Hui Whakarewa
Launching Te Kotahitanga with a small cohort of teachers
Whakataukī: Me oioi te ringa, ka puta te tama a Urukoroa

Literal: When agitated by the hand, the son of Urukoroa will appear. Urukoroa was one of the comets that brought fire to earth.

Metaphorical: The whakataukī suggests that we need to actively participate before a fire can be started and the desired result achieved. The metaphor can be applied to launching Te Kotahitanga in your school.
Overview

This module sets out to explain in detail all aspects of the Hui Whakarewa; the hui at which the school-based facilitation team will launch Te Kotahitanga with staff and, on the final evening, with the Māori community. It contains planning activities and a detailed outline for each day’s programme. It also includes a case study from a Phase 3 school.

Instructions for workshop activities 1-15 with their accompanying workshop activity sheets are included in the Resources section page 14 onwards.

OHT masters and PowerPoints are included at the end of this module.

Module 6A provides an outline for a Hui Whakarewa with a full cohort of teachers.
Launching Te Kotahitanga with a Small Cohort of Teachers

The workshops for Hui Whakarewa are structured around the genesis of Te Kotahitanga, all seven elements of GEPRISP, and the Effective Teaching Profile. Regardless of how many new teachers you are working with, you will need to find ways to ensure all teachers have an opportunity to develop their understanding around these key concepts.

**Key concepts of Hui Whakarewa**

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<tr>
<th>GEPRISP</th>
<th>Opportunities for reflection and feedback run throughout the hui</th>
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*The Effective Teaching Profile*

*Te Kotahitanga Observation Tool*

| Strategies |
| Planning |
| Evaluation |
Facilitating the Hui

With a small cohort of teachers, it is recommended that the lead facilitator remains with participants throughout the entire hui. This communicates a strong message about the importance of the Hui Whakarewa in introducing new teachers to the key concepts of Te Kotahitanga. It also ensures consistency across the hui, provides an opportunity to build relationships, and ensures that at least one member of the team has an understanding of each participating teacher’s positioning and prior knowledge and experiences.

Bear in mind that there will be times when the whole team will need to be present, for example, for whakawhanaungatanga and, where possible, there should be opportunities for different members of the facilitation team to take a lead role in some of the activities or plenary sessions. It is also recommended that more than one member of the team is always present to engage in learning conversations and provide feedback and feed-forward during the activities.

Even with small numbers, it is important to model discursive practice throughout the hui. Facilitation teams will need to use a range of strategies, find appropriate opportunities to change the pace of the learning, and make use of different parts of the available space. For example, a ‘pair, walk, and talk’ might provide a useful opportunity to reflect on what the Effective Teaching Profile looks like and sounds like in the classroom. When planning the hui, facilitation teams will need to ensure that strategies do not become more important than learning outcomes, either in their own minds or in the minds of participating teachers.

Where to hold the hui

With a small group of teachers, you still need to carefully consider where the hui is held. The following questions will be useful in guiding your decision making:

- Which venue will allow us to engage with the Māori community? How might we do that?
- Which venue will allow us to engage with other Te Kotahitanga teachers? How might we do that?
- Which venue will allow participating teachers an opportunity to fully engage with the hui without the distraction of competing agenda or responsibilities?
- What are the budget implications of different venues?
Pōwhiri

You will need to decide whether a pōwhiri is an appropriate beginning for the hui. This will often depend on the venue. If your school has a pōwhiri as part of the welcome to new staff, you may wish to align your hui to this.

Timeframes

The most important consideration when planning the length of your hui is to ensure there is adequate time for participating teachers to develop their understanding around each of the key concepts. It seems reasonable to expect that Hui Whakarewa with a small cohort of teachers will require less time than Hui Whakarewa with a larger group. With a smaller cohort, there is likely to be more time for individual learning conversations, both in the plenary sessions and during the activities. Depending on the daily start and finish times, two days will normally be adequate time to complete all Hui Whakarewa activities with a smaller cohort of teachers.

Plenary sessions

Plenary sessions throughout the hui can be run as learning conversations. It is appropriate to use the PowerPoints (as in the outline), but rather than a facilitator standing at the front for these sessions, the group may be able to comfortably sit around one computer and engage in a learning conversation. With a small group, you will have ample opportunities to connect with the prior knowledge and experiences of the group as you engage them in learning conversations.

Reflection and feedback

Throughout the hui, it will be important to plan for times when participating teachers record their reflections in their journals. This activity is particularly useful at the beginning or end of a session. It allows time for learners to process what they have learned. Some useful reflection questions you may wish to use are:

- What have I learned?
- What are the implications for me in my classroom practice?
- What else would I like to find out about?
Karakia, waiata, and whakataukī

When planning, decide how you will start and end each day and how you might share responsibilities for this with participating teachers.

Sharing the journey with the Māori community and across the school

The evening session on Day Two of the Hui Whakarewa provides an opportunity for existing Te Kotahitanga teachers (tuakana) to share their Te Kotahitanga stories with both the Māori community and with the new cohort of teachers (teina). For example, you might plan for a series of five to ten minute presentations from experienced Te Kotahitanga teachers, in which they share aspects of their journey, including evidence of shifts in outcomes for their Māori students. You may wish to invite all staff, the board of trustees, and key members from the Māori community for a shared meal, either before or after the presentations. The facilitation team must decide how formal this occasion will be and plan accordingly.
Hui Programme

The key focuses for the hui are:

- The genesis of Te Kotahitanga
- Goal
- Experiences
- Positioning
- Relationships
- Interactions
- Strategies
- Planning for the return to school

Whakawhanaungatanga

It is important to recognise whakawhanaungatanga as an essential beginning to the hui process. It provides an opportunity for the new cohort of teachers to establish relationships with each other, with other staff, and with members of the team. There are a number of ways this could be done, but a suggestion is to host an afternoon tea (held the afternoon before the hui starts), a morning tea, or a breakfast session (on the first day of the hui) for the whole staff and use this time for whakawhanaungatanga.

However you decide to manage this process, bear in mind that this could be an opportunity to establish new cross-departmental relationships. By providing an opportunity for everyone to speak, and for everyone to listen to each other, new relationships can develop. At the same time, existing relationships are nurtured, enabling the group to go forward together.
The Genesis and **GOAL** of Te Kotahitanga

Participants complete pre-hui evaluation forms. Hand out hui packs and any other appropriate material that will support the group’s participation in the hui.

**Workshop Activity 1: Establishing Prior Knowledge**

- What do we know about Te Kotahitanga?
- What do we want to know about Te Kotahitanga?

**Plenary session: PowerPoint 1 – Introduction**

This session provides an overview of the project and the genesis of Te Kotahitanga. This will include how Te Kotahitanga came about, its purpose, who is involved, and how they fit into the project today. The Te Kotahitanga logo is unpacked, and the goal of improving educational outcomes for Māori students is introduced and highlighted.

**EXPERIENCES**

It is important to undertake each part of the narratives as outlined.

**Workshop Activity 2: The Narratives – Part A**

This activity is designed to focus the participants’ reading of the narratives from *Culture Speaks* (Bishop & Berryman, 2006).

**POSITIONING**

**Workshop Activity 2: The Narratives – Part B**

This activity is designed to allow teachers to understand the analysis of the narratives.

**RELATIONSHIPS**

**Workshop Activity 2: The Narratives – Part C**

This activity is designed to allow teachers to reflect on their own positioning.
Reflecting on EXPERIENCES, POSITIONING, and RELATIONSHIPS

Watch John’s Story (Te Kotahitanga DVD) and discuss what you have seen together.

Watch a video on “John’s Story”

or

Use PowerPoint 3 – Review of the Narratives

GEPRISP

Plenary session: PowerPoint 4 – GEPRISP

Reflection

Choose an activity that will allow teachers to think about and talk about what they have just learned. You could use:

- individual reflection
- reflection donut
- think, pair, share.

INTERACTIONS: The Effective Teaching Profile

Plenary session: To introduce and explain the theory and practice of the Effective Teaching Profile, use:

- PowerPoint 5 – The Effective Teaching Profile
- OHT 1: The Effective Teaching Profile
- OHT 2: Continuum: Traditional to Discursive Classrooms.
INTERACTIONS: The Effective Teaching Profile (continued)

This session reviews each component of the Effective Teaching Profile (ETP) including the deconstruction of culture into culturally responsive and culturally appropriate. You will need to brief participants on all elements outlined in the Effective Teaching Profile, highlighting the importance of a culturally responsive learning context for Māori student achievement. (Refer to Module 3.)

ETP activity options

Below are some options of how you might support participating teachers to develop their understanding of the Effective Teaching Profile. You should aim to complete at least one activity from workshop activities 5, 6, and 7.

Additional activities might include:

- Facilitated classroom observation with a high implementing teacher. This is an informal observation. You will need to ensure at least one facilitator observes alongside participating teachers. After the observation, it is important to deconstruct what you have observed in a learning conversation that links back to the Effective Teaching Profile. Invite the teacher/s you have observed to be part of this conversation.

- Watch Anjali’s Story or one of the other Te Kotahitanga DVDs together. Provide breaks in the viewing to discuss the evidence you are observing of different elements of the Effective Teaching Profile.

- Invite some of your highly effective teachers to share their experiences about how they implement the Effective Teaching Profile. You might ask particular teachers to focus on specific aspects, for example, Teacher A to talk about manaakitanga and so on.
INTERACTIONS: The Observation Tool

Part A: Understanding the Observation Tool

Plenary session: In this session, the facilitator explains the process associated with the Te Kotahitanga Observation Tool, using:

- OHT 3 and 4: Te Kotahitanga Observation Tool, sides 1 and 2 (blank)
- OHT 5 and 6: Te Kotahitanga Observation Tool, sides 1 and 2 (mock-up)

Te Kotahitanga Observation Tool, side 1. The key areas for explanation are:

- the time intervals for observation of teachers
- how the teacher’s actions are coded and recorded
- the focus on Māori students and the protocols used to select the five Māori students for observation
- how engagement levels for the five Māori students being observed are calculated and recorded
- the recording conventions for the location of the teacher

Part B: Using the Observation Tool

Workshop Activity 11: Creating Links to the ETP

Workshop Activity 12: Unpacking a Mock-up

- the recording conventions for the location of the Māori students
- how the work completed by Māori students is recorded.

The Te Kotahitanga Observation Tool, side 2. The key area for explanation is what this can tell us about:

- relationships with Māori students
- strategies to support discursive interactions
- teacher planning
- classroom environment.
STRATEGIES

The purpose of this session is to unpack strategies that will support teachers to implement the Effective Teaching Profile in their classroom practice and so move from traditional to discursive practice. Throughout the hui, compile and display a cumulative list of the strategies being implemented as part of the training. In this session, participants can reflect on how the strategies used relate to, or differ from, their classroom pedagogy. For example, teachers can be asked to reflect on differences in:

- classroom interactions from traditional to interactive
- proximity of teachers to students
- student academic engagement
- student work completion
- attendance
- the cognitive level of the lesson.

Workshop Activity 7: Introducing Co-operative Learning

Workshop Activity 13: Unpacking Our learning

This activity reviews the co-operative learning processes used by the facilitation team throughout the hui. Alternative activities could include:

- facilitated classroom observations to observe teachers from previous cohorts modelling co-operative learning strategies with a follow-up conversation and an opportunity to ask questions afterwards
- inviting guest speakers, for example, teachers from other cohorts, to share the strategies they have found effective in the implementation of the Effective Teaching Profile.

Workshop Activity 14: Understanding Co-operative Learning

This activity is designed to help teachers develop an understanding of the theory behind co-operative learning.
PLANNING

Workshop Activity 15: GEPRISP Reflections

Planning conversations

The facilitator should co-ordinate discussions about how the participants will introduce what they have learned into their classrooms and into the school as general practice. It is important to allow time for individual planning (although much of this will be done by the participants after the hui) and group discussion. You may wish to invite other staff members at this stage. Participating teachers need to begin organising their planning for their departments, classes, and the whole school.

Participants complete post-hui evaluations

Poroporoaki
Resources
Hui Whakarewa Activities for a Small Cohort of Teachers

Instructions for Workshop Activity 1: Establishing Prior Knowledge

Purpose

The purpose of this workshop is to establish prior knowledge about Te Kotahitanga and allow an opportunity for participants to identify their questions about the programme.

Materials

Coloured sticky notes or individual reflection journals

Instructions

Either:

1. Ask the participants to have a paired or small group conversation using Timed Talking, (Brown & Thomson, 2000, p. 151) to respond to the question: What do I already know about Te Kotahitanga?

2. Give each pair some sticky notes and allow time for pairs to record their questions (one question per note) in response to: What do I want to ask about Te Kotahitanga?

3. Collect the questions and display them for the duration of the hui. A member of your team could collate the questions on the board, on an OHT, or on cards. You are not expected to respond to these questions at this time, but your team will need to consider the questions and ensure that they take collective responsibility to respond to them by the end of the hui.

or:

If numbers are too small for paired conversations, ask participants to respond to these two questions as a written reflection within their journal. If participants record questions in their journals, you will need to ensure you provide opportunities throughout the hui to identify what their questions are and to address them.
Instructions for Workshop Activity 2: The Narratives – Part A

Purpose
This activity is designed to focus participants’ reading of the narratives. With a small group of participants, time can be easily allocated within the timeframe of the hui for participants to read and reflect individually on sections of Culture Speaks (Bishop & Berryman, 2006), thus removing the expectation that the narratives will have been read prior to the hui. It is entirely feasible to allow an hour and half for this process. Facilitators need to ensure this is clearly understood by participants as a time of individual silent reading and reflection prior to discussion. We would advise strongly against any temptation to rush this part of the hui. The facilitator’s role is to make sure this time does not turn into a discussion before there has been adequate time for all participants to read – at least a sample – of the narratives of experience of:

- engaged students
- non-engaged students
- teachers.

Materials
- individual teacher’s copies of Culture Speaks (Bishop & Berryman, 2006)
- paper for groups to record their responses
- photocopies of the Narratives activity, Part A, Part B, and Part C (1 per group — see below)

Instructions
This activity can be run with a small group of participants; however, depending on the number of people involved, you may wish to restructure the roles outlined below. The most critical role is that of the critical friend. If you do not have sufficient people in the group to use all the roles, it will still be important to ensure either a participant, or a member of the team, assumes this role in the conversations.

1. Assign roles (if appropriate) as below:

- Task organiser
- Critical friend
- Recorder
- Participation checker.
2. Participants work through questions 1–6 from the worksheet. (Workshop Activity 2: The Narratives – Part A). Ensure that the conversations stay focused and allow time for teachers to share their responses to the questions.

3. Question 6 is designed to help teachers identify the main influences on Māori students’ educational achievement according to the non-engaged students. The recorder should record all the influences described by the students in a list. Groups should then develop categories to sort these influences.

The role of the critical friend is vital at this stage. Their job is to ensure:

a) that groups are discussing what the students actually said, not their own interpretations of what was said.

b) that the categorisation is according to the students’ narratives, not the teachers’ opinions. Participants should refer back to *Culture Speaks* frequently at this point.

4. As participants are completing question 6, explain the categories used by the research team: Māori child and home, structures, and classroom relationships. The role of the critical friend is then to lead the process of determining where the categories they have developed fit into the three broad categories used by the research team.

5. Discuss any items that participants have not been able to fit into one of the three categories. This then leads into Part B, a unit ideas analysis using an extract of the narratives.
Workshop Activity 2: The Narratives of Experience – Part A

1. Review the narratives.

2. What about these stories is already familiar to you?
   How have you come to know these things?
   Who else in your school knows these things?
   What does this mean for you as a teacher?
   What does this mean for your school?

3. What have you found surprising?
   Why has it surprised you?
   What else would you like to know?

4. According to the students, what are some of the interactions that are taking place in this/these school/s?
   Did you already know that this type of interaction took place in schools? How did you know this?
   How might this knowledge affect your teaching?
   How might this knowledge affect your school?

5. According to the students, what are the main relationships in these schools?
   What kinds of relationships are they?
   Did you already know about these kinds of relationships? How did you know about them?
   Who else knows? Are these kinds of relationships surprising to you?
   How might this knowledge affect your teaching?
   How might this knowledge affect your school?
   What other relationships could there be?

6. What are the main influences on educational achievement that these students identify?
   List these influences ready for a sorting activity.
Instructions for Workshop Activity 2: The Narratives – Part B

Materials

Each person will need one page from either the students’ or teachers’ narratives.

Instructions

Use the following example to explain the activity.

1. On your page of narrative, you will need to identify the issues as they are located within the discourse positions and tally them as idea units. Below is an example for you to use.

“Can we start with the basics? They come to school without bags, without books, without equipment, without pencils, without anything that can assist them in learning. That’s not just a few but a substantial number of our students. Not only Māori students, but certainly Māori students. The first thing you notice is the lack of equipment when they turn up in the form room and accompanying that, often, a great big chip on the shoulder.”

What do you mean by that?

“A lack of desire to learn – for some reason ‘agro’ between some Māori students and some teachers. Values! We don’t know them, and they don’t know us – a barrier seems to come with them, from somewhere, and it’s already there when they walk in the door.”

2. Ask participants to annotate their own page of narratives in a similar way to the example above, then count the number of idea units representing each discourse position and collate on a table (see below).

<table>
<thead>
<tr>
<th>With the student and their home</th>
<th>Within classroom interactions and relationships</th>
<th>Within school structures</th>
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Module 6B

3. At the end of this activity, share PowerPoint 2 – The Narratives and discuss the analysis of the narratives done by the research team. Highlight the different experiences of Māori students and their teachers. It is crucial to illustrate the problems that deficit thinking and powerlessness (lack of agency) create for both teachers and students. Emphasise how difficult it is to bring about change from a theoretical position within discourses that pathologise (deficit theorise) the child and their home or the systems and structures found in schools. Highlight the fact that teachers can most readily change what happens in their classrooms. This is where they have the greatest agency. If you think the point needs to be further emphasised, you may wish to ask teachers to return to Culture Speaks (Bishop & Berryman, 2006) to identify solutions that arise from the narratives of teachers who are positioned within the discourse of relationships.
Instructions for Workshop Activity 2: The Narratives – Part C

Purpose

The purpose of this activity is to identify the problems that exist in the schools in the narratives so that teachers can consider their own responses to these narratives. Emphasise that these problems exist in the five schools in the narratives. Clearly state: “We are not saying they exist in our school, but we do ask that you reflect on where you, as a teacher, are positioned in relation to the question ‘What are the main influences on Māori student educational achievement?’”

Instructions

1. Participants complete Part C of the worksheet.
2. Allow some time for teachers to record their own personal reflections about this activity and about the two discourse positions: agentic and deficit theorising. This is an opportunity for personal reflection, and teachers should not be asked to share what they have written.
Workshop activity 3: Reflecting on Positioning

Please note: This activity should not threaten or embarrass anyone. It is the role of the facilitator to ensure this does not happen.

Purpose

This activity is designed to help teachers reflect on their own positioning and the positioning of others as a result of working with the Te Kotahitanga Narratives of Experience.

Materials

• laminated individual scenario cards (see below for scenarios)
• prepared list of words for warm-up activity.

Instructions

1. Warm-up (optional): Ask teachers to form one large circle. The circle begins moving slowly in one direction (clockwise or anti-clockwise). Explain that this is not a performance activity and that the first part is designed as a warm-up. Explain that you (facilitator) will say a word and then allow a period of ten seconds for participants to think about their response to that word in terms of a ‘body statue’. During this time, the circle keeps moving. After ten seconds, countdown: ‘3, 2, 1, freeze’.

On ‘freeze’, the circle stops and all participants simultaneously take up a body position that communicates their feeling response to the word. Use words that express emotion, for example, excitement, sadness, anger, fear. Everyone holds their position for 2–3 seconds and then resumes walking. Repeat the process 5–6 times, with a new word each time. Ask participants to sit in the circle while you explain the activity.

2. Scenarios: Number groups 1–4 around the circle. Each group will be given a scenario taken from the narratives. Their task is to read through the scenario and, as a group, design a role play that includes all members of the group and is based around the information given in the scenario. It may be necessary for them to further extrapolate the information provided. Their role play should present a clearly identifiable deficit-theorising position or an agentic position. Allow ten minutes for groups to prepare their role play.
After ten minutes, negotiate with groups if they require more time to prepare. When groups are ready, pair up neighbouring groups. Each group then presents their role play to one other group. The ‘audience’ group should provide feedback about which discourse position was represented in the role play.

3. Reflection: To complete the activity, ask teachers to find a place to work alone and record their thoughts about the two discourse positions; agentic and deficit. This is an opportunity for personal reflection and teachers should not be asked to share what they have written.

Scenario 1
The teacher I liked best wasn’t Māori, but he could have been. He knew all about our stuff. Like he knew how to say my name. He never did dumb things like sitting on tables or patting you on the head (laughter). He knew about fantasins in a room. He knew about tangis. He never stepped over girls legs. All that sort of stuff. He never made us sit with people we didn’t want to, and he never made a fuss if the girls couldn’t swim or do PE. He expected us to work and behave well. He could take a joke, and he could joke us. He had the best April Fool’s Day tricks ever. What did he do? I’m not telling because I want to use it some time. He always came and saw our whānau at home, more than once during the year. He invited the whānau into our room any time. We went on picnics and class trips, and the whānau came along. We always planned our lessons together. He was choice.

Scenario 2
Well they always ask you for a meaning for your name. They say that you are Māori students and your names always mean something. And that is not true. They should learn Māori. They should make it so that you have to. If you are a teacher, you have to learn about the Māori culture, because in every school there are Māori students.
Yes. Like how to pronounce Māori names. Just like the simple stuff.
Like pronouncing place names and some things about how our culture works. They need to learn about some of our special things, the things that we do.
Some of our special beliefs, things that we respect.
When one teacher I know taught the class, even if one Māori student didn’t get it, she wouldn’t move on until everyone got what she was trying to say. And that really helped, I think more teachers need to do that. She understood Māori things. Some teachers are in such a hurry, we don’t have time to take it all in. Only the brainy ones get it.
Module 6b

Scenario 3
You were not allowed to wear carvings around your neck if it was showing, but now you are as long as you hide it away.
Yeah, like Miss D cut mine off from around my neck.
Yeah, mine got cut off too.
Like I was in her office, and like you couldn’t see it, but she just said “What’s that around your neck?” And I go “It’s my greenstone.” And she just got the scissors and chopped it off.
And yeah, when I was in detention, she just says, “What’s this? I will have this,” and she just chopped it off. My Koro has blessed it I don’t know how many times.
So when they chop it off, what do they do with it?
They just keep it and you have to pay to get it back, and that is not right. You shouldn’t have to pay to get your own carving back.

Scenario 4
One of the teachers said I needed anger management. One of my mates got caught smoking and I had to write a statement, but I didn’t want to, and he pulled me into his office. He called me into his office, and because I called him an ‘egg’, cause he was pulling me like that into his office, and I go, “You egg”, he goes that I need anger management, and that is when I went psycho. I had to write a statement about one of my mates getting caught smoking. But she didn’t actually have a smoke in her hand, but he said that he could see smoke coming out of her mouth. And they have got to like catch it in your hand. And then he just called me down from the courts, and took me into his office.
So what do you think he expected you to do?
To knuckle my mates. But you won’t do that because that is your mate, and you kind of know the truth was that she wasn’t smoking. But the teachers, they say that we’re just trying to cover up for them. Because they didn’t actually have a smoke.

Scenario 5
The school expects Māori kids to smoke pot but not Pākehā kids. If we say we are not or haven’t been smoking pot, they don’t believe us. The laugh is that it is mainly Pākehā who sell it around the school. It’s kids at school.

We asked the students how widespread marijuana smoking was.
There’s a lot. There are heaps of people that smoke. Next year’s the season, so there’ll be heaps. Like they’ll just sit around and smoke it, and none of the teachers will even see it.
The students gave an example of one teacher who “never” saw them smoking because they believed he was too scared to report them.
Mr T. was looking straight at us. If there is somebody being bad across the other side, like they are having a fight or they’re having a smoke, he’ll just look over them. He’s a cheat man. Yeah he’s such a cheat.

We asked why he was a “cheat”.
If you’re going to stop drugs, then teachers need to do their job when they see it happening. Not just kids!

Scenario 6
A student acknowledged that he was often “naughty” but reported he modified his behaviour depending on his relationship with his teachers. He insisted one teacher was good because she’d say, “Hey mate, what did you do?” She didn’t roar at me. Good teachers talk to you one on one. Because they do this, you feel really stink if you are naughty. Well ... because you like them and you want them to like you back. One day my teacher was so disappointed with what I’d done to someone littler that she didn’t talk to me for the rest of the day. It was terrible. I worked really well, and she didn’t say a word. At the end of the day, she let the others go and we had a talk. She was sad about what I had done, and she told me it was a shock to her. I cried and I told her I hated it when she took no notice of me. You know she didn’t yell or anything. I didn’t do that bad thing again.
Module 6b

Scenario 7
Teachers that teach subjects – they just write it up on the board and teachers that teach kids – they talk to you and explain it.
We have teachers like that, that just write stuff up on the board and they just say, “Copy that down.”
Some teachers just chuck it up on the board and then they go to the brain boxes in the class and talk to them. They don’t waste their time with us.

*What if I have put my hand up, and I say I don’t understand this?*
Well, she would walk straight past you. I always put my hand up and I say, “Miss, Miss.” She will say, like, “I’m busy,” or she doesn’t say anything. Sometimes she will say that she has already explained it.
There is one teacher that is not like that.
She will just talk to you and say, “Hello, how has your day been?” And then she will put some work on the board, and you will put your hand up, and she will come to you and help you with the work.

Scenario 8
You know there’re times I wish my teacher would give me a kick-up-the-ass! I can do much better in some things, but they never expect any more from me, not like my primary school teacher. He’d be pissed off with me if he saw my books now because they’re untidy and not much work is finished. I’ve got one book, maths, that is okay ’cause the teacher expects me to do well. He knows my whānau well and would tell on me if I didn’t work hard. There’s another thing as well. If you want to do better in class but you’ve been mucking around up ’til now, then if the teacher gives you a raak-up, you’ve got an excuse to settle down to work. You know, you can tell your friends that the teacher is on your case, so you gotta work! (Lots of laughter).

Scenario 9
We do a unit on respecting others’ cultures. Some teachers who aren’t Māori try to tell us what Māori do about things like a tangi. It’s crap! I’m a Māori. They should ask me about Māori things. I could tell them about why we do things in a certain way. I’ve got the goods on this, but they never ask me. I’m a dumb Māori, I suppose. Yet they asked the Asian girl about her culture. They never ask us about ours.
Some of us here have been brought up by the olds [Nana, Aunty, Koro]. We know about this stuff. We can explain it better than the teacher can. They don’t think we know anything. I haven’t seen them peeling spuds at the marae! (Laughter). They should stick to their own subject. They should ask us about these things.

Scenario 10
Teachers, I reckon, think that if they punish a whole class with not doing practical because a few play up, that we’ll get onto the bad ones so they behave. That isn’t our job, and it wouldn’t help ’cause you’d lose your friends if you got mad with them.
They usually find it hard to get our attention.
We had a teacher last year who wasn’t used to us and would bang the ruler on the blackboard to get us to shut up. He would keep most of the students in and just let the good people go. Even though some of the people that are being kept in were being good, he still kept them in.
Mostly they just don’t know what’s happening, though, and they just assume things.
Yeah, because they don’t know what student did so and so, and so they keep us all in.
What pisses me off is that if the classes were interesting, no one would be naughty.
Scenario 11
I reckon it’s the teachers. Because they don’t let us have our say about what we want to learn or how we want to learn or how we should do our schoolwork. When you are asking about something, they won’t let you talk at all. They’ll just ... well, most teachers just bum you out.
Yeah, they embarrass you in front of your mates.
If you say have got a point they will just say, “Oh no it’s wrong” and “You do this,” or something like that.
If you’ve got something to say, and like they think that you might be right, they’ll just pull something else out of their bag, and you are like just sitting there. I don’t know they won’t let you say anything that might make them seem to be wrong. They won’t let you like seem that you know more than them.
Sometimes they (teachers) put more pressure on you because they know you can do it, but you just don’t feel like being brainy.
Instructions for Workshop activity 4: ETP Expert Jigsaw

Materials

Make several copies of the complete Effective Teaching Profile diagram (below), each copy on different coloured paper. Use a different colour for each of the groups you are likely to have. Cut each diagram up like a puzzle so that the elements can be separated out. Calculate the number of pieces required according to how many participants you will have in each of your groups. Sufficient puzzle pieces are needed for all participants have one piece each for step 1, then each jigsaw can be completed in step 2.

Instructions:

Step 1: Different pieces of the puzzle are randomly distributed amongst participants. Participants are directed to find all the people with the same piece of the puzzle, for example, all the people with “Monitoring” form a group. With the help of the group, each person is expected to become an ‘expert’ on what the elements of their piece of the puzzle mean. If the groups are too large, they can split into two smaller groups. You will need to direct participants to ensure that they support one another to develop sufficient understanding of their particular element that they will be able to explain it to others in step 2 of the activity.

Step 2: When participants have had sufficient time to develop collective expertise about their particular elements, these groups are disbanded. Participants regroup, this time forming a group with everyone else who has the same colour puzzle. Groups complete the jigsaw. Each person will have become an expert in one component of the puzzle (step 1). Group members now teach one another about their individual components so that the whole group develops understanding about the whole puzzle.
### Workshop Activity 4: ETP Expert Jigsaw

**The Te Kotahitanga Effective Teaching Profile**

<table>
<thead>
<tr>
<th>Positioning</th>
<th>Co-construction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Effective teachers positively reject deficit theorising. Effective teachers are committed to, and know how to, bring about change in educational achievement.</td>
<td>To work as a learner with co-learners, negotiating learning contexts and content in order to actively construct knowledge.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Culture: Responsive</th>
<th>Feed-forward Academic +</th>
<th>Feed-forward Academic –</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teachers create culturally responsive contexts for learning by encouraging the learner to determine their own experiences and experiences as the basis for new learning.</td>
<td>To support student learning through the provision of responses that aim to promote future learning or academic progress.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Appropriate: Teachers create culturally appropriate contexts for learning by ensuring that the learner can see and hear through the use of their own culture within their learning contexts.</th>
<th>Feed-back Academic +</th>
<th>Feed-back Academic –</th>
</tr>
</thead>
<tbody>
<tr>
<td>To support student learning through the provision of responses that aim to promote reflection on tasks that have already occurred or ideas that the student has raised.</td>
<td>Prior Experiences &amp; Knowledge</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feed-forward Behaviour +</th>
<th>Feed-forward Behaviour –</th>
</tr>
</thead>
<tbody>
<tr>
<td>To promote more appropriate student behaviour by identifying future consequences of behaviour, thus encouraging a degree of self-reflection and self-determination.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Feed-back Behaviour +</th>
<th>Feed-back Behaviour –</th>
</tr>
</thead>
<tbody>
<tr>
<td>To manage student's behaviour by applying or enforcing consequences. Feedback behaviour that is negative tends to contain emotional statements and is often delivered in a manner that intends to demean.</td>
<td>Monitoring</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>To check whether instructions are being carried out appropriately, whether students understand what they are supposed to be doing, or what they have negotiated to do.</th>
<th>Instruction</th>
</tr>
</thead>
<tbody>
<tr>
<td>To teach using explanations or modelling in order to impart or transmit knowledge.</td>
<td></td>
</tr>
</tbody>
</table>

### Relationships

**Manaakitanga**: Teachers establish a caring, secure, and safe environment for learners as culturally located individuals.

**Mana Motuhake**: Teachers exhibit / vocalise high expectations for learners to achieve and be self-determining individuals.

**Whakapirirangata**: Teachers’ roles and responsibilities are used to bring together all of the elements required to establish well-managed learning environments.
Instructions for Workshop Activity 5: ETP Cut and Paste

Purpose
The purpose of this activity is to highlight the links between the narratives of Māori students and the ETP.

Materials
A2 paper, scissors, glue sticks, and a selection of markers / felt pens.

One set of photocopied pages per group. Eleven pages for this activity follow. The first three pages are headings from the Effective Teaching Profile and the next eight pages are extracts from the narratives.

Instructions
This activity can be run either in pairs or in small groups. The object of the exercise is to match the narrative extracts to the appropriate headings from the Effective Teaching Profile. How this is achieved is up to the participants to determine. The critical part of this activity is the discussion generated as participants decide which heading each narrative extract represents. Participants may wish to use markers to link extracts to more than one Effective Teaching Profile heading once they have been glued down.
Module 6b

Co-construction
To work as a learner with co-learners to negotiate learning contexts and content in order to actively construct knowledge.

Feed-forward academic
To support student learning through the provision of responses that aim to promote future learning or academic progress.

Feedback academic
To support student learning through the provision of responses that aim to promote reflection on tasks that have already occurred or ideas that the student has raised.

Prior experiences and knowledge
To support student learning through the collaborative identification, acknowledgment, and application of their prior experiences and knowledge.

Feed-forward behaviour
To promote more appropriate student behaviour by identifying future consequences of behaviour, thus encouraging a degree of self-reflection and self-determination.

Instruction
To teach using explanations or modelling in order to impart or transmit knowledge.

Monitoring
To check whether instructions are being carried out appropriately, whether students understand what they are supposed to be doing, or what they have negotiated to do.

Feedback behaviour
To manage student's behaviour by applying or enforcing consequences. To give students feedback on their behaviour in both affirming and challenging situations in order to manage their behaviour.
Module 6B

Workshop Activity 5: ETP Cut and Paste

Mostly everywhere we go, the teachers tell us a bit and then make us write a lot. It’s like they pour the stuff into us. (Engaged student, School 2)

Mr W., he puts all the science work on the board, and we don’t understand … We don’t actually do it. We just write it down not knowing — what are we learning? (Non-engaged student, School 2)

It’s pretty much all you’re doing, you’re just copying. Yeah, ‘cause you don’t get enough time to read it, you have to hurry up and finish it … The teacher says, “Copy these notes. Hurry up and finish!” (Engaged student, School 2)

When we are copying notes from the board … you don’t have to think too hard, and it doesn’t take you too long. (Engaged student, School 3)

Yes, some teachers just read from the book. They’ve just got a book there and write all the stuff up on the board. They don’t even understand, but if they don’t understand, then they shouldn’t even be there – that’s plain and simple. (Engaged student, School 5)

I reckon they can’t control us … because they don’t prepare anything interesting stuff for us to do. Most of them (teachers) either don’t get out of their seat or they stand near the kids who work. (Non-engaged student, School 2)

The teacher should be walking around the room, not sitting down at the front, so that they’ll see when we are stuck and come over. (Non-engaged student, School 1)

[The teacher] should go and talk to [the students] individually and go through it and go through the steps. (Engaged student, School 3)

[The teachers] need to walk around the class and see how people are doing and if they need any help and stuff. They roam around the room to see that people understand how to do their work. (Non-engaged student, School 5)

You have to look carefully at what the student is doing and that they are not off the track. You have to look carefully at what the student is doing because he might be quietly drawing and not doing the class work. (Engaged student, School 4)

They should make sure that you are getting a proper education at school. They should be helping you, slowly ensuring that everyone gets the help they need. If I were the teacher, I would help them when they needed the help, and I would make sure to keep an eye on the ones that needed the really good help and help the others as well. I would know if they needed help because they would be the ones that are not doing that much work. (Non-engaged students, school 4)

If you don’t like something we’re doing, tell us quietly … if we muck up then warn us, and if we are too thick to listen, then move us. (Non-engaged student, School 2)

[The teachers] give you good feedback. Like they say how well you are working or behaving. (Engaged student, School 2)

Be a teacher who praises you when you have done something good … You know we all like to be told when we do good things, not just be told when we do bad things. (Engaged student, School 3)

I’d probably ask them if they need any help, and if they do, I would help them, especially the ones like that are slow working. I’d encourage them to do their best. I’d make sure that I am approachable so that they will not be whakamā (shy). I’d always be on the go because we students work and behave better when the teacher is near us. I wouldn’t stay in a chair. I’d tell them when I was pleased with them. I’d tell their families too. (Non-engaged student, School 4)

They should listen to the students – instead of just making bad comments to students and putting them on detentions, they could actually listen and not growl all the time. (Non-engaged student, School 5)

Like if you had to ask them a question that you didn’t know, they would not, like, say you were not listening. We realise the pressure that’s on them, like there’s 30 people in the class, they’ve got a lot to think about, but still really for us to learn, they have to listen to us before they talk. You want to be taught in a well-disciplined way instead of just, I don’t know, it’s hard to put it the right way. (Engaged student, School 5)

If we don’t know something, we want to be able to ask the teacher. We should be allowed to ask the teacher. That should be normal. (Engaged student, School 5)

We can do that in some classes, but in some classes, we know that’s not a good idea. A good teacher will remind you that you’ve got to stay in class to concentrate, to learn. If you play up in class, this is what will happen. (Engaged student, School 5)
Module 6b

Workshop Activity 5: ETP Cut and Paste

[The teachers] should ask me about Māori things ... I've got the goods on this, but they never ask me. I'm a "dumb Māori", I suppose. Yet they asked the Asian girl about her culture. They never ask about ours. (Engaged student, School 1)

They've gotta talk with us about the stuff in the lesson – like what we already know. (Non-engaged student, School 2)

Situations from our experiences, experiences that are important to us – I think that will make it easier for students to learn from. (Engaged student, School 2)

And they can learn off us, too, they need to find out what we know so they don't waste time teaching us things that we already have learned. I don't like that. They should try asking their students what they know and what they want to know and how do they like their learning to be. (Engaged student, School 5)

When they just tick a page, you know they probably haven't read it. They've just gone tick, tick, tick. The teacher would look pretty stupid if they put a big sticker saying "Ka pai!" and it was all ****. (Non-engaged student, School 2)

Some teachers always mark your books. You do good work for them because you know it will be checked. That's better. The only books I show at home are the ones the teacher marks. (Engaged student, School 1)

[The teacher] explains work in a way we understand. He takes time and if you still don't know what to do, he'll come to you straight away, not leave you being worried. He doesn't leave you wondering what to do. (Engaged student, School 4)

I reckon the teacher should help us, like if we get something wrong, like help us to correct it. Like, if you get something wrong and she marks it wrong, she should help us. But the teacher just leaves it and expects us to get it right the next time. I don't know how we're meant to get it right if we don't know why we got it wrong or how to fix it up. We're just expected to work that out ourselves. (Non-engaged student, School 5)

Good teachers know what they're teaching ... they listen to you. You can suggest another way of doing something and they don't put you down. (Engaged student, School 1)

Their marking should tell us what we did wrong and how we can do it better, what we have to do too if we are going to improve our work. Even when it is a cross, they should tell us how we can fix it and explain to us, because a cross doesn't mean anything to me ... That does not help me learn from that mistake. (Engaged student, School 3)

They could slow down while we're working and talk to us. Talk to us about what we're doing. What we're thinking. What we need to do to help us with our work. About the work. Yeah, so that we can understand the work, [give us] comments to show how you're doing in your progress. You know that you need to do this or you need to do that instead of a tick, or a cross, or dot. (Non-engaged student, School 5)

And in English, she gives us a mark and leaves a yellow paper there that says do your title page or neater work or try reading this again or something like that. (Non-engaged student, School 5)

Yes. When the teacher tells us what we have done good or what we need to do to do if we want to do a better job next time, that's another thing that I like. That's better than a tick or a mark because that helps me to improve, to go up a grade or get higher points next time. (Engaged student, School 5)

We told him what we'd like to do in say maths. Like, we had a new student in our class, and when he came ... he showed the teacher and us something he'd done at his last school ... So we asked our teacher if we could do some of this for maths. So we did. We stopped what we were doing, and the next day the teacher and the new boy got us started on this. (Non-engaged student, School 1)

Let us co-operate about the work. (Non-engaged student, School 2)

I appreciate it when they just put some constructive criticism at the end. I mean, you don't always do good. (Engaged student, School 3)

[The teacher] will put some work on the board and you will put your hand up and she will come to you and help you with the work. And everyone is getting what she is teaching. (Non-engaged student, School 3)

Like doing work that interests us. Like when I'm interested in a topic or like when I get to have a say in what I do. Not just "do this" or "do that" all the time. But when I can have a say in what I do or maybe even how I do it. When I get to use some of my own ideas, that's what encourages me. (Engaged student, School 5)
Module 6b

**Workshop Activity 5: ETP Cut and Paste**

**I like teachers who let us come up with our own ideas for how things might work. Some of us have very good ideas.** (Engaged student, School 3)

Teach your students using a lot of different ways, interesting ways ... let your students come up with some of the ideas for their learning. (Engaged student, School 3)

Yeah, we have good ideas, good, sensible ideas about how to do things. (Non-engaged student, School 2)

A good teacher expects to help us to learn and lets us have a say in what we learn and how we learn. Some teachers can help us to learn in a good way. Not just make us write out the notes and here learn it. I am going to test you on it. I don’t like that. I think it’s more important to learn how to find out things for ourselves, for us to have a say in our learning. (Engaged student, School 5)

[The teacher] needs to have a background in Māori life. (Engaged student, School 2)

The pronunciation. When I started at this school, I had a Māori name but none of the teachers could say it. So now I am Terry. (Engaged student, School 3)

Probably because we have all been saying we don’t want to take [our taonga] off, they are beginning to understand that we really don’t want to take it off. That’s something precious to you. Yeah, just like their wedding rings are precious to them. (Non-engaged student, School 3)

The teacher I liked best wasn’t Māori but he could have been. He know all about our stuff. Like he knew how to say my name. He never did dumb things like sitting on tables or patting you on the head. He knew about fantails in a room. He knew about tangi ... all that sort of stuff. (Non-engaged student, School 1)

They never even actually make an effort to understand our culture. They don’t try to understand where we are coming from. (Non-engaged student, School 3)

[The teachers] recognise that I am Māori and I have things to bring with me to school. They take you for what you are and that stuff. (Engaged student, School 1)

**Workshop Activity 5: ETP Cut and Paste**

Because the Māori have been where we’ve been and they understand our background, and the Pōkehā don’t know because they’re not Māori. The Māori teachers know how to communicate better because they’ve been there and done that. Māori teachers understand us better because they’ve been where we’ve been. (Non-engaged student, School 5)

Well they make time for you, they get to know you — who you are, what you are like, and what you like to do. I reckon they care about us. Care about what we are doing and what we want to do. They are easier to talk to and they listen to what you want to say. They make us feel that we are OK and that we can do things. (Non-engaged students, School 5)

The people around you are important. Yes, if they’re motivated, then it helps you to be motivated as well. The teacher needs to be motivated as well. (Non-engaged students, School 5)

He’s South African, like he’s strict but he’s funny; yeah, he has a good relationship with us. That’s why we like him. He takes his time to get to know us. I think he cares about us. Cares about what we do. It’s like, he acts like he’s one of us, like our mate. Like if you’ve done something good, then he shakes your hand, like if he’s our mate. It’s like what we do to our friends and that. But you still know what his rules are and you still know what his boundaries are. Yeah, you still respect him and I guess he respects us. That’s important that respect. Then we treat him how he treats us.

Yeah well, that’s right, that’s how we treat the other teachers too, how they treat us. But some teachers, they don’t teach us so good. (Non-engaged students, School 5)

They don’t say it to us but you can see it, like how they talk to us, especially one of the teachers, they don’t even push us to the limits — they don’t push us hard enough. I know that I could do way better work if I wanted to.

They don’t have high enough expectations of us kids anyway. Yeah, like when Miss gave us some work and she said, “I don’t think you’ll finish that, but those of you that do, you’ve got this sheet afterwards.” What makes her think we’re not going to finish it? Little things like that make us mad, and then we just don’t work for the rest of the period. (Non-engaged students, School 5)

A bit of both because you need the discipline as well as the encouraging, because in some ways it’s like you know that the teachers like that — they care about you. They want you to do well, not they don’t want to teach you, or some [teachers], they even want to get rid of you.

Yes, you can’t have a good teacher without them also being a bit of a growly teacher. (Engaged students, School 5)

But good teachers should expect us to be good, not just be looking for trouble. Expect us to want to learn, not just to muck around.
A good teacher encourages you to do your work and to do well in school, and another teacher that will discipline you well and the class well, will set the boundaries, yes set the boundaries, because you can’t take advantage. If you take advantage of a good teacher you’ll get trampled on. If those two teachers are in one, that would be my ideal teacher. (Engaged students, School 5)

The environment of the classroom whether it’s good or bad helps me. Like whether it looks interesting or is it just the same old stuff getting dusty on the walls. Or, maybe like quietness or something, like if I can hear the teacher yelling at other students, that puts me off ’cause I can’t learn or focus properly. Can’t concentrate, yes. (Engaged students, School 5)

The student comes first, first before yourself, because teachers are there to teach you and they’re there for education and they’re getting paid for teaching. That’s their job to help us to learn. (Engaged students, School 5)

Be cool but strict. It’s not the rules that we mind but it’s how they use them, and also they need to get their stories straight. (Engaged students, School 5)

They need to listen and they need to know what they’re teaching. They have to know about that. They need to know their stuff. (Engaged students, School 5)

The teacher’s job is to teach. They are there for everybody and not just for individuals. They should make sure that you are getting a proper education at school. (Non-engaged students, School 4)

We always learn with him. He just makes us learn because he makes sure he gets his point through to us. He doesn’t just sit down at the back of the classroom. No, you’ll get him, two or three times, coming around, asking you if you need any help. He’ll come into a class and make sure that everyone is prepared with all their pens and stuff. If you are not, it is no big deal. He would give us a pencil, but he just likes it if you return it. He expects us to return things that we borrow. Then he’d go up to the board and set most of the work and after that — he’d come around and see if we are all right with our work and not struggling to do it. (Non-engaged students, School 4)
Instructions for Workshop Activity 6: ETP Human Treasure Hunt

Materials
Photocopied blank ETP masters.

Instructions
In this activity, participants are asked to complete the Effective Teaching Profile using the knowledge within the room. Teachers will need to draw on their own experiences in the classroom and on facilitators’ experiences as they consider what the elements of the Effective Teaching Profile would look like and sound like in the classroom. (For detailed outline of how to run a Human Treasure Hunt, refer to Brown and Thomson, 2000, p. 142.)
Instructions for Workshop Activity 7: ETP Links to the Narratives

Materials

Photocopies of activity sheets (see below)

Instructions

This activity can be run in pairs or in a small group. Participants are asked to find examples from the narratives that demonstrate each element of the Effective Teaching Profile. This activity could generate useful learning conversations as facilitators work alongside participants in this activity to develop understanding, of each of the elements of the Effective Teaching Profile.
Module 6b

Workshop Activity 7: ETP Links to the Narratives

Monitoring

To check whether students know what is being taught or what needs to be learned or produced. To make sure students understand what they are supposed to be doing or what they have negotiated they should be doing.

I reckon they can’t control us ... because they don’t prepare any interesting stuff for us to do. Most of them (teachers) either don’t get out of their seat or they stand near the kids who work.

The teacher should be walking around the room, not sitting down at the front, so that they’ll see when we are stuck and come over.

[The teachers] need to walk around the class and see how people are doing and if they need any help and stuff. They roam around the room to see that people understand how to do their work.

You have to look carefully at what the student is doing and that they are not off the track. You have to look carefully at what the student is doing because he might be quietly drawing and not doing the class work.

Find two more examples of this element from the students’ narratives in Culture Speaks (Bishop & Berryman, 2006)

Feedback behaviour

To give students feedback on their behaviour in both affirming and challenging situations

If you don’t like something we’re doing, tell us quietly ... if we muck up, then warn us, and if we are too thick to listen, then move us.

[The teachers] give you good feedback. Like, they say how well you are working or behaving.

Be a teacher who praises you when you have done something good ... You know, we all like to be told when we do good things, not just be told when we do bad things.

I’d probably ask them if they need any help and if they do, I would help them, especially the ones, like, that are slow working. I’d encourage them to do their best. I’d make sure that I am approachable so that they will not be whakamā (shy). I’d always be on the go because we students work and behave better when the teacher is near us. I wouldn’t stay in a chair. I’d tell them when I was pleased with them. I’d tell their families too.

Find two more examples of this element from the students’ narratives in Culture Speaks (Bishop & Berryman, 2006)
Prior experiences and knowledge

To support students’ learning through the collaborative identification, acknowledgment, and application of their prior knowledge and experiences

[The teachers] should ask me about Māori things ... I’ve got the goods on this, but they never ask me. I’m a “dumb Māori”, I suppose. Yet they asked the Asian girl about her culture. They never ask about ours.

They’ve gotta talk with us about the stuff in the lesson – like what we already know.

Situations from our experiences, experiences that are important to us. I think that will make it easier for students to learn from.

And they can learn off us too – they need to find out what we know so they don’t waste time teaching us things that we already have learned. I don’t like that. They should try asking their students what they know and what they want to know and how do they like their learning to be.

Find two more examples of this element from the students’ narratives in Culture Speaks (Bishop & Berryman, 2006).

Feedback academic

To support student learning through the provision of responses that aim to promote reflection on tasks that have already occurred or ideas that the student has raised

When they just tick a page, you know they probably haven’t read it. They’ve just gone tick, tick, tick. The teacher would look pretty stupid if they put a big sticker saying “Ka pai” and it was all ****.

I reckon the teacher should help us, like if we get something wrong, like help us to correct it. Like, if you get something wrong and she marks it wrong, she should help us. But the teacher just leaves it and expects us to get it right the next time. I don’t know how we’re meant to get it right if we don’t know why we got it wrong or how to fix it up. We’re just expected to work that out ourselves.

Good teachers know what they’re teaching ... they listen to you. You can suggest another way of doing something and they don’t put you down.

Find two more examples of this element from the students’ narratives in Culture Speaks (Bishop & Berryman, 2006).
**Feed-forward academic**

To support student learning through the provision of responses that aim to promote future learning or academic progress.

Their marking should tell us what we did wrong and how we can do it better. What we have to do too if we are going to improve our work. Even when it is a cross they should tell us how we can fix it and explain to us, because a cross doesn’t mean anything to me ... That does not help me learn from that mistake.

They could slow down while we’re working and talk to us. Talk to us about what we’re doing. What we’re thinking. What we need to do to help us with our work. About the work. Yeah, so that we can understand the work, [give us] comments to show how you’re doing in your progress. You know that you need to do this or you need to do that instead of a tick, or a cross, or dot.

And in English, she gives us a mark and leaves a yellow paper there that says do your title page or neater work or try reading this again or something like that.

Find two more examples of this element from the students’ narratives in *Culture Speaks* (Bishop & Berryman, 2006)

---

**Co-construction**

To work as a learner with co-learners, to negotiate learning contexts and content in order to actively construct knowledge.

We told him what we’d like to do in say maths. Like, we had a new student in our class, and when he came ... he showed the teacher and us something he’d done at his last school ... So we asked our teacher if we could do some of this for maths. So we did. We stopped what we were doing, and the next day the teacher and the new boy got us started on this.

We like doing work that interests us. Like, when I’m interested in a topic, or like when I get to have a say in what I do. Not just “do this” or “do that” all the time, but when I can have a say in what I do or maybe even how I do it. When I get to use some of my own ideas, that’s what encourages me.

Let us co-operate about the work.

I like teachers who let us come up with our own ideas for how things might work. Some of us have very good ideas.

Yeah, we have good ideas, good, sensible ideas about how to do things.

Find two more examples of this element from the students’ narratives in *Culture Speaks* (Bishop & Berryman, 2006)
**Module 6b**

**Workshop Activity 7: ETP Links to the Narratives**

### Culturally appropriate contexts for learning

Teachers create culturally appropriate contexts for learning by ensuring that the learner can see and hear iconography from their own culture within their learning contexts.

[The teacher] needs to have a background in Māori life.

The pronunciation. When I started at this school I had a Māori name, but none of the teachers could say it. So now I am Terry.

Probably because we have all been saying we don’t want to take [our taonga] off, they are beginning to understand that we really don’t want to take it off. That it’s something precious to you. Yeah, just like their wedding rings are precious to them.

The teacher I liked best wasn’t Māori, but he could have been. He knew all about our stuff. Like he knew how to say my name. He never did dumb things like sitting on tables or patting you on the head. He knew about fantails in a room. He knew about tangi ... all that sort of stuff.

Find two more examples of this element from the students’ narratives in Culture Speaks (Bishop & Berryman, 2006)

---

### Culturally responsive contexts for learning

Teachers create culturally responsive contexts for learning by encouraging the learner to determine and use their own prior experiences as the basis for new learning.

They never even actually make an effort to understand our culture. They don’t try to understand where we are coming from.

[The teachers] recognise that I am Māori and I have things to bring with me to school. They take you for what you are and that stuff.

Because the Māori have been where we’ve been and they understand our background, and the Pākehā don’t know because they’re not Māori, and the Māori teachers know how to communicate better because they’ve been there and done that.

Māori teachers understand us better because they’ve been where we’ve been.

Find two more examples of this element from the students’ narratives in Culture Speaks (Bishop & Berryman, 2006)
Module 6b

Workshop Activity 7: ETP Links to the Narratives

Relationships (Manaakitanga)

Teachers develop relationships with Māori students that care for them as culturally located individuals.

Well they make time for you, they get to know you – who you are, what you are like, and what you like to do. I reckon they care about us, care about what we are doing and what we want to do.

He’s South African, like he’s strict but he’s funny; yeah he has a good relationship with us. That’s why we like him. He takes his time to get to know us. I think he cares about us. Cares about what we do. It’s like, he acts like he’s one of us like our mate. Like if you’ve done something good, then he shakes your hand, like if he’s our mate, it’s like what we do to our friends and that. But you still know what his rules are and you still know what his boundaries are. Yeah, you still respect him and I guess he respects us. That’s important that respect. Then we treat him how he treats us. Yeah well, that’s right. That’s how we treat the other teachers too, how they treat us. But some teachers they don’t teach us so good.

Find two more examples of this element from the students’ narratives in Culture Speaks (Bishop & Berryman, 2006)

Relationships (Mana motuhake)

Teachers develop relationships that model, vocalise, and set high expectations for the learning and behavioural performance of Māori students.

The people around you are important. Yes if they’re motivated, then it helps you to be motivated as well. The teacher needs to be motivated as well.

A bit of both because you need the discipline as well as the encouraging, because in some ways, it’s like you know that the teachers like that – they care about you. They want you to do well, not they don’t want to teach you, or some [teachers], they even want to get rid of you.

Yes, you can’t have a good teacher without them also being a bit of a growly teacher.

But good teachers should expect us to be good, not just be looking for trouble – expect us to want to learn, not just to muck around.

A good teacher encourages you to do your work and to do well in school, and another teacher that will discipline you well and the class well, will set the boundaries, yes set the boundaries, because you can’t take advantage. If you take advantage of a good teacher you’ll get trampled on.

Find two more examples of this element from the students’ narratives in Culture Speaks (Bishop & Berryman, 2006)
Relationships (Whakapiringatanga)

Teachers roles and responsibilities are used to bring together all of the elements required to establish well-managed learning environments.

The environment of the classroom whether it’s good or bad helps me. Like whether it looks interesting or is it just the same old stuff getting dusty on the walls. Or, maybe like quietness or something, like if I can hear the teacher yelling at other students, that puts me off ’cause I can’t learn or focus properly. Can’t concentrate, yes.

The student comes first, first before yourself, because teachers are there to teach you and they’re there for education and they’re getting paid for teaching. That’s their job to help us to learn.

Be cool but strict. It’s not the rules that we mind but it’s how they use them, and also they need to get their stories straight.

They need to listen and they need to know what they’re teaching. They have to know about that. They need to know their stuff.

Find two more examples of this element from the students’ narratives in Culture Speaks (Bishop & Berryman, 2006)
Instructions for Workshop Activity 8: ETP Cultural Contexts

Materials

Individual photocopies of the activity master (see below).

Instructions

This activity can be done in pairs or groups of four.
Instructions for Workshop Activity 9: ETP Links to the Interactions

Materials

Individual photocopies of the activity sheet.

Instructions

This activity can be done individually or in groups.
Instructions for Workshop Activity 10: Traditional to Discursive Classrooms

Materials

Individual photocopies of the activity master.

Instructions:

This activity can either be done in groups, in pairs, or individually.

<table>
<thead>
<tr>
<th>Traditional</th>
<th>Discursive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learners</td>
<td></td>
</tr>
<tr>
<td>• recipients</td>
<td>• co-inquirers</td>
</tr>
<tr>
<td>• rarely ask questions beyond seeking clarification of instructions</td>
<td>• raise questions</td>
</tr>
<tr>
<td>• reproducible</td>
<td>• evaluate questions and answers</td>
</tr>
<tr>
<td>• empirical</td>
<td></td>
</tr>
</tbody>
</table>

Knowledge

<table>
<thead>
<tr>
<th>Traditional</th>
<th>Discursive</th>
</tr>
</thead>
<tbody>
<tr>
<td>• reified</td>
<td>• reciprocally developed</td>
</tr>
<tr>
<td>• passed down</td>
<td>• co-constructed</td>
</tr>
<tr>
<td>• transmitted</td>
<td>• builds on prior experiences</td>
</tr>
<tr>
<td>• reproducible</td>
<td>• spirals</td>
</tr>
<tr>
<td>• empirical</td>
<td></td>
</tr>
</tbody>
</table>

Pedagogy

<table>
<thead>
<tr>
<th>Traditional</th>
<th>Discursive</th>
</tr>
</thead>
<tbody>
<tr>
<td>• input of new knowledge</td>
<td>• co-participant in ‘conversation’</td>
</tr>
<tr>
<td>• achieving control</td>
<td>• doing, stating, theorising</td>
</tr>
<tr>
<td>• evaluation and assessment of set knowledge</td>
<td>• wide range of assessment practices and purposes employed</td>
</tr>
<tr>
<td>• practising, listening, reproducing</td>
<td>• wide range of learning activities</td>
</tr>
<tr>
<td>• all students do same tasks</td>
<td>• tasks vary among students</td>
</tr>
</tbody>
</table>

Motivation

<table>
<thead>
<tr>
<th>Traditional</th>
<th>Discursive</th>
</tr>
</thead>
<tbody>
<tr>
<td>• extrinsic focus</td>
<td>• intrinsic focus</td>
</tr>
<tr>
<td>• grades focus</td>
<td>• learning focus</td>
</tr>
</tbody>
</table>

Teacher

<table>
<thead>
<tr>
<th>Traditional</th>
<th>Discursive</th>
</tr>
</thead>
<tbody>
<tr>
<td>• transmitter of knowledge</td>
<td>• as guide</td>
</tr>
<tr>
<td>• asking questions</td>
<td>• raising questions</td>
</tr>
<tr>
<td>• evaluates all pupils’ answers</td>
<td>• facilitates student theorising/explanations</td>
</tr>
<tr>
<td>• explains conceptual relationships</td>
<td>• models the learning process</td>
</tr>
<tr>
<td></td>
<td>• a learner among learners</td>
</tr>
</tbody>
</table>

Consider how this model of traditional to discursive classrooms, from Bishop and Glynn (1999, p. 147), relates to the Effective Teaching Profile. Record your ideas below.
Instructions for Workshop Activity 11: Creating Links (from the Observation Tool) to the Effective Teaching Profile

Purpose

This activity will give teachers an opportunity to explore how the school-based facilitation team will be monitoring their implementation of the Te Kotahitanga Effective Teaching Profile in their classroom.

Materials

- OHT 3 and 4: Te Kotahitanga Observation Tool, sides 1 and 2 (see below)
- Te Kotahitanga Observation Tool, Side 1 and Side 2 (one per person or one per pair — see below)
- Module 3: The Effective Teaching Profile

Instructions

Talk through the observation process and the elements of the Te Kotahitanga Observation Tool using the OHTs. Ensure that each person has a copy of the Observation Tool and encourage teachers to make notes on their copy during this session.

Ask teachers to work in pairs.

Using Module 3 and the Te Kotahitanga Observation Tool, ask each pair to identify where and how the information from one is linked to the other. You may wish to provide enlarged A3-size copies for this purpose. Pairs record their ideas on this sheet.

Allow time for questions and discussion of their findings.
Te Kotahitanga In-class Observation Sheet

Name of Observer: ____________________________

Date: __________________ Class and level: ___________________ Period in day: __________

School: __________________ Banding of class: ________________

Teacher: __________________

Ethnicity of teacher: Māori ______ Non-Māori ______ Years of teaching: 0–5 _ 5–10 _ 10–15 _ 15+

<table>
<thead>
<tr>
<th>Target</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>% Engaged</th>
<th>Work Completed 1–5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student 1</td>
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<td></td>
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<td>1–5</td>
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<td>Teacher</td>
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<td>Student 2</td>
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<tr>
<td>Teacher</td>
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<td>Student 3</td>
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<tr>
<td>Teacher</td>
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<td>Student 4</td>
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<tr>
<td>Teacher</td>
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<td>Student 5</td>
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<tr>
<td>Teacher</td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

Check Location

Cognitive level

1 2 3 4 5
Not Challenging Medium Challenging

Student location * Teacher location *

Not Challenging Medium Challenging

Work Completed

1 2 3 4 5
None Some All

* NB: Top = Front of class

Code Whole Indiv Group Total

Co
FFA +
FFA -
FBA +
FBA -
P
FFB +
FFB -
FBB +
FBB -
M
I
O
Total 50

* NB: Top = Front of class
## Evidence of Relationships

<table>
<thead>
<tr>
<th>Relationships:</th>
<th>What evidence is there of the teacher:</th>
<th>Range:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manaakitanga</td>
<td>a) caring for the Māori student as (culturally located) individuals</td>
<td>1  2  3  4  5</td>
</tr>
<tr>
<td>Caring for Māori students</td>
<td></td>
<td>Lots</td>
</tr>
<tr>
<td>Mana Motuhake</td>
<td>b) having high expectations for the learning performance of the Māori students</td>
<td>1  2  3  4  5</td>
</tr>
<tr>
<td>Caring for the performance of Māori students</td>
<td></td>
<td>Lots</td>
</tr>
<tr>
<td>Mana Motuhake</td>
<td>c) having high expectations for the behaviour performance of the Māori students</td>
<td>1  2  3  4  5</td>
</tr>
<tr>
<td>Behaviour expectations</td>
<td></td>
<td>Lots</td>
</tr>
<tr>
<td>Whakapiringatanga</td>
<td>d) providing a well-managed learning environment</td>
<td>1  2  3  4  5</td>
</tr>
<tr>
<td>Management of the classroom</td>
<td></td>
<td>Lots</td>
</tr>
<tr>
<td>Culturally appropriate context</td>
<td>e) providing a culturally appropriate learning context for Māori students</td>
<td>1  2  3  4  5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lots</td>
</tr>
<tr>
<td>Culturally responsive context</td>
<td>f) providing a context where Māori students can bring their own cultural experiences to their learning</td>
<td>1  2  3  4  5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lots</td>
</tr>
<tr>
<td>Positive feedback to teacher</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Feed forward to teacher</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teacher reflections on the lesson and the observer feedback</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Future directions: Notes/ideas for co-construction meeting / suggestions for improvements</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Instructions for Workshop Activity 12: Unpacking a Mock-up (of a completed Observation Tool)

Purpose

This activity will give teachers an opportunity to explore the types of evidence that you will be collecting in their classrooms using the Te Kotahitanga Observation Tool. It will also provide an opportunity for them to consider the collaboration and specific feedback and feed-forward that supports this kind of evidence gathering.

Materials

- individual photocopies of the mock-up observation, side 1 and side 2 (see below)
- OHT 5 and 6: Te Kotahitanga Observation Tool Mock-up, side 1 and side 2 (see below)

Instructions

Hand out the individual photocopies of the mock-up observation, side 1 and side 2.

Talk teachers through the mock-up observation, using the OHTs. Explain what each recording means and the feedback you might give. Encourage teachers to annotate or make notes on their copy.

In pairs, teachers brainstorm a list of questions about the Te Kotahitanga Observation Tool or the recordings on the mock-up observation sheet. They may also include any other questions they have around the observation sheet or the observation process.

Teachers are then asked to answer the following two questions plus any one question from their list of brainstormed questions.

- If you were the observer what feedback/feed-forward would you give?
- If this was your observation what feedback/feed-forward would you find most useful?

At the end of the session, find a way to share responses and to attend to any unanswered questions.
### Module 6B

#### Te Kotahitanga In-class Observation Sheet

**Date:** 21 Sept 2009  
**School:** Upwards High School  
**Teacher:** Mr. Maker  
**Ethnicity of teacher:** Māori [✓] Non-Māori [ ]

<table>
<thead>
<tr>
<th>Target</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>% Completed</th>
<th>Work Completed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student 1</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>60%</td>
<td>3</td>
</tr>
<tr>
<td>Teacher</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>90%</td>
<td>4</td>
</tr>
<tr>
<td>Student 2</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>100%</td>
<td>5</td>
</tr>
<tr>
<td>Teacher</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>80%</td>
<td>3</td>
</tr>
</tbody>
</table>

**What's the setting?**  
It's where it was held.

**Lesson Outline:**  
English Maori Text  
Students talking about being on their kapa, kapa, kapa.  
You've got to write something about them.  
Provide evidence.  
Are you talking about Mr. Wilson? You need to do this.

**Code:**  
Co [ ]  
FFA+ [ ]  
FFA- [ ]  
FBA+ 1 [ ]  
FBA- [ ]  
P [ ]  
FBB+ [ ]  
FBB- [ ]  
FBB+ 1 [ ]  
FFB+ 1 [ ]  
FFB- [ ]  
FFB- 1 [ ]  
M 12 [ ]  
I 23 [ ]  
O [ ]  

**Total:** 50

**Student Location:**

1. [ ]
2. [ ]
3. [ ]
4. [ ]
5. [ ]
6. [ ]
7. [ ]
8. [ ]
9. [ ]
10. [ ]

**Teacher Location:**

1. [ ]
2. [ ]
3. [ ]
4. [ ]
5. [ ]

**Student Location:**

1. [ ]
2. [ ]
3. [ ]
4. [ ]
5. [ ]

**Teacher Location:**

1. [ ]
2. [ ]
3. [ ]

Friendship, can you name another.

Korero about hongi and friendship.

The plot is the story. Basicall[y what happened.
Evidence of Relationships

<table>
<thead>
<tr>
<th>Relationships</th>
<th>What evidence is there of the teacher:</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manaakitanga</td>
<td>a) caring for the Māori student as (culturally located) individuals</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>Caring for Māori students</td>
<td>Friendly, approachable, comfortable relationships with students and teacher.</td>
<td>Little Some Lots</td>
</tr>
<tr>
<td>Mana motuhake</td>
<td>b) having high expectations for the learning performance of the Māori students</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>Caring for the performance of Māori students</td>
<td>Girls enjoy being read to. A couple of girls sitting by themselves weren't acknowledged or spoken to.</td>
<td>Little Some Lots</td>
</tr>
<tr>
<td>Mana motuhake</td>
<td>c) having high expectations for the behaviour performance of the Māori students</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>Behaviour expectations</td>
<td>Roomates group not engaged. Prompts for girls to get on-task.</td>
<td>Little Some Lots</td>
</tr>
<tr>
<td>Whakapiringatanga</td>
<td>d) proving a well-managed learning environment</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>Management of the classroom</td>
<td>Lesson planned and organised. Resources ready. Do now work of the week. Group work encouraged. Desks not conducive to group work.</td>
<td>Little Some Lots</td>
</tr>
<tr>
<td>Culturally appropriate context</td>
<td>e) providing a culturally appropriate learning context for Māori students</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td></td>
<td>Classroom is full of Māori kanography. Recent student work displayed around classroom. Pronunciation good.</td>
<td>Little Some Lots</td>
</tr>
<tr>
<td>Culturally responsive context</td>
<td>f) providing a context where Māori students can bring their own cultural experiences to their learning</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td></td>
<td>Ka kite loo --- Tari ki koe. How about using their prior knowledge. Two girls started to talk about tangi, but it wasn't acknowledged. Missed opportunity.</td>
<td>Little Some Lots</td>
</tr>
</tbody>
</table>

Positive feedback to teacher
1. Your relationships with girls.
2. Story chosen.
3. 

Teacher reflections on the lesson and the observer feedback

Feed forward to teacher
1. Use the girls prior knowledge.
2. Co-construction.
3. 

Future directions: Notes / ideas for co-construction meeting / suggestions for improvements

Group work vs co-operative learning activities.
Workshop Activity 13: Unpacking our Learning

Purpose
This activity will give you an opportunity to briefly explore the range of co-operative learning strategies that the facilitation team have used throughout the hui.

Materials
- copies of the hui programme
- *Cooperative Learning in New Zealand Schools* (Brown and Thomson, 2000)
- any other co-operative learning resources (including relevant handouts)

Instructions
1. As a group, talk through the hui programme recalling any strategies that the facilitation team has used. This is also an opportunity for teachers to share their own prior knowledge and experiences with co-operative learning. Identify the name of the activity and briefly reiterate the procedure and its purpose. An example might sound like this:

   *On Monday morning, the first activity began with a Folded Line-Up. We asked you to organise yourselves into a continuum from those of you who knew a lot about Te Kotahitanga to those of you who knew only a little. We then folded this line so that you were paired. This helped to determine mixed ability groups. You can find out more about Folded Line-Ups in Brown & Thomson’s book, Cooperative Learning in New Zealand Schools, page 156.*

2. As you talk through the activities, allow time for discussion about where and how teachers could use particular strategies in their own classrooms.
Workshop Activity 14: Co-operative Learning Expert Group

Purpose

This activity is a modification of expert groups as outlined by Spencer Kagan (1994). The purpose of this activity is to introduce teachers to several different co-operative learning strategies and allow them to become very familiar with one activity.

Materials

- blank OHT transparency sheets or A2 paper
- markers / felt pens
- paper
- Cooperative Learning in New Zealand Schools (Brown & Thomson, 2000)

You will need to create an outline of each of the co-operative learning strategies listed below for this activity. These outlines could form part of a handout for all teachers at the completion of the activity.

Instructions:

3. Hand out the outlines of the strategies, a different one to each group. Each group will work with one co-operative learning activity and develop a way to inform everyone
else in the large group how to run that activity, that is, how to run a think, pair, share activity. This could be done through a role-play demonstration, an OHT, or a chart. Each presentation should be no more than three minutes and should include:

• how to run the activity

• particular strengths of the activity, for example, mastery of content, revision

• links to PIGSF.

4. Allow 15 to 20 minutes for groups to become familiar with their activity and prepare their presentation. Allow 45 minutes to an hour for presentations and questions. You may wish to negotiate with teachers about whether they would like a copy of any OHTs or charts prepared by the expert groups once you return to school.
Workshop Activity 15: GEPRISP Bus Stop Activity

Materials and preparation:

- Questions on A4 sheets (see below worksheets), glue, A4 envelopes, paper clips.
- Glue each sheet onto a separate A4 envelope. Paper-clip blank pages onto the outside of each envelope for recording responses and place at tables around the room.

Instructions:

1. Divide teachers into seven groups (one group for each bus stop).

2. Groups will need between five and eight minutes at each stop. Groups move from one bus stop to the next (clockwise or anticlockwise) at your direction.

3. At each stop, groups respond to the question or instruction and record their responses on the sheets provided. At the end of each stop, the recording sheet is put in the envelope and the question left in preparation for the next group.

4. At the final stop, instead of responding to the question or instruction, each group is asked to summarise the responses from previous groups. Plan for groups to share these summaries with the wider group or post them on the wall for sharing.
Module 6b

**G**

Identify your role/s in the school, for example, DP, classroom teacher. Choose any one role. What evidence will you gather to show that you are raising Māori student achievement? How will you gather and use this evidence to support the goal of raising Māori student achievement?

**E**

How might the educational experiences of Māori students in our school continue to inform the ongoing implementation of Te Kotahitanga at a school-wide level?

**P**

How will we recognise deficit theorising when we hear it in our school? How will we respond, individually and collectively, to prevent deficit theorising continuing in our school?

**R**

Participation in Te Kotahitanga will influence the relationships and interactions we have with other teachers and with Māori students in our school. Consider one positive and one negative possible outcome of these changes. Consider and record possible responses either to your issue or to an issue already in your envelope.
Discuss what you intend to focus on first in your efforts to implement the Effective Teacher Profile in your classroom practice? What evidence are you using, or will you use, to make this decision? What will be your first steps?

If your department is going to adequately resource more discursive practice in classrooms, what changes might need to take place? Why is this necessary? What steps will you take to ensure these changes take place?

List the things you need to do, individually and collectively, to implement the Effective Teaching Profile in your classroom and in any other area of responsibility (for example, Dean, DP, HOF) in the school this week? This month? This term?
SECTION 6

PowerPoints 1–6

PowerPoint 1 – Introduction

PowerPoint 2 – Review of the Narratives

PowerPoint 4 – GEPRISP
PowerPoint 5 – The Effective Teaching Profile

PowerPoint 6 – Introducing Co-operative Learning
**Module 6b**

**OHT Masters**

---

**The Te Kotahitanga Effective Teaching Profile**

Culturally appropriate and responsive teachers demonstrate the following understandings:

1. They positively reject deficit theorising.
2. They are committed to and know how to bring about change in the educational achievement of Māori students in the following ways:
   1. caring for Māori students as culturally located human beings
   2. caring for the performance of Māori students
   3. creating a secure, well-managed learning environment
   4. engaging in effective teaching interactions
   5. using a range of teaching strategies to promote change
   6. promoting and monitoring outcomes for Māori students.

---

**Continuum: Traditional to Discursive Classrooms**

<table>
<thead>
<tr>
<th></th>
<th>Traditional</th>
<th>Discursive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Learners</strong></td>
<td>• recipients</td>
<td>• co-inquirers</td>
</tr>
<tr>
<td></td>
<td>• rarely ask questions beyond seeking clarification of instructions</td>
<td>• raise questions</td>
</tr>
<tr>
<td></td>
<td>• co-inquirers</td>
<td>• evaluate questions and answers</td>
</tr>
<tr>
<td><strong>Knowledge</strong></td>
<td>• reified</td>
<td>• co-constructed</td>
</tr>
<tr>
<td></td>
<td>• passed down</td>
<td>• builds on prior experiences</td>
</tr>
<tr>
<td></td>
<td>• transmitted</td>
<td>• spirals</td>
</tr>
<tr>
<td></td>
<td>• reproducible</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• empirical</td>
<td></td>
</tr>
<tr>
<td><strong>Pedagogy</strong></td>
<td>• input of new knowledge</td>
<td>• co-participant in ‘conversation’</td>
</tr>
<tr>
<td></td>
<td>• achieving control</td>
<td>• doing, stating, theorising</td>
</tr>
<tr>
<td></td>
<td>• evaluation and assessment of set knowledge</td>
<td>• wide range of assessment practices and purposes employed</td>
</tr>
<tr>
<td></td>
<td>• practising, listening, reproducing</td>
<td>• wide range of learning activities</td>
</tr>
<tr>
<td></td>
<td>• all students do same tasks</td>
<td>• tasks vary among students</td>
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<td><strong>Motivation</strong></td>
<td>• extrinsic focus</td>
<td>• intrinsic focus</td>
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<td>• grades focus</td>
<td>• learning focus</td>
</tr>
<tr>
<td><strong>Teacher</strong></td>
<td>• transmitter of knowledge</td>
<td>• as guide</td>
</tr>
<tr>
<td></td>
<td>• asking questions</td>
<td>• raising questions</td>
</tr>
<tr>
<td></td>
<td>• evaluates all pupils answers</td>
<td>• facilitates student theorising/explanations</td>
</tr>
<tr>
<td></td>
<td>• explains conceptual relationships</td>
<td>• models the learning process</td>
</tr>
</tbody>
</table>

From Bishop and Glynn (1999, p. 147).
## Module 6b

### Te Kotahitanga In-class Observation Sheet

**Name of Observer:**

**Date:**

**School:**

**Teacher:**

**Ethnicity of teacher:** Māori, Non-Māori

**Years of teaching:** 0-5, 5-10, 10-15, 15+

**Period in day:**

**Band of class:**

**Class and level:**

**Lesson outline:**

### Target

<table>
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<tr>
<th></th>
<th>1</th>
<th>2</th>
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### Observation for 10 seconds then record for 5 seconds

### Observation for 10 seconds then record

### Cognitive level

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### Work Completed

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### Codes

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<td>Total</td>
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**NB:** Top = Front of class
<table>
<thead>
<tr>
<th>Relationships:</th>
<th>What evidence is there of the teacher:</th>
<th>Range:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manaakitanga</td>
<td>a) caring for the Māori students as (culturally located) individuals</td>
<td></td>
</tr>
<tr>
<td>Caring for Māori students</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mana Motuhake</td>
<td>b) having high expectations for the learning performance of the Māori students</td>
<td></td>
</tr>
<tr>
<td>Caring for the performance of Māori students</td>
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<tr>
<td>Mana Motuhake</td>
<td>c) having high expectations for the behaviour performance of the Māori students</td>
<td></td>
</tr>
<tr>
<td>Behaviour expectations</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Whakapiringatanga</td>
<td>d) providing a well-managed learning environment</td>
<td></td>
</tr>
<tr>
<td>Management of the classroom</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Culturally appropriate context</td>
<td>e) providing a culturally appropriate learning context for Māori students</td>
<td></td>
</tr>
<tr>
<td>Positive feedback to teacher</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
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</tr>
<tr>
<td>2.</td>
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<tr>
<td>3.</td>
<td></td>
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<tr>
<td>Teacher reflections on the lesson and the observer feedback</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
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</tr>
<tr>
<td>Future directions: Notes/ideas for co-construction meeting / suggestions for improvements</td>
<td></td>
<td></td>
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</tbody>
</table>
### Te Kotahitanga In-class Observation Sheet

**Date:** 2/Sept/2009  
**Class and Level:** Yr 10  
**School:** Upward High School  
**Teacher:** Mary Maker  
**Banding of Class:** Nil  
**Years of teaching:** 0-5  
**Name of Observer:** Keiti  
**Period in day:** 1  
**What's the setting?** It's where it was held.  

#### Target

<table>
<thead>
<tr>
<th>Target</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>% Engaged</th>
<th>Work Competence</th>
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</thead>
<tbody>
<tr>
<td>Student 1</td>
<td>✓</td>
<td>✓</td>
<td>✓</td>
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<td>x</td>
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#### Cognitive Level

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#### Work Completed

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</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

#### Student Location

1. Student 1 in the back of the class.
2. Student 2 sitting near the door.
3. Teacher standing in front of the class.

#### Teacher Location

1. Teacher standing in front of the class.
2. Teacher sitting near the student 1.

---

**Lesson Outline: English**  
Ha ki te wā **Students talking about their**  
**How to make friends.**  
**Provide evidence.**  
**Are you talking about**  
**Your name? You need**  
**to do this then.**  

**Email**

---

**Total:** 360  
**Total:** 50
<table>
<thead>
<tr>
<th>Relationships</th>
<th>What evidence is there of the teacher:</th>
<th>Range</th>
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<tbody>
<tr>
<td>Manaakitanga</td>
<td>a) caring for the Māori student as culturally located individuals</td>
<td>1 2 3 4 5</td>
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<tr>
<td>Caring for Māori students</td>
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<tr>
<td>Mana motuhake</td>
<td>b) having high expectations for the learning performance of the Māori students</td>
<td>1 2 3 4 5</td>
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<td>Caring for the performance of</td>
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<td>Māori students</td>
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<td>Mana motuhake</td>
<td>c) having high expectations for the behaviour performance of the Māori students</td>
<td>1 2 3 4 5</td>
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<td>Behaviour expectations</td>
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<td>Whakapiritingatanga</td>
<td>d) proving a well-managed learning environment</td>
<td>1 2 3 4 5</td>
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<tr>
<td>Management of the classroom</td>
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<td>Culturally appropriate context</td>
<td>e) providing a culturally appropriate learning context for Māori students</td>
<td>1 2 3 4 5</td>
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<td>Classroom</td>
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<td>Culturally responsive context</td>
<td>f) providing a context where Māori students can bring their own cultural experiences to their learning</td>
<td>1 2 3 4 5</td>
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<td>Positive feedback to teacher</td>
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<td>1. Your relationships with girls</td>
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<td>2. Story chosen</td>
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<td>Teacher reflections on the</td>
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<td>lesson and the observer</td>
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<td>feedback</td>
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<td>Future directions:</td>
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<td>Notes / ideas for co-</td>
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<td>construction meeting /</td>
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<td>suggestions for improvements</td>
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Group work vs Co-operative learning activities:
Additional Resources

Ngā Whakataukī

Tūngia te ururoa kia tupu whakaritarito te tutū o te harakeke.
Set the overgrown bush alight, and the new flax shoots will spring up.

Ko koe ki tēnā, ko ahau ki tēnei kiwai o te kete.
You at that end and me at this end of the basket.

Ka mārō te kākī o te kawau.
The neck of the shag is stretched out.

He manga-ā-wai koia, kia kore e whitikia.
It is a big river indeed that cannot be crossed.

He ika kai ake i raro, he rāpaki ake i raro.
As a fish nibbles from below, so the ascent of a hill begins from the bottom.

Whāia te pae tawhiti, kia tata mai.
Pursue the vision beyond the horizon and bring it closer so it is realised.

Kei kō kē atu, he tūtara whakakai.
In the distance lies a mountain peak made of a precious greenstone.

Ko te pīpi te tuatahi, ko te kaunuku te tuarua.
A small wedge is used first, followed by a larger one.

Me mahi tahi tātou mā te oranga o te katoa.
We must all work as one for the well-being of all.

Ko au ko au, ko koe ko koe, me haere ngatahi tūua.
I am me, you are you, but we can go on together as one.

Ko te kai rapu, ko ia te kite.
He/she who seeks, will see.

Mā tahi, mā rua, ka tau.
With one working as two, it will be achieved.

Mauria ko āku painga, waiho ko āku whengū.
Highlight my strengths; leave behind my weaknesses.

Pū ana roto, kē ana waho.
Outwardly one thing, inwardly another.

Ka awhi noa i waho, kāore i roto.
They embrace outwardly and never get inside.

Ahakoa ngā uaua kia manawa nui.
Despite the difficulties, be steadfast.

Ko te pūtake o te Māoritanga, ko te reo. He taonga tuku iho nā te Atua.
The taproot of Māori culture is Māori language. It is a gift from God.

Ko te kawau anake e whakahua ana i tana ingoa ... ko au ko au ko au!
It is only the shag (kawau) that cries his own name. It is me, it is me, it is me.

He tao roa e te aea te kara, he tao ki e kore e te aea.
The shaft of a long spear can be carried, the sting of criticism never.

He kūkū ki te kāinga, he kākā ki te haere.
A pigeon at home but a parrot abroad.

Ka kore anē e kitea he kārero, e noho ki raro.
If you cannot find anything to say, sit down.

E tū e noho, mā te iwi koe e ue.
Whether a leader stands or sits, the people will indicate their support.
Module 6B

Ngā Himene

E TORU NGĀ MEA
E toru ngā mea
Ngā mea nunui
e ā ki ana
te Paipera
whakapono
tumanako
ko te mea nui
ko te aroha

NGĀ WHAKAMOE MĪTI
Ngā whakamoemiti
Whakawhetai e ihu e
Mō āu manaakitanga
ki te iwi e tau nei
Ko koe te piringa
Ka puta ki te oranga
E te Ariki Paimarie
E te Ariki Paimarie

WHAKĀRIA MAI
Whakaaria mai
Tō ripeka ki au
Tiaho mai
Rā roto i te pō
Kei kōna au
Titiro atu ai
Ora mate
Hei a au koe noho ai

ENLIGHTEN
Enlighten / show
your cross to me
Shine
during darkness
I am there
seeking
life
eternal

HONOUR
Honour and glory
Peace to the land
loving thoughts
to all people
forever
forever
so be it.
God
is my redeemer
my life

HE WAIATA KI A MARIA
Ka waiata, ki a Maria
Hine i whakaae
Whakameatia mai
Hei whare tangata
Hine pūrotu
Hine ngakau
Hine rangimarie
Ko te whaea
Ko te whaea
O te Ao, o te Ao

A SONG TO MARY
Sing to Mary
The girl(maiden) who accepted
the request
to accommodate humanity.
Unblemished maiden
Generous maiden
Peaceful maiden
The mother
The mother
of the world

EHARA I TE MEA
Ēhara i te mea
Nō naiānei te aroha
Nō ngā tupuna
I tuku iho, I tuku iho

IT ISN'T AS THOUGH
It isn't as though
love has recently eventuated
Our ancestors
left it as a legacy
The land, the land
left as sustenance
by our ancestors

Tūmanako, whakapono
Ko te mea nui
Ko te Aroha
Nō ngā tupuna
I tuku iho I tuku iho

PUREA NEI (composed by Sydney Melbourne)
Purea nei e te hau,
Horoi a e te, a,
Whitihitia e te rā
Mahea ake ngā pōrararu

Cleansed by the winds,
Washed by the rain,
And shone on by the sun
My burdens are lightened,
Free of the shackles that bind me.

E rere wairua, e rere
Ki ngā ao o te rangi,
Whitihitia e te rā
Mahea ake ngā pōrararu

Soar on, o spirit, soar on
Into the heavens,
There to be shone on by the sun,
Thus lightening the burdens
And removing the fetters.

Ko te whaea

E te Ariki Paimarie

Mō āu manaakitanga
tumakō
Ko te mea nui
ko te aroha

THANKS
Many thanks
to you Lord
For all thy blessings
bestowed on this gathering
You are my redeemer
Salvation to eternal life
Oh Father, it is your love

[Email button]
Module 6b

Étahi karakia mō te karaehe (some prayers for the classroom)

Karakia Tīmatatanga
E te Atua
kia pai te haerenga o tēnei rā
Me ō mātou mahi o tēnei
caraehe mō tēnei rā
i ngā wā katoa
Amine

Karakia mō te kai
Whakapaingia ēnei kai
hei oranga mō ō mātou tīnana
Whāngaia hoki
ō mātou wairua
ki te tāro o te ora
Ko Hehu Karaiti tō mātou kaiwhakaoa
Amine

Karakia whakamutunga
E te Atua
He karakia whakawhetai tēnei
o tēnei karaehe/rōpū
ki a koe
mō tēnei rā.
Amine

Karakia whakamutunga
Kia tau ihī ki a tātou katoa,
Te atawhai o tō Tātou Ariki a Hehu Karaiti
Te aroha o te Atua me te
Whiwhinga tahitanga ki te
Wairua tapu. Amine.

Starting prayer
Dear God
may this day go well
and our work of this
class for today
and all times
So be it

Prayer to bless food (grace)
Bless this food
as health for our bodies
Nourish also
our spirit
with the bread of everlasting life
through Jesus Christ our Saviour
So be it

Ending prayer
Dear Lord/God or greater being
This is a prayer giving thanks
from this class/group
to you
For today.
So be it.

Pronunciation of Te Reo Māori

Unlike English, Te Reo Māori sounds are always consistent. Once you have the sounds worked out, you can pronounce even the longest Māori word correctly.

- a as in but
- e as in egg
- i as in igloo
- o as in order
- u as in two

- ā as in far
- ē as in fare
- ī as in fee
- ō as in for
- ū as in food

Every vowel sound is sounded but if there are 2 vowels next to each other they are run together - try it with these:

- au as in slow/toe
- ou as in or oo
- ai as in pie/tie/fly
- ao as in how now brown cow
- ng as in sing

- hau = wind
- hou = new
- kai = food
- kao = no

If you see a line above a vowel it is a macron. This indicates that the vowel sound is long. In some written material, you will see two vowels the same next to each other instead of a macron, for example, Maaori.

Macrons can also indicate the plurals of some words, for example, wāhine = one woman; wāhine = more than one woman
kāne = one man; tāne = more than one man.

Where words are underlined other words may be substituted to make a prayer for different groupings or occasions e.g. whānau/family, tari/department, kura/school, rōpū/group, tima/team.
Module 6b

Menu Suggestions

Day 1
Morning tea
Cheese and crackers, cut up vegetable snacks, cakes and biscuits, tray of fruit
Tea/coffee

Lunch:
Make-your-own sandwiches / rolls: sliced cold meat and salad sandwich fillings
Vegetarian quiche
Cakes and biscuits
Fresh fruit selection
Tea/coffee

Afternoon tea:
Cheeseboard and crackers, chips and dips, cut up vege snacks, sandwiches, cake/sweet biscuits, tray of assorted fruit.
Tea, coffee, juice, water (available at all times throughout the three days of the hui)

Dinner:
Hot cooked chicken and/or seafood (if available)
Vegetarian pizza
Hot vegetables
Salad selection
Apple fruit sponge and ice cream
Fresh fruit selection

Supper:
Tea, coffee, cake and biscuits left for people to help themselves

Day 2
Breakfast:
Cooked breakfast option
Selection of cereals: weetbix, muesli, cornflakes
Fruit: fresh and tinned
Milk, soya milk, yoghurt
Toast and honey, marmite, marmalade.
Tea/coffee

Morning tea: as for Day 1

Lunch:
Hot pasta dishes
Cold cuts: (chicken, ham, corned beef)
Vegetarian quiche
Salads: tossed green leaf, pasta, potato, bean
Bread and butter
Fruit salad and ice cream
Fresh fruit selection
Tea/coffee

Afternoon tea: as for Day 1

Dinner:
Hot meat and/or seafood
Hot roast vegetables
Vege pie or other vegetarian alternative
Salad selection
Rice pudding and ice cream/cream

Supper: As for Day 1

Day 3
Breakfast:
Selection of cereals: weetbix, muesli, cornflakes
Fruit: fresh and tinned
Milk, soya milk, yoghurt
Toast and honey, marmite, marmalade
Tea/coffee

Morning tea: As for Day 1

Snack lunch
Make-your-own sandwiches/rolls: sliced cold meat and salad sandwich fillings
Vegetarian quiche
Cakes and biscuits
Fresh fruit selection
Tea/coffee

Hakari
BBQ – sausages/chops/steak/seafood (if available)
Salad selection
Bread and butter or rolls
Pavlova
Trifle
Fruit and ice cream
Fresh fruit selection
Cake
Tea/coffee
Module 6B

References

