Non-Māori beginning teacher perspectives on meeting the needs of Māori children within the mainstream classroom:
A case study

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Abstract

The purpose of this case study is to gain the perspectives of four non-Māori beginning teacher on meeting the needs of Māori children in the mainstream classroom. The participants all graduated from the Christchurch College of Education Rotorua regional primary programme that I work within. Specific practices, strategies and professional development opportunities found effective in meeting the needs of their Māori learners by these beginning teachers are sought and discussed. The findings of this study confirm the importance of building relationships and getting to know each Māori child as an individual. Establishing and maintaining routines appropriate for Māori children and their learning became evident as did the power of the arts curriculum to engage Māori in their learning.

The quality of teacher training in New Zealand to prepare beginning teachers to teach Māori has been questioned over the past decade. Within this case study the impact of pre-service wānanga on these non-Māori beginning teachers to empower themselves to teach Māori children in the mainstream classroom was clearly expressed. It is hoped that the findings of this study could contribute, even in a very small way, to New Zealand’s goal to improve the quality of teaching for Māori in the mainstream classroom.
Introduction

The Christchurch – Rotorua Partnership

Two areas of concern in New Zealand education today are the underachievement of Māori children and the quality of teacher training to prepare beginning teachers to teach Māori. With over one-third of all school-aged children in the Bay of Plenty identifying as Māori and two-thirds of the teacher trainees (1997 – 2005) identifying as non-Māori, the objective of preparing beginning teachers to meet the educational and achievement needs of Māori children were important factors as a Rotorua regional initiative pre-service teacher education programme was developed by Christchurch College of Education (CCE), in partnership with Waiairiki Institute of Technology (WIT) and regional principals.

While this research project focuses on the perspectives of four non-Māori beginning teachers who graduated from this programme, on meeting the needs of Māori children in the mainstream classroom, - the initial focus in 1996 - when the Rotorua Regional Initiative was developed, was:

‘… the development of courses in Taha Māori, Te Reo and Tikanga Māori, which would serve to meet the local needs in this area.’ (Appendix 7, 1)

A local ‘Māori Specialism’ curriculum was developed, is spread over three years and replaces the three curriculum options other CCE students complete in their third year of initial teacher education. CCE was prepared to make the qualification structural changes needed for Rotorua in an attempt to ensure all beginning teachers graduating from this programme were prepared to meet the locally identified specific needs of Māori children within the mainstream classroom. Māori working with non-Māori for such structural changes was encouraged by Friere (1974), a visiting international progressive theorist. According to Nairn (1999, cited in Jenkins & Martin, 1999) Māori became more focused on educating non-Māori following working with Freire.

The responsibility to implement this curriculum in Rotorua posed real staffing and venue challenges for me during 1997-8 as the CCE Rotorua regional coordinator. With a strong personal interest in making a difference for Māori, and in response to student feedback, this curriculum since 1999 has been delivered at Tangatarua Marae,
Waiairiki as ‘noho Marae’ based ‘wānanga’ designed and implemented from a Māori perspective.

Students had indicated through evaluations of their experiences, notably a presentation by Hiko Hohepa (Waiairiki Kaumatua), that they learnt best about things Māori within a Māori context.

*Noho Marae is really the only way to learn about the Maori culture. The environment enables the knowledge to seep into your bones.*
*Learning this way allows me to absorb the opinions, knowledge and attitudes of many others while at the same time as shaping my own.*
*I feel I have learned more in the last three days than I have in the last 12 years of living in NZ.*  
(Maori Specialism student evaluations, 1999).

It was a vision of Hiko Hohepa that Tangatarua Marae, which opened on the Waiairiki campus in late 1996, would be a place for two people (Pākehā and Māori) to learn together. As described by Brienes (1980, cited in Stoer & Dale, 1999) we were a local organisation striving to model the kind of society our movement aspired to. Peter Moeau was employed by CCE in late 1998. He had a clear vision for developing a curriculum based on ‘wānanga’.

Wānanga in this context is defined by Moeau as “experiential learning in a Māori context, operating under Māori structures, according to Māori cultural values and beliefs” (cited in Hunt, 2003, p.2). Such a kaupapa Māori approach was according to Smith (1992) a response to the “lack of programmes and processes within existing educational organisations that were designed to reinforce, support or proactively co-opt Māori cultural aspirations in ways which are desired by Māori themselves” (Bishop & Glynn, 1999, p.62).

Each ‘wānanga’ as designed and delivered by Moeau is for two days and one night and supports and integrates aspects of the CCE professional studies curriculum such as designing appropriate learning experiences for children in New Zealand. I support and work in partnership with Moeau in the organisation of these ‘wānanga’. I acknowledge that my participation and interest in this curriculum influenced the selection of this research topic.
I believe this initiative could be viewed as an example of what Hemara (2000) sees as a small number of organisations and individuals weaving together their own definitions and developing their own strategies for making a difference for Māori. Tapine and Waiti (1997) concluded that such Māori initiatives have given people some hope for the future. Freire said such, “hope ...demands an anchoring in practice” (1999, p.9). It was hoped that the practices shared within this research project might contribute to an understanding of how such a preferred future could be further developed.

In this research project I found myself focusing on the present through the lens of a preferred future for Aotearoa-New Zealand. Friere (1976) spoke of the “force of the future – a tomorrow which is gaining substance’ against a past which is losing relevance” (cited in Jenkins & Martin, 1999, p.51). Striving for a truly bicultural society for children and adults is important for me. In seeking to understand this CCE Māori curriculum initiative and the social changes it encourages theories of symbolic interactionism became useful.

Woods (1992) states “symbolic interactionism typically deals with small-scale everyday life, seeking to understand processes, relationships, group life, motivations, adaptations, and so on” (p.365). Hargreaves (1978) drew attention to some strengths of symbolic interactionism. These included its appreciative ability to explore social action from the point of view of the actor or participants, its reflective capacity or means for members to reflect on their own activity, its illuminative capacity to investigate the issues and its future policy-making capacity (cited in Woods, 1992). This research project offered the opportunity to explore how the graduates of this CCE Rotorua regional initiative could contribute to preferred policies and practices for the future.

The New Zealand Context
Throughout the past decade Māori educational issues have featured significantly in New Zealand education and have consequently attracted some interesting national policy responses. The quality of teaching and learning experiences for Māori children is one example where the schooling system, according to the MOE Best Evidence Synthesis, is performing less well. This raised questions about the quality of the
learning experiences for Māori students within mainstream schools and the quality of the teaching for diverse students in schooling (MOE, 2002/3). As a consequence of this, the following goals of significance came into being. They are:

1. Equality of educational opportunity for all to reach their potential and take their full responsibility in society.
2. Success in learning for those with special needs.

A key New Zealand government goal had become reducing the inequalities in education with priority given to ‘ensuring Māori achieve greater success in education’ (MOE, Annual report on Māori education, 2004). This was reflected in government policies, in the National Educational Goals (NEGS), National Administration Goals (NAGS) and the annual Educational Review Office reports on Māori student achievement in the mainstream.

There was criticism of the ‘reducing inequality’ government approach. Hunkins (1997, cited in Tapine and Waiti, 1997) believed the focus needed to be rather on the gap between Māori aspirations and their actual achievements. Hemara (2000) also concluded that perhaps the focus on the gaps between Māori aspirations and achievements would be more appropriate than the current focus on the gaps between Māori and non-Māori performance. I believe that having significant Māori role models in our Rotorua community has contributed to an increased awareness of Māori achievements and aspirations. Hunkins saw such a need for Māori to change non-Māori opinions as to what Māori aspirations are.

Māori Educational Aspirations and Achievement

Māori educational aspirations, Māori-preferred approaches to learning and teaching and Māori perspectives on educational research are barely visible within mainstream New Zealand education (Glynn, 1998, p.4).

The establishment of Kura Kaupapa schools was a Māori response to this issue and was partially informed by Freire (Smith, 1997, cited in Carpenter, 2001) who spoke throughout the world regarding the ‘pedagogy of the oppressed’. Freire urged the oppressed towards self determination. In New Zealand an outcome of Freire’s influence on Māori educators of the 1970’s and 80s were Kura Kaupapa approaches
and for some, including myself, an awareness of the need to improve teaching and learning for Māori within the mainstream classroom.

Bishop and Glynn (2000) are critical theorists who examined relevant research of Kaupapa Māori educational settings to inform the mainstream and improve teaching and learning for Māori. Their key findings included the need for learning and teaching relationships where culture counts, learners initiate interactions, have self determination and are co-inquirers. Learning needs to be active and intrinsically motivated, teachers inextricably involved, knowledge co-created with an ongoing critique of power relationships within the classroom. Glynn (1998) highlighted the need for mainstream education to change and for non-Māori educational professionals to initiate this process.

Metge (1993, cited in Glynn, 1998) also challenged non-Māori to adopt Māori pedagogical principles and practices. Supporting this challenge Tapine and Waiti (1997) found that non- Māori at local levels do have an impact on Māori education. They called for increased support from non- Māori, stating that such increased recognition and support by non- Māori is important to the realization of Māori aspirations. Glynn (1998) found that while Māori have addressed the challenge by adopting a critical perspective described as Kaupapa Māori, non-Māori education professionals also need to address this challenge given the majority of Māori children are enrolled in mainstream classes.

The current statistics are that over 85% of Māori children are enrolled in mainstream classes despite Māori immersion and bilingual options being available. Over one fifth of the New Zealand school population is Māori and predictions are that the Māori population will steadily rise (Census data, 2001, cited in Annual report on Māori Education, 2004). Future demographics predict that by 2020 the percentage of the primary school population that will identify themselves as Māori could have doubled (Te Puni Kōkiri, July 2001). By 2040, current projections are that the majority of students in New Zealand primary schools will be Māori and Pasifika (Alton-Lee, 2003). However in 2003, 93.1% of the mainstream primary teaching staff identified as non-Māori. While more Māori are being encouraged to enter teaching in 2001 still 77% of those entering teacher training in New Zealand were non-Māori (Te Puni
Kōkiri, July 2001). The indications are that Māori parents and caregivers will continue to choose mainstream education in New Zealand for their children and the majority of these Māori children will have non-Māori teachers. Given these facts what are the mainstream learning experiences for Māori children?

**Mainstream learning experiences for Māori**

Massey University’s three-year evaluation of special education policies that consulted with 8000 informants found: a reluctance to provide culturally appropriate programmes if the number of Māori children was small and a preference not to distinguish between Māori and Pākehā, because there was no difference and their needs were exactly the same (Massey University Research team, 1999; 2001; 2002, cited in Bevan-Brown, 2004). Mainstream teachers in the above study appeared to see no need to differentiate or make special provisions for Māori.

When the Educational Review Office (ERO) analysed policy documents from 272 schools identifying barriers to learning they found that schools predominately characterized the barriers to learning as under achieving students and their families. According to Alton-Lee such deficit thinking is common amongst New Zealand teachers and schools (cited in MOE, 2003). Smith (1999) sees a deficit model approach to working with Māori “describes a situation of mono-cultural dominance and rigid organisational practices... it is important to draw these assumptions out as a basis for discussion and making progress” (p.18). Bishop, Berryman, Tiakiwai and Richardson (2003) found such deficit thinking by teachers is a major impediment to Māori students’ educational achievement for it results in teachers having low expectations of Māori students. Bevan-Brown (2004) has continued to find that in New Zealand there is research evidence of negative attitudes and low expectations of Māori students.

A state sector performance audit on the *Quality of Teacher Training* (Te Puni Kōkiri, 2001) “arose out of continuing concerns about the low achievement by Māori in schools - and about the ability of teachers to engage, and effectively teach, Māori pupils” (p.3). It encouraged change and recommended that teachers be trained to have high expectations of and positive attitudes towards Māori. Comer stated in the *Quality of Teacher Training* audit report, “teachers need to recognise and value the
experiences Māori children bring to the classroom. In doing so teachers could better contextualise their teaching, thus making the curriculum more relevant for Māori” (p.3). Freire, (1972, cited in Carpenter, 2001) also advocated a curriculum based on the actual experiences of students and on continual shared investigations.

“Quality teaching can make a difference to student achievement as reported by the Best Evidence Synthesis” (MOE, 2003, p.43) and the Educational Review Office. High quality teaching is potentially the largest single school influence on Māori achievement and engagement with learning. Teachers can be the solution in relation to student achievement, rather than the problem (Sutton, 2005). High quality teaching of Māori requires teachers to have high expectations of the students and skills to link learning to Māori student experiences (ERO, 2004). To do this effectively teachers need to get to know their students and what these experiences are.

Teacher - Student Relationships
It is crucial that the teacher gets to know their students, their experiences and their culture (Mecfarlane, 2004). However as the New Zealand Education Institute executive told the Minister of Education in May 2000, “the reality is that most of the Māori children in mainstream classes have little or no access to their culture” (Jenkins & Jones, 2000, p.151). Fairhall (1997) stated, “As each student must be treated with dignity, so should each culture” (cited in Tapine & Waiti, 1997, p.41). In his opinion non- Māori must smother ethnocentrism and begin to truly value biculturalism and multiculturalism. Fairhall believes learning about the indigenous culture of the land will make non- Māori more able to take a lead in a bilingual, bicultural society. Such collaborative inquiry can develop the relationship between teacher and learner (Capper, May, Ward, & Wilson, 2000).

Collaborative storying through interviewing Year 9 and 10 mainstream Māori students, their teachers, parents and principals was used in phase one of Te Kōtahitanga (meaning ‘unity’) project (Bishop et al, 2003). The aim of this professional development/research project, which began in 2001, was to find out what was behind low levels of Māori achievement. The impact of the quality of in-class face-to-face relationships and interactions between the teachers and Māori students on students’ educational achievement was a key finding reported. As
reported by Bishop (Education Gazette Issue 12, May 2004) the outcome of ‘Te Kōtahitanga’ project has been a ‘win-win’ for both teachers and students. Teachers experienced much greater job satisfaction through improving their relationship with their students.

How non-Māori beginning teachers develop these relationships, can gain insights into the Māori world view and draw on this in their practice is of significant interest to this project as is the accessibility of this research and Te Kahua/ Māori in Mainstream, an overlapping but discrete, MOE funded exploratory professional development programme that began in 2004.

*Professional Development*

Schools are agents of social change (Tough, 1998) and in a sense the teachers within these schools are the key agents to making the difference for Māori (Bell & Carpenter, 1994). Current statistics and research indicate there is a need for more teacher focused learning through professional development programmes that could make a difference for Māori children. The Educational Review Office found in 2003 that only 35% of primary schools had undertaken specific teacher professional development aimed at improving Māori student achievement (ERO, 2004). ERO stated schools are not sufficiently linking professional development opportunities to the needs of Māori students nor are they focused on the connections between teaching practice and the student-teacher relationship (ERO, June 2000). This, despite recent research evidence that effective and responsive teaching can enable high standards for Māori learners in low decile schools, particularly where teaching practice is classroom based, research informed, and supported by a professional development programme (MOE, 2002/3).

The MOE research and professional development strategy, Tere Auraki (to navigate the mainstream river), was developed and is focused on improving teaching and learning for Māori students in mainstream schools. ‘Te Mana Kōrero’ video packages and workshops were also developed. These with the ‘Te Kōtahitanga’ and ‘Te Kahua Māori in the Mainstream’ projects are the three discrete but overlapping strands of work coordinated by this strategy aimed at mainstream primary schools (MOE, Māori in Mainstream, 2005).
'Te Kahua' means the supports on a waka (boat) and is used as a metaphor for 'supporting each other on the same journey'. This pilot professional development project was developed to reframe the mainstream school experience for Māori students and was designed so schools could work towards their own strategies for achieving this. It began in 2004 and has provided 10 clusters of schools with professional opportunities, in partnership with their Māori community, to explore approaches that will enable teachers to improve outcomes for Māori students and work effectively with Māori families (MOE, Māori in Mainstream, 2005). From my perspective within pre-service teacher education Te Tere Auraki – Māori in the Mainstream strategy and how it is being implemented does not appear to have been made explicit to all schools and educators within New Zealand. Rather than the accessibility of the programmes for teachers the Educational Review Office (2004) appears to see the need to focus on the quality of such teacher professional development and to teaching training in relation to Māori student achievement in the mainstream.

Pre-service teacher education

Considering the research that has already taken place and the continued need to lift the achievement levels of Māori children within the mainstream classroom, the focus point for the Educational Review Office, Te Puni Kōkiri and the Ministry of Education has long been the quality of teacher training to prepare teachers to teach Māori children effectively. "The Educational Review Office still highlights serious concerns about the quality of teacher training and recommended that training providers be held accountable for producing graduates who could teach Māori pupils effectively" (Te Puni Kōkiri, 2001, p.10). The Ministry of Education's annual report on Māori education (2003) states:

A number of reports including the Education Reviews Office’s report on pre-service teacher training (1999), have pointed out that many beginning teachers are ill prepared to deal with children whose backgrounds that are different than their own. This raises doubts about the ability of teachers who are non-Māori, to provide for the needs of Māori and to effectively engage and teach these students (p.50).
Highlighting the importance of having beginning teachers prepared to teach Māori children is that, as a proportion of all teachers, beginning teachers are more likely to be teaching in schools with larger concentrations of Māori students (MOE, 2004). The Quality of Teacher Training report (2001) concluded that most existing teacher education institutions needed to further improve their programmes to equip teachers to teach Māori children effectively.

Research on Initial Teacher Education (2003-2004) however found that beginning teachers do generally begin their professional careers feeling confident about their capabilities in teaching (Cameron and Baker, 2004). An example of this confident commitment to action within the focus cohort for this project is evident in the following representative comments made by participants in a previous research report:

As a beginning teacher it (the Māori worldview) will become an integral part of my approach to teaching. It will be evident in my attitudes, my philosophy, my planning and teaching.

It (the Māori worldview) has given me a greater understanding of the issues that exist and how I as a beginning teacher can begin to make difference, in my thinking, my attitude, my approach and the choices I make as I teach. I have learned that I can make a difference but it’s up to me! I have been given the seeds of knowledge I now can go and sow these seeds.

Final wānanga written evaluations (cited in Hunt, 2003, p.12-13)

According to Boler (1999) Friere sees such commitment to action as adults confronting social conflicts that raise questions to their consciousness and which true education can help answer. Levin (2005) found that “this country’s attention to greater success for Māori is one of the strongest efforts on behalf of indigenous peoples anywhere in the world” (p.8). Reports from government agencies over the past five years have definitely guided and affirmed the Rotorua CCE regional initiative in our attempts to meet the need for beginning teachers to be prepared to teach Māori children effectively.
My position as a non-Māori teacher and researcher

I believe non-Māori teacher beliefs, values and practices can contribute significantly to making a difference for the over 85% of Māori children in mainstream New Zealand classrooms. This contributed to my decision to focus this research on non-Māori beginning teachers’ perspectives. Sullivan (1993, cited in Hemara, 2000) “advocates a bicultural approach which acknowledges tangata whenua status and confirms that acknowledgement by focusing on partnership” (p.62). I strongly believe that the issue of the quality of teaching and learning for Māori children must be addressed in partnership with non-Māori.

The current educational issues for Māori education for me as a committed New Zealand teacher and researcher are:

- The gaps between Māori aspirations and Māori achievement
- The quality of learning experiences for Māori
- The quality of initial teacher training, and professional development for mainstream classroom teachers.

I believe these issues must continue to be addressed for the well being of Māori children and the whole of Aotearoa-New Zealand society. I hope that this research project within a small Rotorua/Christchurch College of Education initiative can contribute to a positive preferred future for Māori. Durie (1997, cited in Tapine & Waiti, 1997) says while references to the negative statistics and the effects of the education system on Māori have provided a platform for discussion, it is now time to go beyond dwelling on past grievances and to make preparations for a positive future.
Research Questions

Main Question:
How do non-Māori Christchurch College of Education Rotorua regional beginning teachers make sense of the needs of Māori learners in their mainstream classes?

Sub Questions:
What strategies do non-Māori beginning teachers find effective for developing relationships with Māori learners?
What teaching practices do beginning teachers find effective in meeting the needs of Māori learners?
What professional development opportunities have beginning teachers experienced that were aimed at improvements in Māori achievement?

This research project aimed to firstly identify specific teaching practices and relationships found successful by non-Māori beginning teacher graduates in mainstream classrooms. A beginning teacher in New Zealand is defined as “a teacher with provisional teacher registration status who is employed in a school or early childhood centre” (Cameron & Baker, 2004, p.57). A mainstream classroom in New Zealand is a class where people of all ethnicities and abilities can be enrolled. Symbolic interactionist research encourages such a focus on classrooms and is claimed by Sharp and Green to be descriptive in nature (Hargreaves, 1994).

Symbolic interactionism is a macro-theory. A macro-theory as defined by Mutch (2005) is a broad theory that explains complex social interactions and structure. Blumer (1900-1987) is said to be the originator of the term symbolic interactionism (Alice, 2005). He was strongly influenced by the work of Dewey and Mead. Blumer’s three core principles to his theory were; meaning, language and thought. His theory included the idea that people’s interactions are based on their perceptions of self and others. This theory is very relevant to this project in that it gave four beginning teachers the opportunity to share their perspectives; reflect on their ‘self’, their ‘interactions’ and their ‘classroom practices’.

The construction of the self as described by Mead moves through two distinct stages. A ‘play’ stage where one play-acts the roles of others, as I see during teacher training
and the ‘game’ stage’, where many roles are taken on simultaneously and the ‘self’ is able to take on the perspectives of others (Meltzer, 1967) as can be observed in classroom teaching. Symbolic interactionism argues that by taking on the role of the other the self is able to anticipate the correct way to act in a given situation. It was hoped that the actions described in this project might inform and contribute to professional development programmes for pre and in-service mainstream programmes. As Kelly (Ministry of Education, 2002) reports, there are examples of schools successfully teaching Māori learners. We need to keep looking at the data to see what is happening in these classrooms.
Research Design, Methodology and Methods

Case Study

The strength of the qualitative case study according to Bogdan and Biklen (1998), is that it “allows you to get close to the participants, to hear their talk, to observe them in their daily lives and to better understand how they think about their world” (p.32). The research question thus determined a case study approach. “Qualitative research gives groups of people previously denied a voice the opportunity to be heard for the first time” (Darlington & Scott, 2002, p.47). To my knowledge only two beginning teachers from the Rotorua CCE programme have previously had the opportunity to interact with a researcher and share their specific experiences.

Bogdan and Biklen (1998) identify symbolic interactionism as the foundation theory of qualitative research. According to Woods (1992) symbolic interactionist research methods have been found useful in encouraging ‘social change’. “Interactionism provides opportunities for researchers and teachers to join together in doing research, thus promoting professionalism and helping to effect change from the inside” (p.393). As Bogdan and Biklen assert “a researcher’s standpoint can be an entry into the data but while our theoretical and ideological views are powerful they are shaped by what we learn from the informants” (1998, p.34).

Triangulation

This case study examined the perceptions of four non-Māori beginning teachers in their second-year of teaching and through a process of triangulation their multiple perceptions helped clarify meaning (Stake, 2000). Rich data to analyse were provided by selecting the methods of both individual interviews followed by a focus group discussion ten weeks later. By using more than one source of data and two data gathering techniques I hoped to increase the ‘credibility’ of my study. I aimed to do this by ensuring that my findings, as Mutch (2005) encourages, would resonate with those in, or who are familiar with the context.

Methods

Individual interview

An open-ended interview strategy was selected so each participant could firstly express their thoughts freely around the selected topic 'making sense of Māori
learners’ needs’. This kanohi-ki-te-kanohi (face to face) form of communication fitted well with the culture of the Rotorua regional programme. Interestingly Wilkie, Berryman, Himona & Paul (2001, cited in Mutch & Wong, 2004) emphasized that this is also the most preferred method by Māori. According to Taylor & Bogdan (1998) new understandings can be gained by listening to views of those never felt valued or represented. That is, as in symbolic interaction research, new meanings could be gained. The beginning teachers’ eagerness to be interviewed within a week of being approached indicated that they did feel they had a contribution to make to this research topic.

The individual interviews were semi-structured. A few open-ended questions (Appendix 1) were prepared to provide a consistent focus, maximise subject participation and produce rich specific data surrounding the topic. Mutch (2005) defines semi-structured interviews as interviews where a set of guiding questions is used but where the interview is open to changes along the way. Participants were encouraged to comment on:

- How relationships with Māori children are successfully built.
- Effective teaching strategies/practices to raise Māori children’s achievement.
- Experiences of specific professional development aimed at raising Māori children’s achievement.

These interviews were recorded, fully transcribed and analysed using a form of comparative analysis (LeCompte & Preissle, 1993, cited in Mutch, 2005) with the steps of; perceiving, comparing, contrasting, aggregating, ordering, establishing links and relationships and speculating.

Focus group discussion

Once emerging themes within the individual interview transcripts had been identified participants were invited to a focus group discussion in their next non-contact break. As full time practicing teachers this timing suited both the participants and me. This decision was affirmed by Krueger & Casey (2000, p.86) stating, “focus groups are best conducted during their (participants) slack or off season”. All participants indicated at their individual interview that they were very keen to participate in this planned focus group discussion.
Bogdan & Biklen (1992) say a focus group in this sense refers to “a collection of people who identify with each other and who share expectations about each other’s behavior” (p.64). The Rotorua regional programme participants develop such a group culture over their three years of training together and therefore this ‘hui’ style meeting fitted with the ‘tikanga’ (way of doing things) of the Rotorua programme. Pere (1994) “identifies the key qualities of a hui as respect, consideration and co-operation, all of which allow for strenuous debate, heartfelt suggestions and laughter or tears” (cited in Mutch & Wong, 2004, p.5).

According to Krueger (2000, p.11) the goal of a focus group is to collect data that is of interest to the researcher. The purpose was to collect further rich data relevant to the emerging themes through in depth open discussions and sharing. With participants meeting in this more natural environment for them, it was hoped that other experiences, ideas and opinions around the emerging themes would emerge. Krueger (2000) sees planning of the focus group discussion as crucial. Discussions were therefore guided by a few planned open-ended questions (Appendix 2). The purpose was kept to the forefront throughout as was the process of whakawhanaungatanga that Wilkie et al. (2001) and Smith (1999) define as a metaphorical term for “familiness” to ensure everyone was comfortable, respected and had the opportunity to voice their views (cited in Mutch & Wong, 2004). An accurate reflection was sought of how the participants felt and thought about the topic to ensure validity of data. Krueger & Casey (2000) however believe that validity is over emphasized in qualitative research. Instead, they say, we should concentrate on good practice hence the importance I gave to the planning for this focus group discussion.

The focus group interview was recorded on dictaphone for the purpose of preparing an abridged transcript. Krueger & Casey (2000) describe this as “listening to the tapes then developing an abridged transcript of the relevant and useful portions of the discussion” (p.131). They say it is less time consuming than fully transcribing tapes and is a condensed version of the focus group with irrelevant conversation removed. I used the emerging themes to guide my judgment when selecting relevant conversation. This method of analysis fitted with my purpose of gaining further insights and understandings of these emerging themes.
Participant selection

Roberts (1991) claims that symbolic interactionist researchers focus on the individual actor (p.2). Four second-year beginning teachers from the cohort who began their training in 2001 and identified as non-Māori during their training were approached to participate in this research project. As graduates of a regional programme with a New Zealand qualification I wanted to seek a geographical spread of participants and a range of teaching contexts that would contribute to the trustworthiness of my study (Mutch, 2005).

I acknowledged that no generalisations or theories could be concluded with just four participants. I was more focused on the possibility of ‘transferability’ of findings for other beginning teachers and teacher education providers. When the focus of the research has been on the in-depth responses of a small group of people Krueger & Casey (2000) support the concept of transferability and considering whether the findings could transfer to another environment.

For confidentiality reasons I am not using participants’ real names. Brenda had been teaching junior children in a South Auckland multi-cultural primary school, since graduating. Tammy is teaching in a South Waikato school and Leonie in a large rural Rotorua school. Rebecca has had several long term relieving positions within two very different character Rotorua schools. I anticipated that the variance in these North Island teaching contexts would bring forth a range of experiences contributing to the validity, stability and representative reliability of the data collected.

My first ‘surprise’ within this research project emerged when two of the participants shared with me that they were now identifying as European/Māori. One indicated to me during our first phone conversation that she was very keen to be included but that she did in fact have some Māori heritage. She felt that she needed me to be aware of this in case it affected my research. The second responded with a similar ‘surprise’ sharing that following her graduation she had registered with the Teachers’ Council as ‘Māori/European’. I consulted with my advisor. She confirmed that this emerging information could only add to my research as will be discussed later. I reassured both participants that they could be included and that this information and their subsequent contributions would be highly valued.
**Ethical considerations**

**Consent**
Signed written consent was sought from participants. Consent forms (Appendix 6) were attached to letters of explanation (Appendix 5). All chose to bring the signed consent form to their individual interview. As part of the conclusion of each interview I confirmed their principal’s email address. As a courtesy the principals of participants were advised of their staff member’s participation in this project (Appendix 4).

**Confidentiality**
Anonymity of participants and schools was sought and maintained throughout with the highest level of integrity. Participants could view their own documents and anecdotal notes only although none sought this. All collected data was kept in a secure area in my home and will be destroyed following publication.

**Hazards**
I was very aware of being a non-Māori researching an issue that was of interest to and affected Māori. I consulted Māori colleagues who affirmed that I was positioned ‘safely’ to conduct this research and that my and our graduates’ voices were needed on ‘meeting the needs of Māori children in mainstream classrooms’. I attempted to take what Bishop (1996) argues as “the whanau-of-interest approach as an effective means by which non-Māori researchers can safely engage in research in the Māori world, without adopting a controlling position or taking up an ‘outsider’ position” (cited in Mutch & Wong, 2004, p.4).

Smith’s (1999, p.177) four models by which culturally appropriate research could be undertaken by non-Māori researchers were closely considered. This research project appeared to fit within the ‘empowering outcome model’ that addresses the sorts of questions Māori people want to know and which has beneficial outcomes for Māori. According to Mutch & Wong (2004), “the results of any research that leads to improvements and benefits for Māori will be recognised by Māori as a ‘taonga’ – a work of value” (p.5).
The trust of participants and their principals was vital. Strategies to minimise any affect of my former relationship with participants as their professional studies lecturer were adhered to throughout this research project. These included identifying and being aware of my prior assumptions and being open and receptive to all responses during interviewing. The Rotorua Christchurch College of Education ‘group culture’ is such that participants’ contributions are acknowledged and highly valued in the interest of improvement for those that follow. Each participant was shown this acknowledgement explicitly in the opening and closing of the interviews and implicitly throughout the project. The offering of my freshly woven flax ‘kete’ and ‘flowers’ following each individual interview and a thank you card with appropriate petrol vouchers following the focus group discussion appeared to be highly appreciated.

Participants were to be informed should any adverse effects on them or for their schools emerge. They were kept informed of project progress throughout. Participants had the right of withdrawal at any time up until the focus group discussion was completed. No participants chose to withdraw.
Data Analysis and Findings

Thematic analysis was the qualitative strategy used to identify categories from the data collected. I chose to transcribe the conversations myself immediately after both the individual and focus group interviews (Sample, Appendix 3). This allowed me to get close to the data and begin the process of identifying recurring themes. Themes were coded and grouped around the research questions. The key themes that appeared to me for these beginning teachers in meeting the needs of Māori children in mainstream classrooms were:

- Building individual relationships
- Routines and learning
- The ‘power’ of the Arts
- Empowerment of pre-service wānanga

Building Relationships

Getting to know children as individuals, their needs and their preferred learning styles through the building of a relationship and a rapport with children emerged as a non-surprising theme during the four individual interviews. An immediate comment in response to what advice Rebecca would give a beginning teacher was:

*Relationships I think is a key one, the relationships we have with them and the relationships they have in the class with each other the fact that they are positive.*

(Rebecca, Focus group discussion)

Participants highlighted the need to create the time and opportunities to be with and talk with their Māori children to develop and maintain such relationships and rapport. When prompted as to strategies and practices effective to build relationships with Māori children, at the beginning of the school year participants highlighted the importance of designing and implementing activities that allowed them time to be with children. Tammy’s comment demonstrates one of the strategies used to do this.

*Do one on one and really talk with them...when I'm doing running records I always have a chat... I do a lot of one on one conferencing ... tell me what's happening.*

(Individual Interview)

Utilising other opportunities throughout the school year to be with Māori children were reflected in a further effective practice she shared:
Four of the kids who are Māori in this class catch the late bus ... so they usually spend that time in here and help around and that's when you find out a lot ... they love it they love helping me put things up and down.

(Individual Interview)

An awareness of the physical and emotional needs of individual learners was evident in the way the beginning teachers described effective practices found in developing a safe and supportive environment for Māori children. An example given by Leonie was:

Giving them a little rub on the shoulder or a pat on the back ... Māori children definitely ... you don't even need to say anything that little bit of a contact you can just see them, their faces light up it's a form of acknowledgement that they appreciate.

(Individual Interview)

The use of humour as an effective strategy was mentioned by two of the participants:

The key one is probably humour ... they actually have quite a neat sense of humour.

(Rebecca, Individual Interview)

I feel like I know them so well and you know how to get the best out of them their sense of humour.

(Leonie, Individual Interview)

I have heard Māori teacher trainees over the past nine years share with their cohorts that Māori children do have a different sense of humour than non- Māori children so I was interested by the above comments that appeared to support this perception.

Two participants spoke during their individual interview on how effective they had found ‘praise’ in both developing and maintaining relationships with their Māori children and promoting self esteem, confidence and learning. For these beginning teachers their rapport with their Māori learners and the children’s positive self esteem appeared to be vital pre-requisites to enabling both learner and teacher to focus on learning. Tammy commented:

The other thing that works is praise ... I mean its not just Māori children but I find in particular it works with the Māori children. (Individual Interview)
The participating beginning teachers outlined the importance to developing relationships of being personally and culturally knowledgeable and sensitive. For them it appeared to be an awareness of, a respect for and a need to keep learning more about the Māori culture with their children and bringing the Māori culture into the classroom that was important.

*I think that is something I missed out on. I feel a loss of especially growing up somewhere like Rotorua, where the culture is so rich ......... ensuring all the children in my class are getting to know culture and all the things that go along with it to feel the warmth as well. If they get the impression that these things (Māori) are really important to me then it's important for them.*

(Brenda, Focus group discussion)

All four beginning teachers focused on building a relationship with their Māori children, getting to know each child as an individual and then focusing on selecting and establishing the appropriate class routines. Leonie’s advice was:

*Once you’ve got that rapport ... Go with routines ... kids know the routines...
the kids are just thriving on it.*

(Individual Interview)

**Routines and Learning**

The importance of routines, of effective teaching strategies and assessment practices appropriate for Māori children emerged within the data. Leonie was explicit when she commented on the importance of routines for her Māori children:

*The weeks we don’t have our routines I see them just crumble ... routines would certainly be a big piece of advice.*

(Individual Interview)

Guided reading groups were an example she and Tammy gave of routines that are important both academically and emotionally for Māori learners to feel success. Tammy and Leonie were very proud that running records had shown all their Māori children had progressed in the last term.

Rebecca also commented on the use of group work routines in saying:

*Cooperative learning styles... all that kind of thing... making sure everyone has a chance to have their say and everyone gets validated ...buddying them up.*

(Individual Interview)

All four participants talked about the importance of knowing Māori children’s preferred learning styles.
My Māori are very high in math... it is very kinaesthetic and the kids love it its really hands on they are good at it they’re good at that logical sort of thinking ... cause they love it they’re rather than sitting there doing things out of books.

(Tammy, Individual Interview)

However near the end of the focus group discussion participants freely spoke about the importance of literacy and their concerns regarding current assessment practices. Literacy, numeracy in these early years is so vital cause we expect them to be in a society where they are doing those things where they need to have a level... to go to varsity... it is so difficult within the system we are in ... if we can meet the needs of the kids really early on in those basics literacy, numeracy.

(Tammy)

The reliance of the current educational system on ‘writing’ when assessing children’s learning was expressed by Rebecca:

The key thing just said about assessment that’s the thing that often lets them down I don’t know that they’re under achieving I think we are missing their achievements because we’re not assessing the right thing for them or the right way for them. It’s not apparent in the academic records because it’s reliant on tests.

(Focus group discussion)

Tammy highlighted how she puts the facts regarding actual assessment practices and a Māori child’s aspirations to attend university in context for him:

He’s a smart kid but his writing is atrocious ... he always complains about the writing... he wants to go to university... I can tell you now if you want to go to university.... you need to be able to write.. I put it in context for him.

(Focus group discussion)

Oral assessment was an effective strategy found for Māori children.

When it comes to oral conferencing in a science unit they’ve learnt heaps but if I’d given them a writing task I’d think they haven’t learnt a thing.

(Tammy, Focus group discussion)

Leonie shared that this term at her school their focus when planning and assessing is on the essential skills:

I’m noticing those children that were struggling when it came to assessing they’re not there anymore because like social and cooperative with the production those kids were way up there they were succeeding.

(Focus group discussion)
Rebecca supported this in saying:

*It's giving them success... do something like this they can show what they can do... it does huge things for their self esteems.*  
(Focus group discussion)

Tammy left us with the question:

*I think that puts it in a nut shell really we either change the education system so we assess people based on how they can show us what they can do... or do we change the way we teach Māori children?*  
(Focus group discussion)

The discussions highlighted were not anticipated and were especially significant during the focus group interview. These findings will be further discussed in the following section and future research opportunities regarding assessment of learning considered.

**The power of the Arts**

The recurring theme that was a surprise for me within the individual interviews was all participants sharing personal success stories regarding the power of the arts in engaging Māori children in their learning. Rebecca summed up the beginning teachers’ personal findings when commenting:

*I think the dance, music and visual arts is an intrinsic part of their being whether it be Māori, Polynesian or even some Pākehā students. I think the neat part is taking that and putting it in everyday classroom use to motivate them.*  
(Focus group discussion)

All participants spoke about the use of music, dance or visual arts. These aspects of the arts appeared woven through the data when developing relationships and routines and flowed into the strategies found effective with Māori learners.

Examples within the daily routines were:

*Starting with the waiata and karakia here is pretty much of who they are so that’s essential using waiata.*  
(Rebecca, Individual Interview)

*We sing after we’ve had a class discussion and the atmosphere is sort of quite tense.*  
(Brenda, Individual Interview)

Other comments during the individual interviews that illustrated the power of music to engage Māori children were:

*Waiata my kids just love waiata... I play the guitar in the classroom.* (Leonie)
Essential using waiata... sets a tone... it can set a mood. It can relax them.

Music, the rhythm, you know music is a real big key I think it is powerful.

(Rebecca)

Tammy chose her classroom to be the venue for her individual interview. When sharing effective strategies she had found with her Māori children she shared the story of a wall mural where a child’s prior knowledge appeared to be a significant factor for his engagement in learning.

See the waka ... one of my Māori boys did that... he said I've been in a waka I know what it looks like so I said you go for it... I let them go with things like that ... they're just so chuffed.

Stories of how dance has been found to be an effective practice for engaging Māori children in learning emerged during our focus group discussion when participants were invited to describe an experience in the last term where they had found an aspect of the arts to be effective with Māori children in particular. Rebecca instantly responded:

Oh I can. I did a video unit. We did solid liquids and gases we had little dances that showed what the molecules were doing. They got into the dance really hugely. They loved it. Everyone’s role was important; they valued everyone’s roles definitely. I noticed with the Māori and Pacifica children they shone in that.

The experience Tammy shared with the group reflected the power of tapping into children’s current interests such as hip-hop dance:

We’ve just done hip-hop dancing. The year 7 and year 5 classes looked where hip hop came from... watched some... got some music and we choreographed some... they picked a sport and did hip-hop actions to movement... they loved it cause its got break dance in as well so they were bringing out all these moves ...they are so coordinated ...then I took it into the haka as well ...it just exploded the kids just loved it was absolutely awesome.....lots of fun.

How current interests can engage Māori children and can encourage leadership skills with Māori children was illustrated in Tammy’s experience:
One day we were practicing and one of the boys said can we have a
circle...alright... you organise it... next thing they were clapping and having turns
of going into the centre. It was so good.

Rebecca highlighted how the arts can be used to motivate children to engage in the
writing process when commenting:

That's what I loved about the video we had two whole days filming at the end of it
you asked them to sit down and write about what they learnt and you got
it...Brilliant.

Tammy shared how her experience with implementing the integrated hip hop dance
unit appeared to engage her learners to be self motivated and disciplined and facilitate
peer tutoring:

I found the self assessment of hip hop so good. I took photos of each group and
they could say exactly what move they were doing ...the dance at the end of the
term was the hip hop dance... really these kids were teaching all the others all
these moves hip hopping the whole night... we've always had trouble with kids
running around instead of dancing. We didn't have any of it...just amazing.

Rebecca supported this finding is saying:

That's what I loved about the video unit they were all engaged and really keen. No
one was changing their (behaviour) cards. They were really on to it.

Could teachers’ greater use of children’s interests and passions change how
effectively we teach and assess our Māori learners? I believe this is a question worthy
of further discussion.

Leonie summarized the discussion by saying:

I think about hip-hop it works because that's what they're into now ... you
have to connect with something they love first of all... like dictation wasn't
working for me so we started putting it to a rap.

Rebecca concluded this discussion with her reflection:

It's giving them success. Do something like this they can show what they can
do. It does huge things for their self esteems.
Pre-service wānanga

The key professional development experiences aimed at improvements in Māori children’s achievement that the four beginning teachers all emphatically stated in their individual interviews was their pre-service wānanga. I consciously had not worded this question to direct the participants in this direction however all immediately responded with wānanga or Peter Moeau.

Tammy summarized the passion all participants shared regarding their pre-service wānanga experiences when she immediately responded:

\[ Wānanga well they were the most powerful thing to do ... I miss wānanga... they taught me about the Māori culture more than anything ... I lived the Māori culture more than anything ...taught me the values of it ...the traditions ... it made me able to come into my own classroom and know what the kids are about and where they come from... I guess it's just the understanding... I think it's the values and the tradition... just being on the Marae was so powerful in itself... if I was going to do any in-service that's where I'd want to do it. \]

(Individual Interview)

The power of wānanga in the participants learning was further highlighted by Rebecca in sharing:

\[ I learnt heaps through wānanga. I feel the value of it. There's lots of negative connotations out there that I probably picked up over in my teenage years and I've been able to see the flip side and understand a lot more about it. It gave me the opportunity to get out of that comfort zone and to really think about it. \]

(Individual Interview)

Gaining greater knowledge and awareness of the needs of Māori through a Māori world view appeared to be highly valued by these beginning teachers. For Brenda she spoke several times about having this knowledge to back up decisions she makes in her school and classroom:

\[ I have something to back up my understanding and my knowledge so I can go into a planning meeting and share what our learning intentions are and if they are different than what has been done before which they usually always are then I've got something to back up my understanding with which is really good. \]

(Individual Interview)
It emerged within the individual interviews that all four non-Māori beginning teachers appeared to be integrating the most Māori within the mainstream classrooms in their schools and taking a lead role within their teams regarding planning for Māori. The reason for this appeared to be illustrated in comments such as:

_We seem to be getting more in depth. The others aren't getting it through their pre or in-service._

(Tammy, Focus Group Discussion)

When asked at the focus group discussion what motivates you to be positive change agents for Māori children in your classrooms and schools, Rebecca summarized the responses with saying:

_An awareness we got from Peter. A respect thing too I think the more that you learn the more that you need to learn and you realise there is so much you don't know._

The practical strategies and skills that these beginning teachers had learnt within their six wānanga experiences appeared to give them a confidence.

_The practical ways too I found that valuable incredibly valuable. We have been blessed with what others haven't had. For me I didn't have any confidence with relating to Māori kids. I knew there were differences I knew there were different needs but I didn't have a clue about how to go about meeting these.... I was nervous about Marae... The familiarity with being able to use the fantastic Marae over there has just been amazing._

Leonie commented:

_If all the colleges were doing what we're doing they'd come out feeling confident. As teachers fresh out we have enthusiasm._

(Focus group discussion)

When selecting the beginning teachers for this research project it was my perception that the four approached had identified as non-Māori throughout their three years of training. However as shared earlier in this report, two of the participants had discovered they indeed had Māori ancestry. Leonie shared at her individual interview:

*I found out through training that I've got affiliations to Ngāti Porou and that really interests the kids too. When we had to bring our family trees or something along for one of our wānanga that's when I discovered that.*
And Rebecca:

*I am affiliated with things Māori and I do have an iwi...I didn't even realise I was Māori for many years. My dad looks Māori. I think it is easy to see he is Māori but I didn't even know that for quite a lot of years. I don't know when I figured it out... I grew up not knowing anything about the Marae or Māori culture.*

(Individual Interview)

Wānanga were cited as the vehicle for these discoveries. The beginning teachers participating in this project appeared to verbalize and illustrate through their practices and stories that their pre-service wānanga were a critical factor in their readiness and ability to meet the needs of Māori children in their mainstream classes. I was surprised that there was no evidence of any further in-service experiences except for one participant’s experiences in parts of a South Auckland educational initiative. This fact supports the Educational Review Office’s findings that only 35% of schools had professional development aimed at raising the achievement of Māori children and raises the questions as to the responsibility of the MOE to invest in the ‘Māori in the Mainstream-Te Tere Auraki’ strategy so the three discrete professional development programmes developed are made more accessible to schools.

The four themes that emerged as important for these four non-Māori beginning teachers in meeting the needs of Māori learners, that will be discussed in the following and final section of this research report are; the building of relationships, the links between routines and learning, the power of integrating the Arts and the value of both pre and in-service professional development for non-Māori teachers.
Discussion and Conclusion

My former relationship with the four participants could have been both an advantage and a limitation of this project. Being the professional studies lecturer for first and third year trainees and meeting with them at least one day a week enabled me to get to know the participants well. Their trust of me as a professional may have contributed to their instant willingness to participate in this project when approached and their relaxed and open approach to the interviews. The selection process I used may have been a limitation given I knew the participants approached and I aimed for a geographical spread of teaching contexts. A random selection of participants who graduated from any pre-service education programme sharing more varied experiences may have improved the authenticity of a project exploring this topic.

I acknowledge that my former relationship with participants and their knowledge of my passion and interest in making a difference for Māori children may be a limitation to the authenticity of the research findings. An example was all participants’ immediate response that the pre-service wānanga were the professional development opportunities aimed at raising Māori children’s achievement they had experienced. A researcher who did not have any former relationships with the participants may have eliminated any conflict with my involvement in their pre-service programme.

As previously highlighted, gaining the perspectives of only four participants could be a limitation of this project as it does not allow for any generalizations to be made from this research. Rather it is the possible transferability of these findings that could be of future interest. Many of the findings of this project however do confirm recent research conducted by and for government agencies as cited at the beginning of this report.

Getting to know Māori children as individuals, as for all children was a recurring priority for these beginning teachers. This suggests that as teachers we do not make assumptions that Māori children will have the same needs as each other. As stated earlier in this report, Blumer (cited in Alice, 2005) highlights within the theory of symbolic interactionism that people’s perception of others affects their interactions. The four beginning teachers who shared their interactions within this project appeared
to be very proud of the one to one relationships they had built with each of their Māori learners and how well they knew each child as an individual.

Celebrating and valuing the culture of children appeared important to these beginning teachers. Aspects of the Māori culture emerged as being active in all four beginning teacher classrooms in some way. This would be unusual for most Māori children in mainstream classrooms as cited earlier in this report (Jenkins & Jones, 2000). Bevan-Brown (2003) believes a teacher’s ‘working knowledge’ needs to go beyond an understanding of cultural differences; “you must know how to incorporate cultural experiences, practices, values, beliefs and attitudes into your daily programme” (p.6). Bevan-Brown highlights that teachers should not merely provide for cultural diversity in their classroom- they need to celebrate it. Collaborative inquiry to continue learning more about the Māori culture appeared important to these four beginning teachers. Hemara (2000) too promotes teachers and students learning together.

The focus group discussion regarding practices found effective and non-effective with assessing Māori children’s learning could be an example of how we as educators could consider redesigning assessment opportunities to be more relevant for life long learning. Assessment practices found effective included oral teacher-child conferencing and self assessment methods. The participants’ concerns regarding the reliance on writing to assess children’s achievements as they progress to the higher levels of education were evident. Could the gap between children’s aspirations and their actual achievement be linked to this simple fact that Māori and maybe non-Māori appear to prefer forms of assessment other than writing? Empowering teachers to use a wider range of assessment methods could be one answer.

According to Wiggins (1998) students need educative assessment that is anchored in authentic tasks. Wally Penetito (1997, cited in Tapine & Waiti, 1997) says involving Māori telling their own stories, creating their own images, listening to their own voices will return intellectual coherence and moral force to Māori education. Davies (2000) believes making classroom assessment work, means talking with and listening to learners, their parents and the community about learning and assessment. This suggests we need to listen to children and adults’ experiences regarding the assessment of their learning. Freire (1998) believed that by “listening to and learning
to talk with learners democratic teachers teach the learners to listen to them as well” (p.65).

We as non-Māori need to work in partnership with Māori to empower all teachers to meet the needs of Māori learners. This will move us as a society towards the goal within the Ministry of Education’s Education for the 21st Century (1994) document for ‘equality of educational opportunity for all to reach their potential and take their full responsibility in society’. According to Rowe, teachers and students exchanging ideas and concepts opens avenues for continual reflection, modification and creativity (cited in Hemara, 2000).

The effectiveness of the arts in engaging children in their learning was the most exciting finding for me within this project. The successful experiences shared highlighted the potential of children’s prior experiences and current interests in dance, music and the visual arts to motivate children and develop their effective communication skills. The keenness with which children read and wrote and presented dances using hip-hop and science concepts confirmed Freire’s (1972, cited in Carpenter, 2001) theories on learning being enhanced through actual experiences. An example within the visual arts was the Māori child telling his story of being in a waka and eagerly transferring his prior experiences to the classroom wall mural.

The potential for using the arts in the prevention of behavioural issues became evident to me through listening to the experiences of these beginning teachers. Further research is required in this area. I believe it is timely that such research could inform the design and implementation of future professional development opportunities for all mainstream teachers. It emerged during the writing of this report that Kaitao, a large Rotorua intermediate school, is currently establishing academies of learning. One of these will be the expressive (arts) academy. This structural change will enable students to learn through their passions. This could be a way to engage our Māori children and continue an engagement in learning throughout their lives. Including more of the ‘arts’ in our pre-service wānanga is now being considered by Moeau as a result of reading the findings of this project.
The affect of noho Marae based wānanga in ‘changing the self’ prior to ‘changing society’ as stated by Ornstein & Hunkins (1998) was made explicit by the four participating beginning teachers. They demonstrated how awareness raising or self consciousness as described by Friere (1998) can lead to self-empowerment. Participants openly shared that on entry to teacher training, their play stage, they knew little or nothing about the Māori values and traditions, the Māori world view on learning in mainstream classrooms or how to meet the needs of Māori learners within their future classes. Now in the game stage, the relationships and classroom strategies described by participants demonstrated an understanding of such Māori values as manākitanga (caring) and whānaungatanga (familiness). A respect for Moeau and the Māori worldview he shared was significant within the interviews. The relationship and learning environment Moeau built with trainees enabled the participants to feel safe in the wānanga learning context despite a previous fear of Marae verbalized by some. Bridging the cultural and experiential gap that exists between those entering teaching and the Māori children they teach was a recommendation of the Quality of Teacher Training state service audit (Te Puni Kōkiri, 2001).

I suggest that such noho Marae based experiential contexts for teacher trainees have the potential in making a difference for Māori children in the mainstream classrooms. These beginning teachers clearly feel they have experienced something very different than other beginning teachers. The kanohi-ki-te-kanohi (face-to-face) Mātauranga Māori and Professional Studies courses unique to this Christchurch College of Education Rotorua regional initiative are designed to integrate each other. Could it be this structural difference and this depth of study from Moeau’s Māori worldview that makes these non-Māori graduates feel different from graduates of other programmes? This is an emerging research question for future consideration.

The analysed transcripts and field notes recorded indicate that the passion, confidence levels and the self image of these four beginning teachers is high. The Educational Review Office report (June, 2005) on beginning teachers’ experiences during their first two years also found that a growth in confidence was evident in the second year of teaching. School support of the efforts and leadership in planning for the four participants in meeting the needs of Māori children appeared to be strong. The
exception was a comment shared by Brenda that it is still quite ‘touchy’ or at times sensitive being a beginning teacher and going in with all these ideas.

The four participants indicated that access to future Marae based professional development opportunities would be highly valued. This supports Capper et al. (2000) argument, from the social constructivist perspective, for a ‘learning centered’ approach where learning takes place in such real life, experiential contexts reflecting an inquiring ‘community in practice’. Despite all participants teaching in the upper North Island, no participant had experienced or appeared to know much about the Ministry of Education supported ‘Te Kōtahitanga’ professional development project cited earlier in this report. Only one of the four participants indicated that they had experienced any professional development aimed specifically at raising Māori children’s achievements. This was a South Auckland initiative to reduce truancy. As pre-service and in-service providers review their programmes I suggest they look outwards to current successful models of professional development and to the needs of their communities. Considering how they as providers could make the structural and resourcing changes needed to better meet the needs of over 85% of Māori children in mainstream classrooms is urgently required. The MOE needs to make explicit for all how the ‘Māori in the Mainstream - Te Tere Auraki’ professional development strategy will become more accessible to teachers.

Conclusion

Listening to the perspectives of non-Māori beginning teachers on meeting the needs of Māori children within mainstream classroom has suggested strategies found effective for building the relationships and routines needed to motivate and engage children in their learning. These four non-Māori beginning teachers appeared to have prepared themselves through participation in the pre-service noho Marae based wānanga integral to the unique structure of the Christchurch College of Education Rotorua regional initiative.

This project has indicated to me that future research is needed to explore the potential of the ‘Arts’ in empowering Māori children to engage in their learning. Existing assessment issues for Māori within the New Zealand education system needs further
debate. I believe more research projects are needed that listen to beginning teachers’ perspectives on meeting the needs of Māori children in the mainstream classroom.

With over 85% of Māori children enrolled in mainstream classrooms and the majority having a non-Māori teacher, Māori and non-Māori must continue to work in partnership to improve the learning and teaching for Māori learners. The future growth of the percentage of children identifying as Māori within New Zealand society makes it imperative that non-Māori teachers are well prepared to teach Māori children within mainstream classrooms. It is hoped that the perspectives of the four participants of this research project might contribute, even in a very small way, to improving the teaching and learning for Māori.
Bibliography


Appendix 1

Initial open ended questions for individual interviews

1. ________ tell me about the composition of your class (setting the scene).

2. From your perspective what are the needs of the Māori children in your class?

3. What strategies have you found successful in building relationships with Māori children?

4. What practices have you found effective in raising Māori children’s achievement?

5. How do you know whether these practices have made a difference for your Māori children and their academic achievement?

6. What professional development opportunities aimed at raising Māori children’s have you experienced? How have you put your learning into practice?

7. What advice/guidance would you give a non- Māori beginning teacher?

(Conclusion)
Appendix 2

Focus Group questions

1. Tell us about one of the Maori children in your class and their needs from your perspective?

2. What is the first thing that comes to mind when I say “you all appear passionate about meeting the needs of Maori children in your classes”?

3. Teachers are often identified in research as being ‘change agents’ and from what I heard you say at your individual interview you all appear to be ‘change agents’ in your schools.

‘What motivates you to be positive ‘change agents’ for Maori children in your classrooms and schools?

Any barriers?

4. Theme – when asked about professional development opportunities specifically aimed at Maori you all talked about the ‘wānanga’.

“How did your pre-service teacher prepare you or not prepare you for teaching Maori children?”

5. How have your perceptions on meeting the needs of Maori children changed over your two years of teaching?
Appendix 3

T interview transcript held on 22 July

A – Tell me about the composition of your class
T- 19 boys and 11 girls ethnic wise I’ve got a Canadian an English and a Pilipino and I’ve got probably the rest half and half European and Maori more European boys I think school wise very European I think it depends on the year we get we do have Maori in all levels but some more than others I think and its year 5 straight year 5, 30 of them now

A- From your perspective what are the needs of the Maori children in your class
T- My perspective that’s quite a hard one really cause you don’t really I don’t really look at it that way I look at the needs of everybody um it doesn’t matter what they are

A- So how do you look at them
T- Well you look at their learning styles you do the aural the visual the kinaesthetic for all of them I mean for Maori the aural and kinaesthetic is such a big thing for them anyway so I do all three so I guess that covers them um things like we have the culture in the class like not sitting on the tables um and some of the kids have cushions and they know that if it falls on the ground you’re not allowed to stand on them um and like I don’t touch any of the kids on the heads its on the shoulder and that sort of thing um learning wise I guess the learning styles really I’ve got one girl who used to be in a school and she was in an immersion class and she came here this year I do a lot of Maori in class and she’s not quite a confident girl but cause she is very good at waiata and things I’ve managed to bring her in and she teaches the class a lot of Maori so I’ve used her so she’s sort of become my side kick in some of it especially when she knows I’ve got it wrong

A- So it’s helped her adjust do you think
T- Yeah its given her a lot more confidence cause she can stand up in front of the class and talk about it cause she knows it and she knows it well and she knows the others don’t so it always gives her it good for her its brought her out of her shell which is good and I don’t have any problem with that I don’t have any problem with her knowing more than I do so things like that you know

A- You said a lot there there’s a lot of key points that I can see and I mean these questions you interpret them however you like cause they are very open ended the next one is what strategies have you found successful in building relationships with
Maori children so thinking even to the beginning of the year this year last year or getting to know new children like that child you just spoke about what have you found effective with building relationships
T- I do a lot of try and do one on one and really talk with them cause that's where you find out so much a bout them and I mean this is for all kids really but um I don’t know when we do Maori we do mihi mihi so you can find out who their iwi is and also it helps to find out if there are any elders around to help out when we do anything as well um what else
A- How do you create those opportunities to get one on one with them?
T- Things like when I'm doing running records I always have a chat when we do their writing like they want to see me they put their name on the board
A- Conferencing
T- Yeah I do a lot of one on one conferencing so when and if I know something is going on I always use that opportunity you know and say now we’ve done that bit tell me what’s happening and or just general things like when you come in the morning in the class and after school generally they talk I talk a lot to them and actually about 4 of the kids who are Maori in this class catch the late bus means they don’t go to half past three so they usually spend that time in here and help around and that’s when you find out a lot too
A- It sounds like you really get to know them as individuals
T- You do and sometimes it is really good because you know not all kids have perfect family life and that is time when you find out things and yeah so
A – Yeah I can see how the kids would want to be in here before and after school
T- Yeah they love it they love helping me put things up and down and photocopy and things like that so
A- Nice warm colours eh I can’t stop looking at it I want to look up at all the colours it’s wonderful so they’re obviously very proud of their classroom
T- Yeah and see the waka we did one of my Maori boys did that
A- Wow
T- Because he asked me he said I've been in a waka I know what it looks like so I said you go for it and you do it and he did some of the kowhawaihais on it
A- Yeah it is quite unique isn’t it you know and that’s when children can come with their lateral thinking
T- And yeah he’s also he’s actually a very good artist and I do find a couple of my Maori boys in here are very good artists and I just let them go for it
A- You find their strengths and let them go for it
T- Yep and even though they are low in other areas in the reading writing maths sort of areas so I let them go with things like that cause that’s something and they’re just so chuffed they walk in that door and they look at it so they’re going to be absolutely gutted when I take it down
A – So what do you think it gives them when they think they are so proud of it?
T- It’s theirs even though it’s the classes it theirs and its something they’re good at and you know and it is something they can show off
A -that sounds wonderful so what other practices have you found effective in raising Maori children’s achievement I mean you obviously found their strengths and let them go for it is one practice you’ve done and getting to know individuals what other things have you found like in reading in writing or maths
T – Maths I’ve found most all of my Maori are very high in maths you see I follow the ANP for one thing we did it last years a lot of the others don’t but I do cause it is very kinaesthetic and the kids love it its really hands on they are good at it they’re good at that logical sort of thinking they can do 3 D and things like that so that’s what their thinking is so that’s why I do so much of it cause they love it they’re rather than sitting there doing things out of books they do well in maths
A– Any practices you have found in raising their achievement in reading level what do they need lots of
T- Oh just lots of everything I do the first two term I just do guided reading I just push it and push it and like I did all my running records at the end of last term and they’re all improved so
A- Well done
T- So all my kids are where they are or above except for two
A – Wow that’s amazing
T - And one of those is a Maori boy um
A- So how do you engage him?
T- Um he’s I always go around them when I know there is reading involved and that’s the other thing with maths that’s why I keep it hands on cause I know he wont do well most of the time cause when it comes to the reading side of it so he I do a lot of the oral stuff with him and the other boys sit with him so he sort of keeps up with the
class that way I mean they take up more of my attention and support and stuff but that’s mot a problem for me he has teacher aide time outside of the class with his reading unfortunately though the family support is not there so there’s no reading done at home
T- Mileage has to be done here?
T- Mileage has to be done at school so
A – He’s obviously got lots of audiences here to read to
T- Yeah he’s a really neat kid and he doesn’t have a problem reading these books he knows they’re junior books he doesn’t have a problem reading them to the other kids he’s got a good attitude and has willing to learn yeah we do as much as we can here that’s the main thing
A- Any other practices that you know thinking about what happens in your classroom that are effective for raising the achievement of Maori children? You’ve mentioned a lot already
T- Um oh um I’m just trying to think like disciplinary reward systems rewards I have a card system and basically they get one warning and then they’re flipped get flipped and I just tell them change your card goes to yellow and then if it doesn’t change it goes to red but I give them an hour and if they’ve settled down and changed their behaviour they can go back to green at the end of the day they have to colour in on this little board what colour they got and at the end of the term those who got less than 7 yellows or reds they come to a class party if they’ve got more they don’t, they go somewhere else and do some work. The other thing is I have class coupons what happens is and I give them out for whatever for getting 10/10 for spelling for getting like boys got coupons for doing the art for helping somebody else just off the cuff or if you see something in the playground and I take 3 to McDonalds at the end of the term just draw them out you know things like that and because its just anything like if a kid just gets up and cleans something
A- For using their initiative?
T- Yeah they’ve got no idea when I’m going to give one. Nothing is set in concrete so most of the time they’re surprised. Maori kids well it doesn’t matter whether they’re good at reading writing or
A- It more of the pastoral or the hidden curriculum
T -Yeah it’s the hidden curriculum really cause it doesn’t matter how good you are or how not good you are it doesn’t matter so I use that
A- Are they competitive with each other over that?
T- No
A- They’re doing it for their inner self?
T- Because it’s not a structured one you know like one week they’ll get 10/10 others will get 9 but they’ve made progress and learnt their words and they all know that things like a child who struggles to concentrate if I’ve seen him or her sitting there for half an hour really getting on with it they’ll get a coupon you know
A- And that is what you are saying about individuals isn’t it?
T- It can be great or group work and if I see a group really and if I see them really listening and being a good audience they’ll get a coupon
A – Sounds great sounds very effective how do you know whether these practices have made a difference for your Maori children in particular
T- I guess their attitudes they’re happy you know they’re not um I just cause they keep going they don’t give up um they’re just happy to be at school I guess and you just know like you know they’re happy or you know if something’s gone on at home cause they bring it in with them and you pick it up straight away cause they just keep going you know they don’t give up
A- It sounds like it has got a lot to do with the whole culture of the class
T- When that child first arrived from immersion class she had some huge sulks massive big sulks happening and so the other day she was in a really good mood and she wanted to do something for me and oh plus she had improved her spelling had gone up by two years from the schonell test and I just said to her that’s the best I’ve ever seen and cause she was in such a good mood we talked about right so what was all this mood sulking little two year old tantrums we were having oh you know and because she was in such a good mood I could talk with her I actually have only had two and since I talked with her I haven’t had any so I said to her you need to think about things and if you are going to have one I don’t have a problem with you having one I have a problem with when you have it and if you’re going to have one come and talk to me about it not go off on this little tangent you won’t get any sympathy from me for that
A – You caught her when she was good
T – And I don’t have any problems with her now
A- Interesting
T- Oh the other thing that works is praise I mean its not just Maori children but I find in particular it works with the Maori children they love praise it doesn’t matter how big it is or what they have done even if its handwriting my gosh you’ve done that letter well or
A- Its really appreciated?
T- Totally
A- Awesome thank you for that. The next question is about professional development and I mean professional development can be defined as in-service professional development. I know you have just been on a PE conference and it also can be through your training as well what professional development opportunities aimed at raising Maori children achievement have you experienced
T- Well I mean when training the wananga well they were the most powerful thing to do I miss them I miss wananga so much I do I think cause I don’t know
A – What does it do for you?
T- It does you know when we did the noho the te reo it taught me about the Maori culture more than anything and I lived the Maori culture more than anything and not being Maori is something until I started training I had never come across it taught me the values of it the traditions the it made me be able to come into my own classroom and know what the kids are about and where they come from
A – It helped you get to know them?
T-Oh yeah I mean if I had been in a classroom before touching a kid on the head I wouldn’t have known I would have had no idea not that I’d let children sit on tables anyway but at least there’s something there you know I guess its just the understanding I think more than anything I mean I can do te reo the basic stuff and use books to help me do the more complex stuff but you I mean the pronunciation is there but I thinks it’s the values and the traditions and things like that that really
A- And you’ve talked about some of the ways you have put that into practice in the class
T- yeah and I think it is the support you get on wananga especially being one of the ones not living in Rotorua um and the for us our group out here it we don’t really for me there were a couple I had a lot of contact with from Rotorua but we don’t them well and really get to know them that well and it was wananga when we got to know when the support came out even though there were the cliques it seemed we got to wananga and everyone supported each other and everybody the social side of things
changed from when we just went on our normal day I just being on the Marae was so powerful in itself

A- What are we going to do about the missing it?
T- I’d love to do it here but I think for us if I was going to do any in-service that’s where’d want to do it
A- Have you had any in-service aimed at Maori since you’ve been teaching
T- No not for Maori I had Maori last year but I had to give it away because the sport just got too big
A – You mean you had it as a responsibility?
T- Yeah I am probably the one that does the most Maori in the school and it’s a passion really but sport is just more of a passion so I had to give one of them up
A – And what do you find with sport and Maori children just going off on a tangent here
T- They love it I mean so like at the moment from the conference I've just set up a unit I’m going to do on hip hop but I’m bringing it back to the haka so
A – Like Te Reo Kori its not really is it
T- Yeah it’s more like cause hip hops about dance and it also about passion and your personality so the haka is about passion so I’m bringing them together
A- Wow
T- Which is totally new totally I thought about it and I think its cause I did the hip hop workshop and as she was talking like she was this real young girl and as she was talking about the passion and you put into it what you want out of it and I for some reason I thought of the haka
A – Are you doing it with your class or the school?
T- With the class with D and she’s got a Y7-8 so that’s alright
A- I just visualised next year doing what you did with Jump Jam in the hall with the school huge potential those links cultural links where is the origin of hip hop?
T- James Brown American in the 70’s more commonly known as rap
A- The Māori culture has taken to that
T- Its also what do you call it the break dancers it all evolved from that but its more girl friendly really it will be interesting to know how it goes I don’t know how it’ll go
A- We look forward to hearing more maybe in the next school break
T- I just want to get dance done and over with
Do you find music and dance hooks in Maori children not just sport I mean you’ve talked about sport?

T – Yeah you’re covering the beat hip hop is 4 beat and all that sort of stuff too so we’re trying to do music

A- So in a round about way that is contributing to Maori children

T- Yes it has the same when we introduced a game from Indonesia which is very much like volleyball but its with your feet cane thing so I like there again is another cultural thing that you can link in as well at the moment I’m starting my new unit about families around the world so for my PE I’m going to teach them a new game since it’s a cultural thing

A- Sounds exciting so what advice or guidance you would give a non-Maori beginning teacher say going into a school next year take as long as you need to think about that

T- Run!!! No oh gosh advice

A- Around this topic of meeting the needs on Maori children in the mainstream class

T- To do with having Maori children in the class be inclusive and um and just I guess be sensitive to other peoples cultures other peoples ways

A – And what do you mean by being inclusive

T- Being inclusive everyone’s got red blood everyone’s the same on the inside and just basically get to know them if anything if you know them you know their needs and then if you know their needs you are there yeah if you know the kids well just get to know the kids really if you know them well then they’re just set up there’s your planning and stuff but just as the teacher pupil role rapport teacher pupil relationship stuff its um I guess while you are training you get taught it but I don’t think you can actually start and even last year I don’t think it is until this year that it really starts dawning on you how important that’s more important than setting up your first unit and getting started really that’s more important than anything and like if you I just spent about two weeks doing a lot of um getting to know you playing games and playing with them you know getting involved with them my kids hardly did any work the first two weeks they probably felt oh this is good

A – Its transition time from holiday mode to school mode as well

T- And from junior to senior in our school we don’t have that middle very powerful for me a very powerful tool for me

A- How do you use it?
T- I use it especially for the ones that you know who get that bit of cockiness cause they know they’re coming to the senior block but I turn it around on them and becoming seniors brings with it this responsibility and they look at me and I say well shall we start the list you know you’re a role model you are this and this and they just go oh I think I’ll go back to the juniors now
A – And they rise do they grow up fast
T- Yeah they do the first year of camp um first they can go to the Y5-6 sport days and they can you know yeah it’s a big thing for them to come in here and not just that also work wise a big rise massive jump so um
A- That’s another reason you have to spend so much time getting to know where they are at
T- oh yeah and I am very honest with my kids and another big thing in here is honesty I say to them if you are honest with me then I am there for you but if you stand there and lie in my face how can I trust you and know if you are telling me the truth or not and I’m really honest
A- The advice you would give a BT then to be up front to have your expectations clear
T- And you are the boss but you’re not... that line quickly and let them know like my kids my kids hardly ever hear me yell and when I first started my training I was such a yeller oh my gosh I was such a yeller but as my sections went by I decided I don’t need to do that but I think you get into your classroom and you get all excited and you’re the boss and that and they don’t have any choice but I was like that this is my classroom and they dam well do a they’re told or get out but I soon learnt that and this year is just totally different
A- Is it tell me what you have found so different between this year your second year and last year starting off as a BT
T- Oh totally and I was so lucky as I had such a good class last year
A- Different children
T- Totally I had more girls last year I had heaps of girls and hardly any boys and that made such a big difference to me I was so lucky to have them for my first year but in saying that the tone of this classroom is just totally different again but
A – How did you start off differently this year?
T- Just the anxiety the nervousness and all that rolled up in one wasn’t there and
A- Did you allow them to get to know you more this year?
T- Probably and also I’ve been in here a year and because I do the sports I get to
know the kids more anyway so and I know that the teachers style from the last one is
totally different from mine so I know I think they thought they were going to get away
with a lot more but they soon learn that wasn’t going to happen
A- Kids are very flexible
T- Oh very I guess you just have to go in with what you know and just keep
evaluating reflecting hahahah
A- Did I hear that word?
T- Oh my god reflecting on what you do. I feel I’m back at school
A- You said it not me
T- Yeah you have to reflect when I was training it was my biggest thing I hated it but
because I don’t actually do it on paper but I still do it in my head I have been doing
that
A- It sounds like you are really enjoying your job
T- I love it it’s my life it’s not a job it’s a life
A- A passion
T-Yeah for me it’s passion
A- It is very special to have had this time to share that. I really appreciate that. Is there
anything else that is floating about that these questions may have not pulled out
running around in your mind about how non-Maori BT meet the needs on Maori children
T- The other thing is the parents
A-Oh yeah
T- Because a lot of my Maori kids are either half or um I find the parents have a
different perspective as well and when you have your parent interviews or you meet
them they are different to European parents
A- In what ways do you find them different?
T-Oh its not like its subtle things different ways they look at schools and um you
know the different some of them are the sorts of parents who oh well never mind
A- So what advice would you give a non-Maori BT about going into those types of
relationships?
T – Be honest just be honest I think and just listen get to know them as well and that’s
the thing I’ve made a lot of friends with the parents I had last year you know and I’ll
be the same this year as well
A- That’s great because it is a partnership isn’t it and you’re doing the best you can for them
T- And you only have them for one year and you think you can change a lot in one year but you can’t really you can do the best you can
A- I am sure they will remember you forever they’ll come back
T- I’ve already had one come back and want to go to camp with me and I said no, no you’ve had
A – You feel that is enough
T- Yeah A- Thank you very much
Appendix 4

Email to Participants' Principals

Dear ____________

As a second year beginning teacher that graduated from the Rotorua regional POLO option your staff member ______________ has agreed to participate in a research project I am required to complete towards my Christchurch College of Education, Master of Teaching and Learning degree.

The topic for this research is the perspectives of non-Māori beginning teachers’ on meeting the needs of Māori children within the mainstream classroom. My particular interest is in the effective relationships, practices and professional development opportunities experienced to date that may be contributing to raising the academic achievement of Māori children in their classrooms. For further details please find attached the information letter that has been sent to ______________.

The Christchurch College of Education Ethics Committee has reviewed and approved this study. This research project will endeavor to meet the five core ethical principles:
- Do no harm
- Voluntary participation
- Informed consent
- Avoid deceit
- Confidentiality and anonymity

We greatly appreciate your support. If you need any further information please feel free to contact me on 07 346 8820.

Kindest regards
Anne-Marie Hunt
Senior Lecturer in Professional Studies and Practice
Rotorua regional POLO
Christchurch College of Education
Appendix 5

ROTORUA

15 July, 2005

Dear [Name]

Meeting the needs of Māori children in the mainstream classroom:
Information for Participants

As a Senior Lecturer with the School of Primary Teacher Education I am working towards my Master of Teaching and Learning degree. I am currently enrolled in TL802 and am required to complete a research project for this paper.

My research focuses on the perspectives of non-Māori second year beginning teachers who graduated from the Rotorua regional CCE option on meeting the needs of Māori children within the mainstream classroom. My particular interest is in the effective relationships, practices and professional development opportunities experienced to date that may be contributing to raising the academic achievement of Māori children in your classroom.

As part of my research I would like to firstly facilitate individual interviews of 30-45 minutes with four beginning teachers who would value the opportunity to share their experiences. Our conversation will be recorded on a dictaphone for transcribing purposes. Individuals can view their transcript to check for correctness if requested. All transcripts will be kept confidential and remain anonymous throughout this research process.

At a later date I will invite you to meet together as a group for an hour to discuss the themes that emerged from these individual interviews. This will be videoed and selected comments that contribute rich data to this project will be transcribed. All recordings and transcripts of the individual interviews and focus group discussion will be kept in a secure area of my home and destroyed on completion of this project.

If you are willing to participate could you please read, complete and return the attached consent form to 8 Sloane Ave, Tīhiotonga, Rotorua or my fax or email as below if preferred. Please be aware your participation is voluntary and you are still free to withdraw from this research at any time. Please do not hesitate to ring me on either 346 8820 (office) or 346 0120 (home) to discuss this project further.

If you agree I will contact you to arrange a time and venue of convenience for your individual interview. If at any time you have questions or concerns about the conduct of the research please feel free to contact me or my supervisor Tom Rangi (Senior Lecturer, School of Primary Teacher Education, Māori Studies) and our advisor Carol Mutch (Principal Lecturer, Associate Director, School of Professional Development). They can be contacted by phoning (03) 345 8455.

The Christchurch College of education Ethics Committee has reviewed and approved this study.
Complaints procedure
The College requires that all participants be informed that if they have any complaint concerning the manner in which a research project is conducted, it may be given to the researcher, or, if an independent person is preferred, to:

The Chair
Ethical Clearance Committee
Christchurch College of Education
P O Box 31-065
Christchurch
Phone: (03) 345 8390

Thank you for your consideration. I will look forward to your prompt response.

Yours sincerely

Anne-Marie Hunt
School of Primary Teacher Education
Phone: Home (07) 3460 120
Phone: Office (07) 346 8820
Fax: Home (07) 346 0632
Email: anne-marie.hunt@cee.ac.nz
Appendix 6

Declaration of Consent

I consent to participate in the project, *Meeting the needs of Māori children in the mainstream classroom.*

I have read and understood the information provided to me concerning the research project and what will be required of me if I participate in the project.

I understand that the information I provide to the researcher will be treated as confidential and that no findings that could identify either me or my school will be published.

I understand that my participation in the project is voluntary and that I may withdraw from the project at any time.

Name: ___________________________ Date: _____________

Signature: ___________________________
Local Provision of Specialism Courses

The following notes apply to the proposal for local provision of "specialism" courses as a part of the regional delivery of the POLO course:

1. In the negotiations leading to the establishment of the regional initiatives, provision was made for the development of courses in Taha Maori, Te Reo and Tikanga Maori which would serve to meet the local needs in this area.

2. A basic course in Taha Maori is taught as a part of the Curriculum Studies content of the Diploma Course. The specialism courses are intended to be at an advanced level, aimed at equipping students to teach in bilingual and immersion situations.

3. Specialism courses are to be developed and taught locally. These courses represent part of the face-to-face component of the course structure as negotiated with the Ministry of Education.

4. All courses to be approved by the Christchurch College of Education Primary Board of Studies. A course outline template is available to assist course developers in the preparation of a course outline to meet BOS criteria.

5. The "specialism" courses have been accommodated within the structure of the programme by taking the unit value of the units listed for delivery at 300 level and spreading them across all three years of the diploma course, with 5 units in the first year, 10 in the second and 15 in the third. (see attached 'building blocks' diagram.)

6. 1 unit = 10 hours of face-to-face contact with the course lecturer, which generates an additional 10 hours of personal research, study and assignment preparation. Thus a 5 unit course involves 100 hours of student time, 50 hours of contact and 50 hours personal study.

7. All courses to be assessed according to the assessment policy of the Christchurch College of Education (copy attached).

8. A suggested course structure might be:
   Year one - 5 units, semester two - Noho Marae: an introduction to the broad issues of teaching in and about a predominantly Maori context. Students to learn through the cooperative exercise of organising a Noho Marae, liaising with local iwi, observing protocols etc. To include Te Reo content.
   Year two - 10 units. Suggest two streams of 5 units, each going across the whole year (ie 2.5 units each semester)
   (a) Te Reo - an in-depth course in this area with clearly identified levels of fluency to be achieved
   (b) Tikanga Maori - comprehensive look at all issues

9. Course development for specialism courses will be paid on the same basis as for courses developed at the Christchurch College of Education, that is $1000 for a five unit course, prepared to the stage of gaining Board of Studies approval.

10. Delivery of specialism courses to be paid on the basis of $50.00 per student contact hour. This means a 5 unit course would attract a payment of $2500.00 for delivery. This payment to cover preparation of teaching materials, face-to-face delivery, and marking and assessment.

11. Specialism courses to be subject to the same course evaluation procedures as for all CHCH College of Education courses, viz one student evaluation at mid course, and another at the conclusion of the course.

12. All courses must have a local advisory group appointed who will share the responsibility for approving the course outline and course content. Members of this group must be named on the course outline submitted for BOS approval, and must have been consulted prior to this approval. A member of the Maori Studies curriculum centre of the Christchurch College of Education will be an ex-officio member of each advisory group. Minutes of meetings, including audio-conferences, of this advisory group are required to be submitted to the Director, Primary Programmes, as a part of the approval process.