māori children. The New Zealand Teachers Council (2010, p. 18) describes a requirement that ‘ITE providers… model the skills and practices required for teaching’. In this way the question Wally Penetito asks and then answers applies to Māori medium ITE programmes as well as Māori medium education settings.

Does this mean then that when Māori teachers teach Māori kids using a Māori curriculum the students learn? I think the answer, generally speaking, is yes (Penetito, 2009, p. 3).

The nuance in Māori medium teaching graduates’ understanding of, and competency in, Ako Māori will come from localized knowledge and practices gained over their lifetimes, from specific lecturers and tutors, and during their teaching practicums at various kura. In this way, ‘culture becomes place-based and the teacher becomes place-conscious’ (Penetito, 2009, p. 4).

Glynn, O’Laire and Berryman (2009, p. 10) suggest that effective teaching strategies occur when teachers make a paradigm shift from being the controlling and directive ‘expert’ to encouraging interaction and responsiveness to students’ lived experiences. In other words when their pedagogy is grounded within the language and cultural experiences of students, their families and communities. This resonates with Battiste’s (2002, p. 15) reminder that ‘knowledge is not a commodity that can be possessed or controlled by educational institutions, but is a living process to be absorbed and understood’. It is therefore up to teachers to adapt teaching methods to children’s learning styles so that opportunities for connection and participation are maximised.

According to Glynn et al. (2009) ideal classrooms are sites where teachers of minority languages, including Māori and Irish, work socially, culturally, and linguistically with students by drawing on elements of socio-cultural theory such as the interdependence of intellectual and social learning, the nature of responsive, social contexts for learning, and the development of effective communities of practice for language learning. In this way students bring their own language and cultural experiences into the classroom, and participate on the basis of their existing knowledge and strengths.

Bishop, Berryman and Richardson (2001) concur with Fraser and Spiller (2001) that common factors that are indicative of effective teachers, and that contribute to students’ increased literacy achievement levels, are personal attributes and effective pedagogical attributes. These characteristics include treating their students with respect, being compassionate and confidential, having a sense of humour, acting in a just and fair manner, and being friendly but firm. In terms of teaching students in Māori medium settings Bishop et al. (2001) contend that the personal attributes (i.e., skills and qualities) are culturally-located, using culture here as it is defined by Quest Rapuara (1992, p.7, Bishop et al., 2001):

Culture is what holds a community together, giving a common framework of meaning. It includes how people communicate with each other, how we make decisions, how we structure our families and who we think are important. It expresses our values towards land and time and our attitudes towards work and play, good and evil, reward and punishment.

Culture is preserved in language, symbols and customs and celebrated in art, music, drama, literature, religion and social gatherings. It constitutes the collective heritage, which will be handed down to future generations.

One aspect of the Te Toi Huarewa study (Bishop, et al., 2001) was to identify effective teaching and learning strategies, and a major finding was that effective teachers go further than just creating culturally appropriate contexts for learning; they create culturally responsive
contexts for learning meaning. In other words, they create contexts for learning where Māori children are able to be healthy, happy, well-educated Māori people who are fully conversant with their own language and culture in all its aspects (visible and invisible), and above all secure in their own identities. These contexts validate the values, prior experiences and cultural knowledge of students, and their teaching methods are comprehensive, transformative and emancipatory. Strategies cited in *Te Toi Huarewa* (Bishop et al., 2001, p.126) in terms of relationships include:

- Teachers respect and care for students and their whānau;
- Students care for and respect one another;
- Whānau principles guide practices;
- There are mutually responsive relationships with whānau;
- Parents help with literacy tasks at home ; and
- Whānau contact with the school is promoted.

This extends Graduating Teacher Standard Four: Graduating Teachers use professional knowledge to plan for a safe, high quality teaching and learning environment (New Zealand Teachers Council, 2007), beyond the walls of the classroom to encompass parents and whānau within a culturally-based relationship context that supports and facilitates student learning.

The knowledge student teachers gain about culturally responsive teaching strategies is also an important aspect of Ako. Schonleber (2007), for example, describes ten Hawaiian specific pedagogical practices that reflect important cultural values and a view of reality that is about connectedness, spirituality, and respect and caring for the earth as an ‘elder sibling’. The educators involved in her research shared that these strategies increased students’ ‘cultural pride and academic self-efficacy’ (Schonleber, 2007, p. 246). The most common strategy was encouraging students as self-directed learners. Other strategies included the use of modelling and demonstrations, learning by doing, and storytelling. Teaching students will require systematic training in such strategies, as well as opportunities to observe them being implemented by classroom teachers and gaining practice/mentoring in them themselves (Schonleber, 2007). This training needs to be built upon a foundation of the worldview that underpins these strategies. Castagno & Brayboy (2008) provide a powerful reminder of this final point in their review of culturally responsive schooling (CRS) for Indigenous young people; namely, that if CRS is not embedded within Indigenous epistemologies and tribal sovereignty it has little impact on teaching practice and even less of an impact on institutions and systems.

One aspect of Ako identified under the kaupapa of Te Wananga o Raukawa is Pūkengatanga. Pūkengatanga is reflected in ‘Te ako, te pupuri, te waihanga, teaching, preserving and creating mātauranga Māori and having recognised abilities in these areas’ (Winiata, 2006). In the sections below four areas of expertise are considered to be part of the Graduate profile: Māori language competency, second language teaching curriculum knowledge, curriculum knowledge, and digital fluency. The final component of Ako explored here consists of the practical teaching skill that graduates need to learn so that they are able to set the scene for student-centred learning.

**Te Reo Māori competency**

Focus Area Three of the Ministry’s Māori Educational Strategy, *Ka Hikitia*, relates to Māori language in education and prioritises ‘effective teaching and learning of, and through, te reo Māori’ as well as ‘strengthening the supply of quality teachers’ (Ministry of Education, 2009). ‘Ka Hikitia… focuses on high-quality, culturally responsive education that incorporates the identity, language and culture of Māori students, and engages their parents, families and whānau’ (Ministry of Education, 2011a, p. 9).
Māori-medium teachers need to be fluent in the Māori language so they can engage in critical thinking about complex ideas; ‘Te Reo Māori is valuable as the principal language for expressing tikanga and mātauranga Māori’ (Winiata, 2006). They need to have up-to-date subject knowledge and strategies to ‘teach and assess for optimum learning’, and they need to have high expectations of their students (Ministry of Education, 2010a, p. 29; New Zealand Teachers Council, 2007).

Professor Wiremu Doherty has developed the Ranga framework model. The model takes into consideration the process involved in learning or ako (Doherty, 2012). Doherty has identified learning stages and introduces the importance of the local context (for language and literacy learning). He states that the worldview and the knowledge system behind the language also need to be understood and local tribal knowledge can be an important factor to engaging the learner.

As depicted in Figure 4, the Rangatahi stage is the engagement stage of the learner as s/he approaches the learning of new knowledge; Rangahau is the stage of finding answers (both stages require support and guidance from the teacher); Mātauranga is the learning of the new knowledge until Rangatiratanga is reached or proficiency as signified by the Rangatira stage. Doherty’s theory takes into consideration that: ‘Language in context holds the key to deeper understanding and authentic knowledge’, and in this way promotes iwi-centric, tribal Māori knowledge or Mātauranga-ā-īwi. Therefore, we see it is not only the process but also the context.

**Figure 4. Ranga framework**

In the Ministry's cultural competencies for teachers of Māori learners (Ministry of Education, 2011c), Tātaiako, the focus for graduating teachers is on mārama (developing understanding), for registered teachers the focus on mōhio (knowing and applying knowledge), and for school and Early Childhood Education (ECE) service leaders the focus is on mātau (leading and engaging others) (Figure 5). In short it is another summary of the natural process of learning, giving meaning in te reo Māori terms. The application of te reo Māori to explain these learning processes conjures up a different pathway and imagery to explain the concept of learning. Pūrākau such as the one of Tāne or Tawhaki, depending where you are from, climbing to seek knowledge speaks of the perils of false knowledge.

The NZTC (2010, p. 11) requirements for ITE programmes are clear that ITE providers must assess students’ te reo competency at entry and graduation, and describe how their programme(s) enables students ‘to meet te reo Māori competency requirements prior to graduation’.
Our Advisory Panel reiterated the importance of language proficiency where the idea of grading a graduate teacher’s language ability was raised. There is, however, almost no information about the ideal proficiency level in te reo for Māori medium graduating teachers (Skerrett, 2011). Review Panel members present at the second Review Panel hui were generally supportive of the Teacher Council’s initiative regarding the development of language proficiency guidelines, however they voiced concern that the guidelines may lead to a generic framework, and therefore reinforcement of the notion that one size fits all. In response the question was voiced – how do we cater for every environment to ensure quality teachers, and quality environments are created for our tamariki? Caution was expressed and the need to ensure that pertinent questions were answered before designing policies that would impact processes and the end result. This view is reinforced as noted in the review of literature on issues around proficiency of ITE graduates for Māori medium education.

The new development of a full education system in a particular language in any country requires consistent and large resources focussed on it. In the case of Aotearoa New Zealand, relevant and coherent policies need to be developed and updated, based on sound research and development praxis. (Skerrett, 2010).

The Review Panel’s idea was for something equivalent to a driver’s licence that identified the teacher’s language proficiency and therefore capability of teaching at the various immersion levels. Review Panel members were in agreement that a high level of language proficiency should be the goal of the ITE providers. Ako as expressed through language competency requires the teacher to be able to take the tauira through all the learning processes in context of the topic area namely: Pūtaiao, Tikanga a Iwi, Te Reo, Pāngarau, Hakinakina, Hangarau etc. If the Graduate Teacher does not have language proficiency it will be difficult for them to enhance the language of their students. Murphy et al. (2008, p. 36), identifies several possible impacts on the language development of both the teachers and students (they also state that these impacts can be the same for the teacher in training) (see Table 6.).

Table 6. Language development – transitions from teachers to students

<table>
<thead>
<tr>
<th>Teacher skill level</th>
<th>Potential impact on Students</th>
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<tbody>
<tr>
<td>Poor teacher language proficiency</td>
<td>Poor student language proficiency</td>
</tr>
<tr>
<td>No understanding of technical language and concepts</td>
<td>Hampered in their learning – and may only learn through English concepts</td>
</tr>
<tr>
<td>Teachers are often the only language role models</td>
<td>Students have no option but to learn from teachers, whether good or bad</td>
</tr>
<tr>
<td>In the absence of personal iwi and hapū experience teachers struggle to put language into a cultural context for students</td>
<td>Students learn language without any of the richness and experience associated with culture</td>
</tr>
<tr>
<td>Planning, implementing and evaluating unit plans encourages reflectivity, critical thinking, and evaluating through practice</td>
<td>Greater chance students will learn well, and have a thorough understanding of what is taught</td>
</tr>
</tbody>
</table>

Source: Murphy et al. (2008, p. 36)
When asked to identify possible solutions if a lack of resources was not an impediment to address language proficiency ITE providers suggested the following (Murphy et al., 2008, p. 35):

- support networks
- assessment tools
- resources
- research
- increasing opportunities to speak Maori outside of kura
- exposure to good exemplars
- validation of Maori systems of knowledge
- increased number of Maori language papers
- teaching accelerated language learning
- increasing staff skills

Skerrett (2010, p. xii) also suggested that significantly increased resources were required in order to produce sufficient numbers of teacher graduates with te reo proficiencies that are appropriate for teaching in the education sector, noting that the English language has been privileged over, and disadvantaged Māori.

_The privileging of English over Māori is to the detriment of te reo Māori revitalisation (through, for example, the inequities in resource allocation); the on-going denial of the significance of te reo Māori for Aotearoa Nation (the consequence of which is lower proficiencies among its speakers); and the disadvantage to the participants of Māori medium education (because of the unfair competition and contestation) (2010, p. xiii)._  

Another concern noted in discussion with the Review Panel is that the level of proficiency is set too low – it is set at Level Two (University Entrance level) by training institutions. However it was pointed out that the level of proficiency can be raised by ITE providers. It was noted that previously there were no standards, so now that standards with a broad approach have been developed, it was acknowledged that there is now a platform upon which to address issues of pedagogy, curriculum content and various other categories of proficiencies.

_Core components of the Initial Teacher training programmes must include the ability to increase the fluency levels and competence of trainees in their use of te reo Māori (NZEI Te Riu Roa, 2006, p. 3)._  

We also find endorsed here cultural and language proficiency along with curriculum knowledge. Individual talents are acknowledged and the development of them encouraged. There is also an acknowledgement that learning is on-going and an understanding of your place in the community and the impact (both positive and negative) that a teacher can make both locally, nationally and globally. The implications for the Graduate Profile as advocated for here is a teacher who is aware of their own strengths and talents and who leads their own learning.

Other Indigenous groups are also considering some of these same issues around language competency and teacher education. A unique aspect of the Kahuawaiola Indigenous Teacher Education programme is that students must pass a rigorous Hawaiian language fluency examination in five skill areas:

- Oral fluency at the ACTFL advanced level (American Council for Teaching of Foreign Languages, 1983)
- Transcribing of elders speaking of cultural topics, and answering questions of the audio-taped speech
- Reformattning nineteenth century Hawaiian written materials in contemporary orthography and answering questions on those materials;
- Writing an essay in Hawaiian on a contemporary topic; and
Translating a contemporary newspaper article from English to Hawaiian in an idiomatic way and from a Hawaiian cultural perspective (Wilson & Kawaiʻae’a, 2007, p. 52).

The Waadookodaading Obijwe Language Immersion School commenced operations as a kindergarten working with four elders and two non-certified teachers teaching half-day classes to six students. In the 2008-2009 school year the school had 29 students through to Year 5, and were expecting an increase to 42 students the following year. In 2005 staff had grown from three volunteer staff to over seven fulltime paid positions. There are only a handful of fluent speakers, and only a few of those are certified teachers. Finding teachers continues to be a challenge for immersions schools and is a familiar theme worldwide. Hermes (2007) observes a high level of language proficiency is required, and Schonleber (2007) and Kana‘iaupuni, Malone, & Ishibashi (2005) declare that teachers need to be skilled in both language and pedagogy. Elders have been instrumental in starting immersion schools and in assisting but due to their advanced years, they are unlikely teacher candidates, and it takes from five to seven years to attain proficiency (Schonleber, 2007, p. 255), hence there continues to be a shortage of skilled teachers. This challenge is also noted in the international arena. Teachers are comprised of tribal members who have the language fluency, and the stamina for teaching and to facilitate learning (Pease-Pretty On Top, 2003, p. 11). Littlebear (2001) notes a common trait of language immersion educators is their unwavering commitment to teaching and learning.

Table 7. Native Language Immersion Schools Methods

<table>
<thead>
<tr>
<th>Native Language Immersion Schools Methods</th>
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<tbody>
<tr>
<td>• Holistic learning</td>
</tr>
<tr>
<td>• Elders as primary learning resource</td>
</tr>
<tr>
<td>• Tribal language as medium of teaching and learning</td>
</tr>
<tr>
<td>• Native oral literature, history, knowledge as content</td>
</tr>
<tr>
<td>• Native role models that present subject areas</td>
</tr>
<tr>
<td>• Hear, see, speak, read, write Native language</td>
</tr>
<tr>
<td>• Educators/activists fluent in Native language</td>
</tr>
<tr>
<td>• Field based learning</td>
</tr>
<tr>
<td>• Parent partnerships</td>
</tr>
<tr>
<td>• Grandmothers Home as the learning environment</td>
</tr>
<tr>
<td>• Discover and experiential learning</td>
</tr>
<tr>
<td>• Cooperative, group and team learning</td>
</tr>
<tr>
<td>• Culture and language rich classrooms &amp; environments</td>
</tr>
<tr>
<td>• Seasonal rounds, circular word charts, talking circles</td>
</tr>
</tbody>
</table>

Source: Hermes (2007, p.58)

Teaching of the language and cultural knowledge by elders and other instructors also communicates experience, values, protocols, and spiritual and traditional learnings. The methods of teaching are described in Table 7.

Native Language Immersion Schools Methods, and the curriculum promote a powerful learning environment in which relationship building between and among generations is significant. Learning of the culture relates not only to the content but also to the context of learning, such as relationship building between and across generations is culturally appropriate (Pease-Pretty On Top, 2003, pp. 21-22). As Beaulieu notes,

*Culture does not exist separate from its specifically-associated and congruent sociolinguistic container, which weds relationships, stories, conversation, and experience as shared by a group of people. Culture cannot be transmitted or passed on to the next generation without learning within that social web of stories and relationships. (Beaulieu, 2006, p. 51)*

Methods of learning are significant in the use of culture, whānau, elders as repositories of knowledge, and familiar learning environments such as that of the Native American Grandmother’s Home; that incorporate tribal culture, oral history and literature, and sciences (Hermes, 2007, p. 58).
Second language teaching competency

Beaulieu (2006) describes purposes of culturally based instruction (CBI) (i.e., education where the Native language is the language of instruction and classroom discourse). The first is where CBI provides academic content in a Native language to learners who are fluent in that language. The second is where the creation of Native language fluency is a central purpose of CBI as learners’ Native language competency is under-developed. Māori-medium education is more commonly the latter context and, as such, Māori-medium teaching graduates need to be competent second language teachers (Skerrett, 2011). These skills also come into play when English is formally introduced into the curriculum as a subject area.

Curriculum knowledge

Curriculum knowledge is central to the teacher’s skillset. It is a set of skills and knowledge that a teacher needs to know to effectively carry out their role. Strong curriculum knowledge allows a teacher to place the desired skillset/knowledge with identified outcomes into a cultural context. James and Fraser (2008, p. 21), for example, reported that ‘positive and supportive relationships with students’, ‘subject knowledge and curriculum knowledge’, ‘quality planning, preparation and organisation’, and ‘passion, enthusiasm and love of teaching’ were the four characteristics of quality teaching most frequently identified by Māori secondary school teachers participating in the 2008 Te Hiringa i te Mahara survey.

Both Iwi based Kura and Kura Kaupapa Māori are personalizing their curriculums so that they are more reflective of their community. Some ITE providers are also addressing this. Some of these providers have developed and teach the pedagogy of their Iwi. Others have incorporated other components into their teaching courses as a way of re-connecting students to their local hapū/Iwi landscape/ideology. Curriculum knowledge is reflected in the planning capabilities of a teacher and, as already highlighted, both are essential for the ideal Graduate.

Standards and outcomes for teachers from the Alaskan Standards related to Ako (and the area of curriculum in particular) are (Alaska Native Knowledge Network, 1998, p. 2):

Culturally-responsive educators use the local environment and community resources on a regular basis to link what they are teaching to the everyday lives of the students. Educators who meet this cultural standard:

- regularly engage students in appropriate projects and experiential learning activities in the surrounding environment;
- utilize traditional settings such as camps as learning environments for transmitting both cultural and academic knowledge and skills;
- provide integrated learning activities organized around themes of local significance and across subject areas;
- are knowledgeable in all the areas of local history and cultural tradition that may have bearing on their work as a teacher, including the appropriate times for certain knowledge to be taught;
- seek to ground all teaching in a constructive process built on a local cultural foundation.

Digital fluency

Digital fluency is essential for today’s teacher. In this age of internet, cell phones, social networks and projector ability, children’s knowledge can be quickly advanced. Assessments can also be drawn quickly through assigned projects such as PowerPoint. Children whose strengths are not always in the numeracy and literacy aspects of classroom work can be viewed with a new respect from their peers due to their superior knowledge of computers. The teacher can draw on these strengths and peer teaching encouraged, elevating a
student’s position in class from someone who might normally be viewed as a slow learner by their peers. In her literature review regarding e-learning Noeline Wright (2010) states that:

_The futures orientation implied in the New Zealand Curriculum (NZC) is echoed in the e-Learning Action Plan (Ministry of Education, 2006), which asserts that, ‘today’s students need to be confident and capable users of ICT and to understand how to use ICT effectively across the curriculum’ (p. 8), and that ‘e-Learning can contribute to the development of the [key] competencies’ (as outlined in the NZC) and observes that these competencies should be ‘applied in ICT-rich contexts for all students’ (p. 8)...

Wright attributes more ‘attuned’ teachers to their students learning needs to regular ICT use as it allows a ‘greater level of interaction and collaboration to take place’. She also aligns the pedagogy practices of e-Learning with learning environments that encourage ‘reflection, collaboration and co-operation, connections to prior learning, ample opportunities to grasp new learning, and an inquiry focus’. She states that e-Learning is suited to most New Zealanders including Māori.

Her summary of pedagogy and e-Learning relatedness includes the links between ‘e-Learning and collaborative/co-constructive pedagogies’; the change of classroom dynamics due to the regular inclusion of e-Learning; the effective learning that takes place and improvement of teacher/student relationships through the use of pedagogies that ‘foster interaction and co-operation’ as with e-Learning; she also acknowledges that ‘gaming/virtual world technologies and mobile phones potentially have a lot to offer education’.

**Practical skills**

Our Review Group has given feedback about the importance of teacher graduates having a range of ‘practical’ skills related to setting the scene for student-centred learning. These practical skills include behavioural management, familiarity with use of equipment and resources, gathering data, and setting up the class. This would require more of a practical approach to their training. It has been identified that more time is needed in class, particularly at the Whare Kura end. Opportunities are needed for student teachers to learn in a classroom situation the skill of shared reading, the placement of resources, seating, practical assessment such as panui haere, poutama tau testing, and report writing. Alton-Lee (2006, p. 618) writes that ‘teachers require an explanatory theory of how different ways of managing the classroom and creating activities are related to student outcomes’. The inclusion of practical skills within the Graduate Profile raises the question of whether there is a peculiarly Māori form or forms of classroom management.

**3.4.3 Graduate Profile**

The implications of Ako for the graduate profile are listed below in Table 8.
Table 8. Ako elements of the Māori medium graduate profile

<table>
<thead>
<tr>
<th>Ako Elements</th>
<th>Description</th>
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</table>
| Knowledge    | Knowledge of relevant curriculum documents<sup>a</sup>  
Content and pedagogical knowledge appropriate to the learners and learning areas of their programme<sup>a</sup>  
Content and pedagogical knowledge to support second language learners<sup>a</sup>  
Knowledge of relevant theories and research about Māori pedagogy, human development and learning<sup>b</sup>  
Assessment and evaluation knowledge (pānui haere, poutama tau, report writing, and other relevant assessment theory, research and knowledge)<sup>b</sup>  
Quality planning knowledge, including the development of metacognitive strategies and the selection of curriculum content for diverse learners<sup>b</sup>  
ICT proficiency relevant to their professional role<sup>c</sup>  
Classroom management skills (seating, grouping children, resources, classroom displays, etc.)  
Knowledge of culturally responsive behavioural management strategies |
| Expertise    | Draw upon content knowledge and Māori pedagogical content knowledge when planning, teaching and evaluating<sup>c</sup>  
Use and sequence of a range of culturally responsive learning experiences to influence and promote learner achievement<sup>c</sup>  
A teaching style that encourages interaction and responsiveness from the students and validates their 'lived experiences'  
Ability to create a culturally responsive learning environment  
Evidence-informed teaching and planning practice<sup>d</sup>  
Effective communication of assessment information to learners and their whānau<sup>d</sup> |
| Dispositions | High expectations of all learners<sup>c</sup>  
Respect and care for learners and their whānau  
An ability to start each day fresh (wipe the slate clean of issues from the day before), hard working, passionate and enthusiastic  
Has a love of teaching  
Well organised and prepared for teaching |
| Other        | Has a broad understanding of local tikanga practices  
Has an awareness of their own strengths and talents and a commitment to leading their own learning |

Notes.  
a = from the Graduating Teacher Standards, Standard One;  
b = similar and linked to Graduating Teacher Standards, Standard Two;  
c = adapted from Graduating Teacher Standard Four;  
d = adapted from Graduating Teacher Standard Five (New Zealand Teachers Council, 2007).

3.4.4 Implications for Māori medium ITE Providers

In response to the Graduate Profile Māori medium ITE Providers need to be able to:

- Provide on-going exposure to the Mārautanga/curriculum throughout their training time, inclusive of ample opportunities to explore its content and to plan from it.
- Expose students to a variety of planning templates that capture Māori learning pedagogy and preferred learning styles of Māori children.
- Facilitate time for students in class learning through more of a hands-on approach (in this way the student teacher will be better inducted to the nature of the job and its
requirements). This includes the provision of opportunities for students to set up a class at the beginning of the term, behavioural management strategy practice, seating, etc.

- Provide opportunities for students to run their learning environments from an Iwi-centric view (Waikato tikanga, Taranaki, Ngā Puhi etc).
- Furnish students with ICT knowledge (e.g., use of projectors, interactive smart boards, computers, netbooks).
- Introduce teaching strategies that uphold Māori pedagogy and Te Aho Matua (e.g., Non-violent Teaching Practices, Emotional Literacy). (This also connects to creating classes that nurture health and well-being as raised in Rangatiratanga).
- Facilitate the learning, analysis and exploration of Māori pedagogy, including its Iwi-centricity (the difference in tikanga, te mita o te reo, etc).
- Teach students about second language learning theory and pedagogy (with a te reo Māori focus).
- Offer an analysis of teaching styles to allow students to identify their own teaching style and the implications of it on classroom dynamics.

3.5 Kia Piki Ake i Nga Raruraru o te Kāinga

3.5.1 Overview

What understandings should Graduates have about the determinants of Māori educational achievement? The implications for the Graduate Profile are about political awareness and decolonisation; that is, graduates having a structural analysis rather than being victim-blaming / deficit thinking.

3.5.2 Background

Item a of Standard Three of the Graduating Teacher Standards (New Zealand Teachers Council, 2007) is about Graduate Teachers having ‘an understanding of the complex influences that personal, social, and cultural factors may have on teachers and learners’. Kia Piki Ake i Ngā Raruraru o te Kāinga expands upon this item through an exploration of the determinants of Māori student success that Māori medium teaching graduates may need to anticipate and have the skills to ameliorate.

Bishop (2008, p. 50) stresses the importance of all educators having an analysis of ‘how society-wide power differentials are played out in classrooms on a day-to-day basis’ and the role their own assumptions might play in the marginalisation of Māori students. He discusses the notion of ‘discursive repositioning, which means the… opportunity to draw explanations and subsequent practices from alternative discourses that offer them solutions instead of reinforcing problems and barriers’ to Māori student success (Bishop, 2008, p. 53). Linda Darling-Hammond (2006, ’06) speaks to the need for ITE programmes to have ‘explicit strategies to help students confront their deep-seated beliefs and assumptions’, while for Battiste (2002, p. 9) the task is ‘...to sensitize the western consciousness...to the colonial and neo-colonial practices that continue to marginalize and racialize Aboriginal students’.

Skerrett (2011), for example, notes that the te reo Māori proficiency that ITE providers can expect of their graduating teachers is affected by a very wide range of factors that spring from the general socio-historical, political and linguistic conditions of the context/s concerned. Some of the wider (organisational and pedagogical) Māori language education aims are amenable to direct management by ITE providers. Even so, the wider socio-historical and political pressures will often impinge upon the extent to which ITE providers can give effect to their te reo Māori aims through their programmes.

Issues that student teachers need to be prepared for include students with a deficit in cultural knowledge and practice in the home. This could be a source of internal conflict for both the child and their parents. Another issue is the family with special needs children. Parents will seek and expect support to help cope with their child who has special needs. Some
conditions can alter behaviours and they will deal with the emotions inappropriately, for example foetal alcohol can delay the child’s mental learning abilities whilst their physical body will keep growing. This can lead to teasing in the class and produce temper tantrums from the child affected.

These issues relate to why students enter Māori medium ITE programmes, including an understanding of their dispositions to teach (i.e., their attributes, knowledge and/or behaviours). Hill and Hawk (2000), in their research on *Effective Teaching in Low Decile Multicultural schools*, identified important attitudes: positivity, optimism, hardworking, reflective practitioners, motivated, with an understanding that they are a part of the whole school. The teaching philosophies of the teachers that were studied were identified as: seeing themselves as the learner, seeing the locus of control as being with the student (creating a ‘class climate of shared responsibility’), and a desire to instil into the children the desire of being a lifelong learner. They identified that these attitudes were innate and not necessarily teachable (Hill & Hawk, 2000). Apart from selecting student teachers on the basis of these dispositions, it may be important to nurture these characteristics for the resilience they provide teachers in the face of personal (e.g., a child’s disability) and political (e.g., whānau poverty) challenges.

Related standards and outcomes for teachers from the Alaskan Standards are (Alaska Native Knowledge Network, 1998, p. 2):

*Culturally-responsive educators recognize the full educational potential of each student and provide the challenges necessary for them to achieve that potential. Educators who meet this cultural standard:*

- recognise cultural differences as positive attributes around which to build appropriate educational experiences;
- provide learning opportunities that help students recognize the integrity of the knowledge they bring with them and use that knowledge as a springboard to new understandings;
- reinforce the student’s sense of cultural identity and place in the world;
- acquaint students with the world beyond their home community in ways that expand their horizons while strengthening their own identities;
- recognize the need for all people to understand the importance of learning about other cultures and appreciating what each has to offer.

During our informal interviews several Principals spoke about growing their own teachers. Where a whānau member was showing a love of teaching through their support roles in kura they were approached and encouraged to go into training. Many of those approached did move into formal training. As a student one of the writers of this paper was also encouraged to go into formal training and while in training heard many of the second chance learners stating the same. The younger students’ interests to train as teachers came through their mentors at kura or at home and through their own political awareness.

It would be fair to say that those who had been encouraged to enter into study, were doing a conscious act of supporting and upholding their children’s kura philosophies and practices and to become champions of te reo Māori survival. It can be assumed that they had already been culturised (a term used by Pem Bird indicating exposure to and embracing of Māori culture or need to). It is this culturising that needs to take place for those that have been motivated to enter the teaching degree in Māori medium for other purposes and for those already engaged in their kura culture to be scaffolded further.
3.5.3 Graduate Profile

<table>
<thead>
<tr>
<th>Kia Piki Ake… Elements</th>
<th>Description</th>
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</table>
| Knowledge               | Structural analysis of perceptions of Māori locally, nationally, internationally  
Knowledge of theory and research about the determinants of Māori learner success  
Knowledge of how to adapt planning and curriculum to ameliorate negative determinants of Māori learner success  
Understanding of how students’ home life can impact upon their emotions and how they do and do not learn in class  
Knowledge of pedagogical theory and research about teaching learners with special education needs |
| Expertise               | Reflective teaching practitioner  
Ability to create a classroom climate of shared responsibility for learning  
Ability to reinforce learners’ sense of cultural identity and place in the world |
| Dispositions            | Seeing self as a learner  
A commitment to personal reflection and decolonisation  
Optimistic, hardworking, motivated, with a sense of humour  
A desire to instil in learners a desire to be lifelong learners |
| Other                   | Aware of how they connect to their kura, locally, nationally, globally  
An awareness of the existence of racism and its impact |

3.5.4 Implications for Māori medium ITE Providers

In response to the Graduate Profile Māori medium ITE Providers need to be able to provide:

- A structural analysis of Māori positioning within New Zealand that takes into account historical, political, cultural, social and economic determinants of wellbeing.
- Training about normal special needs, gifted and talented papers was well as an introduction to psychology paper or similar that highlights to student teachers the affect of home life, peer pressure, etc. and its impact on student learning.
- On-going teaching of Child Development theories that incorporate Te Aho Matua and Kura-ā-Iwi philosophies of child development.
- On-going teaching of Special Needs children connected to processes and organisations that deal with these areas with a possibility of supporting a child while doing their practicum.
- Emphasis on Behavioural Management strategies, Planning Skills and Classroom Management skills.

3.6 Whānau

3.6.1 Overview

As part of the Graduate Profile Whānau examines the preparation Māori Medium teaching graduates undertake to establish and build relationships with whānau in the communities in which they will teach. The students that the Graduate has been trained to teach play a central role. In this section the implications of whānau for the Graduate Profile relate in particular to the Graduate’s readiness to relate to students.
3.6.2 Background

Standard Six (b) of the Graduating Teacher Standards (New Zealand Teachers Council, 2007) is Graduates having ‘the knowledge and dispositions to work effectively with colleagues, parents/caregivers, families/whānau and communities’. The principle of Whānau expands on this within a relationship context based upon whakawhanaungatanga. Sexton (2011, p. 37) writes that

…whakawhanaungatanga…is the foundation of an effective initial teacher education built on Kaupapa Māori, as discussions are conducted in not only a physically, mentally and emotionally but also culturally safe place so that no participant’s mana is trampled.

Two aspects are covered in this section: relating to students and relating to the kura context.

Relating to students

The important aspect of Māori learners being able to succeed ‘as Māori’ is recognised within Ka Hikitia.

Māori children and students are more likely to achieve when they see themselves, their whānau, hapū and iwi reflected in the teaching content and environment, and are able to be ‘Māori’ in all learning contexts (Ministry of Education, 2009, p. 20).

In Tātaiako this competency is called ‘Tangata Whenuatanga: affirming Māori learners as Māori’ (Ministry of Education, 2011c, p. 4). A foundational way in which the identities of Māori learners and their whānau are affirmed is through whanaungatanga. This also lays the foundation for ‘Wānanga’; that is, the Productive Partnerships that are formed between learners, their whānau and educators (Ministry of Education, 2011c). The Graduate Profile for Māori medium teaching graduates places the cultural competencies in Tātaiako within a Māori worldview and setting.

The importance of ‘caring and learning’ teacher-student relationships was highlighted in the Te Kotahitanga research carried out in 2003 and 2007 by Bishop and colleagues with Māori secondary school students studying at English-medium schools. The researchers described such relationships as a ‘crucial factor in [students] being able to effectively engage in education’, with teachers being pivotal to the instigation and development of these relationships (Bishop, 2008, p. 49). On the basis of this finding, and the work of other educational researchers (i.e., Hattie, Alton-Lee), Bishop (2008) makes the case that improving the effectiveness of teachers in establishing caring and learning relationships (i.e., changing classroom practice) can change the culture of the school and improve student achievement.

…the implications for educational institutions and classrooms from this position are that they should be structured and conducted in such a way so as to seek to mediate these potential tensions by actively minimizing dominations, coordinating actions, resolving conflicts and negotiating relationships (Bishop, 2008, p. 51).

Eckermann (1994, pp. 90-91) also highlights the importance of knowing students in her eight elements of good teaching practice:

- Create a warm affective climate.
- Establish clear and reciprocal rules in relation to rights duties and obligation in the classroom.
- Consider the whole child in relation to their educational, emotional and cultural needs.
- Emphasise and tolerate diversity.
- Vary organisation and input to maximise student attention and interest.
• **Build on students’ strengths and provide them with opportunities to expand these.**
• **Plan and evaluate the teaching–learning process carefully.**
• **Explore and experiment in order to maximise learning.**

Standards and outcomes for teachers from the Alaskan Standards related to Whānau - students are (Alaska Native Knowledge Network, 1998, p. 2):

- **promote extensive community and parental interaction and involvement in their children’s education;**
- **involve elders, parents and local leaders in all aspects of instructional planning and implementation;**
- **seek to continually learn about and build upon the cultural knowledge that students bring with them from their homes and community;**
- **seek to learn the local heritage language and promote its use in their teaching.**

**Relating to context**

The school or kura sits within a larger context that is about community, hapū and Iwi. Graduate teachers need to know how to relate to this context, as it is an important part of the wider learning context (Ladson-Billings, 1995a,b). Standards and outcomes for teachers from the Alaskan Standards related to Whānau – context are (Alaska Native Knowledge Network, 1998, p. 2):

**Culturally-responsive educators work closely with parents to achieve a high level of complementary educational expectations between home and school. Culturally-responsive educators participate in community events and activities in an appropriate and supportive way. Educators who meet this cultural standard:**

- **become active members of the community in which they teach and make positive and culturally-appropriate contributions to the well being of that community;**
- **exercise professional responsibilities in the context of local cultural traditions and expectations;**
- **maintain a close working relationship with and make appropriate use of the cultural and professional expertise of their co-workers from the local community.**

As stated above, part of the process in gathering data for this paper has been spent visiting various kura and talking with Tumuaki and ITE providers to hear their strategies to have their kaiako needs met and to gather advice in general around the research kaupapa. The feedback has been that they have attempted to grow their own kaiako both through engaging their own kura graduates as well as whānau members (parents of the kura) or kaiako who have been in Kōhanga Reo associated with the kura whom have a shared philosophy base. (Engaging kura graduates has been a more recent approach as graduates have become available.)

This logical outcome was foreseen during the construction of Te Aho Matua in the 1980s (Department of Internal Affairs, 2008, p. 743).

**It cannot be assumed that the graduates of mainstream teacher training will meet the requirements of kura. In fact, kura may need to target potential teachers from within the kura whānau and to seek a suitable training package which allows such people to qualify as teachers for their kura.**

Appendix 6.3 describes a systems approach to recruiting and training teachers within the Hopi Nation. It illustrates how tribal groups might recruit and train local people who come to teacher education with diverse knowledge, skills and life experiences.

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8 Two separate interviews were held where the idea of growing your own was raised. Cathy Dewes, Tumuaki of Ruamata, September, 2012 and Heeni Wirihana, Tumuaki of Te Rito, October 2012.
3.6.3 Graduate Profile

The implications of Whānau for the graduate profile are listed below in Table 9.

Table 9. Whānau elements of the Māori medium graduate profile

<table>
<thead>
<tr>
<th>Whānau Elements</th>
<th>Description</th>
</tr>
</thead>
</table>
| Knowledge       | Relationship management  
                 Whanaungatanga in a kura setting (an understanding of the interconnectedness of relationships between, kaiako, kura, whānau, whānui and community)  
                 An awareness of local hapū & iwi history/tikanga |
| Expertise       | Whakawhanaungatanga – an ability to create, build and sustain relationships  
                 Ability to be culturally/hapū/iwi responsive |
| Dispositions    | Desire to work effectively with colleagues, parents/caregivers, whānau, and communities\(^a\)  
                 Loyalty  
                 Humility |
| Other           | An ability to identify their own needs and to ask for help |

*Note: a = from the Graduating Teacher Standards, Standard Six (b) (New Zealand Teachers Council, 2007).*

3.6.4 Implications for Māori medium ITE Providers

In response to the Graduate Profile Māori medium ITE Providers need to be able to:

- Model relationships that incorporate student, teacher, class, local hapū and or iwi as well as community (a whānau teacher assigned to a group of students that supports and mentors their class).
- Connect students to local tikanga practices, and discuss and incorporate them in everyday classroom practice.

3.7 Kaupapa

3.7.1 Overview

The collective commitment and vision of all those who are involved holds Māori medium education initiatives together. Te Aho Matua is that collective vision. What then do we expect Graduates to know and be committed to?

3.7.2 Background

Winiata (2006) states that by drawing on our ‘Pūrākau, Karakia, Mōteatea, Whakataukī and Whakapapa our World View is described and a set of Kaupapa are drawn from which the culture is founded’. Kaupapa as described here are the tūāpapa or foundation of our culture. Following the lines of this thought and by applying the concept of kaupapa in the same vein we could assert that Kaupapa in this instance refers to the foundation of Māori medium education. If that is the case what would be the foundation of Māori medium education?

Te Aho Matua as a philosophical base would be one of those metaphorical bricks that was laid down as part of the foundation of Māori medium education, Kura-ā-Iwi apply an Iwi-centric philosophy base. Both of these emphasise wairuatanga. Other essential components of this foundation would be: te reo Māori (as highlighted above), Māori/iwi pedagogy (based
on mātauranga Māori), Tino Rangatiratanga, and Kaitiakitanga (kaitiakitanga asserts practices of protection and also sustainability be it te reo, our beliefs and practices as Māori, or the environment). What is suggested here for the Graduate Profile is a knowledge base of the philosophies of both Kura Kaupapa Māori and Kura-ā-Iwi. Here we also endorse the assertions made earlier in our writing. Should we not uphold our kaupapa in their entirety, Māori medium education will falter.

Littlebear (2001) notes a common trait of language immersion educators is their unwavering commitment to teaching and learning. Pease-Pretty On Top (2003, p. 81) contends that

The work of language immersion is demanding and requires commitment, and the implementation demands creativity, expertise, courage and fortitude. These conditions preclude a ‘get on the band wagon’ potential. Native language immersion is difficult work; work fit only for those few whose devotion to the tribal language (for whatever reason) is unstoppable. This work requires knowing the tribal language and perseverance beyond all measure.

Similarly Kipp maintains that commitment is required to carry the kaupapa of language revitalization:

You need a few committed people who will work and work and work. People say ‘Darrell, we need you here.’ (Of course, there are the others who say, ‘Darrell, get out of here.’) You can’t get out of this once you get in. Our language community won’t let us resign. And what would we do if we resigned? We would be quitting our journey back to our own lives. We can’t quit. We are lifers. (Kipp, 2000, p. 39)

Furthermore committed people are required to maintain the long-term plan and to provide support to maintain the vision.

We want someone who is as committed as we to replace us. So you begin the logistics plan, and you begin to develop the transitional management plan. You start bringing in the next group. We have hopes for the children. We hear them say, ‘We are coming back here to be teachers.’ What would be better than in ten, fifteen years, the kids take this school over and run it?...Here at Piegan, we have had the privilege of working with thirty, forty, fifty tribes as they begin to revitalize their language. Some come here, stay with us, go home, and start their programs like you folks who have come here now. (Kipp, 2000, pp. 39-40)

Although there is some repetition here as to the desired knowledge, expertise etc, for the Graduate Profile, as stated earlier it is unavoidable as with the metaphor of the whenu that cross through several patterns, so do the same required skills of a teacher cross through the six principles.

The implications on the Graduate Profile for these collective concepts are:

- Kaiako who are adept with tikanga, ensuring mana-enhancing practices are followed.
- An advocate for Māori principles and a conscientious learner who attempts to identify and address their own knowledge gaps.
- A facilitator, conscious of the collective’s purpose.
- A practitioner of sustainable practices, who recognizes their impact on their students, community, environment, whether or not s/he are from the area.
- A kaiako who is proficient with the curriculum and necessary planning methods, and who adapts to changes in practice between kura, and/or mentors.
- A skilled practitioner of classroom management.
- A person willing to facilitate learning experiences out of kura time.
3.7.3 Graduate Profile

The implications of Kaupapa for the graduate profile are listed below in Table 10.

Table 10. Kaupapa elements of the Māori medium graduate profile

<table>
<thead>
<tr>
<th>Kaupapa Elements</th>
<th>Description</th>
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</table>
| Knowledge        | Te reo proficiency  
|                  | Knowledge of Te Aho Matua and Kura-ā-Iwi philosophies  
|                  | Knows the history of Māori medium education and its kaupapa  
|                  | Māori/iwi pedagogy  
|                  | Knowledge of sustainable environmental practices  
| Expertise        | Is a proficient user of te reo  
|                  | Applies the relevant philosophy for the kura they are employed in  
|                  | Applies sustainable practices  
|                  | Applies Māori pedagogy in planning  
|                  | Plans for a variety of learning styles  
| Dispositions     | Conscientious of the affects of their teaching practices on their students  
|                  | Conscientious of their impact on community, the environment  
|                  | Adapts to change  
|                  | Discerning  
| Other            | A facilitator, conscious of the collectives purpose;  
|                  | A person willing to facilitate learning experiences out of kura time |

3.7.4 Implications for Māori medium ITE Providers

In response to the Graduate Profile Māori medium ITE Providers need to be able to:

- Prioritise te reo competency/proficiency;
- Teach and analyse Te Aho Matua and Ngā Kura ā Iwi philosophies;
- Teach and analyse Māori pedagogy;
-Expose the students to a variety of teaching practices and planning templates (that include learning styles);
-Explore/Introduce sustainable practices;
-Provide opportunities to teach in different level classrooms;
-Deeper connection and meaning can be found if these philosophies and practices are also those of the ITE providers. This would create the genuine aspect of teaching it to the students. Connecting the students to the practices of their kura where their practicums will be held would deepen their knowledge further.

3.8 Discussion

The preparation of a quality, professional Māori medium teaching workforce is key to the vitality and sustainability of Māori medium education. Māori medium education, in turn, plays a central role in the preservation of te reo Māori and the wider kaupapa of Māori agency being exercised within education in a decolonising, ‘purposeful, tactical and constructive way’ (Smith, 2006, p. 250). This kaupapa (agenda) reflects the right of Indigenous peoples to an education system that is culturally responsive, and that supports the achievement of Indigenous educational and cultural aspirations (Expert Mechanism on the Rights of Indigenous Peoples, 2009).
On the surface it might seem that this kaupapa is too big an expectation to place on Māori medium ITE graduates (Kane, 2005); however, the Kaupapa Māori lens used to organise this paper highlights that the graduates are not taking a solo journey. Their colleagues, students, whānau, hapū, īwi, and community will be journeying with them. The success of any teacher’s work will therefore never be attributable to one or two people; rather everyone has his or her role and responsibilities (Kipp, 2000, p. 41). Māori medium ITE graduates should be full of potential, resilience, and commitment to the kaupapa, and ready to join with others as they move from being a graduate to the workplace. The possibility of this outcome was illustrated in Kana’s (1999) evaluation of a Māori medium ITE programme that was taught largely in te reo, with graduates reporting that the programme had prepared them well for teaching. This paper outlines what their potential might look like by discussing components of a Māori medium ITE Graduate Profile.

Six Kaupapa Māori principles provide the structure in this section for the exploration of a Māori medium teacher Graduate Profile. These principles highlight several proficiencies for the Graduate Profile, including:

- Te Reo Māori proficiency.
- High level of cultural knowledge.
- Knowledge about Te Aho Matua and Kura-ā-īwi philosophies.
- Knowledge of political impacts on Māori cultural continuity historically and present day.
- Understands the practice and importance of whakawhanaungatanga and their responsibility in the world as kaitiaki.
- An analysis of Māori/hapū/īwi pedagogy.
- Acknowledgement of the importance of local, national and global politics.
- Māori worldview gained through genuine experiences (as delivered/provided for by the ITE provider including immersion in te reo both in their own classes and experiences through kura practicum).
- The ability to be culturally responsive.
- Curriculum proficiency.
- Appropriate and effective planning.
- Skilled classroom practitioner (capable of managing behaviour and applying mana-enhancing practices, scheduling and planning, grouping of students, management of classroom resources).
- A reflective practitioner and lifelong learner.

As Māori medium education is a Kaupapa Māori initiative (L. T. Smith, 1999), Graham Smith’s notion that Kaupapa Māori initiatives develop intervention and transformation at the level of both institution and mode is useful here (Pihama, Cram, & Walker, 2002). Mode is defined as pedagogy, the curriculum and evaluation whilst the Institution is described as being the physical component, economics, power, ideology, and constructed notions of democracy. To be an intervention strategy that resists cultural and language loss Māori medium education needs highly skilled teachers who have both a high level of language proficiency, and who have also been grounded in both historical and present day cultural knowledge. This sits alongside the idea of graduates being trained in context; namely, if their target teaching area is Māori medium then the ITE’s philosophical foundation needs to be sourced from a Māori worldview, and its curriculum grounded in a cultural context and be delivered in te reo Māori (Broughton, Pilcher, & Ruawai-Hamilton, 2010).

There was a strong voice amongst our Advisory Panel that the training should be of a more practical nature. Although some of these skill sets have a theoretical component to them, teaching is a hands-on profession. Furthermore, the idea was raised of an ongoing connection to the ITE provider allowing for two more years of training while the Graduate is still a Provisionally Registered Teacher. If this were the case training would in fact be five years and a PRT would not only be mentored in school they would also be receiving ongoing supportive training which could be identified by their kura or by all stake holders, namely the
kura, the PRT and the ITE provider. This idea aligns with the Education Workforce Advisory Group’s (2010) call for the merging of the ITE and the Provisional Registered Teacher period.

There has been a call from some of those we met with for Māori medium ITE to be housed within one institution that would pull together those lecturers who are currently scattered across many ITEs, and facilitate the development of a Māori medium ITE programme in te reo so that teachers are being trained within the language medium that they will then go on to practice in. A single institution concept was one of the models recognised in a comprehensive review of Indigenous language education undertaken by Skerritt (2011) for NZTC. NZEI Te Riu Roa also made this call in 2006.

We need an institution with lecturers focused on the promotion of Mātauranga Māori, tamariki Māori and whānau Māori. Students will graduate as teachers trained for the general stream and kaupapa Māori, with competence and fluency in te reo Māori. The training course should be generic with opportunities for individuals to specialise in early childhood/Kohanga Reo, primary/Kura Kaupapa Māori, and/or secondary/Wharekura. Other specialisations could include principalship and resource teachers and could clearly establish a career pathway from the initial teacher training stage and into the future (NZEI Te Riu Roa, 2006, p. 3).

Other informants reiterated the importance of the local; that is, local ITEs training local people to be teachers in local schools. Moves by Māori medium ITEs to more locally-based provision of teacher education are compatible with solutions proposed by Indigenous peoples elsewhere (e.g., Beaulieu, 2006). They are also compatible with the inclusive relationship-based educational practices promoted by the Ministry of Education (2011b), including the involvement of Iwi and Māori in education (Ministry of Education, 2009). The local provision of teacher education would help ensure that graduates learned about, for example, local history, tikanga, and aspirations. It would also set in place a strengthened web of connectivity for graduates that would facilitate their ability to teach within their context.

Regardless of where it is based, Māori medium ITE, or even English medium or bilingual ITE that has Māori student enrolments, should not be exempt from the Ministry of Education’s policy and strategic direction for Māori students more generally. Māori education policy should extend from early childhood to tertiary education. In all of these contexts Māori learners should be able to excel in both te ao Māori (the Māori world) and te ao hurihuri (the global world), finding their own pathways and fulfilling their potential (Ministry of Education, 2009). This is also about the education system better meeting the needs of Māori students so that they can succeed as Māori (Ministry of Education, 2009, 2010a).

Māori medium education should also be a Māori medium education setting in its own right if graduates are to be expected to fully acquire and then apply knowledge, skills and practices as teachers within Māori medium settings; that te reo Māori is essential to the conceptualisation, internalisation and transmission of mātauranga Māori (Sankar, Brown, Teague, & Harding, 2011). This will remove a potential splitting of teachers’ skills between cultural expertise and teaching expertise (Hermes, 2007), and improve teachers’ ability to teach content in the language (Cody, 2009). At the same time, because te reo Māori is a language that acknowledges and values spirituality, it is likely that students’ spiritual wellbeing will be nurtured and their resilience to move into their chosen profession increased.

Te reo Māori has been well researched and the extent of investment into it that is needed to take place has been highlighted. The literature reviewed by Skerrett (2011) strongly suggests that the new development of a full education system in a particular language in any country requires consistent and large resources. In the case of Aotearoa New Zealand relevant and coherent policies need to be developed and updated, based on sound research and development praxis. Significantly increased resources need to go into te reo Māori advancement in ITEs in order to produce sufficient numbers of graduating kaikō with te reo
Māori proficiencies that are appropriate for teaching in both the compulsory and non-compulsory education sectors.

In conclusion, this background paper on the Māori medium ITE Graduate Profile provides an input into discussions about the future direction of Māori medium education. A Kaupapa Māori lens has informed the structure of this paper, and those involved in Māori medium education have played a pivotal role as advisors and informants. Their expertise is mixed here with both local and international literature to inform the Graduate Profile that examines Rangatiratanga, Taonga Tuku Iho, Ako Māori, Kia Piki Ake i Ngā Raruaru o te Kāinga, Whānau, and Kaupapa. The resulting holistic profile interweaves cultural expertise and teaching expertise to create a picture of a quality, professional Māori Medium ITE graduate.
4 Effective Practicum and Induction Experience

4.1 Introduction

The supported transition of new teaching graduates into the workforce is a crucial component of workforce retention (Ratima, et al., 2007). Initiatives that support this transition into the workforce include (Cram, Oakden, & Wehipeihana, 2011):

- Mentoring people through the transition from study to work,
- Access to professional networks, and
- Career counselling and future career development planning.

Teaching students spend time in schools as part of their course work practicum. Teaching graduates with an approved degree and/or teaching diploma spend their first two years as provisionally registered teachers (PRTs), and the schools they teach in undertake to provide them with a mentoring and induction programme. Full registration follows this induction and mentoring phase when newly qualified teachers have met the Registered Teacher Criteria (New Zealand Teachers Council, 2012).

4.1.1 Practicum

The practicum is the time when student teachers are based in classrooms with fully registered associate teachers to gain practical teaching experience. It is a common way to introduce student teachers to the realities of teaching, and a response to criticisms in the 1990s that teacher education was too theoretical and teacher graduate attrition too high (Grudnoff, 2011).

A person planning to teach should be experienced in the classroom prior to assuming independent responsibility for one (Goodlad, 1965, p. 263).

There is flexibility in how the practicum works provided there is a clear rationale that links the practicum experience to the desired outcomes along with structured assessment of these outcomes. A key requirement is that student teachers must have a range of practicum experiences with learners of different age groups, socio-economic circumstances, and cultures (New Zealand Teachers Council, 2010). Table 11. below outlines the specifics of the practicum experience for student teachers.

Practical teaching experiences must provide evidence that the student teacher has been actively supported to:

- integrate theory and practice throughout the programme
- plan, implement, assess, evaluate and reflect on their teaching practices
- analyse and interpret practices they observe in schools or ECE centres in relation to (research, theories and other knowledge gained throughout the programme
- reflect on their own learning and practice to develop personal and professional goals (New Zealand Teachers Council, 2010, p. 13).

Professional partnerships as well as the associate teacher being knowledgeable about the ITE programmes conceptual framework are pivotal to the success of practicum experiences (New Zealand Teachers Council, 2010).
Table 11. Aspects and requirements of practicums for students in ITE programmes

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Requirement</th>
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<tbody>
<tr>
<td>Practicum</td>
<td>Appropriate professional development to enable associate teachers to fulfil their roles and responsibilities must be provided by the teacher education provider.</td>
</tr>
<tr>
<td>Length in 3 and 4 year programmes</td>
<td>There must be a minimum of 20 weeks of practicum across the 3 or 4 academic years of the programme.</td>
</tr>
<tr>
<td>Length in 1 year programmes</td>
<td>There must be a minimum of 14 weeks of practicum across the one academic year of the programme.</td>
</tr>
<tr>
<td>Placements</td>
<td>Practicum experience is expected to take place in registered schools or licensed ECE centres in New Zealand. It is expected to be scheduled in the academic year to enable the specific objective/s of the practicum to be met.</td>
</tr>
<tr>
<td>Range of practicum placements</td>
<td>Student teachers must experience practicum placements across a range of socioeconomic, cultural and (ECE/school) learner age settings.</td>
</tr>
<tr>
<td>Blocks of practicum in 3 and 4 year programmes</td>
<td>ITE providers must have at least one, three-week (minimum length) block of practicum in the first two years of the programme.</td>
</tr>
<tr>
<td>Final block of practicum</td>
<td>To enable student teachers to demonstrate sustainability in their final teaching practicum, there must be a minimum block of three weeks, with a total practicum time of five weeks all in the same school or centre. This would enable a model of single whole days spread across a number of weeks in conjunction with a three-week block.</td>
</tr>
</tbody>
</table>

Source: New Zealand Teachers Council (2010, p. 14)

4.1.2 Induction

Provisionally Registered Teacher (PRT) induction facilitates the transition from being a student in an ITE programme and beginning work as a teacher. Induction and mentoring support has been a feature of the landscape for PRTs in the country since 1985 (Langdon, Flint, Kromer, Ryde, & Karl, 2011). While helping bridge the gap between training and working, the stated purpose of Induction is

…to provide a comprehensive and educative framework of support and to facilitate the collection of evidence to demonstrate that the PRT has met the national criteria for full teacher registration (Langdon, et al., 2011, p. 1).

Anthony and colleagues (2004, p. 3), for example, found that one of the most valued professional opportunities reported by teachers during this period was observing other teachers. The New Zealand Teachers Council (2011a) guidelines for induction and mentoring and mentor teachers sets out principles that include the personalisation of induction programmes, and the support and feedback provided by mentors to enable effective teaching. The professional experiences that provisionally registered teachers have during these two years influence their professionalism as well as their career intentions (OECD, 2005).

Induction can help PRTs overcome initial difficulties and bolster their confidence as they find their way in the classroom, school and community. Grudnoff (2011) writes that the move from pre-service training to the classroom can be a difficult and stressful time for new graduates, with unsupported teaching graduates at risk of ‘transition shock’. Induction and mentoring supports facilitate the development of teaching graduates from ‘novice’ to independent classroom teacher (although Grudnoff (2011) notes that teaching is one of very few professions that requires new graduates to assume a full workload more-or-less straight away). Induction therefore aids teacher retention and satisfaction, and contributes to positive teaching and learning outcomes. However the quality of mentoring and induction is not consistent throughout the country and this impacts on the anticipated outcomes (Grudnoff, 2011).
Mentoring a PRT attracts 0.2 full time teacher equivalent (FTTE) in year 1 and 0.1 FTTE in year 2 (i.e., a reduced teaching load), with mentors receiving a $4000 allowance. This enables both PRTs and mentors to have teaching release time (Langdon et al., 2011). The New Zealand Teachers Council has formulated draft induction and mentoring guidelines to assist PRTs, mentors and school leadership make decisions about mentoring and induction planning. Table 12 below sets out a framework for effective PRT induction developed by Langdon, et al. (2011) from their research on the pilot project, Leading Learning in Induction and Mentoring. The pilot and accompanying research were carried out in English-medium schools.

Ensuring the success of all learners and effective teaching that promotes engagement of all children, families and communities needs mentoring programmes to also be aligned with government goals and education policies (Cameron, 2007, p. 21; Carver & Feiman-Nemser, 2009). However, inclusion of an induction model in policy does not in itself necessarily constitute successful initial teacher induction (Butler & Douglas, p. 7; Abbott, Moran & Clarke, 2009). In order to support beginning teachers Cameron (2007, p. 30) also contends that induction programmes provide support, development and assessment, with underlying principles of openness, collaboration and seeking assistance.

For Māori-medium teachers mentoring and induction includes supporting their transition to a working environment that is Māori; that is, the pedagogy is Māori, and the kura or rumaki reo is part of a Māori community and is located within a tribal region. These characteristics align well with Māori preferred-employer criteria developed with the health field (Health Workforce Advisory Committee, 2002). Māori-preferred-employer criteria are those characteristics of an employer that attract and retain Māori employees. ‘Professional development opportunities to gain and strengthen cultural competencies’ is also part of the Māori preferred-employer criteria (Ratima, et al., 2007, p. xvii). This is compatible with the Māori-medium education workforce strategic direction to:

\[
\text{Continue developing creative and lasting solutions to ensure an adequate supply of quality teachers and support staff for effective teaching and learning in Māori-medium settings} \quad (\text{Ministry of Education, 2011a, p. 3}).
\]

Teachers fluent in te reo Māori are highly sought after in kaupapa Māori and mainstream education settings and the public sector (Cameron, 2007, p. 8). It can therefore be hard for the Māori medium sector to retain teachers with fluency in te reo as the sector does not have the resources to compete with the high demand from other sectors (NZEI, 2006). Wilson and Kawai’ae’a (2007) also remark upon the loss of the highest performing students and highly qualified Hawaiian medium teachers to non-immersion schools that are developing Hawaiian language and culture through English programmes, as Papahana Kaiapuni Hawai’i (Hawaiian medium schools) generally do not have the resources to compete. Making sure that Māori medium PRTs are inducted and mentored well adds to their retention with the workforce.

Te Hāpai Ō, the handbook for induction and mentoring in Māori-medium settings was derived from the Induction and Mentoring Pilot programme sponsored by the New Zealand Teachers Council. It outlines an approach that utilises a Māori world-view through a conceptual framework Te Amorangi Ki Mua based on a well-known whakataukī (proverb) ‘Ko te amorangi ki mua, te hāpai ō ki muri’, recognising the importance of preparation and planning. Te Amorangi ki Mua as a model for induction and mentoring in Māori-medium settings incorporates four key components – ako, te hāpai ō, Pou Tautoko, and Pia. Together, these components provide the framework for a successful induction and mentoring programme in Māori-medium settings and a pathway toward ‘te amorangi’ – full teacher registration and a successful teaching career (Jenkins, Harris, Morehu, Sinclair, & Williams, 2012).
Table 12. A theoretical framework of effective PRT induction

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Policies and standards for induction, and resource allocations for those</td>
<td>• Professional obligations are clarified</td>
</tr>
<tr>
<td>programmes, are coordinated at the national, state, or regional level</td>
<td>• Expectations and roles communicated</td>
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<tr>
<td></td>
<td>• Resourced over two years</td>
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<tr>
<td></td>
<td>• Mentors are appointed and given the authority to act</td>
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<tr>
<td>2. There are clear expectations of PRT induction and high levels of consistency</td>
<td>• National guidelines and Registered Teacher Criteria are used to analyse and improve induction and mentoring</td>
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<tr>
<td>between state, community, and school regarding these expectations</td>
<td>• The school develops, documents, and communicates a vision, a model, roles, and expectations</td>
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<td></td>
<td>• Responsive, needs-based induction programmes are negotiated and designed</td>
</tr>
<tr>
<td>3. A vision of good teaching is articulated and observed by the PRT</td>
<td>• All staff discuss in forums and understand what good teaching looks like in practice</td>
</tr>
<tr>
<td>4. Powerful leadership underpins the induction programme</td>
<td>• Principals and senior management actively support mentors and PRTs</td>
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<tr>
<td></td>
<td>• Mentors lead new teacher development</td>
</tr>
<tr>
<td>5. Appropriate work conditions are provided to meet the PRT’s needs</td>
<td>• PRT’s students are hand-picked</td>
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<td></td>
<td>• PRT’s inexperience is recognised, with time allocated to manage new tasks</td>
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<tr>
<td></td>
<td>• The mentor’s and PRT’s classrooms are near one another</td>
</tr>
<tr>
<td>6. The school culture is collaborative; it fortifies PRT learning and development</td>
<td>• Teachers work and plan together in teams</td>
</tr>
<tr>
<td></td>
<td>• Success is celebrated</td>
</tr>
<tr>
<td>7. Teacher agency and democratic practices are promoted</td>
<td>• PRTs actively participate in decision-making at the school and classroom level</td>
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<tr>
<td></td>
<td>• Mentors encourage PRTs to push boundaries</td>
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<tr>
<td>8. Multiple key individuals contribute to PRT learning and development, not just</td>
<td>• All teaching staff readily answer PRT questions and talk about student’s learning</td>
</tr>
<tr>
<td>the mentor (tutor teacher)</td>
<td>• Other classroom teachers provide PRTs with the opportunity to observe them teaching</td>
</tr>
<tr>
<td></td>
<td>• Other teachers take the time to listen to PRT ideas</td>
</tr>
<tr>
<td>9. Learning occurs in context with the classroom being a site of inquiry</td>
<td>• Taking risks is supported</td>
</tr>
<tr>
<td></td>
<td>• Learning conversations are about personal beliefs about teaching and how that influences planning and practice</td>
</tr>
<tr>
<td></td>
<td>• Observation and feedback are based on PRT goals</td>
</tr>
<tr>
<td>10. Accountability for the PRT induction system and process is through professional peer review</td>
<td>• Assessment process and expectations against Registered Teacher Criteria are clarified</td>
</tr>
<tr>
<td></td>
<td>• Documentation is used to provide evidence of learning, e.g., learning goals, portfolios, and reflective journals</td>
</tr>
<tr>
<td>11. Adequate time and opportunities are provided to enable the PRT to locate</td>
<td>• Time is given to developing relationships with colleagues, parents, and support agencies</td>
</tr>
<tr>
<td>themselves within the community of teachers and to establish constructive</td>
<td>• Broad professional issues are discussed at staff meetings</td>
</tr>
<tr>
<td>relationships within the profession</td>
<td></td>
</tr>
<tr>
<td>12. Links between initial teacher education programmes, induction, and on-going</td>
<td>• All teachers are expected to be engaged in teacher learning</td>
</tr>
<tr>
<td>learning promote a trajectory of professional development and earning throughout</td>
<td>• Knowledge and ideas PRTs bring to the position are valued</td>
</tr>
<tr>
<td>a teacher’s career</td>
<td></td>
</tr>
</tbody>
</table>

Source: Langdon et al. (2011, p. 23, Table 2)
4.1.3 Practicum and induction in other settings

An evaluation was conducted on the effectiveness of Workforce Development Training (WDT) programmes and strategies designed to contribute to accelerating Māori economic development. The objectives of the evaluation were to report on the effectiveness of a mātauranga Māori model in achieving opportunities for increasing motivation for lifelong learning for workers within the Māori workforce, to identify the challenges and issues facing both workers and employers in increasing Māori participation in workplace education, and to identify future teaching and learning opportunities for WDT (Cram & Kennedy, 2009). A key feature of the workforce development programme was the use of mātauranga Māori (traditional Māori knowledge) concepts that emphasised creativity among Māori and motivated people to their potential skills, productivity, lifelong learning and higher earnings. Te Ahukaramū Charles Royal (Ngāti Raukawa, Ngāti Tamaterā and Ngā Puhi), a well-known composer, writer, and researcher of mātauranga Māori, provided the mātauranga Māori information for the training programmes. One of the training components developed by Royal was ‘The Waka Effect – Leave No One Behind’ that uses concepts of waka (canoe) to create ways of thinking about one’s journey through life - the waka being a metaphor for the questing, journeying part of our lives. By drawing participants into a journey of self-exploration through universal concepts framed in Māori knowledge, course participants learn all about their strengths in and out of the workforce. The waka is also a symbol for the Hui Taumata’s major goal: to ignite a passion for life-long learning in the Māori community.

What learning can be taken from this evaluation of workforce development training to ITE? The mātauranga Māori approach to training was well received and captured the interest of the intended audience by being entirely relatable to their experiences and/or by connecting or reconnecting Māori to their uniqueness as Māori. Relevancy for Indigenous people, familiarity with their culture, traditions, and relevancy to their lived experience and environment has been a recurring theme throughout the literature on graduate teacher induction and mentoring. The training and education supplied by ITEs needs to be consistent with this theme in ensuring relevancy according to the target audience; that is, mentoring for PRTs in Māori medium. Challenges as noted by the WDT evaluation are to ensure that there is a pool of appropriate trainers in order to ensure their availability.

4.1.4 Internationally

From his research with immersion teachers working in elementary schools in the United States, Cody (2009, p. 3-4) reported that

> While the teachers did see value in formal professional development, they overwhelmingly felt that informal support from other experienced teachers was more useful. Contact with more experienced teachers was mentioned by nearly every interviewee as a source of information and support.

Research in the United States also showed that new teachers were leaving the profession faster than they could be replaced (Ingersoll & Smith, 2003). Induction has since been recognised as beneficial in retaining new teachers and in assisting them to build on the foundations of their teacher training (Cody, 2009).

The Kahuawaiola Indigenous Teacher Education programme is of interest as it provides distinctive indigenous teacher training for native immersion schools. The programme seeks to develop highly qualified teachers who are proficient in Hawaiian language and culture, native pedagogy and the necessary content knowledge and professional dispositions that nurture the development of well-being and wellness through education (Wilson & Kawai’ae’a, 2007, p. 52). The programme revolves around three traditional Hawaiian beliefs:

- Ma ka hana ka ‘ike (Knowledge comes from direct experience);
- Ma mua ka hana, ma hope ka wala’au (Direct experience comes first, discussion comes second); and
• ‘O ke kahua ma mua, ma hope ke ku-kulu (The foundation first, and then the building—learn all you can then practice).

The Kahuawaiola programme consists of nearly six weeks of intensive immersion training that includes research on foreign language, bilingual, and immersion education. The programme emphasises the use of Hawaiian language and culture and focuses on the Kumu Honoa Mauli Ola philosophy of symbolism, relationships, and human interaction rather than materialism. Once immersion training has been completed students undergo a full year of student teaching where they work with master teachers in indigenous language immersion programs in schools statewide, remaining connected through distance education by participating in weekly seminars and special workshops in educational theory and issues. Throughout the programme student teachers are being prepared for the classroom, including the development of lesson plans that meet Hawaiian standards as well as the state content and performance standards for English medium education.

Careers for Aboriginal Australians are encouraged under the Karreeta Yirramboi Action Plan. For example the shortage of qualified allied health practitioners in rural areas is recognised and in Victoria under the Karreeta Yirramboi Action Plan the Central Gippsland Health Service takes responsibility for the Aborigine Allied Health Assistant traineeship model to increase Aboriginal representation and to recruit and grow a local workforce with a view to moving them to permanent employment upon successful completion of their traineeship. One of the downloadable resources for the Yarreeta Yirrambol is an employer toolkit that provides information and guidance in the following topic areas (Department of Business and Innovation, 2012):

- Cultural awareness and competency
- Attraction and recruitment
- Retention: induction, mentoring and career support
- Career development, managing performance and leadership opportunities
- Creating an Aboriginal Employment Officer position
- Developing an Aboriginal Employment Plan
- Community engagement

Whilst the focus is on growing Aboriginal Australian employment, some of the topic areas could be given consideration as resources as to how training institutions and schools can consider supporting training of beginning teachers. Whilst some of the topics listed may not be immediately relevant, they bear thinking about perhaps in terms of a guideline as to how beginning teachers can be supported so that assumptions are not made by any of the parties involved (school, mentors, beginning teachers, whānau, community) about capability and expertise.

Further information about induction and mentoring programmes and associated research is included below in conjunction with the Kaupapa Māori principles.

4.1.5 The Present Paper

The purpose of the Effective Practicum and Induction Experience Background paper is to articulate and exemplify the:

- Actual practicum and induction experiences required by Māori medium trainee and beginning teachers to achieve the required competencies and outcomes of the graduate profile.
- Specialist teaching expertise necessary for the effective mentoring and coaching of Māori medium trainee and beginning teachers.
- The implications for effective practicum and induction provision in Māori medium initial teacher education (see orange box in Figure 6 below).

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9 Parts of this section are from the Ministry of Education’s contract specification.
The background paper analyses the types of effective practicum and induction experiences, and mentoring and coaching expertise that are needed to respond to the unique characteristics and requirements of Māori medium education settings. This background paper will contribute to policy development and discussions around programme design.

4.1.6 Kaupapa Māori Principles for Effective Practicum and Induction

The six principles of Kaupapa Māori provide a structure for examining strategy and policy, commentary, stakeholder feedback, and research and evaluation related to effective practicum and induction experience of Māori medium provisionally registered teachers (PRT) (see section 2.3 Kaupapa Māori Approach).

- Rangatiratanga
- Taonga Tuku Iho
- Ako Māori
- Kia Piki Ake i Nga Raruraru o te Kāinga
- Whānau
- Kaupapa

A description of each principle in relation to Effective Practicum and Induction is outlined below. The Registered Teacher Criteria (New Zealand Teachers Council, 2010) are aligned with these principles to signal clearly that the goal of the induction and mentoring period is full registration and the accompanying recognition of PRTs as experienced teachers (see Appendix 6.2 for the full Registered Teacher Criteria.)
4.2 Rangatiratanga

4.2.1 Overview

Criterion 5 of the Registered Teacher Criteria is ‘show leadership that contributes to effective teaching and learning’ (NZTC, 2010, p. 11).

How do the practicum experiences of student teachers, and the induction experiences of Provisionally Registered Teachers nurture and support them to have a sense of their own self-determination, as well as being committed and able to take a role in Māori medium education as an expression of Māori self-determination?

4.2.2 Background

In the context of the present papers Rangatiratanga is about leadership and cultural advancement. The leadership role of Kaiaiko in Māori medium education is one of seven such roles showcased in the Ministry’s 2010 strategy, Tū Rangatira (Ministry of Education, 2010c).

He Kaiako – Teacher and Learner includes knowledge of teaching practices that: ‘support and protect the health, safety and well-being of learners, staff and whānau’; ‘lead teaching and learning in a way that respects and values relationships’; ‘use mātauranga Māori in teaching and learning pedagogy’; and ‘facilitate professional development programmes’ (Ministry of Education, 2010c, pp. 29-30) (also see section 3.2 above). Rangatiratanga in relation to induction and practicum speaks of strong leadership and clear boundaries with these being set for the emerging Māori medium teachers so that they, in turn, become good leaders themselves.

Murphy, McKinley and Bright (2008, p. 26) describe the practicum as the ‘primary means of demonstrating students’ ability to encourage/develop thinking strategies’. It is also a key means of assessing their understanding of Māori curriculum documents and their ability to design and plan lessons (Murphy, McKinley, & Bright, 2008). By way of demonstrating the tie between the practicum, these skills and the development of leadership Simon Pomare recalls his practicum experience (Morehu, Lolesio, Piper, & Pomare, 2009, p. 6):

I was able to see how the Kura Kaupapa struggled with having enough Māori resources to educate children in the Māori language… However, the passion and dedication of the teachers within Kura Kaupapa Māori under the umbrella of Te Aho Matua… is truly a valuable asset to the Māori communities both rural and urban. Guided by the principles of Te Aho Matua, we are able to teach our students a rich history as seen through the eyes of Māori, and where students are immersed in Māori tradition and te reo Māori. It is here we see the emancipation of our people by the use of our language as the tool to fight oppression.

Pomare goes on to talk about how the course he was part of, Te Reo Hāpai, awakened in him knowledge and spirituality that he planned to continue to nurture and grow. In this sense, his practicum experiences have instilled in him a commitment to the kaupapa of Māori medium education, alongside a quest for life-long learning.

The process of induction should include all aspects of professionalism, including; dress, appropriate teacher behaviour, policies and guidelines of the kura, kura wide behavioural management strategy, expected working hours and punctuality, etc. (personal communications, Hinekahukura Te Kanawa, Rauhina Cooper). Once the induction has been made into the professional accountability/administrative aspects of the job, the next stage of induction is the teaching profession tools of the trade stage. This stage acknowledges the Rangatiratanga of the PRT. It is the process of the PRT taking control of their classroom and the stepping out of the PRT, ready to not only be lead but also to lead their own learning.
In their study of Induction in New Zealand Helen Aitken and colleagues (2008) highlighted the concept of Tino Rangatiratanga/Mana Motuhake practices in Māori medium education settings. Noted as a feature of induction they described this practice as an ‘inclusive leadership style which is collaborative and non-hierarchical’. In the kura settings where this leadership style was applied it ‘created a culture of continuous support and continuous development for improvement’ (Aitken, et al., 2008, p. 92). It was attributed to the practice of Te Aho Matua principles, manaakitanga (hospitality) in particular. Manaakitanga is a sign here of good leadership. An aspect of this practice was to acknowledge the mana motuhake or rangatiratanga of the PRTs who are encouraged to ‘steer their own process, and to identify their own needs: ‘Ko te mea nui, mana ke e tohu i nga ahuatanga kia arotakingia ai’ (mentor teacher) (Aitken, et al., 2008, p. 92).

Aitken et al. (2008, p. 92) go on to say that for kura, Te Aho Matua is ‘woven throughout documentation and processes’ induction being one of those processes. All stakeholders in the induction process (namely the Tumuaki, the PRT, and their mentor teachers), report that they ‘find strength and guidance in the philosophy...kaupapa Maori as outlined in Te Aho Matua...which is taken for granted and woven throughout all their thinking and practice’.

Aitken et al. (2008) identified enabling conditions for the induction and mentoring of PRTs. The one most closely tied to Rangatiratanga was:

- Dedicated and committed mentor teacher, supported by principal, and expectations of regular feedback on progress

Aiken et al. (2008) also lists exemplary approaches. For rangatiratanga this was:

- A commitment to shared leadership—tino rangatiratanga/mana motuhake

A research report, Te Piko o te Mahuri, on successful kura provides guidance about induction (Tākao, Grendnell, McKeogg, & Wehipihehana, 2010). Successful kura have clear pouako (teachers) induction programmes supported by on-going focused professional development. More importantly they are valued by the whānau. When pouako are highly valued and supported by whānau, there is a consistent ethic of care in place for them and subsequently teacher retention is extremely high. Rangatiratanga, as it relates to the PRTs’ mentors and to the Tumuaki who mentor, is described in Te Piko o te Mahuri. The key qualities of leadership are:

- A strong belief in and dedicated commitment to Kura Kaupapa Māori and the central tenets Te Aho Matua.
- A deep understanding of people.
- A dogged determination to succeed.
- The ability to always think and practice in a Māori way (Tākao, et al., 2010).

Mentoring may not always be done by the PRT’s senior teacher but by someone who has the same aged children the PRT might be teaching, or by some other teacher the PRT has either identified as having skills they would like to develop or by the senior teacher who has noticed a gap in the PRT’s knowledge. Jenkins and colleagues (2012, p. 6) describe the support and guidance of these Pou Tautoko as central.

As pillars…their role is to scaffold the beginning teacher with shelter, advice and key support for their journey into the profession.

Although the guidance of the PRT sits with the senior teacher or mentor it should not be forgotten that the PRT should arrive capable of self-analysis and engaged in the practice of continual learning. Jenkins et al. (2012) call PRTs ‘Pia’ in recognition that they are at the top level of studentship. In the induction process self-analysis is encouraged by Reflective Journals in some instances (Aitken, et al., 2008). Humility and the ability to take constructive feedback will also be a strong characteristic of the ideal PRT who develops quickly under clear guidance and realistic expectations.
### 4.2.3 Implications

The implications for the Kura include:

- A clear induction process, including the creation of an Induction booklet for student teachers and PRTs that outlines vision and mission, professional standards, and practical information.
- Ensure that performance expectations are clear and obtainable.
- Help student teachers and PRTs to connect kura philosophy and goals as an expression of tino rangatiratanga.
- Release MTs to attend Induction Mentoring training programmes.

Implications for the mentor include:

- The engagement with student teachers and PRTs needs to be a power sharing relationship based on rangatiratanga and manaakitanga. Have them identify their needs and be part of the decision making process about their own training.

### 4.3 Taonga Tuku Iho

#### 4.3.1 Overview

Criterion 3 of the Registered Teacher Criteria is the demonstration of ‘...commitment to bicultural partnership in Aotearoa New Zealand’ (NZTC, 2010, p. 11). Criterion 10 is ‘work effectively within the bicultural context of Aotearoa New Zealand’ (NZTC, 2010, p. 14).

How do the practicum experiences of student teachers, and the induction experiences of Provisionally Registered Teachers nurture and support them to have a sense of their own identity through the nurturing of cultural knowledge and expertise? For example, what role do elders play? How are community linkages and relationships part of this?

#### 4.3.2 Background

As identified in Te Piko o te Māhuri successful Kura Kaupapa Māori acknowledge kaumātua as the guardians of Māori knowledge and important contributors to kura (Tākao et al., 2010). Their life experiences shared generously with kura validates cultural norms, contextualises knowledge, and adds value to local hapū/iwi history. This empowers the student on practicum and the PRT with local knowledge and content whilst also connecting them to the kura whānau landscape (if they are not from that area).

Teachers invite kaumātua into kura classrooms as they are the repositories of knowledge, stories, history and whakapapa. Some are also native speakers, reinforcing tribal identity, capturing tribal knowledge and inspiring learners through living stories. Consequently, this information is more highly valued by the child. (Tākao, et al., 2010, p. 52)

This is similar in other Indigenous language immersion education settings, including Hawai’i (Pease-Pretty On Top, 2003, p. 65).

- **Tribal community members and elders who are fluent tribal language speakers work together to form the foundation for language immersion programming.**
- **Tribal elders and cultural leaders are integral as instructors and resource people.**
- **The educators/instructors and activists who carry out Native language immersion come from varied backgrounds. Only a few are professional linguists and teachers...most are tribal members with language fluency, from all vocational and professional backgrounds.**

It is acknowledged that while vitally important, language revitalisation will not occur simply through utilisation of the language and / or cultural values (Schonleber, 2007, p. 240); the use
of culturally relevant strategies is also an important factor (Hermes, 2007, p. 62; Schonleber, 2007, p. 242). Schonleber (2007, p. 242) observes that a large body of research notes that ‘it is not only how educators teach that is important as what they teach’. Hence she discerns that just as culturally-based learning is key to higher academic outcomes, so educators are looking to the elders to help them in the rediscovery of the ancient ways of teaching and learning that also support traditional values, beliefs, and worldviews.

Practicum and induction experiences based on cultural norms incorporating Taonga Tuku Iho philosophies helps the PRT to navigate themselves to proficiency in the teaching fraternity. Aiken et al. (2008) list exemplary approaches to the induction and mentoring of PRTs. The ones most closely tied to Taonga Tuku Iho are:

- A shared philosophy and adherence to Te Aho Matua
- Whānau and kaumatua are valued sources of teaching and learning support

In Hawai‘i Schonleber (2007) found that challenges that included a lack of models, training, and educational materials to facilitate culturally congruent teaching and learning led educators to revert at times to use of culturally incompatible teaching methods. Hawaiian language and culture-based (HLCB) educators advised her that what was required was training in valued and culturally congruent pedagogical practices that included cultural context for teacher education programmes at pre-service training programmes and at college and university level, and for school administrators.

HLCB educators also suggested place-based education as an important component, more so for conventional school settings, in that it responds to the cultural needs and values of families and communities with a view to grounding students in their local situation and their lived experiences with its unique characteristics to make more meaning of their context whilst also facilitating an avenue for greater understanding of students by their teachers (Schonleber, 2007, p. 256). Participants in Schonleber’s (2007, p. 258) study advocated that ‘students who learn their culture matters and are able to experience success in an academic setting that incorporates aspects of their culture also experience an increased sense of pride and academic capability’, which Schonleber advises may lead to increased self-efficacy on the part of the entire family. Schonleber suggests that because of these positive outcomes further research should occur to investigate HLCB strategies as a possible model for not only HLCB schools but also for conventional schools.

Beaulieu (2006, p. 59) suggests strategies for successfully accomplishing academic content whilst engaging students in linguistic and cultural heritage of communal and tribal society:

- **Significant, long term, and sustained effort on the training of teachers from the local community.**
- **Professional development strategies that are based on what we know about creating social and linguistic environments that are familiar to students and represent what the community of the school wants for the continued education and socialization of its children as well as creating instruction strategies we know work with the Native students of the school.**
- **Locally based research that can be developed concurrent with larger efforts in educational research that will inform the community of educators and community members involved.**
- **Actually developing local standards for the education of Native students to be represented in what we teach them.**
- **Developing the curricular approaches consistent with these local defined education objectives for what student should be taught.**
- **Creating accreditation standards so that we can evaluate the accomplishment and quality of our efforts and that the principal ‘public’ to which the educational program is responsible and accountable in this regard is the public represented by the Tribe.**
- **Create the new knowledge necessary to guide this development among tribal education leaders.**
Beaulieu states there are incongruities between the American Federal statutes regarding language, culture and education and that of tribal governments hence the need for tribal governments to put into effect tribal sovereignty and jurisdiction beyond merely running schools under grants or contracts with the federal government. Beaulieu contends that they must redefine the concept of ‘equal education opportunity’ for Native students in terms of providing an adequate education, which is defined as that which is required to produce effective and meaningful programs for American Indian/Alaska Native students.

By pointing out the implications of the absences of such taonga tuku iho, these studies by Schonleber (2007) and Beaulieu (2006) reinforce the need for student teachers and PRTs to have a solid grounding in the philosophy of Māori medium education, including culturally congruent pedagogy, and access to the knowledge that whānau and kaumatua can share with them.

4.3.3 Implications

The implications for Kura include:

- The Induction processes needs to be adopted as an important part of kura life, and supported by the whole kura whānau
- Kaumātua should be available as role models and supports for student teachers and PRTs
- Create standards relevant to the kura philosophies and professional standards whilst also taking into consideration recent developments of the Induction mentoring training being offered by the Ministry (or attend the training)
- Support for PRTs to become familiar with local history and tikanga

4.4 Ako Māori

4.4.1 Overview

Fully registered teachers: (2) ‘demonstrate commitment to promoting the well-being of all ākonga’ (learners’); (6) ‘conceptualise, plan and implement an appropriate learning programme’; (8) ‘demonstrate in practice [of] their knowledge and understanding of how ākonga learn’; (11) ‘analyse and appropriately use assessment information, which has been gathered formally and informally’; and (12) ‘use critical inquiry and problem-solving effectively in their professional practice’ (NZTC, 2010, p. 10-14)

How do the practicum experiences of student teachers, and the induction experiences of Provisionally Registered Teachers nurture and support them as language, second language acquisition, curriculum, digital fluency and practical skill experts? For example, what are the facilitators of student teachers’ interface between theory (training classroom) and practice (practicum classroom)?

4.4.2 Background

In their research into an Induction and Mentoring Pilot Programme Langdon et al. (2009, p. 2) found that ‘an educative approach to mentoring promotes spending time on effective practices that cause learning for both PRTs and students’. They also quote Norman and Feiman-Nemser (2005) who describe ‘educative mentoring as going beyond the quick-fix, ‘feel-good’ support to incorporate a ‘vision of good teaching’, teachers as learners, and the classroom as a site of inquiry’.

Practical learning and support will support the Graduate teacher to sink or swim. Teaching practices normalised during their practicum experiences will allow the PRT to apply their skills in a more confident and knowing way. There is also a place in the induction process for skills to be taught in the same way. Whilst there is merit for the PRT to communicate issues with their MT or to attend classes with an ITE provider, a hands on approach of either role
modelling (from their MT or another identified teacher) or encouraging the PRT to model so that they can receive feedback on their strategies, provides a more instant response to identified current issues for the PRT.

From their research in early childhood education settings and counselling settings, Smith et al., (2012) identified that:

- The most important factor when working with a practicum tutor or mentor is the existence of an open and trusting relationship.
- The foundation of the relationship needs to focus on learning. It can be helpful to use specific tasks or strategies to scaffold conversations.
- It is important to place great value on the opportunity to spend time with a mentor. This means being intentional about making time to talk, and then using that time well.
- It is helpful to be really clear about the ideas and expectations of everyone involved and to regularly check how things are going.
- In terms of educational conversation, there is a spectrum with ‘supportive’ at one end and ‘challenging’ at the other. The tendency is for conversations to be either superficial and affirming, or critical. The best learning comes from both: challenge when it takes place in an environment of support.
- While mentors are often experts in their field many have not had any professional development around how to best enhance student learning.

Although these points are professionally focused they define further the whanaungatanga (relationship) needed between the MT and the PRT.

Aitken et al. (2008) identified enabling conditions for the induction and mentoring of PRTs. The ones most closely tied to Ako are:

- Collaborative strategies
- Value placed on listening
- Regular meetings
- Clarity of generic expectations required by Teachers Council balanced with a flexibility to allow for specificity of tailoring registration goals to the PRT’s context, needs, knowledge, skill-level, and interests
- Potential for digital documentation and networking

Aiken et al. (2008) also lists exemplary approaches. For Ako these are:

- Regular communication and contact between PRTs and MTs
- MTs and PRTs working in close proximity
- PRTs being part of the decision making within the induction process

Jenkins and colleagues (2012) also affirmed the importance of clear guidelines being established at the beginning of the mentoring relationship, acknowledging that MT and PRT are both learners and teachers with skills, strengths and knowledge.

“...The pedagogy of mentoring will promote the co-construction of the induction and professional learning programme, and define the nature of the learning conversations as vehicles for sharing, and validating knowledge (whāia te hōhonutanga me te whānuitanga) (Jenkins, et al, 2012, p. 10).”

Schonleber (2007) discusses a year-long study of Hawaiian language and culture-based (HLCB) immersion teaching strategies, and their implementation. A set of 10 teaching practices was produced that were viewed as being culturally appropriate, as healing, and as increasing academic self-efficacy and resiliency. Despite these teaching practices being directly related to Hawaiian values, beliefs about teaching and learning, and worldview, study participants observed a lack of resource and support to implement them. They are raised here as they are strategies whereby students on practicum and PRTs and their mentors can
engage with teacher learning in the field, as well as strategies that it is important for students and PRTs to be able to observe in practice (as they will be similar to, if not the same as, strategies used in Māori medium education settings).

The 10 culturally congruent valued strategies (Schonleber, 2007) are:

- Self-directed learners – fosters independence and encourages learners to make their own choices about choosing their own path.
- Use of demonstration and modelling – learning by observing
- Hands-on learning – learning by doing
- Mixed age classrooms – facilitates practices of older ones looking after the younger ones, and the younger ones learning from the older ones
- Connecting with nature – connecting children with the natural world
- Reality and place-based curriculum – learning based on students’ physical living environment.
- Integrated through the sciences – use of ‘Kumulipo’ a Hawai’ian story of creation; the study of plants of a particular ecosystem being used in various content areas such as maths, language arts, social studies, etc.
- Observation of students – observing by elders to note their interests, talents, strengths and weaknesses in order to guide them to come into their own.
- Step by step to mastery – each activity is broken down to a sequence of steps that can be easily understood and mastered
- Story-telling – imbues students with a stronger sense of place and their own history

Interviews with various HLCB educators revealed that some saw HLCB methods as ways to change society and to regain ownership of their culture and language, not only by children, but also by their parents, families, and communities (Darling-Hammond, 1998; Schonleber, 2007, p. 242; Tharp & Entz, 2003).

Most beginning teachers in Wimmer et al.’s (2009) study felt that they were well prepared for their lessons but felt they had not been sufficiently prepared to work with students with special learning needs, to teach multiple grade levels, to teach learners who were functioning well below their grade level, and to work with teacher aides in the classroom who were parents of the children they were teaching and/ or who were members of the communities where teachers worked and lived.

Beginning teachers felt they would have benefitted from preparation in the more practical aspects of teaching like setting up the classroom, finding resources, maintaining a student register, communicating with parents and resolving conflict, and maintaining an effective learning environment (Wimmer, Legare, Arcand, & Cottrell, 2009, pp. 384-385). They would also have liked their coursework to include information in educational administration, law, and ethics relevant to the reserve school system, as they were not well enough prepared to deal with the complexities of professional and ethical issues that they encountered in the school and the community.

### 4.4.3 Implications

The implications for Kura include:

- Develop ‘effective practices’ booklet
- Provide on-going support for the PRT by other teachers and the kura whānau
- Provide on-going training as needed to support te reo competency of PRTs
- Provide on-going support for the MT and the PRT to have an effective teaching/learning/mentoring relationship

The implications for mentors include:

- Be in close proximity of student teachers and PRTs, observe their practice, and have regular hui with them
• Encourage PRTs to self-reflect to empower their teaching process, and support them to become a reflective practitioner
• Create training opportunities in collaboration with PRTs (e.g., visits with other kura)
• Support student teachers and PRTs to gain local knowledge
• In the case of the mentoring tutor for student teachers during their practicum, provide opportunities to practice skills such as shared reading, running records, poutama tau and other such activities

The implications for Ministry include:
• Ensure on-going funding to support release of both the MTs and PRTs
• Put in place strategies to support rurally based kura who do not have a ready supply of relieving teachers to ensure release can happen
• Continue to develop induction and mentoring standards (as presently provided through recent training initiatives)
• Continue to research good practices
• Support kura to create accountability systems as required by Government with kura priorities and focuses as guidelines and measurements

4.5 Kia Piki Ake i Nga Raruraru o te Kāinga

4.5.1 Overview

Criterion 7 of the Registered Teacher Criteria is the ability to ‘promote a collaborative, inclusive and supportive learning environment’ (NZTC, 2010, p 12). Criterion 9 is ‘respond effectively to the diverse language and cultural experiences, and the varied strengths, interests and needs of individuals and groups of ākonga’ (NZTC, 2010, p 13)

How do the practicum experiences of student teachers, and the induction experiences of Provisionally Registered Teachers nurture their understanding and structural analysis of Māori student success and the role of Māori medium education?

4.5.2 Background

Both the student teacher and the PRT practicum and induction process need to be inclusive of the kura vision and goals. These coupled with papers on structural, political and historical analysis as part of their training will help them understand the importance of tino rangatiratanga goals of kura. Discussion and insight about the circumstances of the community they are teaching in will also help support them in effective practices. On-going support is needed here around behavioural management strategies such as identifying student's learning abilities and how these can affect their behaviour.

ERO assessments of Kura Kaupapa Māori identify common elements that contribute to success under the principle Ngā Iwi as being: ‘the exploration of various historical, political and religious viewpoints alongside traditional and contemporary Māori perspectives’ (Education Review Office, 2007, p. 2-3). Emphasis is on the importance of ‘genealogy, ancestral links, and historical, cultural, political, social, religious and economic studies’. It can be said that these are also Kura-ā-Iwi teaching focuses.

Aitken et al. (2008) identified enabling conditions for the induction and mentoring of PRTs. The one most closely tied to Kia Piki Ake i Nga Raruraru o te Kāinga also highlights the need for those supporting and mentoring students on practicum and PRTs to be sensitive to the issues that they might be facing that are potential barriers to them completing study or becoming registered teachers:

• Problems identified and supports put in place
• Willingness to extend time-frames if PRT has not completed within two years
Awhi (embracing, cherishing) for the PRT was described often as a collective, whānau process rather than the responsibility of a single person. In keeping with the concept of whanaunatanga and awhi approaches, the PRTs were given extended time for completion of registration by not limiting support to two years. On successful completion of registration there was also a whole-school celebration in order to acknowledge the achievements of the teacher and their new status. (Piggot-Irvine, Aitken, Ritchie, Ferguson, & McGrath, 2009, p. 183).

Aiken et al. (2008) also lists exemplary approaches, including:

- Strong support for the PRT from other colleagues within the school/setting

A 2006 survey of kura kaupapa by Broughton identified similar issues of supporting PRTs to complete their provisional registration in a timely fashion. The conclusion drawn from this research was that ‘the limited number of qualified and registered teachers in kura kaupapa Māori appears to have a significant effect within the sector and creates a considerable barrier for provisionally registered teachers to gain registration’ (Broughton, Pilcher, & Ruawai-Hamilton, 2010, p. 7).

In response to a demand for qualified Indigenous educators the College of Education at the University of Saskatchewan, Canada established the Indian Teacher Education Program (ITEP) in 1972. ITEP then developed a unique programme with admission policies that encourage access for Indigenous pre-service teachers. Placements are arranged in consultation with ITEP staff and consist of a two-week block in the students’ second and third years, followed by a sixteen-week internship during which time ITEP staff provide professional and personal support. Wimmer, et al.(2009, p. 823) advise that a critical part of the ITEP’s mandate is the grounding of students in the preservation and revitalization of Indigenous languages and culture.

Although teachers advised that ITEP had prepared them well for the academic aspects of teaching, they were not prepared for the realities and unique challenges that teaching on a reserve entails such as (a) a pervasive culture of poverty, (b) educational disadvantage and scarcity of resources, (c) the complex dynamics of small, close-knit communities, and (d) pressures of working in an educational environment that is often highly politicized, where teachers and administrators rarely enjoy stability or security. Consequently high teacher turnover is common (Wimmer, et al., 2009, p. 831).

As there is little research available regarding the induction and mentoring of Indigenous beginning teachers (Cameron, 2007, p. 31), we look briefly at what induction and mentoring occurs for Indigenous people in other sectors. American Indian Business Leaders (AIBL) is an organisation that was established to provide opportunities for mentoring, networking, internship and leadership to business students (Pavel & Inglebret, 2007) with the view to students assisting in tribal economic development whilst maintaining culturally appropriate American Indian business development. The organisation’s guiding principles are education, leadership, experience, and culture, and the programmes are designed to encourage student interest through educational, community service and social activities (American Indian Business Leaders, 2012). Other examples of organisations supporting students during their term and/or onto the next phase of their career paths are the National Science Foundation that integrates cultural components into its mentoring and internship, and assists with the transition into career paths; while the American Indian Institute and the Multicultural Student Center in partnership with three local tribes, provide cultural, spiritual, physical, and academic growth of students who enrol in the Native American Achievement Program (Pavel & Inglebret, 2007).
4.5.3 Implications

Implications for Kura include:
- Have flexibility regarding the completion of provisional registration within two years

Implications for the Mentor Teacher include:
- Orient of PRTs to student, whānau, and community circumstances
- Train and support students and PRTs with problem-solving ‘tricky situations’ (e.g., whānau hardship)

4.6 Whānau

4.6.1 Overview

Criterion 1 of the Registered Teacher Criteria is the ability to ‘establish and maintain effective professional relationships focused on the learning and well-being of all ākonga’. The key indicator of this is the PRT’s ability to ‘engage in ethical, respectful, positive and collaborative professional relationships with: ākonga; teaching colleagues, support staff and other professionals; whānau and other carers of ākonga; [and] agencies, groups and individuals in the community’ (NZTC, 2010, p. 10).

How do the practicum experiences of student teachers, and the induction experiences of Provisionally Registered Teachers support their connectedness (and ability to connect with) whānau, hapū, Iwi and Māori community? How do these experiences nurture their understanding of, and commitment to, the roles and responsibilities whānau have in Māori medium education settings? What are they learning about engaging whānau support for student achievement?

4.6.2 Background

Two of the goals of Ka Hikitia (Ministry of Education, 2009, pp. 30,36) are to ‘Strengthen the participation of Māori whānau in their children’s learning in the early years of school’ and ‘Continue to invest in relationships with Iwi Māori, and other Māori education groups’. In a report on Good Practice in Te Aho Matua Kura Kaupapa Māori, ERO (2007) make reference to the principle Te Ira Tangata and based on its guidelines (which it describes as innate physical and spiritual aptitude of children) through its evaluation process considered the ‘extent of the impact of whānau cultural and spiritual values and beliefs on children’. It listed common elements of good practice in successful kura, that reflected these positive aspirations for the kura whānau (see Table 13.).

Table 13. Good Practice in Te Aho Matua Kura Kaupapa Māori

<table>
<thead>
<tr>
<th>Practice</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teaching strategies</td>
<td>Kaiako…use a variety of teaching strategies to encourage student and whānau involvement and participation in learning. Kaiako identify and respond to each student’s strengths, aspirations and needs. Students are confident in their learning and settled in the kura.</td>
</tr>
<tr>
<td>Aroha, manaaki &amp; tautoko</td>
<td>Constructive, nurturing and respectful interactions among kaiako, whānau and students are promoted. Tuakana-teina relationships are strong and supportive. The valuable insight kaumatua offer students is acknowledged and respected. Adults and students display genuine care and concern for each other.</td>
</tr>
</tbody>
</table>
### Practice Description

**Nurturing wellbeing**

Many kaiako provide unobtrusive supervision during school breaks and before and after school, supporting positive interaction between students. Adults make sure that students have ready access to appropriate advice and guidance. Kaiako are proactive, using external agencies as required. They maintain open and clear lines of communication with their students. By focusing on each child’s all-round development, kaiako successfully help many students to express emotions confidently, and to share thoughts, ideas and opinions.

**Holistic development**

Whānau...ensure Māori cultural and spiritual values and beliefs form the basis of this holistic approach to education. Tikanga is embedded in daily routines. As a consequence, whānau value, honour and respect the mana and uniqueness of each student.

**Source.** Education Review Office (2007, p. 2-3)

Described here are the attitudes, qualities and practices of a kura whānau that not only values its children but also values its kaiako and the kura whānau as a whole. It is a description of whanaungatanga in action based on the qualities of whanaungatanga as described in Te Aho Matua. Although the focus is on the children to create such a culture of whanaungatanga it is inferred that these practices are also practised on the kura collective namely, the teachers, the parents and wider whānau members (grandparents, etc.).

Student and beginning teachers need to be supported to build relationships with whānau, especially when the teachers are not from the community in which they are teaching. This is important even for student teachers on practicum, as these experiences are their ‘trial-runs’ at putting knowledge and skills into practice. When students and PRTs are from the community they are teaching in, they may need to be supported to build ‘professional’ relationships. The ability to establish and maintain relationships has been identified as an important attribute for teachers in Indigenous settings in Queensland (Working Party on Indigenous Studies in Teacher Education, 2004).

Te Marautanga o Aotearoa emphasises the socio-cultural aspects of teaching and learning. The home, the community, the culture and hapū of the learner all contribute to school education. For learners to succeed, the school, the home, hapū, iwi and community must work together constantly. Under the six Kaupapa Māori principles developed by Graham Smith, Taina Pohatu has a seventh to add which he calls Āta – The Principle of Growing Respectful Relationships. Pohatu developed Āta as a ‘transformative approach’ for the area of social services. The principle acts as a guide and helps with the ‘understanding of relationships and wellbeing when engaging with Māori’. It describes the process of ‘building’ and ‘nurturing’ relationships and perhaps most applicable to the entry of a student or newly graduated teacher to a community, hapū and iwi context.

Āta focuses on our relationships, negotiating boundaries, working to create and hold safe space with corresponding behaviours. Āta gently reminds people of how to behave when engaging in relationships with people, kaupapa and environments. Āta intensifies peoples’ perceptions in the following areas.

- It accords quality space of time (wā) and place (wāhi).
- It demands effort and energy of participants.
- It conveys the notion of respectfulness.
- It conveys the notion of reciprocity.
- It conveys the requirement of reflection, the prerequisite to critical analysis.
- It conveys the requirement of discipline.
- It ensures that the transformation process is an integral part of relationships.
Āta incorporates the notion of planning. Āta incorporates the notion of strategizing (Rautaki Ltd, 2009).

Penetito (2009, p. 4) describes how generic and universal Māori standards will prevail until teachers learn enough about the place they are located in to make the standards specific and grounded.

"But she can’t do this without the support and guidance of the community operating in a dialectical relationship where each benefits from the exchange; the teacher gets to learn first-hand what the community values and the community gets to see what it values becoming an integral part of the school curriculum through a pedagogy they too have contributed to" (Penetito, 2009, p. 4).

This may be short cut to some extent by the provision of Māori medium ITE programmes that are within Iwi boundaries, and that reflect specific and grounded standards.

The ability to establish and maintain relationships has been identified as an important attribute for teachers in Indigenous settings in Queensland (Working Party on Indigenous Studies in Teacher Education, 2004). Aitken et al. (2008) identified enabling conditions for the induction and mentoring of PRTs. The ones most closely tied to Whānau are:

- Relationships based on Maori values—whanaungatanga, kotahitanga, rangatiratanga, whakapapa, atua, wairuatanga, mana—everyone is seen as a support for the PRT
- Whānau networks
- Links to marae, community networks, wider networks such as Te Tari Puna Ora O Aotearoa New Zealand Childcare Association and New Zealand Educational Institute
- Partnerships with other kohanga reo, kura, or whānau rumaki supportive management professional learning opportunities that are relevant to kaupapa Māori contexts

Aitken et al. (2008) also lists exemplary approaches, including:

- Manaakitanga is a living philosophy in the school/setting
- A supportive whānau

Native American teachers in Wimmer et al.’s (2009) study noted that in close-knit communities and when familial relations are involved issues can arise and cause sticky situations. The researchers noted that teachers were aware of the politics but not how to circumvent or work with the effects of them. St. Denis, et al. (1998) depicted teachers’ relationships with parents and communities:

"Teachers are tested in multiple ways by both the Aboriginal and non-Aboriginal parents and communities... in Aboriginal communities they are required to prove themselves as capable as their non-Aboriginal colleagues or they may be challenged in their cultural values and in the personal choices and decisions they make in their own personal professional lives." (p. 56)

A suggestion Wimmer, et al. (2009, p. 842) made to mitigate teachers being caught in tricky situations was for life skills training that promoted holistic learning be part of Aboriginal teacher education, with a focus on balancing the teachers’ professional and personal lives and dealing with issues of physical, mental, spiritual and intellectual health.

Many teachers expressed concern at the volume of extra curricular activities that were expected of them by the school and community. St. Denis, et al. (1998) and Bouvier (1991) also noted these levels of demand on Aboriginal teachers, with Wimmer, et al. (2009, p. 831) concurring that higher expectations and demands are placed on beginning teachers whether they are teaching on or off reserves. Comment by one teacher was ‘If you work in a band school (typically composed of a single community) you are paid less to do more.’ More than
one teacher asserted ‘Teachers are expected to be slaves to the community.’ (Wimmer, et al., 2009, p. 831). This is a reminder to Māori medium placements that there needs to be a balance as to expectations of teachers by communities that relates to ensuring these resources are not over-utilised.

Yet despite these challenges many teachers expressed satisfaction as they felt they were contributing to a larger purpose of Aboriginal children's development, a notion St. Denis, et al. (1995) observe that Aboriginal and minority teachers consider to be a form of advocacy.

4.6.3 Implications

The implications for Kura include:
- Support PRTs to create positive relationships with kura whānau
- Prepare PRTs for the realities of the communities they will be teaching in and the challenges they may face

The implications for Mentors include:
- Support PRT to create positive relationships with kura whānau and classroom parents in particular
- Support the PRT to identify ‘effective practices’ for facilitating whānau engagement

4.7 Kaupapa

4.7.1 Overview

Criterion 4 of the Registered Teacher Criteria is the demonstrations of ‘…commitment to ongoing professional learning and development of personal professional practice’ (NZTC, 2010, p. 11).

How do the practicum experiences of student teachers, and the induction experiences of Provisionally Registered Teachers nurture their commitment to (and their Dispositions to teach in) Māori medium education?

4.7.2 Background

Aitken et al. (2008) identified enabling conditions for the induction and mentoring of PRTs. The ones most closely tied to Kaupapa were:
- PRT has permanent tenure
- Extra staffing to cover release time for PRT and mentor teacher
- Funding prioritised for PRT release time

Aitken et al. (2008) also lists exemplary approaches, including:
- A shared school/centre ethos of valuing and prioritising of induction.

In discussions with Pem Bird and Rosina Taniwha, Advisory Panel members, the point was raised regarding the inability to feed back to ITE providers once the students had graduated and gained employment with the various kura. The idea was raised about the PRT still being connected to its ITE provider or a provider with the idea of collaboration between the ITE provider and the kura, to address the gaps in knowledge that realistically three years cannot fully cover. This would allow the ITE providers to consider a five year long course and deal with topics that are of a practical nature when the graduate is on the job (such as child behaviour management, assessments, support with activities).  

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10 Rosina Taniwha was also present at the initial hui held with Pem Bird, Fiona Cram and Miromiro Kelly-Hepi Te Huia, August, 2012.
A comment in summary that Wimmer, et al. (2009, p. 844) made was that although some of their findings pointed to pre-service teacher education and some findings were directed at teacher induction, they advocate that the boundaries for beginning teacher education are blurred between what universities [and learning institutions] do, and what schools and community do and are responsible for in teacher education.

### 4.7.3 Implications

**Implications for Kura include:**

- Create a researching culture of best practices amongst senior teachers
- Ensure all stakeholders’ intents align so that government policies support programme implementation and outcomes as envisioned by ITEs, schools, teachers, students, whānau, and communities

**The implications for the Ministry include:**

- Provide on-going research for best practices in Māori medium using Māori medium research principles and focuses
- Provide on-going training for Mentoring Teachers in a Māori medium setting

### 4.8 Discussion

Practicums provide students with experiences of the classroom while training to be a teacher. Then during their two years (or more) as PRTs following graduation, graduate teachers are expected to step into a classroom with the support and mentoring of a mentee teacher. Immersion education teachers, and teachers more generally, value the informal support and learning they gain from experienced teachers (Cody, 2009). These relationships are the foundation of informal and formal professional networks and peer support. The present paper examined the practicum and induction experience of Māori medium ITE students and graduate teachers through the lens of six Kaupapa Māori principles, exploring the intersecting themes of rangatiratanga, taonga tuku iho, ako Māori, kia piki ake i ngā raruraru o te kāinga, whānau, and kaupapa.

Practicums have been included in ITE programmes for more than 25 years, and are largely about introducing students to the ‘realities’ of teaching (Grudnoff, 2011). While this reality might be described as the practicalities of teaching (e.g., planning lessons), practicums are also an opportunity for students to be situated in an educational context where people are passionately committed to Māori medium education. This can awaken students to the cultural aspirations of whānau and communities and make real for them their own place within this kaupapa (agenda).

In Hawai‘i the practicum and formal classroom experience of student teachers is reversed with student teachers primarily based in immersion school classrooms alongside master teachers. This ‘reality’ is supplemented by distance learning and workshops that introduce student teachers to educational issues and theory (Wilson & Kawaiʻaeʻa, 2007). The placement of Māori medium teaching students directly into classrooms would ground their analysis of teacher education theory and practice in this day-to-day reality. Action research, as cycles of research and action, would become very real, and facilitate reflective learning habits that would undoubtedly last a lifetime. While it is beyond the scope of the present paper to recommend such a reversal of theory and practice in Māori medium ITE, we suggest that this be further explored.

In addition to a practicum experience during ITE, it may be advisable for intending students to have some experience of the reality of teaching in Māori medium education before they apply for entry into ITE. The Kahuawaiola Indigenous Teacher Education programme, for example, has strict criteria apply to acceptance to the program with candidates having to complete 50
to 75 hours of previous paid or volunteer experience in Hawaiian medium education (Wilson & Kawai‘ae‘a, 2007).

The ‘practicalities’ that student teachers observe and PRTs are mentored in also include important pedagogical lessons such as the role of kaumatua and their inclusion in the classroom and lessons as the repositories of Māori knowledge. Kaumatua also have their own culturally congruent pedagogical knowledge to share about ways of teaching and learning that support a Māori worldview and values (Tākao et al., 2010). Learning Māori (and possibly hapū or Iwi) specific pedagogy provides student teachers with a firmer foundation for their own teaching practice and, perhaps like the students in Schonleber’s (2007) research, a sense of pride and achievement ‘as Māori’ that they can then pass on to their own students.

Practicalities may also include knowledge and life skills to understand, and if needed mitigate, the impacts of community dynamics that may include the influences of poverty, educational disadvantage, and other factors (Wimmer et al., 2009). This may involve mentoring by teachers, kaumatua, or others in the community who are able to offer insight and support. While it is important that students and PRTs understand these issues, it is also imperative that they are supported to find balance in their lives so that they are not consumed or burned out by community expectations. The role of the school or kura in setting organisational boundaries may be important here.

The additional Kaupapa Māori principle of Āta is about negotiating relationships. Learning how to balance the personal and the professional will enable Māori medium student teachers and PRTs to build positive and supportive relationships with the whānau of the children and young people they teach, and with their community. The Te Aho Matua principle of manaakitanga (hospitality, support) is particularly pertinent here as the presence of a mentor teacher, within a Māori medium setting that is committed to shared leadership will support the development of leadership qualities in the PRT (Aitken et al., 2008). These qualities include commitment, understanding, determination and the ability to think and practice in Māori ways (Tākao et al., 2010).

Induction into teaching is perhaps one of the few instances when a new graduate is expected to enter their chosen profession more-or-less fully formed and ready to practice, albeit with guidance and with practicum experience and teacher education behind them. A key form that this guidance takes is the opportunity for PRTs to observe other teachers (Anthony et al., 2004). Māori medium PRTs are also moving into a context in which their mentee teacher, the school or kura where they are employed, and the community, hapū and Iwi context in which that school is situated, are all part of their induction experience. While PRTs may have had small tastes of this wider context, during their first working placement they get to have a fully lived experience.

Practicum and Induction experiences are important as, once trained, Māori medium teachers will have many opportunities open up to them, including employment in Māori medium teaching, bilingual and English medium teaching, and other sectors where their Māori language skills will be valued. A good induction experience leads to both satisfaction and retention (Grudnoff, 2011). However, induction and mentoring is not a panacea for issues that arise within ITE programmes. Grudnoff (2011) calls for more shared understandings, rather than hierarchical relationships, among teacher educators, student teachers and schools so that practicums become a site of collaboration and shared responsibilities for student learning. This is in line with suggestions made in the present paper for a more seamless, relationship-based transition of teachers from teacher education to employment (Education Workforce Advisory Group, 2010).
5 References


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6 Appendix

6.1 Graduating Teacher Standards: Aotearoa New Zealand

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

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

Professional Knowledge

Standard One: Graduating Teachers know what to teach

a. have content knowledge appropriate to the learners and learning areas of their programme.

b. have pedagogical content knowledge appropriate to the learners and learning areas of their programme.

c. have knowledge of the relevant curriculum documents of Aotearoa New Zealand.

d. have content and pedagogical content knowledge for supporting English as an Additional Language (EAL) learners to succeed in the curriculum.

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

a. have knowledge of a range of relevant theories and research about pedagogy, human development and learning.

b. have knowledge of a range of relevant theories, principles and purposes of assessment and evaluation.

b. have knowledge of a range of relevant theories and research about pedagogy, human development and learning.

b. have knowledge of a range of relevant theories, principles and purposes of assessment and evaluation.

c. know how to develop metacognitive strategies of diverse learners.

d. know how to select curriculum content appropriate to the learners and the learning context.

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

a. have an understanding of the complex influences that personal, social, and cultural factors may have on teachers and learners.

b. have knowledge of tikanga and te reo Māori to work effectively within the bicultural contexts of Aotearoa New Zealand.

c. have an understanding of education within the bicultural, multicultural, social, political, economic and historical contexts of Aotearoa New Zealand.

Professional Practice

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

a. draw upon content knowledge and pedagogical content knowledge when planning, teaching and evaluating.

b. use and sequence a range of learning experiences to influence and promote learner achievement.

c. demonstrate high expectations of all learners, focus on learning and recognise and value diversity.

d. demonstrate proficiency in oral and written language (Māori and/or English), in numeracy and in ICT relevant to their professional role.

e. use te reo Māori me ngā tikanga-a-iwi appropriately in their practice.
f. demonstrate commitment to and strategies for promoting and nurturing the physical and emotional safety of learners.

**Standard Five: Graduating Teachers use evidence to promote learning**

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

**6.1.1 Professional Values & Relationships**

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

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

**Standard Seven: Graduating Teachers are committed members of the profession**

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

Introduction

The Registered Teacher Criteria describe the criteria for quality teaching that are to be met by all fully registered teachers in Aotearoa New Zealand.

The Registered Teacher Criteria recognise that teaching is a highly complex activity, drawing on repertoires of knowledge, practices, professional attributes and values to facilitate academic, social and cultural learning for diverse education settings. The criteria and indicators should be viewed as interdependent and overlapping.

Overarching Statements

1. Teachers play a critical role in enabling the educational achievement of all ākonga/learners.\(^{12}\)

2. The Treaty of Waitangi extends equal status and rights to Māori and Pākehā. This places a particular responsibility on all teachers in Aotearoa New Zealand to promote equitable learning outcomes.

3. In an increasingly multi-cultural Aotearoa New Zealand, teachers need to be aware of and respect the languages, heritages and cultures of all ākonga.

4. In Aotearoa New Zealand, the Code of Ethics / Ngā Tikanga Matatika commits registered teachers to the highest standards of professional service in promoting the learning of those they teach.

Criteria and Key Indicators

Professional relationships and professional values

Fully registered teachers engage in appropriate professional relationships and demonstrate commitment to professional values.

Fully registered teachers:

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Key Indicators</th>
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<tbody>
<tr>
<td>1. establish and maintain effective professional relationships focused on the learning and well-being of ākonga</td>
<td>i. engage in ethical, respectful, positive and collaborative professional relationships with:</td>
</tr>
<tr>
<td></td>
<td>• ākonga</td>
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<tr>
<td></td>
<td>• teaching colleagues, support staff and other professionals</td>
</tr>
<tr>
<td></td>
<td>• whānau and other carers of ākonga</td>
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<td></td>
<td>• agencies, groups and individuals in the community</td>
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<tr>
<td>2. demonstrate commitment to promoting the well-being of all ākonga</td>
<td>i. take all reasonable steps to provide and maintain a teaching and learning environment that is physically, socially, culturally and emotionally safe</td>
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<td></td>
<td>ii. acknowledge and respect the languages, heritages and cultures of all ākonga</td>
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<td></td>
<td>iii. comply with relevant regulatory and statutory requirements</td>
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\(^{11}\) From the NZTC website at: [www.teacherscouncil.govt.nz/rtc/rtc.stm#FN1]

\(^{12}\) In this document, the term ākonga has been chosen to be inclusive of all learners in the full range of settings, from early childhood to secondary and beyond, where the Registered Teacher Criteria apply.
### Criteria | Key Indicators
--- | ---
3. demonstrate commitment to bicultural partnership in Aotearoa New Zealand | i. demonstrate respect for the heritages, languages and cultures of both partners to the Treaty of Waitangi

4. demonstrate commitment to ongoing professional learning and development of personal professional practice | i. identify professional learning goals in consultation with colleagues  
ii. participate responsively in professional learning opportunities within the learning community  
iii. initiate learning opportunities to advance personal professional knowledge and skills

5. show leadership that contributes to effective teaching and learning | i. actively contribute to the professional learning community  
ii. undertake areas of responsibility effectively

### Professional knowledge in practice

Fully registered teachers make use of their professional knowledge and understanding to build a stimulating, challenging and supportive learning environment that promotes learning and success for all ākonga.

**Fully registered teachers:**

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<tr>
<th>Criteria</th>
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| 6. conceptualise, plan and implement an appropriate learning programme | i. articulate clearly the aims of their teaching, give sound professional reasons for adopting these aims, and implement them in their practice  
ii. through their planning and teaching, demonstrate their knowledge and understanding of relevant content, disciplines and curriculum documents |

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| 7. promote a collaborative, inclusive and supportive learning environment | i. demonstrate effective management of the learning setting which incorporates successful strategies to engage and motivate ākonga  
ii. foster trust, respect and cooperation with and among ākonga |

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<th>Criteria</th>
<th>Key Indicators</th>
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| 8. demonstrate in practice their knowledge and understanding of how ākonga learn | i. enable ākonga to make connections between their prior experiences and learning and their current learning activities  
ii. provide opportunities and support for ākonga to engage with, practise and apply new learning to different contexts  
iii. encourage ākonga to take responsibility for their own learning and behaviour  
iv. assist ākonga to think critically about information and ideas and to reflect on their learning |
<table>
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<th>Criteria</th>
<th>Key Indicators</th>
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| 9. respond effectively to the diverse language and cultural experiences, and the varied strengths, interests and needs of individuals and groups of ākonga | i. demonstrate knowledge and understanding of social and cultural influences on learning, by working effectively in the bicultural and multicultural contexts of learning in Aotearoa New Zealand  
ii. select teaching approaches, resources, technologies and learning and assessment activities that are inclusive and effective for diverse ākonga  
iii. modify teaching approaches to address the needs of individuals and groups of ākonga |
| 10. work effectively within the bicultural context of Aotearoa New Zealand | i. practise and develop the relevant use of te reo Māori me ngā tikanga-a-iwi in context  
ii. specifically and effectively address the educational aspirations of ākonga Māori, displaying high expectations for their learning |
| 11. analyse and appropriately use assessment information, which has been gathered formally and informally | i. analyse assessment information to identify progress and ongoing learning needs of ākonga  
ii. use assessment information to give regular and ongoing feedback to guide and support further learning  
iii. analyse assessment information to reflect on and evaluate the effectiveness of the teaching  
iv. communicate assessment and achievement information to relevant members of the learning community  
v. foster involvement of whānau in the collection and use of information about the learning of ākonga |
| 12. use critical inquiry and problem-solving effectively in their professional practice | i. systematically and critically engage with evidence and professional literature to reflect on and refine practice  
ii. respond professionally to feedback from members of their learning community  
iii. critically examine their own beliefs, including cultural beliefs, and how they impact on their professional practice and the achievement of ākonga |
6.3 The Hopi Tribal Teacher Initiative

The Hopi Summit on Education in 1996 set a goal for all schools on the Hopi reservation to have 100 percent Hopi teachers. Hopi parents, professionals, educational researchers, and leaders desired teachers with the skills, knowledge, and audacity to proactively change the systems and structures to accommodate schools as communities that meet the needs of their students, and who demand a different structure in a just, caring, and culturally appropriate learning environment (White & Hermes, 2005, p. 111).

*Hopi Education, like the planting, nurturing and cultivating of corn, is the seed that bears fruit in the uniqueness and essence of Hopi—enduring, spiritual, adaptable, productive, diverse—in harmony with life.* (1995 Hopi Summit on Education)

In order to honour these priorities a culturally responsive practice model was sought with the view to not merely maximising students’ learning by using students’ cultures as a basis for helping students to understand themselves and others, to structure social interactions, and to conceptualise knowledge (Ladson-Billings, 1994, p.314), but rather to support the transformation of communities (White & Hermes, 2005, p. 111). Collaboration was created between the Hopi Nation and the Northern Arizona University (NAU), Funding was provided by the Office of Indian Education, Department of Education, for recruitment of 20 participants. The Hopi Teachers For Hopi Schools Project (HTHS) was a three-year program of teacher preparation that included two years of school-based teacher education coursework with a concentration on Hopi history, language, and culture; and a one-year induction programme.

Advertisements were placed in newspapers throughout Arizona, and flyers were posted at trading posts and in various public places on the Hopi Nation. The criteria for programme participants was evidence of their likelihood of successful admission to NAU and the Teacher Education Program and for candidates to have completed enough coursework to be within two years of graduating with their teacher certification. They also needed to be willing to relocate to Flagstaff to attend school full-time, and to sign a contract committing to teaching in a school with a significant Native American population following graduation; the hope being that the graduates would teach in schools on the Hopi reservation. Fifty applications were received and tribal and university representatives interviewed each potential candidate. The selected participants received a monthly living stipend of $1250, plus an additional $200 monthly to help support each dependent child under the age of 18 years, and funding for tuition, fees, and books, many of whom were non-traditional students with children and spouses to support. Mary Hermes then conducted an external evaluation with teachers during their induction year (White, Clara Bedonie, Groat, Lockard, & Honani, 2007).

White and Hermes (2005) speak of the various challenges and considerations to the project and evaluation of the same, such as the one week to design the programme and write the grant proposal for funding; then once notified of funding, they had a two week timeframe in which to recruit and enrol programme participants. They realised they would not be able to meet federal guidelines for recruitment that required students to complete their degrees within two years so it was decided to recruit participants from other tribal communities. Consideration needed to be given as to how to be responsive to the cultural variations of programme participants, complex educational needs, and the diversity of expectations of parents and community members. The evaluators were also acutely aware of the needs of the multiple stakeholders in the evaluation, including the Office of Indian Education, the Hopi Tribe’s Department of Education, the Hopi Endowment Fund, the Navajo Tribal Office of Education, the NAU College of Education, student participants and their parents, and Hopi community members. Various tensions were highlighted in terms of the diversity of student academic skill levels, which in many cases were not up to the standard that their teachers and professors had certified; and the diversity of student, staff, and community members’ cultural beliefs and values. Some people lacked native spiritual grounding, which then complicated discussions of language culture and infusion into the curriculum.
Further tensions arose from the programme policies dictated by the Office of Indian Education (OIE), U.S. Department of Education (DOE) that decided that programme graduates could delay their teaching commitments if they chose to pursue fulltime graduate study first. This was contrary to the intentions of the programme, which was to increase the number of culturally responsive Hopi teachers into schools on the Hopi reservation. Clear collaboration regarding policies for financial aid between OIE/DOE compromised the credibility of those running the programme with some students. While it was assumed that programme graduates would graduate at the same time and be teaching in schools on the Hopi reservation, this did not occur. Students graduated at different times and were hired in schools located throughout Arizona, turning what should have been a collective experience into an individualised experience.

As some graduates had previously worked as teacher aides, the kinds of support and information required for graduates was different to that typically required. It was also difficult to schedule group workshops to support first year teaching due to student teachers’ strong commitments to cultural activities. Furthermore, the government’s ‘No Child Left Behind’ legislation impacted negatively on student teachers’ efforts to implement the culturally responsive pedagogy they had been taught as many school administrators mandated rigid pedagogical expectations (White & Hermes, 2005, pp. 119-123).