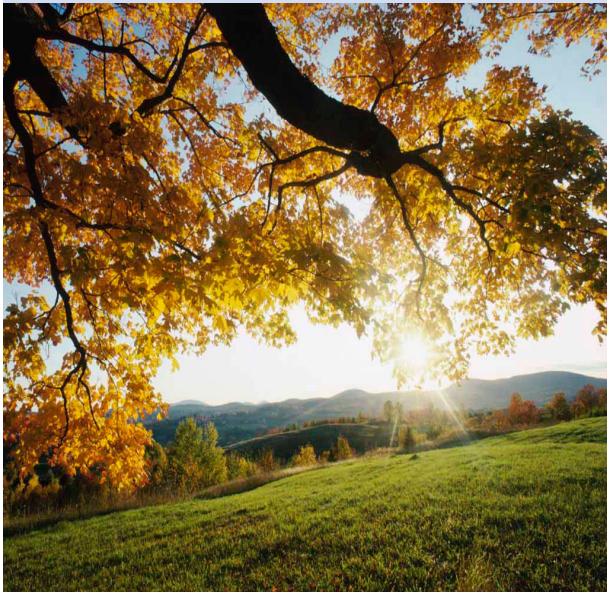




Utilising Māori and Pacific Pedagogies in Literacy Learning.

A Project by
Unitec
Institute of Technology
Te Whare Wānanga o Wairaka.

2010-2012



Ko Ngā Mihi Whakataū – Acknowledgements

Mai i runga, mai i raro, ko te
mauri o te ora.

Mauri o te ora ki runga, mauri
o te ora ki raro.

Mauri o te ora ki te kaupapa o
te wa.

Ko tatou nei te kaupapa o te
wa.

Mauri o te ora ki a tatou katoa.

From above, from below
appears the energy of life.

To the highest, to the lowest
we return the energy of life.

The energy of life to the
purpose of the time and
space.

We are the purpose of this time
and space.

Living energy to us all

Tēnei te mihi a Te Whare Wānanga o
Wairaka ki a koutou, tēnā koutou
katoa. Tēna koutou katoa.

Ko Owairaka te maunga
Ko Waitematā te moana
Ko Te Whare Wānanga o Wairaka te
whare
Ko Te Noho Kōtahitanga te marae
Ko Ngākau Mahaki te whare nui

Ko Ngāti Whātua te tangata whenua

Ko ngā uri a ngā tūpuna hūhūa o te
ao ngā kaitiaki.

Salutations from Unitec Institute of
Technology to you all

Owairaka is the mountain
Waitematā is the sea
Unitec Institute of Technology is the
tertiary provider
Te Noho Kōtahitanga is the marae
Ngākau Mahaki is the meeting house

Ngāti Whatua are the local iwi

The descendants of many diverse
cultures are the guardians

We take this opportunity to thank all philosophical, theoretical and physical koha-contributions that have motivated this enquiry.

Cheryl Wilson and Tertiary Education Commission, Aroha Puketapu, Te Wānanga o Awanuiarangi, National Centre-Waikato University, thank you for the opportunity and your patience.

To our many colleagues from various institutions who strive to make a difference for our people.

Brenda Massey, Unitec and all Unitec Faculties and Directorates, thank you for your guidance.

Tena koutou katoa.

Ko Te Kaupapa - The Project

Using the framework of ***know the learner, know the demands*** and ***know what to do***, this project answers the third aspect of the framework, ***know what to do***.

The frameworks were designed to raise the skill levels of engagement of learners and educators across the learning progressions for the reading strand.

Hopefully this would improve learning, engagement, motivation and progression rates of our Maori and Pacific learners.

Methodology

Titiro, Whakarongo, Korero

Look, Listen, Discuss

Mai i nga tapa e wha o te whare

From the four sides of the house

Ka puawai te whakaaro

The bloom of success appears

Challenges

- Which approaches of Maori and Pacific pedagogies to employ?
- Many ‘views of pedagogies and practice’ which were deemed appropriate.
- How to align the progressions of the Reading Strand?
- Reading described as a ‘Western construct’ of ‘reading words in written form and texts’

Ako moments



>>UNITEC INSTITUTE OF TECHNOLOGY

- Reading whakairo-carvings, raranga-weaving
- Reading indigenous ontologies, epistemologies and ways of doing were legitimate examples that needed to be explored.
- What do we know?
- How do we know?
- And, how do we do it?

Ako moments

The notion of embedding Literacy into education programmes, actually became the opposite for our Maori and Pacific project members

Thus, we need to look at ‘extracting literacy’ from selected cultural contexts and approaches

Transferring these skills/practices to support educators

To support learners to develop their skills in reading the written word.



- What do you see?
- What do you hear?
- What do you say?
- What do you feel?
- What do you smell?

Ko ngā Anga korero - Frameworks

- What are Maori and Pacific worldviews?
- Kaloto, Katoanga and Tatila posed the question “Is there something called Pasifika Pedagogy”?
- “Yes there is”
- “Yes there is, but more research is needed”
- “No”.
- The ‘no’ responses maintained that there is a Tongan or Samoan pedagogy, but not necessarily a Pasifika pedagogy
(Critical Success Factors for Effective Use of e-learning by Pacific Learners pg. 63).

Ko ngā Anga korero - Frameworks

- What are Maori and Pacific worldviews?
- There is no generic Maori view but similarities.
- John Rangihau reminded us of this non-generic view by affirming our own tribal affiliations and unique tikanga and kawa protocols and practices by his statement in 1970.....i am tuhoe....
- His feelings are Tuhoetanga rather than Maoritanga. My being Maori is absolutely dependant on my history as a Tuhoie person as against being a Maori person.
(Being Maori. In M. King (Ed). Te ao hurihuri: Aspects of Maoritanga (pp. 183-190). Auckland: Reed.)

Ko ngā Anga korero - Frameworks

Titiro, Whakarongo, Korero

Look, Listen, Discuss

(Mataira, Pewhairangi, Sensory Methodology, Rongo)

Mai i nga tapa e wha o te whare

From the four sides of the house

(Durie)

Ka puawai te whakaaro

The bloom of success appears

(Thaman)

Mahi ake nei au e
i toku nei whare e
nga pou o roto
he mahoe
he patate
me hinau noa e



Aligning the Progressions to Te Whare Tapa Wha

Vocabulary

- Understand how word families can be generated (based on roots, prefixes and suffixes) and use this understanding to extend vocabulary
- Relationships of words

Tapa Wairua (World View)

- Ontologies – Epistemologies - Genealogies
- The values and beliefs that determine the way people live-search for meaning and, purposes in life
- Personal identity and self awareness
- Figurative and Literal meanings

Aligning the Progressions to Te Whare Tapa Wha

Decoding

- Have (and develop) strategies for decoding unknown words

Tapa Hinengaro

- Psychologies of Communication
- Coherent thinking processes, acknowledging and expressing thoughts and feelings and responding constructively

Aligning the Progressions to Te Whare Tapa Wha

Language and Text Features

- Understand that words work together to create meaning. This occurs at different levels of complexity

Tapa Whanau

- Sociology of Relationships, Purpose
- Family relationships. Friendships and other interpersonal relationships; feelings of belonging, compassion and caring; and social support.

Aligning the Progressions to Te Whare Tapa Wha

Comprehension

- Have (and develop) strategies to locate and organise information from texts

Tapa Tinana

- Physiology of Development
- The physical body (of text), its growth, development and ability to move; ways of caring for it

Aligning the Progressions to Te Whare Tapa Wha

Reading Critically

- Be aware that all readers and writers have perspectives
- Use strategies to compare and evaluate information and the relationships between ideas
- Use strategies to evaluate the truth/fact of the information
- Evaluate the writers perspective and the language used to achieve it

Utilises all aspects of :

Tapa Wairua (Worldview)

- Use of metaphors to identify and explain ideas

Tapa Whanau

- Whakapapa. Highlighting links and connections

Tapa Tinana

- Creating rubric frameworks to assess criteria

Tapa Hinengaro

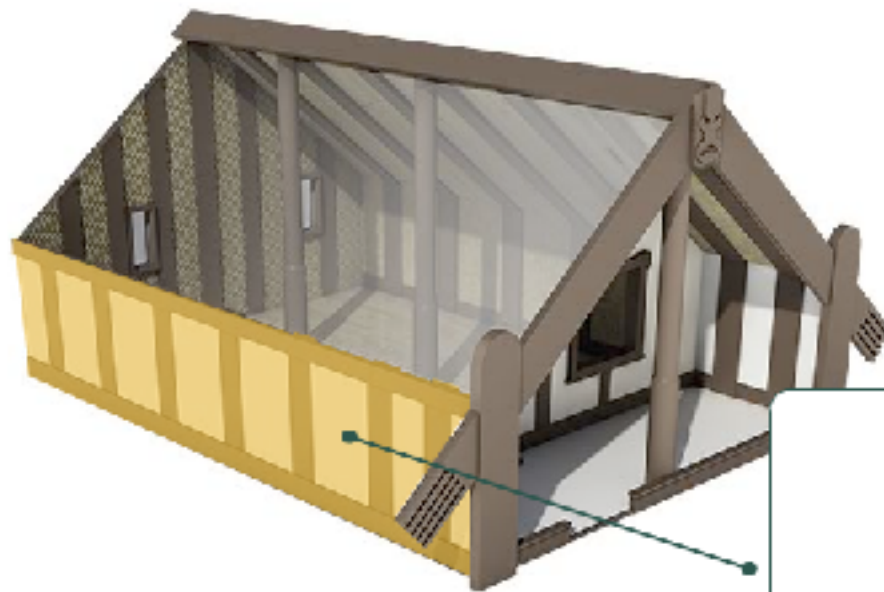
- Understand how text develops from one point to another



Wairua



Hinengaro



Whanau



Tinana



Unitec Institute Technology

Te Whare Wānanga o Wairaka

Frangipani

For a literacy context,

- The idea is to move methodically from the inside core (base of literacy understanding) of the frangipani, to each petal (progression), around the flower (text) and then back again.
- The learner utilises each progression as they develop understanding from the text.
- Each progression is connected to each other from the base of literacy understanding and through a nurturing period, the learner could progress into an able independent reader.

The flower is the learner
emerging from their own nurtured core of growth (knowledge and experience)

From a bud, the bloom develops over time (advancement),
its' petals spread out to form its' own pattern, hue and scent (uniqueness).

The characteristics are dependant on diverse variables and factors for
continued growth (location, environment, elements).

The frangipani flower has many purposes and each purpose has its' own
critical and robust selection process

The outcome of one purpose is to expertly create a product to give as a gift.
The pattern, hue and scent (uniqueness) of the flower (learner) determines its
outcome (gift).

Utilising this frangipani method, we contemplate and link to localised education pedagogy and theories from Te Moana nui a Kiwa, the Pacific, especially the works of the **kakala** model as theorised and proposed by Dr Konai Helu- Thaman (1999, 2000, 2002).

The key processes within the kakala framework are taken from the actual process of making a kakala garland:

The **toli** (gathering the kakala flowers);

The **tui**, (making or weaving of the kakala); and the

Luva, (giving away the kakala).

The frangipani (learner) is the **kakala**, the teacher-kaiako is the person who does the **toli**.

The teachers- kaiako are the experts who have the skills to select and gather the kakala together for the purpose (in our project the purpose is around developing the reading progressions of the learner).

This toli process *could be* in ways of knowing the learner, their experiences, their abilities, and their aspirations and providing opportunities for the individual to advance their reading knowledge by exploring and investigating collaborative and collective grouping, such as reading developmental groups and or peer-whanau structures.

The **tui** process reflects the teacher-kaiako weaving together all of her or his frangipani to the **kakala**; weaving the individual knowledge and the collective knowledge as one.

The luva process is where the kakala is given as a gift. In our metaphor, the learner is the gift, the kakala of frangipani.

The **luva** process is where the **kakala** is given as a gift.
In our metaphor, **the learner is the gift, the kakala of frangipani.**

**Karlo Mila reflects this ideology in her poem
“For Aunt Olive (98th Birthday)”**

**You are the living flower
in the chain
of frangipani
that link us
all the way back
to Sale’aula.....**

We are reminded that the frangipani is but one flower in a chain that has its links back in space and time.

As people of the Pacific, we know and understand our ontological and epistemological knowledge bases.

We utilise these for a literacy present in 2012 to a literacy future of wisdom.

Whakamahia, just do it!!

Kia ora Kia orana Meitaki Fa'amalosi Malo 'aupito

Faka lahi atu Taloha ni

He karere tenei, na Tuini Ngawai

He karere tenei ki te motu
kia mahara kia mahara e
Ko te awa pu o te iwi Maori
kei te matua i te rangi e
Kaua rawa ra te hinengaro
e apo i nga taonga nei

He tiaho mai ki te whenua
Kia memeha ki
Kia memeha ki
Kia memeha ki

Te Atua

- This is a message of remembrance to the island,
- That the core of Maori being is within this present space.
- Do not allow the mind to be greedy with these gifts but allow these to shine upon the earth
- For that is what is to the future.

Utilising Māori and Pacific Pedagogies In Literacy Learning

The Project and Resource Team

Herewini Easton Academic Development Lecturer, Maia Maori Development Centre

Carol Ngawati, Director Maori Student and Community Engagement,
Maia Maori Development Centre

Mark Smith, Director Academic Literacies Te Puna Ako

Trisha Hanifin, Academic Literacies, Te Puna Ako

Lee Clark Foundation Studies, Te Pae Whanake

Marcus Thompson Saudi Coordinator, Lecturer in Certificate in Intensive English
Department of Language Studies - Te waka o nga reo, Faculty of Social and Health Sciences

Kelly Panapa, Team Leader, Te Puna Ako Learning Centre, Waitakere

Nina Pelling, Academic Development Lecturer, Maia Maori Development Centre

Kim Penetito, Academic Development Lecturer, Maia Maori Development Centre

Malia Talakai, Academic Advisor, Pacific Centre Learning/Teaching/Research

Ko Ngā Reo Tautoko - Voices of Support

Durie. M. (1999). Whaiaora, Maori Health Development. Oxford University Press

Dickie, J. G. (2000). Pacific Nations Students in Primary Teacher Training: Investigating their Learning Needs. Unpublished MEd Thesis. Wellington: Victoria University of Wellington.

Koloto, A. H., Katoanga, A. N., & Tatila, L. U. (2006). Critical Success Factors for Effective Use of e-learning by Pacific Learners. Final Report for ITPNZ. Koloto & Associates Ltd, Centre of Excellence in Pacific Research & Advancement

Mila. K. 2005. For Aunty Olive (98th Birthday). Dream Fish Floating

Pere. R. R. (1982). Ako: Concepts and learning in the Maori tradition. Wellington: Te Kohanga Reo National Trust Board

Rangihau. J. (1992). Being Maori. In M. King (Ed). Te ao hurihuri: Aspects of Maoritanga (pp. 183-190). Auckland: Reed.

Thaman, K. H. (1999). A Matter of Life and Death: Schooling in Oceania: Schooling and Culture in Oceania. Keynote Address, August 25-28, Innovations for Effective Schooling Conference, Auckland

- (2000). Towards cultural democratic teacher education-Module one in Pacific Cultures in the Teacher Education Curriculum. Suva, Fiji: Institute of Education, University of the South Pacific

- (2002) Towards cultural democracy in Pacific Education: An imperative for 21st century.

In F. Pene, A. M. Taufe'ulungaki & C. Benson (Eds), Tree of Opportunity: Rethinking Pacific education Conference Proceeding 25-29 April 2001 (pp 22-30. Suva, Institute of Education, University of the South Pacific