

**THE CHALLENGES OF OVERSEAS TRAINED
TEACHERS AND THEIR UNDERSTANDINGS OF
TE AO MĀORI**

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Abstract

“Indigenous peoples are diverse, within and across nations. At the same time, Indigenous children have not generally had access to the same quality of education that other children in their country enjoy. This situation arises, in part, because school leaders and teachers have not always been effectively prepared to teach Indigenous students, nor are they necessarily provided with resources to help them develop their capabilities and confidence” (OECD, 2017).

Foreign-trained teachers have taught in Aotearoa New Zealand schools for decades. Their recruitment has primarily been in response to teacher supply crises cycles. However, almost half of those recruited have left the profession within five years of appointment. This study examines the experiences of migrant teachers and their introduction to, and understanding of Te Ao Māori. Furthermore, it investigates the extent to which these understandings have effected their professional socialisation. The research was informed by local and international literature on the topic and finds that there are clearly defined challenges for migrant teachers. Recommendations are made for future research, teacher professional learning and schools.

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List of Abbreviations

Definitions of abbreviations used in this report

Abbreviation	Term
ANZ	Aotearoa New Zealand
OTT	Overseas Trained Teacher (The term overseas trained or immigrant teacher is used to describe the participants born outside of New Zealand, and are migrants to New Zealand currently teaching in schools)
OECD	Organisation for Economic Cooperation and Development
EME	English Medium Education
ECE	Early Childhood Education
MME	Māori Medium Education
MOE	Ministry of Education
NZC	The New Zealand Curriculum
COVID19	Corona Virus 2019

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1. Introduction

1.1 BACKGROUND

Teacher supply crises rise and fall in cycles. With an ageing teaching population, the demands of larger class sizes, changes to curricula the move to student-centred learning and the transition to technology-based learning, the crisis in Aotearoa New Zealand (ANZ) is significant. Between 2016 to 2024, a shortfall of 2200 teachers will affect ANZ secondary schools alone (Ministry of Education, 2016). The crisis is mirrored in other Organisation for Economic Cooperation and Development (OECD) countries (OECD, 2019). In ANZ international teachers are disproportionately hired into low decile schools with learners from marginalised socio-economic backgrounds and high teacher turnover, leaving both new teachers and learners vulnerable. This coupled with the Ministry of Education's National Administration Guidelines to decrease educational disparities for Māori and Pasifika learners (Ministry of Education, 2017), presents significant challenges for overseas trained teachers joining the workforce.

My own journey as an OTT has been one in which I have been challenged by the bicultural nature of ANZ schools. My first appointment was to a Decile 1 South Auckland school where Pākehā students in my classes were few and far between. For years, I treaded water while trying to attain a reasonable level of professional socialisation. As a Tau Iwi kaiako (migrant teacher), I have grappled with striking a balance between my own Te Ao Māori and Te Reo Māori journey and my responsibility to social justice in education in ANZ. These reflections and various provocations have led to this research on OTTs and their experiences with Te Ao Māori.

1.2 CONTEXT

The main focus of this study is to understand the lived experiences and challenges of professional socialisation of OTTs in mainstream schools in ANZ. More migrant teachers are placed in low decile schools, primarily in South Auckland where there are significant Māori and Pasifika populations. Many of these teachers are from social, cultural and educational contexts vastly different to that of ANZ. Teachers from Confucian and Buddhist heritages in particular demonstrate this difference (Jhagroo, 2016). The extent to which this impacts on successful implementation of the requirement for culturally responsive pedagogies for Māori learners was also a focus of this project. The premise of the research was that OTTs, while living the reality of the demands and stresses of relocation, are not sufficiently supported to understand āhuatanga Māori and Te Ao Māori.

1.3 PURPOSES

Early on in the thinking and construction of the research question, it became evident that the research on this topic in ANZ is limited. There exists a wealth of research into Indigenous Education in Australia, Canada and North America (Bishop, 2019; de Souza Neto et al., 2017; Krakouer, 2015). Thus, the purpose of this study was to question: **What are the challenges faced by OTTs in regards to their introduction to, and understanding of Te Ao Māori and how do these challenges effect their professional socialisation?**

1.4 SIGNIFICANCE AND SCOPE

Ongoing surveillance and reporting of Māori Achievement in mainstream ANZ schools makes for a worrisome outlook. The Ministry of Education (2020) reported in 2019 that of school leavers attaining NCEA Level 2, Asian students had the highest proportion of candidates at 89.7%, followed by Pākehā students at 82.0%. Pacific students achieved Level 2 at a rate of 73.7% whilst Māori achievement was the lowest at 64.7%, a decrease of 2.5% compared to 2018. Conversely, when examining Māori Medium Education (MME), 78.7% of school leavers achieved NCEA Level 2. These results indicate that in an environment where language, culture and identity are valued and practised, Māori students achieving success as Māori is evidenced. Hence, a criticism of English Medium Education (EME) for Māori is “the way in which education services are delivered may have ‘failure’ written into their outcomes” (Hemara, 2000,

p. 3). To undertake the challenge of addressing achievement disparities as an OTT means that migrant teachers must be provided with the levels of training and support that enables them to practice in culturally appropriate and relevant ways. Hence, this investigation is warranted as it addresses the professional socialisation of OTTs and their induction into Te Ao Māori.

These findings will provide insight into the challenges faced by OTTs when engaging with Te Ao Māori. Moreover, the findings will address gaps in the literature that examine the lived experiences of OTTs and how they integrate into ANZ society and schools. Despite the benefits of OTTs across OECD nations, teacher's lived experiences enjoyed little mention from academic research (Collins, 2008; Phillion, 2003) and unfortunately even less so in ANZ studies (Anand & Dewar, 2003; Biggs, 2010; Butcher, 2012). Between 2015 and June 2020, 2748 (see Table 1) overseas trained teachers entered New Zealand classrooms (Ministry of Education, 2020, personal communication with Andrew Pruchniewski, June 4, 2020). At a local level, the recruitment of OTTs has far reaching implications for Māori learners in ANZ. Moreover, there are also implications for migrant teachers beyond ANZ. Nohl et al. (2006) contend that, "The integration of highly qualified migrants into the labour market can be an opportunity for knowledge societies because their prosperity depends on the incorporation and improvement of cultural capital" (p. 1). Where western constructs of education exist, extreme care must be taken to integrate OTTs into the educational landscape of the indigenous people, and thus create opportunities for knowledge and cultural transfer. Table 1 provides a breakdown of first year of employment of overseas trained teachers by date and region (Ministry of Education, 2020).

Table 1 Overseas trained teacher appointments by region¹

Region: Regional Council	Year: First year of employment in New Zealand					
	2015	2016	2017	2018	2019	2020 to date
Auckland Region	124	149	221	314	451	184
Bay of Plenty Region	13	8	19	24	34	17
Canterbury Region	34	31	37	46	52	26
Correspondence School					1	1
Gisborne Region	3	1	2	2	4	1
Hawkes Bay Region	4	9	6	13	17	7
Manawatu-Whanganui Region	7	11	7	15	20	18
Marlborough Region	7	7	4	3	2	3
Nelson Region	2	3	3	5	2	
Northland Region	7	11	7	13	13	8
Otago Region	13	9	14	23	30	11
Southland Region	4	3	6	12	7	8
Taranaki Region	3	5	5	3	7	2
Tasman Region	2	4	4	5	2	3
Waikato Region	19	16	27	23	53	23
Wellington Region	31	44	56	78	94	37
West Coast Region			6	6	13	4
Total	273	311	424	585	802	353

1.5 REPORT OUTLINE

The remainder of this report is set out in five parts. The literature review adumbrates the existing literature on the topic and includes an elaboration of the themes that arose as part of this project. The research methodology outlines the qualitative thematic methodology used to gather, analyse and interpret the data collection, as well as the ethical considerations for this project. The ‘Findings’ section will collate the thematic findings drawn from the data collected. The discussion of the key findings of the research conducted identifies OTTs lived experiences of migration and their integration into EME ANZ classrooms. The final section will synthesise the professional inquiry, discuss the limitations of the research, suggest further research which may compliment this project, outline the implications of this research and conclude with the researcher’s remarks.

¹ Ministry of Education, 2020

2. Literature Review

This literature review discusses the factors influencing the integration of OTTs into mainstream ANZ classrooms. The review firstly examines research into the nuanced elements of Te Ao Māori and the understandings relevant to EME. Secondly, the review outlines the personal experiences of migration and migrant teacher's perceptions of their professional socialisation ANZ schools. Finally, the literature reviewed examines the crucial role of induction programmes to support OTTs in their ability to implement culturally relevant pedagogies into their practice.

2.1 THE ELEMENTS OF TE AO MĀORI RELEVANT TO ENGLISH MEDIUM EDUCATION AND THE CHALLENGE THEY PRESENT

The literature reviewed demonstrated that there are vast and varying understandings of Te Ao Māori amongst scholars and academics; each influenced by Iwi and Hapu tikanga (tribal protocols) and reo (language). While there was substantial agreement on what Te Ao Māori encompasses for Māoridom, there was disagreement on what this translates to in the mainstream EME classroom and for OTTs especially. The data collected for this project, suggests that this vastness of the literature presents a conundrum for OTTs which feeds in to their challenges and sometimes failed attempts to teach in ANZ.

Several academics supported the notion that Te Ao Māori for OTTs should focus primarily on their understanding of Tikanga Māori and secondarily on pedagogy that promotes Māori learners achieving success as Māori. The literature undoubtedly agrees that the Māori world view is one that acknowledges the interconnection and interrelationship between all things living and non-living. This statement simplifies the Māori paradigm, but beneath it sits the complexities of understanding the Māori world. Across the literature it became clear that despite the relationship between things living and non-living, there are nuances to be distinguished in the context of EME classrooms.

Converging literature discussed the important understandings of Te Ao Māori for OTTs as Wairuatanga (spirituality), Matauranga Māori (ways of understanding the Māori world view), Tikanga Māori (ways of being and protocols) and Whakapapa (genealogy) (Durie, 1994; Foster, 2009; Rameka, 2018). Moreover, the concurrence of the academics demonstrated that a western construct of education such as that of ANZ, was in direct contradiction of Māori

cultural values. Foster (2009, p. 4) pointed out that “while many teachers act in the best interest of all the children in their care, their understanding of what is best for children is determined from within their own Eurocentric world view, which incorporates their own particular cultural perspectives on pedagogy and resources”. This discussion justified the desire to understand how OTTs wrestle with their understanding of Te Ao Māori because they possess valued cultural beliefs which contradict the precepts of Māoridom. In ANZ politics, the economy, society and more importantly education reinforce Eurocentric values and beliefs, thus sidelining Māori ways of being. This marginalising of Tikanga Māori in EME is what led some academics to divorce Te Ao Māori – Māori ways of being - from pedagogies that support Māori learning in mainstream schools.

Where the ample literature on this discussion diverges, is that there is research that suggests that OTTs, focus on pedagogies that promote engagement and success for Māori learners, rather than on non-Māori OTTs centring their understanding on Tikanga Māori. While on the surface of it this appears contradictory, it does hold some weight in terms of making a difference for Māori learners, while developing core understandings of Māoridom. This became clear while analysing the data; OTTs want to make a difference for Māori learners, but do not know where and how to begin this learning. The elements of Te Ao Māori advocated by educationalists to assist teachers in their development of understanding and pedagogies that make a difference for Māori learners are (Tātaiako, 2011):

- Ako (practice in the classroom)
- Wānanga (participating in rich conversations with learners and the community)
- Whanaungatanga (actively engaging in respectful relationships)
- Tangata Whenuatanga (affirming Māori learners as Māori)
- Manaakitanga (showing integrity, sincerity and respect towards Māori beliefs, language and culture)

The literature studied to develop understandings of what it is exactly that OTTs should prioritise clearly suggests that non-Māori kaiako (teachers) and OTTs remain vague and debateable. Ka Hikitia (MOE, 2013 – 2017) and Tātaiako (MOE, 2017) are Ministry of Education sanctioned documents which aim to improve educational outcome for Māori, as Māori. These documents suggest that, contrary to over two hundred years of colonialist education for Māori, the inclusion of Māori language, culture and identity into the curriculum

would see important improvements in Māori achievement in EME; ideas which contradict many Māori scholars who are of the belief that an understanding of Te Ao Māori is the starting place for OTTs. This argument is supported by Bishop & Berryman (2006) who suggest that engaging in bicultural relationships and pedagogies, “was not dependent on the ethnicity of the teacher, but was dependent on how teachers related to them and what teachers did”.

These documents have however severely critiqued by Hetaraka (2019, p. 162) as “a response to the damage caused for many Māori by the longstanding effects of an education system designed to fail us [Māori]”. Hetaraka suggests that Ka Hikitia and Tātaiako were constructed for Māori by Pākehā and that it “continues to compartmentalise and isolate knowledge from wairua” (p. 163). This suggests that the competencies for non-Māori teachers is contestable as Hetaraka is of the view that Te Ao Māori should be the basis of non-Māori teachers’ learning about Māori.

2.2 MIGRANT TEACHER PROFESSIONAL SOCIALISATION AND CULTURE SHOCK

Professional socialization is the “acquisition of a professional ethos” (de Souza Neto et al., p. 1) which includes learning about employment culture, ethos and core beliefs (Butcher, 2012; de Souza Neto et al., 2017; Milne, 2013). There has been a plethora of research into the professional socialisation of pre-service and experienced teachers internationally (Cornelissen & Van Wyk, 2007; de Souza Neto, 2017; Jhagroo, 2016). Other than Butcher’s (2012) research on OTT’s professional socialisation in ANZ is minimal. To an even greater extent, research on OTT understanding on the bicultural nature of ANZ and the importance of the incorporation of the Treaty of Waitangi into their practice (Tātaiako, 2011; Education Council, 2017) is very limited. There are significant challenges faced by OTTs in terms of professional socialisation and introduction to Te Ao Māori due to inherent cultural beliefs.

There are key pull factors enticing OTTs to ANZ: the natural environment, low crime and the egalitarian nature of society. Conversely, migrant teachers also face a raft of negative challenges contributing to what could be described as one of the most traumatic experiences in their lifetime. Across the literature one recurring theme, that of culture shock (Dunn, 2011; Milne, 2017) or “root shock” (Milne, 2017, p. 16-17) – a phenomenon metaphorically

associated with the separation from familiar social discourse and the placement into unfamiliar surrounds – was raised. It was this unfamiliarity with the culture and beliefs, new curriculum and pedagogical approaches that emerged as themes. Culture shock (clearly points to OTT’s challenge to understand and implement culturally relevant, intelligent and sustaining practices which improve educational outcomes for Māori learners (Berryman et al., 2018; Ladson-Billings, 1995; Milne, 2013).

New Zealand’s unique approach to the curriculum focuses on not only learning but also on values and competencies. The curriculum document aspires to create “sustained learning and participation in society” (Ministry of Education, 2007, p. 6). This differs from overseas-based curricula - International Baccalaureate and Cambridge - which have set structures, standardised testing and a focus largely on content and academic achievement. Thus, the NZC was highlighted as one of the more significant problems faced by OTTs. In their professional socialisation (Jhagroo, 2016). Many OTTs experience an incredible sense of inadequacy and question their expertise and self-identity as a teacher (Cross et al., 2010; Hebert & Worthy, 2001). Minimal studies have been done on the effects of migration to examine the trauma of those who relocate to a country that is dissimilar to their home country (Bennett, 2006; Biggs, 2010; Caravatti et al., 2014).

2.3 INDUCTION PROGRAMMES TO SUPPORT OVERSEAS TRAINED TEACHERS

What became evident across a wide range of literature is that the extent to which teachers are inducted into the profession plays a significant role in the success and retention of teachers (Bishop, 2019; Butcher, 2012; Cross et al., 2010). International research into teacher retention suggests that ineffectual induction programmes play a key role in the attrition rate of teachers. The American Federation of Teachers (1998) found that 50% of immigrant teachers leave the profession within the first five years of being appointed. Similar data is seen in England, Australia and ANZ – where 41% of OTTs leave the profession in the first five years (Ministry of Education *He Whakaaro* Education Insights, 2019). This research attempts to address one factor that leads to this attrition.

There is not, nor can there be any debate on the importance of teacher induction programmes. Ineffectual induction programmes are detrimental to both teachers and learners. Effective induction programmes in ANZ are characterised by (Education Council, 2017; Ka Hikitia, 2020; Tātaiako, 2011; Professional Learning and Advisory Group, 2014):

- Supervising teachers who are highly experienced, and fully registered
- Programmes that make clear and have a fine focus on culturally relevant pedagogies and relational practice
- Multiple opportunities to learn, deep knowledge and skills and sustained improvement (“Professional Learning and Advisory Group”, 2014)
- A structured and collaborative programme which focuses on The Standards (Education Council, 2017)
- Programmes that fit with the strategic direction of the school
- Knowledge of, and respect for Te Tiriti O Waitangi

While all this is clear from the literature, the data collected suggests that this is not the reality for many OTTs. All the participants interviewed for this research considered that professional learning with particular reference to Te Tiriti O Waitangi and pedagogies focussed Māori learners was lacking.

Where there are diverging arguments about teacher induction is in the method or system used to facilitate this process of learning. One school of thought is that effective induction and professional learning is facilitated by a schoolwide approach where teachers are challenged to change their practice and pedagogy through recurring and ongoing opportunities to develop their practice (Timperley et al., 2014). This would be well suited to OTTs since many joined school’s part-way through the year. It is this approach would be agreed to by Crossan (2010, p. 63) who also favours school wide approaches linked to specific goals and following collaborative approaches where OTTs would not have to “diagnose their own learning needs” or be disadvantaged because they were “not aware of the gaps in their knowledge”. Different to this is an approach favoured by Collins (2008) who is of the view that new-comer induction should sit with the Curriculum Leader. While this approach would see new OTTs well inducted to a specific curriculum silo, the danger lies in not having curriculum heads who are familiar

with the schoolwide strategic direction and more importantly, pedagogies that ensure the appropriate responses to learners from diverse and marginalised communities.

A report from the “Professional Learning and Development Advisory Group” (2014, p. 1) stated that their “vision is where every student in every school and kura has leaders and teachers who are actively engaged in professional learning and development that supports and challenges them to accelerate valued student outcomes”. Unfortunately, and to a significant extent, the research and literature are based on preservice and in-service teachers, and is lacking in focus on the professional learning and induction of foreign-trained teachers – thus highlighting a gap in the literature.

2.4 SUMMARY AND IMPLICATIONS

In terms of globalisation and the rise of teacher migration across the OECD, migrant teachers now, and in the future, are a highly sought commodity. Foreign-trained teachers introduce extensive experience and cultural diversity to our schools in ANZ. This ‘brain gain’ costs the government exceedingly large amounts of money. However, as previously noted, 41% of OTTs leave the profession within five years of appointment. The limited research (Butcher, 2012; Jhagroo, 2014; Seah, 2002) provided some insight into the lived experiences of OTTs in ANZ and Australia. A review of the literature pertinent to ANZ indicates that understanding Te Ao Māori and professional learning and induction into Te Ao Māori is lacking for OTTs. Other barriers to OTT professional socialisation are culture shock and academic dissonance. As suggested by the lack of research on this topic, there is much that can be done at all levels of education to investigate the challenges and opportunities for OTTs.

3. Methods

This section of the report outlines the methodological approach selected for this project. It will identify the research question and briefly provides context for the focus and the choice of methodology. Secondly, it will provide an explanation of the context and detail the selection of participants. This is followed by an outline of the data collection process and questions used in the interviews. Finally, an elaboration of the analysis of the data will be discussed, and the section will conclude with a summary of the methodology employed in an effort to address the research question.

3.1 RESEARCH QUESTION

The topic for this research project is to examine OTTs experiences of being exposed and inducted to Te Ao Māori. Additionally, the project aims to explore how this understanding implemented in the classroom, and what support mechanisms exist for new migrant teachers. To this end, the research question for this undertaking was: **What are the challenges faced by OTTs in regards to their introduction to and understanding of Te Ao Māori, and how do these challenges effect their professional socialisation?**

3.2 CONTEXT AND PARTICIPANTS

The study took place in Aotearoa New Zealand in 2020. Initially, the intention was to interview the participants face-to-face. However, with the advent of COVID-19 these interviews were changed to online interviews. Of the seven schools approached, three responded and only one yielded a viable interview. Consequently, the approach to finding participants and a revision of the ethics documentation and application was changed to source the participants from social media groups. The group which yielded the most participants was a Facebook Group called South African Teachers in New Zealand. This group is a support group for overseas teachers attempting to gain employment in ANZ, as well as for those who are recent appointees to positions in mainstream schools.

Once consent for sourcing participants was gained, prospective participants were sent a formal letter outlining the purpose of the research, consent forms and correspondence regarding

the timing of the interviews. Participants were made aware of their right to withdraw from the research up until the time of completion of the interviews. In every step of this process, the participants were assured of confidentiality and the assurance of ethical practices. Before interviews were undertaken, each participant completed the Consent form.

The sample size for this project was six participants. The interviews focussed on the migration and teaching experiences of the participants. A small homogenous sample size allowed for purposive sampling (Smith & Osborn, 1999) where the participants had experiences in common – in this case, the participants are all overseas trained, and had been appointed to positions within the last 6 to 24 months. Figure 1 illustrates the gender breakdown and location of origin.

Figure 1 Gender breakdown and location of origin of participants



Table 2 illustrates the overseas teaching experience of the cohort which indicates that they are all very experienced teachers with none of them having taught for less than 10 years. Additionally, the figure indicates the schooling sector into which each teacher was appointed with 50% being in secondary schools and the remainder in primary, or intermediate schools. Of the four teachers located in Auckland, three were in South Auckland and one in East Auckland.

Table 2 Years of experience and schooling sector

Years of experience prior to arrival in ANZ		Schooling Sector appointed to in ANZ		Resettlement location in ANZ
Less than 5	0	ECE	0	
5 to 10	0	Primary School	2	Wellington and Palmerston North
More than 10	6	Intermediate School	1	Auckland
		College/High School	3	Auckland

3.3 DATA COLLECTION

Within this qualitative thematic method, data collection did not attempt to test a hypothesis. Using this method, the researcher set out to consider their own judgements of the data, and to suspend these so that the experiential perceptions of the participants was focused on. To this end, it was decided to use a semi-structured interview model because of the identification – from the literature reviewed – of a series of themes to be followed. Oral stories, narratives and recollections are often easier to talk about when sharing personal experiences. Written recollections tend to remove one from the emotion and immediacy of experiences (van Manen, 1997). When sharing life experiences orally, a subconscious stream of lived experiences is released without thought or pause for reflection. Through prompting, non-verbal communication and paralinguistics, the researcher is able to coax the participant to reflect deeply on their experiences and thus, give meaning to them (Collins, 1998; Fontana & Frey, 2000; McCormack, 2004).

A set of questions was developed ahead of time, but did allow for secondary and clarifying questions to be posed so that the interview was guided by the questions, rather than dictated by it. As much as it would have been more personalised to have face-to-face interviews, the restrictions of COVID-19 Alert Levels 3 and 2 made this impossible. The audio recordings were used to transcribe the interviews. The transcripts were proofread, edited and coded before they were imported to NVivo and analysed.

The interview schedule was divided into three sections, each with six or seven open-ended questions. Section A sought to gather understandings of the OTTs introduction to Te Ao Māori and the understanding of the bi-cultural nature of ANZ, with particular focus on the understandings of the legislation pertaining to education. Section B focussed on the lived experiences of migration and professional socialisation of the OTTs. Section C investigated OTTs experiences of Induction, Professional Learning and the support structures in place for OTTs. (see Appendix 1).

3.4 ANALYSIS

The analysis of the data proved to be an iterative loop as themes became apparent and were revisited. When taking the literature review into account, themes such as the complex nature of Te Ao Māori, experiences in monocultural educational settings and the importance of sound support structures for OTTs became evident. These themes were always sitting on the periphery of the data analysis and guided it, rather than drove it. According to Morse (2008, p. 727) themes are “the meaningful ‘essence’ that runs through the data”, and these themes will be further unpacked in the ‘Findings’ section of this report.

The transcript analysis started with the interview that yielded the most data (Interview 2) and a comprehensive analysis of the transcript ensued. This method was in line with the idiographic approach to analysis where the researcher begins with particular examples and then works up to more generalised groupings of experiences (Smith et al., 2009). The transcript initially used the assigning of numbers for responses which related directly to the number of the question in the interview schedule. This process was then applied to the remaining transcripts. In deciding what exactly to code, I looked for examples of common phases used in responses, norms and values that guided the OTTs’ thinking and decision-making processes, relationships and interactions with colleagues and self-concepts, among others. Smith (2003) describes this interaction with the data as an “interpretive relationship with the transcript” which allows the researcher to learn something about the respondent’s lived experiences. This is the driving justification behind the selection of this coding method; to learn about the experiences of the OTTs interviewed and thereby to understand the challenges they face with professional socialisation and the bi-cultural nature of education in ANZ.

Once done, the numbered sections were highlighted in different colours. This allowed for the themes emerging for each question to become apparent. Following this, the transcripts were then uploaded into NVivo. The next part of the process involved identifying the nodes – or theme descriptors – and putting them into the Codebook. The highlighted and numbered data was then sorted into the nodes which automatically record the number of files used to ‘feed’ the node, as well as the number of times the data appeared in the file. This allowed for hierarchical organisation of emerging themes to occur. The nodes were printed as a means of cross referencing the data in a practical way to be able to confirm the identified themes. This

method of coding was selected because it made working with the data a lot easier than simply coding from the audio files or the transcripts alone. The divergent data became apparent by its ranking in the hierarchy of nodes. This highlighted themes that were specific to individual participants. The divergent data will be discussed in the ‘Findings’ section of this report.

3.5 ETHICS

Low risk ethics approval was sought and approval for the project was granted on August 18th, 2020 by the Massey University Human Ethics Committee – Ethics Notification number: 4000022764. In terms of the organisations approached for permission to undertake the research, this was sought and gained by one of the schools approached on August 4th, 2020 and by the administrator of the Facebook group on August 10th, 2020.

The interviewees for this project were informed of the purpose of the inquiry and were made aware of their right to withdraw from the project up until the day of the interview. At the commencement of the interview participants were notified that they could refuse to answer questions which they were not comfortable with. Signed consent forms were received prior to the interviews taking place. In reporting the findings, interviewees are referred to by their interview number. In undertaking this project, there were no conflicts of interest as none of the participants were from my own school.

3.6 SUMMARY

In sum, this section of the report has outlined the research methodology by expanding on the selection of a qualitative methodology based on a thematic approach to understand and contextualise the lived experiences of OTTs new to ANZ and their understanding of Te Ao Māori which has implications for their practice in the classroom and their professional socialisation. Moreover, the section outlines semi-structured interviews as the preferred data collection method and then expands on the coding and analysis to identify emergent themes. The ethical considerations for this project have also been outlined.

4. Findings

The findings present the experiences, reflections and perceptions of participants' migration and appointment to mainstream ANZ schools. To document the findings, the authenticated extracts from the interviews are presented. The semi-structured format of the interview allowed for the emerging themes to address the literature reviewed, and the interview questions focused on addressing the question: **What are the challenges faced by OTTs in regards to their introduction to and understanding of Te Ao Māori, and how these challenges effect their professional socialisation?** The themes remain firstly, around the introduction to Te Ao Māori and the bicultural nature of ANZ education systems. Secondly, the professional socialisation of OTTs and, and finally, their experiences of induction programmes and professional learning for OTTs.

4.1 THE CHALLENGE OF TE AO MĀORI

OTTs first encounters with Te Tiriti O Waitangi and Te Ao Māori and the bicultural nature of ANZ in schools was generally upon arrival at their schools. Participants reported that they were rarely asked questions about their understanding of the Treaty, or their knowledge of Māori and the ANZ drive to level the playing field in terms of Māori achievement.

Half of the participants did very little research into the bicultural nature of ANZ society and its education system. Research that was done was via online searches relating to education and society in ANZ or through MOE documents online.

Interviewee 1: *"I knew about the All Blacks and the Haka, but I didn't know about the Māori and how their culture fits into society or education"*.

Interviewee 2: *"I knew very little. When we researched the country, it did mention English and Māori, so I was interested to learn, but I didn't have time for more research"*.

These experiences can be contrasted with Interviewee 5 and 6 who did substantial research.

Interviewee 5: *“In the early days of my teaching here I felt very lost so I asked around and directed to read Tātaiako. It made a little bit of sense, but there are still things about Māori that I just don’t understand”*.

Interviewee 6: *“Yes, I spent a year reading papers – the NZ Herald, ERO reports, the MoE websites and so on. I wanted to make sure that I was prepared for the interviews and that when I got to New Zealand, I would be as prepared as I could be. I know about Tātaiako, but I can’t say I understand it much”*.

Other than Interviewee 5, few participants were able to articulate a clear understanding of Te Ao Māori, or Māori learners achieving success, as Māori.

Interviewee 1: *“My school just treats everyone the same. There are some Māori children, but they learn just like everyone else”*.

Interviewee 5: *“Our school has a very small percentage of Māori learners. We are a Decile 9 school and I feel that most of the children don’t relate to anything Māori. I understand that there has been a history of disenfranchisement for Māori here.*

Interviewee 6: *“Although there are some Māori learners in my school, I think I just understand that they have a sense of connection (spiritually) but I don’t know too much else”*.

4.2 EXPERIENCES OF IMMIGRATION AND CULTURE SHOCK

Undoubtedly, the section that most of the interviewees spoke about was the section on their migration experience. For the vast majority of the participants, the process of dealing with government agencies as the most challenging.

Interviewee 2: *“And it was excruciating. Yeah, all the paperwork that you have to go through just to get your butt over here! The fact that you have to write all those English tests and get evidence from your old institutions and employers. It was just horrible, especially dealing with Immigration – some comments I saw on Facebook warned me that this would be a challenge”*.

Interviewee 3: *“I was applying from Kuwait and so the process of getting police clearance certificates from all the other countries I had lived in was just a nightmare. I can understand about fraud and that, but come on, we are teachers, not criminals”.*

It was only Interviewee 5 who reported a seamless process.

Interviewee 5: *“Once we decided, it was all go. The registration was smooth sailing. The difficulty we had was on the South African side because it’s so hard to get anything out of government departments. Once we had all our paperwork, we applied for residency and got it within three months”.*

In their first two terms, participants felt a sense of culture shock to varying degrees which had severely negative impacts on their personal identity, and sense of their identity as a teacher. The concept of culture shock was more severe for those teachers whose home-country culture differed significantly to ANZ. Although all participants felt the cultural jolt, Interviewee 6 in particular suffered significant psychological trauma from the migration experience.

Interviewee 2: *“I never thought the cultural change would affect me so much. I thought, ok, it’s an English-speaking country and teenagers all over the world are the same. But I got a really rude awakening when I met my students for the first time. The rudeness and the bad language really caught me off guard”.*

Interviewee 4: *“Well, I would say my experience from teaching in the first two terms made me completely question myself as a teacher. I came here with 13 years of experience, but here I was a novice. I couldn’t do anything of what I did back home. Classroom management is the most challenging. I struggle with the way the learners talk to each other and to the teachers”.*

Interviewee 6: *“I’ll explain later but I’ve resigned from my school. I just can’t do it anymore. My job isn’t what it was back home. The culture of the society is so different. At home we have friends and family that we see all the time. We have social*

gatherings as a staff. We do things together. But here, I just feel so lost and lonely. My anxiety is so bad and I feel overwhelmed all the time”.

4.3 PROFESSIONAL SOCIALISATION AND INDUCTION

One of the greatest challenges faced by OTTs was understanding and adjusting to the NZC (2007), pedagogy and practice.

Interviewee 1: *“In India it’s so very different. There are work books and text books that we have to work through and finish in a certain amount of time. Here, it feels like every teacher just makes up their own stuff and teaches it...this makes it so hard to work with other teachers in teams”.*

Interviewee 3: *“So many South African teachers who have been teaching for 20 or more years are so stuck in the ways that they’ve been teaching. They really struggle with the looseness of the NZC. It’s just too much to handle”.*

Interviewee 4: *“So the planning and the curriculum were the most challenging or me. I felt so overwhelmed with the way we were expected to do the planning. There was no syllabus, nothing. I was so challenged by the planning and curriculum that I felt like a beginning teacher even though I have 15 years of experience”.*

A significant number of participants were critical about the lack of focus on curriculum and CRP induction in particular, but induction in general.

Interviewee 2: *“I really wish the school could have spent more time on the induction, especially the bicultural nature of NZ. That would have made me more aware of what I could and couldn’t do in my classes. I think back now, and I wonder how many learners I have offended or cut off because of something I said or did”.*

Interviewee 4: *“I really felt like you only learn something when you become aware of it. So, you’re picking up bits and pieces along the way. With one induction session at my school, we focused on school systems and procedures and not on pedagogies or anything like that”.*

Interviewee 5: *“Yes that was a big challenge. I think that the induction was very focussed on just my area of teaching without me getting an understanding of how I fit into the rest of the school”*.

The struggles OTTs faced lead to negative self-perceptions of themselves as teachers.

Interviewee 3: *“Well my first two terms here made me completely question myself as a teacher. And to think I came here with 14 years of experience, but I felt like a novice. Classroom management was the most challenging as well as interpreting the curriculum”*.

Interviewee 4: *“The way I felt caused me to resign after just four months. I know that COVID-19 had a lot to do with it, but I just felt so much stress and pressure. I also understand that a lot of the pressure came from me because I’m a perfectionist, but there just wasn’t enough support from the school. The feelings of inadequacy and anxiety nearly ruined my marriage”*.

What little knowledge OTTs managed to gather in the short time they have been here, they are committed to putting into practice in some way. Some of the participants are proactive in their learning and have already begun putting pedagogies in place.

Interviewee 1: *“I actually enjoyed learning about Matariki¹ and it taught me about how spiritual the Māori people are and I like that”*.

Interviewee 2: *“I think it’s a little easier for me because I teach English. I can focus on Māori authors and so on, but it’s still a challenge because I don’t understand the culture and what is appropriate to talk about...yes very difficult”*.

Interviewee 6: *“In English, I can teach Māori authors. But this is done with no understanding of the stereotypes and the way that Māori live. Even the language in the texts is sometimes Māori so I have to do a bit of homework. It’s hard to focus on the*

¹ Matariki is the Māori celebration of the new year and an opportunity to pass on traditions and cultural values.

wider cultural environment when my school community is a totally different mix”.

4.4 SUMMARY

Through the interviews the participants have voiced their experiences of teaching in ANZ. The findings demonstrate a range of experiences and perceptions of those experiences. The next section will discuss the major themes that emerged from the findings.

5. Discussion

The findings that emerged from the interviews to some extent affirmed the findings of previous research on this topic. In an attempt to remain focussed on the themes raised by the literature, the research question, the interview questions and participant responses, this section is arranged by the same themes which discuss the extent to which OTTs are exposed to Te Ao Māori, their immigration and induction experiences.

5.1 THE WEIGHT OF TE AO MĀORI

The findings on the extent to which OTTs are introduced to Te Ao Māori fit very much with the conclusions drawn from the literature. Understanding what academics were saying became important in identifying the elements of Te Ao Māori that are important to Māori, so that I could understand what it is that OTTs need to be introduced to. The findings showed that migrant teachers were so overwhelmed with their emigration process that they rarely had time to familiarise themselves with the bicultural nature of ANZ (Butcher, 2012). Half of the respondents felt that they did not know as much as they should have, and that doing research would have made the transition smoother.

When Interviewees 5 and 6 discussed their research, they both felt that there is so much to learn and that simply developing the cultural competencies for non-Māori teachers was not enough – it is more important to understand the world of Māori. This is very similar to the research into the key elements of Te Ao Māori that non-Māori find challenging (Durie, 1994; Foster, 2009; Rameka, 2018). These researchers contend that OTTs cannot develop cultural competencies until they understand the world of Māori. This further justifies Hetaraka's (2019) critique of Tātaiako because it does not include mātauranga (Māori knowledge), and “an initiative intended to support Māori educational achievements would exclude mātauranga Māori and pedagogical practices” (p. 164) as inappropriate. This difference in focus between the MOE and Māori scholars is a contributing factor to the challenges to OTTs understanding how to build their knowledge and practice and embark on their Te Ao Māori journey. This point also highlights a reason why OTTs are unable to articulate their understanding of Māori achieving as Māori. It would be fair to suggest that there are paramount and ancestral ways and being of the Tangata Whenua (people of the land) and it would be an unfair expectation for

OTTs, or non-Māori ANZ trained teachers, to be able to take on board these sacred practices when just at the start of their teaching journey in ANZ.

Given that there is such limited understanding of Te Ao Māori and culturally relevant pedagogy, it is understandable that the participants were unable to share how they implement their understandings in their classrooms. However, there are 3 participants who have begun their journey to understanding by using events in the Māori calendar, important national days of celebration and literature to be able to demonstrate their appreciation for Māori culture. OTTS in the English curriculum area consider that it is easier for them to include Māori literature and culture into their lessons. They are able to study the work of Witi Ihimae and Patricia Grace amongst others with relative ease although they are acutely aware of their understanding of social norms and stereotypes often applied in the writing. A primary school participant took the opportunity to start her understanding with lessons on Waitangi Day and later on in the year through the celebration of Matariki. Thus, despite the challenge of cultural understanding, it became clear that where the OTTs were committed to their role as teachers in ANZ, they took the time to develop their own understandings.

5.2 EXPERIENCES OF IMMIGRATION AND CULTURE SHOCK

As expected, and from the research, three-quarters of the OTTs felt overwhelmed by the immigration process and interaction with Education and Immigration agencies. They describe the most challenging agencies to work with as being The Teachers' Council and Immigration New Zealand, followed by NovoPay. These organisations were seen as being unhelpful and intolerant of teachers' attempts to ask questions so that they got the documentation right. It is widely accepted that migration, next to death and divorce is one of the most traumatic events a person could experience in their lifetime. Other than the difficulties with government agencies, OTTs face a debilitating personal loss of connections. This concept of loss of connection is one which OTTs can share with many learners in ANZ who themselves are migrants. Leaving behind language, culture and identity - a sense of belonging and connectedness can be the foundation upon which migrant teachers in New Zealand can build a basis to understand Te Ao Māori, and subsequently build the relationships which are crucial to implementing these understandings in the classroom. It is this idea of being focused on relationships that comes across in the literature (Bishop, 2019; Butcher, 2012; Jhagroo, 2016) which clearly indicates

what is at the heart of understanding Te Ao Māori and Tikanga Māori that will enable OTTs to rise to the challenge of successfully implementing culturally relevant pedagogy.

In terms of their struggles, all the participants spoke about feeling ‘like a fish out of water’, a phenomenon commonly referred to as ‘culture shock’. This is prevalent in the literature pertaining to migrant workers across professions (Dunn, 2011). Culture shock is often associated with manifestations of fear, anxiety, helplessness, inadequacy and a sense of being overwhelmed – issues raised by all the participants interviewed. Hofstede (2001) considers that the level of culture shock experienced is directly related to the similarity of culture and society between the adopted and home countries. This stands to reason that the participants felt significant disorientation upon arrival in ANZ. Despite using technology to stay in contact with friends and family, Interviewee 6 expressed severe effects and reported that she felt “*lost and lonely*”. When the responses were considered, it became understandable that the teachers experienced negative self-perceptions of themselves as teachers. The participants reported losing confidence in their abilities as teachers despite being highly experienced. Two participants reported feeling so inadequate that they considered returning to their home country, while one participant did resign to return to her home country. This raises the question that if the OTTs had done more research, or visited ANZ prior to emigration, would their experience have been less traumatic? It must be recognised that not arriving into schools with an understanding of Te Ao Māori and the bicultural nature of ANZ society and education would put added pressure on already anxious teachers from countries dissimilar to ANZ.

This experience of culture shock also extends to the OTTs ability to adapt the pedagogy to more student-centred and culturally relevant practices particularly for Māori learners (Tātaiako, 2011; Ka Hikitia, 2020). Since just under one-third of the teaching workforce is overseas trained this is a challenge because the pedagogy adaptation requires a foundational knowledge of Te Ao Māori and the willingness to implement relational pedagogies as the basis for learning. Bishop (2019) in reference to the Te Kotahitanga Effective Teaching Profile posits that teachers should “create a culturally appropriate and responsive context for learning in their classroom”. Based on the data collected from the interviews, OTTs expressed that this was a significant gap in their onboarding at their schools. It is widely acknowledged that schools are very busy places and if OTTs begin at the start of the year, the focus is on schoolwide systems and protocols. When they begin halfway through the year, they are expected to ‘hit the ground

running’ because learners have often been without a teacher for some time. Hence, the vital early introduction to Te Ao Māori is left too late, and the journey towards cultural competence is delayed. Fortunately, as OTTs acculturate and develop positive learning relationships and understandings of the bicultural nature of ANZ, their practice becomes more focussed on better outcomes for Māori learners.

5.3 CURRICULUM CHALLENGES AND INDUCTION

Each migrant teacher must to some degree deposition themselves to achieve professional socialisation. The challenge for OTTs is to un-learn fixed understandings and to be aware of not-knowing so as to be able to re-learn. This was one of the key challenges highlighted in the data. All the participants discussed how they found the NZC to be open to interpretation. Migrant teachers in many instances had to ‘unlearn’ what they had practised for many years in order to achieve professional socialisation. Unfortunately, the participants had developed romanticised notions of what teaching in a developed nation would be like. In being placed into the reality, they found themselves disheartened by large class sizes, behavioural issues and the curriculum. A common term for this is cognitive dissonance and as with all aspects of migration, this is an experience OTTs will go through and must learn from if they are to achieve professional socialisation.

Migrant teachers bring with them extensive experience, and “there is an expectation that they can, and will acculturate in the new school community and operate within its mores” (Butcher, 2012, p. 15). This is not particular to ANZ, but also to OECD countries where migrant teachers fill a vital function (Bishop, 2019), especially with reference to OTTs of indigenous learners. For this reason, induction of OTTs must be focussed on culturally relevant pedagogy and practices. However, from the data collected it became apparent that this vital induction was not sufficiently available for the OTTs. Many of the participants felt concern that induction programmes particular to the bicultural nature of ANZ and the necessity to highlight the need for culturally relevant practice was shortcoming. Many reported that the schools took an ad hoc approach to induction and it is widely agreed in the research that this is detrimental to both teachers and learners. There is little doubt of the intention in ANZ is to support migrant teachers (Education Council, 2017; Tātaiako, 2011; Ka Hikitia, 2020). However, the lived reality of

OTTs is that this does not happen soon enough in their induction. With the advent of COVID-19 and the rhetoric around educational disparities more pronounced, a more bold and direct approach to induction into pedagogies that promote the achievement of Māori learners, as Māori, is vital (Milne, 2020).

5.4 SUMMARY

This section of the report has discussed the findings with reference to the literature reviews. Migrant teachers face significant challenges in their immigration processes. The most relevant of these is their access to and understanding of Te Ao Māori – the way of being of the Tangata Whenua – and how to access learning to build these understandings to be able to succeed not only as educators but as educators of indigenous learners. The extent to which OTTs are supported to achieve this has been found to be deficient. It is commendable however, that four of the six participants have committed to learning more about Tikanga Māori and their teaching journey in ANZ.

6. Conclusions

It is undisputed that the recruitment of migrant teachers to ANZ is beneficial on social, economic and educational levels. This professional inquiry set out to examine the experiences of OTTs in their first two years of teaching in their adopted country. Specifically, it examined their experiences of migration, their introduction to, and understanding of Te Ao Māori. This section revisits the initial question and offers final considerations on the data. The limitations of the research are succinctly discussed and the implications for OTTs are outlined. The report is concluded with closing remarks.

6.1 SUMMARY

Immigration is an extremely traumatic undertaking, and when migrants settle in a country that is dissimilar to their home country it is expected that there will be significant negative emotional, psychological and professional effects.

Aotearoa New Zealand – in the case of this study – is markedly different to the countries from which the participants emigrated. A key aspect of this difference is the bicultural nature of society here. Foreign-trained teachers are left to ‘hit the ground running’ with minimal support leaving them to experience academic dissonance and delayed professional socialisation. Participants lack of foundational knowledge of the language and culture of Māori that can be gained through rigorous and ongoing professional learning. Despite the wealth of literature on the topic of elements of Te Ao Māori on which to build this basic understanding, it is noted that the acquisition Te Reo Māori is not discussed. It is considered that language is the gateway to understanding culture, and that this was not evident in the readings leads to the conclusion that this is an area of study that should be looked at more for OTTs and their transition into ANZ schools.

Moreover, all the participants perceived their induction to be insufficient. Induction programmes that were offered were considered to be ill-timed in the busyness of adjusting to the school, or did not meet their specific needs. Induction that did take place was usually in curriculum areas, and covered year-plans and administrative tasks. The participants felt that this

time of ‘information overload’ could have been better focussed on their understanding of the NZC and pedagogy for relational practice. Furthermore, participants felt they needed to self-diagnose their own pedagogical shortcomings without having access to addressing these through ongoing induction and mentoring. Despite this, some OTTs felt that having access to colleagues, literature and external professional learning would be more beneficial than spending hours at a time on induction programmes that were not fit for personal purpose. It can be surmised that schools view their OTTs as highly experienced teachers and that the failure to provide adequate induction is more by omission than by design.

Thus, for a return on the migration investment for both OTTs and the government, clarity is needed in terms of the elements of Te Ao Māori and Te Reo Māori that are vital for OTTs to have a foundational knowledge of teaching in country that values its biculturalism.

6.2 LIMITATIONS AND FURTHER RESEARCH

The research focusses on OTTs appointed to ANZ schools within the last two years. Baring this in mind, the negative experiences are more likely to surface before any reflections of how they have adapted or grown from these experiences. To fully appreciate the impact of the choice to teach in ANZ, a more longitudinal study would yield a clearer understanding of how OTTs overcome their initial barriers, and how they build bridges to greater understanding and professional socialisation.

The fairly homogenous group of OTTs selected for this research were from countries quite different to ANZ. To develop new dimensions of understanding of the OTT experience, particularly in terms of their understanding of Te Ao Māori, a study of a heterogeneous sample would be beneficial. Also, in terms of a Māori-centric understanding, a study into Māori academics, researchers and educationalists would also provide much needed and valuable understandings.

6.3 IMPLICATIONS

The implications of this research can be separated into those that pertain to OTTs directly, and those that pertain to schools.

For OTTs

- First and foremost, thorough and rigorous research into ANZ as a career destination must be done, and it is advised that a visit to ANZ schools be part of this research.
- Part of the research undertaken into ANZ as an immigration destination should include an in-depth study into the bicultural nature of ANZ mainstream schools.
- Interactions with government agencies for teacher registration and payroll requirements must be strictly followed to prevent heightened anxiety and loss of productivity.
- Teachers applying for jobs should be proactive in making their understanding of the NZC and culturally relevant pedagogies known to schools.
- Teachers should be proactive about their own shortcomings and challenges by seeking out those within their schools who have the knowledge and expertise to guide them.
- OTTs should seek out migrant support agencies and avenues to address the feelings of loss and separation from loved ones.

For schools

- OTTs in this study considered that their induction needs were not being met.
- Systems of support that are not tailored and specific, or led by experienced and knowledgeable senior colleagues add to the slow pace of professional socialisation of OTTs.
- Where OTTs feel culture shock and academic dissonance, they have negative self-perceptions of themselves as teachers and their ability to teach.
- OTTs struggle to understand the NZC. Having them attend external professional learning is immensely helpful and affirms for OTTs that while they have challenges, they are highly experienced practitioners who simply need time and support to adjust in a safe learning environment.

- Induction and PCT programmes do not necessarily meet the needs of experienced OTTs. Therefore, care should be taken to assess OTT professional learning needs, and to plan appropriately and over a long period of time for ongoing support.

6.4 CONCLUDING REMARKS

This journey of reading, research and writing on the topic of foreign-trained teachers is one that has caused much reminiscence and reflection of my own time as an OTT who started the journey almost 20 years ago. In two decades, the challenges I faced then are the same challenges faced by OTTs today. I identify with the culture shock, the feelings of inadequacy and the sense of disconnect from what was familiar. I recall the support of colleagues and Principals who took time to sit with me and answer the volumes of questions I had. After all this time, I can appreciate that my time as an OTT, learning about ANZ, Te Ao Māori and Te Reo Māori was the beginning of a journey that has led me to be confident in my own understanding of how language, culture and identity are the keys to unlocking the potential of the Māori students I have had the privilege of teaching over the years, and those who I have yet to meet.

He aha te mea nui o te ao?

He tāngata, he tāngata, he tāngata.

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Appendices

Appendix A

Institution consent form



The induction of overseas trained teachers into Te Ao Māori and the implications for classroom practice

INSTITUTION CONSENT FORM

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

On behalf of my school/institution, I agree to taking part in the research under the conditions set out in the Information Sheet.

Signature: **Date:**

Full Name - printed

Appendix B

Facebook group consent form

Facebook - Research Request

3 messages

Erika Frank <erikafrank.nz@gmail.com>

10 August 2020 at 14:11






Kia ora [REDACTED]

thank you so much for responding to my request. I'm having a real challenge finding 6 participants for the research. My local schools have numerous OTTs (Flat Bush in Auckland) but I'm not managing to get to them because their Principals are protecting their workload. Fair enough I say, but it doesn't make my life any easier.

I have attached the ethics documentation as requested.

Thanks again,
Erika

5 attachments

-  Consent Form institution.docx
119K
-  Consent form for interviews .docx
191K
-  Letter to institutions Facebook Teachers New To NZ.docx
121K
-  Consent Form institution.docx
119K
-  ID 12186438 - E Frank Ethics Approval (1).pdf
164K

[REDACTED]
To: Erika Frank <erikafrank.nz@gmail.com>

10 August 2020 at 14:33

Hi Erika

I think this is such a fascinating study and an area of study we really need to know more about. I applaud you for looking into this. An area of research I am currently undertaking is also about our OTT experience and stressors so I am excited to be able to support you with this. You are very welcome to recruit teachers from our facebook group. There is no need to add the ethics and consent forms as you will do that if a teacher contacts you. So please go ahead and market your study. As admin of the group, once you have added your post, I will mark it as an announcement so it will stay up on top for all members to see. We will also actively encourage our members to make themselves available. There is meant to be an Auckland SA Teacher's tea gathering sometime soon so you could check in to see if that group would be willing to be interviewed?

I wish you all the very best and please let me know more about your findings. And if you are considering possible moving into the PhD space, and would like to consider UC - drop me an email. Kind regards

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

[REDACTED]

Appendix C

Participant interview consent form

MASSEY UNIVERSITY



INSTITUTE OF EDUCATION
TE KURA O TE MATĀURANGA

The induction of overseas trained teachers into Te Ao Māori and the implications for classroom practice

PARTICIPANT CONSENT FORM - INDIVIDUAL

I have read, or have had read to me in my first language, and I understand the Information Sheet attached as Appendix 1. I have had the details of the study explained to me, any questions I had have been answered to my satisfaction, and I understand that I may ask further questions at any time. I have been given sufficient time to consider whether to participate in this study and I understand participation is voluntary and that I may withdraw from the study at any time.

1. I agree/do not agree to the interview being sound recorded. (if applicable include this statement)
2. I wish/do not wish to have my recording returned to me. (if applicable include this statement)
3. I agree to participate in this study under the conditions set out in the Information Sheet.

Declaration by Participant:

I _____ [print full name]_____ hereby consent to take part in this study.

Signature: _____ **Date:** _____

Appendix D

Schedule of interview questions

Interview Schedule

A. Introduction to Te Ao Māori

1. What knowledge or understanding of Te Ao Māori (the world of Māori in ANZ) did you have prior to taking up a position in ANZ?
2. When you were researching ANZ as an optional destination, did you research or read up on Te Tiriti O Waitangi?
3. What exposure to, or professional learning was offered (in terms of Te Tiriti O Waitangi and the bi-cultural nature of ANZ) as part of your induction?
4. What thoughts or questions did you have about teaching in a system where the bi-cultural nature of society is so explicit?
5. How did you feel about the prospect of teaching in this system?
6. Could you describe, in your own words, what your understanding of Te Ao Māori is today?
7. How would you explain the term 'Māori achieving success as Māori' in mainstream schools?

B. Examining the lived experiences of OTTs

8. What was your immigration experience like?
9. How would you describe yourself as a teacher?
10. Thinking about the first two terms in your school, what impact did your experience of the New Zealand Curriculum (NZC) have on your self-identity as a teacher?
11. What are your core beliefs about teaching students from marginalized ethnic groups?
12. Has having to be aware of cultural differences in the classroom made a difference to how you see yourself as a teacher?
13. Do you see a connection between your cultural world view and your teaching practice? If so, how do you see this connection? If not, why do you believe there isn't a connection?

C. Induction for OTT new to ANZ

14. What formal support is currently received by OTTs to develop their culturally relevant pedagogies, and to what extent does the provision meet your specific needs?
15. What opportunities are being/were offered to increase your understanding of the Māori learners in your classroom?

16. What challenges have you faced in your professional learning about Te Ao Māori and Te Tiriti O Waitangi?
17. What understandings of Te Ao Māori and Te Tiriti o Waitangi have you developed?
18. How have these understandings been implanted in your classroom?
19. How do you see your practice developing in the future?

Appendix E

Ethics Approval

Human Ethics Notification - 4000022764

1 message

humanethics@massey.ac.nz <humanethics@massey.ac.nz>

Tue, Aug 18, 2020 at 9:53 AM

To: Erika.Frank.1@uni.massey.ac.nz, M.Hartnett@massey.ac.nz, P.Rawlins@massey.ac.nz

Cc: humanethics@massey.ac.nz

[HoU](#) Review Group

Ethics Notification Number: 4000022764

Title: The induction of overseas trained teachers into Te Ao Maori and the implications for classroom practice

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

A reminder to include the following statement on all public documents:

"This project has been evaluated by peer review and judged to be low risk. Consequently it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Professor Craig Johnson, Director (Research Ethics), email humanethics@massey.ac.nz. "

Please note that if a sponsoring organisation, funding authority or a journal in which you wish to publish require evidence of committee approval (with an approval number), you will have to complete the application form again answering yes to the publication question to provide more information to go before one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

You are reminded that staff researchers and supervisors are fully responsible for ensuring that the information in the low risk notification has met the requirements and guidelines for submission of a low risk notification.

If you wish to print an official copy of this letter, please login to the RIMS system, and under the Reporting section, View Reports you will find a link to run the LR Report.

Yours sincerely

Professor Craig Johnson
Chair, Human Ethics Chairs' Committee and
Director (Research Ethics)