Introduction

This framework presents the philosophy and values that underpin University of Otago initial teacher education (ITE) programmes. The framework is underpinned by four principles of:

- social justice;
- working in partnership (ako);
- evidence-based media-enhanced teaching; and,
- community of learners.

Of these, the principle of community provides an overarching concept for our intentions in the provision of quality initial teacher education.

We believe learning to be a teacher is a complex journey undertaken in concert with others. A journey within which we seek to guide and support our students. Qualifying to teach involves transformation. A movement from a position of demonstrating a disposition to teach and holding an interest in teaching, being recognised as a capable beginning teacher, a member of the profession of teachers, motivated to making a difference in the lives of their future learners. The journey is one where modelling and demonstration, growing mastery of skills, increasing sophistication of ideas, the ability to problematize, to know and understand the language of teaching and learning and the capacity to adapt pedagogical tools are all important and must be evident and evidenced.

We further believe there is a knowledge base for initial teacher education and that what our students learn in our programmes is important to their practice (Young & Boyd, 2010). The particular view of knowledge we bring to the design of our programmes posits knowledge as being created through and by social interaction with others. This is a different orientation to knowledge than that which dominated much of our thinking late into the 20th century. It involves knowing, doing, and being (Bolstad et al., 2012) and an engagement with contemporary theories of learning and knowledge construction. In adopting this approach we draw on the work of Lave and Wenger (1991) who claim knowledge to reside in specific places, in relation to particular people and resources, in a time, and relative to particular topics of interest. The interests that bring initial teacher education students, teacher educators and teachers together are those of ‘learning’ and more broadly ‘education’. It is around the practice of these concepts that our professional community adheres.

Lave and Wenger (1991) consider that individuals contribute to the building of knowledge but that it is not resident within a person. Knowledge belongs to and in a community. They write it is “not so much that the learner acquires structures or models to understand the world, but they participate in frameworks that have a structure. Learning involves participating in a community of practice” (p.14). Learning may therefore be viewed as being situated within community and both afforded and
constrained by it. This is why, in the design of our initial teacher education programmes, we view community as the central organising construct of the conceptual framework.

In the view of knowledge construction we are working with in our own ITE, learning is both a social and a situated enterprise. We understand that people learn as they collaborate with others and carry out activities that are connected explicitly with the history and current practices of the community (Rogoff, Matusov, & White, 1996). We acknowledge that some of our students already know how to be members of the academic community and some have strong school/centre links but, given the professional community of which they’re becoming members, they need to work together, with us, and with others to expand their understandings, skills, and knowledge towards teaching and learning in their domain of choice (early childhood, primary, primary bicultural or secondary education).

Individuals first entering communities of practice are said to situate themselves on the periphery. Over time however, as they become part of, and more expert individuals, they move more towards the centre. Thus learning is a process of social participation, or more accurately, in Rogoff’s (2003) terms, it is a process of transformation of participation.

The University of Otago’s ITE Programmes are practised in accordance with Te Tiriti O Waitangi – The Treaty of Waitangi

The University of Otago is committed to partnership with Te Iwi o Ngāi Tahu. The University of Otago College of Education (UOCE) is represented in committees concerned with the University of Otago Māori Strategic Framework. The College contributes regularly to the University of Otago Māori Strategic Framework and evidences its commitment to the Treaty in the ongoing development of te reo me ōna tikanga Māori for initial teacher education students in both mainstream and bicultural pathways into ITE.

Ritchie (2003) states that teacher educators have a responsibility to inspire their students to develop a vision they might strive towards as teachers in terms of bicultural development. With particular regard in New Zealand to partnership responsibilities of those who work in education, the design of our ITE qualifications ensures a professional focus on preparing prospective teachers to address the strengths and aspirations of Māori learners and their whānau (whether in mainstream or bilingual education settings). We take an integrated approach to the teaching of ITE curriculum content which allows the necessary time for a deep and contextualised understanding of issues in education associated with the Treaty and of tikanga Māori as applied to education settings.

In the undergraduate ITE pathways, developing an understanding of the principles of the Treaty and their application to education, is a focus of the first year of the programme in the education studies strand and in the first and final year professional studies and practice/professional experience strands. The application of such understanding will be evident in the student’s planning for teaching throughout their programme. The one-year programmes (graduate diplomas and M.TchgLn) address issues of teaching in a bicultural nation, engaging with Te Tiriti o Waitangi in education, working with Māori learners and their whānau, cultural competencies for teachers and the like, in education studies and professional studies and practice/professional experience papers.

The qualifications are designed to help prospective teachers engage with key indicators of effective teaching for whānau Māori and their children. Presently these are articulated within Ka Hikitia, as:
• Recognising the fundamental place of Te Tiriti O Waitangi as a context for the relationship between the Crown, Iwi and Māori in ensuring educational success for all tamariki Māori in Aotearoa;
• Recognising every Māori student holds potential to make a valuable contribution to society;
• Recognising ako as a dynamic form of learning and teaching;
• Recognising the importance of a student’s identity, language and culture for their learning;
• Engaging in productive partnerships for learning (Ministry of Education, n.d.).

Our work within ITE, which engages with resources within the system and profession like, for instance, Tātāko: Cultural Competencies for Teachers of Māori Learners (Ministry of Education and New Zealand Teachers Council, n.d.), Ka Hikitia (Ministry of Education, n.d.), developing understandings of the bicultural nature of Te Whāriki (Ministry of Education, 1996), introducing ITE students to Te Marautanga o Aotearoa (Ministry of Education, n.d.) as well as The New Zealand Curriculum [hereafter NZC, Ministry of Education, 2007] ensure we continually work within our community to strengthen capacity in this domain.

The Individual within the Community of Learners – Knowing One’s Self as a Teacher

It is widely accepted in teacher education that a large part of the process of becoming a teacher is focussed on identity work (e.g Beauchamp & Thomas, 2011; Danielewicz, 2001). Identity work involves developing an awareness of the multiple, often contradictory, discourses that position us and that we use to position ourselves as a teacher (Danielewicz, 2001). These discourses often take shape as beliefs or belief systems (e.g. Smagorinsky, Cook, Moore, Jackson, & Fry, 2004). Preservice teachers need multiple opportunities to reveal the beliefs they bring with them into their preservice teacher education programme, and then ongoing support and opportunities to critically (re)consider those beliefs as they confront new teaching opportunities and challenges (Hoffman-Kipp, Artiles, & López-Torres, 2003). These beliefs underpin teachers’ actions, including their pedagogy, in the classroom (Nespor, 1987).

In our ITE programmes we view “pedagogy as reflexive praxis” (Salvatori, 1996, p. 4, original emphasis). In terms of identity work:

This means that a teacher should be willing to interrogate the reasons for his or her adoption of a particular theory and be alert to the possibility that a particular theory and the practice that enact it might be ineffectual, or even counterproductive, at certain times or in certain contexts. (Salvatori, 1996, p.4).

For our ITE this means they have regular opportunities to interrogate their beliefs and practices in light of the cornerstones of the programme: ako, scholarship, partnership, community and social justice. Reflexivity is integral to identity work because “it entails a dialectal process, reviewing the self while taking into consideration the other” (Danielewicz, 2001, p. 157).

Community of Learners
Our belief that learning is a collective enterprise is reflected in policy and thinking underpinning current educational directions in Aotearoa and exemplified in the work of Bishop, Berryman and Teddy (2007) and Durie (2004). The concept of ako, with its focus on reciprocal learning and the creation of contexts where all participants can enter the learning conversation, is embodied in our philosophy. We take from Bishop’s work in schools the principles of: power being shared, culture counting, learning being interactive and dialogic, connectedness being fundamental to relations, and the commitment to a common vision (see for example, p.15, Te Kotahitangi, Phase 3). We recognise the right of Māori to self-development and self-determination – to live as Māori within Aotearoa and the wider world. Pathways and views of success outlined in Ka Hikatia and the Māori Potential Approach (Bishop, Berryman & Teddy, 2007) resonate, inform our practice, and further support our decision to focus on community.

The tuakana/teina relationship provides a model for interactions in a learning focussed community which we seek to embrace. The focus on learning from one another and recognizing expertise may reside in any member of the learning community provides a powerful exemplar of a learning community in action. Teaching and learning must be flexible, allowing diverse voices, collaboration, and, a process where all participants are involved in the learning are seen as having meaningful experiences, valid concerns, and legitimate questions (Bishop, 2012).

In our programmes students are introduced to a wide range of educational, social, and political ideas. They have to make sense of these ideas working with both university and school/centre staff. Key to success is building partnerships based on understanding of the role of all parties and helping students continually analyse both their school/centre and university experience and identify and make explicit the links between them (Sinclair, Munns, & Woodward, 2005). As teacher educators our role is to support our students to move into the teaching community. In doing this we acknowledge the journey is one of professional learning that continues after our programmes have been completed. Our task is complex as we must equip students with sufficient skills and knowledge to enter the profession and broader community along with the disposition to continue to develop their expertise. They can only do that if we provide expert guidance.

In teaching, working with others is a fundamental skill. A focus on social learning and building engagement and the skills associated with working with others through communities of practice (Lave & Wenger, 1991) is necessary. Promoting a strong sense of community in all papers and in programmes as a whole reflects our commitment to community. Our programmes are designed so students will engage with staff and with one another throughout the programme in face-to-face and online environments with a focus on the promotion of on-going learning. This serves as a meaningful link to lifelong learning and creates spaces for dialogue and debate. Through such dialogue and debate our community will come to know one another and build learning focussed networks that will provide the model and foundation for life as a teacher.

Darling-Hammond’s (2006) analysis of exemplary teaching programmes supports the building of professional learning communities. Beyer (2001) also identifies the building of community as important saying “effective teacher education preparation requires that participants develop a sense of community” (p.161). Developing community and partnership in learning and problem solving provides a foundation for the development of reflexivity, on-going professional development, and engagement with research informed practice. The power of partnerships, including those with schools
and associate teachers, is developed where connections are built through developing beginning teachers who “learn from teaching as well as learn for teaching” (p.109).

**A Practitioner Community**

The specific focus of our community is on becoming a teacher who is a leader of learning for all. We therefore support practices of inclusive education and work to encourage this in our students. This means we work with our students to make explicit the values that underlie action, practices and policies. We work at learning how to better relate our actions to inclusive values (Booth, 2005). The relationship we seek and nurture with our students is one that is learning focussed and committed to providing learning opportunities for all learners, regardless of background. Our instructional practices derive from a community-focussed social/situated view of knowledge construction and learning. Learning then has to be embedded in meaningful experiences. In doing that we recognize the world is complex; therefore learning experiences are also necessarily complex and involve the negotiation of different worldviews and perspectives. It follows that all our students have to be encouraged to contribute so they can evaluate their position, relative to the views of others, to take on board different ideas, and use these to shape their own. It is thus important that our students have many opportunities to problem pose and problem solve together and to seek and develop shared meaning. Multiple perspectives must be brought forth from the student group. This begins with exploring the diversity within the group. However, homogeneity within the group is usually a factor, so engagement with alternative views from the research and scholarship is used to develop a process of dialogic engagement to challenge the students to think about issues of race, gender, power, (dis)ability, and hetero-normativity. Support for this approach is provided by MacGill and Whitehead (2012) who say “This unveiling of knowledge construction opens opportunities for pre-service students to consider the relationship between curriculum content and social justice.” (p.38). Working from and within a community provides the platform for sensitive engagement with questions of whose interest the curriculum serves, what it means to be a teacher, the purposes of education and engagement with current educational issues.

Understanding what research is, how theory underpins research, and how research is carried out in order to develop research literacy and being able to critique research is important for teachers (Heilbronn, 2010). Through engagement with readings we support our students to become skilled users of research, able to evaluate and reflect, and seek links with all components of their programme. Linking theory and practice in meaningful ways so that theory is seen as central to best practice is essential. Students enter our programmes with knowledge about, and attitudes and experience of education; this has been described as an apprenticeship of observation (Lortie, 1975). Similarly, Feiman-Nemser (1983) suggests that students have through their education experience learned to be teachers. The knowledge, attitudes, and experiences students bring must be taken as a starting point for engagement with theory, and that engagement must then make meaningful links between the taught and experiential aspects of the programme. Building an attitude of willingness to learn from experience in changing circumstances is critical (Korthagen, 2008). This process of critical self-inspection on one’s biases, assumptions, theoretical predispositions and preferences situates students as part of the setting, context and social phenomenon they are working in and acknowledges they have a part to play in contributing to that setting, context, and phenomena. The term reflexivity, with its focus on dialogue and engagement, captures this process of critical self-inspection, action and contribution.
Reflexivity guides our approach to working with our students. Consequently, we ask them to use their personal experience as a starting point for becoming teachers. This is enacted by creating new experiences designed to have students question, reflect on, and restructure their preconceptions. Past experiences then often need to be (re)structured and reflected upon with the aim of an improved response. Implicit in such an approach is: balance between safety and challenge; planning of experiences; strong relations with schools and centres; and, integration of theory and practice (Korthagen, 2008). The theory/practice link and having students reflect on their teaching and the links to taught components of the programme informs their actions, which in turn develops understanding. This evidence-based cycle is a powerful learning tool for students. Making sense and refining practice becomes an active and meaningful process particularly when embedded in a community of practice.

**Communities and Partnership**

The schools/centres partnership is critical to student and programme success. The school/centre contexts provide a natural extension of the university-based learning community and a setting where a shared focus on supporting students to become teachers learning from and with others is the aim. In professional experience settings, students should experience learning as a collaborative endeavour and gain insight first-hand into the collaborative nature of the teaching profession. Le Cornu and Ewing (2008) suggest that it is not only desirable but is in fact vital that school/centre-based teaching time is presented and modelled as further engagement in professional learning communities.

Mentor teachers are vital to the success of professional experience placements. Within a learning communities model mentor teachers provide another support to students as they move towards becoming a teacher. The scaffolding and encouragement mentor teachers and their schools/centres provide supports growth and confidence. The classroom or centre setting is more than a place for practice – it is a community of practice. Ideally, at times of professional experience students should be engaged in several overlapping communities: – a professional experience community; their peer community; a community of lecturers; and, a broader scholarly community accessed through programme material (Yandell, 2010). Thus, Lave and Wenger’s (1991) concept of situated negotiation and renegotiation is enacted.

Teachers are vital in supporting Māori students in our schools and centres to achieve. We recognize more needs to be done to ensure high levels of achievement for Māori students and provide the foundation for full participation (Durie, 2004). Our focus is on capacity building acknowledging rangatiratanga (autonomy), mana (authority), iwi, whanaugatanga (group responsibility), and manaakitanga (sharing and support). Guidance for our practice is provided by the University of Otago Māori Strategic Framework 2007-2012, the University of Otago College of Education Strategic Plan: Objectives & Actions 2014-2016, external advisory groups, and Māori staff within the College, and our interpretations of the publication Tātaiako: Cultural Competencies for Teachers of Māori Learners (New Zealand Teachers Council, n.d).
Community as a Place of Transformation

Learning for all brings a commitment to equity, social justice/social change, and inclusive practice. Teachers are agents of social change and play a crucial role in making a more just society. Working for social change and social justice needs to be a collaborative endeavour where:

“prospective teachers, experienced teachers and teacher educators alike work together in communities of learners—to explore and reconsider their own assumptions, understand the values and practices of families and cultures that are different from their own and construct pedagogy that takes these into account in locally appropriate and culturally sensitive ways” (Cochran-Smith, 1995, p.495).

There is, as Freire (1972) suggests, a need to see teaching problematized and questions asked about social causation.

Our concept of inclusive education centres around the rights of all children, families, and adults to participate in communities where we assume and value diversity and difference; where people are respected for what they contribute; where barriers to participation are identified and addressed; and where collaborative effort is the expected mode of operation. Slee (2000, July) discussed inclusion from this perspective, arguing that it is about cultural politics for change. From this position, inclusion will never be done it can only be sought because community is always in a constant state of flux: we think inclusion is an aspirational position and a shared responsibility for us all.

Communities and Social Change

Facer (2011) argues that education is a site in which visions of the future proliferate and teaching is not a static occupation. We must prepare beginning teachers for what Beyer (2001) describes as the “practice of possibility (p.151)” where in their engagement with teaching they create opportunities to consider future practices. We want our students to be what Dewey first identified as students of teaching (Beyer, 2001) and become teachers who are future focussed and develop a disposition to engage with change.

We believe teachers are presented with an opportunity to act as agents for social change in a future which will continually change. We know we cannot teach our students all they need to know but we do need to equip them to help build futures for all the students they will engage with. Significant now, and in the future will be participation in communities and, in particular, in digital communities.

The context that teaching and learning occurs in is no longer just locally (community) or even nationally based. Teaching occurs within a global context where issues of sustainability, social, cultural, economic, and geographical difference cross national boundaries. As noted by (Bolstad, et al., 2012) and others, serious challenges face the 21st century world. Issues such as climate change, waste, persistent poverty, and, the global financial crisis have material consequences for how people live and learn now and in the future. We need teachers and education settings that can assist learners to engage with such issues in order to contribute to the production of resilient communities, adaptive to change.

In addition, developments in technology are providing greater connectivity and changing patterns of engagement with information and knowledge generation. No longer simply viewed as something to
be attained, knowledge is increasingly understood as something produced continually in “networks and flows coming into being through interactions and intersections on a ‘just-in-time’ basis to solve specific problems as they emerge” (Bolstad, et al., 2012, p.13). Often these networked spaces are made available digitally as people, not geographically proximate, collaborate on problems of interest. This digitally mediated context for teachers’ work means, as Bates (2005) notes, that the context of teachers work means that the work of teachers is “above all cultural work and teaching needs to be understood as a cultural process of negotiation” because the day-to-day work of teachers “…forces them [teachers] to address issues of cultural difference, change and conflict in their classrooms” (p.304).

Dispositions for learning and engaging with change are central to the development of the key competencies that are foregrounded in the NZC and designed to foster intellectual curiosity and lifelong learning. Relational and dialogic encounter assist educators in problematizing teaching and engaging with change. As teachers play a significant role in making a more just society, they need to be critically literate. Critical literacy examines questions of inclusion, representation, and how users of texts are positioned. As active participants in communities, teachers need the ability to examine the construction of multimodal texts and interrogate the values or assumptions behind them. More now than ever before, with the deluge of multimedia and digital information that requires analysis to determine validity and evaluation of sources, is the need for critical thinking, a core measure of preparation for future learners. Critical literacy underpins a vision for a democratic society where informed learners are agents of transformation. In diverse educational contexts such as those described in Locke et al’s study (2009) on Teaching Literature in the Multicultural Classroom, an emphasis on critical literacy prompted the observation, “the culturally and linguistically diverse students in this project enjoyed the critical literacy approach to literary study, though they found it challenging” (p.4). Teacher educators working in universities acknowledge the university’s role as critic and conscience of society. A critical literacy approach involves critical consideration of multiple perspectives. Darling-Hammond’s research elaborates on how teacher education can “develop the ability to see beyond one’s own perspective… (which) is, perhaps, the most important role of universities in the preparation of teachers”. (Roth, 1999, p.25).

Communities and Interconnection

The interactive nature of group work means learners are not simply passive recipients of our supposed wisdom, rather they bring knowledge to share and learn from one another in an environment where they can articulate and reflect on the learning process and develop an awareness of their own learning processes, preferences, and strengths. Learning from professional engagement with peers in a structured environment scaffolds the process of becoming a teacher.

To enact the vision outlined in this conceptual framework we are committed to building and accessing resource networks. Greater use of the learning management site associated with each paper within the programme is a primary means of achieving this aim. This online environment offers an extension of the university classroom and provides a set of tools and a resource depository that can enrich the learning experience for students. Lecturers can develop both static and dynamic content to create active engagement where ownership of the learning is shared among the community of participants (Simpson & Anderson, 2009).
The social aspects of learning that an online community supports aids the development of collaboration which is a skill required by teachers. Purposeful engagement in group activities, developed through tasks set for the directed learning time, has been shown to promote collaboration, negotiation of meaning, and reflection (Simpson & Anderson, 2009). The use of group work encourages multiple modes of representation which, in turn, acknowledges that people make meaning differently. Online group work also provides our students with an opportunity to revisit key concepts and consider, with time to reflect, different views. This engagement is then likely to lead to advanced knowledge construction and learning and ownership of learning. Time and ability to be able to revisit key concepts is important in building more complex understandings.

**Community in Action**

It is clear our learning community conceptualises learning as ‘learning with’ rather than ‘learning alone’. We aim to show that we are all learners together. Sewell and St George (2012) identify three principles that underpin a community of learners. While Sewell and St George focus on the (school) classroom the principles are applicable to all learning environments and particularly to our teacher education university classrooms. That the principles will transfer to school/centre settings makes a powerful link. The principles are: intellectual connections, social connections and emotional connections.

The intellectual connections emphasize learning together, sharing thinking, engaging in intellectually demanding inquiry, reflecting, and sharing expertise and learning. Sharing of what and how to learn is central to social connections and responsibility for learning is shared. This aspect of engagement in a community of learning is strongly modelled in our development of the total learning time in each paper where responsibility for learning is shared and how to learn is modelled in many ways. Care and honesty, listening and trust, respecting and valuing are the core tenets underpinning emotional connections and are essential qualities for a teacher which are nurtured and developed in a learning community structure.

As already indicated we cannot develop a quality beginning teacher without our partners. As Darling-Hammond (2010) says “…learning to practice in practice, with expert guidance, is essential to becoming a great teacher of students with a wide range of needs”(p.40).

Working with our schools and centres is not without tensions and challenges. We are continuing to build understanding of our programmes and strengthen our partnerships. The merger of the former Dunedin College of Education and the University of Otago Faculty of Education, like all such mergers, brought with it some concerns about the nature of university-based teacher education, particularly concern about the possibility of separation from the field of practice. Establishing new programmes, new ways of working and understanding is a long-term process and the balance between the academic and the professional is a delicate one (Simpson, Grudnoff, & Ells, 2012 October; Zeichner, 2006). We are working to ensure our connections are strong and the tensions are understood and collaboratively addressed. Policies and practices recently developed in regard to attendance and concern about progress are examples of change based on discussions with school and centre partners.

Among the understandings that need to be developed in regard to professional experience time is an understanding of the purpose and nature of professional experience. Simply providing a practice setting for our student teachers is not sufficient, given the complexities and challenges of teaching in
today’s schools and centres (Hagger, Burn, Mutton, & Brindley, 2008; Haigh & Ward, 2004). We seek to work with our partners to ensure the best possible professional experience placements for our students. We also wish to address any contradictory views of professional experience, particularly any that work to perpetuate a theory practice divide (Sinclair, et al., 2005). Integration of theoretical studies and professional experience is a continuing goal. We agree with Zeichner (2002, 2010) who has long challenged the traditional view of the classroom as the placement site, suggesting that teacher educators should think more broadly about schools as being sites for learning to teach. He argues that (mentor) teachers should be viewed as full partners in teacher education programmes, rather than viewed as providers of classrooms for students to teach in.

When on professional experience we want our students to develop as reflexive thinkers and practitioners. Professional experience time provides a rich setting for our students to research their practice and engage with the dilemmas that they will see in classrooms and in their own practice, or as Sinclair, Munns and Woodward (2005) describe it “...the tensions and realities that need to be critically challenged” (p.214). Professional experience settings may also surface tensions and issues of power within and between communities. Far from being negative this can provide students with opportunities for observation, negotiation, and understanding within and of communities of practice (Lave & Wenger, 1991).

We accept that knowledge is not static and are committed to our own continual development through both on-going professional development and engagement with professionals both within our field and in related areas. As Livingston, McCall and Morgardo (2008) indicate, our work is “... about exploration, discovery and the application of evidence-based studies to the art and content of the teaching process” (p.194).

Thus, a community of learners approach to teacher education requires teacher educators to also be learners and to demonstrate their engagement with questions of practice and issues in education. Teacher educators working in the university setting, by virtue of the research activities they engage in, are primed to this task. We cannot ask of our students what we will not ask of ourselves. As teacher educators our key method of demonstrating engagement with such processes is by our research informing the teaching we undertake in the programme. Furthermore, many of our teacher educators undertake studies which involve teachers in schools and centres, other researchers and associated personnel. Making these dimensions of our work visible in our teacher education programmes underscores the career-long inquiring disposition of quality teachers.

**Community as Working for the Now and for the Future**

Our community of practice stance in ITE means we accept that as student teachers qualify to teach they are making valuable contributions to the teaching and learning communities of which they are directly part, and to their chosen profession of teaching. They make a difference for learners now and will continue to do so in the future.

Knowledge has always been important and valued to those working in education. Change is a constant. Technology has always mediated educational delivery. Those persistent conditions are a further pointer to the need for teachers to engage in reflexive practice, to explore their values and how these shape their practice, to manage and evaluate change, and to have a disposition to engage in learning. On-going engagement with the issues of practice is best undertaken in communities where there is
understanding of practice and support for engagement with challenges to practices, values, and beliefs.

It does seem fair to argue that we are seeing new ways of thinking about knowledge and learning, change is more rapid and digital technology could easily blind us to the needs of learners. The challenge is to move with change without losing a focus on good pedagogy. Teachers are vital in this as change has to happen at the classroom level. It follows then, that teachers need a new orientation to knowledge and learning and need to understand the networked nature of knowledge, to be thinkers and innovators (Gilbert, 2005).

We believe we position graduates from our programmes to be teachers who will be informed and effective, reflexive and committed to providing quality learning for all. They will be committed to continued professional development, have a strong understanding of the importance of community, and show clear evidence of a developing professional identity.

**This Conceptual Framework and our Undergraduate ITE Programmes (3 & 4-year options)**

We previously acknowledged that this framework presents the philosophy and values that underpin University of Otago initial teacher education programmes. The following section provides a closer description of how the endorsements to the undergraduate degrees (BTchg and BEdSt/GradDipEdTchg) are supported by the framework.

- **Primary Education**

  By the end of their programme students are expected to be able to design and teach effective learning programmes for groups of children from years 1-8 in accordance with the requirements of *The New Zealand Curriculum*.

  Both forms of the primary programme aims to ensure that every student has experience and understanding of all the learning areas of the curriculum as appropriate to the primary school and the ability to be able to teach children to develop the key competencies. Papers in specific curriculum areas provide a working knowledge of curriculum requirements and approaches to teaching in these learning areas which students are then able to integrate into interesting learning programmes for children.

  Developed personal competence in literacy, numeracy and the use of information communication technologies for teaching, and a deep understanding of the fundamental importance of the teacher’s responsibility for developing these skills in learners, are fundamental underpinnings of the degree programmes. There are five compulsory papers in primary curriculum studies English and mathematics. The programme provides coverage of all other learning areas of the primary school during the first two years. In the final year the student chooses one of these curriculum areas for study in greater depth. The third year of the BEdSt/GradDipEdTchg provides a further opportunity for students to develop expertise in an area of interest via study in the broader university and the undertaking of the advanced study and internship.

  Developing understanding and basic skills in te reo me ōna tikanga Māori appropriate to the curriculum is a feature of the Professional Studies papers. Te reo me ōna tikanga and content
reflecting te ao Māori are a part of each paper in the curriculum strand. The student’s experience of learning of a second language (Māori) will give them some background for understanding and appreciating the needs of second language learners and techniques for language teaching.

By the final year the student is expected to be able to integrate knowledge of specific curriculum areas and a range of appropriate pedagogies introduced in the first two years of the programme to be able to design, teach, assess and analyse a successful classroom programme. There is a major focus on understanding the rights of the child, issues of inclusive education and the purposes of assessment with the consequent designing of personalising learning experiences for the students they teach during practicum.

Te Pōkai Mātauranga o te Ao Rua (Primary Bicultural Education)

The title of the bicultural programmes, Te Pōkai Mātauranga o te Ao Rua, translates literally as ‘the folding together of two worlds of knowledge’ - in this case that of the Māori worldview and the profession of a classroom practitioner. This is the ‘ngako’ (essence) of the programme which was envisioned by the leaders, staff and kaumatua Riki Cherrington (Ngāti Kahu) who initially formulated the vision for our bicultural ITE programmes. The foundation remains today. The programmes (BTchg and BEdSt/GradDipEdTchg) encase the development of curriculum and pedagogical knowledge within that of whakaaro Maori (Maori thought and idea). They respond to the nationwide call for the provision of teachers that are passionate about te reo me ngā tikanga Māori and who are able to effectively integrate/implement these into mainstream classrooms, bilingual or Māori immersion settings, depending on the degree of te reo Māori fluency the student brings to the programme or achieves over the duration of their ITE.

Graduates will gain a deeper knowledge, appreciation and understanding of te reo Māori, te ao Māori and kaupapa Māori philosophy in their studies with the aim of allowing a more effective and culturally appropriate usage and integration of these into their classroom practice within any learning environment. They will develop knowledge and understanding of The New Zealand Curriculum for English-medium teaching and learning in years 1-13, Te Marautanga o Aotearoa (the national curriculum for Māori-medium), and Te Aho Arataki Marau mō te Ako i Te Reo Māori – Kura Auraki – Curriculum Guidelines for Teaching and Learning Te Reo Māori in English-medium Schools: Years 1-13. For students undertaking the 4-year ITE degree, an opportunity to develop further expertise in biculturalism and te reo Māori exists, through advanced study and the internship. All students in will develop an understanding of the theories of second language acquisition and first language maintenance and be able to use appropriate teaching methodologies to promote children’s learning and usage of language in immersion, bilingual or mainstream teaching situations. Graduates of the programme will be able to establish a classroom where “culture counts” providing for enhanced student achievement.

The programmes share core papers with the primary programme; education studies and primary curriculum studies papers in English medium are common to both. The combined class groupings enable the primary and primary bicultural students to share perspectives and develop skills together to the enrichment of both. In addition, there are curriculum studies papers which are specific to the endorsement. These provide an introduction to and exploration of te Marautanga o Aotearoa for Māori-medium and te reo Māori in The New Zealand Curriculum
Framework, as well as further pedagogical and content knowledge specific to bilingual/bicultural teaching and learning.

Professional studies courses in each year have some components in common with the primary endorsement but are encased in kaupapa Māori, and others which are specific to the primary bicultural programme. The latter are designed to develop the knowledge and understandings specific to key concepts of kaupapa Māori; primarily whakapapa, tikanga, whakatauki/whakatauāki, pūrakau and pakiwaitara. These provide a framework for continued personal and professional development of Māori worldview within any given context, which in turn enables the more effective development of teaching and learning programmes that are te reo Māori and mātauranga Māori focussed or inclusive. Professional studies and practice/experience will be in schools where the students can be supported in their developing application of te reo Māori, mātauranga Māori and Māori worldview concepts appropriate to the environment they are placed in.

The primary bicultural programme will be offered from Invercargill, where the higher young Māori population provides more practicum opportunities for bicultural teaching. There is also support for students in the programme available from the marae associated with these school communities.

**Early Childhood Education**

The conceptual framework reflects the early childhood programmes’ (BTchg and BEdSt/GradDipEdTchg) investments in Barbara Rogoff’s planes of analysis – the personal, the interpersonal and the institutional (Rogoff, 2003) for supporting student teachers learning within ITE. In the personal dimension we focus on how the individual makes meaning of a situation and how they construct their own understanding in response to a situation. In the interpersonal domain the exploration moves from the individual to an examination of the interrelationships between people, places and things and how these impact on understandings and practice. The third plane is the institutional/cultural; the ways in which institutional and cultural beliefs and values influence how practice is constructed in particular settings.

We take these ideas into each year of the programme as student teachers’ expertise in the community of teachers they are coming to be part of, grows. In the first year we privilege students’ explorations of their own beliefs, values and expectations of learning and teaching in early childhood. As Manning-Morton (2006) states, knowledge is power but self-knowledge is empowering. This personal exploration supports students’ journeys of critical inquiry as they work towards becoming members of the early childhood community and profession. Developing self-knowledge and knowledge of children has to take place in an atmosphere of trust and mutual respect with people you come to know well over time (Osgood, 2006). The second year’s focus is on the interpersonal plane, focusing on the student’s relationships with all children, parents/whānau and colleagues in inclusive early childhood settings. The relationships between the principles and strands of Te Whāriki and the student’s curriculum content knowledge (Hedges & Cullen, 2005) are explored and applied in teaching practice. During this year students learn how, in the context of high quality relationships, children’s learning can be extended to promote connectedness and continuity (Fleer, Edwards, Hammer, Kennedy, Ridgway, Robbins & Surman, 2006). We aim to have developed a strong community
of learners by the programmes’ final years when we engage with Rogoff’s third plane of analysis – the institutional. In this year students are encouraged to not only think about children as learners in the centre setting but to also explore broader social, cultural and political issues impacting on the curriculum, families and young children and children’s life-long learning. Students explore how they might live curriculum with children and others. As Nuttall and Edwards (2007) emphasize “that the curriculum should be child-centred and yet reflexive, socially constituted, and understanding and respectful of diversity.” (p. 17). Students debate curriculum as they are called upon not only to become politically aware of their profession but also to deepen their levels of inquiry into effects on children’s learning. Students will come to understand the key role they will have as change agents of the future. In this respect students are encouraged to become advocates for children and their families.

The early childhood curriculum has a strong focus on bicultural practice. Students will begin to develop their understanding of te ao Māori and te reo Māori as a basis for incorporating a bicultural perspective into their teaching. Engagement with Te Whāriki and with issues of curriculum are intimately bound up in the notion of developing relationships on a personal/professional level which will enhance the preservice teacher’s commitment to children’s learning. Students are encouraged to reflect on their own beliefs and value systems and supported to explore how these influence their perceptions of children and other adults. Students are asked to engage with the aspiration statement and principles of Te Whāriki before they turn their attention to strands and goals. The image of the child conveyed throughout the programme is one of a rich and competent child, whose learning will be enhanced through interactions with people, places, and things over time. During professional studies and practice/professional experience students will use a range of strategies for assessment including sociocultural assessment (narratives and learning stories) to inform their planning for young children’s learning. They will learn to recognise the key role adults have in enhancing opportunities for children’s learning to be extended.

**Endnote:** This Conceptual Framework was developed from UOCE staff discussion and consultation exercises during 2012. A sub-group of the 2012 Graduate Diploma in Teaching working group, comprising Assoc. Prof. Mary Simpson, Dr David Berg, and Dr Alex Gunn developed the substantive original text.

As part of a programme review of the Bachelor of Teaching, Bachelor of Education Studies and Graduate Diploma in Education and Teaching qualifications (2015) the text was expanded in consultation with UOCE staff (see note i) and UOCE External Advisory Committees for ITE programmes (see note ii) during March 2015 and following discussions with panel members during the 2015 review of undergraduate programmes (see note iv). The associated graphical representation of the conceptual framework was similarly adapted during this period after advice from UOCE staff (see note iii).

**Notes**


iii 28/1/15, 18/2/15.

References


The following page includes a graphical representation of key principles of the UOCE Conceptual framework.