

Treaty Over the Teacups:

An exploration of Teacher Educators' understandings and application of the provisions of the Treaty of Waitangi at the University of Canterbury, College of Education.

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## Abstract

Teacher educators at the University of Canterbury, College of Education, like all teacher educators in Aotearoa New Zealand, have ethical, legal, and moral obligations in relation to Te Tiriti o Waitangi/the Treaty of Waitangi. The Treaty is an agreement that was signed in 1840 by representatives of the British Crown and representatives of independent Māori hapū (sub-tribe). The failure of the Crown to uphold the Treaty plus the colonisation of New Zealand has held wide-ranging ramifications for Māori, including a negative impact on Māori education. Policy guidelines both at a national level and locally at the University of Canterbury provide requirements and guidelines for teachers and teacher educators in relation to the Treaty. The aim of many of these guidelines is to address equity issues in education and to support Māori ākonga (students) to achieve success as Māori.

This thesis draws upon data from interviews with five teacher educators from the University of Canterbury, College of Education to explore their understandings of the Treaty and how these understandings inform their practice. A qualitative research approach was applied to this study. Semi-structured interviews were used and a grounded theory approach to the data analysis was applied. Three key themes arose from the data and these provided insights into the teacher educator participants' understandings of the Treaty, how they acquired Treaty knowledge and their curriculum decision making. Bronfenbrenner's (1979) ecological systems theory approach was used as a framework to situate how the teacher educators' understandings of the Treaty have developed. Critical theory and concepts associated with critical pedagogy underpin this research. Critical pedagogy highlights the importance for teacher educators in New Zealand to have an understanding of the historical and contemporary complexities of educational issues related to the Treaty.

## Glossary

ākonga	student
hapū	sub tribe
iwi	tribe
kaiwhakahaere	organiser, manager
kaitiakitanga:	guardianship and conservation; a way of managing the environment
mana	status, spiritual power, influence, prestige
manaakitanga	links to relationships, values of integrity, trust, equity
manuhiri	visitor
Māori	indigenous to Aotearoa New Zealand
mihi	introductory speech, greeting
Ngāi Tahu	Tribal group of much of the South Island, descended from Tahu Potiki
Ngāi Tūāhuriri	sub-tribe of Ngāi Tahu, descended from Tūāhuriri
Pākehā	New Zealander of European descent
rūnanga	tribal council
tangata whenua	local people, indigenous people of the land
Te Kōhanga Reo	total immersion te reo Māori whānau (family) early childhood programme
te reo Māori	Māori language
te reo Māori me ngā tikanga	Māori language and custom
tikanga	correct procedure, custom
tino rangatiratanga	self-determination, control
whanaungatanga	developing relationships

## **Chapter 1: Background and Purpose of this Thesis**

### **Introduction**

This research is an exploration of teacher educators' understandings and experiences of applying the provisions of Te Tiriti o Waitangi/the Treaty of Waitangi<sup>1</sup> in the design and delivery of Initial Teacher Education (ITE) programmes at the University of Canterbury, College of Education. It draws upon interviews with five teacher educators and aims to gain insights into how they developed their understandings of the Treaty and also to illuminate how these teacher educators strive to meet their legal, moral, and ethical obligations in relation to the Treaty.

Provided within this chapter is the contextual background to the research. It begins with a brief summary of the history of the College of Education. This is followed by an outline of national and University of Canterbury policy guidelines in relation to the Treaty. An overview of the research, its structure and an explanation of its purpose concludes the chapter.

### **Contextual Backdrop Framing the Research**

The University of Canterbury (UC) College of Education can trace its origins back to the training department for the Christchurch Normal School, founded in 1877. The College moved from its original site at the Normal School in Kilmore Street, Christchurch, to Peterborough Street in the 1920s. Following the University's move from the city to Ilam, which was completed in 1975, the College moved to its current site in Dovedale Avenue. This move was completed in 1978 (Fletcher, 2006; Looser, 2002). In 2007 the Christchurch College of Education merged with the University of Canterbury, and was renamed the College of Education.

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<sup>1</sup> With regard to my referencing of the Treaty, "the Treaty of Waitangi" is used by many Treaty educators to refer to the English text of the document, and "Te Tiriti o Waitangi" is used to refer to the Māori language text; however, for the sake of clarity and consistency, the word "Treaty" is often used in this research to refer to both texts without wishing to place any greater value to the English text. Care has been taken to alert readers whenever specific reference is being made to either language text.

Today, obligations in relation to the Treaty appear in documentation and policy at all levels of the education system in New Zealand (Ell, 2011). As with all New Zealand universities, the University of Canterbury is required by law to acknowledge the principles of the Treaty of Waitangi (Education Act 1989, section 181b). The University of Canterbury Charters and Profiles were superseded by Investment Plans in 2010 (J. Field, personal communication, January 26, 2011). Contained within the current Investment Plan *UC Investment Plan 2013-2015* are statements pertaining to the University's commitment to the Treaty of Waitangi and, in turn, its Treaty partners Ngāi Tūāhuriri, a hapū (subtribe) of the Ngāi Tahu iwi (tribe), Ngāi Tahu (the local iwi) and then wider Māoridom. For example, one of these Treaty affirmation statements declares that, "We will make a difference to our city, region and nation by the quality of our graduates . . . and the leadership we show in treaty, equity and environmental issues" (p.16). The *Investment Plan* also states that the University will acknowledge the Treaty of Waitangi in all its activities and that the "University's purpose is also to respond and contribute to the educational, research and development needs and aspirations of Māori, as tangata whenua" (p. 3).

The University's first expression of specific aspirations to support Māori development and innovation is articulated in the document *Rautaki Whakawhanake Kaupapa Māori: Strategy for Māori Development* (2012). This Strategy (p. 2) recognises the special relationship between the University and Ngāi Tahu. It expresses the intent to:

be defined by the unique commitment of graduating students who demonstrate cultural competence and confidence, to live and work in a bicultural Aotearoa (Māori and non-Māori) and a multicultural world. This uniqueness will not be targeting non-Māori to have an understanding of Māori as 'other', rather this goal will be aiming to ensure graduates are aware of their own identity and its influence in engaging with any other person or community. It recognises the aspiration to ensure Treaty relevance and responsiveness is recognised and reflected at the University of Canterbury.

The University of Canterbury Charter (2003) recognises the status of the Ngāi Tahu iwi as mana whenua (territorial rights) of the Christchurch region. At a more local level, the University



recognises the rūnanga (tribal council) of the Ngāi Tūāhuriri hapū of the wider Ngāi Tahu iwi, as being the Crown's Treaty partner for the area that includes the part of Christchurch City within which the University is located (p. 26). The University is also a member of Te Tapuāe o Rehua Ltd, a consortium of Ngāi Tahu and a number of regional tertiary education providers that was established in 1998. As an outcome of this partnership a kaiwhakahaere (organiser) was appointed at the senior management level at the then Christchurch College of Education (Greenwood & Brown, 2007, p. 71).

These guidelines are not the only policy guidelines which inform the development of bicultural practices at the UC College of Education. A series of national policy guidelines, determined by central government, must also be considered. For example, the New Zealand Teachers Council (2007) lists various criteria and indicators within the *Graduating Teacher Standards* that must be met “at the point of graduation from an ITE programme” (p. 2). These *Graduating Teacher Standards* criteria need to be taken into account in ITE courses in order to ensure graduating teachers have had every opportunity to develop and to demonstrate competence in the required areas. The New Zealand Teachers Council explains that:

The Graduating Teacher Standards appropriately address issues of the Treaty of Waitangi and the bicultural nature of Aotearoa New Zealand. . . . As these Graduating Teacher Standards are applied, the partnership responsibilities inherent in the Treaty of Waitangi are to be recognised (2007, p. 2).

For teachers to become fully registered and to maintain their registration, they are required to meet the New Zealand Teachers Council's (2009) *Registered Teacher Criteria*. One of four overarching statements that guide the *Registered Teacher Criteria* is “The Treaty of Waitangi extends equal status and rights to Māori and Pākehā. This places a particular responsibility on all teachers in Aotearoa New Zealand to promote equitable learning opportunities” (2009, p. 9). As registered teachers, ITE graduates must “demonstrate a commitment to bicultural partnership in Aotearoa New Zealand” (p. 11), by demonstrating a “respect for the heritages, languages and cultures of both partners to the Treaty of Waitangi” (p.11). They also need to “practise and develop the relevant use of te reo Māori me ngā tikanga-a-iwi in context” and “address the

educational aspirations of ākonga Māori, displaying high expectations for their learning” (p. 14). Additionally, teachers in New Zealand are expected to uphold the *Code of Ethics for Registered Teachers* (New Zealand Teachers Council, 2004). Application of the *Code of Ethics* obliges teachers to “honour the Treaty of Waitangi by paying particular attention to the rights and aspirations of Māori as tangata whenua”.

In support of the regulatory requirements of the *Registered Teacher Criteria* and *Graduating Teacher Standards* the Ministry of Education (2011) released *Tātaiako: Cultural Competencies for Teachers of Māori Learners*. This set of guidelines was developed by the Ministry of Education, the New Zealand Teachers Council, and a reference group, to be used alongside the *Graduating Teacher Standards* and the *Registered Teacher Criteria*. *Tātaiako* provides a guide to the development of cultural competence for teachers, their employers, for ITE providers and providers of on-going teacher professional development. Unlike the *Graduating Teacher Standards* and the *Registered Teacher Criteria*, the cultural competencies outlined in the *Tātaiako* resource, are guidelines, not mandatory requirements. *Tātaiako* (Ministry of Education, 2011) builds on *Ka Hikitia – Managing for Success: The Māori Education Strategy 2008-2012* (Ministry of Education, 2009), the Government’s strategy “for Māori achieving education success as Māori” (Ministry of Education, 2011, p. 4). The Government’s Māori education strategy was updated in 2013 with the publication of *Ka Hikitia – Accelerating Success 2013-2017*. This strategy differs from its predecessor in that it now includes a focus on supporting Māori to achieve in tertiary education.

### **Purpose of the Study**

Given this backdrop of local and national guidelines, outlined above, the motivation for this research has been my uncertainty, as a Pākehā teacher educator, about “how” to fulfil my Treaty obligations as a teacher educator at the UC College of Education. Recent discussions with colleagues indicated that I was not alone in this state of uncertainty. These discussions with colleagues revealed that we shared the ongoing questioning of how we (individually and collectively) are to demonstrate an effective “commitment” to the Treaty of Waitangi (outside of the te reo Māori me ngā tikanga and Treaty of Waitangi courses that are mandatory components

of the ITE). If teacher educators are feeling uncertain, as my personal experience suggested, it is reasonable to assume that it is unlikely that the Treaty will be meaningfully reflected in their practice. To enable graduating teachers to meet the *Graduating Teacher Standards* required of them by the New Zealand Teachers Council, the cultural competencies as outlined in *Tātaiako* and the requirements of *Kahikitia* – it will be essential that academic staff have adequate understandings of the historical and contemporary complexities of educational issues related to the Treaty. Teacher educators also need to model culturally relevant practices in ways that will enable graduating teachers to meet their legal, ethical and moral obligations as stipulated by the New Zealand Teachers Council. Therefore this study will provide insights into how a small group of teacher educators have developed their understandings about the Treaty to inform their practice.

### **Overview of this Research**

This research is underpinned by a qualitative research methodology. Methods used include semi-structured interviews with five teacher educators from the University of Canterbury, College of Education. Using a grounded theory approach, the emerging themes from the data were identified and analysed. The primary research question guiding this thesis was: What are teacher educators' understandings of the Treaty of Waitangi in relation to their delivery of ITE programmes? The methodology used in this research is discussed in greater depth in Chapter Three.

### **Structure of this Thesis**

This research is structured into five chapters. The introductory chapter (Chapter One) provides the contextual background to the research and the objectives of the study. Chapter Two discusses literature relevant to teacher educators' understandings of the Treaty in relation to their practice. It begins with a description of Bronfenbrenner's (1979) ecological systems theory approach and is followed by a brief overview of critical pedagogy. An historical and political overview of the Treaty in New Zealand is introduced before discussing a range of literature relevant to the research.

The research methodology underpinning this research is described in Chapter Three. Data collection and data analysis methods are discussed, followed by a brief profile of the participants and a discussion of limitations of the research. Chapter Four provides the heart of the thesis with a discussion of the key findings from the data in conjunction with literature and Bronfenbrenner's theoretical framework. Key findings and implications are summarised in the final chapter (Chapter Five). This chapter includes recommendations that are offered as possible steps to address implications that emerged from the data.

## Chapter 2: Perspectives from the Literature

### Conceptual Framework

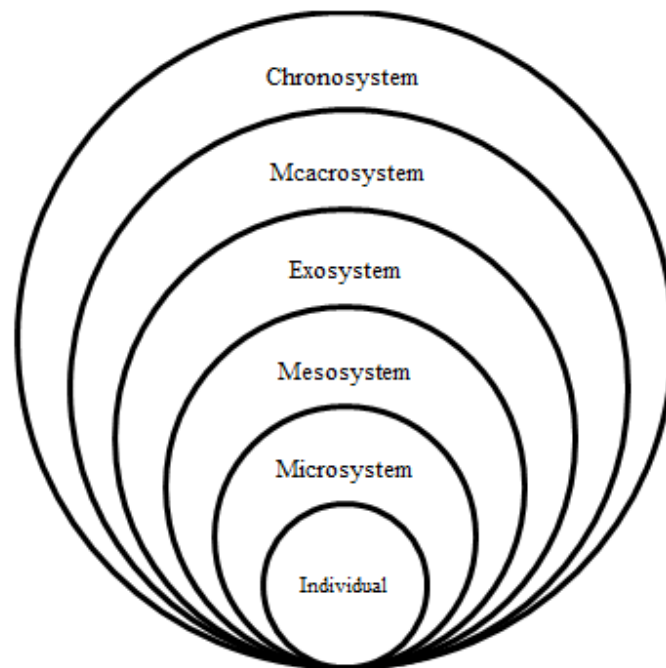
This chapter reviews literature relevant to teacher educators' understandings of the Treaty in relation to their practice in ITE programmes at the UC, College of Education. It begins with a description of Bronfenbrenner's ecological systems theory approach (1979, 1986, 1992), which provides a framework for the organisation of this chapter. A brief overview of critical pedagogy is also provided which offers another useful lens through which to discuss the findings in Chapter Four. This is followed by a concise historical and political overview of the Treaty in New Zealand before presenting a range of perspectives from literature that draw connections between the wider public Treaty debate and education policy, curriculum decision-making, and ITE in New Zealand. Some international literature is also considered in relation to teacher education to position the discussion in a wider context. The literature, both national and international, was revisited numerous times as data emerged from the interviews and the thesis took shape.

### Part One: Theoretical Perspectives

#### **Bronfenbrenner's ecology of human development approach.**

The ecological systems theory approach developed by Bronfenbrenner in his 1979 work *Ecology of Human Development* provides a helpful framework for exploring the understandings and practices of the teacher educators in this study. Bronfenbrenner viewed human development as taking place within a series of social and cultural systems at different levels (Claiborne & Drewery, 2010; Feeney et al., 2010). At the centre of this hierarchy of interrelated systems is the individual, with systems influencing one another and the individual. There are five "levels" in Bronfenbrenner's framework: the microsystem, mesosystem, exosystem, macrosystem, and finally the chronosystem. Bronfenbrenner's framework is relevant as a way to contextually situate not only my own, but other teacher educators' understandings of the Treaty of Waitangi and how these understandings have developed.

The framework provided by the ecological systems approach was useful for the organising and analysis of data, especially when considering the multiple factors that impact on and influence the shaping of teacher educators' concepts and understandings about the Treaty. For these reasons it is important to consider all relevant factors, at all levels, when exploring the experiences of participants: family, schooling, relationships, culture, belief systems, laws and historical context, and events and changes that occur over time (Feeney et al., 2010; A. Smith, 1998).



*Figure 1: Bronfenbrenner's ecological systems model of human development*

The first of the inter-connected levels affecting the individual's development is the microsystem, which is the immediate setting within which the teacher educator, as a developing person, has had the most human interactions and is a regular participant. The microsystem is defined by Bronfenbrenner as "a pattern of activities, roles, and interpersonal relations experienced by the developing person in a given face-to-face setting with particular physical and material features, and containing other persons with distinctive characteristics of temperament, personality and systems of belief". (Bronfenbrenner, 1992, p. 227).

The mesosystem involves the relationships and processes that occur between two or more settings containing the developing person. Bronfenbrenner likens the mesosystem to “a system of microsystems” (Bronfenbrenner, 1992, p. 227; Claiborne & Drewery, 2010, p.21). The third level, the exosystem, includes the processes that occur between two or more settings, at least one of which does not include the developing person directly. The exosystem refers to larger social systems, such as public media, neighbourhoods, and communities in which the individual does not actively participate, yet they have an indirect influence on the developing individual. The macrosystem, which constitutes Bronfenbrenner’s fourth level, consists of the culture in which the individual lives, and includes the belief systems, values, laws, patterns of social interaction, and behaviour patterns of that culture. Bronfenbrenner defines the macrosystem as follows:

The macrosystem consists of the overarching pattern of micro-, meso-, and exosystems characteristic of a given culture, subculture, or other broad social context, with particular reference to the developmentally-instructive belief systems, resources, hazards, life styles, opportunity structures, life course options, and patterns of social interchange that are embedded in each of these systems. The macrosystems may be thought of as a societal blueprint for a particular culture, subculture, or other broader social context (Bronfenbrenner, 1992, p. 228).

The fifth level, the chronosystem, consists of the historical context, events and changes that occur over time, such as social changes in a country’s history (Claiborne & Drewery, 2010). Bronfenbrenner’s ecological systems theory not only recognises that multiple factors impact on and influence the individual, but Bronfenbrenner also emphasises that development is always grounded in a specific society at a particular time in history (Bronfenbrenner, 1986; Claiborne & Drewery, 2010).

As described above, Bronfenbrenner’s ecological model was drawn upon to explore the influences that the different levels of social and cultural systems, have had on the development of the participants’ knowledge of the Treaty. This model was also applied to understand the

participants' experiences of enacting the provisions of the Treaty. The following section briefly outlines the influence of critical theory literature on this research.

### **Critical theory literature.**

This research is underpinned by critical theory and concepts widely associated with critical pedagogy which encourages teachers and learners to think critically. Critical pedagogy is “grounded on a social and educational vision of justice and equality” (Kincheloe, 2008, p. 6). As Cohen, Manion and Morrison (2000) suggest, the agenda of critical theory in educational research is to examine and interrogate:

the relationships between schools and society - how schools perpetuate or reduce inequality; the social construction of knowledge and curricula, who defines worthwhile knowledge, what ideological interests this serves, and how this reproduces inequality in society; how power is produced and reproduced through education; whose interests are served by education and how legitimate these are (p. 28).

Giroux, likewise, suggests that critical pedagogy, as both a political and moral practice should make the “multiplicity and complexity of history” evident (p. 1). This idea highlights the importance for teacher educators in New Zealand to have adequate understandings of the historical contexts (chronosystem) and contemporary complexities of educational issues related to the Treaty. The project that is the subject of this thesis is further informed by critical race theory and scholars such as Ladson-Billings (1999) and Tate (1997). The premises of critical race theory include the notion that racism has become a “normal, not aberrant” aspect of society and “whites have been the primary beneficiaries of liberal/reform efforts” (Ladson-Billings, cited in King, 2008, p. 1107). Ladson-Billings (1999, p. 213) suggests that to fight for social justice means to “unmask and expose racism in its various permutations”.



## **Part Two: The Treaty of Waitangi / Te Tiriti o Waitangi**

### **The changing status of the Treaty.**

The historical overview that follows will largely relate to the macrosystem and chronosystem aspects of Bronfenbrenner's ecological systems theory. It will do this by discussing aspects of historical, social, and political trends that have shaped the contemporary Treaty relationship that inform my own work as a teacher educator. The Treaty is an agreement that was signed by representatives of the British Crown and representatives of independent Māori hapū (Jackson, 1991; Orange, 2011). It is the view of some commentators (Belich, 1986; Orange, 2011; Ritchie, 2002) that it paved the way for British colonisation and as Ritchie (2002, p. 20) comments, the "future political organisation of the nation". When the Colonial Office made the decision to intervene in New Zealand to secure sovereignty for Britain (as per Lord Normanby's instructions to Captain William Hobson, 1839), the following three main factors were considered: "the legal status of the country, humanitarian concern for Māori welfare and the need to convince Māori that further British intrusion should be accepted" (Orange, 2011, p. 41). Yet, within a decade the Treaty "was used, not to protect Māori, but to separate them from their land and culture and to boost emigration from an overcrowded Britain" (Durie, 1998, pp. 319-320). Understandably, Māori dissatisfaction with the Crown's response to its Treaty obligations saw protests arising in the early 1840s and continuing to the present day (Hayward & Wheen, 2004). At times, during the mid-1860s, these protests erupted into full scale wars which have left a lasting legacy (Belich, 1986).

The Treaty has two language texts, one an English text (the Treaty of Waitangi), the other a translation of the English text into te reo Māori (Te Tiriti o Waitangi). What follows below is a brief description of some of the key differences between the two texts that are sources of contention.<sup>2</sup> There are significant differences between the two texts, differences that had the effect of "rendering the Māori text more saleable" (Consedine & Consedine, 2005, p. 88). Mikaere (2011) asserts that these two versions bear absolutely no relationship to one another and

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<sup>2</sup> For a more comprehensive review of the relationship between the Māori and English texts, see Jackson (1991), Orange (2011), and the Waitangi Tribunal (2014).

should not be “read together” (p. 124). The majority of Māori signatories signed the Māori language Te Tiriti o Waitangi, and as noted earlier, the text of this document did not convey the same meaning as the English text. Orange (2011) notes that there were several English copies of the Treaty, each with variations and the Māori text was not an accurate translation of any one of these English versions.

While the Māori text of Te Tiriti o Waitangi confirms Māori authority and sovereignty (tino rangatiratanga), the English text of Article One states that Māori signatories gave their sovereignty to the Queen (Network Waitangi, 2012; Orange, 2011; State Services Commission, 2006a; 2006b). Article Two of the English language text of the Treaty is aligned with the British government’s desire to have complete control over all land transactions (Orange, 2011). In the English language text, “Māori yielded to the Crown an exclusive right to purchase their land” (Mikaere, 2011, p. 13) while in the Māori text, hapū had to give the Crown first right to buy, if they chose to sell land. Article Two of the Māori text also promised to uphold tino rangatiratanga, the “absolute authority, or self-determination of the Māori chiefs” (Ritchie and Rau, 2012, p. 798).

Article Three of the Māori text accords similar rights to Māori as to the British settler, in addition to the rights already upheld within their own society. In contrast, in the English text, Māori would become British subjects (Network Waitangi, 2012). The intent of Te Tiriti o Waitangi was, in summary, to guarantee to Māori “full control and authority over their own people, lands and culture – including their social, political and economic relationships and institutions” (Network Waitangi, 2012, p.13) while also giving permission to the Crown “to regulate the conduct of the British nationals” (Mikaere, 2011, p. 129).

Immediately after the Treaty was signed, the Crown adopted the English version of the document, effectively dismissing Māori understandings of Te Tiriti (Ritchie, 2002). Orange (2011) comments that it is likely that the terms of the Treaty were better known in the 1840s than any time since due to the volume of official media publicity at the time. This publicity emphasised “the essential promises given Māori by the Treaty” (p. 127). Orange notes that “Europeans, in particular, have shifted their position on the Treaty to suit their purposes” (p. 12)

while Bertanees and Thornley (2004) suggest that this shift in position will continue as part of the usual process of colonisation. The lack of clear understanding about the Treaty can be attributed partially to the current common use of Treaty *principles* rather than the Treaty text or Articles and it is an illustration of the aforementioned positioning of most members of the dominant culture. A lands' case in 1987 led to the Courts (as representatives of the Crown) and the Waitangi Tribunal determining a number of core principles that “interpret the Treaty as a whole” and convey the “spirit” of the Treaty (State Services Commission, 2006b, p. 14). Three of these principles that are commonly referred to are “partnership”, “active protection” and “participation” (p. 14). Jackson (1991), however, suggests that referring to these principles is problematic in the sense that the Courts, by reserving the right to define and determine the application of Treaty of Waitangi principles, undermine the internationally recognised legal rule of *contra proferentem*.

*Contra proferentem* is a rule that has often been adopted for dealing with treaty disputes in international law (Jackson, 1991; McCreanor, 1989). When there appears to be a conflict between different language texts of a treaty, the rule of *contra proferentem* says that the treaty “must be interpreted in a manner which is least favourable to the drafting nation” (Jackson, 1991, p. 17). The rule of *contra proferentem* has become more topical given the recent landmark ruling by the Waitangi Tribunal (2014) during its inquiry into *Te Paparahi o te Raki* (the great land of the north) Treaty claims. Stage One of this inquiry concluded that the “rangatira who signed te Tiriti did not cede their sovereignty” (Waitangi Tribunal, 2014, p. 2). The Tribunal stated that the intention of Britain at the time of the Treaty negotiations was to acquire sovereignty, and thereby enforce law over both Māori and Pākehā, but this was not explained to the rangatira (chiefs) and at “no stage did rangatira who signed te Tiriti in February 1840 surrender ultimate authority to the British” (Waitangi Tribunal, 2014, p. 3). The report has been welcomed by many, with Te Tai Tokerau Member of Parliament, Kelvin Davis, seeing it as a victory for iwi and stating that “it’s correcting the historical narrative that’s gone on since 1840” (Kenny, 2014). The Tribunal’s *Te Paparahi o te Raki* report has also drawn criticism from some quarters. Professor Paul Moon from the Auckland University of Technology was scathing in his response, and claimed that it was not true that Britain entered Treaty negotiations with the intention of acquiring sovereignty (Kenny, 2014). This stance ignores the fact that Colonial

Secretary Lord Normanby's (1839) instructions to Captain William Hobson specifically instructed Hobson to acquire sovereignty (State Services Commission, 2006a). Moon also dismissed the significance of the 1835 *Declaration of Independence* which the Tribunal took into account in its ruling. From this it can be seen that the Tribunal's ruling was contentious and probably holds significant implications in academic and political spheres yet to be realised.

The failure of the Crown to uphold the Treaty, paired with the colonisation of New Zealand, has held wide-ranging ramifications for Māori. Land confiscations led to widespread dislocation and poverty (Mikaere, 2011). Māori experienced "socio-economic and educational dislocation typical of colonised indigenous people" (Jenkin, 2010, p. 24). From the time the Treaty was signed, it became apparent that the Crown's interpretation was leading to the reduction of the autonomous rights of hapū and iwi. These restrictions over time illustrate how trends arising in macrosystem and chronosystem settings have shaped the changing historical and political landscape since the signing of the Treaty.

#### **The Treaty and education in New Zealand.**

The first school for Māori was a mission school established in 1816 in the Bay of Islands. This school failed to elicit much interest among Māori; however, according to Simon (1998) by the 1830s Māori had become more interested in European style education. This interest was sparked by Māori developing enthusiasm for literacy as a means of communication and the subsequent acquisition of knowledge and skills that were perceived to be "a means of enhancing their traditional way of life" (p. 5). After the signing of the Treaty in 1840, the state became involved in the schooling of Māori and in the colonial policy of assimilation (Barrington, 2008; Simon, 1998). The Native Schools system began in 1867 with the introduction of the Native Schools Act. This Act introduced a state-controlled system of primary schools for Māori where instruction was in the English language. A public school system was not established until a decade later with the introduction of the Education Act 1877, paving the way for a public school system. This legislation contained a compulsory attendance clause from which Māori were exempt. It wasn't until the School Attendance Act of 1894 that schooling became compulsory for Māori. In contrast to the fully funded state system of primary schools, land for Native schools

had to be provided by the local village, as did “half the cost of the buildings and a quarter of the teacher’s salary” (Simon, 1998, p. *xvi*). The curriculum used in the assimilationist Native Schools system had an emphasis on the development of practical skills and was aimed at preparing pupils “for mainly labouring-class roles within the society” (Simon, p. 17). There were many developments to the Native Schools system over the next 90 years and they continued until 1969. The schools that remained at this time were disestablished and transferred to education board control (Simon, 1998; Barrington, 2008).

From the signing of the Treaty in 1840 there have been ongoing breaches of the promises made by the Crown and many of these have had an impact on Māori education. The Hunn Report of 1960 identified a Māori underachievement gap in education (Hunn, 1960). Likewise in 1986 the Waitangi Tribunal reported that:

the education system in New Zealand is operating unsuccessfully as too many Māori children are not reaching an acceptable standard of education . . . The promises in the Treaty of Waitangi of equality in education as in all other human rights are undeniable. Judged by the system’s own standards Māori children are not being successfully taught, and for this reason alone, quite apart from a duty to protect the Māori language, the education system is being operated in breach of the Treaty (Waitangi Tribunal, 1986. p. 38).

In an attempt to address “equity issues” and the position of Māori within the education system, the Education Act of 1989 required state funded educational institutions to consult with local communities to draw up charters with mandatory goals (Orange, 2011). One of the mandatory goals was to implement the Treaty of Waitangi through the delivery of bicultural curricula. For many (including me) this meant grappling with the very concept of biculturalism and what exactly was meant by “implementing the Treaty of Waitangi”. These mandatory Treaty affirmation statements, however, were soon reduced to an optional status by the Bolger led National government in 1990 (Butterworth & Butterworth, 1998).

It is interesting to observe, therefore, that Bertanees and Thornley (2004) argue that the underachievement of Māori children “emanates from consistent non-compliance with the Treaty of Waitangi” (p. 88). This view is supported by other researchers, for example, Ritchie and Rau (2012), Consedine and Consedine (2005), Huygens (2007), Manning (2008) and G. Smith (2000) who all refer to the ongoing breaches of the Treaty, and the systemic colonisation process that accompanied the forced imposition of Crown law, which led to the multigenerational marginalisation and alienation of many Māori in contemporary New Zealand society. G. Smith (2000, p. 63) contends that while the Treaty was an attempt to establish an equal partnership agreement between Māori and the British Crown, the Crown “failed miserably to . . . protect Māori interests . . . and schooling was seldom developed with the specific needs and interests of Māori in mind”.

As noted elsewhere, the Waitangi Tribunal also reported in 1986 that the education system in New Zealand had failed too many Maori children and was being operated in breach of the Treaty (Waitangi Tribunal, 1986). These concerns continue to be a problem today with recent research providing evidence that not all New Zealand children reach their full educational potential (Education and Science Committee, 2008; Te One, 2011). While many New Zealand children do well compared to students from other countries of similar status, New Zealand also has what is referred to as a “long-tail” of underachievement (Education and Science Committee, 2008). Over-represented in New Zealand’s underachievement statistics are Māori and Pasifika students (Education and Science committee, 2008; Ell, 2011; Te One, 2011).

In a 2008 report titled, *“Inquiry into making the schooling system work for every child”*, Professor Mason Durie (as cited in Education and Science Committee, 2008, p.10) argued that “constant improvement should be the aim for all groups, but that until the disparity in Māori achievement is corrected, Māori will continue to feature disproportionately in indicators of poor outcomes and will be a wasted resource for New Zealand”. The report notes the particular challenge presented to New Zealand’s education system because of the over-representation of tangata whenua in the “tail” (2008). Given these ongoing concerns regarding the underachievement of Māori and the clear links to ongoing non-compliance with the Treaty it is

apparent that teacher educators have a significant role to play in challenging the status quo. But, as noted by Ritchie (2002, p. 10) “a policy level acknowledgement of the Treaty of Waitangi does not in itself ensure that this commitment will be implemented, and certainly does not provide the institution with guidance as to how the policy can be translated into action”. Since Ritchie wrote this statement the Ministry of Education has published documents, such as *Kahikitia Managing for Success: The Māori Education Strategy 2008-2012; Tātaiako. Cultural competencies for teacher of Māori learners*; and most recently *Kahikita. Accelerating success. 2013-2017* aimed at providing guidance to lift the achievement of Māori students.

### **Contested notions of biculturalism.**

While searching for literature linked to the relationship between the Treaty and teacher educators’ ethical and legal obligations, a substantial body of literature emerged that had a focus on notions of biculturalism and the Treaty of Waitangi, but there was minimal literature that was also inclusive of teacher educators. The focus of my research was not designed to provide an analysis of conflicting constructs of biculturalism, but it is still helpful to make reference to some seminal works from this body of literature. There is not one, agreed upon, definition of biculturalism in Aotearoa New Zealand. Earlier informal discussion with my colleagues had already provided me with an indication of the multiple understandings of “biculturalism” and the tendency to shroud talk about the Treaty with talk about biculturalism. A search of the literature confirmed that not only do contested notions of ideologically driven biculturalism exist, but they are widespread.

The term biculturalism in the New Zealand context therefore means different things to different people and this can lead to ambiguity. In her doctoral research, Kelsey (1991) explained that the early use of the concept of biculturalism by Māori, was intended to convey a “formal sharing of power, sourced in the equality of the two parties to the Treaty” (p. 743). O’Sullivan (2007, p. 3) viewed biculturalism in New Zealand as “inherently colonial” positioning Māori in a “junior” partnership with the Crown that promotes dependence. This partnership can lead to the exploitation of Māori who may not benefit from it (Durie as cited in Jenkin, 2009, p. 99). O’Sullivan suggested that Governments encouraged biculturalism as a compromise that fell “between assimilation and self-determination” (2007, p. 207). A similar argument had been

raised over a decade earlier by Kelsey (1991) who alluded to the shifting of the concept of biculturalism over time. Kelsey claimed that as a result of the policies of the Labour Government biculturalism became a “soft option” and that instead of addressing Māori self-determination it provided a “more culturally sensitive and saleable form of assimilation”(Kelsey, 1991, p. 743).

Another view of biculturalism is put forward by Rata who claimed that biculturalism in New Zealand was a result of a close alliance between the Māori revival movements of the 1960s and 1970s and “another group of the post-war new professional class” (Rata, 2003, p. 3). Rata also makes reference to the changing concept of biculturalism, as Kelsey had done previously (Kelsey, 1991). Rata (2005) provocatively claimed that biculturalism has moved from Māori and Pākehā having a shared “frame of reference” through to that of a neoliberal form of “neotribalism” and the:

uncritical acceptance of the neotribes’ interpretation of the Treaty of Waitangi as the basis for a political partnership between the government and the tribes, and the acceptance of ethnicity as a person’s primary identity have led away from the original intentions of biculturalism as a movement for cultural recognition and inclusion within the democratic nation-state (p. 276)

Claims that shifts in the direction of the bicultural movement in New Zealand have led to an “anti-democratic version of biculturalism” taking hold within the nation’s institutions are also made by Rata (2005, p. 268) and Openshaw & Rata (2007). Reference to the multi-faceted interpretations of biculturalism are made by other researchers including Brown, Clark, gilling and Waitere, (2008); Spoonley and Hirsh, (1990); and Taniwha, (2010). Brown et al., suggest that definitions of biculturalism are fluid and have shifted over time and context (2008, p.65). Meanwhile, a view of biculturalism as a vision of society not yet realised and not without its challenges (but worth aspiring to) is put forward by Waitere (2008, cited in Brown et al., p.67). As a Pākehā teacher educator, gilling’s ideas (as cited in Brown et al., 2008) resonate the most with me. gilling (p. 69) explains that, to her, as a Pākehā, biculturalism means:



recognising injustice, working to get Pākehā and other manuhiri to acknowledge the centrality of the Treaty of Waitangi. It means looking in the mirror and acknowledging my own racism, taken-for-granted assumptions, and advantages, e.g. that my middle class white skin ‘fits’ with that of those in power – and therefore I have, inherently, huge opportunities.

gilling questions whether her actions work towards realising or inhibiting biculturalism and, as Brown et al. (2008, p. 74) conclude, this suggests that educators need to position themselves in the debate about biculturalism. Biculturalism is not “a politically neutral space” and our actions have an impact on others either to change or maintain the status quo (p. 74). Likewise, teaching is not politically neutral (Brown et al., 2008, p. 73), it has an impact on others and teachers need to challenge themselves to think critically about their praxis.

Other researchers allude to teachers’ praxis and to the role of teacher education programmes in relation to biculturalism, although they are sector specific and focus mostly on early childhood ITE (Jenkin, 2009; Ritchie, 2002, 2003; Taniwha, 2010). Taniwha (2010) highlights the diversity of perspectives of biculturalism, concluding in her research that to enable practitioners to deliver “authentic bicultural practices”, teachers require the fundamentals of a bicultural pedagogy (p. 104). The basis of this pedagogy in teacher education programmes is, according to Taniwha, about programmes “providing valid development of te reo Māori, tikanga and kaupapa Māori” (p. 104). Likewise, Ritchie’s (2003, p. 45) research identifies the importance of teacher education programmes being well prepared to deliver Māori content “responsively and appropriately” in order to develop bicultural competence in their students. Ritchie writes extensively about bicultural practice, and her doctoral work focuses on bicultural development in an ITE setting for pre-service early childhood teachers (2002). The next section has a focus on the ITE setting and the Treaty.

### **The Treaty and Initial Teacher Education (ITE)**

Concerns about the lack of acknowledgement of Treaty obligations (and biculturalism) within ITE programmes at the then Wellington College of Education are described by Bondy, Bull and

Smith (2000) in a conference report. A group of teacher educators came together to address these concerns (Bondy et al., p.53) and the first workshops organised by the group provided “an overview of the three principles of the Treaty” (p. 54). This is an example of the aforementioned practice of privileging use of principles (of which there are more than three) and the Crown’s stance, rather than considering tino rangatiratanga (sovereignty) as promised in Te Tiriti o Waitangi. Bondy et al. (2000) noted, with some concern, the minimal response received from outside the original group of academics to questions they circulated to staff. The purpose of these questions was to engender discussion about policies and practice linked to broader Treaty issues and biculturalism (p. 55-56). They linked this lack of response to workload pressures but also comment that like wider society, Wellington College of Education staff participants held a wide range of beliefs and attitudes about biculturalism (p. 56).

Addressing the achievement of Māori through teacher education was the aim of a three year action-research project undertaken within an ITE programme at the University of Otago (Bertanees & Thornley, 2004). This project, like that of Bondy et al. (2000) privileged the Crown’s (1987) principles (State Services Commission, 2006b) for action on the Treaty to provide the focus for an examination of practices. The focus of this research was on student teachers rather than the teacher educators but the authors do comment that teacher educators need to continually review their praxis in order to “challenge the marginalised status of Māori children in mainstream schools in New Zealand” (p. 91).

Other research highlights the need for pre-service and beginning teachers to be cognisant of their responsibilities and obligations under the Treaty (Ell, 2011, p. 436; Wilson, 2002, p. 27) and capable of cultural responsiveness (Ell, 2011, p. 436). Although neither writer is focused on teacher educators, both Ell and Wilson stress the role of ITE to uphold and implement Treaty obligations and act as a lever to promote success for all children (Ell, 2011, p. 436; Wilson, 2002, p. 40).

In my own workplace, a survey was conducted by Waitangi Associates of a group of pre-service teachers undertaking Treaty education workshops in 2000 at the Christchurch College of Education (now UC College of Education). The results of the survey recorded a lack of

knowledge of the colonial history of New Zealand and of the Treaty of Waitangi. For example, of the 397 students interviewed 242 were not familiar with the differences between the Māori text and the English text of the Treaty of Waitangi. The failure of schools to teach both sides of the Treaty debate has been described as a “legacy of Treaty illiteracy” (Consedine & Consedine, 2001, p. 137).

Later, a Bicultural Project was implemented at the then Christchurch College of Education in the early 2000s, coordinated by Brown and Greenwood. Staff had identified the need for Treaty courses in feedback to a working party that developed recommendations for the project. This feedback also included concern from the local Māori community about the “unpreparedness of beginning teachers to create effective relationships with students and their families” (Greenwood & Brown, 2007, pp. 72-73). It is interesting to note that some staff “considered courses about the Treaty either a waste of time or unnecessarily divisive” (p. 73). Attitudes such as these may account for some of the apathy from staff that was noted by Bondy et al. (2000, p. 56) in response to their efforts to develop discussion linked to the Treaty. As a result of the bicultural project at the Christchurch College of Education, Treaty courses were facilitated with first year teacher education students and with groups of staff. Treaty courses for staff were part of the induction process offered to new staff. Meeting Treaty obligations in education, as defined by Greenwood and Brown (2007), means

doing justice to Māori students and to the families and communities they come from, and to the Pākehā (the term used for a non-indigenous New Zealander) students and their communities in terms of empowering them to be comfortable and effective in a country that has committed itself to acknowledging two official cultures (p. 67).

When the Christchurch College of Education merged with the University of Canterbury in 2007, the Treaty courses for new staff were no longer offered. It was seven years before Treaty education was again provided for staff. A workshop, *Tangata Tū, Tangata Ora* was piloted at the university in 2013 and has been made available to staff in 2014 via the Office of the Academic Vice Chancellor Māori and Human Resources. *Tangata Tū, Tangata Ora* workshops

include Treaty history content as well as a focus on the University's relationship with Ngāi Tūāhuriri and Ngāi Tahu (University of Canterbury, 2013).

Some literature was found that draws links to both teacher education and the Treaty of Education, such as Bondy, Bull & Smith (2000), Ritchie (2002, 2003) and Warren (2013) but research that also has a specific focus on teacher educators' understandings of the Treaty of Waitangi and how the Treaty informs their practice appears to be scarce. Ritchie is a particularly prolific writer whose research is part of a body of literature that investigates Tiriti-based curriculum or bicultural practice exclusively in early childhood education or teacher education within the early childhood sector rather than teacher education generally (see Jenkin, 2010; Ritchie, 2002, 2003; Ritchie & Rau, 2006; Warren, 2013).

#### **Curriculum decision-making.**

The curriculum is recognised as complex, contested and culturally bound (MacNaughton, 2003; Ross, 2000; Thornton, 1991). As noted previously many pre-service teachers, like many other New Zealanders, have limited knowledge of the colonial history of New Zealand and the Treaty. This is partially because it has never been a compulsory topic within the school curriculum (Brown et al., 2008; Consedine & Consedine, 2001; Kunowoski, 2005; Manning, 2000). Researchers such as Bishop & Glynne (1999), Manning, (2008) and G. H. Smith, (2000) note the control that teachers have had over curriculum and pedagogy in Aotearoa New Zealand that has denied the voice of Māori.

This control has perpetuated myths about Aotearoa New Zealand as well as the “cultural superiority that is fundamental to colonisation” (Bishop & Glynne, 1999, p. 200) and has “worked to both overtly and covertly to undermine and marginalise Māori language, knowledge, and culture” (G. H. Smith, 2000, p. 64). The implementation of Te Kohanga Reo, a preschool immersion model developed by Māori in 1982, saw a shift toward Māori becoming conscientized and taking “more control over the key decision-making and organisation of their own education” (p.66).

Fear of particular curricula content can also be a factor in influencing the decisions that teacher educators make about what they teach. Fear of making mistakes and of offending can lead to what Tolich (2002) refers to as “Pākehā paralysis” and the failure to fulfil Treaty responsibilities. Some of the findings of Manning’s research (2009) noted the fear that history and social studies teachers shared with regard to the incorporation of Māori content. Earlier research carried out by Kunowski (2005) noted similar findings. Kunowski observed that some teachers in her study expressed concerns about teaching “the Treaty of Waitangi topic” because of a lack of knowledge or because it was perceived as being “a high risk, high stakes topic to teach” (p. 139).

In the wider context of curriculum issues in educational settings, Thornton (1991, p. 237) has identified “teachers as gatekeepers” and “the teacher as *key* to the curriculum experienced by students”. Gatekeeping doesn’t occur in “a social vacuum” (Thornton, 1991, p. 238), teachers’ knowledge is influenced by such factors as social and historical contexts and their underlying personal beliefs. Teachers make pedagogical and curriculum decisions about what they teach, which, in turn, have implications for both educational equity (Fickel, 2000) and their efforts to utilise culturally responsive pedagogies.

It is evident from research that knowledge that is considered most worth knowing (in educational settings) differs according to cultural context, with some knowledge remaining hidden. Apple (1996, p. 22) suggests that who decides what counts as valid knowledge is linked to the historical politics of dominance and subordination that are reproduced in wider society. Knowledge is not neutral and, as asserted by Villegas and Lucas (2002a, p. xvii), it is essential for teacher educators to be aware of the beliefs and assumptions that guide them in the preparation of culturally responsive teachers.

### **Culturally responsive practice.**

In relation to cultural responsiveness, teachers have a powerful role to play in shaping the tone of the ongoing relationship between indigenous and non-indigenous people. Literature suggests that education systems worldwide face challenges to address the needs and the rights of their indigenous communities (Villegas & Lucas, 2002a). Writing to a predominantly Australian

audience, Harrison (2010) suggests that how this future develops will be dependent “on whether teachers are prepared to reassess their own place in history” (p. 99). The inclusion of indigenous perspectives in their teaching is now a mandatory requirement for teachers in Australia (Harrison, 2010) unlike their counterparts here in Aotearoa New Zealand where the cultural competencies as outlined in *Tātaiako – Cultural Competencies for Teachers of Māori Learners*, provide only guidelines, not mandatory requirements to incorporate Māori curriculum content (Ministry of Education, 2011; Manning, 2008). The Ministry of Education (2011; 2013) promotes the use of culturally responsive pedagogies in order for Māori students “to enjoy and achieve education success as Māori” (2013, p.4). In critiquing the phrase “culturally-responsive teaching”, Gruenewald (cited in Manning, 2009, p. 248) asks “to what in culture should educators be responsive?”

Re-negotiating the curriculum for teacher educators is suggested by Villegas and Lucas (2002b, p. 21) as a way to realise the vision of culturally responsive teachers. Like Thornton (1991), they acknowledge that change does not “occur in a vacuum” (p. 30) and a framework such as the one they propose needs to be “negotiated within the social and political context” (p. 30). Villegas and Lucas challenge teachers to “expand their sociocultural consciousness” by developing their understanding of how factors such as ethnicity, social class, and language influence people’s ways of thinking, behaving, and being (p. 22). Similarly, Ladson-Billings (1995, p. 466) proposes the implementation of “culturally focused pedagogy” within teacher education, suggesting that such a theoretical model “not only addresses student achievement but also helps students to accept and affirm their cultural identity while developing critical perspectives that challenge inequities that schools (and other institutions) perpetuate” (p. 469).

Macfarlane (2007) and others (Villegas & Lucas, 2002a; Harrison, 2010) suggest that sensitivity to cultural background is particularly important in today’s culturally diverse society. In order to promote success for all students it is important for teachers to be culturally competent and to ensure that the needs of minority students are met. Meeting the learning needs of Māori students should, as suggested by Macfarlane (2007), be a priority in terms of “equity and best educational practice” (p. 98). Ell (2011) identifies teacher education as having the potential to be a significant lever in this area of cultural competency (p. 436). To realise this potential teacher

educators require an understanding not only of social inequities and their causes (Ladson-Billings, 1995) but also of their own beliefs and assumptions that influence their curriculum decision making.

### **Summary**

In this chapter the historical, social, and political trends that have shaped education and the contemporary Treaty relationship over time have been contextualised. The review of literature has shown that despite numerous reforms within the education system, schools are still not adequately meeting the needs of Māori children. Researchers (Bertanees & Thornley, 2004; Consedine and Consedine, 2005; Huygens, 2007; Manning, 2008; Ritchie and Rau, 2012; G. Smith, 2000) assert that this is a direct result of consistent non-compliance with the Treaty. Others note the curriculum decisions made by teachers that have perpetuated myths about Aotearoa New Zealand as well as cultural superiority that is fundamental to colonisation (Bishop & Glynne, 1999; G. Smith, 2000). The concept of culturally-relevant pedagogy (Ladson-Billings, 1995) has been introduced and the importance for teacher educators to develop sociocultural consciousness (Villegas & Lucas, 2002b) has been highlighted. The discussion of literature also noted a body of literature with a focus on bicultural practice and “Tiriti-based curriculum” (Jenkin, 2009; Ritchie, 2002, 2008), specifically within the early childhood sector. Ultimately, this research has highlighted a limited body of research about ITE teacher educators and the Treaty.

## **Chapter 3: Research Methodology**

### **Introduction**

This chapter outlines the research objectives and the methodology underpinning this study. It begins by describing qualitative research and the grounded theory approach used. The remainder of the chapter is divided into three sections. Part One describes the selection of participants and data collection methods used in this study. Procedures used for data analysis are explained in Part Two. Finally, Part Three provides information about the profile of participants and limitations of the research.

### **Qualitative Methodology**

The methodology used in this research study reflects a qualitative research approach. Qualitative research is a particular approach to inquiry that aims to “make sense of, or to interpret, phenomena in terms of the meanings people bring to them” (Janesick as cited in Denzin & Lincoln, 2003 p. 3). The rationale for adopting this approach was because researchers using qualitative methodology are concerned with understanding individuals’ perceptions of the world and allowing participants’ voices to be heard for others to reflect on (Bell, 2005, p. 3; Bishop & Glynne, 1999, p. 104). This form of research fits well with the aim of this study which is to explore teacher educators’ understandings of the Treaty in relation to practice.

### **Grounded Theory**

Grounded theory is a qualitative approach to data analysis that I have used for this study. This particular approach aims to develop theory and as suggested by Strauss (cited in Bell, 2005, p. 18) it is a style of doing qualitative analysis rather than being a specific method or technique. Ryan and Bernard (2000, p. 373) define grounded theory as:

an iterative process by which the analyst becomes more and more “grounded” in the data and develops increasingly richer concepts and models of how the phenomenon being studied really works. To do this, the grounded theorist



collects verbatim transcripts of interviews and reads through a small sample of text.

Birks and Mills (2011, p. 9) consider the following methods to be requisite for grounded theory research: “coding and categorisation of data; concurrent data generation or collection and analysis; writing memos; theoretical sampling; constant comparative analysis; theoretical sensitivity; intermediate coding; identifying a core category; advanced coding and theoretical integration and finally, generating theory”. Grounded theory, as an approach, offers systematic yet flexible guidelines to support the collection and analysis of data (Thornberg, 2012).

### **Part One: Data Collection**

For this research, data collection and analysis involved overlapping phases which is consistent with a grounded theory approach (Thornberg, 2012). These phases are described below.

#### **Literature.**

As is consistent with grounded theory the literature was revisited numerous times as data emerged from the interviews and the thesis took shape. Documents such as UC Strategic Plans (UC Strategic Plan 2011-2013; UC Investment Plan 2011-2013), Ministry of Education documents (Ministry of Education 2007; 2011) and legislative requirements (New Zealand Teachers Council, 2007; 2009) were collected for analysis to examine the policy context informing the practice of teacher educators’ practice in the UC workplace and nationwide. The collection and analysis of a wide body of literature enabled me to become familiar with the range of both national and international literature relevant to my research topic and initially to determine whether there was sufficient data available for the purpose of this project.

#### **Interviews.**

The second phase of the data collection involved the collection of interview data in the form of semi-structured interviews. As part of the interview protocol I invited participants to bring an artefact from their teaching that they felt reflected some aspect of their thinking and teaching

around the Treaty of Waitangi (e.g. reading selection, course document, assignments, material from the online site “Learn”). None of the participants, however, chose to do this.

Semi-structured interviews provided a valuable data collection tool because, as suggested by Cohen, Manion and Morrison (2000, p. 267) “interviews enable participants – be they interviewers or interviewees – to discuss their interpretations of the world in which they live, and to express how they regard situations from their own point of view”. The type of interview used was determined by the data that I wished to obtain. Semi-structured interviews are suited to acquiring data of a personalised nature about how individuals view the world which suggested a “fitness for purpose” of this method of data collection. Bell (2005, p. 157) describes “one major advantage of the interview as being its adaptability”. The interviews carried out allowed me to expand on the participants’ responses (where appropriate) and to follow up ideas and responses that might not have been noted in the interview schedule.

The major difficulties with interviews are that they are time consuming, and because of the subjective nature of the technique, open to researcher bias. For this reason, care was taken with the preparation and wording of questions, and I avoided the use of leading or presumptive questions (Bell, 2005; Glesne, 1999). Care has been taken when paraphrasing the words of participants to ensure that their original meaning has been retained. Likewise, any quotes used are not taken out of context to ensure their original meaning remains intact.

### **Selection of participants.**

I interviewed five teacher educators who teach into ITE programmes (across early childhood, primary and secondary sectors) at the UC College of Education. An invitation to participate was distributed to all teacher educators who taught into the early childhood, primary and secondary ITE programmes at the Christchurch campus at the time, January 2012. Five of the approximately 100 academic staff (P. Miller, personal communication, August 8, 2014) agreed to participate in this project. The interviewees were made aware of how confidentiality and anonymity would be maintained as part of the informed consent process, details of which are described in Part Three of this chapter. The interview process was explained to each participant

at the beginning of the interview. I knew four of the participants prior to embarking on this research so these interviews were more like purposeful conversations and there was less need for the small talk that is often required to develop rapport at the beginning of an interview (Bogdan & Biklen, 2007), but I also needed to be aware of not presuming or making assumptions about these participants because of my existing knowledge of them.

### **Ethical considerations.**

A formal thesis proposal was submitted to UC's College of Education Human Ethics Committee. This proposal was approved on 9<sup>th</sup> January, 2012.

Tolich and Davidson (1999, p.376) identified five key principles of ethical conduct and these have informed the design of this research. These key principles are: do no harm, voluntary participation, informed consent, avoidance of deceit, and confidentiality (or anonymity). They suggested that the key element to applying the principle of do no harm is the sensitivity and judgement of the researcher. Any harm likely to ensue can be reduced to a minimum by ensuring the other core principles are strongly upheld (Tolich & Davidson, 1999).

Voluntary participation in this research was ensured by providing an initial invitation and brief outline of the proposed research to all teacher educators at the UC College of Education. This invited them to participate in the project and to make an informed decision (See Appendix 1). An information letter and consent (Appendix 2 & Appendix 3) form was later given to those participants who agreed to be part of this study. The participants were provided further detailed information about the purpose of the research and the steps that would be taken to protect their confidentiality. They were also advised of their right to withdraw from the study at any time. A copy of the interview questions was also provided to the participants (Appendix 4). The provision of this documentation ensured that participants were not deceived about the purposes of the research, a process suggested by Mutch (2005), and Tolich and Davidson (1999).

Because the participants were also colleagues, I needed to be clear about my role as a researcher to ensure no deceit was involved. As L. Smith (1999, p. 139) suggests:

Insider research has to be as ethical and respectful, as reflexive and critical, as outsider research. It also needs to be humble. It needs to be humble because the researcher belongs to the community as a member with a different set of roles and relationships, status and position.

To minimise the risk of identification, participants' names were not used in any data transcription or manuscript. Some data from interviews with the participants has been used verbatim, but at times I have paraphrased their comments to better protect their identity. I have not attributed data to specific participants, again to maintain confidentiality and to prevent an identifiable image of a participant to be determined. Participants were provided with a draft of the chapter containing the findings and discussion for them to read through and check that they were comfortable with the level of confidentiality.

Permission was gained from participants to audio record the interviews. Transcription of the interviews was completed by a person not known to any of the participants. The transcriber signed a confidentiality agreement (Appendix 5). I checked the transcripts for accuracy and made minor changes to transcripts where the transcriber had misheard comments. After this initial checking of the transcribed interviews, participants were provided with a copy as an additional check for accuracy. Data collected is stored securely, including electronic data in password protected form and has been viewed only by myself and the transcriber. Participants were assured that the data collected will be used only for the purpose of this research and any journal articles and conference papers related to the research.

Establishing and maintaining ethical conduct rests with the researcher and Neuman (1997) states that "ethical research depends on the integrity of the individual researchers and his or her values" (p. 443). I have, therefore, ensured that throughout this research that I have upheld the ethical principles as outlined above.

## **Part Two: Data Analysis**

### **Organising the data.**

Data analysis involves the organisation and explanation of the data (Cohen, Manion & Morrison, 2000). These authors describe data analysis as “making sense of the data in terms of the participants’ definitions of the situation, noting patterns, themes, categories and regularities” (p. 147). Analysis for this research was on-going, inductive and grounded in the data. Data collected for this research included reflective field-notes that I made from the beginning of this study. I recorded my own ideas, reflections and speculations as the research progressed. Immediately after each interview, and again after reading the transcripts of the interviews, I added to these notes. Methods such as these were consistent with those aligned with grounded theory research.

Coding was the first step used in the analysis of data and involved grouping words or verbatim quotes from participants. Coding allows the researcher to then create categories from the coded phenomena (Strauss and Corbin, as cited in Waring, 2012, p. 301). The constant re-visiting of the data, coding and categorising that I engaged in for this research is consistent with comments from Charmaz (as cited in Waring, 2012, p. 305) who notes that “writing and rewriting actually become crucial phases of the analytic process”. Waring suggests that “analysis never really stops and it would be wrong to suggest that it did when one comes to write the final document” (2012, p. 305). Bronfenbrenner’s model of ecological systems theory, discussed in Chapter 2, was also applied to the data as a means of organising and analysing the key issues for discussion.

### **Emerging themes.**

Reading and re-reading the interview transcripts resulted in the emergence of broad themes which is identified as a method for analysing “free-flowing” text such as transcripts (Ryan & Bernard, 2000, p. 775). I found it was valuable to reflect on each interview and the constant re-visiting of data supported the process of identifying the emerging themes. To support the process of refining themes I used colour coding (Bogdan & Biklan, 2007) to organise quotes that I extracted from the transcripts. Coding allows the researcher to “cluster” key ideas (Bell, 2005;

Miles & Huberman, 1994) and organise chunks of data. It was through this process that themes were able to be collapsed and refined until I arrived at the final three focus themes.

#### **Verification procedures.**

After my initial checking of the transcribed interviews, participants were provided with a copy of their interview transcript to check for accuracy and to make amendments as necessary. While I was involved in the process of writing the findings and discussion chapter, I checked with individual participants (where necessary) to verify my interpretation of comments they had made during the interviews.

### **Part Three: Participants' Profile and Research Limitations**

#### **Profile of participants.**

The demographic description of participants is limited to ensure their confidentiality partly because of the small number of participants, and partly because they are all from the one workplace. The participants were all teaching into ITE programmes at the College of Education and were representative of all three schooling sectors – early childhood, primary and secondary. Participants were predominantly from the dominant Pākehā culture. Among the five participants were two with non-European ethnicities.

#### **Limitations of research.**

Interviews have advantages as a data collection tool, for example, adaptability as has been already noted, and the rich material interviews can potentially yield, yet there are some disadvantages. One of these is alluded to by Cohen (1976, p. 82) who suggests that interviewing is like fishing and as such is “an activity requiring careful preparation, much patience, and considerable practice if the eventual reward is to be a worthwhile catch”. In some instances, I suspect I missed opportunities to elaborate and clarify some responses from participants which could have added depth to the data. This was mainly because I am a relatively novice researcher and therefore had uncertainties about deviating from the “script” of the interview schedule. I now recall the emphasis that Bogdan and Biklen (2007) placed upon the importance of listening

carefully in interview situations and asking interviewees to clarify or elaborate if necessary. In hindsight I believe there were times when I could have asked interviewees to elaborate on their responses to clarify their comments or ideas.

Although participants were invited to bring an artefact from their teaching that reflected some aspect of their thinking and teaching around the Treaty, none of them chose to do this. Participants spoke about their practice in relation to the Treaty but there was no concrete evidence of this practice.

This study was investigative and limited to examining the teacher educator participants' understandings and application of the provisions of the Treaty of Waitangi at this institution, the UC College of Education, at this particular time (2012-2013). For the purpose of manageability, and as already noted, a small number (five) teacher educators were interviewed. These teacher educators were not necessarily representative of all teacher educators located at the University of Canterbury or other universities, therefore claims of generalisation cannot be made.

## **Summary**

This chapter has provided an explanation of the methodology used for this research study. The data collection and analysis processes have been outlined and I have provided a brief profile of participants and described limitations of the research. In the following chapter, I discuss the key findings and the analysis of these findings.

## **Chapter 4: Findings and Discussion**

### **Introduction**

This chapter presents an integrated discussion of the data collected from interviews with the research participants and also describes the recurring themes that emerged from the data. The themes are discussed in conjunction with relevant international and New Zealand literature and with reference to Bronfenbrenner's theoretical framework that was outlined in Chapter Two. Three themes emerged from the interviews and these are used to provide a structure for this chapter. These themes are: (i) acquisition of Treaty knowledge, (ii) understandings of the Treaty, and (iii) curriculum decision making in relation to the Treaty.

As stated earlier, the objective of this research was to provide insights into how a group of teacher educators have developed and implemented their understandings of Te Tiriti o Waitangi/the Treaty of Waitangi to meet their own and the UC's legal and ethical obligations. Accordingly, this research focused on how teacher educators acquired knowledge about the Treaty and how they strive to give meaningful effect to it in their practice. The research was guided by the following primary research question:

What are ITE teacher educators' understandings of the Treaty of Waitangi/Te Tiriti o Waitangi in relation to their delivery of ITE programmes?

Thus, the next section discusses the first theme: teacher educators' acquisition of knowledge about the Treaty.

### **Theme One: Teacher Educators' Acquisition of Treaty Knowledge**

What became apparent when analysing the data was that working in the education sector was a compelling factor for the participants' acquisition of knowledge about the Treaty. Although the tertiary workplace was the most significant site of learning about the Treaty, a range of other settings were also noted. These other settings included participants' schooling, university



experiences, and to a much lesser extent, family and the media sources. A discussion of these settings now follows.

Family discussions were acknowledged as a minor source of Treaty knowledge for two of the participants. They recounted conversations that took place in the late 1980s and early 1990s around the time of new legislation (such as the 1986 State-Owned Enterprises Act) and the beginning of Treaty settlements. Discussions that took place as a teenager “around the dinner table” were referred to by one of these participants. This participant referred to such discussion as a time when her own ill-informed assumptions and attitudes about the Treaty that “you just sort of suck up [learned]” from peers and the community were questioned by her father who was knowledgeable about New Zealand history. The second participant said that his family “probably” had conversations about the Treaty settlements and commented “my Dad’s really liberal and he was quite optimistic about it [Treaty Settlements]. He thought it was a really good thing what’s going on and kind of addressing injustices of the past”. This participant remembered hearing discussion on the radio about Treaty settlements although these were a reflection of negative attitudes rather than informed perspectives.

The media were referred to by two of the participants as a source of both informed and misinformed information. As noted above, one participant remembered listening to the radio around the time when the Treaty settlements began and what he termed a “snapshot of people commenting on the times” with people complaining about giving “all the fisheries to the Māori . . . it would be the worst thing that’s ever happened you know . . . and just looking at how far we have come since then”. The problematic nature of relying upon the mainstream media as a key source of Treaty information alluded to by these participants is reflected in research carried out by McCreanor (2005) and also the State Services Commission (2004).

In his analysis of data from a national New Zealand newspaper and from public submissions to the Human Rights Commission, McCreanor (2005, p. 54) highlighted the bias and existence of a “standard story” of race-relations and Treaty information that is based on misguided information from the media. An awareness of the biased portrayal of content in the media was alluded to by a participant in my research who commented that it “depends where you look . . . so if you watch

Māori TV what's there in the news compared to what's on maybe the other channels you get a different lens and a different perspective and yeah, what maybe bad on one channel maybe good on another”.

Respondents in research conducted by the State Services Commission (2004) that aimed to explore New Zealanders' understanding of the Treaty, noted “that media representations of the Treaty focused on polarised views and gave little robust information for the wider public to base their views on” (2004, p. 7). These same respondents also identified the media as the main source of information about the Treaty. Manning's research (2008, 2009) also highlighted the role that the media have had in influencing teacher perceptions of the Treaty, but for the teacher educators involved in this research project the media were not significant sources of information about the Treaty. One teacher educator participant commented that prior to working in the education sector, any information gained about the Treaty, would have been via the media. This participant remembered reading about the Treaty and Māori claims in the media at the time of the 150<sup>th</sup> anniversary of the signing of the Treaty.

None of the four participants who were schooled in New Zealand identified their schooling years as a significant source of learning about the Treaty. One of these teacher educators stated “I first became aware [of the Treaty] I think maybe in upper secondary school”. This same participant also noted that he would have “known about it, I guess I always knew the name, but I don't know that it meant anything”. The three other New Zealand educated participants either learnt very little or nothing about the Treaty at school. These experiences of minimal learning about the Treaty at school are consistent with findings in a growing body of New Zealand research literature, which, amongst others, includes the work of authors such as Jackson (1991); G. Smith (2000); Kunowski (2005); Manning (2008, 2009) and Penetitia (2004; 2009). Participants interviewed for Manning's (2008) doctoral thesis reported that if they did experience New Zealand history at school it was minimal or misguided. Manning (2008, p. 124) suggested, amongst other things, that “New Zealand history topics were often avoided by history and social studies teachers because they would require addressing unsavoury aspects of a contested past”. This lack of teaching about colonial history and the Treaty was earlier described by Considine

and Consedine (2005) as a “legacy of Treaty illiteracy” (p. 148) and is likely to be a factor in the lack of learning about the Treaty in the family setting, as noted previously.

Although school was not a setting where the participants experienced any significant learning about the Treaty, tertiary education did provide new experiences for three participants. Two of these participants commented that their understandings of the Treaty developed further when undertaking university study, while the third participant credited an ITE programme as a more significant source of knowledge about the Treaty. One of the participants spoke of taking a Māori history paper at university although this paper did not have a focus on the Treaty. She commented that one part of the paper consisted of te reo Māori which at the time (1970s) she did not consider relevant because “I thought, there’s no Māori people here to speak it you know, so I won’t bother with that. I now see that this is something we all have a responsibility to do”. She was reflective of the fact that these experiences were at the beginning of her own personal learning journey. They were also at a time when there was a lack of recognition given to Māori language and culture (G. Smith & L. Smith, 1996) and a government policy of “cultural deficit” in which “it was asserted that Māori have failed to assimilate fully because of deficiencies in Māori culture” (Consedine & Consedine, 2005, p. 142). This participant credited the development of her knowledge to professional development opportunities such as attending a Treaty of Waitangi workshop, ongoing professional development and interactions with colleagues, at the Christchurch College of Education (pre-merger) and the UC College of Education.

The report from the State Services Commission (2004), referred to previously, found that working in the education sector can be a significant factor in developing knowledge about the Treaty. This report noted that the few respondents who had a more substantial knowledge of the Treaty tended to be in “professions that required Treaty awareness such as health or teaching” (2004, p. 5). Consistent with this finding is the experience of a participant who commented that although she had always “been part of organisations who support biculturalism” and wouldn’t want to be part of an organisation that was not supportive of “Te Tiriti”, her knowledge of the Treaty was minimal prior to working in the education sector and having access to professional development opportunities. Research both in New Zealand (Davey & Ham, 2011; Timperley,

Wilson, Barrar, & Fung, 2007) and internationally (Harrison & McKeon, 2008; Murray, 2008) supports professional development opportunities for teacher educators in order to build professional capacity and to enhance the quality of the teaching profession.

Given these research findings it is significant to note that the most common source of Treaty knowledge for the teacher educator participants was the workplace. For two participants this learning took place at the Christchurch College of Education (prior to its merger with UC in 2007). Another two participants developed their knowledge and understandings through professional development while employed at other tertiary education providers and workplace settings in New Zealand. Learning took place in formal settings such as attending a Treaty of Waitangi workshop and for pre-merger College of Education staff a Treaty workshop was part of an induction process for new staff.

In their study on the emerging professional identities of beginning teacher educators in England, Harrison and McKeon (2008) identified facilitators and barriers to formal and situated (informal) professional learning. Among the facilitators were learning conversations with colleagues. The authors noted that “staffroom conversations and other informal, or less structured situations, seem to play a vital role in these early stages of professional learning for almost all the participants” (p. 160). The value of informal learning is illustrated by two of the participants in my research study who spoke of such experiences. Learning that had resulted from informal discussions with colleagues “over the teacups” was commented on by one of these participants. Similarly a second participant expressed the opinion that it is a “privilege” to be teaching alongside colleagues and learning so much from them about the Treaty. This same participant talked about having learned from colleagues that “there is no one way of being Māori and there’s no one way of being Pākehā and of course they all come with their different views of the Treaty as well”. This participant commented “I feel that I need to balance myself in getting more of a rounded view [of the Treaty] and being able to try to understand Pākehā views as well”. Conversations and opportunities for peer support, as noted in these examples, are evidence of the role that informal learning and mentoring can play in developing understandings about the Treaty. The following section discusses some of these understandings.

## **Theme Two: Teacher Educators' Understandings of the Treaty**

The teacher educators' understandings of the Treaty varied and included general factual knowledge, a broader understanding of the historic and current significance of the Treaty as well as an interpretation of concepts associated with the Treaty.

Typical of the responses that included factual information was that of a participant who responded with "I know it was signed in 1840 . . . it is about the three parts, the three articles . . . the articles are about governance and protection and rights . . . participation, protection and tino rangatiratanga". The articles of the Treaty were referred to by another two participants as were Treaty principles. As noted in Chapter Two, the use of the term Treaty principles can lead to a lack of clear understanding about the Treaty and undermine the domestic and international (legal) rule of *contra-proferentum* and the indigenous (Māori) language text (Jackson, 1991). The Waitangi Tribunal and the courts have interpreted and applied Treaty principles to various pieces of legislation over the past three decades, principles that Mikaere (2011) suggested are "promoted as embodying the spirit of the Treaty" (p. 140). In referring to the effect of the courts' interpretation of the principles, Mikaere stated that:

The Treaty principles have been integral to the construction of an entirely false sense that the two documents are intimately connected, that one cannot be read without the other. And in the drive to reconcile one with the other, it is the essence of Te Tiriti, te tino rangatiratanga, that has been sacrificed, at the altar of Crown sovereignty (p. 142).

The existence of the two versions of the Treaty – the English language text of the Treaty of Waitangi and the Māori language text of Te Tiriti o Waitangi – were referred to by all but one of the participants in my study. The Treaty was variously described by participants as "visionary" but also with inherent challenges. One of these participants, when referring to the Treaty, said that it is "not insignificant . . . and it's actually kind of a visionary document . . . while it may be flawed to some extent in terms of its writing and the different translations". The following comment is another example of references made to the Māori and English texts of the Treaty

“there are different versions you know, the Māori version is different from the English version. I prefer to stick with the Māori version”. This participant upheld the Māori text because of the legal rule of *contra proferentem*. This legal concept, as noted previously, provides a rule for the interpretation of treaties when there is a conflict between different language texts of a treaty (Jackson, 1991). Among the five participants there was a clear understanding of the disparity created by the two translations of the Treaty. An example of this understanding was expressed by the following participant:

The English Treaty was a treaty cession to Queen Victoria and that was articulated in the abstract in particular and questions of sovereignty came up in the first article and questions of property came up in the second article and the third article was about rights and enforcement, which was added [to] later on about religious freedom. In the Māori version of the Treaty there was repositioning of all that language and it was more a case of how do we shape this so it's actually palatable to the locals.

This repositioning is framed as deception by Consedine and Consedine (2005), and a deception that was “couched in terms designed to convince chiefs to sign” (Orange, 2011, p. 61). The recent landmark ruling by the Waitangi Tribunal (2014) in relation to Te Tiriti o Waitangi, mentioned previously in the literature review, confirms this viewpoint.

The Treaty was referred to by one participant as being “largely aspirational” and “a figurehead” of policy and legislation that will remain so until the social and political landscape of New Zealand changes. She talked about the Treaty being part of “our” constitution in order for it to have more weight and suggested that “it's not until the Treaty actually gets entrenched in some kind of legal arrangement with the Queen you know our constitutional monarchy it needs to perhaps be part of our constitution”.

Reference to a constitution was made by a second participant who stated that she refers to the Treaty as “the document that is like the constitution of New Zealand”. Reference to the Treaty in relation to a constitution was a topical subject given that the current National Government has

recently concluded a constitutional review as part of a supply agreement with the Māori Party (Edwards, 2013). The Government review included debate about the place of the Treaty within a written constitution. The sentiments expressed by the two teacher educator participants above appear to reflect the comments made by Shane Jones, a former Labour Party Member of Parliament, in a radio discussion about the place of the Treaty in a written constitution. Jones suggested that a written constitution must contain a significant reference to the “Treaty of Waitangi” (Edwards, 2013). New Zealand does not have a single written constitution although constitutional arrangements are reflected in a number of key documents (Ministry of Justice, n. d.). “New Zealand’s constitution, which is the foundation of our legal system, is drawn from a number of important statutes, judicial decisions and customary rules known as constitutional conventions” (Ministry of Justice, n.d.).

Finally, I need to address biculturalism in relation to these teacher educators’ understandings of the Treaty. As previously noted in Chapter Two, this research is not an analysis of the contested construct of biculturalism; however, biculturalism was introduced into the interview conversations by four participants. The immediate response of one participant when asked about her understanding of the Treaty was to recall that when she was interviewed for her current position at the College of Education she was asked about biculturalism. This participant talked about biculturalism being an “obligation . . . that is the agreement . . . it’s the basis of many of our country’s laws”. It was not until later in the interview that she talked specifically about the Treaty.

As already noted, one of the participants mentioned working for “organisations that supported biculturalism”. Other references to biculturalism were made by this participant and a second participant in relation to the early childhood curriculum, *Te Whāriki* (Ministry of Education, 1996). In contrast to these responses, another participant commented that:

We’ve talked a lot about the Treaty and conflated that with biculturalism but in actual fact for me the Treaty is much more than biculturalism . . . and about how to merge two complex cultural conversations . . . I just think that it’s being

problematic to talk about biculturalism. But that's the way it's often been interpreted. We're talking about Treaty: we're talking about biculturalism.

This tendency to conflate discussions about the Treaty with biculturalism is something that I had been aware of, and troubled by, prior to embarking on this research. As noted above, “the Treaty is more than biculturalism” yet bicultural practice is frequently referred to as a way of honouring the intent of the Treaty. Given the multi-faceted interpretations of biculturalism (discussed in Chapter Two) this can be problematic. Perhaps talk of bicultural practice and biculturalism is prevalent due to the use of these terms in documents governing professional standards for teachers in New Zealand (New Zealand Teachers Council, 2007, 2009) and the curriculum documents (Ministry of Education, 1996, 2007). The New Zealand early childhood curriculum *Te Whāriki* (Ministry of Education, 1996) is a “bicultural statement” (p. 7) with many references to bicultural expectations but it also voices expectations around reflecting the values of Te Tiriti o Waitangi. It is therefore not surprising that there are a number of New Zealand researchers, such as Jenkin (2009, 2010), Ritchie (2002, 2003, 2008), Ritchie & Rau (2006; 2012) and Warren (2013) who have explored bicultural practice in the early childhood sector. It is of note that these researchers privilege “the more current terminology” (Jenkin, 2009, p. 95) of “Tiriti-based curriculum” rather than bicultural curriculum. The following section discusses the third theme of curriculum decisions that the participants make in relation to the Treaty.

### **Theme Three: Curriculum Decision Making in Relation to the Treaty**

Questions around what counts as knowledge and whose knowledge is worth knowing are posed by Apple (1999, p. 31) and echoed by others (Fraser & Paraha, 2002; Lawton, 1980; Mutch, 2005; Thornton, 1991, 2001) in relation to curriculum content. In New Zealand, the Ministry of Education has determined what counts as valid knowledge for early childhood education and the compulsory school sector through the two curriculum documents *Te Whāriki* (Ministry of Education, 1996) and *The New Zealand Curriculum* (Ministry of Education 2007). As discussed in Chapter Two, teacher educators in New Zealand also have other specific legislative and ethical obligations and responsibilities in relation to the Treaty. How these requirements are delivered however, is reliant on the decisions teachers make in their role as “curricular-



instructional gate-keepers” (Thornton, 1991, p. 237). Gate keeping is defined by Thornton as “the decisions teachers make about curriculum and instruction and the criteria they use to make those decisions” (p. 237). As noted previously gate-keeping does not occur in a vacuum (Thornton, 1991; Villegas & Lucas, 2002b). A person’s past experiences, their beliefs, values and attitudes will inform their practice and their curriculum decision making.

Teacher educators, like early childhood, primary, and secondary school teachers have control over what they teach and how they teach. This control over curriculum content and delivery has in New Zealand, “worked to reproduce the interests of dominant Pākehā and has worked both overtly and covertly to undermine and marginalise Māori language, knowledge and culture” (G. Smith, 2000, p. 64). The need for teacher educators from the dominant culture to critique their own position of power in relation to how and what they teach was evident in the data and something that was alluded to by all three participants from the dominant Pākehā culture. The teacher educator participants from the dominant culture made reference to being cognisant of their Pākehā perspectives in relation to their decision-making. As an example of comments made, one of the Pākehā participants spoke of the “need to make sure that, because the Pākehā voice is so loud it overwhelms many other voices and making sure that there’s that space, that humility and that quietening down of the Pākehā voice to hear other voices”.

The concerns expressed by the above participant in relation to the privileging of the dominant Pākehā culture and the marginalisation of Māori, reflect concepts within the framework of critical pedagogy (Giroux, 2007; Kincheloe, 2008; Kincheloe & McLaren, 2005) and have been discussed in Chapter Two. Critical pedagogy enables agency for “the voices of those who have had to struggle to be heard” (Kincheloe, 2008, p. 23), which in the example above, are the non-Pākehā voices. From a critical education perspective, “educators are empowered to identify the insidious forces that subvert the success of particular students” and highlights the importance for educators to determine “what is important knowledge in their particular school or school district” (Kincheloe, 2008, p.7).

One of the participants talked about the importance of “making people a bit more place responsive” and commented “we’re not in a place that’s a blank slate but has a rich history that

we should acknowledge”. He said one of the challenges of teaching at the College of Education was that:

We’re not sure where our students are going to go and to some extent we have to teach on a universal level. And yet I want them to be acknowledging the place and the context that they are working in when they go to schools and how do I model that . . . I guess [I] just model my successes and my failures too. Like it’s not a seamless process, I’m a learner and there’s some things I’d like to do better.

Developing an understanding of the inter-relationships between land, place, culture and histories of place is referred to by Penetito (2004) and Manning (2009) as being the primary objective of place-based education. If teachers develop knowledge of the community in which they teach, its social history and the connection between environment and people, they are more able to engage in culturally responsive pedagogy instead of a curriculum disconnected from the ecosystem. Two of the participants alluded to a desire to encourage students to be more place responsive. One of these participants talked of using the concept of *kaitiakitanga* (managing the environment) in her teaching. This concept links to guardianship of the land and is based on a Māori world view (Ministry of Education, 2011). This same participant modelled *manaakitanga* in her practice. This concept is one of the competencies in *Tātaiako* and links to relationships and the values of integrity, trust, sincerity and equity (Ministry of Education, 2011, p. 16).

The concern of “not wanting to get it wrong” was also a common thread for each of the three Pākehā participants in relation to reflecting the Treaty in their practice but not necessarily in a way that recalls the negative state of Pākehā paralysis described by Tolich (2002). Each of these participants had at some stage in their careers as teacher educators checked with Māori colleagues that they “had it right” as they did not want to cause offence. Nevertheless, there does seem within this participant group to be a continuum of where teacher educators “sit” in relation to the application of a Treaty-based curriculum. One participant commented that she is conscious of “representing things properly, correctly . . . always I bring my Pākehā perspective and I try and check it with the others [Māori colleagues]”.

In relation to these comments I am also mindful of Torepe's (2011) research in which she discussed the "cultural taxation" of Māori teachers. Cultural taxation is identified as a practice "whereby indigenous educators are called upon to educate their non-ethnic (white) counterparts" (Padilla, as cited in Torepe, 2011, p. 59). One participant was aware of this problem although he did not refer to it as cultural taxation. He first talked about the reaffirming experience of working with a Māori colleague to assist him to prepare his mihi (introductory speech). This colleague coached him through his mihi in a way which gave him confidence and a sense of "permission". In contrast to this experience, he voiced his concerns about appropriation in relation to another situation. He had tried unsuccessfully to make contact with the education spokesperson connected with a local rūnunga (tribal council) in the hope that this person could talk to the group of students about the local history. The lack of response from the spokesperson led the participant to speculate that "maybe I'm overly sensitive now to issues of [mis]appropriation, I go along and I get the token Māori to do the token karakia for a bunch of Pākehā". But, then, further in our conversation he said

I've come to the conclusion that if I don't do anything out of fear that I'm tokenistic and that I'm misappropriating things, nothing's going to change so I think I just need to do my best . . . and it's probably going to feel a bit fake, it's probably going to feel a bit weird, and if I just go with it and I back myself then I can move. But if I don't make those steps out of fear then I'm not giving students licence to have a go either. I'm saying here's a chance you know, here's another way of looking at things, anyway, so I'm moving with that, saying it's not perfect, I'm a Pākehā who's trying to incorporate some te reo and some aspects of Māori culture to my classes.

As has been noted above a fear of making mistakes, not getting it right and of offending have been significant factors in the silencing of the Treaty within the curriculum: however, this teacher educator had made the decision to overcome any fear and "get on with it" to the best of his ability, while also being mindful of continuing to develop his own knowledge and skills.

The work of Paulo Freire was referred to as being an influence for one of the participants. She spoke of “moving people from one place, a place of common-sense to another dialogical place where they’re actually considering conversations that move them out of a sense of social complacency . . . it’s more transformative practice”. Constructions of “common-sense” are discussed by G. Smith and L. Smith (1996, p. 219) who drew upon the work of Gramsci to explain this concept. They refer to “common-sense cultural conditioning” in relation to:

how the oppressed are co-opted into forming and contributing to their own domination. A subtlety to be understood here is the extent to which the oppressed take on, as common sense, understandings which are contradictory and thereby sustain their oppression and exploitation.

Banks (1994, p. 152) explains that the transformative curriculum empowers students by supporting them:

to reconceptualise and rethink the experiences of people . . . and to view the human experience from the perspectives of a range of cultural, ethnic, and social-class groups, and to construct their own versions of the past, present, and futures. In the transformative curriculum multiple voices are heard and legitimised: the voices of textbook, literary, and historical writers, the voices of teachers, and the voices of other students.

Implementation of a transformative curriculum supports and empowers students to reconceptualise their experiences of society and people. Students are challenged to look outside of their own lived experiences and question their taken-for-granted assumptions. One of the Pākehā participants talked about his taken-for-granted assumption when he was growing up, of New Zealand as an egalitarian society. “You know things that I always took for granted that everybody’s got equal opportunities sort of thing and it turned out to be not true. It turned out to be a myth”. This experience seemed to provide a catalyst for this teacher educator to “challenge students in such a way that the invisible things become more visible and they start to see the fabric of society and that there are certain things that are privileged and certain things that are

marginalised”. Sleeter (2008, p. 116) recalls, in a way similar to the participant in the previous example, of growing up “learning an unproblematic, unified sense of myself as White”. She writes of the importance for pre-service teachers to examine their own backgrounds to identify the beliefs, assumptions and values which may impact on how they understand schooling and society. This self-examination of beliefs, values and assumptions is equally important for teacher educators.

It is through transformative education and the challenging and critiquing of these assumptions that students (and teachers and teacher educators) can come to understand systems of oppression that exist within society. They can then act to change those systems. Acting as agents of change is seen by Villegas and Lucas (2002a) as a moral imperative for teachers. Teachers who view themselves as agents of change:

believe that, although education has the potential to challenge and transform inequities in society, without intervention schools tend to reproduce those inequities by giving greater status to the ways of thinking, talking, and behaving of the dominant cultural group (Villegas & Lucas, 2002a, p. 24).

As evident elsewhere in this research the four New Zealand educated participants experienced a schooling system in which Treaty related curriculum content was largely silenced. Personal experience of what is privileged and what is silenced within the schooling system was talked about by one of these participants from a non-dominant culture. She spoke of her culture being mostly absent from the education system and if it were visible it was from a deficit viewpoint. As a result of these experiences, this participant talked about the importance of reflecting Treaty content in courses she taught and spoke of using the Treaty “as a tool” to teach not only about past injustices in relation to the Treaty, but also about Treaty settlements that have addressed some of these injustices. The experience of this participant highlights the need for teacher educators to be cognisant of the way in which they position non-dominant cultures in order to avoid a deficit discourse that reproduces disempowerment (Harrison, 2010; Villegas & Lucas, 2002b).

Cultural competency was referred to as a key aspect of the teaching philosophy of one of the teacher educators interviewed for this research. For this participant it was important to make connections with students and, as stressed by Darling-Hammond (2005), to understand the sociocultural backgrounds of the students. Cultural competency was particularly important for this participant because of her negative experiences of schooling where her own culture was not valued nor understood (as noted above). Macfarlane (2007) writes of the importance of meeting the needs of students from minority cultures and Villegas and Lucas (2002a) and others (Alton-Lee, 2003; Cochran-Smith & Lytle, 1992) suggest urgency in preparing teachers who are culturally responsive to meet the needs of an increasingly diverse student population. Another participant talked about endeavouring to have an awareness of diversity. To be demonstrating culturally competent practice, Villegas and Lucas stress that teachers need to move beyond awareness of diversity to ensure issues of diversity are “central rather than peripheral” (2002b, p. 21).

To be culturally responsive, teachers need to be “socioculturally conscious”, recognising that there are multiple world views and that these views are influenced by “one’s locatedness in the social order” Villegas and Lucas (2002b, p. 21). One of the participants acknowledged that supporting students to consider their own social locatedness could be challenging and rather than be confrontational he said, “I’m trying to encourage and kind of nudge people” (1:36). This participant spoke of being influenced in a “subtle way” by a social reconstruction approach. This approach is one that has a vision of society where through education, a critical analysis of one’s society can take place and social justice prevails for all people (Schiro, 2007).

### **The Three Themes in Relation to Bronfenbrenner’s Ecological Model**

From an ecological systems theory perspective, the family, and the educational and workplace settings, are viewed as microsystems and the individual “as an active agent who inevitably plays some part in any developmental process taking place in the microsystem” (Bronfenbrenner, 1992, p. 238). As seen elsewhere in this chapter, the microsystems and mesosystem, (or systems of connections that link microsystems together), were the most influential contexts that shaped the teacher educators knowledge about the Treaty. Of particular significance were the tertiary

education sector workplaces and the relationships within these workplace settings that supported participants' learning about the Treaty. While the microsystem setting of the family did not feature as the major source of learning about the Treaty, it was influential in the development of values and beliefs and particular worldviews.

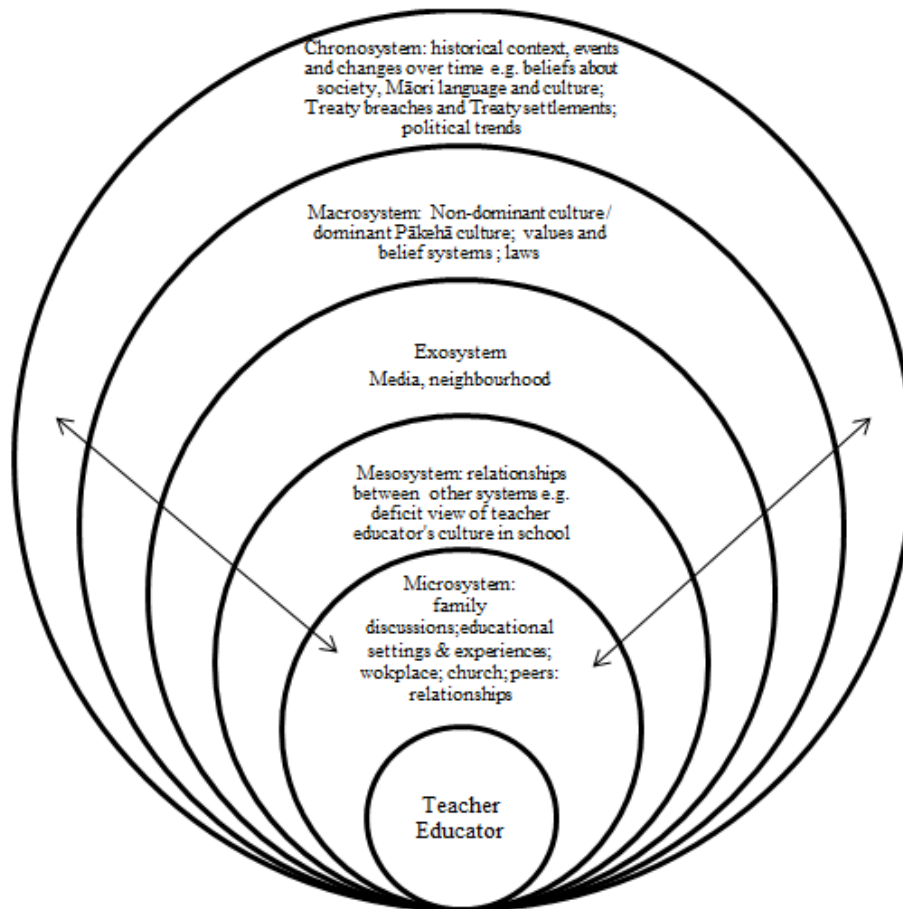


Figure 2: Influences on the development of teacher educators' knowledge and understandings of the Treaty from an ecological perspective

For two of the participants it seems that growing up in a middle class Christian family was an influence on the development of their social justice values. These values were particularly relevant for one participant whose family was actively involved in supporting families and individuals in their community. This Pākehā participant also spoke of the assumption he had when he was growing up of everyone having equal opportunities which is in contrast to the

experiences of another participant whose experience in the school setting was of her non-European culture being portrayed from a deficit discourse. The dominant beliefs and ideologies that exist within a society (at the macrosystem and exosystem levels) have had significant influence on the development of these teacher educators' beliefs and assumptions.

Bronfenbrenner emphasised the importance of recognising the social and cultural influences on human development and that “development is always grounded in a particular society at a particular time in history” (Claiborne & Drewery, 2010. p. 20). Of significance in relation to the chronosystem aspect of the ecological model is the development of the teacher educators' beliefs and knowledge over time. This was evident when, for example, one participant did not see particular relevance in learning te reo Māori some years ago, but those views changed as she gained more knowledge and experience within the changing broader social and political contexts. The belief held by another participant of an egalitarian society in New Zealand changed significantly as he became aware of the inequities within society. When applying Bronfenbrenner's ecological systems theory to the teacher educators' development of knowledge and understandings of the Treaty, it has been clear that particular settings have had significant influence upon shaping their views.

### **Summary**

The three themes emerging from the data, (teacher educators' knowledge of the Treaty, understandings of the Treaty, and curriculum decision-making), have framed the discussion of this chapter. Understandably there have been similarities and differences in the experiences of the five teacher educators interviewed for the purposes of this research. Of note were the significance of the workplace as a source of Treaty knowledge, the overall sense of teachers as agents of change and the development of beliefs and knowledge over time. The implications of these and other findings will be discussed in the concluding chapter that follows.



## **Chapter 5: Implications and Conclusion**

This concluding chapter summarises the key findings and discusses implications linked to these findings. The chapter is organised into two sections. The first summarises findings linked to the three key themes that emerged from the data: teacher educators' acquisition of Treaty knowledge; understanding the Treaty; and curriculum decision-making in relation to the Treaty. Implications and recommendations from this research will be discussed in the second section.

### **Summary of Key Findings**

#### **Teacher educators' acquisition of Treaty knowledge.**

The significance of working in the tertiary education sector was noteworthy in relation to the participants' acquisition of Treaty knowledge. The professional development opportunities provided by employers, particularly in tertiary education settings, were the most common source of learning about the Treaty for the teacher educators interviewed for this study. Four of the participants spoke of the professional development opportunities they had been part of either at the Christchurch College of Education (pre-merger), the UC College of Education, or at previous places of employment within the tertiary education sector. The participation in Treaty workshops as part of an induction programme was noted as particularly useful by one participant who was working at the Christchurch College of Education at the time that these were offered, prior to the merger with UC. Treaty workshops attended by other participants either at the UC College of Education or other tertiary education workplaces were also noted as a useful source of learning. However, formally organised and structured learning opportunities such as those provided via professional development were not the only sources of workplace learning. Of significance were the frequently mentioned informal professional learning situations and opportunities that often occur over the teacups, during lunch and tea breaks and other informal workplace interactions.

#### **Understandings of the Treaty.**

The data indicated that the participants' understandings of the Treaty were varied however the purpose of this study was not to measure the level or depth of their Treaty knowledge, but rather,

it was to illuminate how the participants' understandings informed their practice. Three of the participants privileged the use of the Treaty principles. These principles (discussed in Chapter Two) are, as suggested by Mikaere (2011, p. 140), problematic in the way they are promoted by the courts as "embodying the spirit of the Treaty". The contested nature of biculturalism was also evident in the data. Three of the participants referred to biculturalism in relation to their own practice when talking about the Treaty. The tendency to dilute discussion about the Treaty by (consciously or subconsciously) defaulting to the rhetoric of biculturalism was raised by a fourth participant who viewed this as problematic.

### **Curriculum decision making in relation to the Treaty.**

The teacher educator participants spoke of pedagogical theories that informed their practice with students and ultimately impacted on the decisions they made about enacting the provisions of the Treaty. Theoretical perspectives spoken about by the teacher educators included transformative practice, social justice, place based education, and reflected concepts within the framework of critical pedagogy.

Two of the teacher educators in particular were focused on empowering students through a transformative (critical theory based) curriculum; however, the other three participants also made comments that alluded to critical pedagogy. Fear about "getting it wrong" emerged from the data. This recalls Tolich's (2002) concept of Pākehā paralysis and some of the findings of Manning's research (2009) and earlier research carried out by Kunowski (2005) which noted the fear that history and social studies teachers shared with regard to their perceptions of incorporating Māori content.

Finally, culturally responsive practice was noted by one participant as the focus of her theorising. For this participant it was important to implement changes to ensure educational settings are responsive to all learners. Her beliefs reflected those articulated by Villegas and Lucas (2000b, p. 22) who emphasise that "all students are capable learners, not just those of the dominant group". Teachers acting as agents of change are seen by Villegas and Lucas as a moral imperative. Not only should teacher educators encourage academic success and cultural

competence, but as noted earlier, they need to support students to “recognize, understand, and critique current social inequities” (Ladson-Billings, 1995, p. 476). This notion presumes that the teacher educators themselves recognise social inequities and their causes.

## **Implications**

### **Professional development.**

The continuing availability of professional development opportunities is vital for ITE teacher educators in relation to enhancing their capacity to give meaningful effect to the provisions of the Treaty. Specifically, Treaty of Waitangi workshops, held at the College of Education were identified by participants as being a valuable source of learning, particularly during an induction process. As noted previously, a Treaty based, professional development workshop, *Tangata Tū, Tangata Ora*, is now available for all UC staff. It is important that workshops such as these are underpinned by critical and place-based pedagogy to enable participants to engage in critical, interactive and contextualised learning. Treaty workshops underpinned by such pedagogy can provide the opportunity for participants to recognise, understand, and challenge the inequities that educational settings perpetuate. Davey and Ham (2011) suggest that professional development is likely to be more effective if it is “based on collaborative and collegial relationships” and “bound by, and responsive to, localised context and culture” (p. 244). Linking critical and place-based pedagogy to Treaty of Waitangi workshops provides a way forward to ensure professional development is contextualised and meaningful for teacher educators. I suggest that Treaty workshops are readily available for teacher educators and structured in a way that provides for learning at different “levels” thereby building on teacher educators’ existing knowledge.

### **Mentoring.**

Harrison and McKeon (2008) suggest that informal learning situations such as conversations with colleagues are supportive for the emerging professional identities of beginning teacher educators. Three of the teacher educator participants in my research commented that this type of

informal professional learning was valuable and seemed to have had a powerful impact on what Freire (1972) might have described as their “conscientization”. Informal professional opportunities such as those referred to by Harrison and McKeon, provide valuable learning opportunities not only for beginning teacher educators but also those who are more established in their role. Teacher educators and their employers need to take responsibility for creating opportunities for whanaungatanga (developing relationships) with colleagues and to enable informal conversations to take place. These strategic (informal) conversations may simply occur literally over the teacups during coffee and lunch breaks, but are reliant on workloads and timetabling constraints that allow for staff to meet at break times. In relation to the informal mentoring provided by colleagues however, it is necessary to keep in mind Torepe’s (2011) research in which she reported that the Māori teachers in her study felt “culturally obliged” to upskill colleagues (pp.77-79). The cultural taxation referred to by Torepe was credited as a factor in the high attrition rate of Māori teachers from the sector. Yet, little research appears to have been conducted in New Zealand about the cultural taxation of indigenous (and minority culture) teacher educators.

### **Curriculum.**

Teacher educators have choices to make about the curriculum they teach. For teacher educators to ensure the application of the provisions of Te Tiriti o Waitangi/the Treaty of Waitangi, professional inquiry and curriculum areas need to incorporate key aspects such as tikanga, some knowledge of te reo Māori and Treaty history (Greenwood & Brown, 2007). In a similar vein, Villegas & Lucas (2002a) suggest that content about diversity needs to be reinforced and expanded in a range of courses. As noted in Chapter Four, implementation of a transformative curriculum supports and empowers students to reconceptualise their experiences of society and people (and this was referred to by all the research participants). Although it was evident from the data that participants from the dominant Pākehā culture were aware (to varying degrees) of critiquing their own position of power in relation to what and how they teach, this is not necessarily true of all teacher educators from the dominant culture within UC or any other ITE provider in New Zealand. As suggested by Thornton (1991, p. 238) the teacher is “*key* to the curriculum experienced by students”. Teacher educators in New Zealand have ethical, legal, and moral obligations in relation to the Treaty. Although the teacher educator participants in this

research realised these obligations with varying degrees of confidence, all teacher educators have a responsibility to meet these obligations to ensure their teaching is cognisant of the provisions of the Treaty.

### **Conclusion**

This research has explored the experiences of five teacher educators in relation to their acquisition of Treaty knowledge and how their understandings of the Treaty inform their practice. Because of the small number of participants, the experiences of these teacher educators cannot be said to be typical of all teacher educators at the UC College of Education or any other ITE provider. To gain further insight into this topic, additional research would need to be carried out with a larger group of teacher educators from within that institution and, ideally, ITE providers elsewhere throughout New Zealand.

Teacher education is an important instrument for the education of future teachers. This research adds to a developing body of research about teacher educators in New Zealand. Cochran-Smith suggests that more attention needs to be given “to what teachers of teachers themselves need to know, and what institutional supports need to be in place in order to meet the complex demands for the 21<sup>st</sup> century” (2003, p. 6). The findings of this research suggest that for teacher educators in New Zealand to meet their ethical, legal, and moral obligations they require an understanding of the complexities of the educational issues related to the Treaty. The provision of professional development opportunities such as Treaty workshops that are underpinned by critical and place-based pedagogy is essential, as is the capacity for informal learning opportunities and relationship building amongst colleagues to occur. As the participants in the research suggested, such learning opportunities can occur during lunch and/or tea breaks reflecting a mutually beneficial exchange of ideas that are not a form of cultural taxation as described by Torepe (2011). Ultimately though, the participants concurred that, ethically speaking, it is up to each individual teacher educator to enact the provisions of the Treaty, and to do so with “heart”.

To conclude, I will now draw upon a relevant whakataukī (proverb) that encapsulates the essence of what is needed. It alludes to the importance of the spoken word and may also be interpreted as symbolising the value of sharing ideas over a meal. It certainly underlines the value of an oral culture in the Māori world and the need to listen, hear and act upon what is being said:

*Ko te kai a te rangatira - he korero*

The food of the chief is talk

## Appendices

### Appendix 1: Invitation to Participate



#### Invitation to participate

#### Master of Education Thesis Research

Exploring teacher educators' understandings and application of the provisions  
of te Tiriti o Waitangi/the Treaty of Waitangi

Ngā mihi nui ki a koe

Do you teach into an initial teacher education programme?

You are invited to participate in my Master of Education Thesis research which will explore teacher educators' understandings and experiences of engaging the provisions of te Tiriti o Waitangi/the Treaty of Waitangi in the design and delivery of Initial Teacher Education programmes at the UC College of Education.

Participation is voluntary and will involve an interview of approximately one hour in length. Particular care will be taken to ensure the confidentiality of all data gathered. If you would like more information or are interested in participating in this research please contact me. My supervisors for this research are Dr Richard Manning and Professor Letitia Fickel.

Anō he mihi nui

Robyn Stark  
Telephone: +64 3 345 8187 (extn 44187)  
Email: [robyn.stark@canterbury.ac.nz](mailto:robyn.stark@canterbury.ac.nz)

## Appendix 2: Information Sheet



Telephone: +64 3 345 8187

Email: [robyn\\_stark@canterbury.ac.nz](mailto:robyn_stark@canterbury.ac.nz)

23 April 2012

### Master of Education Thesis Research

#### Exploring teacher educators' understandings and application of the provisions of Te Tiriti o Waitangi/the Treaty of Waitangi

##### Information sheet for teacher educators

I am enrolled in the Master of Education programme at the University of Canterbury. I am also employed as a lecturer at the UC College of Education. For my thesis I am exploring initial teacher educators' understandings and experiences of engaging the provisions of Te Tiriti o Waitangi/Treaty of Waitangi in the design and delivery of Initial Teacher Education programmes at the UC College of Education.

I would like to invite you to participate in my research. If you agree to take part you will be asked to participate in a semi-structured, audio recorded interview, consisting of approximately five questions and lasting approximately one hour. The interview will be arranged at a time and location to suit you. You will be invited to review the transcript of the interview to ensure accuracy. As part of the interview protocol, you may wish to bring an artefact that reflects your thinking and teaching around the Treaty (e.g. reading selection, course document, etc) and to which you can speak to during the interview.

Please note that participation in this research is voluntary. If you choose to participate, you have the right to withdraw from the study at any time, including the withdrawal of any information provided without penalty. If you do withdraw, I will do my best to remove any information relating to you, provided this is practically achievable.

Particular care will be taken to ensure the confidentiality of all data gathered for this research. To minimise risk of identification, your name will be known only to myself and pseudonyms will be used, however there is a possibility that participants may be identifiable. Your name will not appear in any transcript or manuscript. The transcriber will sign a confidentiality agreement. All data collected will be stored securely, including locked storage and electronic data in password protected form at the University of Canterbury (and at my home) for five years following the completion of the thesis. Data will then be destroyed.

The data collected will be used only for the purpose of this research and any journal articles and conference papers that may result from this research.

If you have any questions about the study, please contact me (details above) or my supervisor, Dr Richard Manning ([richard\\_manning@canterbury.ac.nz](mailto:richard_manning@canterbury.ac.nz)). If you have a complaint about the study, you may contact



the Chair, Educational Research Human ethics committee, University of Canterbury, Private Bag 4800, Christchurch ([human-ethics@canterbury.ac.nz](mailto:human-ethics@canterbury.ac.nz)).

If you agree to participate in this study, please complete the attached consent form and return it to me in the envelope provided. I look forward to working with you and thank you in advance for your contribution.

Robyn Stark

## Appendix 3: Consent Form

Telephone: +64 3 [343 8187]

Email: [robyn.stark@canterbury.ac.nz]



### Exploring teacher educators' understandings and application of the provisions of the Waitangi/Treaty of Waitangi

#### Consent Form for Teacher Educators

I have been provided with a full explanation of this project and have been given an opportunity to ask questions.

I understand what will be required of me if I agree to take part in this project.

I understand that my participation is voluntary and that I may withdraw at any stage without penalty.

I understand that any information or opinions I provide will be kept confidential to the researcher (and transcriber) and that any published or reported results will not identify me.

I understand the risk associated with taking part and how this will be managed.

I understand that all data collected for this study will be kept in locked and secure facilities at the University of Canterbury (and the researcher's home) and will be destroyed after five years.

I understand that I will be able to receive a report on the findings of this study. I have provided my email details below for this purpose.

I understand that if I require further information I can contact the researcher, Robyn Stark, or her supervisor, Dr Richard Manning. If I have any complaints, I can contact the Chair of the University of Canterbury Educational Research Human Ethics Committee.

By signing below, I agree to participate in this research project.

Name: \_\_\_\_\_

Date: \_\_\_\_\_

Signature: \_\_\_\_\_

Email address: \_\_\_\_\_

Please return this completed consent form to Robyn Stark.

## Appendix 4: Interview Schedule

### Interview Schedule for Teacher Educators

Exploring teacher educators' understandings and application of the provisions of  
Te Tiriti o Waitangi/Treaty of Waitangi

#### Outline of interview questions

##### Preamble

This research is designed to explore teacher educator's understandings of Te Tiriti o Waitangi/the Treaty of Waitangi at the University of Canterbury College of Education. I seek to gauge what a group of teacher educators believe a "commitment" to Te Tiriti o Waitangi/the Treaty of Waitangi looks like in theory and practice. Furthermore, this research will explore how and why teacher educators choose to apply their understandings of the provisions of the Treaty to their teaching practices.

##### Questions

1. Tell me about your teaching philosophy.
2. Tell me about your understanding of the Treaty of Waitangi?
3. How have you come to these understandings?
4. Do you see the Treaty of Waitangi linking to your philosophy? Why/why not? How?
5. How do your understandings of the Treaty inform your practice?

## Interview Schedule with prompts for researcher

### **Exploring teacher educators' understandings and application of the provisions of the Treaty of Waitangi**

Date of interview:

Participant:

#### **Preamble**

This research is designed to explore teacher educator's understandings of the Treaty of Waitangi at the University of Canterbury College of Education. I seek to gauge what a group of teacher educators believe a "commitment" to the Treaty of Waitangi looks like in theory and practice. Furthermore, this research will explore how and why teacher educators choose to apply their understandings of the provisions of the Treaty to their teaching practices.

#### **Questions**

1. Tell me about your philosophy of teaching.
2. In what ways do you see your philosophy linking to the Treaty of Waitangi?
3. Tell me about your understanding of the Treaty of Waitangi?  
Prompts:
  - Why do you think a Treaty was needed in 1840?
  - What do you understand of the provisions of the Treaty?
4. How have you come to these understandings?  
Prompts:
  - How has your family influenced your understandings of the Treaty?
  - How did your school influence your understandings of the Treaty?
  - How has media influenced your understandings of the Treaty?
  - How has your tertiary education influenced your understandings of the Treaty?
  - How has your workplace influenced your understandings of the Treaty?
5. What links do you see between the Treaty settlements and educational issues?
6. How then, do your understandings of the Treaty inform your practice?  
Prompts:
  - inform course design procedures?
  - inform course delivery procedures?
  - inform student assessment procedures?
  - inform course/teaching evaluation procedures?
7. In hindsight, are there any other thoughts you would like to share in regard to your Practice or the questions we have been talking about?

## Appendix 5: Confidentiality Agreement for Transcriber

Telephone: +64 3 [343 8187]

Email: [robyn.stark@canterbury.ac.nz]



### Exploring teacher educators' understandings and application of the provisions of Te Tiriti o Waitangi/Treaty of Waitangi

#### Confidentiality Agreement for Transcriber

This research is being undertaken by Robyn Stark, Master of Education candidate at the College of Education, University of Canterbury. The purpose of this research is to explore teacher educators' understandings and application of the provisions for Te Tiriti o Waitangi/Treaty of Waitangi, at the College of Education, University of Canterbury.

As a transcriber of this research, I understand that I will be hearing recordings of confidential interviews. The information on these recordings has been revealed by interviewees who agreed to participate in this research on the condition that their interviews would remain confidential. I understand that I have a responsibility to honour this confidentially agreement.

I agree not to share any information on these recordings, about any party, with anyone except the Researcher of this project.

I, \_\_\_\_\_ agree to:

1. Keep all the research information shared with me confidential by not discussing or sharing the content of the interviews in any form or format (e.g. audio files, CDs, transcripts) with anyone other than the Researcher.
2. Keep all research information in any form or format (e.g. audio files, transcripts) secure while it is in my possession.
3. Return all research information in any form or format (e.g. audio files, transcripts) to the Researcher when I have completed the transcription tasks.
4. After consulting with the Researcher, erase or destroy all research information in any form or format regarding this research project that is not returnable to the Researcher (e.g. CDs, information stored on my computer hard drive).

Transcriber:

\_\_\_\_\_  
(print name)

\_\_\_\_\_  
(signature)

\_\_\_\_\_  
(date)

Researcher:

\_\_\_\_\_

(print name)

\_\_\_\_\_

(signature)

\_\_\_\_\_

(date)

*This study has been ethically approved by the Educational Research Human Ethics Committee at the University of Canterbury.*

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