

School of Education

Te Kura Mātauranga

Conceptual Framework of Initial Teacher Education Programmes

Developing our initial teacher education programmes has led us to ask ourselves a series of questions: What will our teachers need to know in order to prepare children to thrive and flourish in a future world? What focus do we need in the initial teacher education programmes so graduates will model the values, attitudes, behaviours, skills and competencies we want for our children as future citizens? How do we grow compassionate, caring, confident, curious, critical, and creative thinkers and enactors who are able to contribute to their community at a local, national and global scale? How do we meld these aspirations with the values of whakamana, manaakitanga, pono and whanaungatanga which underpin Our Code: Our Standards (Education Council, 2017) and with the AUT values of tika, pono and aroha? In our Conceptual Framework we have adopted the AUT Mission for 'great graduates who care, question and act' (AUT, 2018).

(1) Care: Teachers care about the context and community in which they work, acknowledging there are many ways of knowing and being in an ethnically diverse society.

Teaching has a reputation as a 'caring profession' (Gibbs, 2006). Teachers with an ethic of care for the next generation, take responsibility for the stimulation and growth of young minds as they make meaning of their world. This is not a soft concept, for care can be forceful and fierce when teachers have courage to care enough to take a stand on social, environmental and educational justice issues and against discrimination, ignorance and blinkered approaches.

Aspects of the care approach include:

Te Tiriti o Waitangi: A partnership approach

Our conceptual framework and programme structure reflect a commitment to honouring Te Tiriti o Waitangi and to acknowledging Māori as tāngata whenua and partners in our educational endeavour. A commitment to Māori has always been visible in our programmes and relationships with students. We have strengthened and increased te reo Māori and tikanga competency in the new programme because we recognise basic language competency and understanding of Māori practices to be an essential skill for beginning teachers in Aotearoa New Zealand. All programmes include opportunities for students to encounter and confront challenges of colonising historical narratives in education (Consedine & Consedine, 2001; Mcfarlane, 2015) and to learn about Māori as Māori (Stewart, 2020) with awareness of the limitations of a non-Māori lens (Jones, 2020). We are confident that students will have examined deficit assumptions and will approach learning and teaching from an appreciative perspective (Bishop et al., 2009; Macfarlane et al., 2019) with many papers explicitly

recognising Māori learners as bringing rich resources to the learning environment. We continue to build and sustain partnership with schools and early learning services (Bernay, 2020; Bernay, Stringer, Milne & Jhagroo, 2020), drawing our professional colleagues into our curriculum design, programme review and collaboratively leading and evaluating the professional experiences of our students. We have realised the power of partnership to strengthen the nexus between theory and practice for both parties, with care for student success as the driving force. Our programmes are informed by key Ministry documents.

Knowing the 'self' in order to know others

Whanaungatanga as expressed in Our Code Our Standards is a central concept for us because “engaging in positive and collaborative relationships with our learners, their families and whānau, our colleagues and the wider community” (Education Council, 2017) is paramount for being a teacher.

Knowing oneself within a collective and as an individual is essential for our students to develop their personal teaching philosophies and curriculum knowledge and skills. This involves questions of personal and professional identity. Palmer (1998) contends that “you teach who you are” (p. 8) reflected in behaviour, inner values, attitudes, assumptions and experiences. Curriculum papers, particularly in the Bachelor of Education (BEd) and Master of Teaching and Learning (MTL) (primary/early childhood) engage the student in learning more about the ‘self’ before applying their learning to practice contexts, while Graduate Diploma of Teaching Secondary (Grad Dip Sec) students bring strong discipline knowledge to their specialist curriculum teaching subjects.

Understanding multiple ways of knowing, being and doing involves being able to hold a range of different perspectives without judgement (Besley & Peters, 2012), to examine own assumptions, to check bias, to respect and share power (Bishop & Glynn, 1999) while being secure in one’s own position. Knowing our learners is paramount to supporting authentic learning and teaching. In this, we embrace the concept of ako as teachers learn from students and vice versa, recognising that students bring cultural capital and that their voice has value. In the same way we equally recognise the expertise in our communities as resources for learners.

Diversity

Our graduates will be sensitive to, and equipped for working with diverse learners, whether this be understanding ethnic, linguistic or additional learning and behavioural needs. We have a focus on preparing students to recognise and respond to the minority learner within the dominant mainstream, to seek out pedagogies and curriculum resources (Macfarlane et al., 2019; Smith et al., 2020) which evidence critical pedagogies, thus challenging the power of

dominant discourse by creating spaces for voices and perspectives that are so often silenced within the assimilation practices of the mainstream (Lewis, 2019; May & Sleeter, 2010). This is particularly relevant for AUT graduates in the Auckland multicultural context where ethnic and linguistic diversity is dominant (Spoonley, 2020). The histories, heritages, languages and cultures of the diverse ethnicities in Auckland will be respected and recognised in the programmes. The development of intercultural competency and the process of intercultural dialogue aims to bring together Māori, Pākehā, Pasifika, and immigrant staff and students in the School of Education and in our wider stakeholder communities. We aim for manaakitanga in “welcoming, caring and creative learning environments that treat everyone with respect and dignity” (Education Council, 2017).

Beyond educated and employable

We want to educate student teachers who care enough about society and the environment to participate and contribute for a sustainable world. The AUT goal for graduates to have a broader education (AUT, 2018) is evidenced through our courses which highlight social justice and citizenship education at local, national and global scales. We also include in this goal, with respect for Te Tiriti o Waitangi, the sustainability of language and culture, specifically te reo Māori and tikanga, bilingualism and multilingualism, which is particularly relevant for teachers who will work in multicultural Auckland (May 2002).

Teachers who care deeply and empathetically need to question and think critically, seeking to build their knowledge and understanding, which when combined with action, will allow them to touch the future.

(2) Question: Teachers question and inquire because they are critical, curious and reflective thinkers.

In order to create exceptional learning experiences our graduates need to draw from a foundation of deep funds of professional knowledge to think critically, be curious and reflect deeply on pedagogical content knowledge appropriate to support the diversity of learners in Aotearoa New Zealand. We recognise the myriad core and transferable skills and competencies required in our graduates and have ensured creativity, criticality, innovation, problem-solving, agility, and inquiry are incorporated into pedagogy.

Funds of professional knowledge

We recognise the centrality of curriculum and pedagogical knowledge as a base for thinking about effective teaching and learning. Strong curriculum strands related to Learning Areas in the New Zealand Curriculum (MOE, 2007) and in Te Whāriki (MOE, 2017) permeate the programme as students grow their understanding of content and associated pedagogy appropriate for learners in a changing world (Benade, 2017). To model good practice, we include specific approaches such as ako, student-centred learning, collaborative groupwork,

online learning and the flipped classroom, in the delivery of courses in a traditional classroom, an innovative learning environment, and online learning of some course components. Modelling and deconstruction by lecturers explores the complexity of the learning encounter, and makes explicit the relationship between knowledge, skill, literacies and competencies for learning. An intentional approach to critical pedagogy recognises the diverse student demographic in early learning services and schools and serves as a critique of mainstream curriculum resources (Nieto, 2010).

Being curious to inquire about knowledge

We believe that the concept of curiosity is at the heart of all questioning and inquiry. We want our students to ask questions, seek answers and use that knowledge to extend their sense of self, appreciation of others, understanding of sociocultural and historical-political influences in society at local, national and global levels, and the impact of these on the well-being and future of people and the planet. To achieve this, we are committed to research-informed teaching, matching staff research interest and expertise to related programme courses so that students are provoked by research and motivated to question further. Students as inquirers are a central focus of assessment, whether this be through inquiries into own learning, ongoing journal reflections, inquiry projects, or collaborative problem-solving in peer groups. Engaging in inquiries on practicum, including the teacher-inquiry cycle, aims to grow students towards becoming producers of local knowledge from own practice, rather than consumers of knowledge (Jhagroo, Bansilal & Stringer, 2020; Stringer & Jhagroo, 2019).

Critical reflection

To advance professional understanding and practice, our graduates need to be self-aware, open to feedback and skilled at critical reflection for the purpose of enactment for positive change. Recognising the central tenet of this skill in teaching, students explore critical reflection models to deepen superficial description, to probe and uncover assumptions and tacit knowledge about themselves as teachers, learners and learning, contexts, and culture (Brookfield, 1995; Schön, 1983) as well as the broader issues around identity, social issues, sustainability and citizenship.

The effects of caring, questioning and critical thinking have little value unless they lead to agentic enactment through teacher professional integrity and agency.

(3) Act: Teachers act in adaptive ways to create exceptional learning experiences to educate students for an ever-changing world.

The culmination of the programmes is to see our graduates as teachers who make a difference for their learners and their communities at the local, national and global levels. Such teachers need to be adaptive experts committed to creating exceptional learning experiences for their students, and who act with professionalism and integrity in their

relationships. More than this, teachers should be agents of change, employing their social conscience to improve an inequitable world so that our future generations can live their lives in robust and integrated social, cultural, economic, political and environmental contexts. Professional practice, shaped by the Education Council Standards and Code of Professional Responsibility, and the expression of all elements of the programme, culminate in teachers who care, question and act.

Adaptive expertise

The term 'adaptive expert' encapsulates the idea that an individual can flexibly balance processes and skills with innovation (Hatano & Oura, 2003). Our graduates will have a sound body of theoretical knowledge along with pedagogical content knowledge, and the professional skills to enact complex teaching and learning processes to be responsive to all learners. They will use contemporary approaches, technologies and resources to enhance the learning of all learners in our unpredictable world. This will require an ability to deal with change and to recognise and respond to individual student characteristics and student voice. We expect our students and graduates to be agile thinkers, able to seize and optimise the teaching moment, to be sensitive to cultural cues and humble enough to keep learning. The academic and professional strands of the programme ensure all graduates meet the Teaching Council Standards with support, being aware of the need for ongoing professional learning and development. All courses in the programme articulate their alignment with the Standards and a culminating integrated assessment aligns across the final semester courses.

Teachers as agents of change

Our graduates, as teachers, will have a sense of shared purpose, with a commitment to social justice principles that motivate the desire for all to have the opportunity to succeed. This will be approached from assets-based and appreciative models in a holistic approach which recognises different strengths at different times and in different contexts. The programmes cover aspects of ethical and professional behaviour, and global citizenship attributes related to the United Nations Sustainability Goals (UN, 2015) and what this looks like at the local context of the classroom, school or early learning service, as well as the national context and the global stage. We expect our students to be global graduates, confident to contribute responsibly and responsively in whichever context they choose to live and work. We know they will be influencing the lives of many children and young adults, and we see our programmes as contributing to growing their competencies and conscience to be agents of change in an unknowable future world.

Conclusion

We believe our conceptual framework prepares teachers to be excellent professional practitioners in early learning services and schools where they will educate the next generation. This upholds the

concept of whakamana: “empowering all learners to reach their highest potential by providing high-quality teaching and learning” (Education Council, 2017). However, we want the programmes to do more, to work beyond the centre or classroom as our graduates prepare young minds to contribute to their future and the world we wish for our future generations. While this is aspirational, it is rooted in good practice and principles, well tested in experience, yet it contains elements which fly further than the next five to ten years as we plant seeds for teachers to sow over the next fifty years and into the future through their influence as professionals.

References

- Auckland University of Technology. (2018). AUT Directions to 2025. AUT.
- Benade, L. (2017). Being a teacher in the 21st Century. Singapore: Springer.
- Bernay, R. (2020). A school/university partnership changed my ‘being’ as a teacher educator. *New Zealand Journal of Educational Studies*, 55(2), 303-319.
- Bernay, R., Stringer, P., Milne, J., & Jhagroo, J. (2020). Three models of effective school-university partnerships. *New Zealand Journal of Educational Studies*, 55(1), 129-131.
- Besley, T., & Peters, M. (2012). (Eds.). *Interculturalism: Education and dialogue*. Peter Lang.
- Bishop, R., Berryman, M., Cavanagh, T., & Teddy, L. (2009). Te Kotahitanga: Addressing educational disparities facing Māori students in New Zealand. *Teaching and Teacher Education*, 25(5), 734-742.
- Bishop, R., & Glynn, T. (1999). *Culture counts: Changing power relationships in education*. Dunmore Press.
- Brookfield, S. (2002). Using the lenses of critically reflective teaching in the Community College classroom. *New Directions for Community Colleges*, 31-38.
- Consedine, R., & Consedine, J. (2001). *Healing our history: The challenge of the Treaty of Waitangi*. Penguin Books.
- Education Council. (2017). *Our code our standards: Codes of Professional responsibility and standards for the teaching profession*. Education Council.
- Gibbs, C. (2006). *To be a teacher: Journeys towards authenticity*. Pearson.
- Hatano, G., & Oura, Y. (2003). Commentary: Reconceptualizing school learning using insight from expertise research. *Educational Researcher* 32(8), 26-29.
- Jhagroo, J., Bansilal, S., Stringer, P. (2020). Teacher learning insights from two practice-based inquiries in South Africa and New Zealand. *New Zealand Journal of Educational Studies*, 1-17.
- Jones, A. (2020). *This Pākehā life: An unsettled memoir*. Bridget Williams Books.
- Lewis, L. (2019). *Acculturation of immigrant students in a higher education learning environment: Assimilation as ‘false consciousness’*. Unpublished doctoral thesis. University of Liverpool.
- Macfarlane, A. (2015). Restlessness, resoluteness and reason: Looking back at 50 years of Māori education. *New Zealand Journal of Educational Studies*, 50(1), 177-193.

- Macfarlane, A., Macfarlane, S., Teirney, S., Kuntz, J., Briggs, B., Currie, M., & Macfarlane, R. (2019). *The Hikairo Schema: Culturally responsive teaching and learning in early childhood education settings*. NZCER Press.
- May, S., & Sleeter, C. E. (2010). Critical multiculturalism: Theory and Praxis. In S. May, & C. E. Sleeter (Eds.), *Critical multiculturalism: Theory and praxis* (pp. 1–16). Routledge.
- Ministry of Education. (2017). *Te Whāriki*. Ministry of Education.
- Ministry of Education. (2007). *The New Zealand Curriculum*. Ministry of Education.
- Nieto, S. (2010). *Language, culture, and teaching: Critical perspectives* (2nd ed.). Routledge.
- Palmer, P. (1998). *The courage to teach: Exploring the inner landscape of a teacher's life*. Jossey-Bass.
- Schön, D. (1983). *The reflective practitioner: How professionals think in action*. Basic Books.
- Smith, J., Ratima, M., Macfarlane, A., & Macfarlane, S. (2020). *The Hikairo Schema for primary: Culturally responsive teaching and learning*. NZCER Press.
- Spoonley, P. (2020). *The New Zealand: Facing demographic disruption*. Massey University Press.
- Stewart, G. (2020). *Māori philosophy: Indigenous thinking from Aotearoa*. Bloomsbury.
- Stringer, P., & Jhagroo, J. (2019). Towards a more complete understanding of 'Teaching as Inquiry': Perspectives of beginning teachers explored. *New Zealand Journal of Educational Studies*,
- United Nations. (2015). *Sustainable Development Goals*. Retrieved from https://www.google.com/search?q=united+national+sustainability+goals&rlz=1C1GCEU_enNZ877NZ877&oq=united+national+sustainability+goals&aqs=chrome..69i57j0i13l2j0i10i22i30.436733j1j15&sourceid=chrome&ie=UTF-8