Hui Whakarewa
Launching
Te Kotahitanga
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 28 onwards.

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

Module 6B provides an outline for a Hui Whakarewa with a small cohort of teachers.
Hui as a term is becoming more widely accepted in the New Zealand vocabulary and psyche. Often hui are understood to be a form of meeting. As a Te Kotahitanga facilitator, you will be required to run a number of different types of hui. Rangiwhakaehu Walker, one of the kuia whakaruruhau for Te Kotahitanga, gives some basic understandings about hui and identifies the important place of karakia.

Meetings and other gatherings that take place on a marae are hui. If it takes place on a marae, it’s always called a hui and it always starts and finishes with karakia. However, if the meeting takes place somewhere else, like not on the marae but the kaupapa is Māori, I would refer to it also as a hui; however, it must also have a karakia at the beginning and ending if it is kaupapa Māori. Mihimihi is always there, especially if there are visitors. If we have visitors, we always extend a mihimihi before we have karakia. You do not necessarily have waiata, but they do have karakia.

Different areas will have different expectations of hui. At some hui, rangatira may say, “We do it this way”. It is important to check with local people what the different expectations, the different tikanga, are. If we go to Te Tai Tokerau, for example, some tikanga might be different and who am I to trample on their mana. I can only speak for Tauranga Moana, but I would think it would not be much different. However, that’s important. You’ve got to know the tikanga in that area when you attend hui or when you are organising hui.

Hui bring people together for common purposes. Every meeting is a hui, but the kaupapa is different. Sometimes people come to listen and find out what is happening, just like the new teachers to a project. There are people in the front, but there are also people doing the outside work and people out the back. Everyone knows their role and knows how to work together to make the hui work. It’s up to the people organising the hui to do it right. A hui usually has clear expectations so that everyone knows what will happen. Problems are discussed and suggestions come from all of the people so that decisions are made collaboratively.
Mate Reweti, one of the original kuia whakaruruhau for Te Kotahitanga, talks about the place of hui in the contemporary world.

A hui involves a gathering of people operating within Māori protocols. People come together to voice their ideas and to talk over issues and solve problems. Today hui take a variety of formats and can be either informal or formal. Whatever the case, hui usually begin with a karakia and whakawhanaungatanga before the kaupapa or agenda is covered. Sometimes hui are held to share material of common interest or to address a problem. When the agenda is covered or a consensus is reached, then the hui is closed with poroporoaki and again karakia. Often, as part of the hui procedure, food is shared. Traditional Māori protocols such as these mark the difference between a meeting and a hui. More formal hui would use all of these protocols as well as other strictly prescribed procedures.

Rose Pere (1991) describes key qualities of a hui as involving:

... respect, consideration, patience, and co-operation. People need to feel that they have the right and the time to express their point of view. You may not always agree with the speakers, but it is considered bad form to interrupt their flow of speech while they are standing on their feet; one has to wait to make a comment. People may be as frank as they like about others at the hui, but usually state their case in such a way that the person being criticised can stand up with some dignity in his/her right of reply. Once everything has been fully discussed and the members come to some form of consensus, the hui concludes with a prayer and the partaking of food.
Hui Whakarewa: Planning the Hui

Te Hui Whakarewa is the launching of Te Kotahitanga for teachers in your individual schools. While the aim is for the school-based team to run the hui, where possible, a regional co-ordinator or other member of the research and development team will attend your first hui to provide support and shadow coaching.

The ideas that follow are designed to help you organise your hui. Remember, however, that some important elements of running a successful Hui Whakarewa come down to the relationships you establish with people in your local area and how willing they are to help you. Therefore, before the hui, it is vital to spend time building relationships of respect with key people and groups. Planning activities 1 and 2 are designed to help you identify these people and groups.

Planning activity 1: Who can help you organise the hui?

<table>
<thead>
<tr>
<th>Name and position</th>
<th>Contact details</th>
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<tbody>
<tr>
<td>Use this space to make a list of the key people with whom you need to liaise and establish relationships to support you in running this hui.</td>
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</tbody>
</table>

Email
Planning activity 2: Who should you invite?

The school-based team consists of the principal and the facilitators. As a team, identify people who are important to the project or will add support to the hui both within and outside the school.

Getting started

Once you have identified key support people and begun the process of building relationships with them, it's time to start planning the hui.

This part of the module gives step-by-step instructions to help you plan and run your own school’s Hui Whakarewa. Getting started requires a number of considerations. The following checklist and accompanying planning activities can be printed.
## Module 6A

<table>
<thead>
<tr>
<th>Task</th>
<th>Notes</th>
<th>Completed</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Consent forms:</strong> Before the hui, you may need to get teachers to sign consent forms. This is essential if your school will be part of ongoing research, but it may also be important if teachers are entering into a professional development agreement with the school or board of trustees. Teachers should be given an information sheet about Te Kotahitanga and consent forms prior to the first observations. If consent forms are required for research purposes, they will be provided prior to your hui.</td>
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<tr>
<td><strong>List of participants:</strong> Create an electronic list of teachers and other staff attending the hui. Include subjects taught, after hours contact details (both for yourself and in case of emergency), etc. Keep this list updated. (Planning activity 3)</td>
<td></td>
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<tr>
<td><strong>Book venue:</strong> Book a venue that will meet the needs of your staff in terms of both size and appropriateness. Aim to book well in advance and make sure you visit the venue with other members of your team.</td>
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<tr>
<td><strong>Kaumātua/Kula:</strong> Remember that the hui is conducted according to Māori protocol. Ensure appropriate people are available to fulfil these requirements.</td>
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<tr>
<td><strong>Budget:</strong> Develop a budget for the hui. Find out costs well in advance so that your school team can negotiate any problems in plenty of time.</td>
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<tr>
<td><strong>Payment:</strong> Ensure you understand the expectations around payment for the venue, e.g., how payment should be made, when, to whom, handover of keys, etc.</td>
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<tr>
<td><strong>Catering:</strong> Plan a menu and book caterers (refer to the resources at the back of this module for sample menu ideas). Check costs and payment details. Ensure that any special dietary requirements are communicated to caterers. As a general principle, it is not advisable for school staff or members of the facilitation team to be responsible for cooking and cleaning up, although you may need to prepare and use a roster to help with cleaning. You will find time frames are tight and you and school staff members will need all the time you have to complete the programme.</td>
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<tr>
<td><strong>Equipment:</strong> As a team, talk through the programme and review what equipment you will need. Find out what is available at the venue and what additional charges, if any, are involved. Book additional equipment well in advance to avoid last minute dramas. (Planning activity 4)</td>
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<thead>
<tr>
<th>Task</th>
<th>Notes</th>
<th>Completed</th>
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<tbody>
<tr>
<td><strong>Power:</strong> Check the availability of power at the venue and ensure you have sufficient extension leads and multiplugs to run all your equipment.</td>
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<td><strong>Security:</strong> Check if security is needed for car parking etc.</td>
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<tr>
<td><strong>Staff checklist:</strong> Find out from staff if they have any special requirements (e.g., dietary requirements, medical conditions, transport needs, manuhiri they may bring, etc.).</td>
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<tr>
<td><strong>Invited guests:</strong> Invite guests from the Māori community to find out about Te Kotahitanga and view the presentations on the evening of Day Two.</td>
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<tr>
<td><strong>Plan format:</strong> Plan the format of the wānanga – arrival and departure times, meal times, housekeeping rules, timed schedules, etc. It is helpful to make up a programme for participants and give this out in advance. If travel is required to the hui location, include a map of how to get there.</td>
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<tr>
<td><strong>Hui pack:</strong> Create a ‘hui pack’ to give participating teachers at the outset of the hui. This could be a labelled and named bag containing a reflection journal, a clear file for ongoing storage of papers, pencils, pens, hui programme, etc.</td>
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<tr>
<td><strong>Emergency contact:</strong> Ensure staff members are given an emergency contact number to leave for families while they are at the hui. A cellphone is often a useful contact.</td>
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<td><strong>Transport reimbursement:</strong> Discuss with school leadership whether staff participants’ travel costs to and from the venue will be reimbursed.</td>
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<tr>
<td><strong>Culture Speaks:</strong> Arrange to distribute copies of <em>Culture Speaks</em> (Bishop &amp; Berryman, 2006) to staff participants prior to the hui. Make sure you allow time for them to read and digest the material in preparation for the activities on Day One.</td>
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</table>
If you are holding your hui on a marae:

<table>
<thead>
<tr>
<th>Task</th>
<th>Notes</th>
<th>Completed</th>
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</thead>
<tbody>
<tr>
<td>Kaumātua and kula. You need support from both kaumātua and kula from the area. Plan to have an appropriate person talk about the marae at some stage during the hui.</td>
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</tr>
<tr>
<td>Tikanga and kawa. Check the tikanga and kawa of the marae, particularly in relation to pōwhiri, etc. Who on the staff or from the community is the best person to lead this? Make sure all staff understand the implications of these protocols for their own participation. An orientation staff meeting in the weeks prior to the hui with a handout booklet covering all aspects related to staying on a marae may be needed. Speakers and waiata also need to be organised.</td>
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<tr>
<td>Regular communication: Keep the marae committee informed of dates and timetables.</td>
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<tr>
<td>Waste: You may need to arrange to remove rubbish in plastic bags at the end of your stay.</td>
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<tr>
<td>Logistics: Check catering equipment, linen, administration required.</td>
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<tr>
<td>Cooks: Discuss menus, meal times and budgets – also their working costs. It is advisable to separate the work costs from the food costs.</td>
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<tr>
<td>Marae support: Check when extra people are needed out the back.</td>
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<tr>
<td>Rosters: Consider a roster to get teachers to help with dishes, clean ups, etc. It is good experience for those not familiar with marae protocol. After your welcome on to the marae, you are no longer manuhiri and everyone should expect to help with these tasks.</td>
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<tr>
<td>Laundry: Organise for laundry pick-up and drop-off.</td>
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<td>Clean-up: Make sure staff are aware that the hui doesn’t finish until the clean-up and pack-up are finished.</td>
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<tr>
<td>Overnight stays: Within your team, discuss the expectations of teachers who may wish to return home each night from the hui. Make sure you clearly communicate start and finish times to staff in advance of the hui to allow them to make appropriate arrangements for childcare etc. Ensure that staff members are aware of the expectation that all teachers participate in all the hui processes.</td>
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</tbody>
</table>

Planning Activity 3: Staff members attending the hui

<table>
<thead>
<tr>
<th>Name</th>
<th>Department/Position</th>
<th>After hours contact details</th>
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<tbody>
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</table>
Planning activity 4: Equipment and resources

Use this sheet to make a list of the equipment you will need to take to the venue. Some suggestions have been included as prompts for you, but you will need to modify the list to suit your own needs. It can be helpful to assign responsibility for collecting and returning specific equipment to one person.

<table>
<thead>
<tr>
<th>Equipment</th>
<th>Sourced from</th>
<th>Person responsible</th>
</tr>
</thead>
<tbody>
<tr>
<td>OHP</td>
<td></td>
<td></td>
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<tr>
<td>Data projector and extension leads</td>
<td></td>
<td></td>
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<tr>
<td>Extension leads and multiplugs</td>
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<tr>
<td>Trestle tables</td>
<td></td>
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<tr>
<td>Markers</td>
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<tr>
<td>OHT sheets</td>
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<tr>
<td>A2 paper</td>
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<tr>
<td>A4 paper</td>
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<tr>
<td>Spare pens and pencils</td>
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<tr>
<td>Post-it stickies</td>
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<tr>
<td>Whiteboard and duster</td>
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<tr>
<td>Whiteboard pens</td>
<td></td>
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<tr>
<td>Glue sticks</td>
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<tr>
<td>Cellotape</td>
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<td>Scissors</td>
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<td>Stapler</td>
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<tr>
<td>Hui packs</td>
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</tbody>
</table>
Module 6a

Hui Whakarewa: An Overview of Key Concepts

Once you have the above preparations in place, it is time to organise the training workshops. The workshops for Hui Whakarewa are structured around the genesis of Te Kotahitanga, GEPRISP, and the Effective Teaching Profile.

An overview of the key concepts for the Hui Whakarewa is outlined below. This is followed by the programme overview. On the next pages, you will find a breakdown of each day’s workshop sessions and a list of the resources required.

Throughout the hui, different members of your team will take a lead training role for the various activities and plenary sessions. However, all members of the facilitation team need to be available to support the training throughout the entire hui. In group activities, all members of the team need to circulate around the groups to engage in learning conversations and provide feedback and feed-forward.
## Outline of the Hui Programme

<table>
<thead>
<tr>
<th>DAY ONE</th>
<th>DAY TWO</th>
<th>DAY THREE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>8.30</strong></td>
<td>Assemble for pōwhiri</td>
<td>Karakia, whakatauki Feedback and evaluations</td>
</tr>
<tr>
<td><strong>9.00</strong></td>
<td>Pōwhiri Karakia, mihimihi, whakawhanaungatanga</td>
<td>Session 1 Experiences, Positioning, Relationships Review of the Narratives – Powerpoint 3 (optional)</td>
</tr>
<tr>
<td><strong>10.00</strong></td>
<td>Morning tea</td>
<td>Interactions Plenary: The Effective Teaching Profile – Powerpoint 5 Workshop Activity 4: ETP Expert Jigsaw</td>
</tr>
<tr>
<td><strong>11.00</strong></td>
<td>Session 1 Pre-hui expectation probe Hand out hui packs Workshop Activity 1: Establishing Prior Knowledge Plenary: Introduction – Powerpoint 1 Introduction to Te Kotahitanga The genesis of Te Kotahitanga Introducing the Goal and the Te Kotahitanga logo</td>
<td>Session 2 Interactions Workshop Activity 5: ETP Cut and Paste</td>
</tr>
<tr>
<td><strong>12.00</strong></td>
<td>LUNCH</td>
<td>Session 2 Strategies Other activities could include: Workshop Activity 14: Understanding Co-operative Learning (optional)</td>
</tr>
<tr>
<td><strong>5.00</strong></td>
<td>Break</td>
<td>Workshop Activity 15: GEPRISP Bus Stop</td>
</tr>
<tr>
<td><strong>6.00</strong></td>
<td>Dinner</td>
<td>Post-hui evaluations Clean-up</td>
</tr>
<tr>
<td><strong>7.00</strong></td>
<td>Session 3 Review Session 2 – Powerpoint 3 Plenary: Introduction to GEPRISP – Powerpoint 4 Workshop Activity 3: Reflecting on Positioning Reflection / feedback on Day One</td>
<td>Group presentations to local community and invited guests Reflection / feedback on Day Two</td>
</tr>
<tr>
<td><strong>9.00</strong></td>
<td>Karakia</td>
<td>Karakia</td>
</tr>
</tbody>
</table>

Timetable morning tea (approx 10.30 for 15 – 20 minutes) Other activities could include: Invited speaker Teachers from previous cohort to model strategies.

Timetable afternoon tea at an appropriate time during this session. Plenary: Introducing the Observation Tool OHT 3 and 4: OBS Tool Sides 1 and 2 (Blank) OHT 5 and 6: OBS Tool Sides 1 and 2 (Mock-up) Workshop Activity 11: Creating Links to the ETP Workshop Activity 12: Unpacking a Mock-up Timetable afternoon tea at an appropriate time during this session. Choice of alternative activities from ETP Workshop Activities 6, 7, 8, 9, 10 Poroporoaki and depart for home.

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**Hui Programme for Day One**

**G E P R I S P**

The key focuses of the day are:

- The genesis of Te Kotahitanga
- Goal
- Experiences
- Positioning
- Relationships

**Pōwhiri**

Teachers, other participating school staff, and representatives from the research and development team meet at the venue for the pōwhiri. Members of the hosting iwi welcome the group onto the marae.

Whakawhanaungatanga: all hui participants introduce themselves to the rest of the group.

Morning tea and time for participants to settle in.

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**Session 1: 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**

The school-based facilitation team 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 in to the project today. The Te Kotahitanga logo is unpacked, and the goal of improving educational outcomes for Māori students is introduced and highlighted.

**LUNCH**
Session 2: EXPERIENCES, POSITIONING, AND RELATIONSHIPS

Timetable 15–20 minutes for afternoon tea at an appropriate time during this session.

It is expected that participants will have read *Culture Speaks* (Bishop & Berryman, 2006) prior to the hui. You will be working actively from this book for the following activities.

EXPERIENCES

Workshop Activity 2: The Narratives – Part A

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

Plenary session: PowerPoint 2 – The Narratives

The facilitation team explains and contrasts agentic and deficit theorising positioning.

RELATIONSHIPS

Workshop Activity 2: The Narratives – Part C

This activity is designed to allow participating teachers to reflect on their own discursive positioning.

BREAK and DINNER

Session 3: EXPERIENCES, POSITIONING, RELATIONSHIPS, and GEPRISP

Plenary session: PowerPoint 3 – Review of the Narratives
PowerPoint 4 – GEPRISP

Workshop Activity 3: Reflecting on Positioning

This activity is designed to provide teachers with an opportunity to reflect on their own discursive positioning. You may also need to allow time for questions in this session.

Reflection and feedback: Participants are asked to write their general impressions of the day on a sticky note. This could relate to their experiences of being welcomed to the venue (pōwhiri), the narratives, dinner, and so on. The notes are placed on a board at the front of the room and will later be sorted into themes by the facilitation team for evaluative purposes.
Karakia whakamutunga. 

Note: If you are staying on a marae, this evening could include a presentation about the venue from one of the local iwi.

Resources for Day One of the Hui Whakarewa

Goal

- Workshop Activity 1: Establishing Prior Knowledge
- PowerPoint 1 – Introduction

Experiences, Positioning, Relationships

- PowerPoint 2 – The Narratives
- PowerPoint 3 – Review of the Narratives
- *Culture Speaks* (Bishop & Berryman, 2006). Teachers should have each been given a copy to read prior to the hui.
- Workshop Activity 2: The Narratives – Part A
- Workshop Activity 2: The Narratives – Part B
- Workshop Activity 2: The Narratives – Part C
- Workshop Activity 3: Reflecting on Positioning

GEPRISP

- PowerPoint 4 – GEPRISP
Hui Programme for Day Two

The key focus of the day is:

- Interactions

Introduction

Karakia, whakataukī, and waiata: You may have a local kaumatua or kuia who will suggest a whakataukī to guide you on this day. Alternatively, a selection of whakataukī and waiata can be found in Additional Resources at the end of this module.

Feedback from previous evening’s reflections: The facilitation team will have reviewed the previous evening’s reflections completed by participants. Now is the opportunity to provide feedback on the common themes, areas of interest, and key ideas highlighted within these reflections.

Decide in your team whether to recap yesterday’s sessions before the first plenary session. Use PowerPoint 3 – Review of the Narratives to recap.

Sessions 1 and 2: INTERACTIONS: The Effective Teaching Profile

Break for morning tea for 15–20 minutes during this session.

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.

This session reviews each component of the Effective Teaching Profile, including the deconstruction of culture into elements: culturally appropriate and culturally responsive. 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).

Workshop Activity 4: ETP Expert Jigsaw

Workshop Activity 5: ETP Cut and Paste
Optional activities: A selection of optional activities is included for use at this point if time allows (refer to the Resources at the end of this module).

LUNCH

Session 3: 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: Observation Tool, sides 1 and 2 (blank)
• OHT 5 and 6: Observation Tool, sides 1 and 2 (mock-up)

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

• the time intervals for observation
• how teacher interactions are coded and recorded
• the focus on Māori students and the protocols used to select the five Māori students observed
• how engagement levels for the five Māori students being observed are recorded and calculated
• how the cognitive level of the lesson is calculated

• the recording conventions for the location of the teacher
• 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.

PART B: Using the Observation Tool

Workshop Activity 11: Creating Links to the ETP

Workshop Activity 12: Unpacking a Mock-up
BREAK and PREPARATION for EVENING PRESENTATIONS, followed by DINNER and EVENING PRESENTATIONS

On this night, invite members of the local Māori community, the board of trustees, and any other interested parties to dinner. After the dinner, groups of teachers have an opportunity to share the beginnings of their Te Kotahitanga journey through small-group presentations. The facilitation team must decide beforehand how formal this occasion will be and plan appropriately.

Reflection and feedback: As for Day One

Preparation for Day Three: Organise volunteers from among the teacher participants to:

- share a whakataukī with the group and lead waiata in the morning
- review Day Two’s evaluations and provide feedback in the morning.

Karakia whakamutunga.

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Resources for Hui Whakarewa Day Two

G E P R I S P

- PowerPoint 5 – The Effective Teaching Profile
- OHT 1: The Effective Teaching Profile
- OHT 2: Continuum: Traditional to Discursive Classrooms
- The observation sheet (blanks)
- Mock observation sheets (already filled out)
- OHT 3 and 4 : The Observation Tool, sides 1 and 2 (blank)
- OHT 5 and 6: The Observation Tool, sides 1 and 2 (mock-up)
Module 6a

Activity Masters

- Workshop Activity 4: ETP Expert Jigsaw
- Workshop Activity 5: ETP Cut and Paste
- Workshop Activity 6: ETP Human Treasure Hunt
- Workshop Activity 7: ETP Links to the Narratives
- Workshop Activity 8: ETP Cultural Contexts
- Workshop Activity 9: ETP Links to the Interactions
- Workshop Activity 10: ETP Traditional to Discursive Classrooms
- Workshop Activity 11: Creating Links to the ETP
- Workshop Activity 12: Unpacking a Mock-up
Hui Programme for Day Three

**G E P R I S P**

The key focuses of the day are:

- Strategies
- Planning for the return to school

**Introduction**

Karakia, waiata, whakataukī, and feedback from previous evening’s evaluations: Either hand this process over to volunteer participants if this was negotiated the previous day or choose a whakataukī from Additional Resources at the back of this module.

**Session 1: STRATEGIES**

The purpose of this session is to unpack strategies that will support teachers to implement the Effective Teaching Profile in their day-to-day classroom practice and so move from traditional to discursive practice.

In order to stimulate discussion about what the movement from traditional to discursive looks like, begin by reviewing the Effective Teaching Profile and the Continuum: Traditional to Discursive using:

- PowerPoint 5 – The Effective Teaching Profile
- OHT 2: Continuum: Traditional to Discursive Classrooms.

On a whiteboard, compile a list of the strategies that have been implemented throughout the three days of the hui. Ask participants to reflect on:

- how the strategies relate to, or differ from, their current classroom practice
- how and why the strategies introduced might create change in their classroom.

For example, you could ask participants to consider how a specific strategy might lead to changes in:

- classroom interactions from traditional to interactive
- proximity of teachers to students
- students’ academic engagement
- students’ completion of work
- attendance
- cognitive level of the class.
Workshop Activity 13: Unpacking Our learning

This activity reviews the co-operative learning processes used by the facilitation team throughout the three days of the hui.

Session 2: STRATEGIES

Workshop Activity 14: Understanding Co-operative Learning

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

Other activities in this session could include:
- an invited speaker who has expertise in co-operative learning
- teachers from previous cohorts to review and/or model classroom strategies, highlighting the links to the ETP.

Session 3: PLANNING

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. Participating teachers need to begin organising their planning for their departments, classes, and the whole school.

Workshop Activity 15: GEPRISP Bus Stop

Participants complete post-hui evaluations

Clean-up

Poroporoaki
Resources for Hui Whakarewa
Day Three

**G E P R I S P**

**Strategies**

- PowerPoint 5 – The Effective Teaching Profile
- OHT 2: Continuum: Traditional to Discursive Classrooms
- *Cooperative Learning in New Zealand Schools* (Brown & Thomson, 2000)
- *Culture Counts* (Bishop & Glynn, 1999)
- PowerPoint 7 – Introducing Co-operative Learning
- Workshop Activity 13: Unpacking Our Learning
- Workshop Activity 14: Understanding Co-operative Learning

**Planning**

- PowerPoint 4 – GEPRISP

**Reflection**

- Workshop Activity 15: GEPRISP Bus Stop
A Hui Whakarewa Case Study

Background

The history of intercultural relations in New Zealand has seen a string of unsuccessful attempts to mediate the relationship between the indigenous and colonial populations more equitably. What has emerged from an ideology of colonial cultural superiority is an ongoing pattern of dominance and subordination over Māori (O’Sullivan, 2007; Walker, 2004). Power relations within education have led to systems that have pathologised the lived experiences of Māori children and that have continued to support and perpetuate social inequality (Bishop & Glynn, 1999). Māori students continue to be suppressed by the dominant discourse. This is strikingly illustrated by the outcomes of ongoing subtractive bilingualism that has seen the Māori language almost disappear (May, Hill, & Tiakiwai, 2004), resulting in loss of cultural identity and the ongoing perpetuation of inequitable education outcomes for Māori students (Ministry of Education, 2006). Shields, Bishop, and Mazawi (2005) contend that whether they are in the numerical minority or not, when students as a cultural group continue to be excluded from decision making and other positions of power in education, then they are being “minoritised” by the very system that is charged with their support.

Bishop and Glynn (1999) and Bishop et al. (2003) contend that the experiences of those positioned within the dominant discourse are such that they are unlikely to understand Māori experiences of colonisation or discourses of self-determination that seek to revitalise Māori language, culture, and identities through the creation of new power relations. In their analysis of attempts to address cultural diversity in New Zealand, Bishop and Glynn (1999) suggested that mainstream attempts had been singularly inadequate in meeting this challenge because of epistemological racism (Scheurich & Young, 1997).

*If one lesson is clear from the history of our country it is that imposition of a model [of change] from outside of the experiences, understandings, and aspirations of the community group is doomed to failure. Failure, that is, if the objective is other than assimilation or the perpetuation of a situation of dominance and subjection*

Bishop & Glynn, 1999, p. 45
Bishop and Glynn further suggest that the answers to the problems facing marginalised groups lie in the sense-making and knowledge-generating processes that are fundamental to a kaupapa Māori response to the dominance of majority cultural aspirations. Accordingly it is from Māori students’ experiences of being marginalised, and thus limited in their educational advancement, that Te Kotahitanga researchers came to understand the repercussions of Māori students being left out of the conversation that is education (Bishop & Berryman, 2006). From Māori students’ own experiences of being denied access to effective educational interactions, researchers came to understand the vital importance of learning through conversations with others also involved in Māori students’ education experiences (Bishop & Berryman, 2006). It is from these experiences that others will also be able to learn. Many educators have been looking for effective ways to respond to these challenges. Te Kotahitanga provides such a response.

Te Kotahitanga in schools begins with a Hui Whakarewa for participating teachers. For many New Zealand teachers, the Hui Whakarewa may be the first time that they personally experience kaupapa Māori sense-making and knowledge-generating processes. Assuming personal and professional responsibility to seek and work with solutions from within positions of agency, rather than abrogating responsibility, is the key to discursive repositioning and change. The Hui Whakarewa aims to support teachers to openly and honestly face these challenges, to respond from within an agentic discourse aimed at improved relationships and interactions and theoretical positioning that comes from a relationship of mutual belief and respect.

The following case study shares the experiences of one school in phase 3 of Te Kotahitanga. Students from years 7–13 are enrolled in this Northland school. The school population is drawn both from the town itself and from outlying rural communities. The communities served by the school are widely diverse in terms of culture and socio-economics. Māori students make up 20 percent of the school population.

This case study presents points of view from a principal, a facilitator, and some of the teachers.
The principal’s point of view

The three day hui experience from a principal’s perspective is both a key to the success of the project in the school and a real highlight of it. Our two hui have been held at the beginning of the school year before students arrive. The teachers return from their summer break with energy and positivity at the beginning a new school year. For them to meet together over three days at a local marae with the focus on teaching and learning, particularly as it relates to our Māori students, in such a spirit of collegial support is an awesome experience. For our new teachers particularly, it is the most amazingly welcoming and inclusive introduction to their new school.

Understandably, some people begin the three days with a degree of resistance, defensiveness, and even fear. To see these replaced with confidence and real commitment is a very moving and rewarding experience. These changes in positioning are effected because the hui provides real and relevant information and examples, supported by strategies that put the teachers themselves into the shoes of a Te Kotahitanga learner. This happens in a supportive collegial environment and is both enjoyable and empowering.

For us, our hui also provided a chance to be a part of our local communities and to interact with them so positively with the focus on their children. To hear our Māori parents at the marae express, with such feeling, their gratitude to our teachers for their commitment in being at the hui and for focusing on how to make a difference for their children was very powerful. It was equally moving and powerful for our teachers to listen to the hopes that these families have for their children.

I think the thing that makes the hui so powerful is that it is not just about collegial support or positive social interactions. Nor is it just about the learning that happens or the environment in which it happens. It is the bringing together of all of these that makes the hui such an integral and special part of Te Kotahitanga, and as a principal, it is one of the most rewarding things imaginable to see your staff pulling together so positively with such commitment with the shared aim of improving Māori students’ achievement.
The facilitator’s point of view

This facilitator attended her first Hui Whakarewa as a teacher then quickly found herself in the position of ‘facilitator in training’. She reflects on a hui that she jointly ran with the rest of their team on one of the local marae:

Leading up to the hui, I felt anxious. It was in the back of my mind during the entire holidays, looking at the calendar and counting the days when it would be finished. During the hui, it was full on, and we were always busy. It was great when the hui had finished. There were so many positive things that had happened during the hui, and it was good to be able to reflect back on things. What a relief when it was finished. It also invigorated me and gave me more energy. The advice I’d give is: don’t combine it with another school no matter how few [teachers] they’ve got.

She highlights that benefits come from:

- working together with someone who has done it before
- being comfortable to verbalise what I’m confident doing and what I’m not
- organising the hui in December after school had finished

- making use of our 0.2 FTE person
- meeting with kaumātua in November to discuss the hui
- using different community marae each year
- having people in the community working at the marae during our hui
- staying at the marae for the entire hui
- kōrero from kaumātua about the whakapapa of the marae.

She concurs with the principal that this is a “great way to start a school year because new teachers feel included and part of the staff before school has started.” She raises as highlights of the hui:

- whakawhanaungatanga
- the wairua by the end of the hui
- ringawera and their kōrero and waiata at the poroporoaki.
Points of view from teachers

The following are extracts from teacher surveys conducted prior to the completion of the Hui Whakarewa at which a cohort of teachers was introduced to Te Kotahitanga. These extracts show the changes in teacher beliefs, or repositioning, that occurred from before the hui to after the hui.

Before the hui

What do you think inhibits Māori students’ achievement?

*Self-belief, low self-esteem, the feeling of not having anything constructive to add to the classroom, history of failure, parents can’t help, lack of food and energy, absenteeism, homework and child-minding, home and friends influence attitudes, drugs and alcohol, generational unemployment, peer influences, tall poppy syndrome.*

After the hui

To what extent were your expectations of the hui met?

- *The facilitators are the best.*
- *Fantastic community learning experience.*
- *I feel well supported.*

What were the main messages of the hui?

- *Tino pai.*
- *The setting helped make the hui positive and enjoyable.*
- *The group of teachers was very positive.*
- *Questions I had not expected to get answered were answered.*
- *We [teachers] can make a difference!*
- *Teaching can become a facilitation of learning.*
- *My colleagues are enthusiastic, supportive, and willing to share resources.*
- *Thinking and attitudes need to change; deficit theorising is a bad habit.*
- *Understanding and acceptance is essential; relationships are vital; have fun in the classroom.*
- *Learning for us will continue.*
- *Students know what they want and need and are therefore a pool of resources.*
How comfortable were you with the kaupapa Māori aspect of the hui?

- *I have never stayed on a marae before and I was nervous, but the atmosphere and environment was so enveloping and supportive that I became very comfortable very quickly.*
- *It would not have been so successful if it had not taken place on a marae.*
- *Was brilliant – absolutely! Felt secure appreciated and welcome!*  
- *I had a fear of doing the wrong thing, but everything was done to make me feel comfortable.*
- *Pōwhiri with the kura kaupapa children were wonderful.*
- *More than expected!*  
- *It is part of who I am.*
Resources
Activity Instructions

Instructions for Workshop Activity 1: Establishing Prior Knowledge

Purpose
This prior knowledge activity samples what your teachers already know about Te Kotahitanga and finds out what they want to know. It will also set some basic expectations and routines and model a co-operative learning strategy that makes use of tuakana–teina relationships.

Materials
coloured sticky notes

Instructions
1. Explain the activity, negotiate time frames, set the “come back together” signal, and ask for a volunteer to reiterate the instructions before you begin.

2. This activity begins with a Folded Line-Up to determine mixed ability groups (Brown & Thomson, 2000). Ask teachers to organise themselves into a line that represents a continuum, from those who know a lot about Te Kotahitanga to those who know little. Fold the line, matching the person at the top of the line (knows most) with the person at the end of the line (knows least) and so on until everyone has a partner, thus creating mixed ability pairs.

3. Following Timed Talking (Brown & Thomson, 2000, p. 151), pairs respond to the question: What do I already know about Te Kotahitanga?

4. The next part of the activity focuses on the question: What do I want to know about Te Kotahitanga? Give each pair some sticky notes and allow time for pairs to record their questions – one question per note.

5. Collect the questions and display them for the duration of the hui. Alternatively, a member of your team could collate the questions and display them on the board 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 you respond to them by the end of the hui.
Instructions for Workshop Activity 2: The Narratives – Part A

Teachers should have read Culture Speaks (Bishop & Berryman, 2006) prior to the hui. It can be helpful to ascertain who has and who has not read these narratives before beginning this activity. You can then ensure each group contains some members with sufficient prior knowledge for this activity. This activity will have been modelled for you at the first training hui you attended as a facilitator. You are expected to facilitate this activity in the same way.

Materials

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

Instructions

1. Divide teachers into groups of four. To ensure there is sufficient prior knowledge in each group, assign teachers to groups using a Folded Line-Up (Brown and

Thomson, 2000) with the continuum representing teachers’ familiarity with Culture Speaks.

2. Ask groups to allocate each person a number from 1 to 4. Assign roles to each number as below:
   1. Task organiser
   2. Critical friend
   3. Recorder
   4. Participation checker

3. Groups work through questions 1 to 6 from the worksheet (Workshop Activity 2: The Narratives – Part A – see below)

4. As the activity proceeds, call up numbered roles from each group (for example, all the number 1s) to explain their specific tasks and, if necessary, to speed up the activity.

5. Question 6 is designed to help teachers identify the main influences on Māori students’ educational achievement according to the narratives of the non-engaged students. The recorder in each group 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 that groups are a) discussing what the students actually said and not their own interpretations, and b) categorising according to the students’ narratives, not the teachers’ opinions. Groups should refer back to the narratives frequently at this point.

6. As groups are completing question 6, call the critical friends to the front. Explain the categories used by the research team: child and home, structures, and classroom relationships. When the critical friends return to their group, their role is to lead the process of determining where and how the categories they have developed within their own group fit into the three broad categories used by the research team.

7. Reporting back: Use the Two Stay – Two Stray process for groups to share their ideas. (For an explanation of Two Stay – Two Stray refer to Brown and Thomson, 2000, p. 160, Pairs Explain). At the completion, ask groups to report back on any items that they have not been able to fit into one of the three categories and allow time for discussion. This then leads into Part B when teachers will conduct a unit ideas analysis using an extract of the narratives.
Instructions for Workshop Activity 2: The Narratives – Part B

Materials

Each person will need one page from either the students’ or teachers’ narratives. After the example below has been discussed and understood, the pages should be handed out at random. Individual teachers should expect to get different pages. There are thirty possible pages.

Instructions

1. Use the following example as an OHT to explain the activity to teachers. On your page of narrative, you will need to identify the issues as you locate them within the discourse positions and tally them as idea units.

   “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 teachers 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>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. Teachers hand in their tallies for a group collation. Facilitators then need to collate the tallies from individual teachers, ensuring that pages from the teachers’ narratives and from the students’ narratives are collated separately.
4. At the end of this activity show PowerPoint 2 – The Narratives and discuss the analysis of the narratives undertaken 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) Māori students 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* and identify solutions arising from the narratives of teachers who are positioned in the discourse of relationships.

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

**Instructions**

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. Annotate your own page in a similar way then count the number of idea units representing each discourse position and collate in 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>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. Hand in your tally for a group collation ensuring you identify to the facilitator collating the tallies whether your tally is from the narratives of the students or the teachers.
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 represented 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. Groups complete Part C of the worksheet – see below.
2. Allow some time for teachers to identify where they position themselves according to this schema, but you should not require anyone to share this with the rest of the group.
Instructions for 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
• 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, count down: ‘3, 2, 1, freeze’.

2. Scenarios: Number off 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.

3. 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.

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.
4. **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 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 thing 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.
**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 bump you out.

Yeah, they embarrass you in front of your mates.

If you say you 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 (see 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 to 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.

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.
Instruction for Workshop Activity 5: ETP Cut and Paste

Materials

- one A2 sheet of paper per group, scissors (two per group is preferable), glue sticks, a selection of markers / felt pens per group
- one set of photocopied pages per group (Workshop Activity 5 – see below)

There are eleven pages for this activity. The first three pages are headings from the Effective Teaching Profile, and the next eight pages are extracts from the narratives.

Instructions

Ask participants to form groups of four. The object of the exercise is to match the narrative extracts to the appropriate headings from the Effective Teaching Profile. How each group achieves this will be up to them to decide. The critical part of this activity is the discussion generated in each group as they decide which heading each narrative extract represents. Groups may wish to use markers to link extracts to more than one Effective Teaching Profile heading once they have been glued down.
Module 6a

Workshop Activity 5: ETP Cut and Paste

**Relationships (Whakapiringatanga)**
Teachers' roles and responsibilities are used to bring together all of the elements required to establish well-managed learning environments.

**Relationships (Mana motuhake)**
Teachers develop relationships that model, vocalise, and set high expectations for the learning and behavioural performance of all learners.

**Relationships (Manaakitanga)**
Teachers develop relationships with Māori students that care for them as culturally located individuals.

**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.

**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.

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**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.
Module 6a

Workshop Activity 5: ETP Cut and Paste

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.

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)
Module 6a

Workshop Activity 5: ETP Cut and Paste

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)

[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)
Workshop Activity 5: ETP Cut and Paste

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 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)

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 it’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)
Module 6a

Workshop Activity 5: ETP Cut and Paste

Because the Māori have been here where we’ve been and they understand our background, and the Pākehā 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 (see below)

Instructions

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

Materials
Photocopies of Workshop Activity 7 – see below

Instructions
Ask teachers to work in groups of four or five. You need to decide whether you will give each group a single page or a selection of pages. Participants are asked to find examples from the narratives that demonstrate each element of the Effective Teaching Profile. At the end of the activity, allow two groups to team up to discuss their examples with each other.
Module 6a

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 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. 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 6A

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 tangi ... all that sort of stuff.

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

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Workshop Activity 7: ETP Links to the Narratives

**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)
Relationships (Whakapiritingatanga)

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)

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)
Instructions for Workshop Activity 8: ETP Cultural Contexts

Materials

Individual photocopies of Workshop Activity 8 – 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 Workshop Activity 9 – see below

Instructions

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

Materials

Individual photocopies of Workshop Activity 10—see below

Instructions

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

- Te Kotahitanga Observation Tool OHT 3 and 4 – see below
- paper copies of the Te Kotahitanga Observation Tool Side 1 and Side 2 (one per person) – see below
- A3 copies of the Te Kotahitanga Observation Tool (optional)
- photocopies of relevant pages from Module 3: The Effective Teaching Profile

Instructions

1. 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 them to make notes on their copy during this session.

2. Ask teachers to find a partner.

3. Using the photocopied pages from 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 copies for this purpose.

4. Ask pairs to record their ideas on the sheet. After sufficient time, each pair combines with another pair to share and discuss 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+

Lesson outline:

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Cognitive Level

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Student Location*

Teacher Location *

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* NB: Top = Front of class

Code | Whole | Indiv | Group | Total
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FFA - |
FBA + |
FBA - |
P |
FFB + |
FFB - |
FBB + |
FBB - |
M |
I |
O |
Total | 50 |
## Evidence of Relationships

<table>
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<tr>
<th>Relationships:</th>
<th>What evidence is there of the teacher:</th>
<th>Range:</th>
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<tr>
<td>Manaakitanga Caring for Māori students</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>Mana Motuhake Caring for the performance of Māori students</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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<tr>
<td>Mana Motuhake Behaviour expectations</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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<tr>
<td>Whakapiringatanga Management of the classroom</td>
<td>d) providing a well-managed learning environment</td>
<td>1 2 3 4 5</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>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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### Future directions:

**Notes/ideas for co-construction meeting / suggestions for improvements**
Instructions for Workshop Activity 12: Unpacking a Mock-up (of a completed Observation Tool)

Purpose

This activity gives 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 this kind of evidence gathering supports.

Materials

• individual photocopies of the mock-up observation – see below
• OHT of the mock-up observation, side 1 and side 2 – see below

Instructions

Hand out the individual photocopies of the mock-up observation.

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

In pairs, teachers brainstorm a list of questions about the Te Kotahitanga Observation Tool, the recordings on the mock-up observation sheet, or the observation process.

Double up pairs into groups of four. Negotiate a time for groups to respond. Groups are asked to answer the following two questions plus any one question taken from the list of brainstormed questions.

• If you were the observer, what feedback/feed-forward would you give from this evidence?
• 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 from the groups and to attend to any unanswered questions.
Te Kotahitanga In-class Observation Sheet

Date: 21 Sept 2009
School: Upwards High School
Teacher: Nana Maker

Target

Te Reo

What's the setting?
It's where it was held!

Class and Level: Yr 10
Banding of Class: Nil

Name of Observer: Keiti
Period in day: 1

Lesson Outline: English
Ka kata Bua
Students talking about breath
Provide evidence
Are you talking about
Māori? You need to do this then...

Target

Students 1
Teacher

Students 2
Teacher

Students 3
Teacher

Students 4
Teacher

Students 5
Teacher

Clock Location

Cognitive Level

1 2 3 4 5
Not Challenging

Medium

Challenging

Work Completed

1 2 3 4 5
None

Start

All

Table Contents:

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</tbody>
</table>

Total 36 8 6 50

Student Location

Teacher Location

* NB: Top = Front of class

The plot is the story.
Ebasically what happened.
### Evidence of Relationships

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<td>1 2 3 4 5</td>
</tr>
</tbody>
</table>

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

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

#### Teacher reflections on the lesson and the observer feedback

#### 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 & Thomson, 2000)
- any other co-operative learning resources (including relevant handouts)

Instructions

1. As a group, talk through the hui programme recalling the strategies that the facilitation team has used. 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 who knew only a little. We then folded this line so that you were paired. This helped to determine mixed ability groups.”

2. As you talk through the activities, ask teachers to work briefly with the person beside them to identify where and how they could use this particular strategy in their own classroom.
Workshop Activity 14: Understanding Co-operative Learning

Purpose

This activity is a modification of expert groups as outlined by Spencer Kagan (1994). The purpose of the 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 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 for this activity. These outlines could form part of a handout for all teachers at the completion of the activity. Page numbers below refer to Brown & Thomson’s Cooperative Learning in New Zealand Schools (2000).

- Check and coach, p. 136
- Timed talking, p. 151
- Doughnut, p. 138
- Three step interview, p. 149
- Think, pair, share, p. 147
- Human treasure hunt, p. 142
- The grid, p. 140
- Strategies for creating random groups, p. 156
- Reporting back p. 160
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 fifteen to twenty minutes for groups to become familiar with their activity and prepare their presentation. Allow forty-five 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, glue, A4 envelopes, paper clips
- enlarge and copy each question/instruction onto an individual A4 sheet of paper. 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 five to 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.
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.
Module 6A

I. 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?

S. 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?

P. 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 8

PowerPoints 1–6

PowerPoint 1 – Introduction

PowerPoint 2 – The Narratives

PowerPoint 2 – Review of the Narratives

PowerPoint 4 – GEPRISP
PowerPoint 5 – The Effective Teaching Profile

PowerPoint 6 – Introducing Co-operative Learning
The Te Kotahitanga Effective Teaching Profile

Culturally appropriate and responsive teachers demonstrate the following understandings:

a) They positively reject deficit theorising.

b) 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.

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

**Te Kotahitanga In-class Observation Sheet**

Name of Observer: ________________________ OHT 3: OBS TOOL Side 1

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+______

Lesson outline: ________________________

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**Observe for 10 seconds then record for 5 seconds**

**Check Location**

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**Student location* | Teacher location***

* NB: Top = Front of class
*** NB: Top = Front of class

<table>
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<th>Indiv</th>
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## Module 6a

### Evidence of Relationships

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<th>Relationships:</th>
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<th>Range:</th>
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<tbody>
<tr>
<td>Manaakitanga</td>
<td>a) caring for the Māori students 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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<td>Little  Some  Lots</td>
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<tr>
<td>Mana Motuhake</td>
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</tr>
<tr>
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</tr>
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</tr>
<tr>
<td></td>
<td></td>
<td>Little  Some  Lots</td>
</tr>
</tbody>
</table>

| Positive feedback to teacher                         |                                                                                                       |        |
|                                                      |                                                                                                       | 1. 2. 3. |

| Feed-forward to teacher                              |                                                                                                       |        |
|                                                      |                                                                                                       | 1. 2. 3. |

| Teacher reflections on the lesson and the observer feedback |                                                                                                       |        |
|                                                             |                                                                                                       | 1. 2. 3. |

| Future directions: Notes/ideas for co-construction meeting / suggestions for improvements |                                                                                                       |        |
|                                                                                                   |                                                                                                       |        |
### Te Kotahitanga In-class Observation Sheet

**Date:** 2/1 Sept 2009  
**School:** Upwards High School  
**Class and Level:** Yr 10  
**Banding of Class:** Nil  
**Teacher:** Mary Maker  
**Ethnicity of teacher:** □ Māori  
□ Non Māori  
**Years of teaching:** □ 0-5  
□ 5-10  
□ 10-15  
□ 15+  
**Name of Observer:** Keiti

#### Lesson Outline

**English**  
**Title:** Kā te hau i te teki  
**Students asked:** Are you talking about ma tukutuku? You need to do this then —

<table>
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<tr>
<th>Code</th>
<th>Whole</th>
<th>Indiv</th>
<th>Group</th>
<th>Total</th>
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</tr>
<tr>
<td>FFA+</td>
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<td>1</td>
<td></td>
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<tr>
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<tr>
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<td>6</td>
<td>2</td>
<td>9</td>
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<td>FBB-</td>
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<tr>
<td>M</td>
<td>12</td>
<td>1</td>
<td>3</td>
<td>16</td>
</tr>
<tr>
<td>I</td>
<td>23</td>
<td></td>
<td></td>
<td>23</td>
</tr>
<tr>
<td>O</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Total</td>
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<td>6</td>
<td>40</td>
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**Work Completed**

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<tr>
<th></th>
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<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
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<tbody>
<tr>
<td>None</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Cognitive Level**

<table>
<thead>
<tr>
<th>1</th>
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<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not</td>
<td>Medium</td>
<td>Challenging</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Teacher Location**

*NB: Top = Front of class  
Teacher wanted to hear more about hongi and friendship.

**Student Location**

*NB: Top = Front of class  
Friendship on the agenda.

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

---

**Email**

Module 6a
### 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></td>
</tr>
<tr>
<td>Caring for Māori students</td>
<td></td>
<td></td>
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<tr>
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<td></td>
<td></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:**

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

Group work vs Co-operative learning activities:
Module 6a

Additional Resources

Ngā Whakatauki

Tūnga te uruora kia tupu whakaritorito 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.

Ko māro te kākī o te kawau.
The neck of the shag is stretched out.

He manga-ā-wai kaia, 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.

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

Ko te pāpi 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 tāua.
I am me, you are you, but we can go on together as one.

Ko te kai rapu, ko ia te kīte.
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.

Ko 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 pūtaki 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 its own name. It is me, it is me, it is me.

He tāo roa e te aea te karo, he tāo ki e kore e te aea.
The shaft of a long spear can be parried, the sting of criticism never.

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

Ko kore anō e kītea he kārera, 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 6a

Ngā Himene

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

NGĀ WHAKAMOEMITI
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 a
Tiri to a tāi
Oratari
Hei a au koe noho ai

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

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 purutu
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
Te whenua, te whenua
Hei oranga mo te wai
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

PUREA NEI (composed by Sydney Melbourne)
Purea nei e te hau,
Horoa e te ua,
Whitiwhitia e te rā
Mahea ake ngā pōrarurau
Makere ana ngāhere

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.

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.

E rere wairua, e rere
Ki ngā ao o te rangi,
Whitiwhitia e te rā
Mahea ake ngā pōrarurau
Makere ana ngāhere

He a au koe noho ai

Email

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Module 6a

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

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

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

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

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, Maori.

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

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.

Ending prayer
Bestow upon all of us
blessings of Jesus Christ,
the love of God,
and union with the

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 6a**

**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 hu)l

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 6A

References


Related Glossary Terms
Drag related terms here