

Whiria te tākata - Weaving the people together

A Collaborative Narrative Inquiry to step into a 'we' perspective



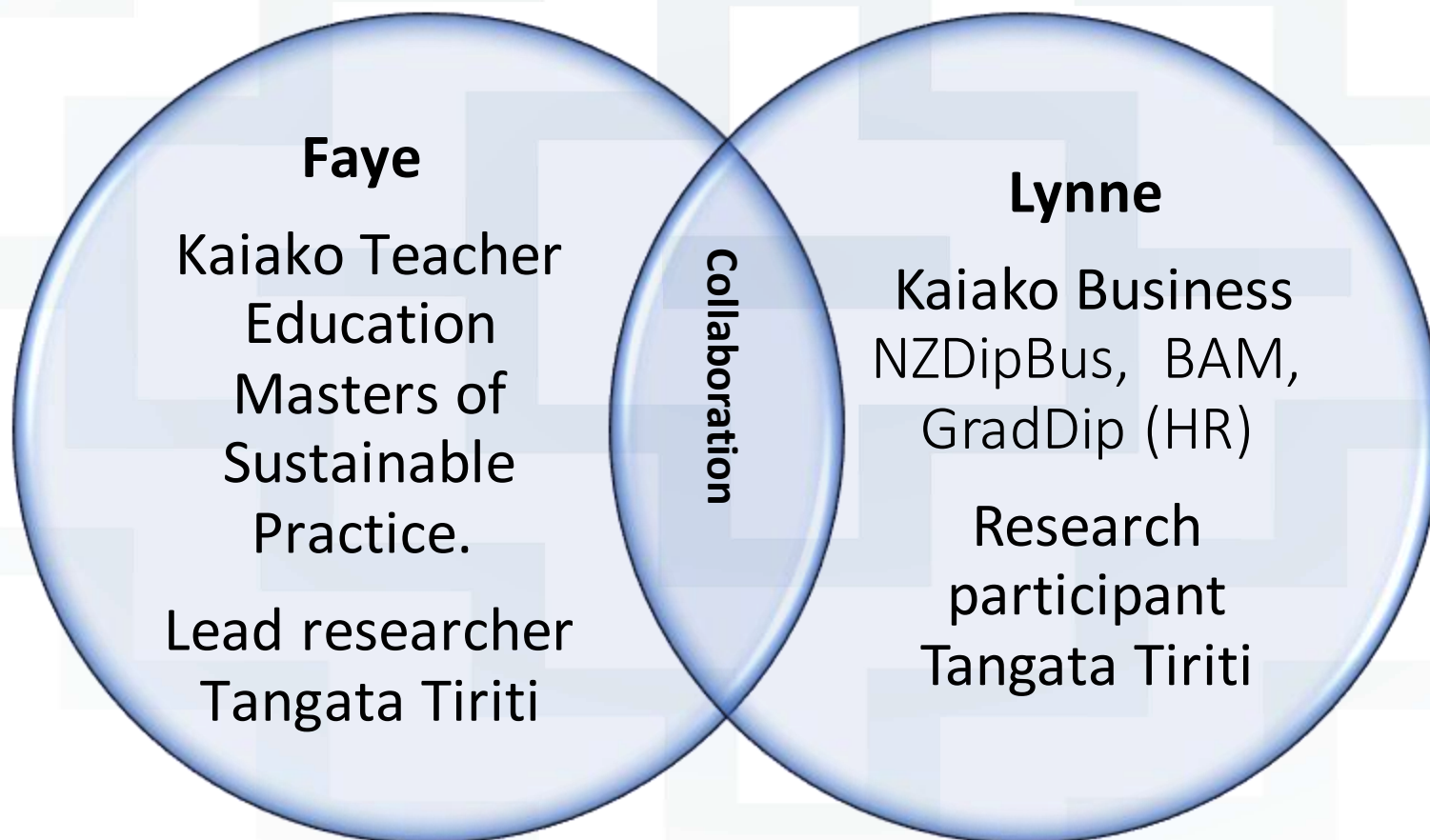
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Whiria te tākata - Weaving the people together a few good yarns



Lynne Coker & Faye Wilson-Hill

Listening

Getting into a space to listen – to really listen to other people's experiences, is so important. You are going to miss things if you're not listening.

You know we do that when we mihi - when tauira are introducing themselves and talking about why they might be doing the course. Sometimes the listening is when learners are coming to you and talking about mental health issues or the pressures that are happening, outside of the classroom and why they need extensions.

Room in the whare

The things that push In the listening, that is how we problem solve those kinds of things together. we teach guided by I'm thinking very differently now. Previously, I would have had a completely Euro-centric point of view. You know, in an employment setting where you leave your home stuff at the door, when you to push back at t' solve everything. NO! Humans don't work like that. So, to create some space for people to be able to learn is are with us. It is a space acknowledging that there is stuff going on. Acknowledging that things go on in terms of whānau and If we ma mental health or how you are physically, needs to be acknowledged first. When it is properly respected, and you can adjust accordingly then you get better results for everybody. It's about being authentic in our interactions with people, making it okay for them to say that they are feeling like crap today, it's a space.

Somebody who can reach in and help you is only able to because they've heard what you need, they've listened and understood what you need today. It's just a fundamental guiding principle for how I teach now.

Humili- in, they're not going from gifting them the aroha -



the confidence to have a go

welcomed by Hemi and Hana in the powhiri set the scene. They re tone for it to be alright to give things a go and to not get it 'right' ne first try. It gave me the safety net to try things I knew that I wanted to be able to say. Niki's ity to let you fr Be genuine trying things was really, really cool. It gave me the confidence to ve a go at some even if others around me weren't doing it.

Be genuine

There has to be a desire and motivation and curiosity to want to learn and make changes. For me it's about seeing te ao Māori as a way of being rather u just have t than a content thing. This means you can embed it into all of your teaching practice as a way of 't like I wa' being. I've never felt held back by teaching a finance paper for example, that there's no room or 'an gett' mandate. I've just gone 'hang on, there's still lots of learning we can do such as how we behave, how challenge t we approach our assessments, how we approach the learning in the classroom'. In my class when a started e learner gets the key idea quickly and races to the end, I'd be saying:

Then I t at a ti

corre

bei

in

Hey, look there's no prize for being first, no prizes for being an individual. If you've got the hang of it, you need to help the person who hasn't got the hang of it. That will consolidate your learning and that will also help to bring someone else up.

Then I would explain the tuakana-teina concept to them and say this is how we are going to operate in here.

Find the genuine connection for how te ao Māori (te reo, tikanga, Mātauranga) fits with, and for you. Otherwise, you are walking into the classroom in a tokenistic way – and the students pick it up.

You know, wh- treat people, and how we ge-



Niki's ability to let you feel safe about trying things was really, really cool. It gave me the **confidence** to **have a go** at something and keep going with it even if others around me weren't doing it.
Lynne

The **core values** of **whakawhanaungatanga** (which I could not pronounce seven years ago), **manaakitanga** and **rangatiratanga** formed the framework for **pedagogies** that just made sense in an adult teaching and learning environment.
Lynne

Rangahau* – how did our Kaiako become 'experts' as culturally responsive practitioners and enacting partnership in Te Tiriti?

1. Experience with/in te ao Māori ignited change - developed belief
2. Step into the space
3. Shifting practice outside comfort zone

Rangahau – how did our Kaiako become ‘experts’ as culturally responsive practitioners and enacting partnership in Te Tiriti?

4. Becoming Tangata Tiriti – learning by being
5. Doing the ‘mahi’ and weaving people together
 - Confront the injustices
 - Iterative cycles of learning, change, reflection on practice

Being a lifelong learner

Connection is the key to keeping things going...Having those **confronting calling out** moments is really difficult but there is a huge amount of learning in that process. **Reflecting** on it, we might think we didn't do that very well. That gives us an opportunity to consider who could I learn from? Who could I talk to about how I would do it next time and move forward? It sits with us to do something and not be by-standers.
Lynne

Grabbing opportunities and putting yourself forward is important. You won't get anywhere unless you put yourself forward, unless you push yourself... you're not developing as a person, you're not **developing teaching practice**, you are not getting as much out of the job... This is an upfront investment in time and effort – but it does come back.
Lynne

Meaningful Moments in Teaching



Genuine; stretching my comfort zone; always reflecting

Whakawhanaungatanga

- Getting to know ākonga
- Sharing hopes, aspirations & lived experiences
- Acknowledge not an expert in te ao Māori or te reo Māori,
- all on a learning journey.
- Invite correction/contributions from akōnga.

Manaakitanga intertwined throughout process.



I began by getting student's attention in class by saying kia ora koutou. For me that was a huge challenge to stand in front of the class and say that. **But I did it** and I just kept on doing it. Then I started every class with it.

Manaakitanga



- Welcome I received at Ara gave me courage to say 'kia ora' out loud
- Added to knowledge slowly over time
- Gave myself permission to pause, consolidate, then learn something new
- Kai shared in first class with intentional explanation:
 - Kai baked by me and my tamahine to acknowledge and value akōnga mana, their lived and learned experiences.
- *Akōnga feedback: "enables us to come together as one, creating a foundation of trust and collaboration."*

Room in the whare

- Create safe room in the class to keep the walls from tumbling in
- Allow space for ākonga to 'have a win'; find their own ways to fix the walls
- Made possible by whanaungatanga foundations laid at start of course.
- Be proactive, take notice
- J's story: compliance vs equity *"I felt supported to get back to the starting line."*

The things that push in on the whare are always going to be there, but when we teach **guided by te ao Māori principles** then we are creating a framework to push back at those things.



Rangatiratanga Co-design learning



HEALTH AND SAFETY COMMITTEE @ FENZ

DO YOU:

- HAVE IDEAS ABOUT H&S?
- WANT TO SHARE YOUR VIEWS WITH LEADERS?
- GET EXCITED ABOUT THE IDEA OF MAKING CHANGE?

Through forming a Health and Safety Committee workers can let our leaders at FENZ know what we need to ensure our safety while out on duty.

We can get involved in the discussion to help make change where needed and collaborate to create an environment where risks are minimised and everyone feels safe while at work.

WE NEED YOU!!

INTERESTED? Contact: [Redacted]

IT'S OUR PASSION AND DUTY TO KEEP OTHERS SAFE, NOW IS THE CHANCE TO ENGAGE IN OUR OWN SAFETY!

FIRE EMERGENCY

- Discuss options for assessment
- Co design mix of deliverables/topics
- Genuine team approach
- Many voices heard
- Better buy in for decisions
- Inclusive practice

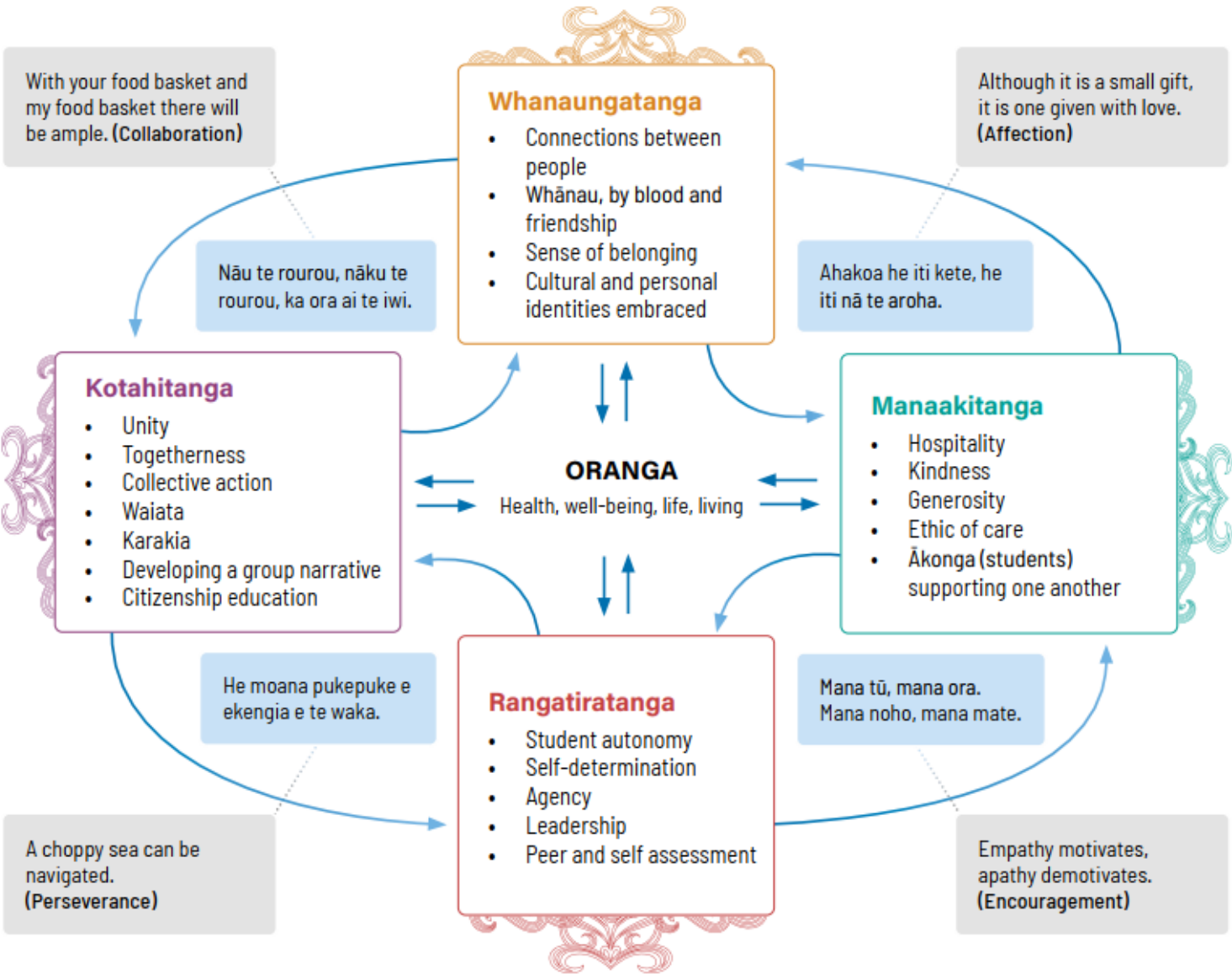
Whiria te tākata weaving the people together



Be guided by values,
innovation & practical wisdom

Aroha mai, aroha atu

Ngā Hau e Whā o Tāwhirimātea: Culturally Responsive Teaching and Learning for the Tertiary Sector (Ratima et al., 2022)



Poutama
stepped pattern of *tukutuku* panels and woven mats - symbolising genealogies and also the various levels of learning and intellectual achievement (Ratima et al., 2022)

Moorfield, J.C., (2023, June 19). Poutama. Te Aka Māori Dictionary
<https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=poutama>

Ratima, Smith, J. P., Macfarlane, A. H., Riki, N. M., Jones, K.-L., & Davies, L. (2022). *Ngā Hau e Whā o Tāwhirimātea : culturally responsive teaching and learning for the tertiary sector*. Canterbury University Press.

Salmond (2021, December 30). *Dame Anne Salmond: Iwi vs. Kiwi*. Ideasroom retrieved March 14, 2023 from <https://www.newsroom.co.nz/ideasroom/dame-anne-salmond-iwi-and-kiwi-beyond-the-binary>

Using [Ngā Hau e Whā o Tāwhirimateā : Culturally Responsive Teaching and Learning for the Tertiary Sector](#)

Which of these values resonates for you?

- Manaakitanga (p. 21-25, 26)
- Whanaungatanga (p. 28-31, 32)
- Kotahitanga (p. 34-37, 38)
- Rangitiratanga (p. 40-43, 44)



Identify one action in your teaching practice you can better align to one of these values that is: genuine, scalable, intentional, context appropriate, meaningful

Māui te Pūkenga Teaching the Māui Learner research project with Hemi Hoskins Director Māori Achievement, Heperi Harris Māori Achievement Team and Niki Hannan Teacher Education Ara | Te Pūkenga

Research pātai

How do the experiences of Māori culture contribute to Kaiako at Ara | Te Pūkenga developing whakapono, māia and self-efficacy to teach the Māui learner?

- How have these experiences enabled a capacity to learn and led to changes in practice for Kaiako?
- How do these changes support/enable the development of the Māui learner?
- How do Kaiako consider experiences of Māori culture have led to them enacting the principle of partnership in their teaching practice?

Participants

- 10 Ara Kaimahi, purposefully selected
- Culturally responsive practitioners (Macfarlane, 2021; Bishop, 2019, 2003; Pihama et al., 2004) – the experts *Pūkenga*

Method

Collaborative Narrative Inquiry (Bishop, 2003; Caine, Estefan & Clandinin, 2019)

Vignettes – co-created stories to answer the question