TE PUNI RUMAKI
Strengthening the preparation, capability and retention of Māori medium teacher trainees (2014)

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Strengthening the preparation, capability and retention of Māori medium teacher trainees

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Executive Summary

Ensuring the quality of Māori medium teachers is a fundamental goal for those who provide Māori medium initial teacher education (ITE). It is central to ensuring educational success for and with Māori medium learners.

The main aim of the research project Te Puni Rumaki was to gather information about practices and strategies that successfully prepare and retain Māori medium initial teacher education students so that they are well equipped to teach in Māori medium contexts. It also aimed to gather information about how practices and strategies might be further strengthened and improved. Emphasis was placed on the research as an opportunity for institutions to gain information necessary to be forward looking, to grow, to develop and to improve as a community of, albeit diverse, Māori medium ITE providers.

The report begins with a literature review and an overview of the Māori medium initial teacher education landscape. We acknowledge the work of Jillian Tipene in preparing this chapter.

Online surveys were used to collect information from students and staff from seven Māori medium ITE programmes.

A whare kōrero case study approach was used to collect information from

- staff and students from four tertiary institutions that provide Māori medium ITE programmes;
- former students who had attended Māori medium ITE programmes across the four different institutions;
- kura that provide practicum support and employment to students from the four institutions’ Māori medium programmes; and
- iwi organisations from rohe in which each of the four institutions or institution’s main campus is located.

Kōrero or discussions were used to collect information from four education stakeholder groups.

Key findings of this project indicate that successful preparation and retention of Māori medium ITE students will require

- a clearer definition of Māori medium ITE;
- formal and targeted approaches to address the range in fluency in te reo Māori of Māori medium ITE students and teaching staff; and
- emphasis on preparing students to be able to teach content aligned to Te Marautanga o Aotearoa and/or Marau ā-Iwi.
Ensuring the quality of Māori medium teachers is central to ensuring educational success for and with Māori medium learners. This research study aims to make a contribution to understanding how the preparation, capability and retention of Māori medium student teachers can be strengthened.

The purpose of this literature review is to provide an overview and synthesis of both national and international research literature relating to the key issues and gaps in knowledge around Māori medium initial teacher education (ITE) programmes in Aotearoa New Zealand, with specific reference to the areas of recruitment, preparation, practicum and induction, and retention of teacher trainees.

The review is structured in five sections:

1. The **Introduction** provides an overview of the background to the establishment of Māori medium ITE in Aotearoa New Zealand.
2. **Preparation** looks at the primary issues impacting on the effective training of Māori medium teachers, and the range of proficiencies and attributes it has been proposed that Māori medium ITE graduates should possess.
3. **Practicum and Induction** focuses on the particular issues and challenges in the associated areas of practicum and induction of Māori medium ITE trainees.
4. **Recruitment and Retention** explores the challenges of recruitment and retention of Māori medium ITE trainees.
5. **Effective models of Māori medium ITE, recommendations and reflections** presents some of the successful approaches and models that have been proposed recently and/or implemented, including those of other indigenous nations and contexts, as well as the recommendations that have arisen from prior research.

**Introduction**

The first recorded experience of Māori medium schooling came about in 1816, during the early formation of Aotearoa New Zealand as a colony. Anglican missionaries were the first to introduce western-style schooling in a bid to civilise and Christianise Māori (Jenkins, 1991; Simon, 1998). The establishment of those first schools marked the beginning of “an epoch of literacy for Māori society, and incidentally the major epoch for the growth and development of schooling and literacy in the Western world” (Jenkins, 1991, p. 16).

Initially, the missionaries opted to teach Māori students in the Māori language (Walker, 1990, p. 85). This was less out of a sense of appreciation for the indigenous language, however, than to limit Māori students’ access to English, and publications in English, thereby distancing them from the more negative aspects of secular Pākehā society. In this way, the missionaries maintained control of the knowledge and information that Māori could potentially access (Simon & Smith, 2001, p. 159). By the late 1820s, when Māori began to take more of an interest in western-style literacy and schooling, an orthography and grammar of the Māori language had been formulated and the gospels translated into Māori (p. 158). Missionary teachers learnt to teach in Māori in order to teach through it—in a sense this could be regarded as the first attempt at Māori medium initial teacher education.

It was after 1840, when Aotearoa New Zealand became a Crown colony that Māori as the main medium of formal instruction in schools began to transition to instruction in English only. From that point on, a political agenda of assimilation saw the implementation of a series of acts and ordinances—including the Native Trust Ordinance (1844); the Education Ordinance (1847); the

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1 We acknowledge Jillian Tipene for her work on preparing the draft of this chapter for the report.
Native Schools Act (1858)—that ultimately led to a severe decline in te reo Māori as the language of communication (Simon & Smith, 2001). In the early 1900s, a nationwide policy was launched to impose a ban on te reo Māori being spoken in school playgrounds, resulting in a wide range of punishments, including corporal punishment, being visited on Māori children who continued to speak Māori at school. The psychological impacts of that practice on Māori children’s sense of identity and self-worth were immense (Walker, 1990, p. 147).

Assimilationist policies continued to drive the education system through to the mid 1900s. Under the Native School system Māori children were deprived of opportunities for intellectual and cognitive development through their own language (Simon & Smith, 2001), despite the Department of Education’s conviction that “abandonment of the native tongue inflicts no loss upon the Māori” (New Zealand Office of the Auditor General, 2012, p. 16).

During the period from 1900 to 1960, the proportion of Māori who were fluent in te reo decreased from 95% to 25%. A significant factor in that decrease was the large-scale ‘urban drift’ of the late 1940s–50s that saw younger generations of Māori migrate from their rural, tribal, communal lifestyles to the cities in search of work. That migration disrupted the process of intergenerational transmission of te reo Māori, and urban-based Māori became educated in western institutions. The Hunn Report (1960) was instrumental in highlighting the educational disparity between Māori and Pākehā (non-Māori) and called for the abandonment of assimilationist policies in favour of “integration” (New Zealand Office of the Auditor General, 2012, p. 16).

The period from the 1970s onwards in Aotearoa New Zealand saw a renaissance of Māori language and culture and the establishment of Māori language broadcasting, Māori language revitalisation programmes and firstly bilingual then Māori immersion educational initiatives (Waitangi Tribunal, 2010). The first bilingual (Māori-English) school began operating in 1978; in 1982, the first Te Kōhanga Reo were established, followed in 1985 by the first Māori immersion schools, or Kura Kaupapa Māori (Grin & Vaillancourt, 1998). The emergence of what became known as Māori medium education brought its unique demands to teacher preparation and supply.

Māori medium education in the modern context came about because of the aspirations of Māori to retain and grow their culture (Cram, Kennedy, Kelly-Hepi Te Huia, & Paipa, 2012). The Māori medium education movement was based on different—on Māori—conceptions of the purposes of education. It was a grassroots movement that challenged the “hegemony” of schooling in Aotearoa New Zealand, 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” (L. T. Smith, 2006, pp. 249–50).

Aotearoa New Zealand is officially a bilingual nation (bearing in mind that New Zealand has English as lingua franca as well as two official languages, including sign language). It has a relatively youthful Māori population that is growing at a faster rate than non-Māori (Skerrett, 2011). Among the recommendations of the 2011 review of the Māori Language Sector and the Māori Language Strategy, Te Reo Mauriora, the centrality of the Māori language to Māori identity is acknowledged, as is the recognition of Māori language as a basic human right of Māori people under the Declaration of Human Rights and the United Nations Declaration on the Rights of Indigenous Peoples.

In addition to this, te reo Māori is defined as a taonga which must be protected as guaranteed by the Treaty of Waitangi (Te Paepae Mutuhake, 2011, p. 11). Goal 3 of the Māori Language Strategy (Te Puni Kōkiri & Te Taura Whiri i te Reo Māori, 2003) highlights the New Zealand government’s commitment to strengthening Māori educational opportunities in te reo Māori, for both Māori and non-Māori students, while Ka Hikitia (Ministry of Education, 2008) emphasises the need to improve reo Māori teaching across the entire education sector.

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2 New Zealand Sign Language is the natural language of the Deaf community in New Zealand. It reflects the country’s culture by including signs for Māori terminology and concepts which cannot be found in other sign languages or countries. Thanks to the recently launched Online Dictionary of New Zealand Sign Language (2011), by Victoria University’s Deaf Studies Research Unit, Deaf New Zealanders now have access to all three official languages in one online resource (Victoria University of Wellington Press Release, 2013).
Education is also universally acknowledged as a fundamental human right, which extends to indigenous peoples’ right to teach (as well as speak) their own language. Despite these international declarations and conventions, however, disparities in educational opportunities and outcomes persist for indigenous peoples compared with non-indigenous populations (Cram et al., 2012).

In its 2011 Statement of Intent, the Ministry of Education highlights the underperformance of the education system for Māori as well as Pasifika students, those students whom they categorise as “poor” and those with special needs, and acknowledges that more needs to be done to “improve the educational experience of each student” (2011, p. 9). Bishop (2008) contends that despite the introduction of Māori medium education, there has been little change in educational disparities experienced by Māori over the last 40 years.

There is evidence that Māori medium education can make a difference to the educational outcomes of Māori. For example, Māori students in immersion schools are more engaged in their learning and are achieving better than Māori students in English-medium schools. In 2007, Year 11 candidates at Māori medium schools were more likely to meet both NCEA literacy and numeracy requirements than other Māori candidates (Skerrett, 2011).

The focus of Ka Hikitia, the 2008–2012 Māori Education Strategy, signalled a move away from a deficit concept of ‘the failure’ of Māori learners and towards how the system can and will maximise Māori potential (Ministry of Education, 2009, p. 10). The document emphasises the need to improve te reo Māori teaching across the entire education sector and acknowledges that there is a shortage of high-quality teaching and resources. Two of its key goals in the area of Māori language education were to

- increase the number of quality Māori teachers proficient in te reo Māori; and
- increase effective teaching and learning of and through te reo Māori.

Ka Hikitia: Accelerating Success 2013–2017 (Ministry of Education, 2013a) includes a continuing focus on ensuring that there is an effective supply of teachers for Māori language in education.

**Preparation**

The quality of the Māori medium education workforce is fundamental to Māori achieving educational success as Māori. Māori medium teacher trainees and beginning teachers are the future of the Māori medium workforce (Ministry of Education, 2008) and the relationships that they as teachers have with their Māori students will have the greatest effect on those students’ achievement (Ministry of Education, 2008, 2009, 2013a). It is important to acknowledge here, however, that Māori medium education evolved out of, and is part of, an ongoing movement of cultural and linguistic regeneration. In this sense, the important roles that whānau and communities play in the relationship between Māori students and educational success cannot be overstated.

Prior research has characterised the quality of Māori medium ITE as variable. However, the system is still in its infancy relative to English medium ITE. A substantial amount of research and development is required in order to determine optimal structures, processes and content of Māori medium ITE programmes (Skerrett, 2011).

It has been identified that the learning required of Māori medium teachers in ITE programmes is greater than that for mainstream teachers (Cram et al., 2012; Kane, 2005; Skerrett, 2011), with a range of issues and challenges particular to the Māori medium context. In a 2008 study of the competence of graduates from Māori medium ITE programmes, Murphy, McKinley and Bright (2008) found that the issues specific to Māori medium programmes were, for the most part, the same as those that had been identified in the last significant study of ITE programmes, undertaken in 2005 by the New Zealand Teachers Council (NZTC; Kane, 2005).
Proficiency of te reo

It is argued that the language proficiency of teachers affects the language proficiency of students. At the same time, no universal definition of te reo Māori ‘proficiency’ for teaching through the language has been agreed upon (Skerrett, 2011). In Kane’s (2005) study of a sample of ITE providers of Māori-centred or Māori medium teacher qualifications, all the programmes had “some expectation of bilingualism” and expected “a level of competency in te reo Māori for staff and students” (p. 202). As noted by Skerrett (2011, p. 133), however, the terms ‘competency’ and ‘bilingual’/‘bilingualism’ are difficult to define and are highly controversial in pedagogical terms.

A later study by Murphy et al. (2008, p. 35) highlighted the fact that there were a range of language outcomes and expectations of student graduates in Māori medium ITE programmes, with a range of factors influencing those expectations, including

- the experiences and context students were involved in prior to entry to the programme (for example, Kura Kaupapa Māori, work or experience in Kōhanga Reo);
- the level of language proficiency students entered the programme with; and
- the setting they were likely to enter on graduation.

While all Māori medium ITE programmes have entry requirements with regard to te reo Māori proficiency, they are variable, ranging from being able to “demonstrate a level of proficiency sufficient for the language demands of the programme” to “needing to be fluent” to “needing Māori language competency for some papers”. Having no consistent formalised entry requirement into programmes may lead to problems further down the track when students are expected to be able to cope in a total immersion environment (Skerrett, 2011).

The very notion also of a standardised entry requirement poses some dilemma for Māori medium ITE. Concepts such as tino rangatiratanga and mana Māori motuhake form the basis upon which the Māori medium education movement was founded and any attempt towards standardising entry requirements may be viewed as contradicting such ideas. Murphy (2012) makes the point that the diversity evident across ITE programmes and providers is an important feature of the ITE sector. That diversity should, in her opinion, be valued, by supporting ITE providers to design assessments that reflect their unique positioning within the sector.

A significant issue is that the lack of a means of formally measuring students’ language proficiency upon entry to a programme makes it difficult to determine the degree to which their proficiency has developed over the course of the programme. A lack of appropriate language proficiency assessment tools is thought to be a major factor behind the vague or varied levels of proficiency described by the different providers (see above). The idea has been mooted of utilising a nationally recognised qualification (Te Taura Whiri i te Reo Māori’s Level Finder Examination) as an assessment tool, but the cost of the examination is likely to be prohibitive (Murphy et al., 2008).

It is argued that teachers working in immersion language settings need to have a very high level—‘native or near-native’—of language proficiency, particularly those working in the context of an endangered language (Hermes, 2007; Skerrett, 2011). Similarly, Howard, Sugarman, Christian, Lindholm-Leary and Rogers (2007) argue that teachers in dual language education programmes need native or native-like ability in the language(s) they teach in order to provide cognitively stimulating instruction and to promote high levels of bilingual proficiency in students.

In the Aotearoa New Zealand context, it is deemed essential for teachers to be ‘highly proficient’ in all aspects of language and literacy—pānui (reading), tuhituhi (writing), whakarongo (listening) and kōrero (speaking). In some cases, however, the issues are more complex such as when, due to the difficulty of securing sufficient numbers of students to ensure the viability of a programme, ITE providers have allowed students with relatively low levels of te reo Māori proficiency to begin training, even at the expense of compromising the aims and goals of the programme. Alternatively students who had good oral Māori language proficiency but struggled to meet the academic criteria for admission may have difficulty with the written and academic demands of the programme (Murphy et
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al., 2008). It is important to note that the issues relating to proficiency are not always to do with te reo Māori; it may be that English and/or academic skills need developing.

Criteria identified by Māori medium ITE providers in terms of the language proficiency of applicants were typically related to the language demands of the programme. The Māori language proficiency of students was expected to advance over the course of their training but, in some cases, the expected gain was related to the level they entered with rather than what they were expected to be able to do as a result of graduating from the programme. What this highlights is a need for closer links between the expectations of schools, the language demands of teaching and the language outcomes of ITE programmes (Murphy et al., 2008).

**Proficiency in Kaupapa Māori and second language pedagogies and curriculum knowledge**

It has been established that the methods in immersion classrooms require induction into skills and techniques beyond those that are generally required in ‘mainstream’ or English medium classrooms (Cody, 2009; Kane, 2005; Skerrett, 2011). In the Aotearoa New Zealand context, students in most Māori medium ITE programmes are expected to have a grasp of both English and Māori medium curriculum documents, and this contributes to increased workloads and pressure on both staff and students (Kane, 2005; Murphy et al., 2008).

Baker (2006) asserts that bilingual teachers “wear two hats”: promoting achievement throughout the curriculum and ensuring second language proficiency. Such a dual task requires specialist immersion teacher education. Skerrett (2011, p. 167) notes that this has tended to be a weakness in some countries using the immersion approach or a version of it, including Aotearoa New Zealand, and that the special needs of immersion teachers should be acknowledged and addressed, both at the pre-service and in-service professional development levels of teacher education.

The content of Māori medium ITE programmes reflect that there is a concern about ensuring that graduates have good Māori language skills, a thorough understanding of the Māori medium curriculum (Te Marautanga o Aotearoa) and of second language acquisition theory, and that they can apply this knowledge in practical teaching situations. Analysis of available research suggests, however, that Māori medium ITE programme providers need a range of support mechanisms in order to successfully develop both Māori language proficiency and pedagogical knowledge and skills in their graduates (Murphy et al., 2008).

Internationally, successful bilingual programmes sometimes use screening measures to select staff with full written and oral proficiency in both programme languages, since “teachers who do not have cognitively academic language proficiency cannot respond appropriately to the children’s utterances in the classroom” (Skerrett, 2011, p. 125).

In summary, the skills needed by immersion teachers in general are general academic skills, high proficiency in the language of instruction, the ability to teach content in a second language as well as teach students to use the language correctly through the content. For teachers in indigenous language settings, a commitment to indigenous or tribal sovereignty and self-determination is also essential, as are an understanding of tribal epistemology and a critical awareness of racism (Castagno & Brayboy, 2008). In light of this, a key challenge for indigenous immersion education is to prepare teachers with the knowledge, skills and disposition they need in order to teach within a tribal context that is often about language and cultural regeneration and survival (Cram et al., 2012).

As Skerrett (2011) observes, equity issues are important. A lack of good teacher education in the area of minority/majority second language acquisition is reflective of the institutional racism in western countries. Many teacher education programmes are designed to train teachers to accept social realities rather than question them, and to conform to a mechanistic definition of their role and a domesticating curriculum rather than to recognise teaching as liberatory praxis.

The knowledge and expertise of Māori medium ITE teaching staff is another critical factor. Murphy et al. (2008) looked at the range of experience and qualifications expected of the staff of those
programmes. All providers required staff to have a relevant tertiary qualification—most requiring an undergraduate or postgraduate qualification with relevant experience in the field of teaching—with a general expectation that all staff would be working towards a postgraduate qualification. Staff of university-based ITE programmes were more likely than staff from other providers to be working towards their PhD, and were expected to be research active. It was noted that some providers—in particular those that were iwi-based or iwi-centred—while they recognised qualifications, would also utilise the expertise of kaumātua, kuia and other experts in Māori knowledge in parts of their programme.

**Additional burdens**

In addition to the expectations and requirements discussed above, Cram et al. (2012) note that the challenges arising from additional burdens placed on students and staff of Māori medium qualifications need to be addressed. Māori-centred and Māori medium ITE programmes require staff with appropriate academic qualifications, teaching experience and also expertise in te reo Māori and tikanga Māori. Those staff are expected to manage an increased workload, the added burden of ongoing upskilling in te reo Māori, as well as professional development and learning in their area of expertise/content/curriculum, and establishing and maintaining research activity. In addition, staff are expected to have and maintain established community/iwi/hapū links, and to meet the high expectations held of them by whānau, hapū, iwi and the whole education community.

**Practicum and induction**

**Practicum**

A fundamental aspect of preparation is the time that student teachers spend in schools as part of their coursework practicum. The practicum is the time when student teachers are based in classrooms with fully registered associate teachers to gain practical teaching experience (Cram et al., 2012). 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).

There is flexibility in how the practicum works, provided there is a clear rationale that links the practicum experience to 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).

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; and
- 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 programme's conceptual framework, are pivotal to the success of practicum experiences (New Zealand Teachers Council, 2010):

Significantly for Māori medium ITE, practicums not only introduce students to the practicalities of teaching, they are also an opportunity for students to be situated in an
In the Hawai’ian medium ITE context, a feature of the graduate Kahuawaiola Teacher Education Programme is that the practicum and formal classroom experience of student teachers is reversed, with student teachers primarily based in immersion classrooms alongside master teachers. This ‘reality’ is supplemented by distance learning and workshops that introduce student teachers to educational issues and theory. This approach is consistent with three traditional Hawai’ian beliefs around which Kahuawaiola was developed: *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 kūkulu* (The foundation first, and then the building—learn all you can then practice) (Wilson & Kawai‘ae’a, 2007). Cram et al. (2012) propose that this concept, albeit in the context of a graduate programme, could be further explored in the Aotearoa New Zealand context. The placement of Māori medium teaching students directly into classrooms would facilitate their analysis of teacher education theory and practice being grounded in that day-to-day reality. Action research, as cycles of research and action, would become very real, facilitating reflective learning habits that would last a lifetime.

In connection with this, Cram et al. (2012) propose that, in addition to the 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 Hawai’ian medium Kahuawaiola ITE programme has strict criteria for acceptance. Along with an undergraduate degree, candidates have to have completed 50–75 hours of previously paid or volunteer experience in Hawai’ian medium education (Wilson & Kawai‘ae’a, 2007).

It has been noted in the Request for Proposal (RFP) for this project that finding the number of practicums required for trainees can be difficult, particularly in smaller kura and schools who often struggle with the additional responsibility of hosting trainees (Ministry of Education, 2012b). There appears to be nothing in the literature to support or refute this particular issue, certainly not in relation to Māori medium ITE training.

### Induction

Provisionally registered teacher (PRT) induction facilitates the transition from being a student in an ITE programme to beginning work as a teacher. Induction and mentoring support has been a feature of the landscape for PRTs in Aotearoa New Zealand since 1985 (Langdon, Flint, Kromer, Ryde, & Karl, 2011).

Teaching graduates with an approved degree and/or diploma spend their first two years of teaching as PRTs, and the schools they teach in undertake to provide them with a mentoring and induction programme. This induction and mentoring phase is followed, when newly qualified teachers have met the Registered Teacher Criteria, by full registration (New Zealand Teachers Council, 2012). Induction and mentoring supports the development of teaching graduates from ‘novices’ to independent classroom teachers (Cram et al., 2012). As noted by Grudnoff (2011), however, this process can be immensely stressful, with teaching one of the very few professions that requires new graduates to assume a full workload more or less straight away.

Ratima et al. (2007) note that the supported transition of new teaching graduates into the workforce is a crucial component of workforce retention. Initiatives that support this transition into the workforce include:

- mentoring people through the transition from study to work;

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3 Kahuawaiola training begins with an intensive immersion training period over a summer semester (six weeks). This includes a set of courses that provide a foundation for teaching across the curriculum, including research on foreign language, bilingual and immersion education (Wilson & Kawai‘ae’a, 2007, pp. 47–48).
• access to professional networks; and
• career counselling and future career development planning (Cram, Oakden, & Wehipeihana, 2011).

As Cram et al. (2012) observe, however, induction and mentoring are not a panacea for issues that arise within ITE programmes.

A study undertaken by Aitken, Bruce Ferguson, McGrath, Piggot-Irvine and Ritchie (2008) on success case studies of teacher induction in Aotearoa New Zealand included five Māori medium case studies. The research found that there were several areas where effective induction in Māori medium settings overlapped with areas of effective induction in non-Māori settings, including

• support for and valuing the PRT;
• having a close proximity of PRT and mentor teacher in terms of office space, teaching rooms, and so on;
• reinforcement of the kura or setting’s learning culture via the induction process;
• the provision of constructive feedback to PRTs;
• the regular checking of documentation. (p. ix)

There were also induction features that were distinctive to the Māori settings (Aitken et al., 2008). They included

• a high regard for the PRT: mentor teacher regards PRT as a ‘taonga’; PRT regards mentor teacher as a ‘tohunga’;
• flowing, constant, open, regular, ongoing communication, informally integrated into everyday processes;
• effective feedback and feedforward between tumuaki, mentor teachers and PRTs;
• release time allocated to PRTs to reflect on their practice (complete reflective journals/portfolios, as part of induction documentation) and to set goals; and
• observations, both of and by PRTs, were a feature. (p. 90)

The predominant feature that distinguished Māori medium settings was associated with the definition and practice of mentoring itself. In the Māori settings, ‘mentoring’ did not center on individuals or a dual relationship between mentor and PRT, but on the much wider concept of whānau (e.g., Te Aho Matua recognises that staff, tamariki and community are all part of the whānau and therefore can take ownership of the support of PRTs). If concepts such as mentoring are to be understood and applied in a range of contexts and settings, including Māori medium settings, then they cannot be based on a generic or eurocentric model (Aitken et al., 2008).

It was noted that further consultation and clarification is needed regarding what constitutes ‘success’ or ‘best practice’ in the induction of Māori medium PRTs, with Māori themselves defining and designing improvements to support processes for PRTs. There is a lack of evidence within Aotearoa New Zealand that makes explicit the unique experiences of Māori teachers using kaupapa Māori methodology and design. In addition, given the very limited level of induction research inclusive of Māori medium settings, an in-depth and focused investigation on this sector alone is needed (Aitken et al., 2008).4

Māori is the second language for many if not most graduate teachers entering Māori medium classroom settings, adding to the burden of being a first year teacher. Schools need to be aware of the language needs of a graduate teacher in order to provide the right support in the workplace. This has implications for induction and advice and guidance programmes for beginning Māori medium teachers (Murphy et al., 2008).

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4 Cram et al.’s (2012) study for the Ministry of Education on effective practicum and induction is a direct response to the need for more research on Māori medium initial teacher education and development.
In connection with this, the New Zealand Teachers Council handbook for induction and mentoring within Māori medium settings, *Te Hāpai Ō*, outlines a ‘fresh approach’ that utilises a Māori worldview through a conceptual framework (*Te Amorangi Ki Mua*)—a metaphorical reference to the importance of preparation and planning. *Te Amorangi Ki Mua* incorporates four key components: Ako, Te Hāpai Ō, Pou Tautoko and Pia. Together, these provide the framework for a successful induction and mentoring programme in Māori medium settings, and a pathway towards ‘Te Amorangi’, or full teacher registration and a successful teaching career (Jenkins, Harris, Morehu, Sinclair, & Williams, 2012). However, while the Pou Tautoko (mentors and professional leaders) have a central role in ‘scaffolding’ the beginning teacher with “shelter, advice and key support” (Jenkins et al., 2012, p. 6), there is no explicit reference in *Te Hāpai Ō* to ongoing development/support for the Pia (PRT) during the induction period with regard to te reo Māori.

In a recently conducted study of effective practicum and induction experiences in Māori medium education, Cram et al. (2012) propose a model that is underpinned by “the six key principles of Kaupapa Māori”, 6 in order both to guide the structure and provide ‘conceptual coherence and curricular integration’ (Kane, 2005). This model aligns with the recommendation by Aitken et al. (2008) that a kaupapa Māori framework for the provisional registration process be established to address the sense that Māori medium PRTs have of being forced to fit into a ‘Pākehā model’. This is particularly relevant in light of the observation that PRTs’ professional experiences during these two years of induction influence professionalism as well as career intentions (OECD, 2005).

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 (Cram et al., 2012, p. 11).

**Recruitment and retention**

Teacher supply in Māori medium has been of serious concern for many years (Mitchell & Mitchell, 1993; Skerrett, 2011, p. xv;) and recruitment and retention of effective Māori medium teachers is a critical challenge.

The relatively small pool of potential applicants creates a particular recruitment challenge. Kane (2005) note that in response to limited numbers of Māori speakers wishing to enter the teaching profession, a number of ITE providers have implemented bridging or full-time te reo Māori programmes to grow their own applicants.

As part of a targeted strategy to grow the number of Māori medium teachers, the Ministry of Education launched the TeachNZ Career Changer Māori medium Scholarships in 2005. These are aimed at those who are highly proficient or fluent speakers of te reo Māori and who have a depth of life and work experience in a particular field—not teaching—who want to retrain to become a teacher at primary/Kura Kaupapa or secondary/Wharekura levels.

The TeachNZ unit within the Ministry of Education administers a range of teacher recruitment scholarships that are each designed to increase the number of teachers in areas where there are current shortages. In 2013, TeachNZ removed most scholarships for secondary subject teachers due to the low

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5 ‘Te Amorangi ki Mua’ contains within it all of the symbolism and imagery that can be mustered within a Māori medium model to assist PRTs on their way to a teaching profession where they become “inheritors of the Earth and Sky” (Jenkins et al., 2012, p. 6).

6 These principles are Tino Rangatiratanga (the principle of self-determination); Taonga Tuku Iho (the principle of cultural aspiration); Ako Māori (the principle of culturally preferred pedagogy); Kia Piki i Ngā Raruraru o te Kāinga (the principle of socio-economic mediation); Whānau (the principle of extended family structure); and Kaupapa (the principle of collective philosophy), as outlined in the Graduate Profile section of Cram et al.’s paper, p. 9.
number of vacancies in those areas, retaining them for areas of high demand, such as teaching in te reo Māori or teaching other subjects through the medium of te reo Māori (at Wharekura level). As a further retention measure, the scholarships are ‘bonded’, requiring the recipients to remain in teaching for a stipulated time after graduation (usually two years for each year of scholarship funding received) (Ministry of Education, 2013b, 2013c).

Available data on Māori medium ITE scholarships indicates that retention-related challenges commence at training. Between the years of 2005 (when bonded scholarships were introduced requiring the recipient to teach for a set number of years) and 2011, 16% of scholarship recipients withdrew prior to award or payment, and a further 11% of scholarship holders did not complete their programme of study. However, reasons for withdrawals and incompletion are unknown (Statistics from Ministry of Education). How this compares with the withdrawal and incompletion rates in English medium ITE is also not known. However, Skerrett (2011, p. 82–83) has observed that the potential impact of extra language burdens on student teacher and PRT retention have not yet been adequately investigated.

The retention of qualified teachers has been identified in the literature as a further challenge for Māori-medium settings (Mitchell & Mitchell, 1993; New Zealand Educational Institute, 2006, cited in Cameron, 2007). The New Zealand Educational Institute (NZEI) stated in 2006 that teachers with te reo Māori fluency were at a premium for Kura Kaupapa Māori as well as for general stream facilities.

Addressing the problem of Māori teacher supply more generally was one area of work being progressed by NZEI to raise achievement levels of Māori learners (NZEI, 2009, cited in Skerrett, 2011). It has been argued that more appropriate models of teacher supply require more time, resources and commitment to research, and further, that Māori medium ITE needs to align the knowledge outcomes of graduate teachers to the bilingual education goals of the sector (Skerrett, 2011, p. xv).

Another issue contributing to the problem of recruitment and retention that has been identified is that Māori medium teachers who are fluent in te reo Māori and have the requisite academic qualifications are in high demand across all sectors and are often headhunted to work in government agencies (Aitken et al., 2008, p. 131; Cameron, 2007, p. 8; Skerrett, 2011, p. 60) Thus, Māori medium education has to compete with other public sector divisions who have the resources to recruit vigorously for fluent speakers of Māori.

Similarly, in the Hawai‘ian immersion context (Kahuawaiali), it is noted that teacher recruitment, retention and development strategies are all reflective of a community-based approach to initial teacher education that has state-wide accessibility (Skerrett, 2011, p. 58). However, Wilson and Kawai‘ae’a (2007) have noted the incidence of the highest performing students and most highly qualified Hawai‘ian medium teachers having been lost to non-immersion schools that are developing Hawai‘ian language and culture through English programmes. As as the situation here, Papahana Kaiapuni Hawai‘i (Hawai‘ian medium schools) generally do not have the resources to compete. Statistical, experiential and anecdotal evidence shows this problem is likely to get worse, even with targeted funding and the staffing review (Skerrett, 2011, p. 92).

Thus, while it has been claimed that making sure Māori PRTs are inducted and mentored well adds to their retention with the workforce (Cram et al., 2012, p. 60), this may not necessarily keep them from being lured away to more lucrative careers outside of the classroom.

**Effective models of ITE training, recommendations and reflections**

Before exploring the characteristics of a number of models of Māori medium and indigenous ITE training programmes that have been proposed, it is perhaps valuable to return to the original concept that paved the way for contemporary models of Māori medium education in Aotearoa New Zealand.

Reflecting on the establishment of the Kura Kaupapa Māori education system, Nepe (1991, p. 145) characterised it as a distinctive system that could act as a means of intervention to redress the crisis in Māori education, as well as ensure the survival of the Māori language. Within such a system, the role
of teachers included that of active agents for the regeneration and reproduction of Māori knowledge in schools. In this context, a Kaupapa Māori teacher training course would be crucial not only to the success of Kaupapa Māori education but also to ensuring the efficacy of the reproduction of Kaupapa Māori knowledge for successive Māori generations. It was envisaged that Kaupapa Māori knowledge, given an appropriate theoretical framework, would form the base of the curriculum content of the teacher-training course and would thereby influence the knowledge, skills, attitudes and values that future teachers would need to reproduce appropriate and effective Kaupapa Māori learning practices in Kura Kaupapa Māori.

An important feature of this Kaupapa Māori teacher training course was that the Kura Kaupapa Māori community would retain ownership of it, and “lease it out” to a tertiary institution (Nepe, 1991, p. 126). Accordingly, when the initial proposal was submitted to the Ministry of Education there were two aspects on which the steering committee was unequivocal: the structure of the course, and the political autonomy of the course (p. 127).

This research study is one of a range of initiatives that are currently under way to improve the quality, consistency and content of Māori medium ITE, including 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 through to full registration.

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 the graduating students’ knowledge, expertise and disposition (Cram et al., 2012, p. 7). The NZTC expects ITE providers to develop a graduate profile for each programme they offer as part of their process of assuring the NZTC that their graduates meet the Graduating Teacher Standards (GTS) (New Zealand Teachers Council, 2007).

In a 2005 research study of ITE programmes, Kane (2005) formulated a series of proficiencies of Māori medium ITE graduates, based on the expectations of ten Māori medium ITE providers:

- 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.
- Two providers [out of a total ten] 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 [four of the ten providers] graduate profiles. (p. 202)

In a more recent background paper for the Ministry of Education, Cram et al. (2012) outline an optimal graduate profile for Māori medium ITE that aims to

- articulate expectations of, and exemplify, what Māori medium ITE graduates need to know and to be able to do upon their entry into the profession;
- be responsive to the unique characteristics and requirements of Māori medium education settings; and
- contribute to improving the design of Māori medium ITE programmes by developing a specification of the competencies needed by graduating teacher trainees. (p. 27)

Their graduate profile model draws strongly on Kaupapa Māori principles to formulate an “holistic profile that interweaves cultural expertise and teaching expertise to create a picture of a quality, professional Māori medium ITE graduate” (Cram et al., 2012, p. 57). The theoretical underpinnings of the model reflect the reality that Māori medium education is a Kaupapa Māori initiative (Nepe, 1991;
L. T. Smith, (1999) and that Kaupapa Māori initiatives must develop intervention and transformation at the level of both mode and institution (Pihama, Cram, & Walker, 2002; G. Smith 1997).

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 (Cram et al., 2012, p. 55). In addition, according to Broughton, Pilcher and Ruawai-Hamilton (2010), ITE programmes need to train their graduates in context: if their target teaching area is Māori medium then the ITE’s philosophical foundation needs to be sourced from a Māori worldview, its curriculum grounded in a cultural context and delivered in te reo Māori.

It is important to note, however, that Kaupapa Māori must also challenge the political context of unequal power relations and associated structural impediments. It is not sufficient to merely challenge the mode and institution. Rather, it is the political context of unequal power relations that must be challenged and changed (G. Smith, 1997, p. 273). This requires addressing the socio-political dimensions around the status of te reo Māori in Aotearoa New Zealand, and an interrogation of the discriminatory practices that impede the rights and desires of the Māori community to revitalise and maintain te reo Māori in education (Skerrrett, 2011, pp. xiii–xiv).

Six interdependent Kaupapa Māori principles—Tino Rangatiratanga (the principle of self-determination); Taonga Tuku Iho (the principle of cultural aspiration); Ako Māori (the principle of culturally preferred pedagogy); Kia Piki i Ngā Raruraru o te Kāinga (the principle of socio-economic mediation); Whānau (the principle of extended family structure); and Kaupapa (the principle of collective philosophy)—provide the structure for the exploration of a Māori medium teacher Graduate Profile, and highlight several proficiencies required of the Māori medium ITE Graduate, including (Cram et al., 2012)

- te reo Māori proficiency;
- high level of cultural knowledge;
- knowledge about Te Aho Matua and Kura ā-Iwi 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/iwi 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); and
- a reflective practitioner and lifelong learner. (p. 55)

7 ‘Mode’ is defined as pedagogy, the curriculum and evaluation; while the ‘institution’ is the physical component, economics, power, ideology and constructed notions of democracy (G. Smith, 1997).

8 As in much of the Ministry of Education literature, Te Hāpai Ō (Jenkins et al., 2012) uses the term ‘ako’, in the sense of ‘reciprocity’, but with the sense also of ‘humility’. Thrupp and Mika (2012, pp. 208, 210) argue for a more creative interpretation of ‘ako’ in the context of Māori medium education in the sense of ‘stirring and moving in a fragile way toward learning’. They contend that the process of learning and of teaching is for Māori far more complex than the orthodox and neatly packaged concept of ‘reciprocal learning and teaching’ can encompass.
According to Cram et al. (2012, p. 55), 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. For them, the potential for such an outcome was outlined in Kana’s (1999) evaluation of a Māori medium ITE programme that was taught largely in te reo Māori, with graduates reporting that the programme had prepared them well for teaching.

Māori medium ITE programmes and indigenous education

Associate Professor Gregory Cajete, a Tewa Indian from New Mexico, USA, conceptualises indigenous education as comprising of four foundations: Traditional knowledge, Empirical knowledge, Revealed knowledge and Contemporary knowledge. He defines ‘indigenous education’ as “an education of sustainability”, the key objectives of which are community wellbeing, transformation, and “re-membering”—what our ancestors used to do, and how their knowledge and wisdom can be drawn upon to enhance our wellbeing in the present time (Personal communication, November 15, 2013).

In the context of Ojibwe language immersion schooling in North America, Hermes (2007, p. 67) asserts that the Ojibwe language has the potential to shift the paradigm of culture-based education on from teaching about Ojibwe culture in and through English, to teaching through Ojibwe. Since the Civil Rights movement (1960s), the emphasis in American Indian education has been on culture-based schools, but instruction has been in English. ‘Culturally based education’ shifts the focus from content to the medium of instruction. Although this may seem like a subtle shift, for Hermes it represents a paradigm shift, from thinking about culture as curriculum content to thinking through, and creating in, the indigenous language.

The wider research literature highlights the fact that higher levels of immersion generally result in higher levels of Māori language proficiency, and that while levels of immersion may vary, the most effective additive bilingual programmes range from a minimum 50% to 90% immersion in te reo Māori (May & Hill, 2004).

A study of Māori medium ITE outcomes reported that the advisory panel (with a membership deeply involved in Māori medium education) felt strongly that, since teaching is a hands-on profession, Māori medium ITE should be of a more practical nature than it is currently (Cram et al., 2012).

Extending the connection between the student and the ITE provider, allowing for two more years of training while the graduate is a PRT has also been mooted. This would extend the training to five years, and would align with the Education Workforce Group’s call for the merging of the ITE and the Provisionally Registered Teacher period (Ministry of Education, 2012a, pp. 55–56). As noted by Skerret (2011, p. xi), student teachers in general ITE programmes struggle to meet the demands of the programme and profession in just three years. It goes without saying that these demands are exacerbated in bilingual ITE contexts, especially when the programmes have been so indiscernibly defined and designed.

There has been a national shift of late to reinstate four-year ITE programmes. There is also a move to postgraduate ITE provision, although at this stage it is confined to English medium compulsory schooling contexts. Ongoing research can provide further clarification around best ITE models to contexts, and then expand those models to meet teacher supply issues.

There has also been a call for Māori medium ITE to be housed within one institution. It is argued that this would facilitate the pooling of lecturers who are currently scattered across many ITE programmes. It would also facilitate the development of a Māori medium ITE programme in te reo Māori, so that teachers are prepared almost exclusively within the language medium that they will then go on to practice in (Cram et al., 2012, p. 56; NZEI, 2006, p. 3, cited in Skerrett, 2011). Within a single institution, lecturers would be focused on the promotion of mātauranga Māori, tamariki Māori and whānau Māori. Student teachers would graduate with a dual qualification for the general stream and kaupapa Māori, with competence and fluency in te reo Māori. The ITE programmes would be generic
with opportunities for individuals to specialise in early childhood/Kōhanga Reo, primary/Kura Kaupapa Māori, and/or secondary/Wharekura.

Others involved in Māori medium education, however, advocate for local ITE programmes training local people to be teachers in local schools. This is compatible with solutions proposed by indigenous peoples elsewhere (e.g., Beaulieu, 2006). The local provision of teacher education is viewed as more able to support graduates learning local history, tikanga and aspirations, creating a web of connectivity for graduates that strengthens their ability to teach within context (Cram et al., 2012).

A need to facilitate forums for ITE educators to discuss and develop the conceptual frameworks of their institutions has also been highlighted (Murphy et al., 2008, p. 46). In Kane’s (2005) study of ITE policy and practice, conceptual frameworks across 78 various ECE, primary and secondary ITE programmes (including some Māori medium) were found to reflect a range of understandings as to the structure, content and purpose of ITE. Where the frameworks were well developed, providers made explicit their understanding of teaching and learning, best practice in pre-service teacher education, and the contexts in which their graduates would be working. It was noted that few of the conceptual frameworks investigated recognised the needs of second language learners in schools (Kane, 2005).

**Language proficiency**

In the context of some international models of indigenous language ITE, Skerrett (2010, 2011) cites, among others, that of Hawai‘ian immersion ITE.

The University of Hawai‘i has two branches that have developed ITE programmes for Hawai‘ian language immersion education (Yamauchi, 2001). One programme in particular, Kahuawaiola, offered on the island of Hawai‘i at the Hawai‘ian Language College, is renowned for developing teachers who have strong Hawai‘ian language and cultural foundations and who can

- demonstrate proficiency in Hawai‘ian language and culture while nurturing the whole learner within a healthy and responsive learning environment; and
- integrate understandings of the principles of learning and teaching, and application of culturally effective learner strategies, processes, practices and contexts into classroom practices and throughout the subject areas.

The areas of focus in the Kahuawaiola programme are

- Language, Culture and Values;
- Professional Dispositions;
- Pedagogical Skills and Content Knowledge;
- Pili ‘Uhane (Spiritual);
- Kino (Physical);
- No’ono’o (Mental);
- Na’a (Emotional); and
- Launa Kanaka (Social).

Entrance requirements for the programme include four years of successful study of Hawai‘ian language; Hawai‘ian Studies courses at university level; and 50 hours’ teaching in an Hawai‘ian language environment, or 75 hours in Hawai‘ian medium curriculum development.

Among a number of noticeable features and accomplishments of the course, Skerrett (2011) states that

- there is State legitimation of the programme (Kahuawaiola has been developed in direct response to the Hawai‘i State Mandate, Act 315);
Hawai’ian language fluency is also being assessed in six areas (utilising the ACTFL proficiency standards9);

• teacher recruitment, retention and development strategies are all reflective of a community-based approach to initial teacher education, which has statewide accessibility;

• they have well-developed technology systems to support student communication and instruction;

• they coordinate the participation of local, national and internationally renowned indigenous educators and language revitalisation experts;

• they have a teacher education faculty, which includes Hawai’ian language and culture specialists renowned for their work in the development of language nests and indigenous language survival schools; and

• there is ongoing collaboration and networking to maximise resources available to its teacher candidates.

In terms of improving the language proficiency of Māori medium ITE trainees, Murphy et al. (2008, p. 34–35) recommend

• that the amount of Māori language used across all curriculum papers is increased;

• that the amount of Māori language used to teach papers, especially Māori language papers is increased;

• that the focus on written Māori skills in the papers taught is increased;

• that curriculum specific language resources for students and grads are developed;

• that the difficulty associated with learning/using the different, specialised language of the marautanga is addressed by allocating more time to learn the language of each marautanga; and

• that professional development opportunities for teacher educators in second language acquisition, Māori language and other key areas are provided.

Closer networking between ITE providers and kura is also recommended so that students are more prepared for ‘reality’ when they graduate. In addition, it is deemed important to have a clearer picture of the language demands required to teach particular learning areas—pūtaiao, pāngarau, tikanga ā-Iwi—through the medium of Māori, especially those areas where new vocabulary is constantly being coined (Murphy et al., 2008).

It is also argued that Māori medium ITE students must be aware of their responsibility for the Māori language; they must see te reo Māori as being essential and take responsibility for their own Māori language development (Murphy et al., 2008, p. 44). This would align with the ‘Māori medium graduate profile’ proposed by Cram et al. (2012) (see p. 15), in terms of the Tino Rangatiratanga element that involves, among other things,

• knowledge about Māori sovereignty and self-determination; and

• knowledge of political impacts on Māori cultural continuity, historically and present day.

Concern about the lack of a formal measure of language proficiency on entry to ITE programmes in Aotearoa New Zealand has led to the development of a draft framework for language competencies of graduating teachers for Māori medium learners (Murphy, 2012). Without rigorous, robust and accurate baseline data at entry to the programme it is hard to determine how well or how much participants’

9 The ACTFL Proficiency Guidelines were created by the American Council on the Teaching of Foreign Languages in order to provide a means of assessing the proficiency of a foreign language speaker. The guidelines are broken up into different proficiency levels: novice, intermediate, advanced, and superior. Additionally, each of these (except superior) is further subdivided into low, mid and high. These proficiency levels are defined separately for ability to listen, speak, read and write (ACTFL Proficiency Guidelines 2012).
language proficiency has developed over the course of a programme (Murphy et al., 2008, p. 37). Likewise, a measure or measures which identify and describe the language competencies of graduating teachers in relation to the language demands of the classroom would be a useful tool for schools, ITE providers and graduating teachers. This type of system would allow Māori language to be recognised more formally as a professional competency and would clarify professional discourse between providers (p. 38).

Gaining support from teacher educators will be crucial to the successful development and/or implementation of such an assessment tool. If teacher educators are included as an integral part of the development of a framework they are more likely to embrace it in their programmes (Murphy et al., 2008, p. 39).

Because of limited access to language experts/courses/resources outside of the ITE institutions, new relationships need to be created to allow, for example, teacher educators from other schools within the institution to teach parts of the ITE programme. Increased funding would also enable students to attend external wānanga run by other groups (Murphy et al., 2008, p. 43).

Recommendations for increasing curriculum proficiency in ITE were focused on the need for professional development in key areas, with an emphasis on collaborative engagement between ITE providers:

- Professional development opportunities need to be provided for teacher educators in second language acquisition, curriculum/maraautanga Māori and other key areas.
- Forums need to be provided for ITE educators to facilitate the sharing of experiences and learning about new developments in curriculum and acquisition (Murphy et al., 2008).

**Relationships**

Nepe (1991, p. 148) argues for the distinctiveness and central importance of interrelationships—the cooperative and reciprocal commitments of kinship relationships that have emanated from a purely Māori metaphysical base—to Māori values and Māori society, and their continuing relevance today.

In connection with this, Murphy et al. (2008, p. 45) assert that professional conversations need to occur between ITE providers and initial teacher educators, with a focus on developing and producing quality teacher educators to meet the needs of students in the many types of Māori medium and bilingual educational settings. Professional conversations need to be encouraged also between ITE programme providers and teachers, with regards to frameworks, outcomes and expectations, to ensure better outcomes for learners (p. xi).

In addition, there needs to be closer links between the expectations of schools, the language demands of teaching and the language outcomes of ITE programmes. For example, schools require a clear indication of the Māori language ability/proficiency of graduates they are considering employing (Murphy et al., 2008, p. 46).

The research unequivocally argues that teachers in dual language education programmes need native or near-native ability in the language they speak. Staff professional development in Māori medium can be designed to help all staff who are serving increasingly more language minority students, as we become more of a cosmopolitan nation. All teachers can be educated to recognise themselves as teachers of language, irrespective of their subject area (Skerrett, 2011, p. 135).

**Policy, resourcing and research**

The strongest and most consistent recommendations across the literature were for more resourcing to be provided and more research to be undertaken in the area of Māori immersion ITE.

Skerrett (2011) asserts that the development of a full education system in a particular language in any country requires consistent and large resources. In 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 ITE in order to produce sufficient numbers of graduating kaiako with te reo Māori proficiencies that are appropriate for teaching in both the compulsory and non-compulsory Māori medium education sectors.

It was noted that further clarification as to what constitutes ‘success’ or ‘best practice’ in Māori medium settings is required. Likewise, further research is needed into the supports available specifically for Māori staff. Once conducted, the results of that research should be widely disseminated and, if possible, those supports expanded (Skerrett, 2011, p. 133).

In terms of the breadth of the range of issues associated with Māori medium ITE in Aotearoa New Zealand, Skerrett (2011) highlighted the importance of research and development going forward, relating to socio-political dimensions; indigenous language education; whānau, hapū, iwi engagement; policy in practice dimensions; best practice in bilingual models; teacher supply issues; second language acquisition dimensions; and promoting bilingual education in communities. She argued that minority language education systems often suffer from lack of consistent, long-term resourcing in comparison to the majority language education systems, and highlighted the discriminatory nature of that practice (p. xviii).

Even though it is arguably impossible to control for the entire gamut of social, cultural, logistic and linguistic variables, Skerrett (2011, p. xi) contends that we/Māori medium ITE in Aotearoa New Zealand have to move towards doing just that. A one-size fits all approach to ITE is inappropriate. As the selection of appropriate bilingual models is the key to educational quality and outcomes for children and young people, so too is the research and development in ITE going to provide clarification around best ITE match to context and the modes of practice.

Those who forged the pathways into Māori medium education in this country did so by stepping outside the general mainstream. Now considered a legitimate stream of education, the positive advancements made in Māori medium education settings continue to be overshadowed by a mismatch between policy and practice, inadequate provision, the scarcity of resource and the paucity of research. Contextual and instructional factors and issues of defining and assessing te reo Māori proficiency can best be addressed by a comprehensive programme of research which aligns programmes to people and their aspirations. It is up to the whole education community to make a difference for all the tamariki mokopuna in our bicultural/bilingual nation state (Skerrett, 2011, p. 181).

**Conclusion**

The purpose of this literature review was to provide an overview and synthesis of both national and international research literature relating to the key issues and gaps in knowledge around Māori medium initial teacher education (ITE) programmes in Aotearoa New Zealand, with specific reference to the areas of recruitment, preparation/training, practicum and induction, and retention of student teachers.

Māori medium education in the modern context grew out of a flax-roots movement that was determined to regenerate te reo Māori, challenge the status quo, address inequities in educational outcomes for Māori and take back control of their destiny and that of their tamariki/mokopuna. It was initially envisaged that the base of the curriculum content of Māori medium teacher training would be informed by, and would actively contribute to, the reproduction of Kaupapa Māori knowledge. Māori themselves would design the structure of the course and retain political autonomy of the course. These features were non-negotiable.

In relative terms, Māori medium education and Māori medium ITE is still in its infancy, with a range of issues and challenges that are particular to the Māori medium context. Māori medium teachers have a higher workload than mainstream teachers, due to requirements that they be conversant with both the Māori and English curriculum documents and second language acquisition theory; maintain and
upskill their own expertise in te reo Māori and tikanga Māori; and establish and maintain links with and meet the expectations of community/iwi/hapū and whānau.

Some effective models of Māori medium ITE training and recommendations from the literature were explored, including a Māori medium ITE graduate profile model and practicum model based upon the six key principles of Kaupapa Māori. This approach effectively locates Kaupapa Māori knowledge and philosophy at the foundation of the structure. This model resonates strongly with the successful Hawai’ian medium Kahuawaiola Teacher Education Programme, which utilises traditional Hawai’ian beliefs as core values upon which their programme is structured. A feature of the Kahuawaiola programme, in direct contrast to the current Aotearoa New Zealand model, is that it prioritises more practical training and provides the theoretical training in a more supplementary capacity.

Other recommendations for the structure of Māori medium ITE programmes are that they be extended to four years, or that the existing three-year programmes be merged with the two-year induction programme. The latter model would require a stronger relationship between ITE providers and kura/schools. A ‘single institution’ ITE model was also proposed for the Māori medium education sector as a means of pooling quality resources.

It was widely argued that a substantial amount of research and development is required in order to address the breadth and range of issues associated with Māori medium ITE, and to determine the optimal structures, processes and content of Māori medium ITE programmes. It is clear that significantly increased resources need to go into te reo Māori advancement in ITE in order to produce sufficient numbers of graduating kaiako with te reo Māori proficiencies that are appropriate for teaching in both the compulsory and non-compulsory education sectors.

At the same time, indigenous views on education as intervention, as sustaining community wellbeing, as transformation and ‘re-membering’ of indigenous values and knowledge for the benefit of contemporary indigenous peoples, need to be central to Māori medium ITE programmes, and not just ‘added on’.

The call for stronger relationships between the component areas of Māori medium ITE resonates through the literature. This highlights an aspect of Māori cultural values—‘the distinctiveness and central importance of interrelationships’ (Nepe, 1991)—that could be utilised to enhance the efficiency of the system. Closer networking between Māori medium ITE programmes/providers and ITE teachers and between Māori medium ITE providers and kura/schools is essential in order to enhance the overall outcomes of Māori medium ITE in Aotearoa New Zealand.
2. METHODOLOGY AND METHODS

This research project ‘Te Puni Rumaki: Strengthening the preparation, capability and retention of Māori medium teacher trainees’ developed out of an initial research proposal (July 2012) submitted in response to the RFP (Ministry of Education, 2012b), a response to extra questions (August 2012) and a draft research plan (December 2012).

There were two key aims identified for the project:

1. To gather information about practices and strategies that successfully prepare and retain Māori medium initial teacher education students so that they are well equipped to teach in Māori medium contexts.
2. To gather information about how practices and strategies might be improved and strengthened in order to successfully prepare and retain Māori medium initial teacher education students so that they are well equipped to teach in Māori medium contexts.

The two aims were underpinned by a set of objectives that the Ministry of Education identified for the research, which were

- to build an understanding of the issues impacting on the effective training of Māori medium teachers;
- to identify successful approaches to strengthening Māori medium teacher training so that beginning teachers are better equipped to meet the diverse needs of learners;
- to build an understanding of the requirements and expectations of kura and schools with rumaki units, of graduates from Māori medium teacher training;
- to identify successful approaches of ITEs to work with kura and schools with rumaki units, to ensure effective preparation and support for Māori medium teacher trainees;
- to identify successful approaches for iwi and communities to support Māori medium teacher trainees;
- to build an understanding of the factors that influence Māori medium teacher trainees to enter, stay in or leave Māori medium teacher training; and
- to identify approaches to improve retention and progression to teaching in Māori medium education settings (Ministry of Education, 2012b, p. 5).

Methodology

The design and methods used in this project sit within a Kaupapa Māori research methodology. There is a growing body of literature regarding Kaupapa Māori theories and practices that asserts a need for Māori to develop initiatives for positive change that are located within distinctly Māori frameworks (L. Smith, 2012). Kaupapa Māori research methodology in general terms is regarded as research for Māori by Māori, which is framed within Māori worldviews and which locates Māori understandings as central to the research process, analysis and intended outcomes. A key element in the discussion of Kaupapa Māori is the centrality of te reo Māori me ona tīkanga. Graham Smith (1997) writes that Kaupapa Māori paradigm in education is founded on three key themes:

1. The validity and legitimacy of Māori and Māori knowledge are taken for granted.
2. The survival and revival of Māori language and culture is imperative.
3. The struggle for autonomy over cultural wellbeing and over own lives is vital to Māori struggle.
These themes are also fundamental to Māori medium educational settings and underpin the design of this research.

Leonie Pihama (2010) describes Kaupapa Māori research as having both local and national aspirations: local in the sense of whānau, hapū and iwi, and national in the sense of multi-iwi and urban Māori. This underpinned our decision to incorporate a national survey of all providers alongside an in-depth case study that provides rich detail about the local contexts of four institutions spanning wānanga, university and iwi-based and private training establishments that provide Māori medium ITE.

Within the constraints of budget and time, Kaupapa Māori practices and protocols such as whakawhanaungatanga (kinship connections), hui (formal meeting) and whakawhitiwhiti kōrero (discussion and debate) were incorporated into the research methods, which included in-depth case studies utilising interviews as kōrero and focus groups as hui. The importance of these Kaupapa Māori practices and the length of time they require for effective data gathering cannot be underestimated when the goal is to generate rich and meaningful information. Time, energy and care are needed for research to address key Kaupapa Māori concerns such as issues of control, initiation, benefits, representation, legitimation and accountability (Bishop, 2005; L. Smith, 1991).

The use of te reo Māori and researching with iwi were key features of the research. The research approach required competent levels of te reo Māori and Māori cultural fluency from researchers. Te reo Māori was a fundamental part of the project. All of the core research team have fluency in te reo Māori and knowledge of Māori practices, values and beliefs, which were integral to the research process. All members of the research team on this project have worked in Māori medium schools as teachers and researchers. All researchers have a commitment to Māori medium schooling and to te reo Māori regeneration.

Research questions

The overarching research questions that guided this research project were

1. What are key practices and strategies that successfully prepare and retain Māori medium initial teacher education students so that they are well equipped to teach in Māori medium contexts?
2. How might practices and strategies be improved and strengthened in order to successfully prepare and retain Māori medium initial teacher education students so that they are well equipped to teach in Māori medium contexts?

A set of accompanying research questions were also identified. The questions apply respectively to sub-groups of participants. These were used to guide the development of the data-gathering tools, namely semi-structured interviews and discussions and online surveys:

1. What ITE experiences do Māori medium student teachers view as helping to equip them to meet the diverse needs of learners in Māori medium settings?
2. What aspects of their experiences of Māori medium ITE do Māori medium student teachers identify as in need of strengthening?
3. How do ITEs recruit students for Māori medium ITE?
4. What are areas of strength in Māori medium ITE programmes and delivery and what areas require further development and strengthening?
5. What approaches and strategies do Māori medium ITE providers use to retain and prepare Māori medium student teachers?
6. Why do students leave Māori medium ITE—
   a. Completing the programme successfully and going on to teach in Māori medium settings?
   b. Without completing the programme?
c. Completing the programme successfully but not going on to teach in Māori medium settings?

7. How do ITEs that provide Māori medium ITE work with kura and schools with rumaki units?

8. What expectations do kura and schools with rumaki units have of Māori medium ITE graduates?

9. What expectations do iwi/community have of Māori medium ITE programmes, and in what ways might they support Māori medium ITE programmes and/or students?

10. What do education stakeholder groups identify as key issues facing Māori medium ITE and how they as stakeholders might contribute to addressing these?

**Methods**

A mixed methods approach was taken to data gathering. The two main methods that were used for data collecting were case studies and online surveys.

**Whare Kōrero—Case Studies:** An integrated case study or ‘Whare Kōrero’ of effective practice was developed from in-depth case studies of four providers that represent the diversity in Māori medium ITE teacher education programmes across the early years, and compulsory schooling sectors. Data collecting with each case study provider took place on-site across either a one to two day period, with follow-up visits to complete all interviews. In March 2014 a summary of information collected about each Māori medium ITE programme along with emerging key themes was sent to the respective programme leader, along with an invitation to discuss any aspects with the researchers.

**Uiuinga ā Ipurangi—Online surveys:** An online survey was used to gather data on the views of the staff and students from seven institutions that prepare student teachers for Māori medium settings. Online surveys can be an effective strategy for gathering data from a range of locations and programmes and individuals.

**Uiuinga ā kanohi—Kōrero (Interviews):** Semi-structured interviews and focus group interviews were used to collect information for case studies.

In addition, individual and group discussions were held with representatives from four groups identified as some of the key stakeholders in Māori medium education.

**Case studies—He Whare Kōrero**

The table below indicates Māori medium ITE providers and the Māori medium education contexts for which their respective programmes prepare students as kaikō. ITE programmes were identified as Māori medium ITE programmes if they were listed as an approved Māori medium teacher education qualification for TeachNZ Māori medium scholarships in 2012–2013.
Table 1: Māori medium ITE providers of Māori medium teacher education programmes

<table>
<thead>
<tr>
<th>Organisation</th>
<th>Programme</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Primary</strong></td>
<td></td>
</tr>
<tr>
<td>Massey University</td>
<td>Te Aho Tātairangi: Bachelor of Teaching Māori medium/Diploma in Māori Education.</td>
</tr>
<tr>
<td>Te Pū Wānanga ohana anamata</td>
<td>Tohu Ako Paetahi: Mā Te Reo Bachelor of Teaching: Māori medium.</td>
</tr>
<tr>
<td>Te Wānanga o Aotearoa</td>
<td>He Korowai Ākonga Bachelor of Education.</td>
</tr>
<tr>
<td>Te Wānanga-o-Raukawa</td>
<td>Poutuārongo Te Rangakura—Kaiwhakaako.</td>
</tr>
<tr>
<td>Te Wānanga-o-Raukawa</td>
<td>Poutuārongo Mātauranga Whakaakoranga.</td>
</tr>
<tr>
<td>Te Wānanga Takiura ē Ngā Kura Kaupapa Māori o Aotearoa</td>
<td>Te Tohu Paetahi Ako Kura Kaupapa Māori: Bachelor of Teaching Kura Kaupapa Māori.</td>
</tr>
<tr>
<td>Te Whare Wānanga o Awanuiārangi</td>
<td>Te Tohu Paetahi Ako Bachelor of Education.</td>
</tr>
<tr>
<td>University of Auckland</td>
<td>Bachelor of Education (Teaching) Huarahi Māori Specialisation.</td>
</tr>
<tr>
<td>University of Otago</td>
<td>Bachelor of Teaching—Te Pōkai Mātauranga o te Ao Rua.</td>
</tr>
<tr>
<td>University of Waikato</td>
<td>Bachelor of Teaching Kākano Rua.</td>
</tr>
<tr>
<td><strong>Early Childhood</strong></td>
<td></td>
</tr>
<tr>
<td>Te Wānanga-o-Raukawa</td>
<td>Poutuārongo Whakaakoranga Kōhungahungu.</td>
</tr>
<tr>
<td>Te Whare Wānanga o Awanuiārangi</td>
<td>Te Tohu Paetahi Ako—Bachelor of Education (Teaching) Early Years.</td>
</tr>
<tr>
<td>University of Waikato</td>
<td>Bachelor of Teaching (Early Childhood Ki Taiao).</td>
</tr>
</tbody>
</table>

Our criteria for selecting the four institutions providing Māori medium ITE programmes for the case studies to develop a ‘Whare Kōrero’ ensured that they represented different kinds of programmes and different contexts. The providers were representative of the diversity found across institutions that provide ITE that aims at preparing teachers for Māori medium, as shown in the table below. As well as Māori medium ITE, all institutions provide other degree level programmes.
Table 2: Criteria for selecting institutions for Whare Kōrero case studies

<table>
<thead>
<tr>
<th></th>
<th>Provider 1</th>
<th>Provider 2</th>
<th>Provider 3</th>
<th>Provider 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Located in a major city.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Located in a township.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Iwi-based institution.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Provides Māori medium ITE.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Provides English medium ITE.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Provides Māori medium ECE ITE.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Provides Graduate ITE.</td>
<td></td>
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<td></td>
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</tbody>
</table>

Initial visit

The research team made an initial visit to the case study provider institutions in November and December 2012. This ensured that the programme leaders met all team members, and provided the research team with some flexibility with regards to team members who were involved directly with collecting data from the programme delivery site.

The purpose of the initial visit was to meet with Māori medium ITE programme leaders and to introduce the project and discuss what case study participation would entail. There was also an opportunity for the provider to recommend areas that they wanted to see incorporated and to contribute to the development of data collecting tools, for example by suggesting areas that could be incorporated into interviews and surveys.

Formal invitation

Following an initial visit, a formal written invitation was extended to the provider outlining the nature of the case study work and requesting a decision about participation as a case study by the end of January 2012. Once a provider formally agreed to being involved, a Kaitakawaenga or contact person from the provider site was identified.

Site visits

Tools to gather data included face-to-face interviews as kōrero and focus group interviews as hui. During the 1–2 days of site visits interviews were conducted with the following groups:

- Interviews/kōrero with relevant ITE programme leaders.
- Interviews/kōrero with at least four lecturers representing staff of taught courses that reflected the breadth of the programme.
- Focus groups/hui with students from different year levels at each case study provider site.

The kōrero with staff focused on recruitment, preparation and retention of students. Successful aspects and challenges were discussed along with their views about what works and what needs to change in their respective programmes. The focus of the hui with student teachers was on their experiences of...
their initial teacher education programme, their views on what supports, and hinders their learning and their suggestions for how the programme they were involved in could be improved.

**Engaging ITEs with Māori medium ITE programmes**

While all the research questions pertained to work to be carried out with all Māori medium ITE providers and students, the following were particularly relevant with regards to providers:

1. How do ITEs recruit students for Māori medium ITE?
2. What are the areas of strength in Māori medium ITE programmes and delivery and what areas require further development and strengthening?
3. What approaches and strategies do Māori medium ITEs use to retain and prepare Māori medium student teachers?

In order to gain the cooperation of providers for the project, the importance of establishing professional and participatory relationships with programme providers and/or leaders needed to be acknowledged. This process is fundamental to Kaupapa Māori research methodology where precepts of whanaungatanga, ako, tino rangatiratanga and legitimacy are promoted. Kaupapa Māori research such as this project is based on the premise of high trust and reciprocity that extend across all aspects of it. We appreciated the importance of developing and maintaining professional relationships based on respect for Māori endeavouring to improve outcomes for Māori in education.

We drew on the formal and informal relationships already established with staff in other institutions to support us in obtaining the cooperation of Māori medium ITE with this project. We identified colleagues working in each institution offering Māori medium ITE with whom respective team members already had strong relationships. We often worked through these colleagues to initiate discussion with prospective case study Māori medium ITE providers, and to try and increase return rates from students, lecturers and programme leaders of Māori medium ITE providers.

**Selecting, identifying and engaging trainees**

Research questions that specifically focused on Māori medium student teachers were

1. What ITE experiences do Māori medium student teachers view as helping to equip them to meet the diverse needs of learners in Māori medium settings?
2. What aspects of Māori medium ITE do Māori medium student teachers identify as in need of strengthening?

We liaised with a Kaitakawaenga or key contact person to identify the most appropriate times for a site visit when all Māori medium ITE students could be expected to be onsite, to recruit student teachers from across the different year levels and programmes at their institution and to arrange times for focus group hui.

**Identifying and locating trainees who have left training/have not progressed to teaching in Māori medium**

Work with this group of participants directly related to addressing Research Question 6:

Why do students leave Māori medium ITE—

a. Completing the programme successfully and going on to teach in Māori medium settings?
b. Without completing the programme?
c. Completing the programme successfully but not going on to teach in Māori medium settings?

Our aim was to identify and locate at least 12 former students in total nationally. While we were particularly interested to find out why students leave Māori medium ITE programmes without completing, and also why graduates do not go on to teach in Māori medium settings, it was also just as important to find out what factors support graduates into Māori medium teaching. In order to have at
least 12 participants in total from the first two groups, we asked each of the case study providers to help us to identify

- up to three recent graduate students who were teaching in Kura Kaupapa Māori/Rumaki/Reorua programmes;
- up to three recent graduate students who were not teaching in Māori medium settings; and
- up to three students who left their programme without completing.

In addition we sought to identify such students through the research team’s existing student, staff, whānau and institutional networks. Interviews focused on

- former students’ initial teacher education experiences;
- reasons for going on to teach in Māori medium settings;
- reasons for leaving early/not pursuing a teaching career;
- current employment; and
- suggestions for improvement to Māori medium ITE.

**Engaging with kura and schools with rumaki units**

The relevant research questions for work with kura/ECE/schools were:

1. How do ITEs work with kura and schools with rumaki units?
2. What expectations do kura and schools with rumaki units have of Māori medium ITE graduates?

We worked with the Kaitakawaenga of each case study provider to identify one or two kura/school/ECE settings that had employed graduates and/or provide Māori medium practicum settings for the provider. Participants included

- principals;
- practicum coordinators;
- beginning teacher associate teachers; and
- BoT/whānau representatives.

The key objectives of this work were to build an understanding kura and schools with Māori medium programmes requirements and expectations of graduates from Māori medium teacher training, and to identify successful approaches of ITEs to work with kura and schools with rumaki units, to ensure effective preparation and support for Māori medium teacher trainees.

**Engaging with iwi stakeholders**

We also aimed to identify successful approaches iwi might take to support Māori medium teacher trainees. The research question pertaining to this group of participants was

3. What expectations do iwi/community have of Māori medium ITE, and in what ways might they support Māori medium ITE programmes and/or students?

Many iwi runanga and organisations have set up an education portfolio or have developed an iwi education plan. There are also a number of iwi education partnerships (between Crown and Iwi, or Crown and iwi-based organisations), which have been established to help improve the education achievement of members of particular iwi and/or hapū within a particular iwi rohe. We anticipated that at least one of the potential case study providers would have links with an iwi organisation or runanga. Where this was the case, we worked with the case study providers to invite relevant iwi organisations to participate in the research.
Engaging with education stakeholders

The RFP identified a range of stakeholders or intended users of this research. We identified a small group of organisations that are significant as stakeholders in terms of the Māori medium education teaching workforce and also as supporters of that workforce. The research question of direct relevance to this group of participants was

4. What do education stakeholders identify as key issues facing Māori medium ITE and how might they contribute to addressing these?

We approached four national stakeholder groups in mid December 2012 and early January 2014 to participate in the project. We either attended a hui organised by these groups to explain the project and elicit information related to the project using a whakawhiti kōrero or group discussion approach, or arranged telephone/Skype discussions with key representatives.

The next three chapters provide rich descriptions drawn from three sets of information gathered for this project. The following chapter reports on information gathered from staff and students across seven programmes using online surveys. Chapter four reports on the kōrero undertaken with four education stakeholder organisations. Chapter five presents the Whare Kōrero developed from case study work with four Māori medium ITE providers.
3. UIUINGA-Ā-IPURANGI—SURVEYS

Onlines surveys were used as a means to access a range of staff and student voices and to develop a broader understanding of who staff and students are (te reo Māori competencies, future intentions and aspirations, backgrounds) and of programme strengths (ngā āhuatanga hei whakanui) and areas for strengthening (ngā āhuatanga hei whakamiri).

Staff surveys

Twenty-four staff from five institutions and six Māori medium initial teacher education programmes participated in the online survey. The institutions included universities, wānanga and private training establishments. Surveys from 17 staff members were sufficiently complete for data analysis. The group comprised 11 women and six men, 16 of whom were Māori and one non-Māori. The relatively low number of responses and the fact staff responses were not received from all programmes delivered in 2013 mean that it cannot be inferred that results represent the opinions of all staff in Māori medium ITE programmes. The results should be considered as indicative only.

Information on staff backgrounds

Iwi

The twenty-four staff members identify with a wide range of iwi, shown here grouped under iwi rohe. Twelve staff identified with more than one iwi (between 2 and 4 iwi). Almost half (8) of the staff identified with an iwi in the East Coast region, and the same number with an iwi in Te Taitokerau. Seven identified with iwi based in the Waikato region, five with iwi in Te Arawa, four with iwi in Mataatua and four with iwi in South Island. One staff member identified as non-Māori.

Table 3: Staff iwi affiliations by rohe

<table>
<thead>
<tr>
<th>Rohe</th>
<th>Number of iwi identified</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te Tairāwhiti</td>
<td>8</td>
</tr>
<tr>
<td>Te Taitokerau</td>
<td>7</td>
</tr>
<tr>
<td>Waikato-Maniapoto</td>
<td>7</td>
</tr>
<tr>
<td>Te Arawa</td>
<td>5</td>
</tr>
<tr>
<td>Mataatua</td>
<td>4</td>
</tr>
<tr>
<td>Te Waipounamu</td>
<td>4</td>
</tr>
</tbody>
</table>

All respondents had a teaching qualification. Additional qualifications ranged from Bachelor degrees (5), Masters (8) and Doctoral degrees (2). Some staff also reported having qualifications for interpreting and translating (2) and a Postgraduate Diploma (1). Thirteen of the seventeen reported having prior teaching experience in both Māori medium and English medium education settings.

Numbers of staff respondents from a specific institution ranged from 1 to 6. All respondents lectured on their respective programme. Many reported having other roles and responsibilities over and above teaching on the programme. These included programme leader (7); course coordinator (8); practicum coordinator (6); practicum visiting lecturer (12); student mentor (8); and iwi liaison (4). Other responsibilities carried out by staff included cultural advisor, marketing and recruitment and tutor mentor. Staff at some institutions are highly aware of the need to support the recruitment process for...
their programmes. Potential candidates are considered informally while staff fulfil their responsibilities amongst whānau and iwi. The established links and relationships they have within their communities facilitate access to potential students.

Almost three-quarters of the staff described their programme delivery as on campus or face to face (13 or 76%). The remainder described it as a mix of on campus and online teaching (3 or 18%) or block courses (1 or 6%).

**Staff experience in Māori medium ITE**

Staff were asked to indicate how many years they had worked in Māori medium initial teacher education. In this cohort staff experience ranged from one (2) to twenty (1) years. The table below indicates that the numbers were approximately the same across each of the four categories.

**Table 4: Number of years staff have worked in Māori medium ITE**

<table>
<thead>
<tr>
<th>Years in Māori medium ITE</th>
<th>Number of staff</th>
</tr>
</thead>
<tbody>
<tr>
<td>1–5</td>
<td>5</td>
</tr>
<tr>
<td>6–10</td>
<td>4</td>
</tr>
<tr>
<td>11–15</td>
<td>4</td>
</tr>
<tr>
<td>16–20</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>17</td>
</tr>
</tbody>
</table>

**Information about programmes**

**Percentage of the programme delivered through te reo Māori**

Staff were asked to indicate approximately what percentage of their programme is delivered through te reo Māori. They were asked to select from four categories (0–25%, 26–50%, 51–75% and 76–100%) shown in the survey. The table shows that almost half of the staff (8 or 47.1%) members indicated that the programme in their Māori medium ITE institutions has a 0-25% component taught through the medium of te reo Māori. The next largest group (4 or 23.5%) indicated that they have a reo Māori component of 76–100% in their programme while the smallest group (2 or 12%) reported 51–75% of their programme is delivered in te reo Māori. One third of the programmes have 51–100% delivery in te reo Māori.
Table 5: Percentage of programme delivered through te reo Māori

<table>
<thead>
<tr>
<th>Percentage categories</th>
<th>Number of staff</th>
<th>Percentage (%)</th>
<th>Cumulative percent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>0–25%</td>
<td>8</td>
<td>47.1</td>
<td>47.1</td>
</tr>
<tr>
<td>26–50%</td>
<td>3</td>
<td>17.6</td>
<td>64.7</td>
</tr>
<tr>
<td>51–75%</td>
<td>2</td>
<td>11.8</td>
<td>76.5</td>
</tr>
<tr>
<td>76–100%</td>
<td>4</td>
<td>23.5</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>17</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Percentage of teaching delivered in te reo Māori

The staff in this survey were then asked to indicate what percentage of their teaching is in te reo Māori. They were asked to select from four categories (0–25%, 26–50%, 51–75% and 76–100%) shown in the survey. More than one third of the staff in this study (6 or 35.3%) reported that the reo Māori component of their teaching was less than 26%. Another three (17.6%) indicated that they delivered 26-50% of their teaching in te reo Māori. So almost two-thirds (64.7%) of the lecturers reported less than 51% of their teaching was in te reo Māori.

The largest group of lecturers (6 or 35.3%) were those who reported teaching 25% or less of the time in te reo Māori. Five (29.4%) reported that 51-75% of their teaching is in te reo Māori. Only three lecturers (17.6%) indicated that 76-100% of their teaching is in te reo Māori.

Table 6: Staff-reported percentages of their teaching delivered in Māori

<table>
<thead>
<tr>
<th>Percentage categories</th>
<th>Number of staff</th>
<th>Percentage (%)</th>
<th>Cumulative percent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>0–25%</td>
<td>6</td>
<td>35.3</td>
<td>35.3</td>
</tr>
<tr>
<td>26–50%</td>
<td>3</td>
<td>17.6</td>
<td>52.9</td>
</tr>
<tr>
<td>51–75%</td>
<td>5</td>
<td>29.4</td>
<td>82.4</td>
</tr>
<tr>
<td>76–100%</td>
<td>3</td>
<td>17.6</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>17</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Effectiveness of programme

Staff were asked to rate their programme’s effectiveness in developing knowledge and understandings in relation to six aspects: curriculum; tikanga Māori and te reo Māori for the classroom; learning and child development theory and pedagogy; gathering, analysing and using assessment information; managing a safe learning environment; and communicating effectively with parents, whānau and community. The 5-point rating scale (not at all effective, not very effective, effective, very effective and extremely effective) was collapsed into three categories by combining ‘not at all effective and not very effective’ into ‘not very effective’ and ‘very effective and extremely effective’ into ‘very effective’. No staff member selected the category ‘Not at all effective’ for any of the areas.
The majority of the staff (13 or 76%) reported that they felt that their programmes were effective to extremely effective in supporting students to develop their knowledge, understanding and skills in these areas. Two areas in which all staff (100%) described their programmes as being effective to very effective were understanding theories of learning, child development and pedagogy; and managing a safe learning environment. Only one staff member (6%) reported that their programme was not very effective for developing student ability to communicate effectively to parents, whānau and community. Two staff members indicated that their programmes were not very effective for developing student understanding of the marautanga; and student skills in gathering, analysing and using assessment information to inform planning. The greatest area reported by staff (4 or 23.5%) as being not very effective was developing student understanding of tikanga Māori and appropriate use of te reo Māori in the classroom setting.

**Table 7: Staff ratings of effectiveness of aspects of programme**

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Not very effective</th>
<th>Effective</th>
<th>Very effective</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marau</td>
<td>2</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>Te reo, tikanga</td>
<td>4</td>
<td>7</td>
<td>6</td>
</tr>
<tr>
<td>Theories of learning, child development and pedagogy</td>
<td>0</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>Assessment</td>
<td>2</td>
<td>6</td>
<td>9</td>
</tr>
<tr>
<td>Managing a safe learning environment.</td>
<td>0</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>Parents, community, whanau.</td>
<td>1</td>
<td>11</td>
<td>5</td>
</tr>
</tbody>
</table>

**General overview of programme effectiveness**

Staff were asked to rate their programme’s overall effectiveness. Given the relatively small number of respondents, the 5-point rating scale (not at all effective, not very effective, effective, very effective and extremely effective) was collapsed into three categories by combining ‘not at all effective and not very effective’ into ‘not very effective’, and collapsing ‘very effective and extremely effective’ into ‘very effective’.

**Table 8: Staff ratings of programme effectiveness**

<table>
<thead>
<tr>
<th>Number of staff</th>
<th>Not very effective</th>
<th>Effective</th>
<th>Very effective</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3</td>
<td>7</td>
<td>7</td>
</tr>
</tbody>
</table>
One respondent rated their programme as “not at all effective” in preparing students to begin teaching in a Māori medium setting.

**Ngā āhuatanga hei whakanui**

Staff were asked to report on aspects they saw as strengths in their programmes. The following themes were identified from their responses.

**Quality of staff for teaching and support**

The quality of staff teaching on the programmes was noted. Staff had experience and knowledge and provided skills that made a significant contribution to the programmes. Recent experience teaching in schools was also appreciated. Comments included:

- We have highly experienced staff delivering the education theory papers, knowledgeable of their kaupapa. As well as experienced staff delivering the curriculum papers … two current tutors have recently come out of full time teaching positions.
- They are critical practitioners.
- Our students study within an inclusive culture at this institution so they are seeing effective ways of teaching and learning being modelled. They are able to then apply effective teaching strategies to any medium they choose to teach in.

**Providing a collaborative working environment**

Staff comments indicated the importance that is placed on the provision of a collaborative working environment in their programme. This supports student interactions with their peers as well as engenders positive collaboration between students and staff. Small class sizes were noted as contributing to positive staff-student relationships and staff ability to meet the needs of their students. Comments include:

- Our staff are approachable. Students know that they can come to us for guidance and support.
- Small class sizes… We have the opportunity to work 1–1 with students. Builds strong working relationships.
- The students have the opportunity to work collaboratively with their peers.
- Collegiality—Positive working relationships between staff and students.

**Opportunities for developing a wide perspective**

Comments from some staff indicated a view supporting the exposure of students to a range of ideas and perspectives as part of their Māori medium ITE programme. In some cases this included providing Māori medium ITE students with opportunities to work with students in other programmes:

- Providing a range of ECE practicum experiences other than Kōhanga Reo.
- Offering alternative perspectives and views around early childhood care and education.
- … [Māori medium students] and general programme students work together in their curriculum papers and therefore gain a wide perspective of learning from both mediums. I’m sure this strengthens them as teachers.
Supporting students to develop their skills and pedagogy

Lecturer comments also included multiple opportunities for students to consider and develop skills beneficial for their teaching practice, and for children as well as whānau:

… support implementation of varied effective teaching practices.
… planning and assessment in teaching and learning.
Anō te mahara e rerekē ngā āhuatanga ako o tēnā o tēnā.
… effective and culturally appropriate tools to improve the quality of life for themselves, the tamariki and the whānau.

Implementation of Marau ā-Iwi/Te Marautanga o Aotearoa

Other strengths of the programmes noted by some lecturers were a student focus on iwi marau (and the role of iwi in education) as well as Te Marautanga o Aotearoa. Comments from staff included:

… Marau ā [Iwi] Incorporating the Marau ā [Iwi] into planning and teaching … key principles unique to [Iwi].
Strengths are in the identification of the importance of iwi within the programme.
Ko te kaha, ko te hononga, te whakamau rānei ki te kaupapa ā iwi.
… understanding of Marautanga o Aotearoa.

Opportunities for developing reo Māori and how to teach the reo

Staff from one institution shared how fortunate their students are to have opportunities in their programme to work with iwi leaders and native speakers:

Our students are fortunate to have the opportunity to work alongside prominent (X) leaders and native speakers…. He pai tēnei hōtaka hai whakareri i ngā kaiako nā te mea kei roto i te reo Māori, te reo o [Iwi].

They also emphasised the importance of their programme exposing students to bilingual acquisition theories and strategies to teach te reo Māori as a second language:

Ka whakarerihia e ngā kaiako ki te āta whakarite mahere mahi e tino hāngai ana ki te whakaako reo hai reo tuarua nā te mea he reo tuarua kē te reo Māori o ngā tamariki o konei o [Wāhi] o [Iwi] o te motu whānui hoki.
Ka āta tiro hoki ki ngā theories o tēnei mea o te second language acquisition e.g., How do children learn….

Ngā āhuatanga hei whakamiri

Staff were also asked to make suggestions about how their programmes might be strengthened. Ideas for strengthening programmes revolved mainly around te reo Māori. In some cases it was suggested that more effective use could be made of existing staff to support the teaching of more papers in te reo Māori:

… in many cases they are not utilised fully because we only have five papers taught specifically for Māori and by Māori.

A suggestion to improve the level of te reo Māori that students/graduates might have involved supporting potential students to improve their proficiency before beginning their Māori medium ITE programme:
Ko te whakapakari ake i te reo me ngā tikanga i mua i te tīmatatanga i te mahi whakaako.

Staff also suggested a greater emphasis by lecturers on resources in te reo Māori:

Ko te ū ki te reo Māori, ki te ngaioatanga me te pūto i ako tōtika, arā effective pedagogy. Ko te ū ki ho ki Te Marautanga o Aotearoa me òna rauemi reo Māori tētahi āhuatanga pakari anō.

**Increasing the use of te reo Māori by staff and students**

Many saw this as a key area to improve programmes. Comments from staff included:

Mena e mōhio ana te tauira ki te kōrero Māori, ahakoa iti noa iho, mena e tino hiahia ana rātou ki te ako i te reo i te wā kei konei, ka oti. Me whakamahi i tā rātou e mōhio ana, me whakapono hoki ki tō rātou ake kaha.

Access to noho reo, wānanga reo.

More time together as a rōpū over the three years in order to build te reo Māori capabilities.

Whakaakona hoki te reo ēkawa, te reo ēpaki, te reo whakaako, te reo hangarau, te reo taihoi, te reo marau hoki.

Strengthening the capability of all the course lecturers to be able to deliver more of their classes in te reo.

Increased usage and knowledge of te reo Māori by/for staff and students both internally and externally.

There needs to be a shift to thinking and recognition that student teachers need to be taught Māori curriculum content knowledge and pedagogy in the medium of te reo Māori, not English.

**Consider the quality of reo Māori**

There was an expression of the need for staff to monitor the quality and progression of student development of te reo Māori to better meet the needs of schools. Comments included:

Having an overall expectation of how students should be progressing with knowledge and fluency of te reo.

Ko tētahi ko te whakaū i ngā paerewa reo a te NZTC ki roto i tā māturū hōtaka.

Tirohia te taumata reo o te musinga o ngā kaiako ki roto i ngā kura kāore i te tino pai, i te tino whānui rawa rānei.

**Use of ICT**

The need to incorporate more effective use of ICT into staff and student practice was commented on by staff:

E haere ngātahi ana ki tēnei ko te whakauru i te whakamahi o te kōpaki ngaio tāhiko ki roto i tā māturū hōtaka.

Ko tā ngā tautira he whakamahi i tēnei hei kohikohi haere i te taunaki reo me ētahi atu taunaki e hāngai ana ki te tupuranga o te taurika hei pouako tōtika.

Professional development for tutors to keep up to date with the current trends of education. Such as inquiry learning, incorporating IT into the classroom.
… by incorporating a stronger IT component. Which would mean updating the current IT hardware and software at the campus. A faster internet connection would be ideal.

Changing the curriculum and delivery; lectures and noho wānanga are so—90’s learning and limited. Where are the regional learning pods, Facebook or Youtube drop-in 24/7 lectures?

**Supporting students in their teaching and assessment of learners**

Staff made suggestions about strengthening student skills in the assessment, planning and preparation of work to better meet the needs of learners. Comments included:

… kia āta whakaakohia te whakarite mahi mā wā rātau tamariki … e whakamahi ana i ngā second language teaching techniques.

kia mōhio ai ngā ākonga/kaiako ki te whakarite mahi/mahere e hāngai ana ki ngā momo taera ako o ngā tamariki, kia whakaaro whānui nā te mea ko te whakarite mahi/mahere mā ō nei mea mā te tamariki, ehara i te one size fits all.

… ko te ako i a rātou ki te whakamahi rautaki ki te tāutu i ngā tamariki e ngoikore ana i roto i wētahi āhuatanga ako…. Mena ka taea te tāutu i aua tauira, me pēhea te āwhina i a rātou kia piki ake o rātou angitutanga.

I wētahi wā, ka pōhēhētia he haututu, he kore rongo wētahi tauira, engari, he taimahatanga ke tā rātou e pikau ana mo te āhua ako, ko te kūare o te kaiako ki aua āhuatanga kē te raruraru.

**Provider clarity about their core business**

Some comments made by staff indicated a need for institutions to gain greater clarity about key ideas integral to facilitating a Māori medium programme:

A better understanding of what immersion environments want—in regard to what does the graduate profile look like from their perspective.

What is the marautanga that immersion schools follow—Te Marautanga o Aotearoa, Marau ā-Kura, Kura ā-Iwi?

What is Te Marautanga o Te Aho Matua that is being developed?

More professional learning in relation to Marautanga and Wāhanga Ako—kanohi ki te kanohi.

More courses incorporating greater content relating to Māori world views.

I come back to the question asked by Wally Penetito in his book *What is Māori about Māori education?*—I’m constantly asking myself, tutors and students to reflect on what is ‘Māori/[Iwi]’ about anything they learn in our programme and what they are preparing to deliver as teachers.

For our internal review, we are reflecting on what exactly does ‘Mā Te Reo’ mean if all our resources, hōtaka, kōrero are in Pākehā.

**Collaboration**

Some respondents noted a need for providers to work more with other organisations to ensure greater success for Māori medium ITE programmes and students:

… would love to see a stronger partnership with iwi to share resources and people.
Student surveys

Eighty-four responses were received from students enrolled in seven out of ten ITE programmes that qualify for Māori medium initial teacher education student scholarships. This equates to at least one student responding from 70% of programmes and 67% of providers. Based on available 2011 figures it is estimated that approximately 380 students are enrolled in degree level Māori medium ITE programmes. The relatively low response rate (approximately 22%) and the fact student responses were not received from all programmes delivered in 2013 mean that it cannot be inferred that results represent the opinions of all students in Māori medium ITE programmes. They should be considered as indicative only.

Surveys from 72 of the students (approximately 19% of estimated enrolments) were sufficiently complete to include for data analysis.

Information on students’ backgrounds

Iwi

Forty-nine students identified with more than one iwi (between 2 and 5 iwi). Over a third of the students (28) identified with an iwi in the Taitokerau region, just under a third (23) identified with iwi based in the Waikato Maniapoto region. Tūhoe was the most common iwi that students identified with (28/39%), followed by Ngāpuhi (21/29%). While respondents included a small number of students based in Te Waipounamu, only one student gave a South Island iwi affiliation.

Table 9: Student iwi affiliations by rohe

<table>
<thead>
<tr>
<th>Rohe</th>
<th>Number of iwi identified</th>
</tr>
</thead>
<tbody>
<tr>
<td>Waikato-Maniapoto</td>
<td>11</td>
</tr>
<tr>
<td>Te Arawa</td>
<td>9</td>
</tr>
<tr>
<td>Mataatua</td>
<td>8</td>
</tr>
<tr>
<td>Te Taitokerau</td>
<td>5</td>
</tr>
<tr>
<td>Te Tairāwhiti</td>
<td>3</td>
</tr>
<tr>
<td>Taranaki</td>
<td>3</td>
</tr>
<tr>
<td>Takitimu</td>
<td>2</td>
</tr>
<tr>
<td>Raukawa</td>
<td>2</td>
</tr>
<tr>
<td>Te Waipounamu</td>
<td>1</td>
</tr>
<tr>
<td>Whanganui</td>
<td>1</td>
</tr>
</tbody>
</table>

Age

The 72 respondents are a relatively mature group of students who may have begun degree level as adults rather than as school leavers. More than half of the 72 students are aged 31 or over (38/52%). Just over a third were between 21 and 30 (26/36%). Only 8 (11.1%) were less than 21 years of age. The majority of respondents are women (62/86%). Only 10 are men (14%). All but three identified themselves as Māori (69/96% Māori, 3/4.2% non Māori).
**Year of study**

Māori medium ITE programmes are generally three-year programmes. The student respondents were relatively evenly spread across three years of study. Eight students who indicated being in other than the first to third year of a programme comprised of students either upgrading a teaching diploma to a degree, completing a conjoint programme or on an individually-designed programme.

**Table 10: Students’ year level of study in Māori medium ITE programme**

<table>
<thead>
<tr>
<th>Year level</th>
<th>Number of students (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st year</td>
<td>22 (30)</td>
</tr>
<tr>
<td>2nd year</td>
<td>17 (23)</td>
</tr>
<tr>
<td>3rd year</td>
<td>25 (34)</td>
</tr>
<tr>
<td>Other</td>
<td>8 (11)</td>
</tr>
<tr>
<td>Total</td>
<td>72 (100)</td>
</tr>
</tbody>
</table>

**Information about programmes**

Over half of the students described their programme delivery as on campus or face to face (40/55%), 31 (43%) as a mix of on campus (including noho and wānanga) and online delivery and one as online delivery.

**Effectiveness of the programmes**

Students were asked to rate their programme’s effectiveness in developing knowledge and understandings in relation to six aspects: curriculum; tikanga Māori and te reo Māori for the classroom; learning and child development theory and pedagogy; gathering, analysing and using assessment information; managing a safe learning environment; and communicating effectively with parents, whānau and community. To enable statistical analysis, the 5-point rating scale (not at all effective, not very effective, effective, very effective and extremely effective) was collapsed into three categories by combining ‘not at all effective and not very effective’ into ‘not very effective’, and collapsing ‘very effective and extremely effective’ into ‘very effective’.

‘Not at all effective’ was selected by one student for understanding of tikanga Māori and appropriate use of te reo Māori in classroom setting and for gathering and using assessment information to inform planning for learners; and two students for knowledge and understandings for implementing marautanga. ‘Extremely effective’ was selected for all six areas between 15% and 28% of the time.

The majority of students reported their programmes as effective to very effective for four of the six aspects (at least 90%). Two areas in which over 12% of students described the programme as not at all effective to not very effective were working with Māori medium curriculum documents (Te Whāriki, Te MoA); and understanding tikanga Māori and appropriate use of te reo Māori in the classroom.
Table 11: Student ratings of programme effectiveness

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Not very effective</th>
<th>Effective</th>
<th>Very effective</th>
<th>(\chi^2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marau</td>
<td>11</td>
<td>28</td>
<td>32</td>
<td>10.51**</td>
</tr>
<tr>
<td>Te reo, tikanga</td>
<td>9</td>
<td>23</td>
<td>39</td>
<td>19.04</td>
</tr>
<tr>
<td>Learning pedagogy, development theories.</td>
<td>4</td>
<td>26</td>
<td>41</td>
<td>29.27</td>
</tr>
<tr>
<td>Assessment</td>
<td>5</td>
<td>33</td>
<td>33</td>
<td>22.09</td>
</tr>
<tr>
<td>Safe learning environment.</td>
<td>3</td>
<td>16</td>
<td>52</td>
<td>54.45</td>
</tr>
<tr>
<td>Parents, community, whanau.</td>
<td>3</td>
<td>22</td>
<td>46</td>
<td>39.23</td>
</tr>
</tbody>
</table>

\(\ast \ast p < 0.01\)

**Effectiveness of preparation**

Students were also asked to identify areas that they felt most prepared in and least prepared in. Students were more likely to report feeling most prepared in aspects of managing a safe learning environment for children (81%); communicating effectively with parents, whānau and community (67%); tikanga Māori and appropriate use of te reo Māori in the classroom (67%); and understanding relevant theories of learning, child development and pedagogy (65%). Just over half (54%) reported feeling prepared in skills in gathering, analysing and using assessment information to inform planning for learners. Only half reported feeling most prepared in relation to knowledge, understanding and skills to implement Te Whāriki or Te Marautanga.

Student also reported about aspects of teacher preparation in which they feel most prepared and least prepared.
Table 12: Student ratings of preparedness in aspects of teacher preparation

<table>
<thead>
<tr>
<th>Aspect</th>
<th>Most prepared</th>
<th>Least prepared</th>
<th>Z</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marau</td>
<td>36</td>
<td>29</td>
<td>.72</td>
</tr>
<tr>
<td>Assessment</td>
<td>39</td>
<td>23</td>
<td>2.69**</td>
</tr>
<tr>
<td>Learning pedagogy, development theories.</td>
<td>47</td>
<td>18</td>
<td>4.86**</td>
</tr>
<tr>
<td>Parents, community, whānau.</td>
<td>48</td>
<td>14</td>
<td>5.72**</td>
</tr>
<tr>
<td>Te reo, tikanga.</td>
<td>48</td>
<td>10</td>
<td>6.46**</td>
</tr>
<tr>
<td>Safe learning environment.</td>
<td>58</td>
<td>2</td>
<td>9.47**</td>
</tr>
</tbody>
</table>

**p < 0.01

The aspect that the most students reported feeling least prepared relates to the implementation of the relevant curriculum document (Marau 29). Assessment was the next aspect students most commonly reported feeling least prepared in (23). The aspect that the fewest students reported feeling least prepared in was managing a safe learning environment for children (2).

Z-test results showed there was no statistically significant difference between the numbers of students who reported feeling least prepared with regards to knowledge, understandings and skills necessary for implementing Te Whāriki/Te Marautanga (Marau 29) and those who didn’t (36). This indicates that preparation in terms of implementing the marautanga may be considered a concern. In contrast, the difference between the relatively lower numbers of students reporting that they felt less prepared in the remaining five areas and those that didn’t is statistically significant.

**Intention to go Māori medium teaching**

Students were asked whether they intended to teach in Māori medium settings on completion of their Māori medium ITE qualification. Forty-four (61%) responded yes, 16 (22%) responded no and 12 (17%) did not respond.

**Reasons for intending to teach in Māori medium settings**

Thirty-two students explained their reasons for intending to teach in Māori medium settings. Many described being driven to teach in Māori medium settings by their passion for and commitment to te reo Māori and tikanga Māori:

Nā tōku aroha mō ā tātou tamariki, mō tō tātou reo me ēna tikanga.
To empower children, to develop my reo, to keep the reo alive.

Te Reo Māori is their first language. And because it is the reo of the land.
Yes, I intend to continue with enhancing Te Reo Māori with all tamariki.
As this is my passion, and a goal I have set myself to learn Te Reo Māori over my three years.
I runga anō i te kōrero kei te matemate haere tō tātau reo Māori.
Kei a mātou tonu te wero ki te whakaputa i tō mātou reo Rangatira ki te motu katoa, kia noho hei reo tuatahi ki Aotearoa nei.

Te Reo is my life, my children have been learning te reo since they were still in my puku.

Since being here at [programme] I have learned of the struggle Māori have been through to keep our culture alive and I now believe it to be important to know your culture and embrace the traditions handed down to us because without that sense of belonging I believe it to be detrimental to the development of our Māori children.

Teaching in Māori is my passion

Āe, i te mea, he Kaiako kē ahau ki te whakaako i te reo me ōna tikanga.

Some students expressed a strong desire to make a contribution back to Kura Kaupapa Māori, often because that was where they experienced their schooling:

Kia whakahoki i te aroha ki taku kura
Because I grew up in a kura kaupapa, and it is there where I want to be able to teach students.

Ko te take i uru atu ahau ki teenekoi ngaa hootaka naa te mea ko tooku hiahia kia hoki atu ki tooku Kura Tuatahi whakaako ai. Ko au teetehi i tupu ai ki roo Kura Kaupapa Maaori, kei roo Kura Kaupapa Maaori ooku ake tamariki.

I ahau e kuraina ana kāore au i tau pai ki roto i te kura auraki, a, i kuraina āku tamariki katoa ki roto i ngā kura kaupapa Māori.

E pono ahau ki nga akoranga o nga kura kaupapa Māori
Kāore e kore. He kura i raro i te Aho Matua hoki! Koina taku hiahia.

Nā te mea, i rō KKM kē ahau i taku urunga atu ki te wānanga nei.

I was schooled through the Kura Kaupapa system and found it a very enjoyable and valuable experience. This is my strongest subject when completing assignments but I also wish to develop te reo Māori further.

Three students saw teaching in Māori medium as a way to make a contribution back to Māori communities/hapū/iwi:

Because I want to help my hapū and my iwi. I want to help all of our Māori whānau to be successful as individuals and as a group, besides I love children and love teaching.

I have always wanted to give back to my community and helped our Māori Rangatahi succeed the way I hope to.

A small number of students gave wanting to make a difference for Māori children’s learning as their reason for wanting to teach in Māori medium:

I hope to bring my many skills and talents to uplifting our Māori children in a Māori setting and contribute to a confident, grounded, loving future generation to stand proud in whatever arena they choose to.

I hope to bring my many skills and talents to uplifting our Māori children in a Māori setting and contribute to a confident, grounded, loving future generation to stand proud in whatever arena they choose to.

Kia taea e au te āwhina, te tautoko i a mātou tamariki Māori.

Some students referred explicitly to teaching in bilingual settings as their goal:

I hope to work in a bilingual unit as the majority of Māori students are in a mainstream school.

A bilingual unit can be positive focus for the wider school community.

Reo-rua.
Some students gave very pragmatic reasons for teaching in Māori medium contexts:

I have a bonding period with the ministry; however, this is where I want to teach.
I am willing to teach Māori but will be open to any job opportunities.
I would like to, but I also know mainstream would be ideal for me also.
This course has helped me prepare myself because I have been able to go out in to a school and experience what it is going to like as a teacher first hand.

Reasons for not intending to teach in Māori medium settings

Fourteen students reported that they did not intend to teach in Māori medium settings when they graduated. Current levels of fluency in te reo Māori was the most frequent reason they gave:

I wouldn’t feel comfortable teaching in a Māori-medium setting as my current level of reo is not up to a standard that I would teach in a kura with.
I have chosen no because I feel that I am not equipped enough to be able to teach in a Māori medium classroom (Language barrier). Although if my situation was to change and I learnt my language then my option would definitely be yes.
I feel that I need to work on my level of fluency in te reo in order to teach effectively in this medium.
I would like to work towards having the ability to teach within a Māori medium classroom

Only because of the language barriers. Once I am confident then I do intend to teach Māori students.
At this stage I will need to do complete Te Reo Māori classes for fluency in Te Reo Māori.

There were a small number of students who thought that they might go teaching in a bilingual setting because of their relatively low levels of te reo Māori fluency and/or lack of preparation with regards to tikanga:

I feel confident to teach in a bilingual unit but not a kura kaupapa environment. I do not feel like my reo is up there enough to have the ability to teach in a kura although I do hope to end up there eventually. I would go to a kura if the kura were willing to provide the right development programme in order for me to strengthen my reo.
I would work in a bi-lingual unit as I am not fluent in Te Reo Māori, however, more time should have been spent on explaining tikanga and its relevance and use in the classroom. It was assumed we knew.

Three students were aiming to pursue teaching in English medium settings because that was where the majority of Māori children were enrolled:

Nā te mea, kei te haere te nuinga o ngā tamariki Māori ki ngā kura auraki. E hiahia ana e au ki te tautoko, ki te hāpai aua tamariki ki roto i te Ao Māori.
I am planning to go into mainstream because more of our Māori children are enrolled in the schools and I enjoy teaching in this setting. I want to teach Māori but in mainstream schools.
These are the children I wish to pursue and support. I still wish to implement as much Te Reo me ōna tikanga, as possible, and still have whānau involvement as a factor etc.
No and yes … it is believed that a huge number of Māori tamariki struggle with underachievement in mainstream schools.
No [to teaching in Māori medium], I will use my reo with the class and school environment. But I would like to continue my te reo Māori language studies 2014.

Other reasons given included teaching opportunities that were currently available to the student:

Would like to, however, I have been approached to teacher release in a Kura Pākehā.

Because I teach at a Catholic school.

There are a few reasons why, but I feel I can’t really say at this time, not enough support is my biggest gripe. I’m getting through the coursework and passing but it could be better.

**Programme delivery and intention to teach in Māori medium settings**

A crosstabulation was undertaken to analyse the relationship between student reports on the percentage of their programme delivered in te reo Māori and their intention to teach in Māori medium settings. More students indicated an intention to teach in Māori medium regardless of the percentage of their programme being delivered in te reo Māori, except for the 51–75% delivery band.

**Figure 1: Percentage of programme in te reo Māori and intention to go MM teaching**
Te reo Māori at start of programme and intention to teach in Māori medium settings

Figure 2: Te reo Māori competency at start of programme and intention to go Māori medium teaching

A crosstabulation was also undertaken to analyse the relationship between student ratings of their te reo Māori competency at the start of the programme and their intention to teach in Māori medium settings. There appears to be a relationship between the level of te reo Māori competency a student comes into a Māori medium ITE programme with, and their intention to teach in Māori medium settings. Conversational fluency, fluent or native fluency at the start of a programme has a strong relationship to a stated intention to teach in Māori medium settings.

Ngā āhuatanga hei whakamiri

Students were asked what changes they would make to further student learning if they were designing their Māori medium ITE programme. Fifty-eight students provided comments. The majority of comments related to te reo Māori and tikanga Māori in programmes. The next most common focus was on marautanga/curriculum documents. Pedagogical aspects of the programmes was the third strongest focus, followed by practicum-related matters and web-based learning. There was a small set of comments about academic support.

Te reo Māori

Suggestions relating to te reo Māori can be grouped around the following aspects:

- More te reo Māori in programmes, either through greater incorporation into teaching and learning or as stand-alone courses.
- Te reo Māori-only programmes.
- Students have an appropriate level of student te reo Māori fluency at enrolment.
- More focus on the teaching of tikanga, for classroom and for wider Māori cultural practices (including marae protocols such as karanga, whaikōrero, waiata and general tikanga principles, such as whakawhanaungatanga).
- Focus on effective ways of working with Māori whānau.
Marautanga/curriculum

Suggestions relating to curriculum can be grouped around the following aspects:

- More emphasis on working with TMoA and/or Te Whāriki, including content knowledge, lesson planning.
- Broader coverage of what might count as ‘curriculum’, for example Te Aho Matua.
- Less emphasis on NZC.
- More emphasis on curriculum resources used in Māori medium settings.

Pedagogy

Suggestions relating to pedagogy can be grouped around the following aspects:

- Greater use of interactive activities (e.g., hangi-making, weaving, eeling) and teaching approaches (compared with ‘teaching from the front of the room’).
- Broaden contexts for programme delivery e.g., marae, ngahere, moana.
- Teaching staff who are always well prepared, as well as open and accessible to students.
- Efficient timetabling so that there are a number of classes on any one day to minimise travel time and costs for student.
- Greater use of outside expertise, e.g., Ka whakapiki te tono ki ngā tāngata ā waho o te kura ki te haramai ki te āwhina arā, ngā kuia, koroua.
- Have two class streams—one fluent, one developing, so that students are at similar levels of te reo Māori fluency to facilitate te reo Māori development for all students.

Practicum

Suggestions relating to practicum can be grouped around the following aspects:

- More and compulsory practicum experiences in bilingual or immersion settings.
- Regular practicum experiences to provide opportunities to put knowledge and skills to practice.

Web-based learning

Suggestions relating to web-based learning can be grouped around the following aspects:

- More one-on-one contact with lecturers.
- More opportunity for online ‘lectures’ to gauge interactions involving fellow-students.
- Effective and reliable servers.
- Access to up-to-date computer hardware and software.
- More funding for on campus training in computer literacy.

Academic support and assistance

Suggestions relating to academic support and assistance can be grouped around the following aspects:

- Provision of a campus library.
- Provision of transport.
- Clear information about requirements to pass the programme.
- Bridging courses into tertiary level programmes.
4. EDUCATION STAKEHOLDER VIEWS

Following is an analysis of kōrero or discussions with representatives of four stakeholder organisations. These organisations were identified as significant stakeholders in terms of the Māori medium education teaching workforce and/or as supporters of that workforce. The four organisations include bodies and unions that represent kura, teachers and professional educators.

Stakeholders were asked about their views of the strengths of current programmes and about what they wanted Māori medium ITE programmes to deliver. They were also asked about how their organisation might support Māori medium ITE programmes to address issues and challenges. Given that all stakeholders described variability across programmes, it is not surprising that some areas that were identified as strengths in Māori medium ITE were also areas identified as needing strengthening.

Twenty-four representatives in total contributed to five separate discussions with researchers. The number of stakeholder representatives contributing to each discussion ranged from one to twenty.

Two members of the research team listened to recordings and read transcripts from each discussion. Themes relating to strengths and areas needing to be strengthened were identified. The discussions were listened to and read for a second time and further themes were identified. Information shared by stakeholders about how they thought their organisation might support Māori medium ITE programmes was also identified.

A further examination of the identified themes was undertaken and those that reflected a similar focus were grouped together as key areas. Key areas are presented below. Each area is discussed, firstly in relation to strengths and then in terms of how these areas might be further strengthened.

**Te reo Māori**

Te reo Māori was identified as a strength for three of the existing Māori medium ITE programmes across the discussions. It was noted that most of the programmes are delivered bilingually rather than in te reo Māori. Stakeholders viewed graduates from bilingually delivered programmes as sometimes better prepared to teach in English medium settings than in Māori medium settings:

… he reo rua … Mo ngā kura auraki tērā. Ruarua noaiho ngā hōtaka kura pouako e kaha ana au te tautoko me te kī ake e puta mai ana ngā tautira e hiahia ana ngā kura….

(Discussion 4)

Stakeholders identified specific providers that are producing graduates with strengths in te reo Māori and tikanga. However, they noted that there is always the need to strengthen these areas further. A good programme was seen as one that uses a range of approaches to maintain the quality of fluent students and to also meet the needs of students who have potential to be good Māori medium teachers but are still developing their te reo Māori fluency. There was strong agreement across all stakeholders that kaiako in Māori medium ITE needed to be highly fluent in te reo Māori:

Me matatau ngā kaiako i te reo Māori, kia tika.

Consistency in the identification of an adequate level of te reo Māori for entry into a Māori medium ITE programme emerged as an issue. Entry expectations for degree level programmes, including Māori medium ITE programmes, generally encompass English, Te Reo Māori and/or Te Reo credits. In 2013 university entrance requirements were set at 4-credits in reading/pānui and 4-credits in writing/tuhituhi at NCEA level 2 or above. Information available on institutional websites about literacy/language entry requirements for Māori medium ITE programmes included “credits in Te Reo Māori level 2”; “credits in Te Reo Rangatira level 2”; “Māori and English language proficiency”; and a “high level of competency in Te Reo”.

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Wilf Malcolm Institute of Educational Research  Te Pūtahi Rangahau Mātauranga o Wilf Malcolm

Strengthening the preparation, capability and retention of Māori medium teacher trainees
Ensuring that Māori medium ITE students have a high level of fluency at the start of the programme was proposed as one way to raise kaiako fluency. It was suggested that at the very least the entry-level requirement should be NCEA Te Reo Māori level 3, if not Te Reo Rangatira level 3:

… kia teitei ake te tohu reo me mau i te tauira i te tīmatanga. Mō te whare wānanga auraki, te taumata rua. Ahakoa pea kei ngā tauira te reo Māori taumata toru….

Other suggestions included expanding Māori medium ITE programmes to four years to include a year-long te reo Māori programme. Options discussed involved either prospective Māori medium ITE students completing an intensive undergraduate programme before beginning teacher education or completing an intensive graduate programme at the end of their teaching degree:

… Nā reira me whakarite he tau tuawhia. Kei te tīmatara mātou ki te whakaaro—ki te Panikiretanga pea whakanikonikohia ai te reo.

… for someone who wants to be a teacher but whose reo skills are not up to scratch, four year courses should be available with the fourth year being a compulsory immersion course.

High quality, well-prepared kaiako were identified as critical to the health and survival of te reo Māori. This was also linked directly to the need to ensure that providers of Māori medium ITE are highly qualified and experienced:

Ki te hiahia tātou kia ora te reo Māori me whai kaiako angitu, miharo, ataahua … me tohunga te kaiwhakangungu, me matanga, he tangata wheako whānui.

Ensuring that Māori medium ITE teaching staff have opportunities to further develop their te reo Māori proficiencies, including oral, written and creative performance, was also seen as important:

Kia kaha ngā pouako [Māori medium ITE] ki te whakapakari i a rātou ki roto i te reo kōrero me te reo tuhituhi, ki roto hoki i te reo pohewa, te reo waiata.

One representative thought that the status of te reo Māori in the wider societal context of Aotearoa New Zealand is a key issue for Māori medium ITE provision:

… you know since Brash, it’s kind of lost—he really did a lot of damage in that whatever kōrero. So the status of the reo and being Māori has taken a bit of a hit and that’s always going to be influential in terms of those who want to be part of the next phase of propagating te reo me ōna tikanga ā ō tīpuna.

Kaupapa and tikanga

Although Māori medium ITE programmes are described as “in their infancy” (RFP, p. 3), various representatives noted the longevity of some of the programmes. This was especially in the context of the relatively recent developments of kura kaupapa Māori and other immersion schooling approaches:

The strength of the [programme] model and the [programme] model are their longevity…. Oh, [programme], it’s been going for a while.

Māori medium ITE programmes are viewed as based in Kaupapa Māori and this is seen as a strength:

That they are kaupapa Māori, that they have a strong component of te reo Māori, that they focus specifically on the learning needs for Māori tamariki….

A related strength identified across currently available programmes is that some focus on particular kaupapa or philosophies that underpin distinct groupings within Māori medium education, such as Te Aho Matua and Iwitanga. Some stated that programmes needed to ensure graduates are familiar with and understand different philosophies and approaches underpinning Māori medium education and implications of these for their teaching practice:
Stakeholder representatives thought that it was important for a programme to foster wairua Māori in their students:

Wairua, āe wairua Māori mai ai. Me kite he rereketanga ki waenga i ētahi mō te hōhonu o te wairua Māori.

One representative provided a description of a recent Māori medium ITE graduate who demonstrated “wairua Māori” in an interview situation, linking observed qualities to the programme the graduate came out of:

He wairua Māori tōna tū, he wairua Māori ēna kōrerā.

**Curriculum and pedagogy**

Stakeholders were able to describe programmes either having strengths in developing content and curriculum knowledge or strengths in developing te reo Māori and tikanga in their graduates. The challenge facing programmes was how to integrate these in an appropriate balance. Some thought that providers need to ensure that as well as being strong and able to teach in te reo Māori, graduates are also knowledgeable about the learning areas:

Me tino matatau, tino rawe atu i te reo, te tikanga ā-īwi, pūtaiāo….

[Me pēhea te] kōtuitui mai i ngā taha e rua?

A strong programme was seen as one that could produce graduates knowing curriculum content and able to integrate content knowledge and te reo Māori knowledge successfully. This was seen as also involving relevant research and theory:

The pedagogy is research based and it focuses on quality delivery of the programme.

Concerns expressed about balance extended to professional skills and knowledge that teachers require:

… far more focus and lecturer knowledge to ensure that Māori medium teachers are equipped with some skills to manage learning; planning, implementation, assessment evaluation and review.

… balance between content and Māori medium aspects and the professional…. 

A view was expressed that Māori medium ITE programmes tend to be staffed by people who have been out of the classroom for a considerable period:

ko ngā pouako … e whakaako ana i ēnei ākonga kura mahita ne, ētahi kua roa rawa atu e ngaro ana i ngā rūma whakaako.

The importance of Māori medium ITE staff having up-to-date knowledge about schools and classrooms and about child development and language development was noted.

**Relationships with iwi and community**

Stakeholders commented on the benefits of having quick and ready access to local or nearby providers that have intimate knowledge of te reo Māori and tikanga of the area. In these instances kura and communities often have intimate relationships with the local providers also. The providers were viewed as being able to respond quickly and usually ā-kanohi to, for example, queries about practicum-related matters, requests for student placements, information and advice, etc. Stakeholders
noted that kura and communities know what to expect from students and graduates of local providers, who usually belong to their particular rohe:

Nā māua o te kāinga. Nā te iwi, mō te iwi.

The nature of Māori medium ITE programmes (for example, flexible, block, distance delivery) meant that students had the choice to stay located in their respective communities:

Kāre mātou i te rata kia noho tawhiti te tauira i te whānau me te kura. Ko te haerenga o te tauira ki roto iwi kē, taone kē, tiaiao kē, ahurea kē o ngā whare Wananga, he moumou. Nō reira mātou i hono ai ki te kura ā tawhiti kia taea e ngā tauira ki te noho tonu i te maharatanga o te kaupapa.

Travel distances, where the courses are being held for the participants. In terms of the South Island only have limited choice because others are in the North Island.

**Student support**

The need for more support for Māori medium students and graduates, and the need to know about and utilise existing support (e.g. scholarships, Te Hāpai Ō) was noted. An observation was made that the prior education experiences of Māori medium ITE students vary greatly. Stakeholders noted that while the numbers of school leavers entering Māori medium ITE appeared to be increasing, there were still a number of students who have either been out of school for a considerable period or who have come into programmes under special admission as mature students:

… they don’t have that preparedness, understand the university language, writing assignments, studying, referencing, just that preparedness for university courses.

While flexible and distance delivery options were viewed positively, stakeholders identified the need for more mentoring and support for students experiencing these modes of delivery:

I think mentors are really important, they need someone outside to mentor them and support them through it.

It was felt that funding arrangements could work against setting up community-based mentoring arrangements to students in distance programmes:

Ko tētahi mate nui mā te whakapiki i te putea e taea e te kaiwhakangungu te whakarite punaha hāpai, mentoring and support nē, mō te tauira…. Kāore he putea e taea ana e te Wānanga, e te kaiwhakangungu, te tuku tangata kia waea rānei te tangata ki ngā tauira, kia whaiwhai at i ngā tauira kia mōhio ai rātou kāore e hinga.

Financial support was identified as important so that students would be able to complete their programmes successfully. Stakeholder representatives described how they might provide support for students:

We support in encouraging people to go on a course, promoting it, [by] providing petrol vouchers to get people to and from the course….

Scholarships were a key aspect of support required:

Definitely scholarships are very helpful and we’ve been able to access scholarships for [students].

Representatives from all groups commented that their organisations’ members could potentially provide mentoring to such students:

Possibly [if] there was opportunity to try and mentor, to try and support and deliver, and the membership, the ones that have the skills there, there’s possibly opportunities for special development with tutoring….
5. WHARE KŌRERO

Introduction

This chapter presents information collected to develop a Whare Kōrero, or integrated case study. The Whare Kōrero is comprised of in-depth case studies of four providers that represent the diversity in Māori medium ITE teacher education programmes across the early years and compulsory schooling sectors. Information that was collected for the Whare Kōrero is presented and discussed below in relation to areas of strength (ngā āhuatanga hei whakanui) and areas of challenge and potential development (ngā āhuatanga hei whakamiri).

Staff

This section provides an analysis of kōrero or interviews with staff from the four provider institutions. A total of 19 staff members who led and/or taught on the programmes were interviewed. Between four and seven staff members were interviewed from each institution. Twelve individual interviews and two group interviews, with three and four staff members respectively, were undertaken. Aspects of student recruitment, preparation and retention are covered in this section.

Recruitment

Three of the four institutions had specific recruitment and marketing positions or personnel for their programmes. In one of these institutions contract positions had been set up to ensure programme specific recruitment. The development of the contract positions arose as a result of institution-wide recruitment approaches not serving the needs of the Māori medium ITE programme and not being as effective or appropriate as the past approaches involving a programme-targeted recruitment position. The remaining institution had a body responsible for institution-wide marketing and recruitment.

Marketing

In all but two interviews marketing was highlighted as an aspect of recruitment. Staff from three of the four institutions identified an explicit emphasis on an ‘all team’ approach to marketing Māori medium ITE programmes. They provided examples of the direct and formal involvement of staff in marketing and recruiting. Staff from one institution described making use of local and national Māori hui and gatherings as marketing opportunities, such as kapa haka competitions and Manu Kōrero. Sponsoring such occasions provided another avenue of marketing and promotion of programmes.

Staff from two institutions also identified an emphasis on whānau, hapū and iwi-driven marketing for their programmes. Students were also identified as key informal or formal recruiters:

I rely on [the iwi] do do this [recruit] because they know who they need and they know who they want and they know who they’re going to support.

… hands on approach within my hapū or within my iwi. I always carry a pack in my boot for when I go to hui and that’s when I get asked “are you taking enrolments?”

… via word of mouth from supporting whānau and previous students.

Our students recruit for us by just talking about what they’re doing. They’ll bring cousins in to enrol, that’s all part of it…

We use students, so students were paid on their recruitment of students … when they are fully enrolled and then we also look at one part of the first year and then they get paid on that. That’s been really strategic in terms of recruitment.
Advertising

A range of approaches to advertise their programmes to prospective students was described across the four institutions. One institution expressed an emphasis on kōrero ā-waha and ā-kanohi. Another institution described having recruitment personnel develop pamphlets for all Māori education programmes, including teaching, in te reo Māori so that Māori education staff can distribute wherever they are able to. Two programmes shared how they used specific Māori and iwi media advertising (mainly iwi and/or local radio) to advertise their programmes:

We used radio, [Station]. Last year we spoke to [Name] … and tried to get into [Station] and so that will be this year, just currently in the throes of creating a plan.

… the sites actually operated differently and we designed it per each site. In [Name] they had their own style, they did it ā-whānau, they didn’t have one person,… [Name] did the radio, they did all the events….

Differences across programmes

In one institution staff were not formally or actively involved, or expected to be, in the recruitment “drive”. Another programme indicated that they had no designated position (either permanent or contracted) whose responsibility it was to design and facilitate a recruitment process. Multi-campused programmes reflected greater variation and flexibility in marketing approaches than programmes delivered primarily from a single campus.

One programme had a formal bridging programme organised to support student entry to their programme. This provided a tailored and intensive opportunity to develop te reo Māori fluency. Another programme was developing a conjoint degree pathway to support the development of te reo Māori fluency.

Challenges

The challenge of developing recruitment strategies that are effective was a recurring theme across many of the interviews. The importance of approaches that are targeted and tailored to potential students for Māori medium ITE was emphasised across the interviews. There was a strong view across most interviews that a generic, one-size-fits-all approach did not meet Māori medium ITE programme recruitment needs.

Another challenge raised by staff related to competition for students. Concern was expressed about the element of competition between different programmes due to significant overlaps in potential student catchment areas, with sometimes up to four programmes being offered in the same region.

Interviewing and selection processes

Staff across all four institutions were involved in the interviewing and selection process. Some institutions also had designated positions for vetting and organising interviews and targeted administrative support.

Programme leaders described making the final decisions about who might be accepted into the programme, notwithstanding the institution’s criteria for enrolment:

Kei te Whare Wānanga tonu te whakatau ko wai mā ngā tangata ka taea te uru mai ki roto, koina te mana kei a mātou mō te whakatau ko wai mā ngā tangata ka uru mai ki te hōtaka.

I’ll sign each one off…. The team normally recruits and interviews … I’ve got to make sure that all the boxes are ticked … at the end of the day I look at the recommendation, making sure…. 
A few staff expressed concerns that viable numbers could lead to possibly marginal applicants getting accepted into a programme:

… would like that to be that they had te reo Māori but they don’t, I mean with ‘bums on seats’ challenges along the way.

**Strengthening the assessment of te reo Māori proficiency**

Staff at the four institutions stated that they expected all candidates to have some proficiency in te reo Māori and/or the relevant iwi dialect. Different approaches were described as being used to assess te reo Māori during selection. Staff from three institutions described te reo Māori being used in interviewing, providing opportunity to assess oral Māori language fluency. Tikanga and/or iwi protocols were also incorporated into interviews. At one institution it is the expectation that all interviews will be conducted in te reo Māori.

Te reo Māori was incorporated into pre-entry written assessments in three institutions. This, however, was not compulsory in one institution, as the writing task could also be completed in English. All institutions took cognisance of records of prior learning or NCEA. Applicants under twenty-one years of age are expected to have at the very least NCEA level 2 in Te Reo Rangatira or Te Reo Māori. Some staff expressed a strong preference for Māori language achievement standards to be at NCEA level 3:

… if they’ve reached the top in Te Reo Level 3 that is a bonus.

They should have level 3 te reo Māori before they come into the programme. If they come in with less, then they should have to make a commitment to upskill themselves in their own time.

The programme that has incorporated formal written te reo Māori assessment into its selection processes has begun to use the information gathered about successful applicants’ te reo Māori competencies to guide their first year programme.

The three remaining institutions are considering formalising te reo Māori assessment as part of the selection process. All saw the need to have a form of language proficiency assessment at entry:

All students should undertake a proficiency test of sorts prior to confirmation of enrolment. This data can be used to show a shift in language proficiency over the three years.

**Dispositions for teaching**

“Would I want you teaching my mokopuna?” was often stated in response to questions about the kinds of qualities, knowledge and attributes staff desired in students entering their programmes. Ability to develop a rapport and interact with children as well as other adults was a related theme across the interviews. Knowledge of one’s own identity, and of “te ao Māori” were also identified as important for teaching Māori children as well as for teaching in Māori medium settings:

Ko ētahi o ngā pātai me tō mai i ngā ākonga ō rātou wheako i roto i te ao Māori.

Good knowledge of te ao Māori, how [being] Māori gets you to live, links to their marae, their whānau, whakawhanaungatanga.

Very strong [Iwitanga], have that belief in themselves.

The unique elements that students bring to the programme or to teaching and some of it is around their iwi and hapū affiliations.

Identify as Māori, have some knowledge of tikanga Māori, have had some experience in Māori medium contexts as a student or as a parent.

Nearly all of the staff interviewed talked about wanting to see obvious passion and commitment to teaching:
When I see a student with passion and it shines out of him.

Having that passion for teaching.

For me, it’s having a passion for teaching and having that mahi … you know, want it, you want to be there. You want to stand in the classroom.

So you’re looking for commitment and passion from people who want to be teachers.

They have a strong desire to teach Māori children in bilingual or immersion settings.

Some staff expressed the need to not only assess applicants’ current knowledge and skills, but also think about their potential to develop, to help make a difference and bring about social change:

He mea nui te pito mata a rātou.

The potential though; there’s a potential, for me. You know, we take on a student—male, Māori, mōhio ki te kōrero Māori, and those three elements there is why, and so they may not be quite fitting [entry criteria] but the potential! So that’s why I say, fingers crossed, legs crossed, eyes crossed!

[I] see a determination to make a difference and when they talk about that and they come alive, that for me is number one.

They are passing the criteria, just, and everybody deserves a chance.

There were concerns expressed that some applicants were motivated to enter Māori medium ITE for other reasons, such as desire to improve te reo Māori, a need to enrol in a course or to satisfy parental/whānau aspirations:

They have children in Māori medium education and they saw the Māori medium pathway as a way of developing their te reo Māori proficiency.

… and you think—sounds as though you’ve been told to go find a course! … and that’s happening more and more now with some of the governmental changes.

The majority [have passion] but … you know don’t make this a waste of time and don’t waste that scholarship.

Perhaps their parents have chosen this pathway for them, so they come in and they’re not really enthusiastic about what they’re doing, or they much prefer to be young people partying, that’s a part of life, maturing, some of them fall off along the way.

All staff interviewed identified knowledge of te reo Māori as a requirement to enter their programmes. However, many also spoke about what this meant as an ideal and as a reality:

Knowledge of te reo Māori and tikanga, they need to have that when they come in to our programme…. But the reality is when the students come in, there’s a range of knowledge about Te Reo Māori.

We look for their knowledge of te reo Māori, the quality of reo.

We want some proficiency in speaking, reading and writing te reo Māori.

The programme has a tendency to favour those who have Te Reo and we celebrate those who come.

Preparation of students

Kaupapa Māori

It should be of no surprise that two programmes located in Māori-driven institutions have Kaupapa Māori as the norm. Iwitanga is fundamental to one of the programmes. For the other tikanga Māori and Kaupapa Māori are at its base and considered ‘the norm’:
… a continuum of kaupapa Māori as norm to inclusion or embedding kaupapa Māori components.

Staff from two programmes located in general tertiary institutions (i.e., universities/technical institutes) discussed challenges they faced in trying to ensure kaupapa Māori as the foundation of the programme. They described struggling against kaupapa Māori having to operate either as a component of, or as an ‘add-on’ to, an English medium ITE programme.

Social justice and transformational agendas also underpin Kaupapa Māori. Staff described aspects of their programmes aimed at students reflecting on past social injustices and contributing to a more positive future:

I think that’s what we all accept, to be able to look at learning in a holistic way. [The students] are very good at jumping to the defense of, or learning about, the underdog. I think that is key … Māori students seem to particularly good at it and I think that’s a real asset.

Te reo Māori

The Māori medium ITE programmes across the four institutions that comprise the whare kōrero are implemented bilingually. There were staff members from two institutions who described this as a strength, albeit for different reasons. Staff from the one institution viewed as a strategy to ensure that there are lecturers teaching in te reo Māori and demonstrating tikanga in a programme in which some courses are delivered in English. Staff from the other institution viewed the approach as involving the use of effective second language acquisition strategies:

… te whakamahi i ngā tikanga, me kī nei, o te hopu reo, o te whakaako i tētahi reo tuarua.

Staff from three institutions, however, raised concerns about the watering down of te reo Māori delivery in their respective programmes. This was explained as being largely a consequence of falling student numbers. Some staff members described how changes in recent years had seen high-level immersion or full immersion programmes either disestablished or combined with more bilingual programmes, with negative consequences for te reo Māori development:

We’ve had our students in Year 2 published in [academic journal] in te reo Māori, and that’s something that has been lost. No one can bring that back.

Staff members from one institution described how the Māori medium ITE programme was beginning to take over the teaching of courses from English medium to ensure te reo Māori and kaupapa Māori was given a place:

Nō reira tō mātou whakatau i tērā tau, kia whakaako mātou i ēra kaupapa, kia taea hoki e mātou te whakauru i ētahi kaupapa Māori, ki ō mātou whakaaro, e ngaro ana i roto i ngā kauhau o te kura whānui tonu.

Another Māori language issue raised by many staff related to differences between general fluency in te reo Māori and te reo Māori levels required for academic purposes (written and spoken), for higher level thinking, and for unpacking the language Te Marautanga o Aotearoa:

… mōhio ana tāua hoki ko te mea nui kē kia haere ngātahi te tupuranga o te reo me te hinengaro hoki. I ētahi wā kāore e rite ngātahi te tupu.

Kāore te haepapa [whakaako reo Māori] e noho i roto i ngā pepa Māori anahe, engari i roto i te pāngarau, pātiaiao, ko te reo kei te taraiva i ērā kaupapa.

There was provision in two institutions for students to access immersion te reo Māori programmes, either as a bridging qualification prior to starting the ITE programme, or as part of a conjoint degree, which could be completed before or during the Māori medium ITE programme. Staff from two institutions also identified opportunities for staff to improve their own te reo Māori proficiency.
Curriculum preparation

Staff from all four institutions described working with Te Marautanga o Aotearoa (TMoA) in their teaching. Apart from one that focused only on early childhood education, TMoA was described as being woven through all programmes.

One of the challenges facing all the programmes is multiple-loading of curriculum coverage. In nearly all of the programmes staff discussed needing to ensure students developed a working knowledge of not only TMoA but also the New Zealand Curriculum (NZC). One programme that focused exclusively on Te MoA described issues regarding practicum placements, when students had to be placed in English medium settings, but with little working knowledge of NZC.

Programmes that span early years also needed to ensure students were familiar with Te Whāriki as well as school curriculum documents. In the case of three institutions staff also described expectations that programmes would include a focus on localising curriculum to include an iwi focus or including an iwi marautanga.

Access to curriculum and teaching resources

Staff from all programmes described experiencing difficulties accessing resources for their students. Te Poutama Tau, Ngā Whanaketanga and Te Reo Matatini Literacy handbooks were mentioned. Staff in institutions with English medium ITE programmes raised issues of equitable access to key curriculum resources for their students in comparison with English medium ITE students:

We got sent five Poutama Tau books this year for a whole new intake of students. We need at least 20–30 sets per year. We can fall over 200 sets of Numeracy Project books in our storeroom at the beginning of each year! How is this equitable?

Practicum

Access to practicum placements in Māori medium settings was identified as a significant issue by staff from three institutions. For some it was an issue of geographical isolation meaning that there was only a small pool of local schools to draw on. For others it was an issue compounded by competition between programmes for limited potential placements within a given region. As a consequence two programmes were having to encourage students to go further afield and/or leave home in order to provide them with suitable practicum experiences.

Staff of one programme described a relatively new approach to practicum. The approach involved a regular one-day a week placement in a level 1 or 2 classroom environment throughout the first year of the programme. The ongoing development of collaborative relationships with kura/MME settings was identified as fundamental to the success of the new approach. A number of positive outcomes were identified. One was strengthening relationships and knowledge building with Māori medium settings. Another was observation of increased levels of confidence across year one students while out on extended practicum later in the year. A further positive outcome was that students were experiencing the reality of teaching very early in their programme and able to make more informed decisions about whether teaching was an appropriate career for them.

E-learning/web based learning/technology supported distance learning

All institutions have Māori medium ITE programmes that are using web-based learning opportunities, and distance learning supported by ICT.

One institution has purpose-built web-based support. Staff identified challenges getting full staff buy-in. There is also an increased need for technical support. Staff at another institution described experiencing problems with intermittent broadband coverage and unreliable access to broader national broadband infrastructure.
All institutions reflect a range of staff knowledge about technology and its uptake. While some staff are highly knowledgeable about web-based technology and able to use this effectively, the need to upskill Māori medium ITE staff in its efficient use was also highlighted. There are differences in access to opportunities for professional learning and development across the providers. There are also differences in the availability of technical support.

**Retention of students**

**Academic and pastoral support**

Staff across all institutions discussed the need to provide appropriate and effective support for their students in Māori medium programmes. They identified a range of support required, including financial assistance, counselling, dealing with life circumstances and health, as well as academic support for coursework.

For one institution, concern was expressed about retention at the very start of enrolment, and how campus location may impact on this:

> The [campus] students, they’re in then they’re out and we haven’t actually come to grips with why. They fully enrol, pay, and then they realise “Oh there’s a bit of commitment here” … we think transport is an issue.

The degree of teaching staff involvement in academic and pastoral care varied across the institutions. Some support is embedded in a programme itself:

> [Māori student support programme] at each campus, embedded in programme, timetabled into programme rather that recommending students to a programme.

Staff from three institutions reported having designated people or groups whose role is to focus on supporting students. Two institutions have positions that are targeted at, or tailored for, Māori medium programmes:

> Kei konei tētahi wahine, ko tana mahi he tiaki i ngā mate pū mātauranga, ngā academics, me ērā atu o ngā mate o te tauira inā pā tētahi raruraru ki a ia.

> [Māori medium] Programme works closely with the group of Māori mentors specifically established for Māori students at our faculty. Some of whom [mentors] are able to read and write in te reo Māori.

> There is a year group coordinator [who works] across campuses, and cross campus monthly meetings.

Staff members at one institution stressed the importance of strengthening web-based teaching and support for students as well as for lecturers:

> We do a lot of pastoral care on a new resource online … video conferences are available.

> You know there’s been huge resistance here for online learning since we started in 2006. It’s still there and there are some that just refuse to adopt it.

One staff member also commented on the support available in a particular curriculum area where Māori medium students have traditionally experienced difficulty in their ITE programme:

> Extra tutorials for maths papers are offered at particular times.

Institution-wide services were also available in the case of one Māori medium ITE programme, which could provide targeted support for Māori medium ITE, if requested:

> [Student learning programme] runs workshops and programmes for all students to support reading, writing, time management etc of students. They will deliver sessions especially for our Māori medium students if we wish.
Staff from all four institutions highlighted the importance of staff making themselves readily available to students. For some this extended to financially supporting students, if necessary:

Tētahi o ngā rautaki hoki kia noho tūwhera taku kuaha i te ao i te pō.

… If they want to have a kōrero with staff they can do that online … they (students) can call people … staff have iphones for that purpose, and … So there’s the [online programme] for one place, [Skype/FaceTime] is part of that, and then the noho classes as well.

Ka akiaki mātou i a mātou tauira, kia kaha rātou ki te whāki mai i ngā raruraru ka pā mai.

Māori staff support students at various times, such as at the time of tangihanga, growing families….

Aroha is the main thing for staff, even though the [institution] procedures may be crossed, it is important to discuss and search for resolutions to support these students so they can achieve … to nurture, to show compassion ārā ko te tuku aroha, te penapena, poipoi, te akiaki…. Supporting them to understand the assignments outside of class times.

Usually out of our own pockets. You can’t get away from it, you know. They are like your children, you can’t see them going without….

Staff described having regular discussions and hui with students to ensure support for student needs, not only on- but off-campus. Regular staff hui were described as a means to ensure the needs of Māori medium ITE students were being identified and addressed in a timely manner. Comments by staff included:

Kei ia whānau [student year group] tētahi ka noho hei māngai … whai wāhi rātou, ahau hoki, kia kōrerotia ngā kaupapa kei te pā ki a mātou.. te tuku mai i ētahi o ā rātou nawe….

Māori lecturers meet regularly to discuss pastoral and academic care of our Māori medium students.

Maintaining close links between the programme and students’ whānau to support student retention was reported as critically important by staff in three institutions. Whānau members and whanaungatanga were considered to be a fundamental part of the support network for students:

We don’t let them go, we hunt them down. Go and see his nannie, go and see his father.

Whanaungatanga amongst students also helps retain students across and within class groups.

Maintaining close links was seen as important to ensure that pathways were available for those who wished to return to complete their programme if a student withdrew:

We try and ensure that there are avenues for returning … most of those who leave programme for whatever reason come back at a later time to complete.

**Support with te reo Māori development**

Staff across all institutions viewed te reo Māori development as an integral aspect of retention. They discussed issues relating to students’ te reo Māori competencies:

Support could be strengthened by having a lot more support around strengthening their language proficiency.

What is missing, is still a gap, is providing support outside of the classroom in te reo Māori.
The needs of more fluent te reo Māori students are not being met.

Te reo Māori for teaching is different, such as for pāngarau.

They described strategies used to support students to develop their reo Māori proficiency, including provision of additional te reo Māori courses and ensuring that students are able to use Māori in all areas of their programme, for example:

Ko te nuinga o ngā ākonga he reo rua, heoi anō mā ngā kaikōtū tērā taha e awhi ... kei konei mātou hei awhi atu i ō rātou reo.

Kei te whakapono mātou katoa nō mātou katoa te haepapa kia hiki i te reo o ngā tauira, ahakoa te kaupapa e whakaako ana mātou.

... outside reo experts providing special classes, such as inviting [reo expert].

Lecturers are available to mark with other lecturers if students present assignments in te reo Māori.

Students

This section provides an analysis of focus group interviews with Māori medium ITE students enrolled in four provider institutions making up the Whare Kōrero. A total of sixty-eight students enrolled in Years 1 to 3 of their programme were interviewed in focus groups of 8 to 16. Data was collected from all year groups in three institutions. Year 2 and 3 students were interviewed from the fourth institution with specific provision made for Year 1 students there to contribute through the online survey, due to interviews taking place early in the first semester.

The focus group interviews focused on

1. What Initial Teacher Education experiences do Māori-medium student teachers view as helping them to become effective teachers in Māori medium settings?
2. What aspects of their ITE provision are in need of strengthening?

Ngā āhuatanga hei whakanui

Students highlighted a number of factors in their ITE programmes as supporting them to become effective teachers in Māori medium.

Te reo Māori and mātauranga Māori

Students across the four institutions discussed how the integration of te reo Māori, Maori knowledge and affirmation of their identity as Māori into their Māori medium ITE programme was fundamental as support to become effective teachers for Māori medium classrooms. They perceived that the experiences they participated in and the cultural safety that was provided for them were important aspects that contributed to their success:

... you feel Māori, everything about it is Māori.

... the programme provides a safe Māori space and haven.

... whakawhanaunga ... having our three years together ... because regardless, if you go into Māori medium it’s all about whanaungatanga.

Students at one institution mentioned that practices such as kapa haka, kaitahi and whānau hui helped to consolidate relationships within groups and between those of different year levels.

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The intention was focus groups would include no more than eight students. Students requested to be interviewed in larger groups at two of the institutions.
Kapa haka is good 'cause it brings us all back together … and it reminds us it’s part of being Māori.

While the degree of student fluency in te reo Māori was variable in three of the four institutions, the students all regarded the development and strengthening of their reo Māori and Māori knowledge to be an integral part of the programme they were enrolled in. Students commented on how many lecturers not only spoke Māori in their teaching programmes but outside the classroom as well:

E noho pūmau ana te hōtaka nei ki te reo, koira pea te kaupapa motuhake.

… kia kaha ake o tātou reo kia whāngai atu ki a mātou tamariki.

Learning whakataukī me nga mea mai i ngā tūpuna, te mita o te reo.…

Ko te mea nui rawa, mā te reo te kaupapa e kawe te nuinga o te wā.

Students in one institution were asked to construct individual Māori language goals and appreciated that wānanga reo were put in place to support them achieving those goals.

In another programme students mentioned being invited to participate in a year-long immersion programme in their wider institution to improve their reo Māori generally. This strategy contributed to the completion of a conjoint degree. Students felt that these strategies supported their development and confidence to teach in Māori medium contexts and thereby increased their marketability upon graduation.

**Quality of lecturers**

Students described a number of ways that lecturers provided support. This included lecturers being approachable inside the classroom and readily available outside the classroom for support. Students across the four institutions acknowledged the concern and care that lecturers demonstrated towards them and how they:

were open to us if we wanted help.

Students from all four institutions also reported having quality lecturers with relevant skills who they felt were exposing them to a range of ideas to support their development as teachers:

… learning from the cream of the crop, we’ve got the people who write on how teachers teach … we get the opportunity to be around and learn from the pou’s of the pou’s, the best.

… ko ngā tohungatanga o ngā kauwhau … o ngā kaiako kei konei. Kua roa rātou e kawe ana i te kauapa Māori.

... have tutors with Māori medium experience.

The quality of the different lecturers has contributed to the programme. Even the teachers who don’t speak te reo Māori are really supportive.

It’s probably hard to get a Māori lecturer for every single subject … but the ones we’ve had have tried to cater to our needs, which has been awesome.

In one institution students commented that lecturers were cognisant of language learning strategies in their teaching and embedded that into the coursework.

**Working collaboratively**

Students across the four institutions mentioned the benefit of being able to work collaboratively with their peers. The support they received from each other in their course was appreciated. Those involved in distance learning who felt geographically isolated at times were especially appreciative of these opportunities.
It helped we were all in the same classes … we got to know each other and got comfortable with each other … we need help with something we’d go up to each other and we’d ask for help.

Students valued the uniqueness and range of abilities their fellow students brought to the programme and how this contributed to success for all:

Ko tētahi mea pai rawa atu o ngā Whare Wānanga, ki a au nei, ko te whanaungatanga i waenga i a tātou. Ko te whanaungatanga hoki o ngā mea o waho e tākoha mai ana i ō rātou ake pūkenga.

Students in one institution appreciated the fact that they had classes with different year levels as well as experienced, practising teachers who were upgrading their qualifications:

Opportunity to work and learn alongside other year levels, he wānanga mo ngā tau katoa tae noa ki te rōpū [teachers upgrading qualification].

… in the sessions we’ve had, we’ve been asked lots of questions as experienced teachers and it’s amazing.

**School experiences and curriculum**

Across the four institutions students explained that when they were presented with such opportunities, they valued working with Te Marautanga o Aotearoa and the New Zealand Curriculum documents. School experiences afforded by their programmes meant that knowledge of both of these curriculum documents was considered to be essential by students. In one institution students also made mention of the iwi curriculum that they considered significant for their development as effective practitioners in local schools:

Rawe te [Iwi]tanga me te reo….

Ngā marau o [Iwi], koira pea te waimarietanga i konei, eharo noa iho ki te toro ki roto i te Marau o Aotearoa, te NZ curriculum rānei….

Students across the institutions valued the times that they spent in schools, especially Māori medium contexts. Experiences ranged from microteaching in particular curriculum areas through to practicum placements. They considered that such experiences afforded them opportunities that were essential for their development as teachers. They were able to practise some of the ideas discussed and promoted in their programme in ‘real’ teaching situations:

… we get experience on practicum in Māori medium settings … being able to plan for a class helps us to cater to different scenarios using Te Marautanga o Aotearoa.

In another institution students echoed comments of some former students that while not all lecturers were speakers of te reo Māori, the students valued the effort to support them in making links with curriculum documents such as Te Marautanga o Aotearoa. In such situations students felt the learning to be reciprocal and appreciated by all parties involved.

**Exposure to a range of ideas**

Student feedback across the four institutions included an appreciation of being exposed to a variety of pedagogical ideas to support their professional development as teachers:

Ko ngā pai … ki te ako, ki te mōhio he aha tēnei mea te ‘pedagogy’ mo te whakaako tamaiti….

He aha ētahi rautaki hei whakapiki ake i tēra o ngā āhuatanga mo rātou….

Students noted that learning to provide children with relevant and learning activities was an important part of their programme. This process included students understanding that they themselves needed clarity about the learning outcomes and activities in their planning:
Some students welcomed the discussion of local and international literature regarding theories of learning and experiences for children in schools and how these might be integrated into kura:

He wherawhera anō ngā whakaaaro o ērā amorangi, o ērā tāngata o tērā taha o te ao mō ō rātou whakaritenga mō ē rātou tamariki, me te mea he pai mā mātou ki te rapu i ērā mōhiota, me te whakaatu ki roto i ngā kura.

… learning about different Māori pedagogies and learning to deal with others of a different mindset.

Resources

Students across the four institutions expressed appreciation for the resources that were made available by their institutions to support them with their study. In one institution students considered the use of information and communications technology (ICT) a particular strength of their programme. They identified a range of online avenues to support them, including Google Hangouts, Gmail, which they described as an online database that supported their communications. Discussions and coursework involving searching for resources or teaching resource design and construction were also very much appreciated:

We do a lot of resource finding … it’s quite effective for us when we become teachers in Māori medium because we’ve already got a base for where we find resources.

General support

Students in two institutions mentioned other forms of support that they received from their wānanga that were not directly related to the learning aims of their courses:

If I have any problem then I can take it to the whānau … and they’re always there to support whatever I have to say … it’s really helped me personally.

Students who were expected to attend on-campus wānanga in one institution recognised that these were organised in a manner that enabled them to collaborate in non-academic ways as well, for example sharing travel expenses by carpooling. The timing and number of on-campus wānanga was designed to lessen necessary travel and therefore minimise associated costs. Students were able to bring children and family members to on-campus wānanga, which helped to address childcare and other family-related challenges.

An additional unit of ‘mentors’ established in another institution to focus solely on pastoral and academic care for Māori students was as important for student success.

Students at one institution mentioned how their learning in their programme had an impact on their home whānau. They felt that they had gained a greater knowledge and understanding about their children’s education that they deemed important:

… te titiro anō ki āku ake tamariki, he aha ē rātou akoranga i roto i ngā kura, he aha ētahi o ngā taumata e eke ai rātou.

… Kāore nei he paku māramatanga mō ngā kōrero e puta ana i ngā kaiako, ka haramai au ki konei ki te ako i tēnei āhuatanga o te kaiako, a, kei roto i tēnei akoranga kua kitea i te māramatanga o aua kōrero i roto i a rātou (tamariki) pukapuka….
Ngā āhuatanga hei whakamiri

Students were asked to identify areas in their programmes that could be strengthened.

Covering curriculum

Responses across the four institutions indicate that an approach to ensure that students achieve a more balanced understanding of curriculum documents necessary for Māori medium and English contexts is required. While students might want to teach in Māori medium upon graduation they considered that their employment opportunities were broadened if they had essential knowledge for English medium settings as well. While students in one institution were concerned about having limited access to the New Zealand Curriculum ideas, students in two other institutions indicated that more emphasis needed to be put on Te Marautanga o Aotearoa in their programme so that they could become more confident teaching in a Māori medium context:

… I was just kind of upset that we didn’t get taught about the Marautanga … like the language itself is quite hard to understand but at least the Marautanga is actually focusing on the Māori environment and Māori children.

This ‘double-loading’ of students learning to understand and implement two different national curriculum documents is a challenge for Māori medium ITE programmes and cannot be overstated. Students are essentially endeavouring to meet the needs of two very different classroom settings in New Zealand in the same timeframe that students enrolled in programmes for English medium classroom spend focusing on one. Comments by Māori medium ITE students raise questions about how this situation can be addressed effectively.

Ensuring that curriculum areas, for example, Health and PE or Hauora, were presented for learning from a Māori perspective was also deemed important by some students in one institution:

There needs to be support like the need to go into more details on the Māori side rather than just focusing on the other side.

Students at one institution were concerned that their programme organisation meant that their exposure to most curriculum areas (from Te Marautanga o Aotearoa or New Zealand Curriculum) occurred only in their first year amid pressure to simultaneously implement some of those ideas. This ‘loading’ of curriculum areas into the first year without revisiting them later in the programme created concern for some students, who would have appreciated more time to develop their ideas in particular curriculum areas.

Students across the four institutions appreciated the level of te reo Māori that occurred in some of their classes. Those in three institutions strongly supported the notion of additional professional development for lecturers who taught in their programme to improve their reo and tikanga Māori.

Te reo Māori

Students stated that they needed to work in te reo Māori especially in curriculum areas in order to become familiar with the specialised vocabulary when entering immersion classrooms for teaching experiences. In one institution the need to develop appropriate expertise in te reo Māori for the classroom creates a dilemma because of the range in students’ fluency in te reo Māori on entry to the programme. Having one cohort all working together with different levels of fluency made it difficult for class sessions to remain in te reo Māori. Suggestions made by students included lifting the standard of reo Māori for entry into Māori medium programmes or a reo Māori paper to be taught in each year with more robust identification of reo Māori learning needs.

Students from all four institutions identified the lack of Māori medium immersion settings available to accommodate them for practicum as an issue that needs to be addressed. Many described viewing teaching experiences in Māori medium settings as essential for them to gain knowledge of appropriate practices in kura and other Māori medium settings. They considered such experiences invaluable for
providing opportunities to explore ideas promoted in their programmes to support them in becoming effective teachers for learners. More support for managing children in order to maximise learning opportunities for all was also expressed by students at one institution.

**ICT and teaching resources**

Students in three institutions expressed a desire to learn more about the appropriate use of ICT to support children’s learning:

- You need it when you go to kura, the kids have got whiteboards and everything....
- The kids have that skill.

While most students had ready access to internet services and online resources, students at one institution did not and declared that intermittent access to the internet because of location meant they were disadvantaged in their work. The same students also lacked direct access to a library and were reliant on another institution to provide them with a limited sharing service.

Students at one institution wanted reassurance also that they would be informed about any new documents that emerged from the Ministry of Education e.g., Māori medium literacy progressions.

**Kura**

This section presents an analysis of information collected from 15 whānau members of four kura. Whānau members are defined as staff, boards of trustees, parents and community members involved with the kura. Each kura provides Māori-medium practicum experiences for students from one of the case study providers and employs its graduates.

Interviews were held with three board of trustee members (two parents, one grandparent), one community member, four tumuaki and six poua ko hāpai (associate teachers). A fourth board of trustee member (parent) opted to respond to interview questions by email. The interviews help to build an understanding of relationships kura may have with, and expectations kura may have of, Māori medium ITE programmes and their students. Themes arising out of the analysis linked to strengths (hei whakanui), expectations and areas for further development (ngā wawata hei whakamiri) are described below.

**Ngā āhuatanga hei whakanui**

**Strong relationships**

Members from all four kura commented on the strength of the kura relationship with the programme, variously describing it as involving “regular contact”, “communication and direct interactions” and “very strong links and interactions”.

In two instances the kura-programme relationship was described in terms of whanaungatanga and whakapapa, and a shared vision for community and iwi:

- He hononga tata...nō roto i ō mātou hāpori ngā ākonga.
- Ko te Mahere rautaki a te kura tā rātou tirohanga [programme’s institution] ko te tiketike o [Iwi]tanga.

Members of one kura observed that the programme’s students emulate the values of their hapū and iwi. They considered this aspect had been absent from other ITE providers they had worked with:

- … ka taea te tāpirihia i tērā hapū, o tērā iwi me ngā uaratanga. I mua kāore i tino kite, engari ināianei kua kitea te wāriu. He mana tonu o ā tātou kōrero, mana tonu o ā tātou whakaaro … kua kite te takahuri haere ināianei ki ā tātou tikanga o ngā āwai....
Members of three kura described their relationships with the respective provider as ones in which they are able to provide feedback to the provider that is acted upon to make improvements—one describing knowing who to contact and getting a “quick response to any queries”, the other acknowledging the “transparency, honesty, and integrity” of the provider and its processes. A third kura similarly valued the “flexible, open working relationship” they experienced with the provider they worked with.

Reciprocity

Members of three kura described reciprocity as a key feature of the kura-programme relationship. They gave examples of kura staff going to provider institutions to talk with students, and sharing pedagogical knowledge and information about new developments with the programme. They also described the provider sharing resources, professional development opportunities and staff expertise with the kura.

One kura described how the provider is expected to be able to provide an opportunity to update and motivate its staff in the practical use of new innovations and ideas:

… he pai tonu kia whai wāhi ia ki te whakahou i ōna whakaaro….
… he whakahihiko anō i te hinengaro, he āki anō i a ia, he whakaū anō i tana tūranga ki roto i tana kura….

Another kura commented that the relationship it had with the provider gave another opportunity for associate teachers to improve language proficiency development, to develop mātauranga Māori and to practice tikanga Māori. Some of the student teachers on practicum brought with them a wealth of knowledge and prior experiences that benefited both the children and associate teacher.

Practicum

All kura referred to practicum placements and other opportunities for students to work in their setting such as microteaching as supporting and strengthening the relationships. One kura thought that including more microteaching experiences as part of programme coursework would be helpful for students.

Kura appreciated clarity about practicum expectations and opportunities for open, honest and critical feedback in both directions. Members of one kura stated that that the programme it worked with is very clear about its expectations of the kura. These expectations included students being exposed to good modeling … examples of good practice … policies and impact of those … clear expectations around professionalism … a positive experience.

This kura wanted to receive feedback on how well (or not) they may be doing in terms of meeting programme expectations. Positive and productive “feedback and feed-forward” between the associate teachers and provider staff were viewed by another kura as opportunities for it and the provider it worked with to reflect on and to improve practices:

The [provider] is A1 in terms of involvement, interaction for schools and are well-planned.
That [programme provider] is very clear about their expectations too of the kura.

Ngā wawata o ngā kura hei whakamiri

Kura expectations of student teachers

Kura expressed a range of expectations of student teachers. Many of the expectations relate to being professional, such as appropriately attired, punctual, appropriate attitude, well planned and organised, and using their initiative.
Expectations included student teachers having a grasp of Te Marautanga o Aotearoa and Māori medium resources and assessments e.g., Poutama Tau, Ngā Whanaketanga, Te Aka Matua, and pānui haere. There was acknowledgement that this ‘grasp’ would develop over the years of study, but that Year 3 students in particular should know how to plan, be well equipped and be prepared to learn new strategies. One kura described students needing more support with understanding and implementing Te Marautanga o Aotearoa, developing a Māori perspective for teaching different curriculum areas and making greater connections between assessment and how that affects grouping learners and teaching.

Members from three kura commented on students’ te reo Māori levels. Staff from one kura wanted students who came to their kura for practicum experiences to have good practices in te reo Māori and supported strengthening the Māori medium focus in Māori medium ITE programmes. Tumuaki and ATs from another kura noted that there were students with levels of te reo Māori needed for teaching, but most needed to continue developing this. Another kura made the observation that it appeared that some ITE providers are sending out students for the kura to support them to learn te reo and tikanga Māori, and that the kura finds this “hohā”:

They need to have a ‘good knowledge of te reo Māori me ōna tikanga.

Members from two kura described their expectations with regards to student teachers working with their children. This was couched in terms of building relationships with children more generally, or ensuring that students provide learning experiences relevant to the iwi and natural environment that the children are part of intellectually, spiritually, physically, emotionally, culturally and personally:

That students will listen to children and attempt to form positive relationships with them.

Mō te mahi tua kaua e tikina mai i ngā pukapuka noa iho anei ngā koroua tōhunga….

Mā ngā tamariki ngā kaiako hei ako … kia kaua e waiho te ako mā te pukapuka noa iho … kia paruparu ngā waewae … ko te rāwekeweke….

Kura expectations of graduates

Kura descriptions of expectations of graduates might be understood as spanning pedagogical, cultural and philosophical aspects. With regards to pedagogical expectations, all providers (i.e., not just the four whare kōrero providers) are expected to ensure students know how to use Te Marautanga o Aotearoa and related resources properly as well as available Māori-medium assessments. One kura noted that some of the BTs had no idea of what Te Marautanga o Aotearoa was.

Kura members described expecting graduates to have effective classroom management skills, sound behaviour management skills and show an ability to plan effectively. Graduates are also expected to be able to use teaching skills to contextualise learning around the realities of their students’ community and the world of the learner:

… me mahi i te mahi engari me mārama i te kiko o te mahi, he aha ai e mahi ana….

Ki te whakahāngai i tō rātou hīkoi i roto i te kura me te hīkoi i roto i tō rātou ao. Me te kite ngā hono … kia pono nei ki te mahi o te ako.

Competency in te reo Māori is linked to classroom practice expectations and cultural expectations:

Māori medium teachers need to be expert users of te reo Māori in Māori-medium classrooms.

With regards to cultural expectations, one of the kura expects the graduates from the programme it works with to encapsulate the reo, tikanga, values, beliefs of their iwi, while two other kura focus on graduates having a strong sense of whanaungatanga and ability to form relationships with children, parents and fellow staff:
Members from two kura expected graduates to have knowledge and dispositions needed to understand “the kaupapa of a Māori kura”. One kura described the graduates it employs from the programme it works with as being committed to the philosophy or “kaupapa” of its kura. The other kura focused on the importance of graduates being open to learning about the iwitanga-based nature of the kaupapa of its kura in order to meet expectations that this is made visible in the classroom.

Supporting programmes and graduates

Members from the two kura in rohe where there are strong links between iwi, kura and the programme provider reflected on how iwi and kura need to address the lack of teaching employment positions within the community for graduates. They also believe that the programme’s fundamental essence of iwi along with iwi management need to be maintained.

For one of the kura, the inclusion of the spiritual dimension is also crucial to iwi curriculum knowledge and iwi pedagogy in the programme:

Engari ko te wairua ko te hōhonutanga o tōna [Iwi]tanga.

One of these kura expects graduates to require support as beginning teachers. But they would like to see the kinds of support needed from them as a kura to be around what happens in an actual classroom such as classroom management and school routines and processes, which cannot necessarily be taught in a tertiary classroom environment, rather than pedagogical and curriculum content knowledge.

A third kura suggested that its provider involve kura more in the future development of the programme to ensure that kura gain even greater clarity about the programme. This was seen as a way to help the programme continue to meet the needs of its students and the kura. The establishment of an advisory group for the Māori medium programme was suggested.

Former students

This section is an analysis of interviews with nine former students who attended Māori medium ITE programmes across the four different institutions. The interview questions focused on aspects that impressed the participants about the respective ITE programme they experienced, areas that they felt could be strengthened in the programme, reasons for teaching or not in Māori medium after graduating or reasons for leaving their programmes early.

Six of the students completed and graduated while three did not. Of the six graduates, two are teaching in Māori medium and one is teaching in an English medium setting, largely because of a lack of confidence to teach in Māori medium. Two are relief teaching—one regularly at a kura, the other in English medium settings—again due to “lack of te reo Māori”. The sixth graduate was unable to gain employment in either an English or Māori medium setting and returned to complete an Honours degree. This graduate did comment that she thought that she would be highly unlikely to gain employment in Māori immersion settings because of her lack of fluency in te reo Māori.

Of the students who did not complete the ITE qualification, one has since graduated with a Bachelor of Arts. She still intends to pursue teaching as a career in the future. A second student was inspired during her Māori medium ITE programme to pursue a different Māori-focused qualification, which is yet to be completed. The third is intending to return in the near future to complete his Māori medium ITE degree. A commitment to other employment at the time of study was the main reason for non-completion at the time of interview.
Ngā āhuatanga hei whakanui

Being Māori

On the whole, former students from across the programmes were impressed with their programmes and the supportive environment that was provided for them during their study. This appreciation included being part of a programme where they felt that Māori values, knowledge and practices were an integral part of their student learning. For some former students this revolved around the practice of whanaungatanga, kapa haka and waiata while others specifically mentioned the inclusion of particular sorts of Māori knowledge that have relevance for today’s classrooms:

… our whakataukī, kīwaha, kōrero nō mua rā and traditional wānanga concepts….

Support from lecturers and peers

All former students appreciated the quality and approachability of staff during their time of study. They believed that staff worked hard to provide quality programmes and to ensure student success in them. Lecturers showed a level of care that students considered greater than what they might have experienced as part of an English medium group:

I had friends in the mainstream who did not have this type of support.

Me te aroha anō o ngā kaiako ki a mātou … he Māori mātou … he nui te aroha o ngā kaiako ki a mātou.

Former students also appreciated having opportunities to work with their peers in an environment that supported their learning. Students who had emerged from Māori immersion school settings particularly appreciated this aspect:

Nō te mea i kuraina au ki tētehi kura kaupapa Māori he pai ki a au ki te noho tahi ki waenganui i ngā tauira Māori tonu … he rerekē te ao o te whare wānanga ki te wharekura. He pai ki a au ki te noho tahi ki ngā tangata Māori, te ako tahi ki o rātou taha.

Ko te āhuatanga ako ā whānau nei.

One former student mentioned how important it was having an established group of mentors available to support them with their studies. She had been directed by a lecturer to take advantage of such support for her study and gained an appreciation of this service with regard to her studies:

I had a Māori mentor and that was very very helpful….

Former students were appreciative of mini wānanga that were organised for them in one programme when they were struggling with particular topics. These events not only strengthened whānau relationships but were credited with contributing directly to student success with their studies.

Te reo Māori

Former students who mentioned the support they received with their development of te reo Māori were inclined to be those who arrived with less competency than others. They did appreciate the progress they were able to make over their three years of study:

Am glad I did it because of my lack of understanding of the reo.

Curriculum, western theories of learning and schools

Students were very appreciative of any curriculum-related from a Māori perspective and/or using Te Marautanga o Aotearoa. They welcomed the opportunities for practicum in immersion settings as well as other classrooms to complement such learning.
Students in one institution who had non-Māori lecturers for some classes that focused largely on the New Zealand Curriculum did appreciate attempts by some of those lecturers to support them in making links to a Māori worldview and Te Marautanga o Aotearoa. It was reported that these lecturers had also expressed appreciation for the knowledge they had gained by working collaboratively with Māori medium students.

One student mentioned that making connections with western theories of learning as well as traditional knowledge that supported the acknowledgment of children’s background, identity and culture too was greatly appreciated. This breadth of perspectives was deemed important for her learning because she felt it supported her to become an effective teacher for English medium and Māori medium settings.

Ngā āhuatanga hei whakamiri

Being Māori

One former student referred to the tension that can occur because lecturers have multiple commitments, including cultural commitments to whānau, hapū and iwi:

When there was a tangi all the pouako would disappear.

Te reo Māori

Former students from two institutions expressed feelings of inadequacy regarding teaching in te reo Māori upon graduation. One student who began her programme with very limited te reo Māori fluency felt that she required more support to develop te reo Māori proficiency for the classroom than she was given during her time in the programme. This student felt that more pathways need to be considered in the programme so that students do gain a greater proficiency in te reo Māori by the time they graduate if they are to realise their ambitions to teach in immersion settings:

I thought there would be more opportunities to learn the language than there was. I don’t regret having done it but with not having strength in the language I don’t have opportunities to go into Māori language situations … even bilingual units want people with Māori language fluency.

A student who had enrolled in a programme with more proficiency in te reo Māori than others suggested that all curriculum areas needed to be taught in te reo Māori in the programme she had left to ensure a smoother transition to the immersion classroom setting:

… me reo Māori ngā karaehe katoa … ngā marau, pai ake i roto i te reo Māori…māmā ake mo te kuhu atu ki roto i ngā kura.

Curriculum and schools

Feedback from former students indicates that there is a need across three of the institutions to do more work with Te Marautanga o Aotearoa to ensure that students graduate with a greater knowledge of the document and ways to implement it in the classroom.

Gaining curriculum knowledge and expertise for classroom practice needs to be complemented with supporting students to consider how to manage and cater to the needs of a variety of abilities in Māori medium classrooms. Helping students to assess learners, manage time, access appropriate resources for teaching were mentioned by one former student as other areas for providers to consider in their programmes. Former students from two institutions suggested also that there needed to be a greater emphasis on helping students to make greater use of ICT for their own learning as well as for supporting children to use ICT to enhance their learning.

There was a concern expressed by former students at one institution about the limited opportunities made available to them for practicum experiences in Māori medium settings. Such limitations
impacted on feelings of ‘readiness to teach’ in Māori medium contexts and contributed to graduates deciding not to apply for positions in those classrooms.

One former student suggested that more flexibility within Māori medium ITE programmes would be helpful. Being in the Māori medium ITE programme meant that option papers were restricted to designated papers focused specifically on Māori medium. This meant that she was unable to enrol in other option papers e.g., mathematics education, which she felt she and others in her cohort would have appreciated.

**Recruitment**

One former student who did not complete her Māori medium ITE programme suggested that there needed to be greater support too for students who arrive from kura with limited experience and skills in English:

I think he raru anō tāku i roto i te reo Pākehā anyway … kāre aku pukenga ki te kōrero i roto i te reo Pākehā … koira pea ka rangirua ngā whakaaro … nā te mea kāre au i te mārama ki ngā mea Pākehā … I tupu ake au ki roto i te kōhanga me te kura. Nō taku haerenga ki te kura tuarua ka ako au i te reo Pākehā. Koira pea te raru.

**Iwi stakeholders**

This section is an analysis of kōrero or discussions with representatives from four iwi organisations. Each organisation represents an iwi of the respective rohe in which each of the four Māori medium ITE case study providers are physically located. Discussions with iwi representative were carried out to help build an understanding of views that iwi organisations may have of Māori medium education and of the preparation of Māori medium teachers for their rohe. We were also interested in the extent to which relationships exist between iwi organisations and Māori medium ITE providers in their rohe.

**Ngā āhuatanga hei whakanui**

The following positive aspects pertaining to Māori medium education were identified from discussions with iwi representatives.

**Education plans and Māori medium education**

All four iwi organisations have developed an education plan. There is an explicit focus on Māori medium education in all plans.

The iwi education plan in one rohe provides high-level goals that are supporting the development of Māori medium schooling provisions centered on iwi reo, iwi mātauranga and iwi tikanga. The outcomes to date are the existence of a small number of kura in the rohe that are now based on an explicitly stated iwi kaupapa.

In another rohe the iwi organisation has similar high-level goals that historically have resulted in the initiation of the Māori medium ITE case study programme, which has been developed directly out of the iwi strategic plan for education.

The third iwi organisation has a strategic focus on strengthening availability and access to Māori medium schooling in their rohe. As access can be an issue for tamariki graduating from early childhood Māori medium centres, the iwi organisation is currently focusing on providing on the ground support, e.g., by providing travel grants and transport for graduates to attend Māori medium school programmes.
The fourth iwi has an education strategic plan that its representative described as widespread in order to include the vast majority of tribal members involved in English medium education. However, engagement with kōhanga reo, kura and wharekura is also considered to be crucial.

**Relationships**

Table 13 below lays out possible contexts for relationships between iwi organisations and Māori medium ITE programmes/providers identified across the whare kōrero. The contexts for relationships include iwi education plan focus, provider origins, iwi view of Māori medium ITE programmes and the nature of Māori medium ITE students.

**Table 13: Contexts for relationships between iwi organisation-Māori medium ITE programmes**

<table>
<thead>
<tr>
<th>Iwi organisation’s education plan focus</th>
<th>Provider origins</th>
<th>Iwi representative view of Māori medium ITE programme</th>
<th>Māori medium ITE students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Māori medium education centered on iwi reo, mātauranga and tikanga.</td>
<td>Iwi initiated and developed, iwi located, focused on iwi development and advancement.</td>
<td>Iwi initiated, Iwi driven, instantiates iwi aspirations and iwi strategic plan for education.</td>
<td>Locally situated, Recruited within iwi, by iwi for iwi, mainly from iwi but students from other iwi welcomed.</td>
</tr>
<tr>
<td>Māori medium education centered on iwi reo, mātauranga and tikanga.</td>
<td>Iwi initiated and developed, iwi located, focused on Māori development and advancement nationally.</td>
<td>Iwi initiated, Kaupapa Māori focused. Generalised to meet broad Māori goals and external requirements.</td>
<td>Nationally situated, Recruited from region and across Aotearoa. Strong representation of local iwi, and other iwi.</td>
</tr>
<tr>
<td>English medium education in which majority of tribal members are involved. Māori medium education centered on iwi reo, mātauranga and tikanga.</td>
<td>Developed for general population of a major city and identified regions.</td>
<td>Kaupapa Māori focused, Produces good teachers Supportive of iwi aspirations.</td>
<td>Locally situated, Students based citywide or in identified regions. Multi-iwi.</td>
</tr>
<tr>
<td>Access to Māori medium education pathways.</td>
<td>Developed for general population of a major city and identified regions.</td>
<td>Kaupapa Māori focused, Produces good teachers Supportive of iwi aspirations.</td>
<td>Locally situated, Students based citywide or in identified regions. Multi-iwi.</td>
</tr>
</tbody>
</table>

Three representatives spoke positively about relationships with the provider institution. Their iwi organisations have strong and explicit relationships with the institution providing Māori medium ITE in their rohe that participated in the Whare Kōrero for this project.

Two of the relationships are seen as strong and direct ones. These relationships stem from the providers’ inception and development. The representatives described their respective iwi organisations as either having been integral in the initial setting up of the provider institution, or its leadership as having been primarily responsible for initiating the development of the provider institution. These two iwi organisations both play a role in high-level governance of the provider institution in their rohe. The representatives believe there is a shared commitment to a common vision and expressed strong support on the part of iwi for the providers:

Having [the provider] ‘on our doorstep’ is seen as a significant advantage.

The third of these relationships is based on a formal memorandum of understanding with the institution providing the Māori medium ITE programme. The representative noted that the programme
has well-established relationships with Māori medium education settings in the rohe, and a lot of current staff in these settings are graduates of its programme.

The representative from the fourth iwi organisation stated that they did not have a formal relationship as such with the Māori medium ITE programme under discussion. He was, however, familiar with the institution and observed that the programme produced “good teachers”. A concern was expressed about the relatively small numbers he had observed going on to teach:

It’s a pity that they don’t all go teaching though. They get snapped up by other occupations, like Māori TV, Ministry, tertiary providers … fewer go teaching, if they do [they] don’t stay long. A shame cos not enough of our kaiako.

The four programme provider institutions in the Whare Kōrero have different developmental histories and these histories and origins both reflect and impact on relationships with iwi organisations.

The two institutions that began as iwi initiatives are underpinned by imperatives of autonomy and control—rangatiratanga, mana motuhake. They have goals and aspirations linked directly to iwi reo, iwi mātauranga and iwi identity. It may be expected that other iwi institutions that have developed out of iwi-driven aspirations and actions may be expected to have formal relationships in which whakapapa and whanaungatanga are fundamental.

In contrast a key driver of the two institutions that developed to serve general populations include providing access to tertiary education. Other provider institutions that have developed out of similar drivers may require the development of more formally brokered relationships.

**Supporting iwi reo and tikanga**

Three representatives described ways that the Māori medium ITE programme supported iwi reo and tikanga. Two described how iwi reo and the development of iwi-centered curriculum is gaining traction in local kura—although not as strongly as desired in one of the rohe.

In one of the rohe iwi reo and iwi-centred curriculum is fundamental to the Māori medium ITE programme. This has resulted in, for example, the introduction of iwi language assessment tools to students in the programme:

Ko ētahi o ngā mea kei te put a mai ko ngā assessment tools e pā ana ki te reo [Iwi].
Ko tētahi ko te “oracy” e pā ana ki te kōrero ā hei te tau kei te haere mai i te whakaaro tonu ki te tuhi me te pānui me te pāngarau.

The representative also viewed the programme as catering explicitly for students recruited from “within the iwi, by the iwi, for the iwi”, and thus helping to develop capacity and capability in the rohe required to support iwi reo and tikanga in schools. That the programme also accepts students from other iwi, described as ‘taura here’, with the understanding that their learning would be underpinned by local iwi reo and tikanga, was also acknowledged.

**Supporting students**

Two iwi representatives commented on the support providers gave to students in their rohe. One representative, whose organisation had a strong interrelationship with the Māori medium ITE provider, described ongoing provider support for students during and after their training, for example:

Ngā wāhanga kei te tirohia tuatahi registration, tuarua ko te āhua o ngā mahi whakaako a ngā mahi o ngā kura … quality of teaching.

The other representative noted that while having little of a formal relationship with the provider institution, their organisation actively supported Māori medium early childhood staff into the institution’s early childhood programme as a viable means to build capability.
Ngā āhuatanga hei whakamiri

Aspects that representatives thought might be strengthened in relation to the Māori medium ITE programme in their rohe can be understood in the light of the provider institutions origins and how its programmes and its student base is viewed (see Table 13 above).

Iwi focus and consultation

Unsurprisingly, the representative of the iwi organisation that does not have a direct formal relationship with the Māori medium ITE programme identified a need for greater consultation with the iwi in order to build and strengthen current relationships. The representative stated that he would like to see Māori medium ITE provision promoting the local iwi in terms of tikanga and histories. He suggested that all the Māori medium ITE providers in the rohe consider co-opting our people, our kaumatua, to support them on boards, classrooms or any of their educational pursuits.

While one of the remaining iwi organisations has a high-level governance relationship with the provider institution, its representative would also like to see iwitanga strengthened in the programme itself. It was recognised, however, that the institution serves Māori society and New Zealand society more widely, rather than focusing only on the iwi rohe. That the programme needed to meet requirements of external agencies such as the Teachers Council was also acknowledged. The representative also raised control and autonomy as issues; for example when there are funding arrangements with Crown agencies that may not share the same worldview, the ability of programmes and institutions to implement a vision may be impeded.

Preparing students and capacity building

A representative from an iwi organisation closely involved with the provider institution drew on in-depth knowledge about the programme to drill down to aspects of programme delivery.

This representative would like to see a strengthening of preparation in subjects such as hangarau, pūtaiao and pāngarau:

… kei te whakaaro mō ngā specialist subjects pērā ki te pāngarau, kei te piki haere ngā taumata, kei ngā kura ka tae ki te NCEA mō te pāngarau, mō te pūtaiao mō te ICT... ngā momo kaupapa pēnā kia puta mai ngā kaiako hou kei ā rātou ngā pūkenga ka taea te kawe i ngā kaupapa kia hia rā taumata.

This representative also stated that external teacher professional development and learning programmes need to be responsive to the capabilities and needs of each kura, staff and children. This in turn will support kura to provide effective learning experiences for student teacher:

He rerekē te āwhina ki ia kura ki ia kaiako, nō te mea he rerekē ngā taumata mō ia kaiako. Nō reira kei konei te āwhina o ia kaiako mō tēnā kura....

Another representative raised a concern about Māori medium education capacity more generally. In her view Māori medium schooling provisions in the rohe were less than adequate and she voiced concerns that only a few specific Māori medium iwi initiatives have emerged, reflecting a significant lack of capacity needed to serve the high iwi and Māori population in the rohe.
6. MAIN FINDINGS AND IMPLICATIONS

The previous chapters provide descriptions areas of strength (ngā āhuatanga hei whakanui) and areas to strengthen and develop (ngā āhuatanga hei whakamiri) distilled from information provided by the different participant groups in Te Punu Rumaki. This chapter attempts to coalesce a set of main findings and implications from all sets of information and data collected for the project.

There is a tension between the need to provide general statements about areas of strength and the desire to respect and reflect the diversity and uniqueness of Māori medium initial teacher education programmes. Firstly, we recognise and celebrate the longevity of Māori medium ITE. Given its relatively recent history, along with kaupapa Māori and Māori medium schooling, that some programmes have been in existence for over 20 years is indeed something to celebrate. We celebrate the strengths in the small teams that implement Māori medium ITE programmes, and the often small cohorts of students they work with. We celebrate the commitment and passion staff and students show to Māori medium education and to te reo Māori.

As a research team we have had the privilege to experience a range of Māori medium ITE approaches, vicariously via responses to the online surveys and directly through our work with the programme staff and students who agreed to be part of the whare kōrero. The diversity across the approaches reflects the diverse aspirations and agendas of different communities, of different iwi, of different kura philosophies and movements. This diversity was reinforced in the discussions we had with representatives from iwi and education stakeholder organisations. The challenge here is to present a generalised discussion without compromising the uniqueness of programmes and their efforts to meet particular aspirations and needs.

The following discussion focuses on

- practices and strategies that successfully prepare and retain Māori medium ITE students so that they are well equipped to teach in Māori medium contexts;
- how practices and strategies might be improved and strengthened; and
- current and former students’ intentions regarding teaching in Māori medium settings.

**Practices and strategies for successfully preparing and retaining Māori medium ITE students**

The following section presents descriptions of supportive and effective practices and strategies that successfully prepare and retain Māori medium ITE students so that they are well equipped to teach in Māori medium contexts. These descriptions are composites drawn from participants’ reports of areas of strength, which are presented in chapters three to five.

The intention is not to indicate that all of the institutions that provided information to Te Punu Rumaki are implementing all of these practices and strategies equally well. Instead, it is to give programmes, provider institutions and the Ministry insights into the kinds of practices and strategies that are valued, particularly by staff and students but also by kura, iwi and education stakeholders.

The descriptions below also give programmes, institutions and the Ministry insights into how practices and strategies can be improved and strengthened.

**Te reo Māori**

Practices and strategies that ensure that students increase their levels of fluency in te reo Māori continuously throughout their years of ITE are key to success.
Assessing students’ fluency

Assessing students’ current fluency in te reo Māori at interview and/or entry is viewed as an effective practice when there are clear links between the assessment of proficiency and the provision of formal and tailored opportunities to further develop te reo Māori proficiency.

There are formal and explicit opportunities to assess students’ te reo Māori fluency throughout the duration of their study.

Students’ fluency

Formal and tailored opportunities to further develop students’ te reo Māori fluency include

- papers or courses taught through the medium of te reo Māori;
- provision of te reo Māori classes tailored to identified te reo Māori needs of students;
- students completing an intensive te reo Māori programme:
  - that provides direct pathways into a Māori medium ITE programme prior to enrolling in the programme;
  - after being accepted into but before beginning the ITE programme;
  - after the first or second year of their ITE programme and then returning to complete their teaching qualification;
- provision of financial support to students to attend kura reo while enrolled in the ITE programme.

If programmes accept students with wide variations in te reo Māori fluency on entry they also need to ensure that there are differentiated learning pathways made available to address variations in te reo Māori learning needs.

Students arriving with high levels of fluency in te reo Māori may also require and/or desire tailored support to develop their English language skills as well during their tertiary level study.

Staff fluency

Teaching staff have high levels of fluency in te reo Māori. Support is available to teaching staff

- so they can continue to develop their fluency in te reo Māori;
- to raise the quality of their teaching in the medium of te reo Māori; and
- to ensure that increasingly more aspects of the programme can be taught through te reo Māori.

Tikanga

Māori medium ITE programmes provide an environment in which Māori values and tikanga are the norm. Such an environment is one in which

- students can be Māori (or feel secure in their own identity if non-Māori) amongst other Māori, including lecturers and other students;
- cultural practices are enacted, such as manaakitanga, whanaungatanga, kai, kapa haka, tuakana-teina, etc.; and
- supportive links between the programme and students’ whānau are developed and maintained.

Māori medium ITE staff endeavour to fulfil tikanga obligations within their institutions, as well as meet whānau, iwi, marae and other cultural responsibilities.

It is recognised that these obligations and responsibilities place heavy demands on staff.
Systems and strategies continue to be developed to support staff to both meet their programme teaching and institutional commitments, and to attend to their cultural obligations as employees and as whānau, hapū and iwi members.

**Students on entry**

Programmes balance views about ideal applicants with realistic understandings about current levels of te reo Māori, and of educational success across Māori society today.

Programmes have established selection processes encompassing criteria that not only include te reo Māori fluency and its assessment as above, but also consider levels of cultural knowledge, qualities and dispositions for teaching, and academic achievement.

Selection processes include close interrogation of students’ commitment to teaching in Māori medium settings.

**Teaching staff**

Programme staff have successful teaching experience in Māori medium classrooms and/or have high levels of knowledge about Māori medium education.

The overall staff profile of a programme ensures coverage of content knowledge for wāhanga ako in Te Marautanga o Aotearoa, and ability to teach this content through te reo Māori.

Programmes review their staffing and staffing needs regularly in order to identify

- areas of strength across a programme’s staff, along with how these strengths can be utilised most effectively; and
- areas requiring upskilling, and what needs to be put in place to address these.

**Student retention and completion**

Māori medium ITE programmes enact transformational kaupapa that engenders shared commitment across staff and students to

- te reo Māori regeneration;
- transmitting tikanga and mātauranga Māori; and
- realising individual student potential.

There are responsive support systems in place to help students complete the Māori medium ITE programme. Cultural, pastoral and academic support are available to be drawn on as needed, in timely and flexible ways.

There are collaborative learning opportunities across year levels (and Māori medium programmes where a provider institution has more than one). Interdependent relationships are formed in order for students to support each other in their studies.

**Te Marautanga**

Emphasis is placed on preparing students to be able to teach content aligned to Te Marautanga o Aotearoa and/or Marau ā-Iwi.

Programmes focus on students’ development of specialised te reo Māori curriculum language required for teaching in Māori medium classrooms.

Students learn and use te reo Māori vocabulary and structures required to teach content knowledge effectively in te reo Māori, particularly in parts of the programme focused on curriculum content.
Strengthening the preparation, capability and retention of Māori medium teacher trainees

Practicum

Student practicum experiences take place in kura and Māori medium settings that implement Te Marautanga o Aotearoa and/or iwi curriculum.

Strengthening practices and strategies

As noted, practices and strategies for successfully preparing Māori medium ITE students described in the section above may also give insights to provider institutions and the Ministry into how programmes may be further strengthened. In addition, a clearer definition of what counts as Māori medium ITE would support programmes to strengthen their provision of Māori medium ITE.

A clear definition of Māori medium ITE

A clear, shared and agreed-upon definition of Māori medium ITE is required. The definition will need to be one that not only ensures the integrity of Māori medium ITE but also supports the diversity of philosophies and aspirations found across programmes.

For the purposes of this study, Māori medium ITE programmes were identified as those that were included as approved Māori medium teacher education qualifications for the 2012–2013 TeachNZ Māori medium scholarships. At that time documentation on all but two of the ten programmes stated that they prepare students for both Māori and English medium settings. Information collected on programmes in the whare kōrero indicated that all included some NZC content, and at least one course or paper delivered mainly through English.

That most programmes include a stated focus on English medium raises the question, what is a Māori medium ITE programme? If Māori medium ITE programmes aim at producing high quality teachers for Māori medium, expecting them to also produce high quality teachers for English medium in effect puts a double load on staff and on students.

There are indications that inclusion of an English medium focus relates to ensuring viable student cohorts by increasing the range of te reo Māori fluency that potential students may need to fall into and/or by increasing a sense of students’ employability. Simply widening what counts as ‘Māori medium ITE’, however, should not be what ensures a programme’s viability.

Many suggestions made about improving programmes focus on increasing the levels of te reo Māori of students, staff and programme delivery, greater emphasis on Māori medium curriculum content and more access to Māori medium classrooms for practicum.

Ensuring that Māori medium ITE programmes are able to focus on the core business of producing graduate teachers for Māori medium contexts will help strengthen the preparation and retention of Māori medium ITE students.

If Māori medium ITE is viewed as an imperative, and we believe it should be, then the responsibility to ensure the viability of these often-small programmes needs to be shared across the programme, the provider institution and the Ministry/Crown.

Students’ intentions to teach in Māori medium

Included in the above descriptions of supportive and effective practices and strategies that prepare and retain Māori medium ITE students successfully are

- the interrogation of student commitment to teaching in Māori medium settings; and
- the enactment of transformational kaupapa that engenders shared commitment to te reo Māori regeneration, transmission of tikanga and mātauranga Māori and realising individual student achievement.
Intending to teach in Māori medium

These areas are also reflected in reasons students gave for intending to teach in Māori medium settings. Students who stated an intention to teach in Māori medium described their passions and commitments to

- the survival of te reo Māori and tikanga Māori;
- contributing to the Kura Kaupapa Māori context;
- contributing to their community/hapū/iwi;
- their personal development of te reo Māori and tikanga; and
- making positive differences to children’s learning in kura and Māori medium settings.

A few students gave a highly pragmatic reason relating to the bonding period requirement of Māori medium ITE student scholarships.

Not intending to teach in Māori medium

The main reasons given for not intending to teach in Māori medium settings related to

- low levels of fluency in te reo Māori; and
- lack of knowledge or confidence in relation to Māori medium curriculum and its delivery.

Intending to teach in English medium

Some students stated an intention to teach in English medium, rather than an intention not to teach in Māori medium. The reasons given included

- that is where most Māori children are and they wanted to support their achievement;
- wanting to teach reo Māori me ōna tikanga in English medium setting;
- enjoying teaching in English medium; and
- receiving offers of employment from English medium schools.

As indicated above, there is much to celebrate about the various Māori medium ITE programmes that are currently working hard to provide effective teachers for Māori medium settings. All participants would acknowledge though that there is yet more that can be done to improve the quality of graduates required to support kaupapa Māori, Māori community and iwi agendas for strong Māori medium education.
REFERENCES


Strengthening the preparation, capability and retention of Māori medium teacher trainees


