Taikākā

Teaching Strategies to improve academic learning for Māori-medium ITE

Te Kotahi Research Institute
TE MATA PUNENGA O TE KOTAHI

Ako
AOTEAROA

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He Mihi

Kāore e ārikarika ngā mihi ki a koutou te hunga e tautoko nui ana i te kaupapa o tēnei rangahau. Mei kore ake koutou me ngā mātāpono o te reo me ngā tikanga Māori e kore e whai tūāpapa a Taikākā e tū rangatira ai ngā pou o tēnei rangahau Māori. Ināhoki ko te whāinga nui kia tū tangata ai ngā tauira Māori me ō rātou pouako i ngā whakaputanga o tēnei kaupapa.

Nā reira au ka whakamihi atu ki te hunga taunaki i te rangahau nei, ki a Ako Aotearoa mō tā rātou tautoko ā pūtea kia whakahaere pai ai te rangahau, tae noa atu ki ngā ringaringa me ngā waewae o Te Puna Wānanga o Te Whare Wānanga o Tāmaki Makaurau, e kore e mahue ngā whakaaro ki a koutou katoa e taku taituarā, e aku poutokomanawa, tēnā hoki koutou katoa.

About the project:

The Taikākā project aimed to build upon existing, positive teaching and learning strategies[1] to improve academic outcomes in undergraduate, degree-level Māori-medium Initial Teacher Education (ITE) programmes.[2] One key focus was the investigation of a US-based professional teaching and learning system called AVID (Advancement via Individual Determination).[3] A small group of Māori-medium ITE academic and professional staff worked together to adapt and integrate selected AVID strategies to support the academic achievement of students within their programme (across two campuses).

Kaupapa Māori was the methodological approach used in this project. Kaupapa Māori research is premised on the legitimisation and validation of Māori knowledge, cultural practices, te reo Māori and tikanga Māori (Pihama, 2001; Smith, 1997). A Kaupapa Māori framework enables the researchers and participants to research, participate and work as Māori – ways that are culturally appropriate, keep us safe and sustained as a people. To this end, Kaupapa Māori made an impact on all dimensions of this research process, from its inception, which identified Māori-medium ITE as the site for research, through to the analysis. While AVID was investigated as a teaching and learning tool, at the heart of this project, as the name of the project 'Taikākā' infers, are Māori learners, teachers and te reo Māori.

Within a Kaupapa Māori methodology, an ako approach was used in this research. Most often used to encompass both 'teaching and learning' (Ministry of Education, 2013), ako is an education framework reliant on Māori cultural values, concepts and beliefs that create the cultural conditions in which teaching and learning as Māori occurs (Lee, 2008). In its fullness, ako operates within a complex web of relationships based on Māori epistemologies, of which the teacher-learner dynamic is only one (Lee, 2008). In relation to the investigation of AVID strategies, ako guided the research method in several ways, including:

- Māori staff being essential for leading the learning, development, application and analysis of new teaching strategies. Much time was spent learning about AVID through participation in a series of workshops.
- Academic and professional staff working together across internal institutional boundaries to ensure a collective and consistent approach for students. Both academic and professional staff understood their shared responsibility and strengthened their relationships to work together towards better outcomes for students.
- AVID being clearly viewed as a tool to assist with the development of a culturally appropriate intervention rather than being the intervention itself. There was a focus on the adaptation of elements and strategies of AVID to serve Māori learners' needs to complement existing initiatives and Māori pedagogies; in particular, explicit cognitive and academic strategies for teaching and learning.

About the context:

The official descriptor of Māori-medium ITE is broad, and includes programmes with at least 51% Māori language (Education Counts, 2016). In turn, providers and programmes, delivered through either college-based or distance education, offer varied percentages of content in the Māori language, and differing curriculum programmes (Murphy, McKinley, & Bright, 2008). Currently, there are nine Māori-medium ITE providers delivering Māori-medium teacher education programmes (primary) throughout the country; four at universities, three at whare wānanga and two at private training establishments (PTEs). All programmes deliver a bachelor degree qualification, eight of which are three years in duration and one that is four years. Between 2011 and 2015 the total number of graduate completions in Māori-medium ITE (primary) programmes was 820.[4] Māori-medium ITE originates from kaupapa Māori drivers that

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[1] See Airini, Brown, Curtis, Johnson, Luatua, Reynolds, Sauni, Smith, Rakena & Townsend, 2011; Chauvel & Rean, 2012; Curtis, Wikaire, Lualua-Aati, Kool, Nepia, Ruka, Honey, Kelly & Poole, 2012; Greenwood & Te Aika, 2008; McMurchy-Pilkington, 2013; Phillips & Mitchell, 2010; Tahau-Hodges, 2010; White, Oxenham, Tahana, Williams & Matthews, 2009.

[2] For full report see Lee-Morgan, 2018

[3] For more information about AVID see http://avid.org

[4] W. Smart, personal communication, Data Analyst, Ministry of Education, March 21, 2017

aspire to recover language and culture as part of social transformation. The graduates are not simply expected to deliver conventional 'education' through the medium of Māori language. Rather, as Cram et al., (2012) propose, Māori-medium ITE graduates are more like cultural ambassadors, with expertise that is highly valued by whānau, communities and schools alike. High hopes are pinned on Māori-medium teachers.

Māori-medium ITE is itself a complex and variable site of engagement. A relatively recent development, Māori-medium ITE is challenged by a myriad of factors, including a shortage of high-quality teaching and resources; difficulty recruiting and retaining both students and high quality staff; variability in the structure, content and quality of its programmes; and variability in te reo Māori proficiency across its students, even within the same cohort (Hōhepa, Hāwea, Tamatea, & Heaton, 2014; Skerrett, 2011). This project specifically aimed to contribute to teaching and learning strategies that promote better learner engagement and improve metacognitive and critical thinking, reading and writing skills.

Research Team:

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About this resource:

This resource presents some exemplars (in Māori and English) developed by the research team to better engage learners in teaching and learning; in particular, to improve metacognitive and critical thinking skills, and academic outcomes. These exemplars are presented as 'lesson plans' and are intended for teachers to customize for their own courses and classes. Based on the handbook AVID Postsecondary strategies for success (Custer et al., 2011), these strategies were primarily selected and adapted from the AVID areas: Community Building; Writing and Speaking to Learn; and Inquiry.

Community Building

Like much of the research in Aotearoa New Zealand that advocates for the development of relationships between teacher and students (Curtis et al., 2012; Hohepa et al., 2014; McMurchy-Pilkington, 2013) and high expectations (Tahau-Hodges, 2010), AVID too values and begins with these things. As well as strategies that build relationships, AVID provides activities to sustain relationships as a community, including developing social contracts that involve explicit expectations, a lesson structure, and collaborative learning environments. The AVID adapted contract 'Te Kawenata' (below) helped to mediate between whanaungatanga expectations and professional responsibilities. The contract helped to create and clarify expectations, roles and responsibilities in this learning community environment. The contract was developed in a way that is consistent with tikanga Māori, with the aim of keeping everyone safe, accountable and engaged in learning. He Kawenata Ako is an adaptation of AVID's 'Developing a Social Contract' activity (Custer et. al., 2011, pp. 13-15) and 'World Café' (ibid., p. 140).

He Kawenata Ako (English version)

He Whakamārama (an explanation):

This activity is designed to take place at the beginning of the course to ensure students and teachers are clear about teaching and learning roles, responsibilities and expectations. He Kawenata Ako should follow whakawhanaungatanga within the class, so that students already feel connected and comfortable with each other. This activity shifts the relationship with each other, and perhaps the teacher, from the whanaungatanga (familial and personal relationships) to more of a professional working relationship between students and teacher. While this activity might appear to be basic, it also recognises that many of the students are the first in their families to enter tertiary education, and thus unsure of what to expect and how to navigate the tertiary classroom and institution.

Whāinga (aims):

- To define the roles and responsibilities as learners and teachers within the course as a 'whānau' or learning community;
- To create a safe learning environment, where students feel supported to speak and be Māori, are confident to ask questions, express themselves and actively engage in the course;
- To clarify expectations and consequences if the kawenata ako is broken.

Ngā Tohutohu (Instructions):

1. Teachers should explain the purpose for collectively developing a Kawenata Ako for the course.
2. Teachers will share the whāinga (aims) of this activity with the students. This process also models good teaching practice.
3. Teachers pose the following questions:
    - What are the roles and responsibilities of students and teachers?
    - What does a safe and supportive learning environment look/feel like?
    - What are the consequences if the Kawenata Ako is broken?
    - What strategies do we have for dealing with conflict?
4. Students spend a few minutes independently reflecting and/or writing their initial responses to the above questions.
5. Each of the above questions are written on a large poster sized piece of paper. These four questions are placed around the room. The class is divided into four groups and allocated a question to begin with.
6. Each group records on the sheet their responses to the question. They have 10 minutes to respond.
7. Each group rotates to the next question reading carefully through the question as well as the response/s of the previous group/s. The new group will add their thoughts and ideas to the question, in addition to the responses of the previous groups.
8. Continue this process until each group has responded to all questions.
9. Students have time to reflect collectively through a whole class discussion.

10. The teacher collates all student responses and creates a master list. Students and the teacher need to reach agreement about which statements are most important to the class in relation to each question. To gain consensus:

- The master list for each question is presented to students.
- In groups, students decide which are the 4-5 most important statements in relation to each question.
- Teacher collates these, then presents them back to the class.
- Students discuss the statements until they reach consensus.

11. Once a final list has been completed and agreed on by all, including the teacher, students are asked if they agree with the following statements:

- Kua rongo aku taringa, kei te mārama (I have heard and understand)
- Kua rangona aku kōrero, kua māramahia (I have been heard and understood).
- Kei te tautoko au i te Kawenata Ako nei (I support the kawenata ako).

12. 12. The mana of the Kawenata Ako is activated by the signing of the student's names, and upheld through regular monitoring, ongoing discussions and review. The Kawenata Ako is a living document that needs to be enforced by all to be most effective.

He Kawenata Ako (Māori version)

He Whakamārama:

Kua whakaritea te mahi nei mō te tīmatanga o te tau, kia noho mārama ai ngā ākonga me ngā kaiako ki ngā tūmomo āhuatanga ako, tae noa ki ngā whāinga me ngā haepapa o te akoranga. Me whai ake te Kawenata Ako i ngā mahi whakawhanaungatanga a te karaehe, kia noho haumaru ai ngā ākonga katoa. Waihoki, ko tēnei mahi he whakarenarena rawa i ngā whītau mahi ki waenganui i te hunga ako me te kaiako ihupuku, mai i te hononga ōpaki ki te hononga ōkawa. Ahakoa he māmā noa iho te mahi whakawhanaunga ki a tātou te iwi Māori, e whai hua ana anō hoki te whakawhanaungatanga hei āwhina, hei tautoko hoki i ērā o ngā ākonga e uru tuatahi mai ana i ō rātou whānau ki te whare wānanga.

Whāinga:

- Kia tautuhi i ngā mahi me ngā haepapa o te ākonga me te kaiako i roto i te kaupapa ako hei whānau ako, hei hapori ako rānei;
- Kia whakaritea te karaehe hei wāhi haumaru, kia rangona e ngā ākonga Māori te manaakitanga, ā, kia tū kaha, tū māia me te kore āwangawanga ki te whakaputa pātai, te whakawhiti whakaaro hoki i roto i ngā mahi o te akoranga;
- Kia whakamāramahia ngā tūmanako, tae atu hoki ki te tukunga ina kāhore te Kawenata Ako e whakapūmautia ana.

Ngā Tohutohu:

1. Mā ngā kaiako e whakamārama te tikanga o te noho ngātahi ki te whakarite i te Kawenata Ako mō te akoranga.

2. Mā ngā kaiako e whakamārama ki ngā ākonga ngā whāinga o te mahi nei. He tauira whai hua hoki tēnei momo tukanga mō rātou hei kaiako.

3. Mā ngā kaiako e pātai atu ki ngā ākonga:
   - he aha ngā haepapa o ngā ākonga me ngā kaiako?
   - pēhea nei te āhua o te karaehe haumaru?
   - he aha te tukanga mēnā ka whatia te Kawenata Ako?
   - he aha ngā rautaki ina ka puta he raruraru?

4. Mō tētahi wā poto me whai whakaaro, me tuhi whakaaro rānei ngā ākonga mō ngā pātai o runga ake.

5. Ka tuhi i ia pātai ki tētahi pepa nui, ka waiho ki ngā kokonga o te akomanga. Ka whakarōpūtia ngā ākonga kia whā ngā rōpū, ā, ka whakautu ia rōpū i tētahi o ngā pātai.

6. Mā ia rōpū e tuhi ki te pepa ō rātou whakaaro e pā ana ki ngā pātai, kia tekau mineti te roa.

7. Ka huri haere ngā rōpū ki ia pātai, kātahi ka pānui i te pātai me ngā whakaaro o te rōpū i tuhi whakautu ai i mua i a rātou. Kātahi ka tāpiri hoki i ō rātou whakaaro ki ērā kua tuhi kētia.

8. Haere tonu tēnei mahi kia tae atu ia rōpū ki ia pātai.

9. Ka whai wā ngā ākonga ki te whakawhiti whakaaro.

10. Mā te kaiako e whakawhāiti ngā whakaaro, ka whakarite he rārangi matua. Me whakaae ngātahi ngā ākonga me te kaiako ki ngā kōrero o ia pātai e whai pānga matua ana ki a rātou. Kia whai whakaaetanga:
    - Me whakarite he rārangi matua mō ia pātai hei whakaatu ki ngā ākonga.
    - Mā ngā ākonga (i roto i ngā rōpū) e whakatau ko ēhea ngā kōrero matua o ia pātai (kia whā ki te rima).
    - Mā te kaiako e whakakao mai i aua kōrero matua, kātahi ka whakaatu ki ngā ākonga.
    - Mā ngā ākonga e whakawhiti whakaaro e pā ana ki ngā kōrero matua, kia whakaae ngatahi te katoa.

11. Ka mutu te rārangi whakamutunga me te whakaae mai o te katoa (tae atu hoki ki te kaiako), ka pātai ki ngā ākonga mehemea e whakaae ana rātou ki ēnei kōrero:
    - Kua rongo aku taringa, kei te mārama
    - Kua rangona aku kōrero, kua māramahia
    - Kei te tautoko au i te Kawenata Ako nei

12. Ka whai mana te Kawenata Ako i te hainatanga o ngā ākonga, ā, ka mau tonu, ka hoki atu, ka arotake tonuhia. Ki tā te Kawenata Ako he mea ora, nō reira me whakapā atu i ia te wā kia whai mana haere ake nei.

Writing and Speaking to Learn

The ability to articulate yourself in English and/or te reo Māori is identified by students in Māori ITE programmes as a key academic challenge (Hōhepa et al., 2014). AVID also recognises that oral and written communication is central to academic success (Custer et al., 2011); both are fundamental to learning, confidence and self-expression in the tertiary context. The inability (or perceived inability) to both speak and write has a direct impact on a student teacher's progress at university and in their professional field. Inextricably linked to reading, inquiry, listening and collaboration, AVID presents 'writing and speaking to learn' activities to address "common student writing issues as well as easily implementable steps to follow for any instructor interested in supporting student writing" (Custer et al., 2011, p. 26).

There are a number of strategies AVID provides to promote better writing, including 'Quickwrites' (informal free writing activities in a specific amount of time in response to a prompt), scaffolded writing activities, and analysis of a writing prompt (e.g. essay or assignment question). The following exemplar 'Tuhituhi mai' is an adaptation of a Quickwrite activity, from AVID Postsecondary Strategies for Success (Custer et al., 2011, pp. 27-28).

Writing and Speaking to Learn

Tuhituhi Mai (Write)

He Whakamārama (An explanation):

The aim of this activity is to engage students in writing in an informal and spontaneous way, as a precursor for more structured writing. Often students can feel inhibited by their lack of confidence in academic writing in English and/or te reo Māori; this strategy helps students to write without fear of judgment from their peers and/or teacher. The low-stakes environment lessens student anxiety and enables them to practice writing. This activity emphasizes the importance of clarifying their ideas, rather than focusing on academic writing style and grammar.

Whāinga (Aims):

- To reflect and respond to content covered in a lecture or reading;
- To practice articulating their ideas in writing in English and/or te reo Māori.

Ngā Tohutohu (Instructions):

1. This activity can be used at any time during the class. If used at the beginning of the class, it should draw on students' prior knowledge of the topic or issue. For example, "Ki ōu whakaaro, he aha te tino rautaki hei tautoko i ngā tama Māori kia eke ai rātou i roto i ngā kura tuatahi?" or "In your opinion, what would be the most effective strategy to raise Māori boys' achievement in primary schools today?"

2. Students are given a short time limit to write their responses (approximately 5 minutes depending on the nature of the question or prompt), and are informed that their work will not be read by anyone else. There is no talking during this activity.

3. At the end of the allocated timeframe, students can be asked to do one or more of the following:

   - In pairs or small groups, share their written ideas. This aims to stimulate further ideas before engaging in the course content.

   - Put their writing aside, and return to it towards the end of the lesson or week, after they have engaged in the course content.   An opportunity can be provided to edit, rewrite, change or extend their initial writing. This follow-up activity would follow the same 'Tuhituhi mai' format.

   - Journal this piece of writing as part of a collection of 'Tuhituhi mai' activities, in order to track the development of ideas as part of being a reflexive teacher and learner.

4. If 'Tuhituhi mai' is used as a regular writing activity, the teacher could periodically ask students to select a specific 'Tuhituhi mai' piece to be developed for feedback for a particular purpose, such as clarity and logical development of ideas, or breadth of understanding.

Tuhituhi Mai (Māori version)

He Whakamārama:

Ko te whāinga o tēnei mahi ko te whakahiko i ngā ākonga ki ngā mahi tuhituhi (ōpaki nei), hei tīmatanga ki te tuhituhi ōkawa. I ētahi wā ka āwangawanga ngā ākonga nā te ahaaha ki te mahi tuhituhi mātai i roto i te reo Māori me te reo Ingarihi hoki, ā, ko tēnei mahi he mea āwhina i ngā ākonga ki te tuhituhi noa me te kore āwangawanga ki ngā whakawā a ō rātou hoa, a ngā kaiako rānei. Ko te tūmanako, ki te kore te kaiako e whakawā, kāore te ākonga e anipā, ā, ka ngāwari noa te whakaharatau i te mahi tuhituhi. Ko tēnei mahi e aro ana ki te whakamāramatanga o ngā whakaaro, kaua ko te aro noa ki te kārawarawa me te tuhi ā-mātai nei.

Whāinga:

- Ka whakaarohia ngā take i whakatakotohia ai i te kauhau, ā, ka whakahoki kōrero;
- Ka whakaharatau ki te whakaputa i ō rātou whakaaro mā te tuhituhi ki te reo Ingarihi, ki te reo Māori rānei.

Ngā Tohutohu:

1. Ka taea te whakamahi tēnei taumahi i roto i te akoranga i ngā wā katoa. Mehemea ka whakamahia i te tīmatanga o te akoranga, me aro tuatahi ki ō rātou mōhiotanga kē ki te kaupapa, te take rānei. Hei tauira, "Ki ōu whakaaro, he aha te tino rautaki hei tautoko i ngā tama Māori kia eke ai rātou i roto i ngā kura tuatahi?"
2. Ka waiho ngā ākonga ki te tuhi i ā rātou ake whakautu (kia rima mineti pea, kei te āhua tonu o te pātai), ka whakamōhio atu hoki e kore tētahi atu e pānui ā rātou kōrero. Kia kaua tētahi e kōrero i tēnei wā.
3. Hei te mutunga o taua wā, ka aro atu ngā ākonga ki te:
   - mahi takirua, takitoru rānei me te whakawhiti whakaaro mō ngā kōrero i puta. E tūmanakohia ana, mā taua mahi ka puta he whakaaro anō i mua tonu i te uru atu ki ngā mahi o te hōtaka.
   - waiho ā rātou tuhinga, ka hoki anō i te mutunga o te akoranga, te wiki rānei. Ka whakarite i te wā ki te whakatika, te whakarerekē rānei i ā rātou tuhinga. Ka whai anō i te tikanga o te 'Tuhituhi mai'.
   - kohia ngā tuhinga hei wāhanga o te 'Tuhituhi mai' (o ia ākonga), kia kite i te whanaketanga o ngā whakaaro ki te tū o te kaiako me te ākonga.

4. Mehemea ka whakamahi i te 'Tuhituhi mai' i ia te wā, tonoa ngā ākonga kia tuhi tētahi tuhinga motuhake kia whai wāhi ki te whakahoki kōrero mō tētahi take ake (arā, ko te māramatanga me te whanaketanga o ngā whakaaro).

Inquiry

Strategies and activities that fall within this section of AVID strategies propose that inquiry is fundamental to deep learning. Some of the strategies in AVID's Inquiry section provide systematic ways of critically thinking about and analysing primary sources, such as texts. As well as making the way a text works explicit, these teaching strategies result in a deeper engagement with the text.

Reading for purpose was an essential strategy in all courses. The two following exemplars, 'Nā wai tēnei i tuhi?' and 'Āta Pānui' are both adaptations of Reading for Purpose AVID activities 'Nā wai tēnei i tuhi?' is an adaptation of the AVID strategy 'Questioning the author' from AVID Postsecondary Strategies for Success (Custer, 2001, pp. 195-197). Āta Pānui is an adaptation of the AVID strategies, 'Marking the text' (Custer, 2011, p 170) and 'Jigsaw Home Group/Expert Group' (ibid., p. 138).

The final exemplar, 'Tauutuutu', is drawn from the Philosophical Chairs activity in the Inquiry section. Described by AVID as one of its most popular and high-engagement strategies (Custer et al., 2011), it is an activity that involves reading, writing, making notes, organising ideas, and culminates in constructing an argument much like the form of a debate. In brief, students are asked to take a position (i.e. agree, disagree, or undecided) in response to a statement or question. Students participate in the dialogue (according to the rules of Philosophical Chairs) with the aim of convincing others to join their position. Anyone at any time can change their position by moving to a different part of the room to join the appropriate group who agree, disagree or are undecided. Tauutuutu is an adaptation of the 'Philosophical Chairs' strategy from AVID Postsecondary Strategies for Success (Custer et al., 2011, p. 94-99).

Inquiry

Nā wai tēnei i tuhi?

He Whakamārama (an explanation):

In te ao Māori it is culturally appropriate to introduce oneself to someone you haven't met before in order to establish a relationship and connect through whakapapa, whānau, and/or tribal affiliations. This practice enables Māori to position themselves and/or relate to the new person appropriately. Similarly, this activity encourages students to acknowledge the authors of a text as people, rather than as abstract, anonymous and objective figures. 'Nā wai tēnei i tuhi?' allows students to recognize the person/people behind a text - their background, cultural context and purpose for writing. This activity enables students to critically think about the credibility of the ideas presented in the text, rather than assuming anything in print or on the internet is the truth or factual.

Whāinga (aims):

- To become familiar with authors and their texts;
- To understand the relationship between the author (i.e. cultural background, social context) and the ideas they are presenting in the text;
- To critically think about the author's purpose, and the credibility of the text.

Ngā Tohutohu (Instructions):

1. The teacher should select a text that is relevant to the content of the course, but may be vague, confusing and/or written from a different context.
2. The teacher will model finding the answers to the some of following questions (some of the answers may not be in the article itself):
    - Nō hea te kaituhi? (Where is the author from?)
    - Ko wai tōna iwi? (Who is their tribe or people?)
    - He aha tana mahi? (What do they do?)
    - He aha te ingoa o te tuhinga? (What is the title of the article?)
    - He aha te take o te tuhinga? (What is the purpose of the article?)
    - He aha tāna e tohetohe ai? (What is their argument?)
    - He aha ngā tūāhuatanga e tautoko ai i ōna whakaaro? (What and/or who supports this argument?)
    - Kei te whakaae koe ki tana kōrero? He aha ai? (Do you agree with their argument? Why/why not?
3. In pairs, the students will complete the remaining questions (not modelled).
4. Encourage students to discuss their responses, and reflect as a class on the reasons why it is important to critically think about the text in relation to the author.
5. Assign a new text to the students, in pairs work through 'Nā wai tēnei i tuhi?' questions and discussion.

Nā wai tēnei i tuhi? (Māori version)

He Whakamārama:

I roto i te ao Māori he tikanga te whakawhanaungatanga, hei tūhonohono i ngā herenga ki waenganui i ngā tāngata. Ko tēnei tikanga e ārahi ana i te tangata ki te whai wāhi me te whai hononga. Anō rā, he mahi e akiaki ana i ngā ākonga ki te whai whakaaro ki te āhua tonu pea o te tangata i tuhi ai i ngā tuhinga. Ko tēnei mahi, 'Nā wai tēnei i tuhi?' e āwhina i ngā ākonga kia āhukahuka ko wai tērā kei muri i ngā kupu. Ka whai wāhi ngā ākonga ki te arohaehae i ngā whakaaro i roto i ngā tuhinga, atu i te whakapono noa iho ki ngā kōrero ka puta i ngā pukapuka me te ipurangi.

Whāinga:

- Kia waia haere ki ngā kaituhi me ā rātou kōrero;
- Kia mārama te hononga o te kaituhi (nō hea ia, tana whakatipuranga) ki ngā whakaaro e whakaputa ana ia;
- Kia arohaehae i te aronga me te kounga o te tuhinga.

Ngā Tohutohu:

1. Me whiriwhiri te kaiako i tētahi tuhinga hou (tērā pea nō horopaki kē) e whai pānga ana ki te kaupapa.
2. Mā te kaiako e whakatauira atu me pēhea te kimi whakautu ki ngā pātai kei raro iho nei e pā ana ki te tuhinga hou:
   - Nō hea te kaituhi?
   - Ko wai tōna iwi?
   - He aha tana mahi?
   - He aha te ingoa o te tuhinga?
   - He aha te take o te tuhinga?
   - He aha tāna e tohetohe ai?
   - He aha ngā tūāhuatanga e tautoko ai i ōna whakaaro?
   - Kei te whakaae koe ki tana kōrero? He aha ai?
3. Kia takirua ngā ākonga ā, mā ia takirua e whakaoti ngā pātai.
4. Me akiaki i ngā ākonga ki te whakawhitiwhiti kōrero mō ā rātou whakautu, me te whakaaro huritao anō hoki hei akoranga ki te hua o te arohaehae i te hononga o te tuhinga ki te kaituhi.
5. Hoatu tētahi atu tuhinga hou ki ngā ākonga, me mahi takirua anō ki te whakautu i ngā pātai.

Āta Pānui

He Whakamārama (An explanation):

Āta Pānui helps students to engage more rigorously with a reading. Often students struggle with understanding academic texts in both English and te reo Māori; this activity provides steps that enable students to better access challenging texts. While this activity requires active independent reading, it becomes a collaborative endeavour as students work together to help each other better understand the text.

Whāinga (Aims):

- To actively read and comprehend an academic text;
- To read closely and engage with a section of the text.

Ngā Tohutohu (Instructions):

1. Students should independently read the entire selected text (2-3 pages max).
2. Students should number the paragraphs of the text.
3. Teacher separates the students into groups of 4-5, and divides the text up between the groups in even parts. For example, each group may have 2-3 paragraphs.
4. Students are directed to independently circle key words, phrases, dates, and references in the section of the text allocated to them. Before they begin, the teacher will need to clarify how to identify key words, etc. Circling key words can be modelled, and/or brainstormed with the students.
5. Next, students are directed to independently underline the key ideas in the same text. Again, the teacher should model this process, so that students are able to distinguish key ideas presented in the text.
6. In their groups, students compare and discuss their marking of the text, in particular, the reason they have identified key words and ideas. Students collectively decide on the most relevant words and ideas in their section of the text, this should be consistent amongst the group.
7. Once each group has completed marking up the text (circling and underlining), the group should collectively write (in their own words) a summary sentence (or two) for each paragraph.
8. The teacher now numbers each person in the group from 1 to 4/5 (depending on the size of the group). The class then rearranges itself according to their numbers, eg. All number ones now become a group.
9. Each person in their new group is now considered the expert of their paragraphs and leads their peers through the text, explaining the key words and ideas, as well as their summary sentences.

Āta Pānui (Māori version)

He Whakamārama:

Ko Āta Pānui he mahi hei āwhina i ngā ākonga ki te mārama i ngā tuhinga e pānuitia ana e rātou. Ahakoa he mahi takitahi tēnei, kei reira anō te mahi ā-rōpū, kia āwhina tētahi i tētahi.

Whāinga:

- Kia āta pānui me te aroā i te tuhinga mātai;
- Kia āta pānui me te aro atu ki tētahi wāhanga o te tuhinga.

Ngā Tohutohu (Instructions):

1. Me pānui takitahi te ākonga i te roanga o ngā tuhinga i tīpakohia ai e te kaiako (2-3 whārangi te nuinga).

2. Mā te ākonga e whakaraupapa ngā kōwae o te tuhinga.

3. Ka whakarōpū te kaiako i ngā ākonga kia takiwhā, takirima rānei, kātahi ka hoatu ētahi wāhanga o te tuhinga ki ia rōpū. Hei tauira, kia 2-3 ngā kōwae mā ia rōpū.

4. Ma te ākonga e waitohu ngā kupu matua i roto i te wāhanga o te tuhinga a tō rātou rōpū. I mua tonu i te tīmatanga, ka whakamārama te kaiako me pēhea te tautuhi i ngā kupu matua.

5. Whai muri mai, mā ngā ākonga e tāraro ngā whakaaro matua i roto i te tuhinga. Mā te kaiako anō e whakatauira tēnei tukanga kia mārama pai ngā ākonga i te āhuatanga o ngā whakaaro matua.

6. I roto i ngā rōpū, ka matapakihia e ngā ākonga ngā kōrero kua tohua e rātou, me te whakamārama he aha te take i tīpako ai rātou i aua kupu me aua whakaaro. Mā ngā ākonga anō e whakatau ngātahi ngā kupu me ngā whakaaro e tino whai take ana. Me taurite te āhua o ngā rōpū.

7. Kia mutu i ngā rōpū te mahi ki te waitohu i te tuhinga, me whakawhāiti i ngā kōrero ki te rārangi kotahi (e rua rānei) mō ia kōwae.

8. I nāianei ka hoatu nama te kaiako ki ia tangata i roto i te rōpū, mai i te 1 ki te 4/5 (kei te āhua tonu o te rōpū). Ka whakarōpū anō ngā ākonga mā ā rātou nama (hei tauira, ka noho ngātahi rātou e pupuri ana i te nama rua).

9. Ka noho ia tangata o aua rōpū hou hei puna mōhiohio mō tāna ake kōwae, ā, ka riro māna ngā kōrero e whakamārama atu ki ana hoa.

Tauutuutu (Speaking in turn)

He Whakamārama (An explanation):

Tauutuutu is a collaborative whakarongo (listening) and kōrero (speaking) activity that enables students to develop and express their ideas. In response to a contentious question or prompt, the students are required to take a position and verbally provide their rationale. Tauutuutu uses the kawa relating to whaikōrero where the speakers from each side alternate, taking turns to speak; thus the students take turns to present each side's views. The students are seeking to persuade their peers that their team has the most compelling argument by refuting the opposition and extending the arguments of their own group. This activity not only requires oral skills, but also active listening.

Whāinga (Aims):

- To practice active listening and persuasive speaking skills;
- To develop arguments based on mātauranga Māori, educational theories and philosophies, and/or research evidence and literature;
- To practice debating an idea or ideas following cultural protocols and practices; i.e., tauutuutu, whaikōrero, manaaki, aroha;
- To be open to new information, listen to alternative views and be prepared to review and change your own position.

Ngā Tohutohu (Instructions):

1. After reading or investigating a particular topic, the students are provided with a contentious prompt or question. For example, "I whai hua ai te iwi Māori i te whakatuwheratanga o ngā kura mihinare" or "Māori benefitted through the establishment of mission schools".

2. Students are asked to agree, disagree, or choose to be undecided about the question or prompt – this should roughly divide the class in half (agree and disagree, with some undecided).[5] Alternatively, the teacher can allocate students to each side to ensure the class is more evenly split.[6]

3. Each student should form their arguments and rationale for the position they are taking (or have been given). There are a number of other strategies/activities that can be used here to help students to develop their arguments, i.e., Tuhituhi Mai.

4. Each group may also be given some time to share their ideas and collaborate to develop their key arguments with reference to course content and readings, including prior knowledge and mātauranga Māori.

5. The teacher directs the students who agree with the prompt or question, to stand on one side of the room, and the students who disagree to stand on the opposite side. The undecided students stand to the side between the two groups.

6. The aim of the affirmative and negative teams is to convince their peers that their argument is correct, resulting in movement between teams, especially the undecided students. At the end of the activity, the team with the largest number 'wins'.

7. The kawa for this activity is signaled by the word 'Tauutuutu'. The teacher will remind students that:
   - Only one person may speak at a time, and speakers must alternate from side to side, or between teams, e.g. an affirmative speaker is followed by a negative speaker, who is then followed by an undecided speaker
   - Students may only speak again if everyone in the team has spoken
   - No side conversations between team members, and no interjection

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[5] If the class is not roughly evenly split, it is an indication that the question prompt needs to be revised.

[6] Assigning students to a side or position is particularly useful to encourage critical thinking because they are forced to develop an argument based on ideas that may not be consistent with their own.

- Listen carefully to the speakers in opposition; students must begin their kōrero by acknowledging the argument presented by the previous speaker
- Students should speak to the kaupapa (subject) not the speaker
- Most importantly, students are encouraged to keep an open mind and move to another team if their opinion is swayed by a compelling argument. Students can change sides as many times as they wish.

8. Teacher will set the duration for the Tauututu activity, but can close the activity at any time.

9. At the end of the activity students will debrief to reflect on their personal opinions on the topic and which arguments were most convincing or stimulated further questions and thinking. The debrief may be conducted through: a discussion in pairs; small groups; the whole class; or in a written form. As an example, see the 'Hei Whakautu' student form to complete (below). The debrief could also be a combination of activities.

Tauutuutu (Māori version)

He Whakamārama (An explanation):

Ko te 'Tauutuutu' he mahi whakarongo me te kōrero, hei āwhina i ngā ākonga ki te whakapuaki i ō rātou whakaaro. Ka whakarite te kaiako i tētahi pātai, rerenga kōrero rānei (mō te tautohetohe), ā, mā ngā ākonga e āta whiriwhiri ko tēhea taha o te tautohetohe ka kawe ake rātou, he aha hoki te take e pērā ana ō rātou whakaaro. Pērā ki te tauutuutu - arā, te kawa o te whaikōrero - ka tū tētahi tangata ki te kōrero, kātahi ka whakawhiti atu ki tērā atu taha. Ko te wero nui ko te whakaaweawe i te hunga whakarongo, mā te kaha o ā rātou kōrero, ā, mā te taupatupatu anō hoki i ngā kōrero o tērā atu rōpū. He mahi tēnei e hāngai ana ki ngā pūkenga whakawhiti kōrero me te āta whakarongo.

Whāinga:

- Ko te whakaharatau i te āta whakarongo me te kōrero whakawai;
- Ko te whakawhanake i ngā kōrero tautohe e pā ana ki te mātauranga Māori, te ariā mātauranga; me te rangahau;
- Ko te whakaharatau i te taupatupatu i raro i te maru o ngā tikanga Māori;
- Ko te tuwhera i ōu whakaaro ki ngā kōrero hou, ki ngā kōrero rerekē, ā, tae noa atu ki te huringa i ōu whakaaro.

Ngā Tohutohu (Instructions):

1. Kia mutu te pānui i ngā kōrero, te rangahau rānei i tētahi take, ka hoatu ki ngā ākonga tētahi pātai, tētahi kōrero tautohe rānei. Hei tauira, "I whai hua ai te iwi Māori i te whakatuwheratanga o ngā kura mihinare".

2. Ka pātai ki ngā ākonga mehemea ka whakaae ki taua pātai, kāore rānei e whakaae, kāore rānei e mōhio. Ka whakarōpūtia (te hunga whakaae, te hunga kore whakaae, me te hunga noho taiapa), ā, ko te tūmanako, ka āhua rite te nui o te rōpū whakaae me te rōpū whakahē. Ki te kore e tino rite te nui o ngā rōpū e rua, mā te kaiako anō e whakarite ngā ākonga ki ngā rōpū.

3. Mā ia ākonga e whakarite āna ake kōrero tautohe i runga anō i te āhua o tō rātou tū. He nui ngā rautaki, mahi hoki hei āwhina i ngā ākonga me ā rātou kōrero tautohe (pērā i te mahi 'Tuhituhi mai').

4. Ka whai wā ia rōpū ki te whakawhiti whakaaro, whakarite rautaki i waenganui i a rātou, me te aro atu hoki ki ngā tuhinga.

5. Mā te kaiako e tohutohu ki te rōpū whakaae kia tū ki tētahi taha o te akomanga, me te rōpū whakahē ki tērā atu taha o te akomanga. Ko te hunga noho taiapa ka tū ki waenga i ngā rōpū e rua.

6. Ko te whāinga o te rōpū whakaae me te rōpū whakahē, ko te whakawhere i ō rātou hoa, i runga anō i te tika o ā rātou kōrero tautohe, ā, kia whakaae mai ērā atu rōpū ki a rātou kōrero, inarā ko rātou e noho taiapa ana. Hei te mutunga o te mahi ko te rōpū nui ake, ka toa.

7. Ko te kawa o tēnei taumahi e hāngai ana ki tana ingoa 'Tauutuutu'. Ka whakamaumahara te kaiako ki ngā ākonga ngā tikanga e pēnei ana:
   - Kia kotahi anake te tangata e kōrero ana i ia wā. Ka tīmata i tētahi taha, kātahi ka whakawhiti ki tērā atu taha, ki waenganui hoki
   - Ka whai wā anō ngā ākonga ki te kōrero, ina kua tū kē ngā tāngata katoa o tōna rōpū ki te kōrero
   - Kia kaua ngā tīma e kōrero ki waenga i a rātou anō, ā, kia kaua hoki e kohikotia
   - Āta whakarongo ki ngā kaikōrero o te rōpū tautētete. Hei tīmatanga, me mihi te kaikōrero ki te kaikōrero i mua i a ia, ki āna kōrero hoki
   - Me aro atu ki te kaupapa, kaua ki te kaikōrero
   - Me whakahau ki ngā ākonga, he mea nui kia noho tuwhera ō rātou hinengaro ki ngā kōrero katoa, ā, kia whakawhitia ki tētahi atu rōpū mēnā ka whakaae ki ā rātou kōrero. E wātea ana ngā ākonga ki te whakawhitiwhiti haere ki waenga i ngā rōpū, puta noa i te taumahi.

8. Mā te kaiako e whakarite te roa o te Tauututu, heoi anō ka taea e ia te kati ake i te wā pai ki a ia.

9. Hei te mutunga o tēnei mahi ka whai wā te ākonga ki te aromātai i ōna whakaaro mō ngā kōrero i puta, i ngā āhuatanga hoki i whakaawe i a ia. Mō tēnei mahi e āhei ana ki te noho takirua, hei rōpū iti rānei, hei akomanga kotahi rānei, ā, ki te tuhi rānei i ngā whakaaro. Hei tauira, tirohia te puka 'Hei Whakautu' (ki raro).

'Hei Whakautu'

Ākonga (student's name):

Te Kaupapa (prompt/question):

Taku Taha Tuatahi (my original side/position):

Ki au nei, i te whakarongo ahau ki te kōrero o ngā tāngata o tērā taha:
(In my view, when it came to listening to argument of the opposition, I was:)

____   He tino pai   (very good)

____   He āhua pai   (good)

____   He koretake   (hopeless)

I te mutunga, ko tēnei taku taha (At the end, my position/side is):

Ko te take i neke au/ kāore au i neke (The reason/s I changed / did not change my position/side):

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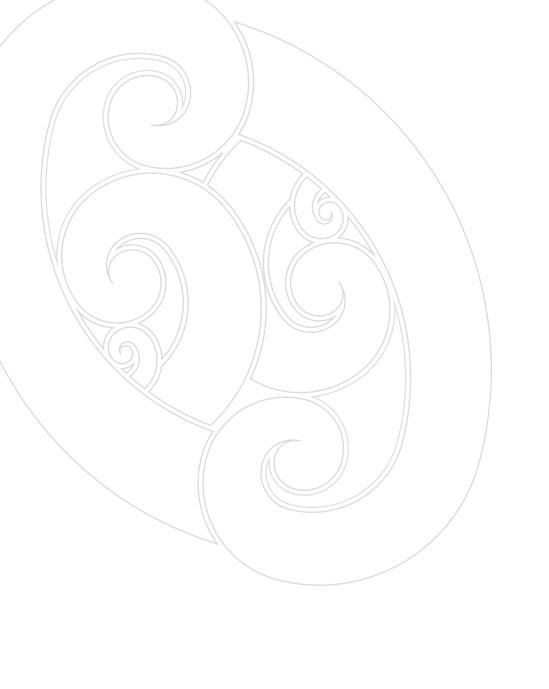
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