Te Ao Māori Learning Journeys of Teacher Educators

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A thesis submitted for the degree of
Master of Physical Education
at the University of Otago, Dunedin
New Zealand

February 2017
Abstract

This study was an opportunity for teacher educator participants to work together with Te Ao Māori (the world of Māori) whilst learning how to be more proficient at enacting Tātaiako cultural competencies in a mainstream university setting.

Māori living in New Zealand have had poor educational and health status in comparison to the broader New Zealand population (Statistics New Zealand, 2016). In an attempt to rectify this, New Zealand has a Māori Education Strategy called Ka Hikitia, Accelerating Success, 2013–2017, which aims to have the education system performing in ways that “ensure Māori students are enjoying and achieving education success as Māori” (Ministry of Education, 2013, p. 1). From 2001 to 2012 Te Kōtahitanga, a research and professional development project, investigated how to improve the educational achievement of Māori students in mainstream secondary school classrooms. A positive outcome was the development of an effective teaching profile of a culturally responsive pedagogy of practice for classroom teachers. In 2011 a resource called Tātaiako, Cultural Competencies for Teachers of Māori Learners was created by the Ministry of Education in collaboration with the New Zealand Teachers Council, to support teacher-educators, teachers and student-teachers to engage in culturally relevant practices with rangatahi (young people). As a teacher educator, working at the University of Otago College of Education, I noticed a gap between the aims of the resource Tātaiako and the ‘how’ to implement, and use the resource.

Thus, in this study, I facilitated a professional development (PD) initiative for a year with a group of five teacher educators from the University of Otago College of Education. The aims of this study were:

1. To gain insight into teacher educators’ understandings of Tātaiako cultural competencies and how they would practice the Tātaiako cultural competencies in their mahi (work).

2. To develop a conceptual framework to give purpose, relevance and focus to what and how the Professional Development (PD) hui (meeting, workshop) were delivered.
To achieve the above aims the underlying concepts of the New Zealand Health and Physical Education (HPE) curriculum, the principles of Kaupapa Māori theory and Tātaiako cultural competencies were woven together into a conceptual framework called Te Aka Matua. The conceptual framework was the analytical tool used to analyse the data/information gained through data collection methods, specifically semi-structured interviews and journals. The journals were integral to the PD hui and the interviews occurred at the beginning and the end of the hui. Narrative/story telling was the mechanism used to represent the findings of the analysis.

The findings from this study have shown that the PD initiative supported teacher educators with the ‘how’ of gaining knowledge about Tātaiako cultural competencies, and how to enact the Tātaiako cultural competencies. For example, the participants in the study identified whakawhanaungatanga (building relationships) was a way of being as they saw this as having potential to assist them to be effective teachers of Te Ao Māori with tauira (student teachers). The participants demonstrated the way in which ako and wānanga, which were conveyed through narrative pedagogy and active teaching strategies, were powerful learning tools for the participants to gain knowledge about Tātaiako cultural competencies. Key to developing the participants’ understanding and building knowledge, was the way in which local contexts were linked to tangata whenuatanga. Manaakitanga was enacted in a variety of ways for the learning and well-being of the teacher educators, student teachers and at times the wider College of Education community. Te Reo Māori was enacted through the cultural competencies with tauira, no matter what level of proficiency the teacher educators had.

A main finding was the development of my conceptual framework, Te Aka Matua. The developed conceptual framework has potential to be a useful tool for other researchers in their fields as it became the manawanui kapakapa (heartbeat) of the PD hui and subsequently the study. The shared findings and examples of teaching and learning resources also have the potential to inform teaching practices and learning opportunities in early childhood, primary, secondary and tertiary settings.
Acknowledgements

Thank you to my supervisors Associate Professor Tania Cassidy and Dr Anne-Marie Jackson for believing in me! Tania you have diligently and patiently supported my postgraduate studies for twelve years. I have treasured your professional leadership in working with me and your friendship. Anne-Marie thank you for your expertise in Te Ao Māori and the endless manaaki you have shown towards me with my mahi. Tania and Anne-Marie your teamwork as my supervisors was simply the best!

Dr Hauiti Hakopa I am thankful for the Te Ao Māori knowledge you have passed onto me. Supporting me with the name Te Aka Matua for my conceptual framework has meant so much to me.

Ngahuia you were the final ānahera ātaahua that was there for me with my mahi. Kia ora koe.

Te Koronga whānau your spirit and manaaki was always with me throughout this mahi.

Kirsty thank you for the work you did for me. You never complained! How lucky I was to have your expertise and support.

My elders who have passed on, I will always keep my eyes and thoughts on the past as I move forward in time. Mum you gave me the love of being a teacher, and Dad you gave me the love of the land, sea, animals and the birds. Both of you gave me the aroha for being Māori and Pākehā and aroha for all people. Nanna you taught me what manaakitanga looks like, sounds like and feels like. Greatgrandfather Robson your ngā manu stories and Grandpa Pani your ngā manu paintings are shared with whānau with so much aroha. My living elders Uncle Rob, Aunty Maureen and Aunty Moana, thank you for your wisdom and aroha. Uncle your tohu is a taonga.

My brother Mark, using your ngahere painting for my Te Aka Matua diagrams has delighted me. Thank you.
To my friends Trish and Lindy.  Trish thank you for your ethic of care and patience when I stayed at your home and worked on my thesis.  Lindy thank you for giving me the opportunity to begin my postgraduate studies with your kamahi at your kura.

My participants.  Thank you, thank you, thank you!  I loved working with you and writing about your achievements as kaiako practising Tātaiko cultural competencies in your mahi.

Finally but of great importance, thank you my patient daughters Anna and Kristy May.  Anna and Ross I loved the special office you both created for me to carry out the last phase of my thesis in Wellington.  Most of all thank you Lex.  I love you and could never have carried out this Masters without your tolerance and love.  You allowed me to let a dream come true and achieve my Master of Physical Education.
He Mihi

Ko Taranaki te maunga
Ko Waitara te awa
Ko Tokomaru te waka
Ko Ngāti Rahiri te hapū
Ko Te Atiawa, Ngāti Whare, Ngāi Te Whatuiapiti, Ngāti Rereahu ngā iwi
Ko Wakatū te kāinga
Nō Ōtepoti ahau
Ko Pani Paora rāua ko George ōku koro
Ko Jean rāua ko Betsy May ōku kuia
Ko Albert tōku pāpā
Ko Raiha tōku māmā
Ko Gaye McDowell tōku ingoa
Ko Lex tōku hoa tāne
Ko Hamish rātou ko Anna ko Kristy May ā māua tamariki
Nō reira tēnā koutou, tēnā koutou tēnā koutou katoa.
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Chapter One: Introduction

I was born and raised in Wakatū (Nelson) by my mother, Raiha Rogers, my father Albert Rogers and my Nanna Chamberlin. Both my parents worked outside the home and I often travelled north with my Nanna to our whānau in Taranaki. I am proud of my Welsh and Northumberland heritage; however, for this study my focus is on Te Ao Māori (a Māori world). From my mother’s side I have many threads to my Māori heritage, with Te Atiawa, Ngāti Whare, Ngāi Te Whatuia and Ngāti Rereahu as my iwi (tribes). I am still on an exciting learning journey with trying to understand the stories that come from each of my iwi and what they look like in my unique Māori world. Both my parents passed on to me their love of the whenua (land) and the moana (sea). As a family, we swam regularly at a local beach. I can still see my mātua (parents) in my thoughts; getting up every morning, looking and commenting about the colour of the sky and how beautiful the hills looked. My mother loved her role as a teacher and teaching for me has always felt like my calling in life. Like Melinda Webber (2008) I want to use my dual heritage as a positive force to walk in both worlds with my head held high, and develop an understanding as a teacher educator to support my colleagues to confidently embrace Te Ao Māori.

Vocationally I have been involved in education for 38 years, initially as a generalist teacher in the intermediate school setting followed by 10 years as Head of Health and Physical Education in a secondary school. The last 12 years have been as a teacher educator in initial teacher education in the areas of physical and health education, Te Tiriti o Waitangi me ōna tikanga and sociocultural studies. In the role of physical education advisor in secondary schools (2004) and primary schools (2005 to 2008) I observed a lack of confidence in teachers working in mainstream schools when incorporating Te Ao Kori (the world of Māori movement) into their physical education programmes. Further, I also observed that the lack of confidence and capability to use Māori language and teach Māori culture was an issue for many generalist and specialist teachers and teacher educators. My observations encouraged me to follow my heart and undertake postgraduate studies and professional development to further develop my knowledge and skills in Te Ao Māori. Currently one of my professional roles is as a facilitator of professional learning strategies to support teachers and student teachers to learn how to integrate Te Ao Māori into school programmes and as kaiāwhina (helper, assistant) of Māori students in teacher education. I
continue to be passionate about promoting and researching the application of Te Ao Māori, culturally responsive pedagogy and cultural competencies in education.

**Te Kōtahitanga**

In 2001 the Ministry of Education funded *Te Kōtahitanga*, a research and professional development project, which was designed “to investigate how to improve the educational achievement of Māori students in mainstream secondary school classrooms” (Bishop, Berryman, Cavanagh & Teddy, 2007, p. 1). The research project investigated how year 9 and 10 student achievement in mainstream schools could be increased. It was identified that culturally inclusive principles and pedagogies (with Kaupapa Māori messages) were necessary to support Māori learning in mainstream schooling (Bishop, Berryman, Tiakiwai & Richardson, 2003). Teachers were highlighted as the greatest influence on student achievement. The *Te Kōtahitanga* research informed the delivery of *Te Kōtahitanga* professional development carried out in North Island secondary schools beginning in 2001 with 6 schools and increasing to 49 schools in 2012. *Te Kōtahitanga* professional development initiative was seen as necessary because teacher educators are required to “work effectively within the bicultural context of Aotearoa New Zealand” (Ministry of Education, 2011, p. 17) and embrace Te Ao Māori in their professional practice by giving all students the “opportunity to acquire knowledge of Te Reo Māori me ōna tikanga” (Ministry of Education, 2007, p. 9).

*Te Kōtahitanga* research and professional development “was by Māori, for Māori and for non-Māori” (Bishop et al., 2007, p. iii) and the successful results for student learning (Māori as well as non-Māori) supported the position that teachers do not need to be of the same culture as the students to be effective (Bishop et al., 2007; MacFarlane, 2004; Ministry of Education, 2008). Funding for *Te Kōtahitanga* stopped at the end of 2012 and since then it has been the responsibility of individual schools to continue with their own professional learning in this area.

An outcome from *Te Kōtahitanga* research was a six-dimensional effective teaching profile (ETP) which was designed to be used in mainstream schools. Forming the basis of the *Te Kōtahitanga* professional development were the ETP components of: ako Māori (reciprocal learning); manaakitanga (positive caring approach); ngā whakapiringatanga (classroom rules and guidelines); mana motuhake (development of personal or group
identity and independence), and; wānanga (rich and dynamic ways of sharing knowledge) (Bishop et al., 2007). The ETP illustrated “what a culturally responsive pedagogy of relations might look like in practice…what an effective teacher understands and is able to demonstrate” (New Zealand Teachers Council, 2011, p. 3).

In New Zealand, the research findings of Best Evidence Synthesis (BES) (Alton-Lee, 2003) which will be discussed later and Te Kōtahitanga helped set the professional qualification standards for the Graduating Teacher Standards (GTS) and the Registered Teacher Criteria (RTC) (New Zealand Teachers Council, 2010). In 2015 the RTC were renamed the Practising Teacher Criteria (Education Council, 2017). BES and Te Kōtahitanga, Effective Teacher Profile (ETP) identifies the knowledge and skills teachers and student-teachers need to develop confident and competent student learners (Ministry of Education, 2007).

In 2009 the Ministry of Education, with a reference group of academics, teacher educators, practitioners and iwi representatives, used the Te Kōtahitanga research knowledge to develop a framework of five cultural competencies. Manaakitanga, ako and wānanga from Te Kōtahitanga were maintained as concepts with the additional inclusion of tangata whenuatanga (place-based, socio-cultural awareness and knowledge) and whanaungatanga (relationships). The Ministry collaborated with the Teachers’ Council to align the cultural competencies (Māori knowledge and understandings) to the GTS and RTC to create, Tātaiako, Cultural Competencies for Teachers of Māori Learners (Ministry of Education, 2011). Tātaiako is a teaching resource for all involved in teacher education including teacher educators in initial teacher education. Tātaiako cultural competencies and Practising Teacher Criteria are companion documents.

**Rationale of the Study**

In New Zealand, demographic profiles are changing with an increase in the diversity of cultures (Statistics New Zealand, 2016) and educators are being called on to teach students from diverse cultures (Moule, 2012). In New Zealand, the Māori ethnic population is 14.7% of the New Zealand population and Durie (2003) predicts that by 2051, 33 per cent of all children in the country will identify as Māori. Whether practising in New Zealand or abroad, teachers will be increasingly challenged by cultural diversity and the ability to embrace other cultures in a confident manner could make the difference between positive
student learning outcomes and educational success (Durie, 2001). Currently, Māori living in New Zealand have poor educational and health status in comparison to the broader New Zealand population (Statistics New Zealand, 2016). As a consequence of this, as well as fulfilling Treaty of Waitangi obligations, New Zealand continues to have a national focus with a Māori Education Strategy called Ka Hikitia, Accelerating Success, 2013-2017, which aims to have the education system performing in ways that “ensure Māori students are enjoying and achieving education success as Māori” (Ministry of Education, 2013, p. 1).

**Aims of the Study**

The aim of the study was to investigate teacher educators’ perceptions of their capabilities to deliver cultural competencies in their teaching practice, with student teachers, which will hopefully impact directly in Māori learner success. Particularly,

1. To gain insight into teacher educators’ understandings of Tātaiako cultural competencies and how they would practice the Tātaiako cultural competencies in their mahi.

2. To develop a conceptual framework to give purpose, relevance and focus to what and how the Professional Development (PD) hui were delivered.

The two research questions specific to the aims were:

1. How do teacher educators understand Tātaiako cultural competencies?

2. How do teacher educators practice Tātaiako cultural competencies in their mahi?

**Significance of the Study**

The significance of this project is that it contributes to the New Zealand Iterative Best Evidence Synthesis Programme (BES). The BES (Ministry of Education, 2007) is a collaborative knowledge building strategy designed to strengthen the evidence base that informs education and policy in New Zealand. This project could be included on the Education Council’s website to support teachers and teacher educators with how to implement Tātaiako cultural competencies in their practice.
Chapter Outline

The thesis is made up of five chapters. This chapter is an introduction to the research and the main ideas that will be discussed throughout the thesis. It acts as a brief overview of the research. Chapter Two is the Literature Review, in which occurs a discussion on the impact of colonisation on Māori world view; the outcome of Tiriti of Waitangi and, the history of education in New Zealand. This is followed by a discussion of the literature which focuses on quality education, teacher educator effectiveness, teacher educator capabilities, Tātaiako cultural competencies, and teacher educator capabilities to deliver cultural competencies.

Chapter Three focuses on Methodology and begins with a preface explaining the evolution of the study, before describing the context of the PD initiative and hui. Connections are then made with Te Ao Māori worldview, Kaupapa Māori theory and education. Following on from this is an explanation of the conceptual framework developed and used in this study. The participants are introduced as are the utilisation of the methods; semi-structured interviews and self-reflected journals. The chapter concludes with an explanation of the storytelling process. Chapter Four documents the Participants’ Journeys and gives a detailed description and discussion about each participant’s learning journey with a conclusion of the main findings. The final chapter is the Conclusion, which discusses the future implications of the findings of the study.
Chapter Two: Literature Review

In this chapter a discussion occurs on how colonisation affected Māori world view; the outcomes of Te Tiriti of Waitangi and, the history of education in New Zealand. This description is followed by an examination of the literature which focuses on quality education, teacher educator effectiveness, teacher educator capabilities, cultural competencies, and teacher educator capabilities to deliver cultural competencies.

Impact of Colonisation

From early 18th century Europeans arrived in New Zealand and tried to settle and take over the treasured land of Māori. The aim of the many Europeans was to capture Māori land and to “civilise” Māori. Māori were seen as hunters and gatherers and not educated (Smith, 1999). Smith (1999) explains how “the whole process of colonisation can be viewed as a stripping away of mana (our standing in our own eyes), and an undermining of rangatiratanga (our ability and right to determine our destinies)” (p. 173). As a result of colonisation Māori people, with their differing stories, histories, genealogies and traditions, were suppressed and groups such as the missionaries reshaped the stories of Māori to meet the colonists’ own needs and interests (Smith, 1999).

This reshaping resulted in Māori world view being shaped to fit a Western view, which meant that the Māori perspective was diminished and, in many cases, lost (Smith, 1999). Western rules of practice have been inflicted on many indigenous communities around the world. The result being that the colonised are classified into categories to provide a standard model of comparison and provide criteria of evaluation against Western values. One consequence of indigenous people being organised into a system where one size fits all is that they are in danger of losing their sense of identity (Smith, 1999).

Colonisation brought more negative influences than positive ones for Māori. Settlers arrived in New Zealand in large numbers and some made effective friendships with Māori but many were greedy, selfish and exploited our treasures (Orange, 2004). Hokowhitu (2004) identifies a number of negative consequences of the settlers’ arrival, which include: the natural ways of being was lost; the English language was given priority over Te Reo Māori; people were not treated inclusively and respectfully; and Māori people were forced
from their rural places of being to the urban areas to work and live. The European people saw themselves as a superior people where material assets were important.

On the 6 February 1840 Tiriti o Waitangi was signed between European (British Crown) and Māori chiefs. One interpretation of this treaty was that it was to be an inclusive partnership between European and Māori where Māori had control over the land (Hayward, 2004). The taonga (treasures) of Māori were to be protected and in all education and health opportunities there were to be equal rights (Hayward, 2004). This did not happen and the years that followed were catastrophic for many Māori, and particularly in an education context, which I will describe in more detail in the next section.

**History of Education**

Initially, Pākehā (European) missionaries made an impression with Māori through education and Christian values (Stenhouse & Paterson, 2004). From 1816 - mid 1840s the early Missionary schools positively influenced literacy among Māori, in both Māori and English languages, to develop their traditional way of life. Post 1840s Māori enthusiasm to receive a Missionary school education lessened because of the growing fear amongst Māori of Pākehā encroachment on Māori sovereignty of land and resources (Hokowhitu, 2004). Prior to 1858 education in Māori Mission schools was in Māori language but western dominance continued to develop. The Native Schools Act in 1867 established a national administration system for native schools, where Māori people provided the land and the government provided the buildings, and the Pākehā teachers. Western ways continued to dominate. From 1900 to 1950s Māori language was forbidden in schools and when tamariki (children) disobeyed the rules, they received corporal punishment (Ka’ai, 2004).

In early 1900s my Grandpa Pani Paora went to Te Whaiti-nui-a-Toi Native School, in the Urewera territory. In 1901 he was 11 years old and my family has evidence of him passing the Native School examinations from First Standard (1901), Second Standard (1902) and Third Standard (1903). My living whānau has no record of how he was treated in the school system. We suspect his family had been hugely influenced by Western ways and the teaching of the English language to their tamariki, and Grandpa conformed to the Western ways. We assume this because the Head Teacher of the Native School, Thomas Chamberlin, adopted Grandpa (the eldest of ten children), and took him back to St. Ives
Grammar School for Boys in London, and then to Trinity College at Cambridge University to be educated. Colonisation has definitely affected my whānau through my Grandpa becoming a part of the Western world in his adolescent life.

During the 1950s the prohibition on speaking Māori language in schools ended. From the 1960s the educational disparity between Māori and Pākehā became a focus within New Zealand and formal reviews were held rejecting assimilation policies for integration policies e.g. Teaching Māori language was considered as an optional subject in secondary schools. In 1967 the New Zealand Educational Institution (NZEI) report on Māori Education reflected a growing awareness of biculturalism. Yet it was not until 1987 that Māori language was authorised as an official language of New Zealand alongside English. The revival of Te Reo Māori saw the development of kōhanga reo (language nests, an equivalent of early childhood education), kura Kaupapa (total immersion primary schooling), whare kura (total immersion secondary schooling), bilingual (Te Reo Māori and English) and rūmaki (Māori language-based learning environments in mainstream schools) and wānanga (tertiary education settings) (Whitinui, 2011). The kura were examples of quality education for tamariki, rangatahi and Māori communities.

**Quality of Education**

In New Zealand, the focus on quality teaching and learning for diverse students in schooling has been well researched by Alton-Lee (2003) in her project *Best Evidence Synthesis (BES)*. She combined national and international research findings of evidence connected to student outcomes, and developed ten features of quality teaching and learning. The key BES characteristics of quality teaching are:

- Student achievement for all learners;
- Full consideration of cultural diversity is valued;
- Links with school, home and community is integral;
- Cultural responsiveness;
- Meaningful, relevant learning contexts is to be used;
- Use a variety learning strategies;
- Effectively use ICT and resources;
- Scaffold learning;
- Develop student independence; and
• Use formative assessment to improve learning; (Alton-Lee, 2003).

Not only were the key BES characteristics of quality teaching utilised as guidelines and criteria for GTG and RTC, renamed Practising Teacher Criteria PTC (Education Council, 2017). They are also the foundation blocks of *The New Zealand Curriculum* (Ministry of Education, 2007) for primary and secondary students.

**Teacher educator effectiveness**

As part of the BES programme (Ministry of Education, 2008), in-service teacher educator effectiveness became the focus of research, which resulted in the production of the Ministry of Education learning resource, *Ki te Aotūroa, Improving Inservice Teacher Educator Learning and Practice* (Ministry of Education, 2008). The focus moved from teacher professional learning and development to “identifying and developing the knowledge and skills in-service teacher educators (ISTEs) require for working with teachers in ways that have positive outcomes for students” (Ministry of Education, 2008, p. 10).

One identified gap in the research that examined the effectiveness of teacher educators as practitioners and learners was research about pre-service educators (teachers-of-student-teachers) (Ministry of Education, 2008; Timperley, Wilson, Barrar & Fung, 2007); with Murray identifying that there is little research about pre-service teacher educators (in Murray & Male, 2005). More recently in two New Zealand universities there has been interest in “how … the pedagogical activities of teacher educators shape opportunities for student teachers’ learning” (Gunn, Berg, Haigh & Hill, 2016, p. 2). Even though the research findings revealed that there was a lack of shared understanding about the learning between the teacher educators and the student teachers, at least the effective practice of a collaborative learning situation (Ministry of Education, 2007) was acknowledged.

Quality teaching in the 21st century is viewed as being learner-centred (Anthony & Walshaw, 2009; Sinnema & Aitken, 2012) where both the teacher and the student are learners and the learning purpose is co-constructed by the teacher with the students. An effective teacher is expected to use culturally responsive ways; provide a range of active learning strategies where learning can be facilitated meaningfully for the diversity of learners. Effective teachers are expected to know their students’ strengths, interests and learning areas to be developed. They are able to make meaningful connections with
students and their learning experiences. Students play an important part in their own
learning and their student voice is valued. An inclusive learning environment and strength-
based teaching approach is encouraged to foster the learning and well-being of the teachers
and the students (Berryman and Bishop, 2016; Fraser, 2016).

Using Health and Physical Education as a Medium to Link The New
Zealand Curriculum with Te Ao Māori

Health and physical education is the only learning area that uses the Te Ao Māori concept
of hauora (holistic view of health) to view wellbeing. Kohere (2003) explains how the
custom of hauora supports educators “to embrace Maori and Pakeha world-views when
teaching health and physical education” (p. 21). Bishop and Glynn (1999) describe
Taonga tuku iho as “Literally meaning the ‘treasures from the ancestors’” (p. 169). Kohere
(2003) in his kōrero (narrative) clarifies why hauora is a Taonga tuku iho to Māori by
explaining the pūrākau (myth, incredible story) behind the concept of hauora where, “hau
is the supernatural breath that breathed ora or life into the first mortal person-Hineahuone”
(p. 22).

The HPE learning area connects meaningfully with Te Ao Māori through Te Ao Kori (the
world of Māori movement). The range of learning opportunities, using the context of
Māori movement, can be carried out within HPE by using a learning philosophy of “'in,
highlights the in-depth thinking this philosophy brings to HPE giving learners the
opportunity to “examine societal influences, think critically about real life situations,
reflect on their views and question how these views were formed” (p. 190).

Bishop & Glynn (1999) promote learning environments where Māori language,
knowledge, culture and values are respectfully, effectively and sincerely used. I believe
the implementation of Te Ao Kori with a focus on developing Te Reo Māori, tikanga
Māori (traditional customs, beliefs and values) and Māori movement can nurture this
inclusive setting. Cosgriff (2003) describes how through physical activity experiences in
the outdoors, students can gain an understanding of “traditional Māori perspectives on the
land and spiritual and cultural significance of particular areas” (p. 227).
In Te Ao Kori students can have success through learning Māori movement skills e.g. ngā tauira hikoi (Māori movement patterns), mahi rākau (working with stick activities), poi (ball on a string), whai (string games), kanikani (dance), ruru (knuckle bones) and waka ama (outrigger canoe). The tuakana/teina (elder teaching younger and vice versa) teaching approach is ideal for learning the practical skills. This culturally preferred strategy allows the kaiako (teacher) and student to have the opportunity to both be the teacher and the learner (Bishop & Glynn, 1999; Smith, 2002). Ako Māori is an important part of “[e]ffective pedagogy. Teacher actions promoting student learning” of The New Zealand Curriculum (Ministry of Education, 2007, p. 34) and the use of co-operative strategies for learning Māori team games e.g. ki-o-rahi is ideal (Brown, 2008).

**Teacher educator capabilities**

Traditionally teacher education has been teacher directed with the supervisory school based teacher and teacher educators taking the role of passing on knowledge to the student and student-teacher learners (Korthagen, 2004). This view reflects a direct teaching style which can result in a “one size fits all” approach to teaching practices. When the norm reflected a direct style of teaching in teacher education institutions the focus of teacher educators was on equipping student-teachers with skills and techniques for teaching (Murray & Male, 2005). Since the late 1990s there has been a shift in thinking towards a student-centred teaching style where learning is a social process involving co-operative approaches and focusing on meaningful learning experiences to develop the learner’s capabilities (Fraser & Hill, 2016). Twenty-first century thinking amongst many educators is that the focus should be on the learner, where all parties in the teaching process (teacher educator, teacher, students, family and community) are viewed as the learner (Claxton, 2008).

The primary goal of teacher education in New Zealand is to improve learning outcomes for all school students (Ministry of Education, 2008; Timperley et al, 2007). The current processes being utilised by teacher educators to achieve this goal when working with in-service teachers are the promotion of inquiry learning and reflection (Ministry of Education, 2008). The key question for in-service teacher is, “What are the ways to learn and to improve our practice that will impact deeply on teachers’ practice and lead to improved student outcomes” (Ministry of Education, 2008, p. 15).
Given that in-service teacher educators are expected to inquire into their practice with the aim of improving student learning, it is appropriate for pre-service teacher educators to do the same to improve the learning experiences for their student-teacher. Therefore, it may be useful for pre-service teacher educators to ask themselves the following questions: what do I want student teachers to know? (Content knowledge); how will they learn? and, how will I deliver this learning? (Pedagogical knowledge) (Murray & Male, 2005).

**Cultural Competencies**

The importance of cultural competencies is acknowledged in education (Macfarlane, 2012; Moule, 2012), health (Durie, 2001; 2003), and social work (Child, Youth and Family, 2008), in an attempt to develop holistic frameworks that can be used by professionals in culturally diverse communities, to support positive educational and health outcomes. The concept of cultural competence was initially developed in the early 1970s in health (Moule, 2012). Within the health care literature cultural competence was defined “as a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enables that system, agency, or those professionals to work effectively in cross-cultural situations” (Cross, Bazron, Dennis, & Isaacs, 1989). The cultural competence concept was further expanded upon by developing inclusive and culturally safe processes for clientele and professionals where the elements of “…awareness, knowledge and skills” are “needed to function effectively in a pluralistic democratic society” and to develop the “ability to communicate, interact, negotiate and intervene on behalf of clients from diverse backgrounds” (Sue, 2001, p. 802). In the context of social work, cultural competencies have been described as “behaviours that help people to do their job well” (Child, Youth and Family, 2008, p. 3).

Mason Durie’s research, has been significant with the implementation of cultural competency frameworks in both health and education. Durie (2003) describes cultural competencies as being about

> the acquisition of skills so that we are better able to understand members of other cultures in order to achieve best outcomes…it is about being able to understand the people who we are going to deal with as practitioners (p. 2).
In New Zealand, health organisations use cultural competency frameworks to support professionals to respect, and be responsive to, the beliefs and practices of diverse people (Thomson, 2005).

In 2003 cultural competencies became an incorporated Act of the New Zealand Parliament, with the Health Practitioners Competence Assurance Act (2005) and in the years that followed health organisations such as Nursing Council of New Zealand (2005) and Royal NZ College of General Practitioners (2007) set up frameworks and guidelines to maintain culturally competent practices (Bacal, Jansen & Smith, 2006). In New Zealand, cultural competency frameworks have been developed for all people whatever cultural characteristics they may have. The key focus is towards building relationships between the parties involved.

In New Zealand, the Ministry of Education acknowledges that all individuals are unique with their cultural make-up; have different knowledge, beliefs, values, behaviour patterns and modes of communication connected to place, time, people; which has consequences for how individuals make meaning and sense of the world (Ministry of Education, 2011). Furthermore, it is recognised that individuals have diverse and dynamic cultural characteristics based on, for example, disability, gender, religion, ethnicity, age, occupation, geographic location, leisure activities and sexual orientation (Bacal, Jansen & Smith, 2006).

Moule (2012), an African American educationalist, claimed that a “comprehensive model of effective educational strategies for culturally competent teaching” is necessary for teachers in schools to meet the learning needs of children from diverse cultures (p. 11). Cultural diversity, culturally responsive and inclusive practices are terms used in education to broadly describe approaches and strategies for culturally competent teaching (Ministry of Education, 2007).

**Tātaiako**

In New Zealand, *Tātaiako* is the educational cultural competencies model introduced by the Ministry of Education (2011). It was introduced to support early childhood centres and schools (primary and secondary) in the education of Māori tamariki and rangatahi. The five cultural competencies of *Tātaiako* are valued as “critical ingredients” for “improving teachers’ learning relationships with Māori learners” and as “one way to improve Māori
“education outcomes” (Ministry of Education, 2011, p. 2). As mentioned earlier the development of cultural competencies recognises the importance of professionals, practitioners and clients building relationships, with the first two parties needing to use interpersonal skills to be respectful and responsive to the beliefs and practices of culturally diverse clients for successful outcomes to occur. The five cultural competencies explicitly documented in Tātaiako are whanaungatanga, ako, manaakitanga, tangata whenuatanga and wānanga.

**Whakapapa of Tātaiako**

Hineihaea Murphy (Managing Director of Haemata Ltd) worked with Dr Wayne Ngata\(^1\) (Chairperson of Māori Language Commission) to come up with the name Tātaiako. Murphy, in a kōrero (talk) with Kuia Yvonne Brouwer (University of Otago College of Education Senior Lecturer), explained that Tātaiako provides a framework/structure (tātai) for teaching and learning (ako) to happen where tātai means putting elements together in the right order and in the right place, and ako means to teach, to learn. The term is based on the understanding that people; and yourself, are cultural beings. The idea being that you need to know yourself and get yourself in order first, before you can do that for others (Y. K. Brouwer, personal communication, 5 February 2016).

The cultural competencies are recognised as traditional Māori values (Marsden, 2003; Mead, 2003; Penetito, 2015). Williams (in Mead, 2003, p. 27) explains that “tikanga deals not so much with rules and regulations but with values which are subject to various cultural tests of appropriateness, correctness and adequacy”. Marsden (2003) says, “[v]alues are more than mere formulae and dogma. They are instruments by which we view/interpret/experience and make sense of the world” (p. 28). They can be considered as an expected “standard of behaviour” (Mead, 2003, p. 28). Penetito (2015) recognises the importance of Māori values and how they “appear to persist despite more than a century of colonialism” (p. 45). He acknowledges how they are “Māori values even though they are not practised by all Māori, at all times” and how “in today’s world these values are frequently applied in both Māori and Pākehā contexts” (p. 45).

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\(^1\) Haemata Ltd through their Māori education services have worked collaboratively with Ministry of Education and NZ Teachers Council (2010 – 2014) to create the Tātaiako, cultural competency resource.
All values have a whakapapa (genealogy), which is the most sacred and prized form of Māori knowledge (Mead, 2003; Pere, 1982). It is important to understand that whakapapa underpins the understanding of cultural competencies by linking back to the origins of creation of Te Ao Māori. Marsden (2003) brings a comprehensive understanding to Te Ao Māori and describes how all things have a whakapapa. Whakapapa underpins and links all creation together and establishes human value and belief systems. The belief systems are handed down from generation to generation. Marsden explains how the social relationship (kinship) of Māori link back to the heavenly powers of Io-Matua-Kore (the Supreme Influence) in the metaphysical realms. The realms are sequenced as a whakapapa of the cosmos (universe) in an order from Io to Te Kore (the void, a something of great potential). The successive realms develop from the heavens, to Ranginui and Papatūānuku, the atua (god, guardian), the natural world, animals and humans. This sequential process does give a process to gaining knowledge in Te Ao Māori (Marsden, 2003).

Māori Marsden (2003) explains how there is no one particular Māori belief with stories about the gods and creation, the stories vary from iwi to iwi. Some ancient stories from Ngāti Rereahu iwi, one thread of my family’s ancestral cloak, are shared by Crown and Ruki (2009). They tell of the time before Ranginui (Sky Father) and Papatūānuku (Earth Mother) came about where:

Tāne-matua is recognised with his sacred and principal name and title, Io-matua (The Creator). Tāne-matua is the Divine Architect of Creation. Elders of Ngāti Rereahu speak of another Tāne, Tāne-i-te-wānanga (Tāne the learned). This Tāne is called by another name, Tāwhaki (The Harvester). It was he who ascended into the heavenly realms to retrieve the three baskets of knowledge from Tāne-matua (Crown & Ruki, 2009, p. 9).

I am still learning and trying to make meaning for myself about the many stories from my ancestors. While there are similarities and differences between creation stories of iwi, what they all have in common is a whānau tree with a genealogy (Reilly, 2004).

In the descriptions that follow the whakapapa of each of the cultural competencies is explained as well as what the cultural competency word means and how it is embedded and used in today’s practice.
**Whanaungatanga**

Whanaungatanga “embraces whakapapa and focuses on relationships” (Mead, 2003, p. 28) (see Figure 1). In Te Ao Māori, as has already been stated, the social relationships of Māori link back to the heavenly powers of Io-Matua-Kore in the metaphysical realms. The interactions between Ranginui and Papatūānuku and their children guides people in contemporary times about how to conduct relationships. To further explain

> We see the reflection of ourselves, as whanau Māori...The creation story is essentially a guide to how we live, or why and how we should behave in particular situations. We all have characteristics of our divine ancestors within us, and we display these in our thinking, attitudes, behaviour and responses to any given situation. It is both the inspiration for, and reflection of, our lives (Parata, 2007, p. 55).

Ladson-Billing (1995) is adamant that social relations are the absolute key for teachers in delivering culturally relevant teaching. Not just the relationship with the students but with families and the community (Macfarlane, 2010). Positive relationships is the core business and a professional responsibility of educators (Guerin & Morton, 2015). I also believe relationships are the key ingredient for the teacher educator to be able to have success in delivering all of the cultural competencies in their practice.

Whanaungatanga is about making connections with each other, and with who we are (Pere, 1982). Teacher educators need to be able to support student teachers to understand the connection of the word whanaungatanga to Te Ao Māori with, the identity of self (au), the cultural aspirations and practices of the extended family (whānau), the relations (whanaunga) with the support of one another, relationships (whanaungatanga) and the process of building and maintaining relationships (whakawhanaungatanga) (Cherrington, 2009). Whanaungatanga in a Māori cultural context can be demonstrated through communication, whether it be through body language and gesture, and/or touching to show acceptance, and/or kōrero (conversation, discussion) (Macfarlane, 2004; Penetito, 2015).
In *Tātaiako*, whanaungatanga (relationships), is recognised as a key concept for “respectful working relationships with Māori learners, parents and whānau, hapū, iwi and the Māori community” (Ministry of Education, 2011, p. 6) “which allows for Māori cultural practices, values and thinking” (Smith, 2002, p. 471). The opportunity for teacher educators to demonstrate an “appreciation of how whānau and iwi operate” (Ministry of Education, 2011, p. 6) would be valuable for building meaningful relationships with the wider community. Te Tiriti o Waitangi reminds us of our roles and responsibilities as citizens and teacher educators with the principle of partnership (see Appendix P) where all parties work towards power-sharing, knowledge-sharing and enable the bringing together of cultural perspectives (Bishop & Berryman, 2006; S. Macfarlane, 2015b).

Teacher educators in their practice are required, “to establish and maintain effective professional relationships focused on the learning and well-being of all ākonga” (Ministry
of Education, 2011, p. 17). For teacher educators to build professional relationships with student teachers their practice could demonstrate meaningful use of Te Reo Māori, ways to value student teacher skills and abilities, and use the student teachers’ culture as a vehicle for learning.

The National research and professional development project, Te Kotahitanga revealed through student voice that whanaungatanga is a key concept for the teaching and learning of Māori tauira (students). A key finding was that the quality of relationships and interactions between teachers and students was a factor to improving student achievement (Bishop, Berryman & Wearmouth, 2014). Similarly, Roffey noted (2011) “a good relationship raises the chance of any other strategy or intervention being effective” (p. 103) and my aspiration for this study was to support teacher educators to foster positive relationships with all parties they work with when implementing Te Ao Māori into their practice. Furthermore, social relationships with the work place community of colleagues is necessary for teacher educators to develop a positive, safe learning environment for kaimahi (staff).

Within the concept of whanaungatanga is the tuakana-teina idea, an old concept determined through whakapapa and “genealogical order of birth” (Winitana, 2012, p. 31). Pere (1982) and Tangaere (1996) identify this relationship orientated pedagogy as the process of the tuakana, more experienced, older sibling of the same sex, taking responsibility for the teina, less-experienced younger sibling’s learning. Some educators place the tuakana/teina pedagogy in the ako domain because of the reciprocal factor given to it, but I have chosen the whanaungatanga domain because the mana (integrity) of the concept is maintained. Interestingly, “ako does not have a gender rule; whereas whakapapa dictates your role as either a tuakana or teina through one’s own genealogical line of descent and one’s gender” (Williams & Broadley, 2012, p. 10). The contemporary context of thinking of the tuakana/teina reciprocal learning process allows for a range of ways and gender mixes for the present-day reciprocation to occur. For example, it may be a male teina as the teacher and a tuakana female as the learner or vice versa.

Ako

Indigenous educators O’Malley, Owen, Parkinson, Herangi-Searancke, Tāmaki and Te Hira (2008) share their enlightening understandings of the lived learning experiences of
ako, explaining how the concept comprises of multiple meanings of learning, with Māori knowledge sourced from whakapapa (genealogy) and oral history. Ako has been described as “a sound sequence that vibrates an energy which is continually evolving within our every thought and action” (O’Malley et. al, 2008, p. 228). Tāmiaho Herangi-Searancke (Te Wānanga o Aotearoa) describes the power of Te Reo Māori in giving meaning and understanding to the word ako. The A in ako is said as ahi (fire) and means the fire that burns within the person to want to know something. The K in ako is said as ko and means the feeling and wairua (energy of spirit) in the person. The O in ako is said as omau and means what we hold on to, and what has been passed down from generation to generation – histories, talents, lived experiences and stories (Herangi-Searancke, 2008).

The idea of ako links to te hiringa I te mahara, the power of the mind. According to ancient kōrero found in oral archives in relation to the ability to develop the mind, there was only one way that Tāne assended the twelve heavens which was through the ability to develop the mind (see Ngata and Jones, 2006). To ascend through the twelve heavens is to digest the knowledge of the heavens. This is the learning process, the development of the power of the mind (H. Hakopa, personal communication, November, 2016). So, this learning process of Ako is viewed as a traditional value and a successful contemporary Māori teaching pedagogy where the educator and student can both be the teacher and learner (Rewi, 2011) (see Figure 2). Ako is considered to be a trusting and sharing partner approach and enables each other’s credibility to be nurtured (Graham, 2003). Ako is a guiding principle of Ka Hikitia (Ministry of Education, 2013), and in today’s world of current thinking it is described as:

a teaching and learning relationship where the educator is also learning from the student in a two-way process and where educators’ practices are informed by the latest research and are both deliberative and reflective. Ako is grounded in the principle of reciprocity and also recognises that students and their whanau cannot be separated (p. 15).

The kaupapa Māori ‘culturally preferred pedagogy’ principle of Ako (Smith, 2002, p. 468) allows the teacher to “use a range of strategies that promote effective teaching interaction and relationships with learners” (Bishop & Berryman, 2006, p. 274). In modelling ako this gives the teacher educator an opportunity to develop a community of learners with their student teachers, where the teacher educators do not have to be the fountain of knowledge (Bishop & Berryman, 2009; Bishop and Glynn, 1999). Ako is a non-threatening power-
sharing relationship where all participants have an opportunity to be the teacher and the learner in co-operative learning contexts (Bishop and Berryman, 2009; Bishop and Glynn, 1999; Macfarlane, 2004; Ministry of Education, 2009; Pere, 1982).

Figure 2: Ako
(Source: Brouwer & McDowell, 2015)

Manakitanga

Manakitanga “demonstrates integrity, sincerity and respect towards Māori beliefs, language and culture” (Ministry of Education, 2011, p. 8). The notion of manakitanga, as a culture of care (Macfarlane, 2004) can be explained through the translation of each of the words that combine together to bring meaning and understanding to this concept (see Figure 3). Mana embraces many meanings from prestige, power, status, reputation and self-worth to “identity, pride, inner strength, self-assurance, confidence” (Rameka, 2011, p.111) and also how one is perceived by others, one’s position due to whakapapa lines; and achievements (Mead, 2003; Pere, 1982).
Shirres’ (1997) explanations of how “each person has this threefold mana” (p. 53) can support our thinking of where this concept comes from in Te Ao Māori. With mana atua (the power of being connected to the spiritual world of the atua), mana whenua (the power of being closely connected to the land, Papatūānuku) and mana tangata (the power of being a whānau).

However, Pere (1982) does advise that the concept of mana is “beyond translation from the Māori language” (p. 32). According to Martin (2010), “from the term mana, derives respect that is earned and cannot be forced upon any individual” (p. 127). Williams & Broadley (2012) describe aki as a “shorten version of ‘akiaki’ meaning to lift up, build upon, strengthen”, (p. 2). Also, to urge forward and to advance. Tanga means the concept of and so mana + aki + tanga = the art of uplifting mana.

Figure 3: Manaakitanga
(Source: Brouwer & McDowell, 2015)

Whaea Hine Waititi simply described this cultural value to me as giving and receiving (H. Waititi, personal communication, 2009) similar to an ethic of caring which can be shown in lots of different ways and in different contexts (Macfarlane, 2004). For example, Māori tourism operators can tell stories of cultural significance to Māori while manuhiri (visitors)
can receive the oratory with “the opportunity to ‘feel the spirit’” (Martin, 2010, p. 140) of tikanga Māori. In the teaching of Te Ao Kori, rangatahi interpreted manaakitanga as learning new physical skills from others, passing and receiving rakau; using the correct tikanga with the rakau and poi … passing on knowledge and understandings received from their family elders to class teacher and class members; show[ing] respect for the class equipment (McDowell, 2009, p. 23).

Respect and care can be shown for the environment by reusing, recycling resources and reducing waste. For example, in an early childhood education setting the kaiako (teacher) “has developed resources which are useful and support children to be passionate about learning” (Williams & Broadley, 2012, p. 2). It is a concept that encompasses the sharing and caring of relationships and it can be lived and felt.

Manaakitanga can be articulated and modelled by teacher educators in the following ways.

1. Valuing each individual for who they are and acknowledging the pūmanawa (unique strengths and abilities) of each person (Guerin & Morton, 2015; Mead, 2003; Webber, 2015) and taking care not to compress another’s mana (Mead, 2003).

2. Displaying aroha (love, respect and compassion) and āwhina (care and respect) for self and others (Mead, 2003). In the school environment Bishop and Berryman (2009) describe it as “the task of building and nurturing a supportive and loving environment by teachers for Māori and all students where rangatahi can be themselves” (p. 30).

3. Giving each student teacher the opportunity to develop and maintain their manahau (resilient strategies of how to be connected, feel secure and valued) (Webber, 2015) and “demonstrate commitment to promoting the well-being of all akonga” (Ministry of Education, 2011, p. 17) through a collaborative, inclusive and supportive learning environment.

4. Te Reo Māori is to be integrated naturally and consistently into everyday practice. Important to remember is that, “all tikanga are underpinned by the high value placed upon manaakitanga – nurturing relationships, looking after people, and being very careful about how others are treated” (Mead, 2003, p. 29).
Tangata Whenuatanga

The notion of tangata whenuatuanga can be explained through the translation of each of the words that combine together to bring meaning and understanding to this concept (see Figure 4). Tangata can mean man, person, human and tāngata defines people (Ngata, 1996). Whenua can be translated as land, placenta (Ngata, 1996), or as Papatūānuku (mother earth) and tangata whenua the people of the land with tangata whenuatanga being the concept about the people of the land. In the New Zealand context, Māori are the tāngata whenua, the equivalent to indigenous people of New Zealand. For Māori the whenua links them to specific areas of New Zealand through whakapapa, iwi, hapū (sub-tribe) descent/affiliations and the world beyond where “the language of Māori ancestors is woven into the landscape and expresses the whakapapa link to the people’s origins from the atua” (Ka’ai & Higgins, 2004, p. 13). Tangata whenuatanga represents the “place-based, socio-cultural awareness and knowledge” (Ministry of Education, 2011, p. 3) of the whenua we come from.

Figure 4: Tangata whenuatanga
(Source: Brouwer & McDowell, 2015)
The Ministry of Education (2011) explains that tangata whenuatanga is about “affirming Māori learners as Māori. Providing contexts for learning where the language, identity and culture (cultural locatedness) of Māori learners and their whānau is affirmed” (p. 4) and teacher educators are required to “work effectively within the bicultural context of Aotearoa New Zealand” (Ministry of Education, 2011, p. 17). Teacher educators can express and demonstrate the concept of tangata whenuatanga in their practice by:

1. Using teaching approaches that are effective for student teachers to learn within a cultural context.
2. Knowing their student learners. Appreciating who they are and where they are from.
3. Including local historical stories about the natural environment and people.
4. Making connections with the tikanga of local marae.
5. Including Te Reo Māori in a genuine and meaningful way.
6. When required source experts in the field of Te Ao Māori to help with understanding.

(Ministry of Education, 2011)

The study Ka Awatea (Ngā Pae o Te Māramatanga, 2014), the tribally-specific examination of high-achieving rangatahi in eight secondary schools in the Rotorua region, revealed that mana ūkaipō (place-based learning), mana whānau, mana motuhake (a positive sense of Māori identity for rangatahi to express mana tangata) and mana tangatarua (the skills to navigate success in two worlds) were important for Māori student learning and connection to people and place (Webber, 2015).

Recently there has been much discussion around place-based education within teaching (Harcourt, 2015; Manning, 2013; Penetito, 2009) with a focus on three factors. First, the “…teachers becoming more familiar with local whanau and iwi narratives and being able to respond creatively to them… respecting local tribal histories of place” (Manning, 2013, p. 68). Second, kaiako valuing becoming knowledgeable (or knowing who to contact) to carry out culturally responsive pedagogy to connect to rangatahi sense of place and belonging (Harcourt, 2015; Penetito, 2009). John Watson (in Penetito, 2009) declares
Not in New Zealand or anywhere else does there appear to have been a systematic, carefully-disciplined effort to test whether a teacher’s knowledge of the local scene or his participation in it, has any significant effect upon his [SIC] interest or capacity to integrate this knowledge into the scholastic work of his classroom, or into the emotional toning of his relationships with pupils (p. 16).

So it is this connection of the relationships with people and place and or as Kawagley (in Penetito, 2009, p. 18) (2003) says, “teaching through rather than about culture” (in Penetito, 2009, p. 18) that is a challenge for some teachers with rangatahi, and teacher educators with student teachers. It is important for understanding tangata whenua to actually experience Māori culture in a meaningful context. For example, teacher educators and student teachers visiting a local marae is an example of where all participants have the opportunities to experience a live Te Ao Māori experience.

**Wānanga**

I believe that the concept of wānanga (sacred knowledge) evolved from the traditional stories of the uppermost heaven of Io Matua (the supreme god and creator of all things) where the sacred knowledge of the heavenly powers was kept. As previously shared Tāne-nui-ā-rangi climbed the heavens to retrieve the kete wānanga (baskets of wisdom/knowledge) from the spiritual abode of Io and returned to Papatūānuku and imbedded the sacred knowledge into her bosom (Royal, 2008). Wānanga “is a traditional Māori concept that is complex and unique…a process of learning and content of knowledge that stimulates the learner physically, mentally and spiritually towards the pursuit and retention of traditional Māori knowledge” (Paenga & Paenga, 2010, p. 238).

Drawing on Paenga and Paenga’s (2010) story of wānanga being a process of how to understand and analyse traditional Māori knowledge in contemporary times, could enable the kaiako to think about how they can engage in effective interactions with Māori students as Māori, and support them to make sense of wānanga taketake (traditional knowledge). Wānanga has always been considered as a traditional Māori place of learning or a Māori centre of learning (Bishop & Berryman, 2006), and/or as a place of higher learning (Macfarlane, 2007) where in ancient times “tohunga (experts) taught the sons of rangatira (chiefs) their people’s knowledge of history, genealogy and religious practices” (Sinclair, 2010, p. 255). Under the 1990 Education Act wānanga were formally recognised and established as tertiary institutions that catered for Māori learning needs. When looking at
how tertiary students embraced Te Wānanga o Aotearoa, Hariata Pohatu (2011) describes wānanga education as a relaxed place, where it was possible to be Māori and learn about Te Ao Māori.

The valuable communication skills modelled through this cultural competency are well described by Bishop and Berryman (2006) in their dialogue:

> Wānanga as a learning forum involves a rich and dynamic sharing of knowledge. With this exchange of views, ideas are given life and spirit through dialogue, debate, and careful consideration in order to reshape and accommodate new knowledge...teachers are therefore able to engage in effective teaching interactions with Māori students as Māori (p. 272).

Wānanga is about a house of learners, where the community of learners participate to discuss, or inquire, or problem-solve, or negotiate for “the benefit of Māori learners’ achievement” (Ministry of Education, 2011, p. 4). Teacher educators can demonstrate this cultural competency in their practice by (see also Figure 5):

1. Critically inquiring into their own practice about how they can be more effective for ākonga Māori.

Teacher Educators’ Capabilities to Deliver Cultural Competencies

As has been stated earlier there is little evidence as to what constitutes pre-service teacher educator capabilities (Murray & Male, 2005). One could make a link to the Practising Teacher Criteria (PTC) (Education Council, 2017) and Tātaiako cultural competencies (Ministry of Education, 2011). The Tātaiako cultural competencies thread through the PTC of professional relationships and professional values, and professional knowledge in practice.

Calls have been made for teacher educators to reflect on how they deliver the knowledge about Māori culture and concepts (Ministry of Education, 2008). Sonja Macfarlane (2015b) suggests educators need to adopt a sociocultural approach and in doing so they must be prepared to gain a deeper understanding of Kaupapa Māori concepts, and how to work responsively with the weaving of curriculum and cultural contexts in appropriate settings. However, Kaupapa Māori is grounded with Te Reo Māori, tikanga Māori (cultural practices) and Te Ao Māori, and the current literature shows that even after the success of Te Kōtahitanga project, many mainstream teachers still lack Māori cultural knowledge (Averill, Hynds, Hindle & Meyer, 2015). A national challenge is how can

Figure 5: Wānanga
(Source: Brouwer & McDowell, 2015)
teacher and teacher educator cultural competence be enhanced. Angus Macfarlane (cited in Kearney, 2015) acknowledges the potential of the Māori Education Plan, *Ka Hikitia* but laments it has not been marketed well. Consequently, there has been little professional development and learning for teacher educators and associated learning communities in how to enact *Tātaiako* as the resource to complement *Ka Hikitia*.

There is evidence to show that to enact cultural competencies teacher educators need to be prepared to follow their heart (feeling) and think with their mind (Macfarlane, 2004; Moule, 2012; Palmer, 2007; Pere, 1982). Sonja Macfarlane (2015b) goes further by contending

> According to Sergiovanni, the heart is about adopting a philosophy that incorporates beliefs, values and vision. The head involves personal or cognitive theory. The hand is about practices - the skills that are applied, the strategies that are implemented and the decisions that are made (p. 104).

Consistent with the view of Sergiovanni (1994), Rouse (2008) further explains how the idea of believing, knowing, and doing could be an effective way of developing inclusive practice for teachers and teacher educators. This process of inclusive practice links with Kaupapa Māori theory, the philosophy underpinning the New Zealand Health and Physical Education learning area (Ministry of Education, 1999; Ministry of Education, 2007), and *Tātaiako* cultural competencies (Ministry of Education, 2011). Through the second aim of my study I will show how through the conceptual framework developed to jointly carry out the PD hui and analyse the participant data. (see Chapters 3, 4 & 5). However, teachers and teacher educators must have the knowledge encompassed in cultural concepts, and the experiential opportunity to become confident and believe in what they are undertaking. Rouse (2008) describes how ‘doing’ is “an essential element of professional learning and institutional development” (p. 13). In other words, teacher educators need the tools from doing and experiencing to see and feel how things work and to challenge their own beliefs before they will have the confidence and willingness to “do things differently” (p. 12).

Teacher educators can assess their capabilities to teach cultural competencies by evaluating what they do that involves the cognitive (mind) and affective domains (heart and mind). As already stated, Penetito (in Legge, 2003) explains “Māori see education as involving heart as well as head, emotion as well as intellect” (p. 25).
McLeod (1992) describes how the affective and cognitive domains work, explaining:

> beliefs, attitudes, and emotions…differ in the degree to which cognition plays a role in the response, and in the time that they take to develop...Beliefs are largely cognitive in nature and develop over a relatively long period of time. Emotions, on the other hand, may involve little cognitive appraisal and may appear and disappear rather quickly (p. 578-579).

Investigating the affective domain of teacher educators’ relationships with Te Ao Māori provides an opportunity to better understand their decisions to engage or disengage with the subject (Ma, 2001).

Angus Macfarlane (cited in Kearney, 2015) rejoices that there is still plenty to celebrate regarding education for Māori in New Zealand with a strength based focus on Māori potential perspectives and “more of a Māori presence [in] specialist teaching programmes … [and] numbers in higher education” (p. 5) as well as a better understanding of the importance of culturally-responsive practices.

These above reasons encourage some teacher educators to feel excited and passionate about connecting Te Ao Māori in their practice. Yet from my experiences, and observations in my workplace, some teacher educators still fear pronouncing Te Reo Māori incorrectly and a lack of knowledge of Te Ao Māori to deliver it competently. This brings about negative feelings and emotions about their relationship with Te Ao Māori.

As has been stated earlier teachers are important in enhancing student learning. So consequently, a teacher attitude towards culturally responsive pedagogy is important. I propose to explore from the affective domain of the teacher educator participants, to explore their relationship with Te Ao Māori.

**Conclusion**

Historically and in our current world the reality of people of different worldviews coming together in partnership in Aotearoa, brings with it positives and challenges for education. In an attempt to overcome the challenges in education the learning and well-being of tamariki (children) must be considered. One challenge for some teachers and teacher educators is to work confidently and competently in Te Ao Māori. For kaiako to connect to both Māori and Pākehā tamariki the Ministry of Education and Education Council have
developed a resource Tātaiako cultural competencies, to support educators to work in a culturally responsive way with tamariki in New Zealand. The literature shows that the five Tātaiako cultural competencies, connect Te Ao Māori with learning and well-being. Accordingly, the HPE curriculum holistic view on learning and well-being with Te Ao Kori could be naturally integrated with Tātaiako cultural competencies. As the literature has shown, support is needed for educators in how to enact the Tātaiako cultural competencies in their practice. In the next chapter I will share how the HPE curriculum, Te Ao Māori Kaupapa Māori principles and Tātaiako cultural competencies are woven together to create a conceptual framework. The conceptual framework gives purpose to a PD initiative for five teacher educators in how to gain knowledge about and implement Tātaiako cultural competencies in their mahi.
Chapter Three: Methodology

The aims of the study were:

1. To gain insight into teacher educators’ understandings of Tātaiako cultural competencies and how they practice the Tātaiako cultural competencies in their mahi.

2. To develop a conceptual framework to give purpose, relevance and focus to what and how the Professional Development (PD) hui were delivered.

The two research questions specific to aim number one were:

1. How do teacher educators understand Tātaiako cultural competencies?

2. How do teacher educators practice Tātaiako cultural competencies in their mahi?

Kaupapa Māori methodology was chosen to inform the study because it reflects a Te Ao Māori world view. Kaupapa Māori is a way for Māori in Aotearoa to express who they are and what they treasure in life. These treasures, also referred to as taonga, are the understandings and the interconnections of the metaphysical realms, the natural world, people and Māori language (Marsden, 2003; Smith, 2002). This chapter outlines the theoretical and methodological frameworks of the research. I begin with a preface explaining how I intended to use an action research methodology before describing the context of the Professional Development (PD) initiative and hui. Connections are then made with Te Ao Māori worldview, Kaupapa Māori theory and education. Following this I explain how the underlying concepts in the, Health and Physical Education learning area as stated in The New Zealand Curriculum (Ministry of Education, 2007), Kaupapa Māori principles and Tātaiako, Cultural Competencies for Teachers of Māori Learners (Ministry of Education, 2011) informed the development of the conceptual framework used in this study. The participants are introduced and I explain how I utilised the methods of semi-structured interviews and self-reflected journals. The chapter concludes with an explanation of my storytelling process.
Preface

At the beginning of 2011, prior to this study commencing, the principal of Blue Mountain College (BMC) approached me to facilitate PD with the teaching staff to further develop Te Ao Māori into teaching and learning as well as other school programmes. I accepted this opportunity in my professional capacity and service role as an academic in the university community and carried out a successful Action Research project for the year of 2011 with BMC kaimahi (staff). In the Action Research project, I acted as a critical friend for the BMC staff. As a critical friend, I was “a trusted person who asks provocative questions…takes time to fully understand the context of the work…and is the advocate for the success of the work” (Costa & Kallick, 1993, p. 50).

Based on the success of the above Action Research project, I selected the same Action Research process for my Master’s research. The Action Research methodology aligned well with Kaupapa Māori theory because it is influenced by critical social theory and focuses on linking theory and practice, along with reflection and action with the aim of supporting social change. Action Research was developed “not as research about education but as research for education” (Carr & Kemmis, 1986, p. 4). I assumed that the Action Research process would be valuable for the teacher educator participants because it has been used in education for social change in the school setting of classroom practice and linking these practices with school policies and programmes. A real strength of Action Research is how all the participants are able to play a part in bringing about change. For example, in the school environment the participants involved in the action research could be the teacher, students, other staff and parents (Carr & Kemmis, 1986). Carr and Kemmis (1986) define Action Research as

a form of self-reflective enquiry undertaken by participants in social situations in order to improve the rationality and justice of their own practices, their understanding of these practices, and the situations in which the practices are carried out (p. 162).

At the beginning of the Masters study I invited five teacher educator participants to become involved and designed a PD initiative in the form of hui that reflected the collective process of Action Research namely “a spiral of cycles of planning, acting, observing and reflecting … systematically and self-critically implemented and interrelated” (Carr & Kemmis, 1986, p. 1). As the hui progressed the context in which the
hui were occurring changed dramatically. It has been recognised that participants’ well-being is of the utmost importance for positive learning to occur (Ministry of Education, 1999) and a Management of Change, that was occurring within the College of Education during the year in which the hui were held, impacted on the workload of participants and their stress levels. The Management of Change brought uncertainty and fear of loss of jobs; change that was out of the control of the participating teacher educators. This impacted on the PD hui which were held at the end of an often-stressful work day and with the volunteer teacher educator participants being tired.

Given this changing context positive action was taken to enable the participants to develop skills and knowledge through the PD hui that contributed to their well-being and learning. Initially the PD initiative was going to be one semester in length of weekly sessions, but it grew into 14 one hour professional learning hui strategically placed over a whole year. In the context of the Management of Change process, and increased workload pressures, the Action Research process was not easy to utilise because I did not feel it was appropriate to impose on the teacher educators out of hui time to regularly fill in reflective journals, that had to be with me prior to the next hui, so that I could use their reflections to plan the next hui. Co-construction of the next hui plan of action placed too much pressure on the already stressed teacher educators. Most of the participants filled in their reflective journals, but at a time convenient to them. On occasions after a hui the participants reflected with a hand-in written note of what they had learnt and where they wanted to go next with their learning. I used my observations from the hui, and where possible, their oral or written reflections, to plan the next hui; therefore, only some hui were co-constructed.

The next step of positive action, given the stress associated with the Management of Change, was to support the participants’ well-being and learning. Meaningful hui of an inclusive nature, using a Kaupapa Māori theory of practice, with a focus on the Māori cultural competencies of Tātaiako and purposeful Te Ao Māori contexts, were held. As stated above these hui were mostly constructed by me. The well-being and resilience of all people is a key message of The New Zealand Curriculum (Ministry of Education, 2007) and it is a key focus of the Health and Physical Education (HPE) (Ministry of Education, 1999) learning area. Therefore, it became even more relevant to connect HPE underlying concepts, Kaupapa Māori principles and Tātaiako, Cultural Competencies for Teachers of Māori Learners (Ministry of Education, 2011) to form a conceptual framework for this
study. So, a second aim arose, and it was to develop a conceptual framework to give purpose, relevance and focus to what and how the Professional Development (PD) hui were delivered. I will discuss the specifics on these hui further on in the Chapter.

**Te Ao Māori World View**

Jackson (2015) reflects Maori Marsden’s views in her statement, “there, is no ‘one’ Māori worldview as each iwi (tribe) or hapū (sub-tribe) has a variation” (p. 257). Marsden (2003) defines Māori worldview as

> the central systematisation of conceptions of reality to which members of its culture assent and from which stems their value system. The worldview lies at the very heart of the culture, touching, interacting with and strongly influencing every aspect of the culture (p. 56).

Te Ao Māori worldview is, “holistic and cyclic, one in which every person is linked to every living thing and to the atua...connections between humans and the universe” (Ka’ai & Higgins, 2004, p. 13). It is about keeping our traditional Māori stories alive in our current world, respecting Māori tikanga (customs, values, and protocols) and treasuring the use of Te Reo Māori (Ka’ai & Higgins, 2004). Māori myths and legends bring reality to Te Ao Māori with stories connecting “the relationship between the Creator, the universe and man” (Marsden, 2003, p. 56). The creator being Io, the universe being the cosmos, and man the human person. This genealogy or layering is described as three realms (layers) of; Te Korekore (where everything in the universe was already there, the potential world of being); Te Pō (the spiritual world of becoming) and Te Ao Mārama (the physical world we reside in, a world of understanding) (Marsden, 2003). Dr Anne-Marie Jackson (personal communication, 2014) explained how the Māori belief and value system arose from the interconnectedness of the three realms. Jackson drew on the analogy of how Māori world view is a breathing, glowing story like a living tree, growing over periods of time and space where Māori belief and value system arose from. Mātauranga (knowledge), like all things, originated from this genealogical whakapapa, and named the whakapapa of the cosmos (Marsden, 2003).

Te Ao Māori worldview is holistic and therefore the whole person is important. You cannot separate the mind and body, and as such the physical, mental, social and spiritual dimensions of a person’s wellbeing (Smith, 1999). Māori concepts of knowledge such as mauri (life essence), wairua (spirit), hauora (holistic view of health), tapu (sacred,
forbidden), noa (free from tapu), and mana (integrity, charisma) from the metaphysical realm combined with kinship relationships as iwi, hapū, whānau, āpuna (grandparent, ancestor), mātua (parents) and uri (offspring) were originally nurtured through caring and sustainable cultural practices (Ka’ai & Higgins, 2004; Pere, 1982). Pre-colonisation Māori were able to live their language and culture, and bring alive what they believed in (Smith, 1999). The importance of the whenua (land) to identity and kinship is paramount to all iwi (Pere, 1982). Kaupapa Māori is grounded within a Te Ao Māori worldview (Jackson, 2015).

**Kaupapa Māori Theory and Education**

In the 1970s there was a restoration of meaningful education for Māori (Ka’ai, 2004). The Māori renaissance brought about a revival of Māori language through a generation of young, urban and educated Māori sharing their academic writing nationally. Graham Smith, a then young academic and the first teacher of kura kaupapa, described how Kaupapa Māori theory derived from Māori communities, was to be the philosophy underpinning kōhanga reo, kura kaupapa, wharekura and wānanga (Ka’ai, 2004). He saw Kaupapa Māori theory as “an accepted theory of transformation of the education and schooling experience of Māori” in immersion schools (Smith, 2002, p. 462) and also as a sound robust set of principles and practice for Māori students in mainstream schooling (Bishop & Glyn, 2000).

G. Smith (2002) defines Kaupapa Māori as the theoretical term used by Māori to describe “the practise and philosophy of living a Māori, culturally informed life” (p. 453). It is an opportunity for Māori to meaningfully recover and continue to develop Māori language, knowledge and culture, as well as Pākehā culture. In a Pākehā dominant culture Māori want to be able to speak Te Reo Māori, know about Māori world view and live as Māori.

While there is no Kaupapa Māori ‘recipe’ (L.T. Smith & Reid, 2000) G. Smith (2002) does suggest there are six key elements of Kaupapa Māori theory (pp. 466-471) which he described as:

1. Tino Rangatiratanga (the self-determination principle);
2. Taonga Tuku Iho (the cultural aspirations principle);
3. Ako Māori (the culturally preferred pedagogy principle);
4. Kia Piki Ake i Ngā Raruraru o te Kainga (the socio-economic mediation principle);
5. Whānau (the extended family structure);
6. Kaupapa (the collective philosophy principle).

Each Kaupapa Māori principle was included within the PD initiative. The nature of the study focused on the teacher educator participants learning to enact cultural competencies in their practice and not primarily on the whole school community of teachers, children and whānau. Consequently, some principles were drawn upon more than others; but all the principles were considered because the broader context was to incorporate Te Ao Māori and Tātaiako cultural competencies into mainstream education. Each principle is interconnected and they often combine and connect with each other. The principles were woven into the conceptual framework, which is described in the next section.

Ako Māori, also a Tātaiako cultural competency, was drawn upon extensively in the study. Throughout the PD hui reciprocal learning was to the fore where the participants all had opportunities to be teachers and learners. A range of active meaningful learning approaches e.g. think-pair share, experiential learning, co-operative learning, tuakana-teina relationships, circle pedagogy, were utilised and allowed for “the processes of knowledge-in-action … using sense-making processes” (Bishop, 2003, p. 226). Most important to the hui was “that Māori language, knowledge and cultural values are [were] not undermined and that they are [were] supported by the chosen pedagogies” (G. Smith, 2002, p. 468).

According to G. Smith (2002), “the principle of ‘Tino rangatiratanga’ reinforces the goal of seeking more meaningful control over one’s own life and cultural well-being” (p. 466). Through the culturally responsive teaching strategies the teacher educators had power and control over the pathway their learning followed; through participating “in a pedagogy of
power-sharing” where they were, “involved in the decision-making processes” (Bishop, 2003, p. 225) during the PD hui and for the planning for some of the subsequent hui.

As I have already stated, the study was centred on the teacher educator participants and therefore the Whānau principle was adopted within this rōpū (group) and with manuhiri who presented their mahi at our PD hui. Hui relationships were established where, “responsibility for the learning of others is [was] fostered”, where participants were encouraged as learners “to be connected to each other and learn with and from each other” (Bishop & Glynn, 2000, p. 5). Whanaungatanga, a Tātaiko cultural competency, was a key element in the research as the participants worked together with the Kaupapa of a collective purpose for a meaningful understanding of the world of Te Ao Māori and Tātaiako cultural competencies. The whole school approach encouraged through The New Zealand Curriculum (NZC) (Ministry of Education, 2007), and valued in today’s schools, connects well to the ‘extended family structure’ principle of whānau.

An example of using the Taonga tuku iho principle within the PD hui was through providing a learning environment where “Māori language, knowledge, culture and values are normal, valid and legitimate” (Bishop, 2003, p. 226). This was carried out by linking the learning activities to the (traditional) treasures of Te Reo Māori, people, places (natural environment) and atua. As a rōpū, in the PD hui we strived to uplift the mana (identity) of one another just as we would with students. To achieve this a culturally responsive pedagogy was utilised that acknowledged the diversity of the rōpū where Te Ao Māori contexts were used rightfully to show that “Māori cultural identities are valued” (Bishop, 2003, p. 226).

The Kia piki ake i ngā raruraru o te kainga principle recognises that “the closer students’ classroom experiences and their home experiences are, the more likely it becomes that students will be able to take part in the educational experiences designed at the school” (Bishop & Glynn, 2000, p. 4). As the facilitator of the PD hui, I considered the factors that influenced each participant’s learning. Within the PD hui the socio-economic mediation principle was modelled by the participants considering the socio-ecological influencing factors on Māori tauira learning and how whānau could contribute to children’s learning experiences.
In addition, the PD hui followed the Kaupapa Māori processes with, and for, the participants. Aroha ki te tangata (respect for other people) was encouraged and modelled throughout the PD initiative. It was a key focus in our initial hui with discussion of what aroha should look, and feel, like at the hui and in practice. Kanohi kitea (the seen face) was important for myself as the facilitator of the hui. How I did this was by “being visible and involved outside of the research activities” (S. Macfarlane, 2012, p. 110), and visiting the participants in the workplace. For example, calling for a kōrero at their office or being an invited guest at one of their college classes. Our hui were held kanohi ki te kanohi (face to face) and we used Skype for a participant when she was overseas. As a facilitator of learning, I made sure that I did not dominate discussions, and was considerate to always titiro (look), whakarongo (listen) before and after kōrero (speak).

As the researcher and the facilitator of the PD hui “prioritising the well-being of the participants, being hospitable, respectful and kind” (S. MacFarlane, 2012, p. 110) was integral and connected to Manaakitanga, a Tātaiako cultural competency. Manaaki ki te tangata (share and host people, be generous) was always a priority at every hui where we shared kai and ideas and looked after one another. Kia tūpato (be cautious) with how I wrote up this thesis so that I conveyed positive and accurate findings and showed kaua e takahia te mana o te tangata (do not trample on the mana of the people) towards the participants. In addition, Kaua e mahaki (do not flaunt your knowledge) was a key process when I shared the knowledge gained as a researcher with the teaching community.

**Conceptual Framework.**

The aims of my PD initiative were:

1. To gain insight into teacher educators’ understandings of Tātaiako cultural competencies and how they practice the Tātaiako cultural competencies in their mahi.

2. To develop a conceptual framework to give purpose, relevance and focus to what and how the Professional Development (PD) hui were delivered.

To do this the underlying concepts of the Health and Physical Education (HPE) learning area, the principles of Kaupapa Māori theory and Tātaiako cultural competencies were woven together into a conceptual framework to inform the analysis of the data. The
framework was not used as a rigid ‘box’ into which everything has to fit, but as a lens through which to filter interpretation (Smith, 2016; Cassidy, 2016).

In the next section I discuss how the Health and Physical Education underlying concepts, Kaupapa Māori principles and Tātaiako cultural competencies are interwoven. The four underlying concepts of the Health and Physical Education learning area are; socio-ecological perspective, attitudes and values, hauora and health promotion (Ministry of Education, 1999; 2007), which collectively underpin all learning in health and physical education practice. In this study, they gave purpose, relevance and focus to what, and how, I delivered the PD initiative hui.

The socio-ecological perspective is described in NZC (Ministry of Education, 2007) as “a way of viewing and understanding the interrelationships that exist between the individual, others, and society” (p. 22). The socio-ecological perspective enabled me to reflect on factors that influenced the participants’ learning about Tātaiako cultural competencies and how the participants related to these in their practice with student teachers. As stated in the beginning of this chapter it was also important to consider each participant’s well-being throughout the PD initiative; and how through “learning experiences [of Te Ao Māori] … [participants] can help to create the conditions that promote their own well-being and that of other people and society as a whole” (Ministry of Education, 1999, p. 33). The influencing factors I considered when thinking about participant learning and well-being were; how their identity, their pūmanawa, social relationships with whānau (family, friends, colleagues) and tauira (students), their workplace, their kainga (home), the local environment and their attitudes and values towards Te Ao Māori, affected their teaching practice of Tātaiako cultural competencies.

The concept of attitudes and values focused on how participants could have, and/or would develop

a positive and responsible attitude to their own physical, mental and emotional, social and spiritual wellbeing… respect for the rights of other people …care and concern for other people in their community and for the environment (Ministry of Education, 1999, p. 34).

The participants came with a range of attitudes and values that would continue to be maintained and fostered with themselves and tauira in an attempt to contribute to the well-being of self and others. Examples of attitudes and values are: aroha (love), āwhina
(caring), manaakitanga (help), mahi a ngākau (work of the heart), pono (integrity, loyalty), kaingākau (commitment), manawanui (perseverance), arohanui (compassion), māia (courage) and rangimārie (peace with oneself and the environment) (Ministry of Education, 1999). At times during hui participants were challenged to reflect on their own beliefs and behaviours as teacher educators.

The concept of hauora focused on the dimensions of taha tinana (physical well-being), taha hinengaro (mental and emotional well-being), taha whānau (social well-being) and taha wairua (spiritual well-being) of the participant where each dimension influences and supports the other (Ministry of Education, 1999, p. 31). Through the concept of hauora consideration was given to what skills, knowledge and understanding could be developed through the hui learning experiences that would contribute to the learning and wellbeing of the participants, their student teachers and ultimately to the wider community.

The health promotion concept focused on fostering participants “to make a positive contribution to their own well-being and that of their communities and environments” (Ministry of Education, 1999, p. 32). Health promotion is “a process that helps to develop and maintain supportive physical and emotional environments and that involves students in personal and collective action” (Ministry of Education, 2007, p. 22). In our hui the focus was for the teacher educator participants to create a supportive inclusive learning environment for self, others and any manuhiri (visitors from the community); and towards incorporating effective pedagogy (effective practices) to enable one another to develop their knowledge and practice for their student teaching. The health promotion approaches used in our hui were culturally responsive strategies for the participants to be able to make sense of Māori cultural competencies, and for the participants to be able to use Tātaiako cultural competencies with their student teachers.

The Kaupapa Māori principles and Tātaiako cultural competencies were woven into the effective culturally responsive pedagogical practices of health promotion. The Kaupapa (the collective philosophy principle) of the hui was for the participants to work collaboratively together (Whānau principle), with the common purpose of developing Māori cultural competencies into their teacher practice with and for tauira. Whanaungatanga (relationships) was at the heart of all of the hui interactions. In the hui the participants experienced Ako Māori (the culturally preferred pedagogy principle) which supported the range of meaningful “active learning approaches” e.g. ako and
wānanga (Bishop and Glynn, 2000, p. 4) within a Te Ao Māori context. When working with Tātaiako cultural competencies it was important to consider the influencing factors of the affect of kāinga (home) circumstances and happenings and whanaungatanga (relationships), the Kia piki ake i ngā raruraru o te kāinga (the socio-economic mediation) principle when making connections to all the worlds of the participants and tauira. I was mindful that the participants and tauira had to have control over their own learning (tino rangatiratanga principle) hence utilising the “knowledge in action” approach (Bishop and Glynn, 2000, p. 4) in the hui. A Taonga tuku iho (the cultural aspirations principle) theme was connected throughout the hui by valuing and identifying Māori pūrākau (stories), people, places (natural environment), whakapapa and Te Reo Māori as taonga (treasures). The story that follows will explain how the Tātaiako cultural competencies of ako, wānanga, whanaungatanga, tangata whenuatanga and manaakitanga (described in chapter 2), were woven into all of the HPE underlying concepts and Kaupapa Māori practice.

This conceptual framework called Te Aka Matua, is the pathway of learning, health, and well-being for the teacher educators. Te Aka Matua means the matured vine – the vine or pathway that has been tried and tested and found by our ancestors to work (H. Hakopa, personal communication, 23 February, 2017). Te Aka Matua is represented in Figures 6 and 7 as a mechanism to facilitate discussion, reflection on the learning pathways of each participant, and to analyse the information gained from the participant teacher educators (Please note I have created one with Te Reo Māori and one in English). Figures 6 and 7 show the interconnectedness of the underlying concepts, principles and cultural competencies as they are interwoven as te aka (vines), by the ngā manu (birds) to and from ngā rākau (trees) of the ngahere (forest). The conceptual framework pays attention to the practices of the teacher educators in the PD. To manaaki (support) the reader, in the following description I have put the underlying concepts, principles and cultural competencies in **bold**.

The participants are ngā manu in the ngahere, and the ngā rākau are the tauira (student teachers). Tāne Mahuta is the atua of the forest, and he is represented by the big tree of the forest. The birds continue his work as the kaiako (teachers) and kaitiaki (guardians) of the trees in the forest. Te ngahere ko te kāinga o te manu (The forest is the home of the birds) and ngā manu (as kaiako) have many influencing factors to their mahi. The influencing **socio-ecological** factors are represented by thought bubbles coming from the head of each
manu. They are: their self-identity, ko wai au? (who am I?) and nō hea au? (where am I from?); their pūmanawa (strengths, abilities and interests); their whānau (family) and hoatanga (friendships); and their **attitudes and values** (an underlying concept) towards developing their teaching practice with Māori cultural competencies. The **attitudes and values** represented as thought bubbles may change or be added to throughout the learning process. The positive teacher actions reflect **health promotion** and these are represented by the te aka (vines) coming across ngā rākau and connecting to ngā manu. The four dimensions of **hauora** are represented on the roots of the Tāne Mahuta rākau and are implanted in the whenua (land/Papatūānuku). Even though they are unseen in the picture it is acknowledged that all rākau and ngā manu in the picture carry the holistic well-being aspects of **hauora**.

**Kaupapa** o te hui (the purpose of the hui), is the sign at the entrance of the forest. The Kaupapa for ngā manu was to work collaboratively together, reflecting the **Whānau** principle; with the common purpose of developing Tātaiako cultural competencies into their teacher practice; and supporting ngā rākau (student teachers) to grow and flourish as kaiako of Te Ao Māori. Ngā rākau and ngā manu are all treasures and bring a wealth of pūmanawa to the ngahere (Taonga tuku iho), as well as the challenges of life e.g. grief, loss and change (Kia piki ake i nga raruraru o te kāinga), that have to be considered for the ngahere to flourish. Mātauranga (knowledge) of the ngahere and life e.g. ngā manu and ngā rākau that live within in it (tangata whenuatanga) is vital for the sustainability of ngā rākau and ngā manu. In other words, through the ability to practise Tātaiako cultural competencies, the Kaupapa Māori principles along with the **HPE** underlying concepts will be woven together in teaching practice as a learning process. The inclusive **health promotion**, student-centred strategies of ako and wānanga utilised by the kaiako, foster the knowledge and health and well-being (hauora) of the student-teachers. In Figures 6 and 7 ko ngā rākau o te matauranga me te hauora, me te oranga ēnei, means here are the trees (the student teachers/tauira) of knowledge and health and well-being. Important to this process was the practice of whanaungatanga and manaakitanga between ngā manu and ngā rākau. Each rākau and ngā manu were both considered as unique, and the power sharing approaches would allow both ngā manu and ngā rākau Tino rangatiratanga to flourish as teachers and learners (Ako). The connectedness of Tātaiako cultural competencies, Kaupapa Māori principles and the underlying concepts of the **HPE** learning
area is shown through the kupu (words) woven as te aka (vines) from ngā manu to ngā rākau.
Figure 6. Te Aka Matua. Te Reo Māori version.
Figure 7. Te Aka Matua. English version.
Participants

The teacher educators in the study were five lecturers in the UOCE who taught papers to teacher education students enrolled in early childhood education, primary education and secondary education. I invited the five participants because I had an existing professional relationship with them and was aware that they wanted to engage in an additional professional development opportunity that would enable them to focus on their relationship with Te Ao Māori and their teaching practice. The participants were all established professionals in the field of teacher education, they were all females, one identified as Māori while the others did not.

In this mahi the participants were the names of ngā manu. I used my great grandfather John Robson’s (Northumberland, Te Atiawa) native bird stories to name each participant. The stories had been told by my great grandfather to my mother, and my mother retold them in a written project, she carried out when she was training to be a teacher at Auckland Teachers College (see Appendix O). The illustrations of the birds were painted by my grandfather, Pani Paora Chamberlin (Ngai Tūhoe, Ngāti Maniapoto, Ngāti Kahungunu). The original stories and paintings are taonga (treasures) to me.

The PD initiative was associated with two whakataukī, illustrating the way in which the PD hui brought the unique kōrero (talk) of each participant to our sessions, their voices bringing our gatherings alive.

E koekoe te tūī, e ketekete te kākā, e kū kū te kererū, e tangi te korimako, e pīpī te tīwakawaka.

The tūī squawks, the kākā chatters, the kererū coos, the korimako chimes like a bell, the tīwakawaka chirps

Whakataukī adapted from (Berryman, 2015b, p. 241)

Korihi ake ngā manu. Tākiri mai te ata. Ka ao, ka ao, ka awatea!

Tīhei mauri ora

The birds call. The day begins and I am alive (Berryman, 2015b, p. 241)
Tūī

Tūī was born in Dunedin and graduated from the former Dunedin Teachers’ College and has a primary teaching background. Since 1993 Tūī has been a teacher educator at the University of Otago College of Education (previously Dunedin College of Education) and lectures in Science Education, professional practice papers, and she is actively involved in the local science education community. During our PD hui year Tūī was awarded a Doctor of Education.

I chose Tūī for the name of this participant because part of her pūmanawa is her beautiful singing voice and her passion for music. As my great grandpa said, “Perhaps one of the most remarkable New Zealand birds is the tūī. As a songster it is supreme in New Zealand … and is wonderful to listen to” (Personal communication with my mother Raiha Rogers).

Kākā

Kākā is of New Zealand Māori and Dutch heritage. Kākā is a graduate of the former Dunedin Teachers’ College. She has a primary teaching background and was a resource teacher of Māori for 4 years in Dunedin schools. Since 1991 Kākā has been a teacher educator at the University of Otago College of Education and lectures in Māori education within mainstream primary education and professional practice, and contributes to Early Childhood Education papers.

I chose Kākā for the name for this participant because part of her pūmanawa is storytelling about Te Ao Māori. My great grandpa shared in his stories that the kākā was a great talker and had clever bird sense of what was happening in their surroundings. A great community bird that was proficient in Māori language and could warn other manu of danger and call for kai (food) and waiwai (water).
Kererū

Originally from Canada, Kererū has lived in New Zealand for over 30 years. Kererū started her teacher training in Canada as a Home Economics teacher and completed her Primary training at Christchurch College of Education. She taught in primary schools in Years 3 – 8 area for 20 years before, in 2012, becoming a teacher educator at the University of Otago College of Education. Kererū is a lecturer in curriculum innovation and enrichment, e-learning, ICT, primary curriculum, technology and professional practice papers as well as being the Programme Coordinator for Primary.

The most prized bird of my Ngāi Tuhoe people is the Kererū and this participant, who I named Kererū, reminded me of how far and beautifully these strong birds fly through the air. During the PD initiative year Kererū travelled abroad on several occasions, and when she returned it was like she had never been away. I admired her ability to remain calm and composed after her adventures.

Korimako

Korimako was born in County Durham, England, and brought up in East Yorkshire. She spent seven years teaching Early Childhood Education in South Yorkshire before immigrating with her husband in 1985 to Dunedin. Since 2002, Korimako has been a teacher educator at the University of Otago College of Education, and lectures in Early Childhood Education. Her passion is around Child Voice and Children’s Rights, and this drives all aspects of her mahi with student teachers. Korimako is a Kaiāwhina of Early Childhood Education tauira.

I chose Korimako for the name of this participant because part of her pūmanawa is her singing voice and love of waiata. Korimako loved teaching and singing waiata with her student teachers and I liken her to the korimako song bird because this bird can be heard as part of a combined chorus with tūī and kokako in the day break and evening song.
**Tiwakawaka**

Tiwakawaka was born in Nelson and is a graduand of the former Christchurch Teachers’ College. Tiwakawaka had 15 years of teaching experience in four Dunedin Secondary schools before 11 years ago becoming a teacher educator at the University of Otago College of Education. Tiwakawaka was the Co-Coordinator of Secondary Programmes and taught in a range of cross-sector and secondary professional practice and curriculum papers.

I chose Tiwakawaka for the name of this participant for several reasons. In our early years as teacher educators we both had fond memories of this inquisitive bird, when one had befriended us when we were on an excursion with College of Education students in a country area. My great grandpa described the tiwakawaka as

> [t]his little lively bird is always on the move, flitting here and there but he is working all the time. His function in life is to keep the forest trees clean of parasites and without fantails and other like birds the bush will surely die out in time (Personal communication with my mother Raiha Rogers).

Also my great grandpa has described this lively, little bird as a kaitiaki (guardian) of the forest, which I likened to Tiwakawaka who was a kaitiaki of tauira, always caring about their well-being and learning.

**Context of the PD Hui**

The PD hui were designed using the Health and Physical Education learning area as a medium to link *The New Zealand Curriculum* (2007) with Te Ao Māori. Additionally, adopting Te Ao Māori enabled the Kaupapa Māori principles and Tātaiako cultural competencies to be woven throughout the PD hui. A range of learning opportunities existed within the hui as a consequence of using the context of Māori movement, and the Health and Physical Education learning area philosophy of “in, through and about
movement” (Ministry of Education, 2007, p. 23). Central to the Health and Physical education learning area are various underlying concepts² which give purpose, relevance and focus to what and how teaching occurs in the learning area and these underlying concepts underpinned the PD hui. The concepts assisted in the formation of questions, for example, what attitudes and values would be fostered through the PD experience? Full consideration would be given to Te Ao Māori concepts and values fostered and practiced (see Appendix E, F, J & K). How would the participants learn and how would the teaching and learning manaaki (support) participants to connect their learning in PD hui to their teaching practice? What influencing socio-ecological factors would I consider to engage participants to want to participate and learn in the PD hui? What effective pedagogy practices (strategies), that support health promotion, would be carried out in the PD? What skills, knowledge and understanding did the participants want to develop through Te Ao Māori learning experiences that would contribute to their well-being and well-being of others (colleagues/student teachers), in other words, contribute to their hauora? Where it was appropriate experts were brought into the hui to convey specific Te Ao Māori knowledge and skills to the teacher educators.

The PD hui were organised with the two research questions in mind.

1. How do teacher educators understand Tātaiako cultural competencies?

2. How do teacher educators practice Tātaiako cultural competencies in their mahi?

**Hui Introduction**

All the Tātaiako cultural competencies were addressed in PD hui, with, at times, a particular focus on how to enact one or several. In particular, Tangata whenuatanga was the cultural competency that the teacher educators said, was the most challenging for them to connect to in their practice, so specific focus was given to this cultural competency in the PD hui. The hui were all grounded within a Māori world-view. Examples of some of the PD learning activities have been included as an appendix (see the Appendices). Each session the participants received a kete in which to put their resources. A booklet of 160

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² “The four underlying and interdependent concepts are at the heart of [health and physical education] learning area: Hauora…Attitudes and values…The socio-ecological perspective…Health promotion” (Ministry of education, 2007, p. 22)
pages was made and given to the participants comprising the resources and literature used in the first twelve hui (Appendix B shows the title of the booklet).

The planning and delivery of each hui focused on, and utilised, an effective teaching practice structure of:

- What would the participating teacher educators learn from the hui?
- Why had the focus for learning been chosen?
- How would the learning happen?
- Where to next with learning?

See below a description of the fourteen hui.

**Hui Tahi - 17 March - Te rā 17 o Poutū-te-rangi 2014**

Focus: Whanaungatanga (relationships).

What? Develop relationships through the context of Te Ao Māori learning activities.

Why? Relationships are the most important ingredient for successful learning and this cultural competency would be a part of all hui interactions.

How? With rākau (cuisinare rods) create a visual identity picture and share personal pūmanawa (attributes, strengths, interests) and make connections with others (Appendix C); circle conversation (Clifford, A. (2015). *Teaching restorative practices with classroom circles*. Center for Restorative Process; Kecskemeti, 2016, pp. 129-131); tākaro (Māori games) and introduction of basic Te Reo Māori (Appendix D) and think-pair share thoughts about what key values e.g. aroha mean in teaching practice. See Appendix E for values cards used.

Where to next? Link to local iwi.

**Hui Rua - 31 March - Te rā 31 o Poutū-te-rangi 2014**

Focus: Tangata Whenuatanga (Place-based socio-cultural awareness and knowledge) and whanaungatanga.
What? Develop an understanding of the local manua whenua and further develop professional relationships with College of Education Māori colleagues.

Why? To learn more about the local iwi and the pūmanawa of colleagues. Along with whanaungatanga, tangata whenuatanga would continue to be enacted in all PD hui.

How? Kelli Te Maiharoa, a lecturer at the University of Otago College of Education invited as manuhiri to present about Mana Whenua - Kāi Tahu Whānui, the Southern Tribes of Te Waipounamu South Island.

Where to next? Link to well-being.

**Hui Toru - 7 April - Te rā 7 o Paenga-whā-whā 2014**

Focus: Manaakitanga (Ethic of care).

What? Explain the Māori concept of hauora and how it is relevant for teacher educators’ mahi.

Why? Facilitator had observed in the previous sessions that the participants were tired and decided a focus on well-being of self and others was important. Along with whanaungatanga, tangata whenuatanga, manaakitanga would continue to be enacted in all PD hui.

How? Create rōpū spider diagram summary of what the participants know about hauora. Use picture storybooks e.g. Darroch, R. (2004). *Mrs Parata rides again*. Auckland, New Zealand: Reed, and hauora cards (Appendix F) about well-being to create group discussion. Link to personal well-being.

Where to next? Marae Wānanga (12 April) with student teachers. Follow-up with an active learning approach where the teacher educators could participate in “doing, thinking and feeling”. NB. Being “‘active’ does not just mean learners moving bodily through space, but rather moving toward sharing the power of talk, and participating in a process of conversation and reflection” (Bishop & Glynn, 2000, p. 6).

**Hui Whā - 14 April - Te rā 14 o Paenga-whā-whā 2014**

Focus: Ako (Everyone is a teacher and a learner) and Wānanga (Communication).
What? Explore the practical ideas of working with cultural competencies.

Why? To use meaningful ways (and contexts) for including Te Ao Māori in practice. Utilise culturally responsive learning strategies of doing, thinking and feeling (Sergiovanni, 1994; Rouse, 2008). Along with whanaungatanga, tangata whenuatanga and manaakitanga, ako and wānanga would continue to be enacted in all PD hui.

How? Through making a poi toa (warrior poi) and playing with it (doing), thinking about the whakapapa of a poi toa (Brown, 2008) and how this learning activity could be used with tauira and the emotions of kotahitanga (unity) felt during the making of the poi toa.


Where to next? To learn more about Te Ao Māori words, meanings and how they fit in with cultural competencies and teaching practice.

**Hui Rima - 12 May - Te rā 12 o Haratua 2014**

Focus: Wānanga (communication). Introduction to whakapapa.

What? Describe the components of whakapapa.

Why? To understand that the Māori belief and value system arose from whakapapa (genealogy), which is the most sacred and prized form of Māori knowledge (Mead, 2003; Pere 1982). It is important to understand that whakapapa underpins the understanding of cultural competencies by linking back to the origins of creation of Te Ao Māori.


Where to next? Deepen knowledge of beliefs of Māori

**Hui Ono - 9 June - Te rā 9 o Pipiri 2014**

Focus: Te Ao Māori worldview and whakapapa

Why? Marsden (2003) brings a comprehensive understanding to Te Ao Māori and describes how all things have a whakapapa. Whakapapa underpins and links all creation together and establishes human value and belief systems. To further develop professional relationships with University of Otago Māori colleagues.

How? Dr Anne-Marie Jackson, a Senior Lecturer Māori Physical Education and Health University of Otago School of Physical Education, Sport and Exercise Sciences, was invited as manuhiri to present on Maori Marsden’s (2003) view of Te Ao Māori and whakapapa. Make connections to the reading: Marsden, M. (2003). God, man and universe: A Māori view. In T. A. C. Royal (Ed), The woven universe: Selected writings of Rev. Māori Marsden (pp. 2-23). Otaki, New Zealand; Estate of Rev. Maori Marsden

Where to next? Connect to local stories.

**Hui Whitu - 16th June - Te rā 16 o Pipiri 2014**

Focus: Taniwha and Tangata Whenuatanga (see Appendix H).

What? Explore the idea of taniwha and the relationship with tangata whenuatanga.

Why? To become more familiar with local stories and make connections with teacher education practice.

How? Draw a taniwha. Read a picture storybook about a taniwha. Hear a local taniwha story.

Why? Familiarity with local stories and how to connect the stories into teacher education practice.

Where to next? Connect to national event, Matariki (Māori New Year), a time to celebrate the future.

**Hui Waru - 30th June - Te rā 30 o Pipiri 2014**

Focus: Matariki and cultural competencies.
What? Explore the Te Ao Māori stories, practices and values that are connected with Matariki.

Why? The Māori New Year is a national event and a time to celebrate the revitalisation and resurgence of Te Reo Māori and traditional Māori knowledge.

How? Participants shared what they knew about Matariki, explored resources, linked to cultural competency cue cards (Appendix J & K) and how to use them in practice and connected to the values of pono and wero.

Where to next? Use the experiential learning process to reflect on this session with the participant teacher educators and use of their strengths in the next session, for example, Kākā to share about tuakana/teina (see Chapter 4 for more details).

Hui Iwa - 14th July - Te rā 9 o Hōngongoi 2014

Focus: Māori Language week preparation. Connecting Te Ao Māori with ourselves, our colleagues, student teachers and others.


Where to next: Teacher educators to share about cultural competencies and teaching practice.

Hui Tekau - 28th July - Te rā 28 o Hōngongoi 2014

Focus: Reflect on teacher education development of Te Ao Māori in teaching practice.

Why? A time for teacher educators to reflect on how Te Ao Māori links to their world and practice.


Revisited concept of tuakana/teina.

Where to next? Further develop making connections to tangata whenuatanga.
Hui Tekau mā tahi - 18th August - Te rā 25 o Here-turi-kōkā 2014

Focus: Kaitiakitanga/ataua.

What? Express and demonstrate the concept of tangata whenuatanga in teacher educator practice.

Why? I had been exploring the concept of kaitiakitanga and atua with my classes and the student teachers found the learning meaningful and useful and so I decided to follow the same learning pathway with the participant teacher educators.

How? Through place-based education. E.g. connect to local historical stories about the natural environment and people. Power-point used for discussion.

Where to next? Teacher educators to bring an example of tauira mahi that connects Te Ao Māori in their practice. To share how the mahi links to any/all of the Tātaiako cultural competencies.

Hui Tekau mā rua - 25th August - Te rā 25 o Here-turi- kōkā 2014

Focus: Express and demonstrate the concept of tangata whenuatanga in teacher educator practice.

Why: An opportunity for participants to share how their tauira are connecting to Te Ao Māori.

How? Through place-based education. e.g. connect to local historical stories about the natural environment and people. A Graduate Diploma student teacher in Tui’s class invited as manuhiri to present on how he connected Te Ao Māori in his practice. Participants to share how his mahi linked to some/all of the Tātaiako cultural competencies? Teacher educators’ shared what they learnt from the student teacher.

Where to next? A Bachelor of Teaching student teacher invited to share his mahi linked to kaitiakitanga and the Tātaiako cultural competencies.

Hui Tekau mā toru - 13th October - Te rā 13 o Whiringa-ā-nuku 2014

Focus: Connecting the concept of kaitiakitanga with Tātaiako cultural competencies
What? Explain how kaitiakitanga links with Tātaiako cultural competencies in teaching practice

Why? An opportunity for participants to share how their tauira are connecting to Te Ao Māori and Tātaiako cultural competencies in their practice.

How? A Bachelor of teaching student teacher from Kākā’s class invited as manuhiri to present on how he connected Te Ao Māori, kaitiakitanga and Tātaiako cultural competencies in his practice. Teacher educators’ shared what they learnt from the student teacher.

Where to next for the final session? Connect the use of Te Reo Māori with stories. Connect to local stories.

**Hui Tekau mā whā - 20th October - Te rā 20 o Whiringa-ā-nuku 2014**

Focus: Develop the skills to include Te Ao Māori in teaching practice.

Why? To enact the cultural competencies through Te Ao Māori learning activities by re-connecting to the identity of participants; local land sites and pūrākau. Participants keen to practice using more Te Reo Māori.

How? Hīkoi (walk) partner activity to practise Te Reo Māori skills, through a creatively made ngahere (forest) of native trees where ngā manu are abundant (Appendix L). Tūrangawaewae activity (Appendix M) to make connections with whenua (place) important to participants; to identify a taonga, which showed the importance of the place, and sharing their place and treasure with one another. To use a visual map Te Waipounamu (South Island) to connect to pūrākau of the South Island (Appendix N).

Interviews occurred at the beginning and the end of the hui. The interviews held at the beginning of the hui informed what the focus and learning of the initial hui was going to look like. The final interview and journal reflections focused on how the PD hui had supported the participants to gain knowledge about Te Ao Māori and Tātaiako cultural competencies and with the enaction of the Tātaiako cultural competencies in their mahi.

**Methods**

The methods utilised for data collection were semi-structured interviews and journals.
**Semi-structured interviews**

The interviews used in the study were designed with the aim of them being conversations with a purpose (Maykut & Morehouse, 1994). This means the interviews were semi-structured with open-ended questions to enable the participant to take the conversation in directions they desired (Willig, 2008). Using an open questioning technique, the interviewee is able to share their learning journey, and/or story whilst staying connected to the focus. It allows for a rich and in-depth conversation (Wengraf, 2001). For these reasons the semi-structured interviews are the most widely used interview tool for data collection in qualitative research (Willig, 2008).

All participants were interviewed at the start of the professional development initiative, but due to unforeseen circumstances I was only able to carry out the final interviews at the conclusion of the professional development initiative with four participants. The interview with each participant was kanohi ki te kanohi (face-to-face) in a familiar and comfortable place for them because it is important to convey aroha ki te tangata (respect for other people) (Smith, 1999). Even though the participants were well known to me it was still significant to continue building relationships with the interviewees. Management of relationships in the interaction of the interview shapes the interviewee’s responses (Cameron, 2001) so I was conscious of not dominating the situation (Nairn, Munro & Smith, 2005).

**Journals**

According to Janesick (1999) “journal writing allows one to reflect, to dig deeper if you will, into the heart of the words, beliefs, and behaviours we describe in our journals” (p. 513). I wanted the participants to be able to use a journal to enable them to share their feelings and experiences about connecting Te Ao Māori with their student teachers. There were no comparisons made between the content of each participant’s journal. Instead the journal entries where used at the hui as catalysts for discussions on their personal journey of integrating te ao Māori into their practice.

The journals gave the teacher educators opportunities to describe how their relationships with two-hour professional Te Ao Māori learning hui and their teaching practices changed over time (Anderson, 2005; Ingram, 2011). The participants also documented their own practice and reflexively wrote up their practices on it in their journals. It was important
that the participants inquired into their own practice by reflecting upon how they used their skills and tools to make connections between Te Ao Māori and the student teachers. To guide the participant’s reflections, they were asked to consider the following, which reflect the underlying concepts of HPE in the NZC (2007):

1. The role and place of influences that may affect their motivation, confidence and competence to embrace Te Ao Māori in their professional practice;
2. How prepared are they to be open-minded with their attitudes and values;
3. Their wellbeing and the wellbeing of others; and
4. The processes they will use to develop and maintain a supportive physical and emotional environment.

For reasons I stated earlier in the chapter the journals were collected in after the last PD hui. Three of the five journals were handed in.

**Storytelling and the PD Hui**

Narrative (storytelling) was the mechanism used to organise, and report on, the analysis of the information gained in the PD hui and the interviews (Bishop, 1996; Lee, 2005). I wrote a story for each participant to show how, through the professional development (PD) initiative, the teacher educators came to understand and implement the Tātaiako cultural competencies into their practice. I used their stories to discuss their understanding of Tātaiako cultural competencies and how their practice of Tātaiako cultural competencies occurred. Storytelling was used because it enabled each participant to convey their own unique pathway of learning (Bishop, 1996; Lee, 2005), that they navigated to achieve their goals of gaining knowledge of Tātaiako cultural competencies and enacting Tātaiako cultural competencies in their mahi. Each participant’s distinctive learning pathway was to be celebrated as being unique to them.

**Conclusion**

The evolution of the study brought about the creation of the conceptual framework called Te Aka Matua. The underlying concepts of the HPE curriculum, the principles of Kaupapa Māori theory and Tātaiako cultural competencies were woven together into Te Aka Matua. Te Aka Matua pays attention to the practices of the teacher educators in the PD as an
analytical tool to analyse the data/information gained through data collection methods, specifically semi-structured interviews and journals. The PD hui brought the unique kōrero (talk) of each participant to our sessions, their voices bringing our gatherings alive. Narrative was the mechanism used to tell the participants’ stories and represent the findings of the analysis. In the next chapter I will bring to life the stories of the participants and show how through the previously described PD initiative the teacher educators came to understand and implement the Tātaiako cultural competencies into their practice.
Chapter Four: Participants’ Journeys

Introduction

The issue for many teacher educators is to engage confidently and effectively with Tātaiako cultural competencies in their practice. Consequently, my first aim was to gain insight into teacher educators’ understandings of Tātaiako cultural competencies and how they practice the Tātaiako cultural competencies in their mahi. The following participant stories show how through the previously described PD initiative the teacher educators came to understand and implement the Tātaiako cultural competencies into their practice.

In this chapter I describe who each participant is as a teacher educator, and how they interacted with the PD initiative. At the end of the description I discuss how their understanding of Tātaiako cultural competencies occurred and how their practice of Tātaiako cultural competencies happened.

My second aim of the research was to develop a conceptual framework to give purpose, relevance and focus to what and how the PD hui were delivered. This framework was discussed in the previous chapter. The organisation of the discussion for each participant is explained under the whakapapa stages of Te Kore (the potential each participant brought to the learning environment of the PD hui); Te Pō (the becoming of knowledge of Tātaiako cultural competencies and how to enact it in practice) and Te Ao Mārama (the knowing and enacting of Tātaiako cultural competencies) (Personal communication, A. Jackson, 2016).

There is a conceptual framework picture with each participant’s narrative to guide the reader through the participant’s learning pathway, through the ngahere (forest) via the whakapapa stages of Te Kore, Te Pō and Te Ao Mārama. The whakapapa stages show the growth and development of each participants’s knowledge and practice of Tātaiako cultural competencies.

The thought bubbles of ngā pūmanawa, identity, attitudes and values (an underlying concept) and challenges are the influencing factors (socio-ecological perspective) on the participant’s well-being (hauora) and learning. The thought bubbles are all woven into and with Kaupapa Māori principles, Tātaiako cultural competencies and the health promotion concept. The Kia piki ake i ngā raruraru o te kāinga vine, (the socio-mediation principle)
connects directly to the challenges thought bubble. Te Kore is more in depth than the other stages to convey the importance of a good base, foundation and closeness to Papatūānuku. The inter-related four dimensions of hauora rise from Papatūānuku and the arrows show that as learning develops so does the well-being of the participant and often the well-being of others and the community. The positive teacher actions of health promotion are woven into all of the Tātaiako cultural competencies but particularly ako (Ako Māori) and wānanga. Tangata whenuataanga links directly to identity and ngā pūmanawa. Taonga tuku iho connect directly to the thought bubbles of identity, ngā pūmanawa and attitudes and values. Tino rangatiratanga, Whānau and whanaungatanga are on a vine together. Manaakitanga links directly to all of the thought bubbles as they show the mana (identity) of the teacher educator. The vines connect everything. The thickness of the vines show the Tātaiako cultural competency that has the greatest influence on the participant’s pathway towards achieving the Kaupapa (the purpose of) of the PD hui; to work collaboratively together to develop Tātaiako cultural competencies into their teacher practice with, and for, tauira. Dotted lines show the development of potential to a solid line of becoming and/or enacting. All the participants as ngā manu are in the ngahere as whānau. The specific participant narratives and picture will guide the reader to what Kaupapa Māori principles the particular participant engages with.

Kākā

Kākā brought a wealth of knowledge about Te Ao Māori to her College of Education classes and to the PD hui, with her strong traditional Māori views and her proficiency in using, and understanding, Te Reo Māori. She talked positively of Māori-preferred ways being nurtured to maintain Māori culture. Te Ao Māori was the norm for Kākā and she modelled this in her vocation as a teacher and teacher educator. Kākā connected culture and identity with whakapapa and tikanga (values, practices, and protocols) and talked of how Māori must preserve their tikanga in modern society because it is an important factor in shaping identity (P. Rewi, 2010).

Kākā was a storyteller, and in the initial interview she vividly shared her learning pathway towards being mindful of the people and places dear to her heart. Kākā warm-heartedly shared, Ko wai au? (Who am I?), Nō hea au? (Where am I from?):
...when I was a child growing up in Dunedin I didn’t know that I was Māori because I was just me and I have a Dutch father and a Māori mother [Yet as a child]... Going backwards and forwards to Gisborne gave me the realisation of who I am as a Māori and being with my grandparents as often as I possibly could. So that really sort of open my eyes to Te Ao Māori in a conscious way. Whereas before we were just, you know ... we would have a mixture of Dutch, English and Māori. ... Even the foods we ate when we were children were different to everybody else, we had a mixture I suppose, an ethnic mix of foods from all three cultures.

Kākā mindfully shared the reality of the conflict and joy of being a New Zealander, Māori and Dutch, with a sense of reality of walking in several worlds (Webber, 2008) stating that “sometimes I walk a sort of a fine line between my taha New Zealand, and my taha Dutch side and my taha Māori side, sometimes there’s things that come into conflict, ... and so for me if it wasn’t for Dad I wouldn’t be here you know and I wouldn’t be who I am”.

The concept of aroha (love) for whānau and the importance of her North Island tūrangawaewae (the place she called home), “Muriwai yes the centre of the universe”, gave her a real sense of belonging (Borrell, 2005; Fitzpatrick, 2011). The high value Kākā placed on kinship ties was evident throughout her dialogue about treasured family names being passed down through the generations. Kākā shared, “I was, I am, the only grandchild that was born on my grandfather’s birthday and so my second name is ... which is you know [what] he wanted me to be called...” Kākā’s stories of her as a young girl and her treasured times with her grandfather revealed that she had learnt so much from him about the Māori way of being. Her whānau visits to her North Island grandparents gave her lived experiences of her hapū and an iwi way of life.

Kākā brought “the focus of mōhio: knowing how to validate and affirm Māori and iwi culture ... [and] mātau: being able to lead and engage others in validating and affirming Māori and iwi culture” (Ministry of Education, 2011, p. 4) to the PD hui. She stated her aim as a participant was to āwhia me and the participants with Te Ao Māori knowledge. Kākā explained that a willingness to support others had been modelled to her by her whānau elders who were there to manaaki (support) her:

So for me I am really happy to support you and your mahi ... the knowledge that I have helped in my little part to add to the knowledge of
somebody else, you know that I have been there to be able to help them in my small way. I don’t know everything, I always ring up Uncle ... or somebody else if I need something.

Yet Kākā made it clear her knowledge, and that which was developed within the PD hui, should be passed onto the student teachers, who in turn would pass it on to the tamariki, when she stated:

_I can help as much as I can for that time. But my expectation would be that those people that are in your group will then take it back to the students in the classroom yeah because at the end of the day my focus has always been the Māori child in the classroom and then everybody else. So going back to that kōrero - what is good for Māori is also good for other children._

From her initial interview I learnt that Kākā came into the PD hui with a strong knowledge of Tātaiko cultural competencies through being able to connect with her own world of personal identity; her in-depth understanding of Māori culture and her wealth of experience as a teacher educator in Māori studies. Kākā’s key focus was to manaaki myself and the participants with Mātauranga Māori (Māori knowledge). As the researcher and facilitator of the PD initiative I was hopeful she would also gain new knowledge from the hui process and learning activities.

Kākā was able to attend 13 of the 14 PD hui and her regular reflective comments revealed how she enacted manaakitanga with myself and her participant colleagues. At the conclusion of ngā hui Kākā gave positive and reassuring written comments to me as the hui facilitator, and shared the joy she received by participating in the hui. For example after hui toru she declared, “I really liked the way Gaye ran the session today...I really enjoy these sessions. It makes me think about these concepts [hauora, pūmanawa] in other ways. Tū meke Gaye”. It was so heartening to read how Kākā was beginning to understand concepts in a broader context. She wrote, “I liked the ‘deconstructing’ of te Hauora concepts [taha tinana, taha hinengaro, taha whānau, taha wairua and whenua] & how they all interconnect & why”.

Kākā had a wealth of Māori knowledge that was cherished by myself and the participants, yet Kākā was always very considerate to her participant colleagues and the rōpū when sharing of knowledge, and making sure everyone had an opportunity to have their thoughts and ideas heard. An example of her insightfulness about power-sharing (Bishop & Glynn,
1999) was shown in her written reflection after an early hui, “Note to oneself—to try & listen more to the group & not put my two cents worth so often”. Kākā in her final interview stated, “I didn’t want to say too much at times because it would maybe stifle them [participants]…from offering their opinions… [the participants] are not there to be preached at”.

Kākā revealed how she still kept her thoughts on the past and showed how important it was to “value and cherish those of the most senior generation” (Metge, 1995, p. 100) by modelling the words of wisdom of her mother who always reminded her about the importance of being hūmarie (humble). She would say to Kākā, “Honey catches more flies than vinegar”… Kākā reflected, “you can’t get people on board if you are going to talk at them”. Also Kākā acknowledged how the mana of the rōpū was uplifted in our safe hui environment when she said, “our small group was actually quite conducive to people being able to be open about what they don’t know and offering and learning too”. Kākā shared her pleasure in attending the PD hui and of reciprocal learning with her written comment, “Well actually I did look forward to it … [and] will always learn something different and new from colleagues”. Additionally she recognised how the PD hui were, “conducive to learning in a supportive way”.

Kākā was familiar with some of the kōrero Dr Anne-Marie Jackson presented in her hui about Maori Marsden’s views on Te Ao Māori world-view and whakapapa. Te Weu, Te Aka and Te Pū were in the Te Pō realm of Marsden’s whakapapa of the cosmos (Marsden, 2003). The named processes were the names of the Māori Studies courses Kākā taught in at the College of Education. Kākā used Marsden’s (2003) Kaitiakitanga reading in the Te Pūawaitanga course. Yet after the Te Ao Māori world-view and whakapapa session, Kākā shared how she enjoyed hearing about whakapapa from another perspective. Kākā acknowledged how Jackson’s presentation was pitched at the learning level of the whole group, and Kākā continued to think not of herself, but of the learning of the PD rōpū whānau, when providing Jackson with written feedback. She said:

*You have given us the opportunity to ‘open’ our minds to new concepts, but also at a level that our group can understand. – you made us think too! –make connections to how we could incorporate mātauranga into our practice.*
Kākā invited me to her UOCE class when her student teachers were delivering kaitiakitanga presentations. It was during the presentations that I witnessed an interesting mahi of one of her students, who connected the kūmara with Te Ao Māori and teaching practice. Kākā and I decided to invite him to our PD hui as his mahi was a wonderful example of how to connect teacher practice to Tātaiko cultural competencies. Kākā agreed with Whyte (2016) that it was valuable to “know the students you teach” which was reflected in her comment about her student-teacher hui presentation:

he is linking the kūmara which was the base food for Māori but it’s integral to Te Ao Māori in all sorts of ways and so he took that and just expanded on it in a way that children will be able to understand and learn from, without being sort of something dry. So he was thinking on a totally different level to everybody else [classmates] and why he chose this topic and how he developed that content with the concepts we were looking for. It was so good and I have asked him if I could use that as an example for next year...but his was right out of the box.

After his presentation to the PD hui the student-teacher sent me a thank you note and alluded to his learning about Te Ao Māori:

Just a quick note of thanks...appreciated the opportunity yesterday to be with professionals in the industry. I have a real desire to see children (all of us really) celebrate themselves and others appropriately...I am enjoying discovering / been shown [by Kākā] Māori concepts and values that will help me achieve this end.

The responses from both Kākā and the tauira exemplify the value of enacting the reciprocal learning process of ako. At an earlier hui a tauira from Tūi’s class presented his Te Ao Māori mahi, and Kākā in her final interview talked about how both tauira had shared a very good understanding of cultural competencies. She said, “when you brought the two students in too, actually that was really good and I thought you know you could see it [cultural competencies in practice] through their eyes and their understanding “.

At hui tekau Kākā was invited to share her knowledge about the concept of tuakana/teina and explain how the concept was connected to whakapapa, atua, whanaungatanga and ako. The participants found the learning from this session very valuable and as a result Kākā declared how she was going to develop the concepts in her future practice, “the tuakana teina. I think that is probably you know one of the terms that I am going to have and ako and really try and work with the students to understand where it comes from first “.
In her initial interview Kākā shared her knowledge of the different ways rangatahi (young people) learn and admitted an area she wanted to develop was “applying that knowledge” in different ways with student-teachers. She said:

...there are different ways to allow children to reach the same goal, different pathways and I think that is the beauty – if you are a good teacher you use a range of strategies. You know, you have got your kinaesthetic ways of learning, you have got your visual, your aural, your oral, all those sorts of things. Some children you know maybe [have] two of those strategies, ways of learning, some might need the whole four or some might only need one ... I’m not probably utilising all the strategies that I could all the time ... and there is room for improvement.

Consequently, Kākā navigated her learning pathway via an active learning approach where she enjoyed participating in doing, thinking, conversation, reflecting, and feeling activities (Bishop, 2000; Rouse, 2008; Sergiovanni, 1994). Her commitment, motivation and passion towards the Te Ao Māori learning activities were shared through her hui reflections and interview responses. For example she shared:

Love the focus of Taniwha & how you can take this concept into the classroom...making links to tangata whenuatanga-local stories...local iwi.

Useful – everything was useful!!-the 5 c.c. [cultural competency] cards & this way of using them has given me a gd [good] idea of one way to link the ccs to practice. I love the practical ideas.

After a PD hui, which incorporated a hands-on learning experience with a tūrangawaewae mapping activity, Kākā identified the meaningful ‘know-how’ for her was, she said “other ways to evidence/experience Ko wai au/Nō hea au”. This proved to be an approach Kākā used in her future teaching with student-teachers. She later declared the greatest learning she received from the PD initiative was “[d]ifferent ways of doing the same thing ... that I do in class”.

In response to the ngahere partner activity [see Appendix L] Kākā acknowledged that actually doing physical activity supported the process of remembering:

The whole thing you know this was really good. I liked the idea with the poles, with the birds and the atua because I think it is a really good way to focus people’s minds on probably things that they have heard about for a long time but actually hadn’t seen it done in this way so it actually
keeps those images in mind more easily, more clearly... But I think that whole trust thing as you went through that, you had to actually trust. That you know it is about manaakitanga and tuakina teina and it is all about that ... Going through that whole process you had to trust the person... and I was with Tūī she was good, she was really good ... I knew she wouldn’t barge me into a door or something like that but I thought this was a really good exercise.

In Kākā’s tuakana/teina relationship example, Tūī was the tuakana as the kaea (caller) with her confident, assertive and clear communication. Kākā shared her feelings of trust and the ethic of care (manaaki) between her and Tūī. Kākā’s reflective example echoes Benjamin Franklin’s famous words, “Tell me and I forget. Teach me and I remember. Involve me and I learn” (Popik, 2012).

Kākā’s taonga in the tūrangawaewae activity (see Appendix M) was the sea shell. She shared why she placed the sea shell on the floor map, where she did and how it was interesting learning about other people and their tūrangawaewae. She explained:

... the sea shell I mean it’s Muriwai and where we are from. They have those little tiny, very small pipi’s and very sweet ... I chose that because we spend a lot of time at the beach, any beaches around Gisborne really... This [activity] was good because I thought ... how could I do something like that with my students ..., [the kaiako might ask] where do you come from? Now move to where you feel you belong... I would say this is where I come from but I have lived in all these other places but I still go back here and these are the reasons why. But others might have a different interpretation ... That was good I liked that ... I might have to get my students out on the grass at the beginning of the year.

Kākā valued the Te Waipounamu (South Island) pūrākau (stories) activity and how the learning activity would also be applicable for students, “pūrākau from the area you live/teach in-making connections to that area for the students & us”. While Kākā already knew the local Saddle Hill taniwha story (see Appendix N) what was new learning for her was the learning strategy used. Kākā said, “I liked that activity [see Appendix N] and the story because you can see the story unfolding on the floor there as opposed to just reading it from a book ... No I thought that was a really good idea, I liked that”.

Kākā’s integrity towards me was evident when in her final interview she said:
[What] I have learned or [I have] picked up on has been a bonus, but my kaupapa was to support in your mahi so it wasn’t for what I could get out of it really, it was what I could help you with and anyone else.

Yet she went onto share that the PD hui had given her the opportunity to enhance her mental well-being (taha hinengaro) and action reflective thinking in her practice. She said:

*I think it has actually refreshed some of the things I think about and how I might enact in my practice because sometimes you get into your own little sort of box.*

Moreover, she also declared that attending the PD hui enabled her to manaaki the kaimahi (staff):

*...coming to your hui has actually made me think about where others are in their development and their perceptions and how they are going about things. And then making me sort of think well okay then to step outside of what I do what is my role or responsibility or purpose to help staff with their journey as well?*

After Kākā had facilitated a PD hui about tuakana-teina I encouraged her to facilitate a UOCE Primary Programmes Staff Meeting to celebrate Māori language week. She did and included the practising of Te Reo Māori; learning about the whakapapa of tuakana-teina; ngā kemu (games) for Te Reo practice; and extension of language for the kaimahi.

Continuing on from this meeting Kākā regularly led the beginning and concluding karakia (blessing/prayer) of the monthly Primary Programmes Staff Meetings.

Kākā recognised the importance of thinking about teaching as inquiry, as a process for meaningful learning for tauira (Ministry of Education, 2007) and including relevant Māori terms to connect to cultural competencies in her teaching practice. She said:

*I think with your hui it actually made me think a bit more about the how... you know what cultural competency was relevant to a particular workshop and how I might actually evidence that in my practice for students. And some of the other terms that you brought in like pūmanawa and taonga and all that sort of thing. It made me think more, because I just go in and do whatever I do ... it actually made me think about it so in my ... class I would look at our whakataukī that would be relevant to that particular session and also which Tātaiako competency we would be focusing on and how do you [the students] evidence that in your practice.*

A closing comment from Kākā:
I have enjoyed those sessions because it makes me think about what I do and how I enact or implement the kaupapa or the topics that we have in our papers really and to sort of look at it from someone else’s perspective.

Discussion

Throughout the PD hui a range of teaching and learning strategies were adopted and this enabled Kākā to practice Tātaiako cultural competencies and transfer this learning into her own mahi. In the following discussion I will use the previously described conceptual framework to interpret Kākā’s experiences.

Te Kore (Potential)

Knowing about your own identity and how it informs and impacts on one’s attitudes and values are stepping stones to achieve Tātaiako cultural competencies (Ministry of Education, 2011). This is consistent with Godinho’s (2013) view that knowing yourself as a person supports you to be an effective teacher. Kākā’s dialogue confirmed she was comfortable with her own identity of being Dutch and Māori and that identity mattered to her and supported her to be resilient (Bishop, 2003; Webber, 2012). Te Ao Māori was displayed through her lived experiences of tikanga Māori, her kinship ties, and how she valued as taonga (treasures), her elders, tamariki, her place of belonging and Te Reo Māori. Kākā was a fine example of someone who was comfortable with her cultural well-being and who honoured her “cultural aspirations that assert to be Māori… [by] …encompassing the Māori language, culture and knowledge” (McCrae & Taiwhati, 2011, p. 133). Kākā was sincere about her desire to empower teacher educator participants with Māori knowledge and for them to pass this knowledge onto student teachers and in turn to be shared with tamariki. She used her sense of humour and wonderful storytelling skills to share her own personal stories and to retell stories for others to make sense of Te Ao Māori.

Talented at sewing and crafting, weaving came easily to Kākā and she was skilful at teaching others how to make the cultural artefact, waiata-a ringa poi. As a teacher educator of Māori Studies Kākā was confident about working “effectively within the bicultural context of Aotearoa” (Ministry of Education, 2011, p. 17). Consequently through her knowledge of Te Ao Māori, whakapapa, wānanga and the Pākehā world, Kākā
had the potential to utilise the “essential life-links from the past to the present, from the spiritual world to the world of people” (Berryman, 2015a, p. 65).

Kākā acknowledged she knew how to develop the learning and well-being of self and others. As a teacher educator Kākā was aware of the importance of tauira being given the opportunity to learn in different ways. For Kākā teaching about Te Ao Māori was mahi a ngākau (work of the heart) and brought her a great sense of personal enjoyment (taha wairua). In her earlier teacher education years she had created Te Reo Māori resources such as picture storybooks and flashcards as tools for effective learning, utilising doing (taha tinana) and thinking processes (taha hinengaro) in co-operative ways (taha whānau). She was sad that over the years there had been a progressive cut in hours for teaching Māori Studies, and because of this, she found herself teaching more directly using informative power points. The culturally-preferred hands on activities, which enabled her to use her Te Reo Māori resources as tools for learning, were no longer utilised. From this experience she was realistic and understood the challenges teacher educators faced when attempting to incorporate Te Ao Māori into their mahi.

**Te Pō (Becoming)**

Foremost in Kākā’s mind was respect and love for her mother’s wisdom about being humble, and she was thoughtful about enacting hūmarie in her practice with the other participants. In reaching for the stars (mana motuhake), and being an effective teacher educator of Te Ao Māori and Tātataiko cultural competencies, her mother was not far away from Kākā’s thoughts and decision-making. The following whakataukī befits the aroha she had for her mother.

**Mā te ngākau aroha koe e ārahi**

Let a loving heart guide your decisions. (Alsop & Kupenga, 2016, p. 83)

According to Pere (1997, p. 6) “aroha is an important concept in regard to the survival and true strength of whanaungatanga”. Kākā had strong kinship ties and aroha for her whānau elders who were there to manaaki (support) her. Her aim was to āwhina myself and the teacher educator participants at the PD hui with her wealth of Te Ao Māori knowledge.

Berryman, Ford & Egan (2015) describe relational trust as being something that develops when you “contribute before you take out” (p. 21). Kākā applied this view in her work
with the teacher educator participants, as her thoughts were predominantly about the āwhi she would give to others, by passing on the knowledge. Initially Kākā talked about giving, but not about receiving, so it was heartening to see that the reciprocal nature of the PD hui allowed Kākā to give and receive. For example she taught hui participants and myself about tuakana-teina and fully supported the accurate use of Te Reo Māori. Kākā related well to our rōpū and everyone felt confident to ask for and receive her expertise. Yet Kākā also received manaakitanga indirectly through the enjoyment (taha hinengaro) she received from participating in the PD hui with her colleagues (taha whānau). This sense of enjoyment (taha wairua) was shared through her actions (taha tinana) of happiness and joy and her reflective comments and final interview comments.

Kākā was passionate about passing on Māori cultural knowledge and supporting the teacher educator participants with the correct pronunciation and understandings of Te Reo Māori. Yet, in the above example of tuakana/teina ngahere partner activity with Tūī, Kākā showed how she also valued “building productive relationships [with participants] …where everyone is empowered to learn with and from each other” (Ministry of Education, 2009, p. 28).

Having participated in the PD initiative Kākā became aware of the problems associated with “traditional approaches to teaching” (Bishop & Berryman, 2009, p. 31) where there was a focus on the teacher directed approach of the teacher imparting knowledge. Kākā recognized that she was not the only one with knowledge and that listening to her teacher educator colleagues and the manuhiri stories, and considering their perspectives was important for her learning. She utilised the opportunities made available to her in the PD hui to make sense of different ways of viewing values and concepts. For example she was keen to take on the practical ideas of Tiwakawaka regarding how to use the cultural competency cards with tauira during their professional experiences (see Appendix J & K). Kākā’s positive reflective and interview responses highlighted how the active and co-operative learning strategies utilised in the hui about hauora, poi toa, taniwha, Matariki (Pleiades), hīkoi ngahere, tūrangawaewae activity and pūrākau about Te Waipounamu, enhanced her learning and well-being. For example, in the tūrangawaewae activity Kākā and her teacher educator colleagues shared (taha whānau) about their treasured places of belonging (taha wairua). They were required to give explanations and ask questions (taha hinengaro) and physically move around to view one another’s tūrangawaewae (taha
tinana). Kākā gained cultural knowledge about her colleagues and participated in a new learning activity that she thought she would like to try with her tauira.

After hui toru Kākā revealed how she valued the act of listening to her teacher education colleagues participating in the PD hui and giving them the opportunities to communicate their ideas. By hui ono, when Jackson told her story about Te Ao Māori and whakapapa, Kākā said she was intellectually stimulated (taha hinengaro) and enlightened about viewing the concepts via Marsden’s (2003) whakapapa of the cosmos (see Appendix I) and discussed ways in which she could incorporate the deeper understandings of whakapapa into her mahi. Kākā continued this reflective process throughout the remaining hui, treating the PD hui environment as a house of learners (Averil, Hynds, Hindle & Meyer, 2015), valuing the communication skills of talking, thinking and active listening in herself and others.

**Te Mārama (Knowing, Enacting)**

As a consequence of Kākā participating in the PD hui, she and I developed a professional working relationship and friendship. One outcome of this relationship was that in 2015 and 2016 we collaboratively worked together to teach Tātaiako cultural competencies in College of Education courses and with the kaimahi in two local secondary schools.

Through these co-teaching opportunities we jointly planned and delivered mahi where active learning approaches were utilised, e.g., circle pedagogy (Kecskemeti, 2016; Roffey, 2011;), experiential learning (Henton, 1996; Ministry of Education, 2004) and co-operative learning (Brown & Thomson, 2000; Godinho, 2013; Roffey, 2011), allowing tauira and kaimahi to be teachers and learners. We modified and used some of the learning activities from the PD hui e.g. visual identity picture, tūrangawaewae activity and other activities enabling reciprocal learning including Kākā’s flash cards as teaching tools and enacting of a creation story.

The co-teaching of Tātaiako cultural competencies in the College of Education courses and in the secondary school staff environment, enabled me to not only co-teach with Kākā but to observe her teaching style. What a pleasure it was to see Kākā giving tauira an opportunity to be a part of an active learning approach (Bishop & Glynn, 2000), where she engaged tauira in effective learning interactions by “using a range of teaching strategies” (Bishop & Berryman, 2009, p. 31). Kākā’s facilitator approach gave students the
opportunity to contribute (Godinho, 2013) and tauira learning to be supported (Bishop & Glynn, 1999) and enabled her to selectively choose when to ask and answer questions, and when to share her magical stories about Te Ao Māori.

It is generally recognised that kaiako are required to know their learners, their cultural identities, strengths, interests, passions and the knowledge and skills the tauira may want to develop (Absolum, 2006; Ministry of Education, 2007). In one PD hui Kākā shared an “ako moment” (the twinkling of knowing and understanding) (O’Malley et. al, 2008; Pohatu, 2010), for her when, upon watching one of her student teachers give a presentation, she realised and acknowledged his pūmanawa. This acknowledgement was reciprocated as illustrated in his thank you note which he wrote after been given the opportunity to present his mahi at the PD hui. Furthermore, it showed the reciprocity between Kākā and himself, and indirectly how he had felt valued working with teacher educators. Kākā further identified another memorable moment associated with getting to know the student teachers who presented their mahi at the PD hui. Kākā shared the joy she received from gaining evidence of what it was like for tauira enacting their learning about Te Ao Māori and Tātaiako cultural competencies.

Summary

Kākā came to the PD hui with an existing knowledge of Tātaiako cultural competencies. The Māori knowledge she had gained from her tūpuna (past elders) and present kinship ties gave her a strong understanding of tangata whenuatanga (the cultural connections with the land, people, places and Te Reo Māori); and confidence to pass on this Māori knowledge to others through storytelling. Whanaungatanga (a sense of connection with family) and manaakitanga (to help, support, care for and respect others) were lived experiences for Kākā with her whānau. She understood ako (the culturally preferred ways of teaching and learning) and the importance of wānanga (communication) where talking, thinking, active listening, discussing and problem solving is valued for the students’ growth in well-being and learning.

Her learning was navigated by her āwhina for teacher educators. The participation through active and co-operative learning activities with teacher educators, gave her a sense of enjoyment and time to reflect. It was through her reflection that she developed the skill of active listening and learning from others in the PD hui. The Tātaiako cultural competencies
that caught her attention most of all were ako and wānanga where, through her participation in the range of power-sharing teaching strategies, her taha wairua (spiritual well-being) and taha hinengaro (mental and emotional well-being) were revitalised so she was motivated to put energy (taha tinana) into utilising them with tauira (taha whānau).

(See Figure 8: Te kōrero o Kākā)
Figure 8: Te kōrero o Kākā
Kererū was proud of her kinship ties and in her initial interview she revealed her views about whānau, “Family whakapapa is very important ... knowing who you are and where you fit in, in the scheme of things”. She recognised how “whakapapa explains the connection of one’s identity” (Paki, 2007, p. 16) and in her dialogue about her family genealogy she revealed:

*I see parallels here with the work my grandfather did on our family tree ... whakapapa is something I identify with as I have read through my grandfather’s work on our genealogy - he has been able to trace our family back to 1136. Our family even had a name change from McKay to Williamson.*

With Kererū’s fascination with genealogy it was no wonder she was intrigued by Kelli Te Maiharoa’s PD hui presentation where Maiharoa shared how important her whānau whakapapa of people, places, iwi and hapu were to her.

A second generation Canadian, Kererū also identified with her Scottish heritage and being a New Zealand citizen. Kererū walks in two pathways (Webber, 2008) as a New Zealander and a Scottish Canadian. Yet Kererū explained that she has experienced some conflict about who she is:

*I lost my identity for a while. Coming to New Zealand as a young woman in her twenties, trying to fit into a New Zealand culture, on a return visit to Canada it was said I spoke like a New Zealander, I was feeling like I did not belong in any place... It has been a long journey about who I am. I am comfortable with it now.*

The PD initiative supported Kererū’s identity journey and through new learning about the concept of tūrangawaewae (a place to stand (home) and/or a place of belonging). Kererū enlightened me with her written description of her tūrangawaewae, a place as a child where she holidayed with her family. Even though she was a prairie girl, the Canadian Rockies continue to give Kererū happy memories. She loved the connections with the mountains. She said:

*I feel connected to the Rockies, a lake surrounded by pine trees, old logs half submerged in the water. The sun reflected in the water – the sun shining: heating up the rocks. The cold water in contrast. The smell of*
clean, fresh air. It makes me feel alive and buoys my mood. I feel at peace and free from worries and stress.

The PD hui gave Kererū an opportunity to make connections with the indigenous people of her cultural worlds of Canada and Aotearoa. She developed an understanding of how “each civilisation or country has its own story of their creation, the beginning of their world; a story that has been passed down through the generations and then placed into the context of the world in which we live now” (Parata, 2007, p. 52). She explained:

*Creation story/ies were interesting & again I could make links to those of the Cree. No matter what our background is, all cultures have some way of explaining how it all began. I find this aspect of storytelling fascinating. I remember when teaching a Myths & Legends unit in the past of trying to include a wide variety of Māori myths and having students create story panels.*

Kererū is an international figure skating judge and in this role regularly travels around the world. Through her valued global friendships Kererū gains first-hand knowledge about the culturally diverse world. Kererū complements her understanding of cultural diversity by being knowledgeable about one of the indigenous peoples of Canada, the Cree people.

Kererū’s grandfather David Thomson Williamson was a highly-esteemed historian who had a provincial park named after him. He ran a General Store on the edge of an Indian reservation and wrote fondly about the Cree people. She was proud of her understanding of the indigenous people of her own homeland and when learning about the Māori culture she enjoyed making connections with both cultures. Kererū shared:

*I grew up with Cree children at our School [in Canada]… we have 4 very large Cree reservations so we actually learnt Cree for a while [at school] … I have always grown up with other languages. I find the comparisons and parallels of what I do know about both cultures to be interesting and it makes me want to find out more.*

The similarities between the indigenous cultures was comforting to know when learning Te Reo Māori. Tom Rangi, her kaiako for Māori Studies during her teacher training at Christchurch College of Education, acknowledged how well she pronounced Māori words. He made connections with how her Canadian way of forming vowels was similar to the speaking of Te Reo Māori.
From her initial interview I learnt that Kererū came into the PD hui because she wanted to develop her knowledge in Te Ao Māori and Tātaiako cultural competencies. She shared how she had:

*a surface understanding of them* [cultural competencies] ... but I need to have more in depth ... to be able to be very au fait with them ... to have a much better understanding of all those terms and how they would apply, and how you can apply them into your practice ...and have it authentic.

Kererū warm-heartedly shared how she had fun in the inclusive hui setting. The *“calm and reflective sessions”* with the “*support & aroha*” of the teacher educator participants worked for her. Kererū reflected on the pleasure she gained from the whanaungatanga and manaakitanga felt within the hui rōpū. She reflected:

*It was great, it was people of like mind were there and it was a real sense of comradery*[sic], and we were all kind of in the same boat ...we were all really busy and yet that was the one time that we set aside to be able to come together ... it was really good and I felt like I was gaining something. You know you go to PD sessions ...this wasn’t a tick the box one this is one I really want to attend. In fact I think I was the one that came to you and said can I be involved in your project?

Kererū was adamant about the importance of carrying out the task of building and nurturing a supportive and loving environment for tauira Māori to be Māori (Bishop & Berryman, 2009). She explained:

*I’m thinking in particular of [name of a Māori tauira], his assignments he did for me, phenomenal assignments. [He] went well and truly above the call of duty ... the Māori content in it was so strong and he was very passionate about it, and he was going to be using it with his own students ... It gave me a real sense of appreciation of how important the culture is to those [Māori] students ... we can’t dismiss that we need to allow them within our assignments and within our classes to be able to express that ... to celebrate their culture and include it so it keeps dispersing it wider and wider. If we really encourage those student teachers to include it in their sessions when they go out and teach, it is just going to grow exponentially, and I think that is really important. ... Just getting to know [Māori tauira] ... appreciating their view on things, and their spin on things too.

Kererū shared how an ako moment (O’Malley et.al, 2008) came to her after the storytelling by Jackson at her PD hui presentation on the whakapapa of the cosmos. Kererū said:
It was interesting to gain an understanding about what the ‘hongi’ signifies. I have been involved in a number of pōwhiri and greetings over the years but never understood the significance of the hongi - the sharing of life breath. Anne-Marie's matter of fact descriptions of these customs/practices was great. Also the description of Māori world view being compared to asking a fish to describe water just made so much sense – it just is so all-encompassing. Fascinating!

Kererū’s words showed how through this experience the time was right for her to deepen her understanding of knowing. Pohatu (2010) in her story, “Ako – Aha, I’ve got it!” states:

Ako is a part of the human condition experienced by people as we live our lives…It is a gathering point of specific ‘energies’ that create moments of enlightenment, awakening and courage that can launch people onto pathways of endeavour. When these ‘energies’ are placed in real contexts, action may happen, which can lead to insights and explanations for future use (p. 30).

Even though Kererū had diligently Skyped into some sessions, she recognised that the unseen circumstances that occurred during the year did influence her attendance and participation at the PD hui, when she stated:

I thought the sessions … helped me but … all the interruptions I had last year … the continuity wasn’t there … I tried to keep up … I felt like I was behind … I still feel like I need a lot more PD and it is something I need to pursue… and develop that cultural understanding and competencies further to be able to include authentically in my teaching practice.

In her final interview Kererū was very clear about continuing to develop her knowledge and skills with Te Ao Māori and Tātaiako cultural competencies. She was adamant about delivering mahi in a genuine way through developing a greater depth of knowledge. She said:

It made me more aware of what I didn’t know and that I have a lot to learn … to feel comfortable … including [Te Ao Māori] authentically … Having … worked with a few of the Māori student teachers and seeing, having … more of an understanding of where they come from and how they view things… it really made [me] aware of how much I didn’t know and how much more I need to learn. … I would like to … develop that cultural understanding and competencies further to be able to include [them] authentically in my teaching practice.
Discussion

The PD hui gave Kererū the opportunity to make connections between her identity stories and Te Ao Māori stories. Through this making meaning process, Kererū was able to make sense of what Tātaiako cultural competencies in practice, looked like and felt like. The retelling and or reframing of stories enabled Kererū to practice Tātaiako cultural competencies in her own mahi. In the following discussion I will use the previously described conceptual framework to interpret Kererū’s experiences.

Te Kore (Potential)

Kererū came to the PD hui with a strong appreciation of Tātaiako cultural competencies and she wanted to be able to model the Tātaiako cultural competencies confidently in her teaching practice, with student teachers. Kererū acknowledged her shallow understanding of Tātaiako cultural competencies; yet her initial interview responses revealed how her attitudes and beliefs connected favourable with the competencies. For example Kererū brought with her to the PD hui honest and genuine views about wanting to, “demonstrat[e] integrity, sincerity and respect towards Māori beliefs, language and culture” (Ministry of Education, 2011, p. 8) in her mahi. She had shared how Mark Brunton’s (University of Otago, Office of Māori Development, Research Manager Māori) comprehensive storytelling about Tiriti o Waitangi had worked for her; and as her journey progresses the reader will see how story telling continued to support her to deepen her Te Ao Māori knowledge, and the desire to enact Tātaiako cultural competencies in an authentic way.

Her initial introduction to Te Ao Māori during her Primary training at Christchurch College of Education with Kaiako Tom Rangi; and her experiences teaching in a Christchurch school with a bilingual unit, gave her a basis of tikanga Māori experiences, to build on in her mahi. Tom Rangi identified her potential of becoming an effective speaker of Te Reo Māori, and in her initial interview Kererū shared her genuine interest in developing her Māori cultural knowledge. She showed integrity towards valuing Te Reo Māori and Te Ao Māori as Taonga tuku iho (cultural treasures) of Aotearoa, New Zealand (Bishop, 2003).

Kererū’s beliefs and lived experiences of cultural diversity (Ministry of Education, 2007) were modelled in the following ways. She valued the importance of genealogy and kinship ties for Canadians and New Zealanders; she shared her aroha for elders in her Scottish
Canadian homeland; she reflected on her worldwide friendships that evolved through her global ice skating leadership role; and she appreciated making meaning through language to understand people and places. She was interested in making connections between the first nations Cree people of Canada and the indigenous Māori people of Aotearoa.

The primary thinking behind Tātaiako cultural competencies is that first you need to know yourself, before you can do that for others (Ministry of Education, 2011). Kererū’s conversation in her initial interview, revealed her, “integrity, commitment … courage … open-mindedness … aroha, manaakitanga, care [towards enacting Tātaiako cultural competencies in her mahi] … [being prepared for] positive involvement and participation [in the PD hui] … inclusiveness and non-discriminatory practices [in her mahi]” (Ministry of education, 1999, p. 34). In particular she connected to the key values of the Tātaiako cultural competency of manaakitanga. They are integrity, trust, sincerity and equity (see Appendix A). The following statement connects well to my initial impressions of Kererū:

A person with integrity and authenticity [who] practices what they preach and treats others gently and with care, being sensitive to their needs … Self awareness is an important element of [her] honesty – if we are not honest with ourselves how can we be honest with others? (Fox Eades, 2008, p. 207).

Te Pō (Becoming)

Kererū was skilful at utilising narrative pedagogy (Berryman & Bishop, 2016; Bishop, 2003) as “an educational practice that draws together the experiences of the home [in this case Kererū’s life experiences and knowledge] and the school [in this case the PD hui] in ways that culturally connect” (p. 229). She was astute at connecting her own stories, with the stories of others and by self-reflection and/or reflecting with others Kererū would make meaning of Te Ao Māori by retelling or rethinking a story so it made sense to her. The act of giving and receiving of stories was reciprocal with her teacher educator colleagues. Kererū shared her stories about the first nation Cree people and her teacher educator colleagues shared their stories e.g. Kākā’s pūrākau connected the atua to the tuakana/teina concept.

The PD presentations by Maiharoa, Jackson and a student teacher supported Kererū’s identity journey and deepened her understanding of tikanga Māori. The first PD hui for Kererū was when Te Maiharoa shared her whānau story, and Kererū enjoyed making
connections with Te Maiharoa’s Māori whakapapa and her own Scottish Canadian genealogy. Several hui later, Kererū listened attentively to Jackson’s stories about whakapapa of the cosmos and acknowledged the comprehensive way Jackson told stories, enabled Kererū to understand the significance of cultural practices like the hongi. Kererū was inspired by the authentic way the student teacher used local stories for Visual Arts and Science.

Cherrington (2009) suggests, “[i]n developing cultural competence, practitioners [teacher educators] both Māori and non-Māori need to be aware of their own cultural background, values and beliefs” (p. 40). Following the final PD hui, participants re-connected with the people and places important to them, by sharing their tūrangawaewae. Even though Kererū was absent for this hui she responded by giving a journal description of her tūrangawaewae. Her description of her tūrangawaewae enlightened the reader about her self-awareness of who she is and an important place she identifies with. Her place of belonging is the Canadian Rockies, where as a child she holidayed with her family. Kererū’s delightful description displayed the holistic relationship she had with the Rockies environment. A place she expressed fond memories of rangimārie (peace) and harikoa (happiness).

**Te Ao Mārama (Knowing, Enacting)**

After Jackson’s PD hui presentation Kererū’s written reflections revealed the development of her understanding of Māori world view, and in her final interview Kererū shared an example of how she put into practice the tangata whenua competency which “affirms Māori learners as Māori - provides contexts for learning where the identity, language and culture (cultural locatedness) of Māori learners and their whānau is affirmed” (Ministry of Education, 2011, p. 14). Kererū did this by providing an assignment task that enabled Māori tauira to be Māori and “demonstrate[d] commitment to promoting the well-being of [this Māori student teacher] (Ministry of Education, 2011, p. 17). It was a meaningful assignment task for the Māori student teacher as he used his lived Kaupapa Māori experiences, his in-depth Te Ao Māori knowledge and expertise in Te Reo Māori, to create meaningful learning activities to use with tamariki on his professional practice. Kererū created an authentic context where the tauira could “safely bring what [he knew] and who [he was] into the learning relationship” with his kaiako, Kererū and the tamariki he would teach (Bishop, 2003, p. 229). The passion and cultural knowledge the tauira displayed...
through his mahi showed Kererū what enacting Tātaiako cultural competencies looked like and felt like for herself and the student teacher. Throughout the assignment task Kererū gave the tauira opportunities to “take responsibility for [his] own learning and that of Māori learners [his students]” (Ministry of Education, 2011, p. 12).

The PD hui enabled me as the facilitator to develop a friendship and productive working relationship with Kererū, which has continued in subsequent years. Enacting manaakitanga and whanaungatanga with her colleagues and tauira was the norm for Kererū. In 2015 and 2016, in her leadership role as the Programme Coordinator for Primary, I observed how she consistently “demonstrate[d] commitment to promoting the well-being of all ākonga” (Ministry of Education, 2011, p. 17). She showed commitment and perseverance in making contact with Māori tauira who were challenged by a range of influencing factors to attend classes. Kererū contacted them in a range of ways e.g. by phone or email and always met with them kanohi-ki-te-kanohi (face to face). She modelled the role of Kaiāwhina (Carer) Māori with tauira and gave them every opportunity to succeed as student teachers.

In 2017 Kererū, through her own research, is proposing to develop her Te Ao Māori knowledge and pursue her interest in Māori and Cree cultures. She is learning by kanohi ki te kanohi (face to face) hui with Cree elders about their indigenous culture and making connections through Māori research to Māori culture.

**Summary**

Kererū was very sincere about her goal for attending the PD hui, which was to develop her knowledge of Te Ao Māori and Tātaiako cultural competencies. Whakawhanaungatanga (building relationships) with her teacher education colleagues and the student-teachers was a normal practice for Kererū in her mahi and she was committed to developing productive partnerships during the PD hui. She gained strength from the tangata whenuataanga cultural competency. Through her reflections and final interview response she shared about her dynamic identity through her connections of her own Canadian identity and the Cree people with her Aotearoa identity and Māori people. She shared her ako moments about tikanga Māori and lived experience of her tūrangawaewae (place of belonging). In her role as the Programme Coordinator for Primary Programmes, Kererū enacts the role of Kaiāwhina (to help, care and support others) with student teachers. She is diligent about
providing manaakitanga (ethic of care) to not only Māori tauira, but all tauira, with the special care she gives to their holistic well-being. The tauira cannot grow and develop without the ingredients of manaakitanga and Kererū gives the nourishment of sincerity, empathy and trust to the student teachers.

(See Figure 9: Te kōrero o Kererū)
Figure 9: Te kōrero o Kererū
Tīwakawaka

Tīwakawaka had come to the PD hui with some background knowledge in Te Ao Māori. She said, “I have taken some undergraduate papers stage one and stage two … in tikanga and in Te Reo … when I was at Canterbury [as a student]”.

Tīwakawaka’s passion for Māori language was also expressed by her anticipation of the PD initiative:

*I would say I feel pretty excited. Just from my experiences in the past they have been very positive experiences. I think it is a beautiful language. I just love listening to fluent te reo so anything that is going … I just see it as enhancing my world really. I think the more that I can experience and the more that I can learn makes me feel good, it makes me feel excited and happy.*

The above statement reflects the way in which Tīwakawaka makes “an inherent connection between language and culture: language is embedded in culture and also expresses culture. The culture and practices of the people who share a language are dynamic within a changing world” (Ministry of Education, 2009, p. 22).

In her comprehensive interpretation of Te Ao Māori she continued to share how she valued Māori language:

*Te Ao Māori is the world of Māori, it’s about Māori ways of being, Māori ways of doing. So it’s to me it’s the tikanga, it’s a cultural practices those shared cultural beliefs, underlying values and it is also Te Reo so it’s just Māori ways of viewing the world and of living within the world.*

She acknowledged how valuable student’s sharing their knowledge was to her learning

*I would say the other understandings I have gained in terms of Te Ao Māori would be from my students that I have worked with in the programme that they have given me some new understandings.*

As a classroom teacher of Biology, Tīwakawaka revealed how inclusive she was with her approach:
as a young teacher ... I had Māori learners. I would look for context that they were going to connect ... lots and lots of sharing about possible contexts that could just be really engaging and stimulating for Māori learners. ... I brought in one of our other students from a different curriculum area and worked with my biology students on working with harakeke ... we were looking at using harakeke in a science, in a biology, plan but I thought it was really important that they had that Māori view of other protocols for actually harvesting flax and for how to treat it with respect.

Her active learning, inquiry approach continued in her College of Education mahi:

[As a teacher educator] in teaching and learning in my core paper I think I really try. I have always been someone who is really committed to active engagement and to cooperative learning [whanaungatanga] and so my teaching style or the strategies [ako & wānanga] I use fit really nicely with some of those cultural competencies just naturally... co constructing getting students to decide where they would like to go from here and how they would like to cover content [ako & wānanga]. I think I guess I am an enacting cultural competencies just through my every day work with those core papers.

Tiwakawaka’s description of her prior knowledge about the whakapapa (the pathway to the creation) of Tātaiako cultural competencies was significant. She recalled:

I have taken some undergraduate papers stage one and stage two ... in tikanga and in Te Reo ... when I was at Canterbury [her student years]. Since I have been involved in teacher education my works exposed me to the Te Kotahitanga project ... the Te Mana Korero series, the Ka Hikitia initiative and I’ve read a range of literature to sort of inform my work ... Angus Macfarlane ... Russell Bishop, Ted Glynn. ... [B]efore Tātaiako cultural competencies were released by the New Zealand Teachers council I understood cultural competency as being informed ... [by] the principles that underlay Kaupapa Māori ... the kind of principles are still there embedded [in the cultural competencies]. ... I’m reasonably familiar with Tātaiako cultural competencies in terms of the Teachers Council publication.

Honesty prevailed when she indicated the challenges that could arise that may affect her participation in further enactment of Te Ao Māori and Tātaiako cultural competencies:

I think there is probably two influences for me. One is time, just it is finding time ... I’ve been wanting for a long time to go back and pick up my Te Reo studies ... [talked about how important she felt it was to put
others first before herself] ... It is worth making the time for this. I think it is really important. ... The responses or the reactions of others in our group or just in the work that we do ... [of being] ... to feel a bit tokenistic sometimes when we know I am encouraging my students to greet their learners in Te Reo and use ... as much Te Reo as they are comfortable with and for those ... not feeling confident ... they greet their students and sometimes they get a negative response and they are made to feel like it is tokenistic. I think that can be a bit of a barrier to progressing ... you have to take small steps and if the small steps are knocked back then you sort of flounder and you can’t actually make the big steps. So I think that would be people’s responses to what I try and do

Tiwakawaka had a positive response to hui tahi where there was a focus on whanagatanga:

*I felt really uplifted by our first session. It has been so long since I have worked alongside my colleagues at the College for professional development. The main thing I took away ... is a feeling of being more connected with my colleagues and that it is a safe environment for professional learning. We are all different and are at different places in terms of our knowledge and understanding of things Māori. We will work together to extend our knowledge and understanding.*

As the PD hui progressed Tiwakawaka commented, [we] “are establishing ourselves as a learning community with a shared goal of improving our bicultural practice”. 

Tiwakawaka had shared in her initial interview that she was looking forward to developing her Te Reo Māori ability. She was very clear about the progressions of learning that worked for her and she was planning how to develop her Te Reo Māori for practice with tauira:

*It is great having te reo introduced gradually. It was interesting though how saying new words and writing them down didn’t automatically lead to easy recall several days later. I wanted to use the term for “resilience” (manaahau) in a class later in the week but couldn’t recall it until I had looked it up again. I’m not sure if it is just me but I seem to need to hear and say a new term or phrase multiple times before I can use it in practice. ... Same experience as last week...I could not recall when I wanted to use the phrase until I looked it up again. Recording the new Te Reo is going to be important if I am to use it.*

She acknowledged that the manaaki from Kākā was useful for her practice:
[Kākā] used the phrase “Me tīmata tātou” for “let’s make a start” and I thought this would make a nice cue for attention. I have been using greetings such as “mōrena koutou” to start tutorials and lectures so it is nice to incorporate a greater range of Te Reo.

Additionally, Tīwakawaka reflected on Kelli Te Maiharoa’s session about learning “some history of the Ngai tahu people. The session was a nice follow on from Mark Brunton’s lecture on the Treaty. It was a brief historical overview”.

At hui toru Tīwakawaka was very aware of the PD hui climate and spoke with integrity and manaaki for her colleagues:

*It is noticeable that everyone is tired this week as the teaching term has got busier and it is hard to find work life balance. Gaye must have also sensed how tired everyone was last week as this week the focus was well-being. Very interesting to consider the four elements of hauora but also to consider are we actually modelling this for our students? It is concerning that everyone commented how out of balance their hauora is with workload demands leaving everyone exhausted. The timing of the PD at the end of the day is challenging, but I doubt there would be another alternative that everyone could attend.*

Following the PD hui with a tangata whenuatanga focus Tīwakawaka reflected on how the PD hui happenings were supporting her ploy to develop local regional knowledge. Her reflection about Kelli Te Maiharoa’s session identified she had learnt “some history of the Ngai tahu people. The session was a nice follow on from Mark Brunton’s lecture on the Treaty”. In response to the Saddle Hill taniwha activity (see Appendix N) Tīwakawaka’s showed her appreciation of the connection to the local tangata whenuatanga “learning the taniwha story incorporating local landmarks ... links to geological and geographical landmarks in my learning area”.

**Discussion**

The PD hui gave Tīwakawaka the opportunity to make small but important steps to the further development of Tātaiako cultural competencies in her daily life and her mahi. In the following discussion I will use the previously described conceptual framework to interpret Tīwakawaka’s experiences. For unforeseen circumstances the final interview with Tīwakawaka was unable to happen, so only a glimpse is shared of the stages of Te Pō and Te Ao Mārama.
Te Kore (Potential)

In her initial interview Tiwakawaka revealed that as a young kaiako she was skilled at “[e]ffective pedagogy. Teacher actions promoting student learning” (Ministry of Education, 2007, p. 34) and she valued being “a partner in the conversation of learning [with tamariki and facilitating] active learning approaches [with them] (Bishop, 2003, p. 226). She brought culturally responsive skills from her classroom teaching to teacher education.

As a teacher educator Tiwakawaka demonstrated a good understanding of the New Zealand Māori Education Plan Ka Hikitia; a robust working understanding of Te Kotahitanga professional development initiative to develop Māori student achievement and she utilised the current resource of Te Mana Korero with her student teachers. As a teacher and teacher educator an accepted part of her practice was engaging learners through bi-cultural contexts in Biology. In particular, she was astute at utilising student-centred learning strategies and fostering an inclusive teaching environment that enabled Māori student teachers to share their cultural knowledge and Tiwakawaka was open-minded towards learning from student teachers.

Tiwakawaka displayed aroha not only for tauira but for Māori language. She shared how her tokomauri (passion) and ihi (excitement) (taha hinengaro) for learning (taha tinana), listening to (taha hinengaro) and using Te Reo Māori enhanced her well-being. The spiritual benefit (taha wairua) of Te Reo Māori giving her a stronger sense of connection with Te Ao Māori (Hedges & Robertson, 2014).

Her academic research about the world of Māori, experience with noho marae, a caring attitude towards tauira, culturally responsive teaching skills and confidence at enacting whanaungatanga, manaakitanga, ako and wānanga with tauira, would enable her to concentrate on developing the tangata whenuatanga cultural competency at the PD hui.

Tangata whenuatanga, “[a]ffirms Māori learners as Māori – provides contexts for learning where the identity, language and culture (cultural locatedness) of Māori learners and their whanau is affirmed” (Ministry of Education, 2011, p. 10). Tiwakawaka at the Te Kore stage showed that she honoured this in her practice by “harness[ing] the rich cultural capital that Māori learners bring to the classroom by providing culturally responsive and engaging contexts for learning” (Ministry of Education, 2011, p. 10). In her initial
interview she had conveyed that learning more about the local iwi, local stories and developing Māori community relationships would be beneficial to her practice.

Tīwakawaka conveyed that attending the PD hui was a priority for her but it could be challenging when the pressure of time prevailed with putting other people’s needs ahead of her personal PD plans. She was apprehensive about small steps of progress appearing to be tokenistic.

**Te Pō (Becoming)**

As identified in Te Kore, the component of tangata whenuatanga Tīwakawaka wanted to develop was, “… local context, tikanga, history and language … the use of local Māori contexts” (Ministry of Education, 2011, p. 10). Her reflections revealed that she was gaining some new local knowledge about the local people and places e.g. Te Waipoumanu stories and the Saddle Hill landmark (See Appendices L & M) from participating in hui rua, hui tekau, hui tekau mā rua and hui tekau mā whā. The whakapapa aspect of tikanga was an area where she identified “enjoying about spiritual realms (hui whā) and gaining a growing understanding of whakapapa & Kaupapa Māori” (hui rima). Through her PD hui reflections she showed self-determination to plan a simple way of remembering new kupu Māori so that she could use the terms in her teaching practice.

Another teaching practice Tīwakawaka commented on was the use of “games as an educational tool” (Hemara, 2000, p. 15). The games approach enabled Tīwakawaka to engage in whakawhanaungatanga (building relationships) with the teacher educator participants and to draw on her own feelings and interpretations of Taonga Tākaro (Māori Games) activities (Brown, 2016). Tīwakawaka reflected on how a Māori game (see Appendix D) had been challenging, yet fun and with more practice she would be comfortable to use it with student teachers.

**Te Ao Mārama (Knowing, Enacting)**

Tīwakawaka’s reflections showed how comfortable she was with the collaborative kaupapa of the PD hui and I observed her enjoyment of sharing ideas and listening to her colleague’s perspectives. She was very forthcoming with effective ways of enacting Tātaiko cultural competencies in her own home and with student teachers. For example the participants fully considered her idea of using the Tātaiko cultural competencies cards
(see Appendices I & J) as a tool to facilitate student teacher discussions at the tauira interview after their Professional Teaching practice. Korimako was heartened by Tīwakawaka’s story about how her teenage daughter and her practised the use of Te Reo Māori in their home, it was a part of their lifestyle. Tīwakawaka was proactive in planning and enacting her own cultural competence with the development of using Te Reo Māori (S. Macfarlane, 2015a).

The regular tikanga practices of karakia and waiata were carried out in the PD hui and Tīwakawaka, in a written reflection, shared how as a consequence of this aspect of the PD she felt more confident enacting the cultural practices with her class.

**Summary**

Tīwakawaka was already enacting four of the five cultural competencies confidently in her mahi. Tangata whenuatanga was the cultural competency vine that Tīwakawaka was focussed on further developing. Tauira, tamariki and Te Reo Māori were viewed by Tīwakawaka as Taonga tuku iho and her self-determination to plan and develop her own Māori language ability was shown through her simple plan of repeating new kupu many times and practicing kupu and Te Reo sentence structures at home with her daughter. A simple act that holistically benefited herself, her daughter and eventually those people who conversed in Te Reo Māori with them.

The following whakataukī befits the whaiwhakaaro (thoughtfulness) Tīwakawaka had for enacting Tātaiako cultural competencies; and overriding the challenging assumption that some people may have, that small steps of enactment are tokenistic.

> E iti noa ana, nā te aroha.  
Although it is small it is given with love.  

(Alsop & Kupenga, 2016, p. 72).

(See Figure 10: Te kōrero o Tīwakawaka)
Figure 10: Te kōrero o Tīwakawaka
Korimako

Korimako’s tūrangawaewae (place of belonging) is in Yorkshire, England. The PD hui gave Korimako an opportunity to make connections with Māori pūrākau (stories/myths/legends) and her homeland. She fondly shared:

*I went back to England at the beginning of the year, and went to Winchester Cathedral. In their shop they had this beautiful book about a Greek myth. There was the man of the forest and he was a spirit of the forest. It reminded me so much of Māori tikanga and made me realise that in my own culture I have got this beautiful deep spiritual stuff, that because it is so old we have lost touch with it ... I couldn’t wait to buy it because I wanted to reconnect with the deeper understandings of my own culture, because they are there but because it is so long ago we have lost touch.*

Korimako, had a clear understanding of culturally responsive pedagogy; she brought a holistic worldview to the PD hui and confirmed this in her initial reflection about Te Ao Māori:

*It is not just about imparting information [about Te Ao Māori] ... it is about LIVING it in all aspects of our lives, but especially in our teaching. By doing this students are FEELING what the concepts [Māori cultural concepts] are like and their huge value for fostering relationships & learning.*

Korimako’s words are confirmation that you do not have to be Māori to have this love for teaching in, and about, the world of Māori (Hunt & Macfarlane, 2011; Macfarlane, 2004). Korimako was inspired by a Mauri Ora course she participated in and she shared,

*It helped me to understand the tikanga that is embedded in our curriculum framework Te Whāriki and I just now have a thirst to learn more to develop a deeper understanding of what this looks like (tikanga) and how I can support students to understand how we might live this in our daily lives and in our daily practice with children.*

Korimako in her initial interview shared her feelings towards being part of the PD hui “I am very excited, I am humbled because I feel I know so little but excited because I have got this drive to learn more” [about Te Ao Māori and enacting Tātaiko cultural competencies]. An example of how the participants appreciated Korimako’s passion for
Te Ao Māori was in Kererū’s journal dialogue, “(Korimako) sharing about her journey. Great to hear someone who has made a real effort to incorporate te ao Māori & te reo into classes”.

Korimako came to the PD hui with a basic knowledge of Te Reo Māori, having completed a 36 week Te Ara Reo Māori course with Te Wānanga o Aotearoa. Korimako consistently used karakia, waiata and whakataukī in her practice and she recognised how important it was to learn Te Reo Māori in context with tikanga Māori:

*I have been learning basic Te Reo Māori ... you actually have to have the tikanga to learn the language because the language is so integrally embedded into the tikanga ... I want [to] learn more but I want it to be contextual and meaningful for myself ... so I can share that with the students as well. And the big part of the focus for me is waiata and sharing those with students ... I believe it is a really good way to develop our understanding of how to speak the language ... waiata is a wonderful way to develop that confidence. And just actually bringing to the floor [through karakia, waiata] opportunities to discuss why we do what we do [e.g. karakia, waiata] and to be able to identify the tikanga [incorporating the values with Māori cultural practices] is embedded in these things.*

Her conversations always connected to the learning from, and with, student teachers. Korimako’s manaakitanga with students was second nature to Korimako, who professed:

*I always emphasise the fact that I am a learner with them (the students) and that often they are coming with strengths and skills and knowledge that I will learn a great deal from. ... Thinking about ... manaakitanga and respect for others and I am very mindful of doing that in class when I am working with the students of respecting who each of them are and what they bring. What they bring with them from their other lives and how it is important just to tap into that and to value it and for them to have opportunities to share that with others.*

In her initial interview Korimako was sincere about the importance she placed about understanding and utilising Tātaiako cultural competencies in her practice:

*I have a basic understanding of Tātaiako and I am learning along with the students ... in relation to ... how Te Whāriki reflects those [Tātaiako*
Korimako reflected on how she had “been exposed to the origins of Te Ao Māori before” and at each PD hui she built on past knowledge and “added another layer really I think to my practice”. She acknowledged how the PD hui assisted her with “understandings of Tikanga Māori-especially through the language & the formation of, for example terms like whaka, papa (whakapapa), kau papa (Kaupapa)”. The hui rima had focussed on the meanings behind words e.g. papa, a root word for foundation, base; connecting back to the atua, with mother earth Papatūānuku, to whakapapa connecting kinship, relationships and kaupapa (the purpose what and why something is important, the foundation of action) (see Appendix G). Barlow (1991) declared that “[w]hakapapa is one of the most prized forms of knowledge and great efforts are made to preserve it” (p. 174) and Korimako confessed, “I want to have that depth at my fingertips”.

Korimako valued incorporating Ōtaiako cultural competencies into teaching practice to support student teachers to understand “correct and appropriate social behaviours based on the ideas, beliefs and values inherent to Māori” (Phillips, 2015, p. 52). She had been frustrated with student teachers always drawing on the same examples of tikanga Māori as “not touching children’s heads, not sitting on tables”. Korimako declared:

...and they are not seeing ... the other deeper concepts and ways of being from a Māori perspective and so I draw them back to Ōtaiako...once I started foregrounding those (Ōtaiako, cultural competencies) I noticed that they started to talk about them ... to draw on those in their critical reflections and even for some students they are starting to talk with children about those competencies and that terminology and exploring it a bit more deeply.

Korimako shared about the whanaungatanga and manaakitanga developed with the other participants:

This forum/hui is also a lovely opportunity to actively engage ... & learn with & alongside colleagues ... I am developing a deeper understanding of my colleagues as we engage in activities. I now know for example of [participant’s name] passion for gymnastics; [participant’s name] for dogs. This greater understanding of them as people truly changes how I view them & I believe will change the way I engage with them in future.
The benefits of ako (reciprocal teaching and learning) she received from the hui were acknowledged in her statement:

*I have also picked up other ideas and other understandings from fellow participants from the hui we have been having and it has also supported me with my confidence to live that in practice and so in my behavior towards students and my colleagues and people out in the field.*

In Korimako’s reflection about playing taonga takaro (Māori games) she recognised how the whanaungatanga activities enhanced the learning and well-being of herself, tauira and tamariki. She said, “I have played [listed a range of taonga takaro] [taha tinana] & the students certainly loosen up [taha tinana] after this as we always end up laughing [taha hinengaro]. *I like to emphasise the importance of connecting* [taha wairua, taha whānau], *looking, listening* [taha hinengaro, taha taha whānau] …*in these games & how that is also important in our discussions* [taha hinegaro, taha whānau] & *in our work with children*”.

Korimako’s statement sums up how all the different ways of learning about Te Ao Māori helps to deepen understanding when she said the PD:

* [a]dded another layer really I think to my practice…*it has consolidated some of my vague understandings of Te Ao Māori and how that might look and practice and because I think you have to revisit these things a number of times I don’t think you can just visit something once and then feel confident with it. *But also I … that I have been affirmed and that has been really, really good.*

Yet Korimako through her reflections recognised that she was still learning, “*the sort of depth* [knowledge about the tuakana/teina concept] *that I need to have at the tip of my fingers, to be able to just draw on when I’m exploring that concept with students … I don’t have that yet.*” This gaining of new knowledge was reinforced in her reflection after the Saddle Hill taniwha activity, “*again what it brought to mind was the fact that I know not a lot and I need to learn more*”.

**Discussion**

Korimako was passionate about bringing alive Tātaiko cultural competencies in her mahi and she wanted to do this by deepening her knowledge of Te Ao Māori. The PD hui provided Korimako with the opportunities to explore a range of effective pedagogies and
choose those that she felt would work with her tauira. In the following discussion I will use the previously described conceptual framework to interpret Korimako’s experiences.

**Te Kore (Potential)**

The three Tiriti o Waitangi principles of partnership, protection and participation (S. Macfarlane, 2009) underpin the framework of *Te Whāriki Early Childhood Curriculum* (Ministry of Education, 1996). Korimako, as a teacher educator and Kaiāwhina of Early Childhood Education (ECE) tauira, and through her effective implementation of *Te Whāriki*, was confident about bringing the Tiriti o Waitangi principles alive in her practice with student teachers. Consequently in her practice Korimako worked “effectively within the bicultural context of Aotearoa” (Ministry of Education, 2011, p. 17) and “demonstrate[d] integrity, sincerity and respect towards Māori beliefs, language and culture” (Ministry of Education, 2011, p. 8) (see Appendix A).

Korimako was already diligently modelling Tātaiako cultural competencies in her mahi and she wanted to support tauira to be able to enact the cultural competencies in their professional teaching practice with tamariki. She valued the pūmanawa tauira brought with them to her classes and how she and tauira would model ako by working together.

Korimako came to the PD hui with an appreciation of culturally responsive pedagogy and holistic well-being. For example in her initial interview she expressed the benefits her tauira received by participating in waiata in class. They had fun (taha hinengaro) singing (taha tinana) the waiata as a class (taha whānau); they were songs they could use with tamariki (taha whānau); the tauira developed confidence in using Te Reo Māori (taha hinengaro) to sing the waiata and they were able to discuss the meaning embedded in the lyrics (taha wairua).

It was very accepted for ECE kaiako and tamariki to consistently use waiata, karakia and Te Reo Māori in their teaching and learning settings. Korimako modelled these tikanga procedures for tauira in her college classes. As has already been stated Korimako believed that by her tauira participating in waiata in their classes they could learn about Te Ao Māori, develop confidence to use Te Reo Māori and enact Tātaiako cultural competencies in their daily practice. According to Barlow (1991, p. 151):
Waiata or song is a medium through which sacred and profane knowledge is passed from one person to another, or from one generation to another. Waiata was one of the principle methods of teaching and learning in the kura wānanga or school of sacred knowledge.

Hemara (2000) acknowledged that waiata are “important educative tool[s]” (p. 23) and give tamariki a way to make meaning about tikanga Māori (cultural practices).

Korimako firmly believed that “Te reo Māori and tikanga Māori are intertwined, and so learning te reo Māori gives students access to te ao Māori [the Māori world] and to Māori world-views” (Ministry of Education, 2009, p. 13). Her approach to teaching in the world of Māori echoes the following whakataukī:

Ko te reo te waka e kawe ana i ngā tikanga Māori

Language is the vehicle of Māori culture.

(Ministry of Education, 2009, p. 23)

Korimako conveyed a genuine excitement and passion with tauira, for teaching in, and about, Te Ao Māori. Hargreaves (1998) declared, “Good teaching is charged with positive emotion … good teachers are not just well-oiled machines. They are emotional, passionate beings who connect with their students and fill their classes with pleasure, creativity, challenge and joy” (p. 835). While Korimako enjoyed sharing her passion with tauira, in her initial interview she revealed a challenge for her was not to be over passionate about Te Ao Māori with less confident colleagues, as she felt her approach might “turn them off a wee bit because I can get a bit carried away so I have got to be very careful about understanding where they are at”. Yet she was looking forward to working at the PD hui with like-minded colleagues.

Te Pō (Becoming)

As the PD hui progressed Korimako’s hui reflections continued to reveal that she not only cared for the well-being of her student-teachers but for her colleagues. A. Macfarlane’s (2004) statement brings alive Korimako in her role as a teacher educator:

[manaakitanga is concerned with the head, as well as the heart. In terms of the heart, caring for students and colleagues is about compassion. In terms of the head, it is important for teachers to take stock of themselves in their personal and professional roles. I see this as teachers attempting
to carry out their job with skill and grace, and in breathing life into their classrooms. This is about passion (p. 81).

The following whakataukī befits the kindness Korimako had for tauira and her colleagues.

He aroha whakatō, he aroha ka puta mai
If kindness is sown, then kindness is what you shall receive.

(Alsop & Kupenga, 2016, p. 79).

Korimako was able to attend 13 of the 14 PD hui and her regular reflective comments revealed how she thrived on the inclusive environment of the PD hui where she enjoyed learning about the pūmanawa of the participants and she showed respect for what she learnt from them. The reflective responses from her colleagues revealed that their feelings for her were mutual. Whanaungatanga, ako and manaakitanga were at the forefront of Korimako’s thinking. Hui waru had a Matariki festival focus, celebrating Te Ao Māori and acknowledging the past, present and future of the world of Māori. Korimako’s input to the hui waru wānanga (discussion) was invaluable with her stories about the celebration of the harvest festival across England. The participants were able to make cross cultural connections with Te Ao Māori. The korero about celebrating the festival of Matariki and making connections with worldwide festivals brought a time of positive “reflection and celebration … a celebration of hope, love and generosity” (Fox Eades, 2008, p. 68); and an opportunity for Korimako to share knowledge in a reciprocal way.

Korimako in her initial interview had clearly identified that she was “personally committed to and [prepared to] actively work on, [her] own professional learning and development with regard to Māori learner achievement (Ministry of Education, 2011, p. 12). She wanted to deepen her own understanding of tikanga Māori so that she could be more explicit in her teaching with tauira of Te Ao Māori and Tātaiako cultural competencies. As the hui progressed Korimako affirmed, through her written reflections, the sequential development of her Māori knowledge. Even though Korimako had a sound understanding of hauora she reflected after hui toru of the value of “exploring the many understandings [e.g. connecting to the whenua] of the hauora concept” (see Appendix F). After learning about the whakapapa of poi toa (warrior poi) in hui whā, Korimako acknowledged that she was able to build on her current understanding of whakapapa. At hui rima through the ropū discussion about the components of whakapapa (see Appendix G) Korimako reflected
on how the make-up of words and the meanings behind words had been an excellent way
for her to deepen her understanding of whakapapa. By the sixth hui, when Jackson told her
story about Te Ao Māori and whakapapa, Korimako shared that her new learning about the
realms of whakapapa (Marsden, 2003) enabled her to make connections with her prior
learning.

Korimako’s relationship with pūrākau shared at ngā hui connect with Fox Eade’s (2008)
description of stories as “the vehicles that communities use to hand on what they value to
the next generation, to remember people and events and beliefs that are important to us” (p.
74). Korimako’s learning flourished through the understanding she gained from stories.
For example, the tūrangawaewae activity (see Appendix M) enabled Korimako to extend
her dynamic identity by reconnecting with cultural stories and her own Yorkshire heritage.
The pūrākau of Te Waipounamu and the Dunedin landmark of Saddle Hill (see Appendix
N) assisted her to look at the features of land in the physical world and explore their
existence. Korimako as a learner relished the new learning she gained through ngā hui
cultural stories and acknowledged with new learning came the reality of what you don’t
know (Routman, 2000).

Te Ao Mārama (Knowing, Enacting)

Prior to the PD hui Korimako and I were already friends and shared an affinity for Te Ao
Māori. During the time of the PD hui we developed a reciprocal working relationship
where I shared my health and physical education knowledge with Korimako, and she
shared her Early Childhood and Te Whariki knowledge with me. We exchanged
knowledge to co-teach her ECE classes in health and physical education utilising a
bicultural context. We used practical teaching and learning strategies with reciprocal
learning pedagogies (A. Macfarlane & S. Macfarlane, 2016) to engage tauira. Through our
co-teaching I observed the wairua (spirit) Korimako had for teaching Te Ao Māori and she
had to be commended for underpinning the sessions with Tātaiako cultural competencies.
The co-teaching continued in 2015, 2016 and in 2017 Korimako independently planned
and delivered the sessions. Every year Korimako challenged herself to try a range of
relationship-building pedagogies (Berryman & Woller, 2013) to help her student teachers
learn. She showed real passion and courage to try something even if it did not always
work (Fraser, 2016; Palmer, 2007).
Korimako valued Te Reo Māori as a Taonga tuku iho and in response to hui iwa (which was a focus in Māori language week), she used her initiative to pin the Te Wiki o Te Reo Māori word of the week up in her work corridor and through a request from a colleague, emailed the weekly kupu (word) to that person as well. The meaning making process of kupu used in the PD hui had given Korimako understanding and confidence to use a wider range of Māori terminology. For example she added the kupu and understanding about whenua as the strong foundation with the whare tapawhā concept of hauora (Durie, 1998); and talked about the concepts of kaitiaki, pūmanawa, aroha and taonga in her mahi with student teachers. Since the 2014 PD hui Korimako has continued to manaaki tauira with different tools for learning and using Te Reo Māori in class. For example in 2016 she prepared tokotoko (talking sticks, made from the natural fibre of the harakeke stalk) with Te Reo Māori labelled phrases on (e.g. Ko wai au? Nō hea koe? Kei te pēhea koe?) for tauira to practise their Māori language in class.

As a consequence of her involvement in the PD hui Korimako was adamant that tauira were to understand and enact Tātaiako cultural competencies in their professional practice. Korimako carried out a plan of encouraging tauira to foster the enactment of the cultural competencies with tamariki during their teaching practice, and in her professional conversations with tauira she expected tauira to be able to give examples of the enactment. Korimako was pleasantly surprised how well her plan worked with some tauira even including examples of enacting Tātaiako cultural competencies in their written critical reflections about their teaching practice.

Korimako came to the PD initiative as a Kaiāwhina of Early Childhood Education (ECE) tauira and has extended her tautoko (support) role to working with primary tauira. In 2016 Korimako supported a Māori tauira studying to be a Kaiako of primary tamariki. The student teacher was fluent in Te Reo Māori and had difficulty translating her thinking into English words. Korimako worked with the tauira and supported her to make sense of using English translations by thinking of stories from her Māori world. The Māori tauira was able to successfully pass a college exam with the support of Korimako’s manaaki.

At the start of 2017 Korimako continued to extend her well established manaaki skills and worked with other kaimahi and Ana Rangi, Kaiāwhina for University of Otago Humanities, to have a regular College of Education waiata sessions for tauira and kaimahi. Korimako’s motivation to work together with College staff, student teachers and Ana
(wānanga) to bring together this waiata rōpū is an example of Korimako continuing to navigate all the Tātaiako cultural competency vines for the learning and well-being not only of tauira but kaimahi. Bringing kaimahi and tauira together (whanaungatanga) where talented Māori tauira experienced in kapa haka and musical kaimahi can teach and learn waiata from one another (ako) will truly uplift the mana of their waiata rōpū (manaakitanga). The place of belonging for this mahi will be the University of Otago College of Education (Tangata Whenuatanga). Korimako has become a more confident teacher educator with her enactment of Tātaiako cultural competencies. For example when asked at a kaimahi special occasion to say a karakia for kai, Korimako competently delivered.

Summary

Korimako brought passion for Te Ao Māori to the PD learning environment, and her experience of utilising many opportunities to bring alive ako and manaakitanga in her practice with student teachers. “I” was not in her vocabulary and she always talked about the we (whanaungatanga); herself and tauira or the teacher educator participants and herself in the PD hui, as being both teachers and learners (ako). Korimako was very aware of culturally responsive pedagogy and bringing alive all the Tātaiako cultural competencies in her mahi. The deeper tikanga Māori knowledge of the tangata whenuatanga te aka was the vine Korimako wanted to strengthen for her teaching practice. She reflected on how the deepening of knowledge about tikanga helped her to make sense of whakapapa through pūrākau and active learning strategies where wānanga (discussion) was highly valued. Korimako has been able to personally work towards her own goals of enacting Tātaiako cultural competencies in her mahi but she believes that working as a College of Education kaiāwhina with kaimahi and tauira to enact Tātaiako cultural competencies would benefit the well-being of the College of Education community and the kura they work with.

(see Figure 11: Te kōrero o Korimako)
Figure 11: Te kōrero o Korimako
For Tūī participating in the PD raised a consciousness of using Te Ao Māori in her teaching practice. Tūī shared that the opportunity to participate in the PD not only renewed her awareness but also “raised the profile of Te Ao Māori from sort of in the back [and] brought it further to the front”

In her initial interview Tūī clearly showed that she was teaching about Te Ao Māori and enacting Tātaiako cultural competencies in her mahi. Tūī said:

*Well in recent years ... the professional practice of teaching ... Tātaiako comes strongly through there ... the Grad Dip Primary up until now [2014] every component had ... a learning outcome around Te Ao Māori ... I had to make sure that they [tauria] understood what that meant and then they had to provide evidence of having met [the Te Ao Māori] ... learning outcome ... every time they were in a school .... Initially they... [learnt] ... commands and numbers .... But as the year goes on I introduce them to thinking about Te Ao Māori in a different way so it is not just the surface it’s the deeper stuff like Tātaiako... I talk about ... [how they might be meeting]... those cultural competencies and ... if ... they have evidence ...[how they] ... are achieving that learning outcome around incorporating things Māori ... respecting your learners, learning from ako ... we talk about it in that context in relation to their professional practice ... we talk about it in terms of the kinds of legislation because that is a document [the graduating teacher standards] that is official and ...[the student teachers]... are required ... [to connect to Tātaiako].

Tūī was very honest about the Tātaiako cultural competencies that were easiest for her to connect to in her practice.

*I would have to look them up [Tātaiako cultural competencies] and just remind myself. I think Ako ... because ... Ako is consistent with effective pedagogy so that one is one that stands out particularly. I have to look at the book to remind me what the others are but that is the one that I immediately think of is the one students feel they can access and it makes sense to them in the bigger picture.*
While Tūī could not name all of the Tātaiko cultural competencies she understood what they meant and how they were connected to with tauira. When she explained about tangata whenua she said:

…that is part of who the people are and respecting your learners ... knowing each other, knowing our histories, knowing what brings us to the place together and respecting and learning from each other so I mean I think all of them are relevant and appropriate and ... to bring them alive. We have had some useful tools given to us by you ... tangata whenua is not hard, manaakitanga I think we are reasonable with. Well looking at them all I think we have touched on them all in various ways

A real strength of Tūī was caring for students as Māori and acknowledging their mana. She shared the following, “[The tauira who] were Māori who were strong both in culture and in language ... using them was powerful and giving them a voice and letting them speak ...”. She was adamant about using literature with tauira about celebrating the positives of Tiriti o Waitangi and Te Ao Māori:

[I]t is important ... for teachers to recognise and celebrate the treaty and it is not about helping sad people [Māori tauira non-achieving at school and Māori people who have health and/or economic issues] who are failing ... it is about celebrating ... I think that shift [in society] is coming slowly. I think it is less about poor them you know give them some money. It is more about wow this is rich [Te Ao Māori] and we have got lots to learn, I hope we are moving there ...

Tūī went onto say that most of her tauira were not Māori and so with tauira it was important to talk about us, the people of Aotearoa, not about them [Māori] and us.

Tūī was very clear about what she wanted to gain from the PD hui:

I want the opportunity to focus on this [PD] and deepen my understanding. I’m hungry to learn more. I like the tikanga stuff... the stories, my [Te Reo] language ... I don’t use it so it just goes. I don’t ... want to do a [Te Reo] course, I want to be part of something that is living and so that will make me feel more, less precarious ... I feel quite strongly about it so I would like to have the [opportunity to hear] ... of other people’s perspectives and experiences and to learn from those on an ongoing sort of supportive way, because it is always better when there is a group.
Tūī shared about her meaningful use of cultural competencies by student-teachers which supported their understanding of Te Ao Māori:

Yes and actually the grads have been really quite good in fact. ... I was reading my reflections before, I noted in there that I said “that there seemed to be less angst about it this year” you know it has always been “ooh ooh ooh umm” the whole Te Ao Māori stuff has been less angst for the students, and I wonder if that is because they are getting it from more directions and it is more part of their practice rather than something they have to add on top. So I know that you have done stuff with them on (the cultural competencies). I know that I refer to them, they seem to be able to interpret them better than they have in the past so I don’t know if that’s a combination of factors. I think I feel more confident about the competencies and what they mean now, I still have to refer to the book and stuff. But yeah I think familiarity, greater familiarity I suppose and more depth of understandings so have I done things differently? No probably just referred to them more I would say.

The concepts of whanaungatanga and manaakitanga were apparent in Tūī’s reflections where after session one she wrote, “the group is polite and caring. We are learning more about each other and finding connections”. In a subsequent reflection she wrote:

I am enjoying these sessions – they are gentle and pleasant opportunities to step back from the rush and take a pause – have a focus and learn more about Te Ao Māori and about some of my colleagues... these sessions are valuable for collegial collaborations.

Toward the last hui of the PD initiative there were definitely challenges for Tūī with workload and outside influencing factors affecting the will to want to attend the hui. Tūī in her final interview shared:

Yes well sometimes it was hard to give up that time at the end of the day when you were knackered especially further on, at the beginning it was fine ... I have written that in my reflections ... initially I really enjoyed the time out and it felt like ... head space and it was nice to be with that group of people and get to know them a bit better so it was kind of a gift at the beginning. That special time in the world that had gone mad. It got harder later when I got busier and it was actually one of the challenges of it that being on a Monday ...

Tūī had been a student teacher at UOCE, and then she had majored in Māori. As a teacher educator Tūi was passionate about including Te Ao Māori into her practice, and she
brought a wealth of experience to her mahi (work) with waiata and her beautiful singing voice. In Tūi’s dialogue she explained how her love of waiata, curiosity in things Māori and her passion for teaching, supported her to build relationships with her student-teachers:

So if you are modelling enthusiasm and commitment and genuineness then they [student-teachers] will usually … travel with you on that. So this year the rākau and E Papa Waiari song became quite a symbol of the grad dips in the first semester, the primary ones with me. … They invited me out for dinner … and at the end of the dinner they sang E Papa Waiari to me in the restaurant … it was gorgeous … it was sort of ours. Just in the same way as with a class of kids you would have a waiata that was ours and music especially is a really bonding thing you know I have always used music in my class with kids and with students. The reason I used E Papa Waiari … I was watching stories from the inside that documentary on Māori television about prisoners …

Tūi shared of how famous New Zealand musicians e.g. Bic Runga, Don McGlashan and Annie Crummer:

…went into the prison on a regular basis and developed song writing with prisoners and their themed song that they always sang when they came together was E Papa Waiari so I explained that to the students because I thought that that series was, everybody should see it … I think about how the education system and the social structures let them [the prisoners] down really you know so … I found it quite moving the whole thing and quite thought provoking … and I knew that waiata quite well and I know that you know you can do things with it and use equipment and so anyway that was how it came about. But would I have done that without this PD?

Tūi’s regular use of the E Papa Waiari waiata and using the titi torea with the student-teachers gave them the confidence to teach tamariki (children) Māori stick games and waiata in their teaching practice. As a consequence of Tūi teaching the participants E Papa Waiari at our PD hui, another participant used the waiata and rākau with her student teachers.

Tūi also took her role as a kaitiaki (guardian) of the natural world of science seriously. She acknowledged her meaningful learning experiences with the local community explaining, “life is so rich and people are interesting that you just pick little bits from all over and so I have been really lucky to have had experiences from all sorts of different places which have added to my respect really for the language and culture”. Some of her many lived
experiences were participating in noho marae, with Otago Branch of Forest and Bird, supporting the Green Island Kererū Recovery Aviary and with a neighbour harvesting harakeke (flax) and weaving putiputi (flowers). Tūi engaged student teachers with a wide range of Te Ao Māori studies e.g. about native birds, kaimoana (seafood), botanical gardens exploration of harakeke and making flax paper; and always including simple te reo Māori. Tūi declared, “the language really fascinates me that is something I am really interested in”.

So with her fascination for the language and wanting to bring science alive for students Tūi shared how she was continuing to develop her practice. Tūi recalled in a written reflection:

*I felt sufficiently brave to translate a large picture book called Nō hea te wai? into English – enjoyed the process shared it with the students who responded really well, as part of a lecture on the water cycle. Provided an illustration of the Nature of science – in particular “Understanding about Science” which encompasses the idea that science is just one way of seeing the world and another is Te Ao Māori. Made lots of mistakes. Felt genuine.*

Tūi acknowledged how Kākā supported her to correct the mistakes and said:

*Saddle Hill thing with the taniwha ... I remember thinking how powerful the physical [see Appendix N] was in that and of course that is not a way I normally operate so that was good.*

When Tūi was asked what she meant by physical she replied, “You know how we talked around the thing that you had on the gym floor [see Appendices L & M, which was a map of the Dunedin landscape made out of equipment with key parts of the story posted in certain areas]”. Tūi went on to say how the idea was quite a different approach for her because:

*Well it worked for me because it isn’t something that I would normally do so it made me think about incorporating more of that sort of stuff in my teaching because you know I am cerebral rather than physical, anyway.*

For Tūi cerebral meant that “*music and thinking and talking*” were her preferred ways to learn. Tūi’s association to thinking and doing connects to Sergiovanni’s (1994) culturally responsive philosophy, outlined earlier, of believing, knowing and doing; and to Rouse’s (2008) views on utilising pedagogical tools of doing to experience, to see and feel how
things work. It is then that teacher educators can challenge their beliefs and will have the confidence and willingness to “do things differently” (Rouse, 2008, p. 12). This was evidenced in Tūi’s honest dialogue:

*The thing that I have got the most out of ... a better understanding of what Te Ao Māori means because it is more holistic than I understood and more complex and more deep probably because it is easy to do a bit of language here and there but the reasons for doing it you know like the kaupapa stuff, the genealogy...I remember thinking how powerful the physical was in that and of course that is not a way I normally operate so that was good...*

Tūi explained how the culturally responsive pedagogy of bringing “into play the heart, the head and the hand” philosophy (S. Macfarlane, 2015b, p. 104) and the all-inclusive approach of Te Ao Māori was new learning for her. For example, Tūi connected to the doing (see Appendices K, L & M) (taha tinana-physical well-being), with the thinking/cognitive (taha hinengaro-mental and emotional well-being) and the activities that were carried out with the PD rōpū (group) (taha whānau-social well-being) and were always connected to Māori world (taha wairua-spiritual well-being) (Durie, 1998). Tūi’s words reflected the holistic concept of hauora, which underpinned all the PD mahi (work).

**Discussion**

The PD hui renewed Tūi’s consciousness of enacting Tātaiako cultural competencies in her mahi and deepening her knowledge of Te Ao Māori. In the following discussion I will use the previously described conceptual framework to interpret Tūi’s experiences.

**Te Kore (Potential)**

Tūi came to the PD hui with a strong awareness of Te Ao Māori and a sound knowledge of Tātaiako cultural competencies, with a proven ability of enacting Tātaiako cultural competencies in her mahi. Tūi’s commitment towards Te Ao Māori was fostered during her student teacher years at the Dunedin College of Education where she majored in Māori. Tūi shared happy student teacher memories of her College kaiako Kiwa Brouwer introducing her to tikanga Māori, Te Reo Māori, waiata, celebrating with kai, fun, enjoyment and whakanui (respect) for the world of Māori. Her journal reflections revealed how much she had learnt from all the Māori people who had been a part of her life as friends and/or work colleagues. In her initial interview Tūi identified how proud she was
to be a New Zealander and shared her positive attitude towards Te Ao Māori. In her kōrero she revealed her confidence about working “effectively within the bicultural context of Aotearoa” (Ministry of Education, 2011, p. 17).

Tūī used culturally responsive pedagogy effectively as a teacher educator and she had a strength based approach with tauira about celebrating Māori culture and achievements. She was aware of the importance of tauira being given the opportunity to develop their knowledge and ability to enact Tātaiko cultural competencies. In her professional practice of teaching courses with tauira she was using the Tātaiko cultural competencies framework (see Appendix A) with them so they could evidence the Tātaiko cultural competencies in their practice with tamariki.

Tūī’s dialogue revealed that she knew her Māori learners, their cultural identities, strengths, interests, passions and the knowledge and skills the Māori tauira wanted to develop (Absolum, 2006; Ministry of Education, 2007). In her College of Education classes she knew how “to create contexts where to be Māori is to be normal; where Māori cultural identities are valued, valid and legitimate; in other words where Māori …[tauira] … can be themselves” (Bishop, 2003, p. 225).

As a kaitiaki (guardian) of the natural world Tūī in her mahi “encouraged, modelled, and explored … care for the environment’ (Ministry of Education, 2007, p.10) with tauira, College of Education kaimahi and the Dunedin community. Her expertise in the learning area of pūtaiao (science) enabled her to integrate Te Ao Māori contexts comfortably into her teaching practice. Tūī’s dialogue confirmed her curiosity and fascination for Te Reo Māori and her existing ability enabled her to include basic Te Reo Māori in her pūtaiao and professional practice sessions. Tūī was interested in developing her language skills to be able to increase her Te Reo Māori usage with tauira. She valued Māori language as Taonga tuku iho and the following Ministry of Education (2009) whakataukī connected to the importance she placed on using Te Reo Māori in her mahi:

Kia ora ai te reo Māori hei reo kōrero mō Aotearoa

Māori Language is a living taonga for all New Zealanders. (p. 10)

Tūī had a real desire to deepen her knowledge of Te Ao Māori and learn Te Reo Māori in an authentic setting with and from the other participants, and to be more proficient at enacting Tātaiko cultural competencies in her mahi.
Te Pō (Becoming)

A personal becoming for this woman of substance was her very special event where Tūī graduated with her Doctor of Education. How lucky tauira are to have Tūī a researcher, working in partnership with them, in Te Ao Māori. Tūī was able to “establish and maintain effective professional relationships focused on the learning and well-being of all ākonga” (Ministry of Education, 2011, p. 17). The first Tātaiako cultural competency Tūī reflected on in her journal was about the opportunity the inclusive setting of the PD hui gave to her to build effective relationships with her participant colleagues. In fact she saw it as a holistic experience, a taonga (gift) where time was set aside to be able to enjoy, to do things Māori, and think and talk about Te Ao Māori with likeminded people in a stressless environment. In her description of the hui she reminisced about the totika (balance) she received from the hui situation with her participant colleagues:

Mahia I runga I te rangimārie me te ngākau māhaki

With a peaceful mind and respectful heart, we will always get the best results.

(Alsup & Kupenga, 2016, p. 113)

Tūī was sincere about the challenges she faced with the later hui, and in her final interview she talked about the barriers of workload, tiredness and everyday outside work influences that she overcame to attend.

Tūī identified that the PD hui renewed her consciousness of using Te Ao Māori in her mahi. The range of active learning strategies used within the PD hui stimulated her critical thinking of what ways of learning worked, or did not work, for her. Her dialogue implied that if the ways of learning were new and different for her, maybe she would try them with tauira. As has been stated in Te Kore Tūī already included active learning approaches (Bishop & Glynn, 2000) in her mahi, and so the inclusion of practical learning activities from the PD hui intrigued Tūī. e.g. Visual identity picture (see Appendix C), tūrangawaewae activity (see Appendix M) and other hands-on activities enabled reciprocal teaching and learning with her peers.

I had observed that Tūī modelled with participants the wānanga skills of dialogue debate, exchanging of perspectives and problem-solving. It was participating in the different ways of learning through “te hinengaro, te tinana nekeneke me te manawa pā … thinking minds,
moving bodies and feeling hearts” (McDowell, 2013, p. 18) that was different for Tūī. For example, at the initial PD hui Tūī had alluded to how the strategy of creating a visual identity picture out of cuisenare rods (see Appendix C) was not a learning style that she felt comfortable with. Yet I observed that in the wānanga (discussion), that followed the doing part of the activity, Tūī was much more comfortable.

During the PD hui I observed that Tūī was proficient with using basic Te Reo Māori and simple sentence structures. For example she was very confident working with Kākā in the tuakana/teina ngahere partner activity (see Appendix L). It became apparent, and there for future reference, she had written in her journal the Te Reo Māori sentence commands that she and Kākā created and used to be successful in the hikoi activity. After hui iwa, when the participants discussed being part of the Te Wiki o Te Reo Māori link, Tūī’s journal comment was, “*Have joined the kupu link – interesting mostly I have known the words so far*”. Tūī showed self-determination with her own learning with Te Reo Māori; she was proactive and interested in understanding the meaning of words. So when she looked at place names she liked gaining the “*richness of [words] connected to place*”. Tūī valued the deepened understanding about Te Ao Māori and she had gained from the different PD hui. For example, looking more in-depth at whakapapa and kaupapa.

**Te Ao Mārama (Knowing, Enacting)**

I commend Tūī for her honesty of not knowing if the PD hui was the reason she continued to build her poutama (steps of learning) with her deepened understanding and greater familiarity of Te Ao Māori and Tātaiako cultural competencies, and her strengthened enactment of Tātaiako cultural competencies. From the Te Pō stage she brought with her the chaos and doubt of not knowing whether she would have carried out the enactment of Tātaiako cultural competencies.

A key enactment of Tātaiako cultural competencies was the kotahitanga (unity) she developed with tauira. As stated in Chapter 3 Tūī had a beautiful singing voice and a real affinity for music. She used her musical talents with tauira and taught them a popular waiata. Tūī did not just teach them the waiata, she also gave them relevant significant explanations of how this waiata had been a meaningful theme song for New Zealand prisoners. So this waiata became the theme song for her class. They sang it at the start of classes, learnt the tītī toreka movements with it, and tauira taught it to the tamariki during
their professional teaching practice. This unpretentious act of manaakitanga with Tūi and her tauira was an explicit example of how each person uplifted the mana of their class and others through the E Papa Waiai waiata. Every year Tūi has collaborated with her class to come up with a waiata as a theme song that could be used to start the class, to sing for holistic benefits, to celebrate with and to pass on to others.

Tūi did build on her already well established basic Te Reo Māori and in liaison with Kākā, Tūi proudly included the English version of a Te Reo Māori picture storybook that she used with tauira. Her aroha for Te Reo Māori picture story books is evident by the attractive display of the pūrākau in her office, just ready and waiting to share with tauira when they visit Tūi for a chat, for advice or just to be listened to.

Prior to Tūi participating in the PD hui we had developed a professional working relationship and friendship that has continued to be maintained through a shared passion for Te Ao Māori, enacting Tātaiako cultural competencies in College of Education courses and aroha for teaching and learning. I have always enjoyed hearing from Tūi about the progress of her Māori tauira even when they are no longer student teachers but kaiako in the teaching world. They continue to share with her the good and the challenging times in the world of teaching. Our most recent collaboration began in late October of 2016 when the College tauira and I had observed parent kererū building a nest in a large rākau on the College grounds. In November a baby kererū was born but sadly the parents abandoned the baby kererū. By chance I met with Tūi and asked for her help. Within minutes she had contacted the Green Island Kererū aviary about what to do. Then Tūi organised local builders with their ladder to get the baby kererū from the rākau and Tūi put it in a box and I travelled with her and the baby kererū (later named Waimarie) to the aviary at Green Island, who subsequently hand reared Waimarie. Tui’s enactment of cultural responsibility saved the precious native manu and Waimarie is now thriving in the Green Island Kererū aviary, soon to be released. The following whakataukī befits the tūturu (well-roundness) Tūi had with carrying out community māhi:

Tangata ako ana i te kāinga, te turanga ki te marae, tau ana

A person nurtured in the community contributes strongly to society.

(Alsop & Kupenga, 2016, p. 39).
Summary

The PD hui renewed Tui’s consciousness of the world of Māori and enacting Tātaiako cultural competencies. Her attitudes and values e.g. ngākaupai, pono, aroha were personified as qualities of whanaungatanga and manaakitanga for tauira, where Tūī, as the kaiako, focused on “the task of building and nurturing a supportive and loving environment by teachers for Māori and all students where students can be themselves” (Bishop & Berryman, 2009, p. 30). In Te Pō stage Tūī shared how she valued the relationships developed at the PD hui with her participant colleagues, and how it was a taonga to have this treasured time and place for Te Ao Māori PD with colleagues. Her integrity prevailed when she identified workload, tiredness and outside influences as challenges to overcome to attend the later hui.

The importance of Te Reo Māori was clearly a Taonga tuku iho in all her stages of learning. By the Te Ao Mārama stage Tūī had revealed her role of a kaitiaki as being a guardian of tauira, Te Reo Māori, the natural world and ngā manu. Wānanga (communication) was an effective way for Tūī to work with tauira and even though she utilised active learning approaches she had become familiar with other different practical ways of learning. An absolute highlight of Tūī’s enactment of Tātaiako cultural competencies was the kotahitanga she developed with tauira through developing a meaningful waiata theme song with her class.

(see Figure 12: Te kōrero o Tūi)
Figure 12: Te kōrero o Tūī
Conclusion

In this chapter utilising the conceptual framework and the whakapapa stages of Te Kore, Te Pō and Te Ao Mārama, it will be highlighted how through the professional development (PD) initiative the teacher educators came to understand and implement the Tātaiako cultural competencies into their practice.

Although Te Kore, Te Pō and Te Ao Mārama seem somewhat linear, these are a progression, and there can be movement to and from the stages as well. In the becoming world of Te Pō there can be chaos and unknowing and this can be carried over into Te Ao Mārama. Te Pō is a stage of unsureity, change and can be challenging and hard.

Te Kore.

As the Te Kore stage shows (see Figures 8, 9, 10, 11 & 12) all the participants came to the hui with their own unique pūmanawa and identity; positive attitudes and values towards the PD hui and challenges to contend with. Passion, motivation and ethic of care are integral components for effective teachers (Anthony & Walshaw, 2012; Fraser, 2016; Sinnema & Aitken, 2012). The passion, motivation and ethic of care (see Attitudes & Values in Figures 8, 9, 10, 11 & 12) the teacher educator participants had towards working with Te Ao Māori and enacting Tātaiako cultural competencies into their practice, were evidence that they had the potential to be effective teachers of Te Ao Māori with tauira. Many of the attitudes and values they identified connected closely with the manaakitanga and whanaungatanga cultural competencies.

Te Pō

The Te Pō stage showed that narrative pedagogy was a powerful learning tool (Berryman & Bishop, 2016; Bishop, 2003; Fox Eades, 2008; Ka’ai, 2004; Metge, 2015: Tarrant, 1979) for the participants to gain knowledge about Tātaiako cultural competencies, and each of them used the stories in different ways to gain this knowledge. For example, Kererū learnt about the act of wānanga by listening to the storyteller (see hui ono with Jackson), and through her own self-reflection skills made sense of the story. Tūī used her active learning skills with hands-on activities (see hui tekau mā whā, Te Waipounamu and Tūrangawaewae activity) to understand that ako and wānanga may include thinking, feeling and doing (Macfarlane, S, 2015b; Sergiovanni, 1994: Rouse, 2008). Korimako’s
awareness of relating her own English celebration stories with Matariki stories (see hui waru) connected her growing understanding of tangata whenuatanga. Kākā shared her awareness of the act of manaakitanga where she enjoyed telling Māori stories and acknowledged how important it was to listen to the stories of the other participants to gain their perspectives of Te Ao Māori. Tīwakawaka developed her tangata whenuatanga knowledge by gaining some new local knowledge about the local people and places e.g. Te Waipoumanu stories and the Saddle Hill landmark (see Appendices L & M).

Te Pō is a stage of unsureity, change and can pose difficult encounters. This was evident for the participants with Kererū and Tūī facing different challenges (see Figures 9 & 12) in the Te Pō stage. Tīwakawaka was uncertain whether she was ready without more practice to use some of the new Māori kupu with tauira. For the teacher educators having the tools and skills to engage local knowledge and history (or the people who hold that knowledge) to support teaching and learning programmes.

…the use of local Māori contexts (such as whakapapa, environment, tikanga, language, history, place, economy, politics, local icons, geography (Ministry of Education, 2011, p. 10)

were components of the tangata whenuatanga cultural competency that became an integral part of the PD hui. They digested any new learning yearned for even more. Even though they had the comfort of understanding the other aspects of tangata whenuatanga, such as that they understood their own dynamic identity and that “Māori learners bring rich cultural capital to the learning environment” (Ministry of Education, 2011, p. 10); knowing that there was so much more to learn was a challenge for the participants. During this becoming stage the participants enjoyed participating and learning about tangata whenuatanga in the different active learning experiences (see Appendices H, M & N) and for some they implied, that to value the enaction of any new active learning strategies (ako/wānanga) would challenge their personal beliefs about the delivery of Tātaiako cultural competencies.

Te Ao Mārama

Some of the participants did enact wānanga and ako by using a range of active teaching strategies but mostly in a co-teaching approach (see Figures 8 & 11). Most of the participants used teaching tools with tauira eg picture story book, tokotoko (talking stick), cultural competency cards, that they had either received at the PD hui or received from me
in my role as their facilitator of learning. They drew on their own pūmanawa for example expertise in waiata to extend tauira learning (see Figures 10, 11 & 12).

The chaos and unknowing of the Te Pō stage can carry over into Te Ao Mārama. For example, Tūī was not sure if her enactment of Tātaiako cultural competencies was a result of her participation in the PD hui or that she would have enacted Tātaiako cultural competencies anyway. Never-the-less amongst the uncertainty Tūī enacted manaakitanga and supported her class to have a sense of belonging (Guerin & Morton, 2015) as a rōpū with their class waiata and she extended her manaaki to the community as a kaitiaki o te manu.

The enacting of Manaakitanga, a culture of care, was a key practice for the five teacher educators. Tiwakawaka gave her idea of using Tātaiako cultural competency cards with tauira learning situations and the teacher educators received the teaching practice idea and some carried it out. Kākā’s practice displayed how she “[i]dentified that central to an ethic of care is taking the time to get to know the student” (Guerin & Morton, 2015, p. 79) and having joy in learning of the pūmanawa of the tauira. Kererū’s authentic assessment task enabled tauira Māori to be Māori. Korimako tutored a tauira in her world of Māori so she could make sense of the the English language. There was a focus on not only caring for the learning of tauira but for their “holistic wellbeing …social, cultural, educational, physical, psychological and spiritual” (Macfarlane, S, 2015b, p. 111). Several teacher educators carried out the role of kaiāwhina with tauira Māori.

The participants wove manaakitanga with whanaungatanga, a cultural competency all the participants understand well. In Te Ao Mārama they enacted the developing of relationships through making connections through the giving and receiving of stories; maintaining past teacher educator friendships and developing new ones; co-teaching with participant colleagues; working with tauira and for some participants collaborating with their whānau, the wider university and local community in Te Ao Māori.

Tangata whenuatanga was enacted through the Te Ao Māori contexts connected to in the active learning activities used. For example the participants treasured the use of Te Reo Māori in their practice, even if they felt their ability was at a developing stage. Korimako utilised Te Reo Māori with the tokotoko, talking sticks; Tiwakawaka used Te Reo Māori in the home; Tūī supported tauira to practise Te Reo Māori with their class waiata; Kererū
enjoyed learning from tauira Māori who used Te Reo Māori in their mahi and Kākā further developed her consistent usage of meaningful Te Reo Māori by including new kupu from the PD hui eg pūmanawa and manahau.

To support the reader to understand this mahi, the Tātaiako cultural competencies have not always been woven together in their description, as they are can be viewed independently but they interactively work together. The conceptual narrative diagrams for each participant show how the Tātaiako cultural competency vines connect to one another and the community of learners (in this case the teacher educator participants, tauira and unseen but there the manhiri that shared their knowledge at the PD hui, other University kaimahi and local community support people).

The PD hui did bring the world of light, Te Ao Mārama, to the participants. Māori Marsden (2003) words brings together what I believe happened for the teacher educators. He says:

Knowledge (matauranga) is different from knowing (mōhio)...When the illumination of the spirit arrives in the mind of the person that is when understanding occurs – for knowledge belongs to the head and knowing belongs to the heart. When a person understands both in the mind and the spirit, then it is said that the person truly ‘knows’ (mōhio) (p. 79).
Chapter Five: Conclusion

Introduction

The aims of the research were:

1. To gain insight to the teacher educator understandings of Tātaiako cultural competencies and how they practice the Tātaiako cultural competencies in their mahi.

2. To develop a conceptual framework to give purpose, relevance and focus to what and how the PD hui were delivered.

The two research questions specific to the first aim were:

1. How do teacher educators understand Tātaiako cultural competencies?

2. How do teacher educators practice Tātaiako cultural competencies in their mahi?

I gained insight to the teacher educator understandings of Tātaiako cultural competencies and how they practice the Tātaiako cultural competencies in their mahi by observing, hearing and reading about their learning responses to the PD hui and witnessing the transfer of learning from the PD hui to their own mahi. The first main finding is the conceptual framework I developed called Te Aka Matua to gauge the teachers’ development of learning to view their learning pathways. Te Aka Matua became the manawanui kapakapa (heartbeat) of the PD hui and the study. In the conceptual framework I wove together Kaupapa Māori principles, the underlying concepts of the health and physical education learning area and the Tātaiako cultural competencies. I found that the conceptual framework provided two outcomes: firstly it gave purpose, relevance and focus to what was delivered in the hui and how successfully the hui was delivered and; secondly it was the analytical tool used to analyse the data and information from the hui.

To ensure the PD hui was successful each hui had to be delivered in ways that reflected what enacting Tātaiako cultural competencies might look like, feel like and sound like for tauira in their learning environment. For the teacher educators to believe in the value of learning how to enact Tātaiako cultural competencies they needed more than just
knowledge of the competencies, they had to experience the practice themselves (Henderson, 2013; Rouse, 2008). In other words, the teacher educators needed to develop tools from doing and experiencing, to see and feel how things work and to challenge their own beliefs before they would have the confidence and willingness to try new ways of learning and to “do things differently” (Rouse, 2008, p. 12). While learning through the practice of Tātaiako cultural competencies the participants gained knowledge about Te Ao Māori, which provided further context and grounding for the Tātaiako cultural competencies. As the conceptual framework suggests learning is a holistic process and affects the health and well-being of the teacher educators and the tauira. The components of the conceptual framework were chosen to be woven together because each of them are inclusive notions.

The findings from this study showed that the PD initiative facilitated teacher educators to gain knowledge about Tātaiako cultural competencies, and how to enact the Tātaiako cultural competencies. The participants chose to be a part of this study because they wanted to receive professional learning with Te Ao Māori whilst learning how to be more proficient at enacting Tātaiako cultural competencies in a mainstream university setting. The hui environment, which enabled the learning to occur, was described by the participants as being inclusive, and non-threatening and was a place where they were given the opportunity to learn with a rōpū of likeminded people. A key lubricant for learning and well-being was that the learning was always carried out together as a Whānau drawing upon whakawhanaungatanga. Whakawhanaungatanga (building relationships) was a way of being for the teacher educators as they saw this as having potential to assist them to be effective teachers of Te Ao Māori with tauira (student teachers). The PD hui location of a classroom and gymnasium/wharenui (large house) setting enabled an environment “that Māori language, knowledge and cultural values are not undermined and that they are supported by the chosen pedagogies” (Smith, 2002, p. 468). It became our tūrangawaewae, our inclusive place of belonging for our PD hui.

The location facilitated a range of learning opportunities, using the learning philosophy of “in, through and about movement” (Ministry of Education, 2007, p. 23), whilst using a context of Māori movement. The movement was not physically challenging but by doing the learning activity (see Appendix L & M) it stimulated emotions and thinking about Te Ao Māori, and how to enact Tātaiako cultural competencies. The study showed that this
active learning strategy of doing/moving with the body, feeling with the heart and thinking with the mind enabled the teacher educators to experience a genuine understanding about enacting Māori cultural competencies (Henderson, 2013; Macfarlane, 2004; Moule, 2012; Palmer, 2007; Pere, 1982).

The study revealed that the adoption of an Ako Māori active teaching strategy was facilitated by the utilisation of a range of teaching and learning approaches, tools and resources e.g. cultural competency cue cards, tokotoko, Te Reo Māori picture storybooks, and these were influential learning tools for the participants. The experience of using the learning resources enabled the teacher educators to visualise how they could “promote effective teaching interaction and relationships with learners’” (Bishop & Berryman, 2006, p. 274). It must be remembered that the active learning approach “does not just mean learners moving bodily through space, but rather moving toward sharing the power of talk, and participating in a process of conversation and reflection” (Bishop & Glynn, 2000, p. 6).

The inclusive setting and active learning approach enabled the participants to wānanga as a house of learners where they could have a rich and dynamic sharing of knowledge; debate and exchange views, and where their participation in discussion was valued and critical thinking was encouraged. This wānanga approach of communication was highly valued by the participant teacher educators and allowed for “the processes of knowledge-in-action [to occur where the participants could] participate, using sense-making processes” (Bishop, 2003, p. 226) to gain their own understanding about how to practice Tātaiako cultural competencies in their mahi.

A teaching approach identified by the participants as being meaningful for learning about Te Ao Māori and how to enact Tātaiako cultural competencies was the use of narrative (stories) pedagogy. The teacher educators gained knowledge in different ways from the practice of manaakitanga of giving and receiving stories. For some participants, knowledge was gained about Tikanga Māori, whakapapa and and/or to learn about cultural celebrations by listening to the storyteller, for others it was by sharing stories and hearing about one another’s perspectives about Te Ao Māori. Key to developing the participants’ understanding and building knowledge, was the way in which local stories were linked to tangata whenuatanga.
Culturally responsive relationship pedagogies were also identified by the participants as being valuable for learning. In particular, the co-operative learning activities e.g. circle conversations, think-pair-share, experiential learning and tuakana-teina relationships; with Te Ao Māori contexts e.g. whakapapa, waiata, taonga tākaro, Matariki and local taniwha stories allowed the teacher educators to experience a community of learners, where they did not have to be the fountain of knowledge (Bishop & Berryman, 2009; Bishop and Glynn, 1999).

The findings from the study showed that the range of learning opportunities gave each participant an authentic learning experience they were, or were not, familiar with; an experience of a pedagogical strategy that did, or did not, work for them; a new experience that a) challenged their thinking; and/or b) took them out of their comfort zone; and an experience they enjoyed and made them feel good. The teacher educators selectively chose the activities and strategies from the PD hui they could comfortably and meaningfully implement in their own mahi to facilitate the learning for tauira. A key finding was that whatever the experience or strategy the teacher educator chose to use with tauira; it conveyed a non-threatening power-sharing relationship and an opportunity for both parties to be the teacher and the learner in co-operative learning contexts (Bishop and Berryman, 2009; Bishop and Glynn, 1999; Macfarlane, 2004; Ministry of Education, 2009; Pere, 1982).

As exemplified in Tātaiako (Ministry of Education, 2011) wānanga is recognised as an essential part of professional knowledge in practice where “critical inquiry and problem-solving” (p. 17) is a core ingredient of teaching and learning. According to all the participants the PD had given them the opportunity to critically inquire into their own practice. It was through this teacher inquiry practice that all the participants identified the way that key aspects of effective pedagogy supported them to deepen their knowledge about Te Ao Māori and ways of enacting Tātaiako cultural competencies.

Manaakitanga was displayed in a variety of ways for the learning and well-being of the teacher educators, student teachers and at times the wider College of Education community. A key finding was how meaningful the teacher educators found the Māori lecturers and student teacher presentations given during the various PD hui. From the storytelling of Jackson they gained knowledge about whakapapa and Tikanga and from Te Maiharoa knowledge about local iwi. The tauira presentations supported the teaching
practice of ako i.e., of learning from, and with, their tauira. Incorporating Te Reo Māori was integral to Tātaiako and was enacted through the cultural competencies with tauira, no matter what level of proficiency the teacher educators had. An area most of the participants identified as still being an area they wanted to develop was to become more proficient at using Te Reo Māori.

Part of the teacher educator participants’ mahi was to visit tauira during their professional practice experiences and assess their teaching. To be able to carry out the visiting lecturer role, the teacher educator had to be registered as a fully certified teacher, achieving the Practising Teacher Criteria (PTC) with the Education Council. The Tātaiako competencies link to the Education Council’s PTC. Teachers and teacher educators find it challenging to know how to link the PTC and Tātaiako competencies to their practice. For the participating teacher educators becoming involved in the PD hui supported them to meet the requirements of maintaining their practising certificate as a registered teacher with cultural competence. Therefore, this study is evidence that professional development on how to enact Tātaiako cultural competencies in practice is beneficial for all teachers and teacher educators.

A key finding of this study was that Tātaiako cultural competencies is an inclusive, safe and non-threatening way to gain understanding about Te Ao Māori and to learn how to enact Te Ao Māori in practice. This study also showed that all of the teacher educator participants came with potential and left with their confidence and ability to learn about and enact Tātaiako cultural competencies enhanced or at least sustained.

**Future Implications**

My study has found that there is a gap in the literature in how to enact Tātaiako cultural competencies, which is the resource designed to complement the Māori Education Plan, Ka Hikitia (2008-2017). Angus Macfarlane (cited in Kearney, 2015) acknowledged the potential of Ka Hikitia and implied that there had been no PD to show how to use it. Not surprisingly then, there has also been little professional development and learning for teacher educators and associated learning communities in how to enact Tātaiako.

Research shows that there is a need for PD to develop understanding and enacting Tātaiako, cultural competencies. As stated earlier Tātaiako, cultural competencies are connected to the PTC for teacher and teacher educator registration. S. Macfarlane (2015a)
claims that Angus Macfarlane, “believes that ascertaining and addressing cultural
cOMPetency needs to be a projective rather than a retrospective activity, something that is
proactive and planned” (p. 42). The NZC also requires, “all students to acquire knowledge
of te reo Māori me ōna tikanga” (Ministry of Education, 2007, p. 9). As my study findings
show, learning how to enact Tātaiako cultural competencies is another avenue for
educators to develop their Māori cultural knowledge and to improve their practice about
connecting Te Ao Māori in their mahi.

In a College of Education setting teacher educators are not the only group of people who
work with, and for, tauira and tauira Māori. Other academic staff and general staff, work
with and for tauira in different ways. The Kaupapa Māori principle of Whānau and the
Tātaiako cultural competency of whanaungatanga acknowledge that a whole whānau
community working together would benefit the learning and well-being of the whānau.
Therefore it would make sense that a PD initiative for whole staff working with, and for,
student teachers in Te Ao Māori, and all enacting Tātaiako cultural competences in their
mahi would be ideal for everyone.

As has been stated earlier, whakawhanaungatanga is a key ingredient of a PD hui being
successful. Time is needed for participants to build trust and relationships with the
researcher and with one another. This Masters study was conducted part-time,
consequently I was able to witness informally four of the five participants’ enactment of
Tātaiako cultural competencies over several years. This timeframe enabled me and the
participants to maintain collegial and, professional relationships as well as to support one
another with authentic teacher education practices to facilitate the enactment of Tātaiako
cultural competencies in their mahi.

I am hopeful that by sharing findings of this study and the examples of teaching and
learning resources provided in the Appendices, this study will inform teaching and learning
in early childhood, primary, secondary and tertiary settings. I would encourage educators
and researchers to utilise the conceptual framework Te Aka Matua as a) an educational tool
to carry out PD in Te Ao Māori and Tātaiako cultural competencies; and/or b) an
analytical tool for their research in their fields of cultural competencies, education, health
and well-being.
A closing kōrero from my uncle, my mother’s brother, Robson Te Puanui Chamberlin who designed and painted the tohu (symbol) of the breaking wave of new knowledge (see Figure 13), to reflect the findings and implications of this study. My uncle says:

[t]he subject is knowledge, new knowledge. The dominant colour used is red because red is the colour of tino rangatiratanga and there is nothing more powerful than knowledge and awareness. The principle symbology used within the tohu is that of the koru, because the koru signifies new life, feelings and nurturing. In this case there are five koru fronds representing the five participants. There is also a shard of white that emphasises the clarity and precision that new knowledge brings to the work of young educators. The darker shaft that looks black, but is actually a deep Prussian blue signifies depth of knowledge, insightfulness, inspiration and intuition. The teal colour (my favourite colour) simply represents the sky and the sea (Chamberlin, personal communication, 2015).

It is fitting that the participants have moved from the whenua within the ngahere of Tāne Mahuta (Atua of the forest) to travel the sea on a wave of knowledge with Tangaroa (Atua of the sea). It connects to the knowledge developed on the land to the sea and as the waves break it brings to mind how the new knowledge is enacted as Tātaiako cultural competencies with the tangata whenua, the people of the land. My vision is of other people in education using the ideas and teaching tools from this study to deepen their knowledge of how to enact Tātaiako cultural competencies in their practice. This one wave will become many waves of shared knowledge.
Figure 13: Uncle Robson’s Tohu
References


Popik, B. (2012, December 19th). “Tell me and I forget; teach me and I may remember; involve me and I will learn” [Web log message]. Retrieved from http://www.barrypopik.com/index.php/new_york_city/entry/tell_me_and_i_forget_teach_me_and_i_mayRemember_involveme_and_i_will_lear/


Traditional Knowledge and Gateways to Balanced Relationships, Auckland, New Zealand: Ngā Pae o te Māramatanga.


Appendices

Appendix A: Tātaiako cultural competencies

Source: Ministry of Education, (2011, p. 5)
# Appendix B: Te Ao Māori: Focus rōpū. 2014

## Te Ao Māori. Focus rōpū.

**2014**

<table>
<thead>
<tr>
<th>Tahī</th>
<th>1.</th>
<th>Tātaiako: Cultural competences.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rua</td>
<td>2.</td>
<td>Introduction. Poutū-te-rangi. March</td>
</tr>
<tr>
<td>Toru</td>
<td>3.</td>
<td>Hauora and Well-being</td>
</tr>
</tbody>
</table>

Created by Gaye McDowell
Appendix C: Hui Tahi

Making connections through a visual identity picture

- Create a visual picture with rākau (wooden rods). Use the rods to landmark experiences in your lifestyle that have stayed in your memory and contribute to who you are.

- Consider PLACE. Environment, a place you call home, where you were born or where your ancestors were from or just a place(s) you identify with. Holiday places/highlights. Connections from within and beyond New Zealand.

- Consider PEOPLE. Link to whānau (family), ancestors, friends.

- Consider POSITION. What interests and/or hobbies do you bring to teaching? What pūmanawa (attributes, strengths) do you bring to teaching?

**Whanaungatanga** Share with the rōpū about your visual picture.

Created by Gaye McDowell
Appendix D: Hui Tahi

Created by Gaye McDowell

Hui Tahi
Takaro (Maori Games) and Introduction of basic Te Reo Maori.

Kemu (Game). Grab it!
Participants stand in a poroporo (circle) facing in contact with people either side. Left palm up and right finger tip placed in palm of person beside you. Everyone calls ‘Takahi’(step) (step to make right & left right). ‘Takahi’(step to me) (with 4 step walk). Repeat. Take it off (add as well) & individual try grab finger of another & put their finger away from being grabbed.
Take note of the modifications we included, so we still had challenge with winners and yet the game was still inclusive.

Partner game tahi, rua, toru
One partner begins with 1, other follows with 2, first partner says 3 and so on repeating the numbers alternately.
Progressions...
• Bring in actions for words. E.g. 1. clap twice; 2. stamp feet. 3. display a sad face
• Change to Te Reo Maori. E.g. tahi, rua, toru
• Change to Tan, pal, pal, Aua. Taunt (stamp). Toru, Kourl.

Basic Te Reo Maori
Commands.
Takaro (Begin, Start).
Kia (Stop).
Kia taw (Stop, Settle down).
E tika (Stand).
E rau (Sit down).
Hare mai (Come here).
Haro mai (Look this way).
Whakarongo mai (Listen here).
Hara mai ki te poroporo (Come to the circle).
Homa te rākau (Give me the stick).
Anaka mai (Excuse me). Followed by 2 positives Kia ora Kia ora and then expect tamaki to be listening.
Hei tama ki tama (Kaliko (Teacher) calls). Tamariki stop what they are doing and respond to tama ra.

Greetings.
Kia ora (can be used as a greeting to say hello or to say thank you).
Tea ka (Hello to one person).
Tea kō (Hello to two people).
Tea kō (Hello to more than two people).
Moana or Aha mā (Good morning).
Aha mā (Good afternoon).
Kia kore (see you later).
Hee nā (Farewell from someone staying). You could use this at the end of the day when tamariki (children) leaving and you are staying in the class.
He hō ra (Farewell from a person leaving). Tamariki can say to you when they are going home and you are still in the class.

Thanking, Praise.
Kia ora (Thanks).
Kia ora (Thank you).
Kia pa (Well done).
Tino pai (Great).
Tino pai nui (Really great).
Tino pai rau ahu (Excellent).
Mihana (Wonderful).
Ataahua (Beautiful).
## Appendix E: Value cards

<table>
<thead>
<tr>
<th><strong>Pūmanawa</strong></th>
<th><strong>Manahau</strong></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>Taonga</strong></th>
<th><strong>Aroha</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Treasures preserved for all time</td>
<td>Love, respect, compassion.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Mauri</strong></th>
<th><strong>Kaitiaki</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>The life force we give to something</td>
<td>Depending on context can be guardian of self, others and the environment. The role taken by a person to be Responsible for safety and respectfully using resources and environment.</td>
</tr>
</tbody>
</table>

Created by Gaye McDowell (2014)
**Taha tinana-physical well-being**
Knowing how the body grows and develops
Knowing how to care for body
Keeping life in balance (e.g., with sleep, Nutrition and exercise) to maintain physical well-being
Managing situations when physical illness
Makes us unwell or we are injured

**Taha whānau-social well-being**
Having friends and getting along with people
Having good family relationships
Having a range of people to communicate with and be supported by
Being able to support and care for others
Having a sense of belonging

**Taha hinengaro-mental and emotional well-being**
Being able to think clearly and confidently
and having the knowledge to make healthy Decisions
Being able to identify feelings and express them in healthy ways
Knowing how to manage stressful situations
Knowing how to communicate effectively with others
Feeling good about ourselves

**Taha wairua-spiritual well-being**
Believing that life has purpose and meaning
Having values and beliefs
Knowing who I am and what is important to me
Having a sense of connection (to people, Places, ancestry, culture— as relevant)

**Whenua**
Connections to turangawaewae (place and belonging)
Appreciation of land
Land is our foundation
Emotional links to land
Connecting mauri

Appendix G: Components of Whakapapa

Components of Whakapapa
Io...Ultimate Supreme Being. The creator
Te Kore

Where Māori belief & value system arose from.

- Pūrākau. (myths, legends, incredible stories.)
- Ira Atua (time of Atua)
  Hint of un-believability.
- Te Ao Mārama
- Mātauranga (Māori knowledge)

Man

Whakapapa
"represents the genealogical descent of living things; legitimates Māori epistemology; is at the heart of Māori ways of knowing and mātauranga Māori; and provides the basis for the organisation of Māori knowledge"
(Graham, 2009, p.2)

Kaupapa Māori Theory
"a theory of transformation against struggle; permeating across multiple disciplines that required significant change"
(Phillips, 2015, p.14)

A whakapapa of the cosmos. (Spiritual realm) Universe

Pakiwaitara (fiction, fairy story, mythology, scandal?)

Ira Tangata. (time of Man Happened.)

Kaupapa
The purpose what and why something is important. Foundation of action.

Whakawhanaungatanga
Whanaunga (relatives), whānau (immediate and extended), and au (me: the individual)

 Created by Gaye McDowell
Appendix H: Taniwha and Tangata Whenuatanga

What? Explore the idea of taniwha and the relationship with tangata whenuatanga

Why? As ropu we want to become more familiar with local stories and how we can connect them into our teacher education practice.


Conclusion: How might we use any new learning in our teacher education practice.

Closing karakia

Created by Gaye McDowell
A Whakapapa of the Cosmos

1. Io
   creator, root cause
   
2. Te Kore
   The Void
   
3. Te Kōwhao
   The Abyss
   
4. Te Anu
   The Cold
   
5. Te Pō
   The Night
   
6. Te Mauri
   Life Principle
   
   
   
   
   21. Consciousness Achieved Wisdom
   
   
27. Ranginui/Papatuanuku
   27. Heaven/Earth (The Natural World)

This is an abridged version of Māori Marsden’s creation whakapapa. Adapted from “God, man and universe: A Māori view,” by M. Marsden, 2003, in T. A. C. Royal (Ed.), The woven universe: Selected writings of Rev. Māori Marsden, p. 181.
Appendix J: Cultural Competency Cue Cards (1)

Manaakitanga
- Focus on:
  * the task of building and nurturing a supportive and forgiving environment by teachers for Maori and all students within the school.
  * Uplifting the mana of the people.

Whanaungatanga
- Focus on creating opportunities to build effective relationships with learners.

Ako
- Focus on the opportunities for reciprocal teaching and learning.
  * Everyone to be a teacher and a learner.
  * Using prior knowledge.

Tangata Whenuatanga
- Focus on effective cultural practices.
  * Taiao Tahi:
    * Matariki
    * Cambridge
    * Career.
  * Akoranga:
    * Karakia
    * Karakia
    * Karakia

Wānanga
- A house of learners where communication, talking, thinking and active listening is valued.

Created by Gaye McDowell
Appendix K: Cultural Competency Cue Cards (2)

Created by Gaye McDowell
Appendix L: Ngahere Partner Activity

The learning focus was to use instructional Te Reo language with a partner. Participants worked in pairs to follow a te ara (pathway) through an imaginary (ngahere) forest of birds, made out of pou (poles) portraying rākāu (trees), with pictures of ngā manu (native birds) and the atua (Papatuanuku, Tane Mahuta, Ruamoko) in the forest. One partner was blindfolded and the other was the kaea (caller) as they communicated to their partner in Te Reo Māori. Both partners had turns at each role. Prior to the activity, the partners decided on the Te Reo Māori language they would use and wrote it down on cards for the kaea to use.

Together the partners developed the Te Reo Māori commands they would use and together they could use the knowledge they had of Te Reo Māori or source kupu (words) from a dictionary and/ or ask the other participants (taha hinengaro/taha whanau).

A tuakana/teina relationship was developed with the partners with the relationship of teacher and learner changing through different aspects of the learning pathway.

There was also a relationship with the Māori world by participants being able to connect with the imaginary natural world of a pathway through the forest, with native birds singing and the atua, acting as guardians watching over the participants and the land (taha whanau). The ethic of care (manaaki) (taha hinengaro) between participants and a pūrākau (story) about the natural Māori world (taha wairua) was used as the context. Moving through te ara ngahere o te atua me te manu (the forest of the atua and the birds) linked to taha tinana.

Created by Gaye McDowell
Appendix M: The Tūrangawaewae Activity

The learning focus was for participants to make connections with whenua (place) important to them; to identify a taonga which showed the importance of the place, and sharing their place and treasure with one another. Prior to our session, I created (out of physical education equipment) a visual map of Aotearoa and the world and each participant placed a piece of equipment or a natural resource, resembling a taonga (treasure), on the map to mark their turangawaewae (place to stand).

Through the tūrangawaewae activity the learning and well-being of the participants was enhanced in the following way. Each participant carried out the physical act of choosing their taonga and marking their tūrangawaewae (taha tinana); thinking about what their taonga would be and what they would share about it with their colleagues (taha hinengaro); the sharing with others (taha whanau) encouraged active listening and questioning (taha hinengaro); and participants sharing about their place and treasure gave them a sense of belonging and they found the activity purposeful with the Māori context of tūrangawaewae.

Te Waipounamu (South Island) to connect to pūrākau (stories) of the South Island. We also used the visual map Te Waipounamu (South Island) to connect to pūrākau (stories) of the South Island.

Created by Gaye McDowell
Appendix N: Te Waipounamu (South Island) and Saddle Hill taniwha activity.

From physical education equipment, for example ropes a visual map Te Waipounamu (South Island) was made on the gymnasium floor with labels connecting pūrākau (stories) of the South Island. The pūrākau of the Otago Harbour was told (and shared as a power point story), and stories of some of our local places were shared. For example, a local land form called Saddle Hill that is the resting place of the taniwha meremere.

Created by Gaye McDowell
Appendix O: My mother tells the following story.

(Raiha Rogers nee Chamberlin – mother of Gaye McDowell.)

Years ago, the bird stories were broadcasted from the radio studio all over New Zealand. The broadcasting people came to Grandpa Robson’s home in Stratford to speak with him and record what he knew about native birds by his experience in the forests surrounding Ketemarae. (Ketemarae was in the now named Normanby, Taranaki area. His father had a mill there.)

Mum said “I can see him speaking. I can see him now the dear old man. He sat on a wheelbarrow outside in his backyard in front of the macracarpa hedge and they recorded him. He spoke right off the cuff. No preparation. Nothing.”

When Mum was 17 or 18 at Teachers College in Auckland she had a nature study project to do; she chose to write about the native birds. For Mum; Grandpa Robson wrote in pencil the native bird stories you read in this journal and Mum’s Dad painted the birds shown in her project. He copied the bird photos from a man’s published book about native birds. Grandpa Chamberlin told Mum that her Granddad’s bird stories were superior to the published book stories because Granddad Robson’s stories were true and told from living amongst the birds.

Mum added a few more interesting snippets of stories. She said, “Do you know at one stage in the area he was living Grandpa Robson was the only white man alive who had seen a Maori tattooed?” Grandpa Robson himself was of Te Atiawa and Northumbrian heritage from his maternal side.

“He was sent by the government from Stratford to the other side of Takaka to value timber in a forest there. That is how good he was in the forestry. He could walk through a forest and tell how much timber there was. He went by Newman’s horse and cart over the Takaka hill.”
“When I was a girl living in Tahunanui, Mum and Dad would put me on the boat at Nelson and I was safely watched by the stewardess. Grandpa Robson would meet me off the boat at Wellington: we would have breakfast and then catch a train to Stratford, where I would holiday with my Grandparents.”

Compiled by Gaye McDowell (Elder daughter of Raiha and Albert Rogers.) Please note italics are my additions.
Appendix P. How in Teaching and Learning can we Connect to Tiriti o Waitangi?

1. **Partnership**
   - **Wānanga**: Quality learning experiences with co-operative learning styles, communication and problem solving.
   - **Ako**: Everyone is a teacher & learner. Teacher does not have to be the fountain of knowledge.
   - **Whanaungatanga**: Connecting, learning and relationships.

2. **Protection**
   - **Whānau well-being & welfare**
   - **Whānau preferences & practices are respected & valued**
   - **The mana of whānau treasured**
   - **The mana of tamariki treasured**

3. **Participation**
   - ** Manaakitanga**: The ethic of care & support. Warmth, respect, trust, sincerity, kindness, integrity & equity. Provide positive, inclusive environment for tamariki to have quality learning.
   - **Equality of rights, privileges, opportunities and outcomes**
     - **Citizen rights**
     - **Health, Housing, Education. Access to services & support**

   *Mane Motuhake, have high expectations for success of tamariki. Let them reach for the stars.*

*NB: What works for Māori students works for all students.*

*Created by Gaye McDowell, 2013*
### Appendix Q: Glossary

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
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</thead>
<tbody>
<tr>
<td>Ako</td>
<td>Learning</td>
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<tr>
<td>Ako Māori</td>
<td>Reciprocal learning</td>
</tr>
<tr>
<td>Ahi</td>
<td>Fire</td>
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<tr>
<td>Aroha</td>
<td>Love, respect, and compassion</td>
</tr>
<tr>
<td>Arohanui</td>
<td>Compassion</td>
</tr>
<tr>
<td>Atua</td>
<td>God, guardian</td>
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<tr>
<td>Au</td>
<td>Self</td>
</tr>
<tr>
<td>Awhi</td>
<td>Support and care</td>
</tr>
<tr>
<td>Āwhina</td>
<td>Care and respect</td>
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<tr>
<td>Harakeke</td>
<td>Flax</td>
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<tr>
<td>Harikoa</td>
<td>Happiness</td>
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<tr>
<td>Hauora</td>
<td>Holistic view of health</td>
</tr>
<tr>
<td>Hapū</td>
<td>Sub-tribe</td>
</tr>
<tr>
<td>Hīkoi</td>
<td>Walk</td>
</tr>
<tr>
<td>Hui</td>
<td>Meeting, workshop</td>
</tr>
<tr>
<td>Hūmārie</td>
<td>Humble</td>
</tr>
<tr>
<td>Io-Matua-Kore</td>
<td>The supreme influence</td>
</tr>
<tr>
<td>Io-matua</td>
<td>The Creator</td>
</tr>
<tr>
<td>Iwi</td>
<td>Tribe</td>
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<tr>
<td>Kaiako</td>
<td>Teacher</td>
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<tr>
<td>Kaiāwhina</td>
<td>Helper, assistant</td>
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<tr>
<td>Kainga</td>
<td>Home</td>
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<tr>
<td>Kaingākau</td>
<td>Commitment</td>
</tr>
<tr>
<td>Kaimahi</td>
<td>Staff</td>
</tr>
<tr>
<td>Kaimoana</td>
<td>Seafood</td>
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</tbody>
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Kaitiaki  Guardian
Kanikani  Dance
Kaupapa  Purpose
Karakia  Blessing, prayer
Kēmu  Games
Kete wānanga  Baskets of wisdom/knowledge
Kōhanga reo  Language nests, and an equivalent of early childhood education
Kōrero  Narrative, talk, conversation
Kotahitanga  Unity
Kura kaupapa  Total immersion primary schooling
Mahi  Work
Mahi a ngākau  Work of the heart
Mahi rākau  Working with stick activities
Māia  Courage
Mana  Integrity, charisma, identity, pride
Manaaki  Support
Manaakitanga  Positive caring approach
Manawanui kapakapa  Heartbeat
Mana atua  The power of being connected to the spiritual world of the atua
Manawanui  Perservance
Manahau  Resilient strategies of how to be connected, feel secure, valued
Mana motuhake  Development of personal or group identity and independence
Mana ūkaipo  Place based learning
Mana whenua  The power of being closely connected to the land, Papatūānuku
Mana tangata  The power of being a whanau
Manawa  Heart, emotion
Manuhiri  Visitors
Marae  Courtyard
Matariki  Pleiades
Mātauranga  Knowledge
Mātua  Parents
Mauri  Life essence
Moana  Sea
Ngahere  Forest
Ngā manu  Birds
Ngā rākau  Trees
Ngā tauira hikoi  Māori movement patterns
Ngā whakapiringatanga  Classroom rules and guidelines
Noa  Free from tapu
Noho marae  Overnight stay at a marae
Pākeha  European
Papatūānuku  Earth mother
Poi  Ball on a string
Poi toa  Warrior poi
Pono  Integrity, loyalty
Pūmanawa  Attributes, strengths, interests
Pūrākau  Myth, incredible story
Pūtaiao  Science
Rākau  Cuisinare rods
Rangatahi  Young people
Rangatira  Chiefs
Rangimārie  Peace with oneself and the environment
Ranginui  Sky father
Rōpū  Group
Rūmaki  Māori language-based learning environments in mainstream schools
Ruru  Knuckle bones
Taha hinengaro  Mental and emotional well-being
Taha tinana  Physical well-being
Taha wairua  Spiritual well-being
Taha whānau  Social well-being
Tākaro  Māori games
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>Takutaku</td>
<td>Recitation</td>
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<tr>
<td>Tamariki</td>
<td>Children</td>
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<tr>
<td>Tangata</td>
<td>Man, person, human</td>
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<tr>
<td>Tāngata</td>
<td>People</td>
</tr>
<tr>
<td>Tangata whenuatanga</td>
<td>People of the land, place-based, socio-cultural awareness and knowledge</td>
</tr>
<tr>
<td>Taonga</td>
<td>Treasures</td>
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<tr>
<td>Tapu</td>
<td>Sacred, forbidden</td>
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<tr>
<td>Tātai</td>
<td>Framework, structure</td>
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<tr>
<td>Tauira</td>
<td>Students</td>
</tr>
<tr>
<td>Te ao kori</td>
<td>The world of Māori movement</td>
</tr>
<tr>
<td>Te ao Māori</td>
<td>The Māori world</td>
</tr>
<tr>
<td>Te Ao Mārama</td>
<td>The physical world we reside in, a world of understanding</td>
</tr>
<tr>
<td>Te Aka</td>
<td>Vines</td>
</tr>
<tr>
<td>Te Korekore</td>
<td>Where everything in the universe was already there, the potential world of being</td>
</tr>
<tr>
<td>Te Pō</td>
<td>The spiritual world of becoming</td>
</tr>
<tr>
<td>Te Reo Māori</td>
<td>The Māori language</td>
</tr>
<tr>
<td>Tikanga</td>
<td>Traditional customs, values, beliefs, and protocols</td>
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<tr>
<td>Tipuna</td>
<td>Grandparent, ancestor</td>
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<tr>
<td>Tuakana/teina</td>
<td>Elder teaching younger and vice versa</td>
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<td>Tauira</td>
<td>Students</td>
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<td>Tohunga</td>
<td>Experts</td>
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<td>Balance</td>
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<tr>
<td>Tokotoko</td>
<td>Talking Stick</td>
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<tr>
<td>Tūrangawaewae</td>
<td>Place to stand</td>
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<tr>
<td>Uri</td>
<td>Offspring</td>
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<td>Waka ama</td>
<td>Outrigger canoe</td>
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<td>Wakatū</td>
<td>Nelson</td>
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<td>Wānanga</td>
<td>Rich and dynamic ways of sharing knowledge, tertiary education settings</td>
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<tr>
<td>Waiata</td>
<td>Song</td>
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<tr>
<td>Waipounamu</td>
<td>South Island (of New Zealand)</td>
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<tr>
<td>Term</td>
<td>Translation</td>
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<td>----------------------</td>
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<tr>
<td>Wairua</td>
<td>Energy of spirit</td>
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<td>Whai</td>
<td>String games</td>
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<td>Whaiwhakaaro</td>
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<td>Process of building and maintaining relationships</td>
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<td>Relationships</td>
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<td>Whānau</td>
<td>Family</td>
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<td>Whanaunga</td>
<td>Relations (family)</td>
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<td>Whare kura</td>
<td>Total immersion secondary schooling</td>
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<tr>
<td>Wharenui</td>
<td>Large house</td>
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<tr>
<td>Whenua</td>
<td>Land, place</td>
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</table>