

Educating the Teacher Educators: Embedding Te Tiriti o Waitangi Relationships in Ongoing Professional Learning and Development

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Abstract

Te Tiriti o Waitangi, the founding document for Aotearoa me Te Waipounamu New Zealand, establishes Māori authority and sovereignty over lands as well as Māori ways of being, doing and knowing (*mātauranga Māori*). This article describes how a professional learning and development (PLD) programme for university staff was implemented to increase staff integration of *te reo Māori* (Māori language) and inclusion of *Te Tiriti o Waitangi* partnerships and relationships in education. Drawing from Kaupapa Māori principles and *Te Tiriti o Waitangi* framework, two non-Māori lecturers met with two Māori lecturers to better integrate *te reo me kā tikaka Māori* (Māori language and cultural practices) into their courses. This pairing was created to ensure that a range of Māori and non-Māori perspectives were recognized. Thematic analysis of PLD session transcripts and critical reflexions have indicated the importance of relational, personalised PLD; access to knowledge, skills, and resources; and safe spaces for risk-taking. Outcomes have included increased motivation, confidence and integration of *te reo me kā tikaka Māori* throughout programmes and increased confidence as *Te Tiriti o Waitangi* partners. As a result, the PLD programme has had increased uptake with other staff and has provoked change in teaching and learning.

Keywords : Te Tiriti o Waitangi, Professional Development, Teacher Education, Early Childhood

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Ko koe ki tēnā, ko ahau ki tēnei kiwai o te kete.

You at that and I at this handle of the basket.

(Brougham & Reed, 1999, p. 27)

Introduction

All research and teaching in Aotearoa me Te Waipounamu New Zealand² is situated in *Te Tiriti o Waitangi* (TToW) context (Education Council, 2017; Came, 2013). This means that the sociocultural context of research and teaching must take into account the historical and ongoing impacts of colonialism in its many forms and timelines (Ritchie & Skerrett, 2019; Tuck & Yang, 2012). *TToW* is the founding document of Aotearoa me Te Waipounamu New Zealand and forms a contract between the British Crown (representing Queen Victoria, reigning English monarch of the time) and iwi Māori. This contract was meant to be a mutually beneficial agreement to uphold Māori authority and sovereignty (*tino rākatirataka*)³ over lands and Māori ways of being, doing and knowing while affording the Crown governorship of British settlers who were living in these new lands away from British law (Chan & Ritchie, 2020; Network Waitangi, 2018). The negotiations for this contract and its original written form (*Te Tiriti o Waitangi*) were conducted in te reo Māori. This makes *TToW* the legally binding document according to the concept of *contra proferentem*. Yet in the ensuing years *The Treaty of Waitangi*, the later-written English version, has assumed more power and familiarity amongst *takata tiriti* (non-Māori treaty partners) interpreting key rights and responsibilities in a manner that privileges Crown world views (O'Sullivan, 2008). Many education researchers and teacher educators themselves were taught according to these Crown perspectives which has resulted in a misunderstanding of *Te Tiriti* and an increased need for decolonising practices.

In recent years the Waitangi Tribunal (the recognised body for addressing breaches of the

2 This article refers to Aotearoa me Te Waipounamu New Zealand to acknowledge the indigenous names for the north and south island of New Zealand.

3 The dialect for Māori language for the region in which this research occurred has been used. A dialectal change is often noted by underlined letters in particular words, most commonly 'ng' is replaced by a 'k'.

treaty) has advised the British Crown over redress for the Te Tiriti/Treaty breeches, reinforcing the equalisation of power between Māori and non-Māori New Zealanders through the movements towards revitalisation and regeneration of te reo Māori and integration of Māori principles and values throughout all sectors, including education. This includes an emphasis on education policies, such as *Ka Hikitia-Ka Hāpaitia* (Ministry of Education, 2020a) and the more recent *Te Hurihanganui* (Ministry of Education, 2020b), the creation and subsequent revision of a bilingual, bicultural early childhood curriculum, *Te Whāriki* (Ministry of Education, 2017), and an emphasis on *TToW* partnerships as part of *Our Code Our Standards* (Education Council, 2017), the teaching standards applicable to all educators in Aotearoa me Te Waipounamu New Zealand.

Many schools, early childhood settings, and initial teacher education (ITE) programmes are struggling with the implementation of culturally and linguistically sustaining and responsive learning and teaching programmes, which contribute to Māori students' success (Berryman et al., 2018; Macfarlane, et al., 2019). Apanui and Kirikiri (2015) report that “quality provision, leadership, teaching and learning, supported by effective governance” (p.11) are important aspects needed for Māori students to excel in tertiary education. Their survey of tertiary educators identified that further staff education in the following areas are critical to Māori student success: how to engage with Māori students, how to build whanaukataka, knowledge of te ao Māori, proficiency in te reo Māori, and how to engage with Māori communities (Apanui & Kirikiri, 2015). Barriers include lack of professional development (Berry et al., 2016), lack of a Te Tiriti approach in education, and lack of commitment for positive change (Gordon-Burns & Campbell 2014).

There are contractual and moral obligations to enact the intentions of *TToW* and ensuing policy mandates, yet education researchers and teacher educators have not necessarily understood these rights and responsibilities. This research project was created to address this gap in one university in the South Island of Aotearoa me Te Waipounamu New Zealand. Where other programmes emphasise culturally responsive teaching and refer to *Te Tiriti* or treaty partnership responsibilities in their programmes (Averill & McRae, 2019; Fickel et al, 2018), this research project prioritises *Te Tiriti* collaborations from the initial design and it is embedded throughout every aspect.

In this setting a large number of staff members in the College of Education expressed

concerns about their competence and confidence regarding *TToW* and Māori principles and values. They also expressed concerns for their skills with te reo me *kā tikaka* Māori (Māori language and cultural practices). This was particularly evident in an internal survey conducted in 2019. Furthermore, as part of new national ITE programme requirements, the College of Education was required to ensure te reo Māori me *kā tikaka* were embedded in the learning and teaching of all courses. In response to these conditions and further staff requests, a targeted professional learning and development (PLD) programme was developed (called *He Manu Koia Āu*⁴), based on kaupapa Māori principles and a *TToW* framework, inclusive of te reo me *kā tikaka* Māori.

The requirement to improve quality ITE and the promotion of Māori student success are not the sole responsibility of Māori staff (Glynn, 2015). Responsibility begins with identifying areas for professional development within current staff, ways to incorporate Māori perspectives, and a Te Tiriti approach in the classroom. In his 2010 video Russell Bishop (Ministry of Education, 2010) argues that “What’s good for Māori is good for everybody... What’s good for everybody is not necessarily good for Māori.” Recognising the importance of making this shift in thinking from additive cultural inclusion to a re-prioritisation of indigenous curriculum knowledges, this PLD programme sought to have Māori and non-Māori staff members collaborate towards mutual new understandings, reflecting and modelling a *TToW* commitment. Additionally, it was important to create a safe environment to explore beliefs and assumptions from multiple partnership perspectives. Therefore, the PLD prioritised a relationships-based approach which has been shown to lead to positive change in the creation and maintenance of equitable power sharing that goes beyond biculturalism (Spelman, 2013).

This article reports on findings from the first implementation of this PLD, with staff members in the early childhood education initial teacher education programme. A unique aspect of the initial implementation was that all of the participants were co-researchers and College of Education staff, collaboratively seeking answers to the following questions:

1. In what ways do two non-Māori teacher educators, through a collaborative *Te Tiriti*

⁴ This phrase is derived from a song by Ngata and referenced in Pohatu (2004). The entire sentence from the song is “He manu koia āu, e ai te rere atu...” which means “If I had the capability of flight...”. The intention being that people who participated in this research and continuing PLD would have their integration of te reo me *kā tikaka* Māori “take flight” to greater use throughout their teaching.

based, constructive partnership with two Māori *kaiwhakaako* (professional development coach), further develop te reo me kā tikaka Māori in their learning and teaching?

- a. What did teacher educators feel was needed to provoke change in their teaching?
 - b. How do the teacher educators express that their practices changed?
 - c. What do they report provoked these changes?
2. How can this process then be actualized amongst other staff members?

Methods

In addition to a *TToW* framework, this PLD was grounded in language acquisition theory and research (Krashen, 1987). It was important to recognise that participants were bringing with them their own motivations and prior experiences upon which to build their new understandings. Also, experiencing new cultural perspectives and learning new languages can be emotional experiences. Therefore, drawing from Kaupapa Māori theoretical perspectives, special attention was paid to ensuring that participants felt empowered and physically/socio-emotionally safe during these sessions, using Māori principles and values of *manaakitaka* (ethic of care), *wānaka* (in depth collaborations), *kotahitaka* (coming together in unison), *ako* (reciprocity of teaching & learning) (Martin et al., 2020).

Sheridan et al. (2009) point to the importance of ongoing supports from within institutions rather than brief training sessions provided by expert outsiders in order to create sustained and transformational teaching practices. They highlight the effectiveness of communities of practice (CoP) (Wenger, 1998) and coaching for professional learning to be sustained long-term. Such sustainability of professional learning was also prioritised for this PLD. During 2020, four staff members came together to create a CoP that drew from each member's experiences, knowledges, research background and cultural capital. The two non-Māori participants⁵ were lecturers in the early childhood programme (the first and third authors). The second author is one of the Māori participants, the university-funded grant project leader,

⁵ Throughout the article the participants will be referred to as NM1 and NM2 for the non-Māori participants and M1 and M2 for the Māori participants.

and a lecturer in Māori education in the college. The fourth member (and fourth author) was a Māori research assistant and participant and a former early childhood teacher.

Recent work at University of Canterbury (North et al., 2018) showed that when lecturers collaborate, deliberate, and undertake self-study of teacher education practice (S-STEP) to research their own processes, they felt empowered to meet the demands of teacher education, research in academia, and improve educational outcomes of students. Furthermore, lecturers at University of Canterbury collaborated in pairs to begin reflexively looking at their courses using a Te Tiriti partnership and relationship approaches to course delivery and evaluation (Martin et al., 2020).

From the outset, these engagements were based upon a wānaka theoretical approach for the benefit of all participants. This indigenous approach “is grounded in native practice and being that welcomes repetition, encourages critical thinking and debate, whakapapa, performance, and normalises the importance of emotion, nuance, oral traditions, and the co-creation of both new and inherited mātauranga (knowledge)” (Mahuika & Mahuika, 2020, p. 369). Thus, coaching within the CoP was approached from te ao Māori worldviews, inclusive of tika and Māori values (Martin et al., 2020) where Māori staff members share their knowledge and experiences in safe, caring, collaborative conversations. By combining this coaching within a CoP framework alongside Kaupapa Māori theoretical perspectives and a wānaka theoretical approach, non-Māori and Māori staff members would feel safe and comfortable transforming their own thinking and practices. While reflecting a Te Tiriti relationship required in *Our Code Our Standards*, this model also proved to be a powerful way of reviewing and changing perspectives that can be continued and sustained beyond the study.

Following an initial planning meeting, eight PLD sessions were conducted, recorded and transcribed. These included face-to-face sessions and zoom-based sessions, due to COVID-19 restrictions. Each 1.5 hour PLD session addressed the individual needs and emerging requirements of ECE staff to “support programmes that are culturally inclusive and that enable students to engage with te ao Māori and mātauranga Māori” (University of Otago, 2022, p. 8) following a similar process to self-study of teacher education practice (S-STEP) (North et al., 2018) within a Te Tiriti framework (Martin et al., 2020).

Figure 1⁶ illustrates the complete PLD model. The *koru* (spiral motif as in an emerging fern frond) image was selected because of its ongoing cyclical nature. As each frond unfolds, new cycles of growth are initiated. Similarly, at each stage of this PLD model, self-reflection and collaborative conversations based on the wānanga approach initiate further growth and transformation.



Figure 1. He manu koia āu – Professional Learning and Development model

Early in the project, each non-Māori participant undertook an initial self-evaluation of their understanding and use of te reo me kā tika Māori adapted from an assessment used by M1 in prior research/professional development and *The Hikairo Schema* (Macfarlane et al., 2019). These self-evaluations assisted participants in their critical reflections and increased teaching and learning integration of te reo me kā tika Māori. The ECE staff also engaged in ongoing self-study and planning into ECE contexts (e.g., programme design, teaching, community engagements) away from these collaborative meetings. In order to capture these revisions and staff members' ongoing professional development, all participants undertook formal critical reflections (Cunliffe, 2016) twice during the year: mid-year and at the end of

⁶ We would like to recognise the graphics contribution of Amy Wimmer Walkden, the first author's sister. Her support and artistic abilities are greatly appreciated.

the year. These critical reflections were then utilized as data and as ongoing formative evaluations to make programme adjustments.

In research such as this where the researchers are also research participants, ethical research extended far beyond procedural ethics. Critically reflexive ethics in practice (Gaches, 2020) was essential from design through to publications. While the initial research received institutional ethics approval, as ethical questions, issues and conundrums arose the research team would respond as was deemed best for that particular instance. For example, as participants learned more about a *wānaka* style learning engagement, further steps needed to be taken in how data was recorded and analysed so that participants felt safe to share. In 2020-2021, participants reviewed the data collected to that point. Throughout this process, participants could withdraw any data as related to themselves with which they were uncomfortable. Only once did a participant request for a short passage to be removed. After this review of data, analysis began. An inductive grounded theory approach (Cohen et al., 2007) was utilised. Our Māori participants initially analysed and coded data to identify key themes and patterns linked to Māori principles and values, such as *āta* (Pohatu, 2004), *manaakitaka* (hospitality), *whanaukataka* (relationships) and *hauora* (health). Then using a collaborative approach within a *Te Tiriti* framework these themes, patterns and Māori values were further discussed and elaborated upon together with non-Māori ECE participants. ECE and Māori participants then analysed the data as per the sub-research questions. Transcripts were coded individually and collaboratively in an iterative manner until all data had been analysed, reviewed, coded and themes and patterns became apparent (Cohen et al., 2007). Using te reo Māori as theme headings reflected the importance of a *Te Tiriti* partnership where concepts in English language are not the same as in te reo Māori, reflecting the duality of the data analysis.

Findings

Commencing the PLD, it was important for all participants to indicate what they felt was needed to provoke change in their teaching. This offered them the opportunity to critically reflect upon their current teaching, understandings of te ao Māori, and what might be needed

to extend both of these. In Figure 1 this is indicated as “Identifying the initial focus”.

Needs for Provoking Changes to Teaching Practices

Table 1 presents the themes and subthemes identified for research question 1a: What did teacher educators feel was needed to provoke change in their teaching. The presentation of the themes in the table represents the move from participants’ own professional learning needs to facilitating the learning of their students.

Gaining access to reliable resources for *mātauraka Māori* (iwi Māori knowledges) for their own learning was an important consideration for the participants. A common theme throughout was the non-Māori participants’ awareness that there are many conflicting sources of information available, particularly via the internet. This had created some discomfort with willingness to use more te reo Māori in their teaching. There was a desire to integrate te reo me *kā tika* Māori without causing offense. The non-Māori participants recognised the knowledges of their Māori co-participants but wanted further guidance regarding resource trustworthiness, such as online materials, information from local *papatipu rūnaka* (marae communities), texts, and children’s books. We labelled these types of resources as external strategic enablers or those materials outside of the PLD community of practice.

Participants required allocated time for personal learning to meet the values of *ako Māori* (learning/teaching), *hauroa* (healthy) and *wairuata* (spirituality). Time to learn te reo me *kā tika* Māori often came out of participants’ own personal time rather than part of their work allocation. As one participant noted:

I am working ten-hour days. By the time I get done with my day, my brain is freakin’ done. I have tried to pick up my te reo stuff. It’s detrimental because I am not remembering it, I am too tired.
(NM1, 13 May session)

Allocated time for learning could be further divided into critically reflecting upon colonisation and historical trauma, researching about non-Māori working with te reo Māori, time for content learning, and related emotional aspects. This last category of “needed time” refers to the emotional work associated with participants confronting challenging topics, large quantities of new information and the transforming self and teaching. NM2 noted this

Table 1. *Key Data from Question 1a*

Question 1a - What did teacher educators feel was needed to provoke change in their teaching?
Gaining access to reliable resources – <i>Mātauraka Māori</i> • Online tools • External strategic enablers • Knowledge about pronunciation
Allocated time for personal learning – <i>Ako Māori, Hauora, Wairuataka</i>
<u>Time to confront the reasons for learning</u> • Effect of personal experiences outside of te ao Māori • Colonisation and historical trauma • Research about non-Māori working with iwi Māori knowledges • Self-evaluation/assessment • Understanding differences between place and space
<u>Time for content learning</u> • Karakia • Contextual reo Māori specific to current coursework • Conversational te reo Māori
<u>Time to work with the emotional <i>mahi</i> (work)</u> • Mindfulness • Collegial support • Urgency for learning as you grow older
Opportunities to speak/use/teach te reo Māori – <i>Whakamana reo Māori</i> • Talk in reo Māori • Keep going even if you make mistakes • Translanguaging practices • Academic language • Speaking at home, at work, and in the community • Confidence • When to use correctly • Sector-based (ECE) mentor for te reo Māori • Culturally appropriate teaching of te reo Māori • Actualising Te Tiriti o Waitangi relationships • Feedback from students and staff • Normalisation of te reo Māori and tikanga in setting
Safe place – <i>Manaakitaka, Whanaukataka, Hauora, Wairuataka</i> • Positive attitudes • Self-motivation & courage • Settling emotions/spirit • Tuakana/teina relationships • Knowing we were not offending people • Encouraging each other • Recognising styles of learning • Critical reflections • Presenting as Takata Tiriti
Resources for teaching and learning – <i>Ako Māori</i> • Incorporating karakia and waiata • Tikaka for guest speakers • Learning dialect • Local Māori history and pūrākau • Local knowledge and relationships • Engagement with rūnaka • Marae visits • On line tools

emotional aspect during a session's conversation about pronunciation: "One of the things that worries me, is it [correct pronunciation] going to make me give up" (13 May session). As the conversation progressed, NM2 articulated that continuing self-assessment could help her confront this anxiety to be correct.

To be empowered to speak, use, and teach Māori language, participants stated that they needed to create or find opportunities, *whakamana reo* (give prestige to the language). NM2 and NM1 explained that some challenges were more logistical, such as finding opportunities to speak and use te reo Māori. Other needs included emotionally accepting mistakes and being confident in what language is used:

NM2: ... one of the key things, having the opportunity to use the reo, as much as possible, and I am not getting that opportunity unless I create it with my students, but there is no other way other than Language Perfect (a language learning website), but conversational, *kanohi ki te kanohi* (face to face), kind of conversation, doesn't happen. I think that is a huge gap in how we should be learning te reo Māori.

NM1: It is not happening with our students, because they don't necessarily know more than we do.

NM2: So, we need experts, people who are fluent in te reo Māori, to be talking to us, as much as possible I guess, which is awful, because you are putting the emphasis on someone else all the time. That's the only way, I think that it is going to happen, daily, communication in te reo Māori.
(13 May session)

Participants also discussed creating opportunities to advocate for and to teach te reo Māori in culturally appropriate ways with their students. Another manner in which participants found ways to build confidence was through translanguaging practices:

NM1: You could do things like "Do you want the book - *Kei te pīrangī koe ki...*" whatever it is. If you are learning the vocabulary for all those other little bits and pieces.

NM2: And it's the first part that's the most difficult. The vocabulary you can throw in and it builds easily.

NM1: And having the confidence to just jump in and do it. (11 March session)

However, elsewhere in the PLD, it was discussed how translanguaging is contentious and not necessarily recognised as a positive strategy for utilising minoritized languages (García & Wei, 2014).

Crucial for all of the above to occur, the Māori values of *manaakitaka* (care of others),

whanaukataka (relationship building), *hauora* (health), *wairuataka* (spirituality) are intertwined as participants frequently noted the need for a safe environment in which to learn and use te reo me kā tikaka Māori. Participants described how the positive learning relationship amongst members of the CoP created a safe environment to take risks:

I just want to thank all of you, NM1, M2, and M1, for such a beautiful way of working. I really appreciate the non-judgemental openness that you have, just for us to be here, and just to be open ourselves to the learning of tikanga and te reo Māori. I have really, really appreciated it. I don't know many of these beautiful phrases. (pause) *He rawe tō mahi.* (Your work is excellent.) (NM2, 27 May session)

In this quote NM2 refers to a supportive *tuakana-teina* relationship, where the more knowledgeable participant (*tuakana*) guides the less experienced other (*teina*). NM2 is also presenting herself as *takata Tiriti* (Treaty partner) enacting respectful relationships.

Finally, there were those resources needed for transference of personal PLD learning to participants' teaching in the ECE ITE programme. Two PLD sessions were focused on appropriate uses of *karakia* (incantation, blessing) in class sessions and student activities as well as understanding *tikaka* for welcoming guests. There were also discussions regarding resources for localised Māori history, geographical features, *pūrākau* (cultural narratives), and online learning tools. Participants desired resources for teaching about and with the local *marae* and *rūnaka*.

Changing Teaching Practices

Throughout the PLD sessions and as part of their final reflections, participants discussed how their teaching practices changed (question 1b, see Table 2). Participants noted that they became consciously aware of Māori values and knowledges in their teaching. The participants felt empowered to teach and were committed to furthering their own learning.

One example of *ako Māori* and *TToW* was how impact of the PLD reached beyond teacher education in the local university classroom and the use of te reo Māori in a global environment. In the 27 May PLD session NM1 described how she extended her learning for a presentation to teacher educators and researchers at a Tanzanian conference. Her understandings about how children's identities are shaped by their ancestors and their

connections to the environment (*pepeha*, *whakapapa*) and use of *whakataukī* (proverb) enabled NM1 to make explicit links to the concept of *pōwhiri* (ritual encounter/welcoming). NM1 utilised these concepts to urge educators and researchers more globally to welcome children into early childhood centres based upon these deeper understandings of their cultural and linguistic identities. In a New Zealand context, this would be an expression of partnership and relationship enacting *Te Tiriti o Waitangi*.

Table 2. Key Data from Question 1b

Question 1b - How do the teacher educators express that their practices changed?
Conscious awareness of values and knowledges – <i>Ako Māori, Te Tiriti o Waitangi</i> • Empowered to teach reo and tikaka • Use of pepeha and welcoming children to centre • Commitment to further learning • Indigenous perspectives included
Internalised knowledge for automaticity – <i>Ako Māori, Hauora-Pūmanawa</i> • Perseverance and support • Pronunciation • Deeper knowledge of grammar and reo Māori • Need to rote learn • Reciting whakataukī by memory • Waiata learning • Enlightenment and new energy • Confidence for class use and learning • Feelings about learning language
Encouragement – <i>Hauora-Whātumanawa</i> • Normalisation of reo Māori at College • Not taking risks alone
More planned intentional integration of te reo Māori – <i>Ako Māori</i> • Self-create resources • Online tools adaptations • Excitement • Sign language and te reo Māori kupu • Using Karakia

While in this example NM1 is making conscious links to Māori values and knowledges, the participants also noted their increasing internalisation of these knowledges to the point of near automaticity. The PLD enabled practices of change as listed in Table 2. Feelings about learning te reo Māori were addressed, supporting an open mind for learning (*Hauora-Pūmanawa*). This new energy enabled confidence for more te reo use and learning through *ako Māori*:

I had a brief email exchange this morning, and in my final response ... the first thing that came up to my mouth ... was “*Tautoko!*” (Support!) That was my first mental response, so I am finding there are more automatic mental responses, talking about somebody’s mahi (*work*) and awahi (*help*) and manaakitanga, and hearing things on media. (NM1, 27 May session)

This kind of increased intentional noticing and internalisation was achieved as a culture of safety and security to take risks was cultivated (*Hauora-Whatumanawa*), encouraging participants to “push” themselves harder:

Participating in this PLD with an ece colleague provided a bit of a safety net. It wasn’t me alone working through this learning. There were times where I felt my colleague’s capabilities and questioning were pushing me to learn more and push myself harder. There were other times where our interactions made me feel more confident in what I was already doing. Even more importantly though, I knew I wasn’t alone in taking risks. Just knowing that my colleague was a co-learner, that she was feeling both unsure and sure at times, encouraged me to keep giving things a go. (NM1 final reflections)

These safe environments also enabled participants to extend this new learning directly into their teaching practices. Following M2’s assistance with some key te reo Māori words and phrases, NM1 created a language resource for a paper about infants and toddlers. In their final reflections NM2 and NM1 commented on how their teaching practices were changing. NM2 describes a large-scale shift:

I am now more focused on ensuring that every teaching session is an opportunity to include more te reo Māori. ... I realise that I am also more aware of what values I apply to my teaching. I aspire to be guided by te ao Māori values. The values from *Tātaiako* (name of document) resonate with me and are what I want to underpin my ako, my ways of working with our *tauira* (student). It is not only about the wonderful language, it is also about the values that underpin the language and the kaupapa, the ways that we are with each other, including with our student teachers. (NM2 final reflections)

While NM1 describes a smaller moment of *ako-Māori* with her ITE students:

I even had one of the students comment on a weekly feedback form that she loves it when I speak te reo! I think that may be one of my proudest moments. Of course, maybe she loves it because I stumble along with rest of them at times, but at least she recognises that I’m trying and appreciates the efforts. (NM1 final reflections)

Thus, the shifting of teaching practices was happening consciously to a level of automaticity more holistically through integration of Māori principles and values but also in small everyday integrations of te reo me kā tikaka Māori.

What Provoked Teaching Practice Changes

There were three major themes in the data regarding what provoked participants to change their teaching practices (question 1c): opportunities the grant provided, external strategic enablers and internal strategic enablers (Table 3). For each of these areas, the principle of *ako Māori* (shared learning experience) played an important role, as participants learned from each other and within themselves. The university grant provided opportunities for the participants to engage with desired PLD as part of their workload. Participants noted several times that designated time to learn te reo Māori needed to be scheduled within the workday. The grant provided resources co-created by participants and Māori participant-recommended community and internet materials.

External strategic enablers were those interactions that occurred away from the PLD CoP, but were then brought into the PLD for further discussion, supporting changes in thinking and teaching practices. The Māori principle of *āta* (respectfulness and relationships of well-being) (Pohatu, 2004) was foundational for participants to feel safe in building from their experiences away from the CoP, including previous informal mentoring. Meetings and conversations occurring elsewhere in the college and community provoked participants to delve into challenging topics in new ways. During the course of these PLD sessions, M1 and NM1 were part of the sub-committee revising the ITE programme's conceptual framework. The sub-committee had decided to prioritise the local Kāi Tahu/southern dialect. As NM1 brought this shift into the PLD session, NM2 was caught off guard:

Just coming back to what we have done here, in this space, and I think NM1 too, your wonderful embracing of Kāi Tahu, and how you have assimilated dialect into your own Te Reo Māori has inspired me as well. When you first used “kaiiakitaka”, I thought, what is the matter with you, (laughter) you used to speak beautifully.

Table 3. Key Data from Question 1c

Question 1c – What provoked these changes?
The grant opportunity resources and access - <i>Ako Māori</i> • Utilising/showing resources • Knowing what others are doing • Desire to learn
External Strategic Enablers <u>Drawing from past experiences – <i>Āta, Ako Māori</i></u> • Mentor: tuakana-teina tutoring • Past experiences • Policy requirements <u>Professional Conversations about external personal experiences – <i>Āta, Ako Māori</i></u> • Issues power and power imbalances • Religion, tikaka and spirituality • Learning the dialect • Student attitudes • Using communicative languages <u>Logistical and structural aspects of the PLD programme – <i>Whanaukataka, Rakatirataka</i></u> • <i>Kanohi ki te kanohi</i> (face to face), during work day • Te reo and tikaka Māori progression • Access to teaching resources • COVID-19 challenges • Mentoring from other lecturers • Safe environment • Different learning and teaching styles
Internal Strategic Enablers <u>Critical Reflection – <i>Āta, Hauora-Whatumanawa, Te Tiriti o Waitangi</i></u> • Importance of knowing te reo Māori • Recognition of Te Tiriti partnership • Pronunciation awareness • Learning progressions from words to sentences • Translanguaging experiences • Knowledge about power, languages and politics • Acknowledging negative experiences • Feelings as an outsider <u>Positive attitude – <i>Ako Māori, Hauora-Pūmanawa</i></u> • Memorisation • Not knowing • Being brave • Confidence • Positive feedback and attitude from students • Students demonstrating strong sense of te ao Māori

NM2's surprise provoked her to continue to push herself further. This balance between confrontation and collaboration provided participants with the context to confront issues experienced in their teaching and elsewhere, especially in regards to student attitudes, marae

visits, feeling culturally incompetent, accountability, racial assumptions and stereotypes.

Logistical and structural aspects of the PLD programme provoked change, including scheduling during the workday. A self-evaluation tool encouraged participants reflect upon their learning:

NM2: ... it was a bit high for me. It's not the *kupu* (word) or phrases that I would normally use in what I am doing at the moment. But what was great about this - it showed me, that's not what I am using, and this is where I need to be shifting.

NM1: But it does give you an idea of what you do need to work on. We need some self-assessment to know, ok I know those sentence structures, I don't know this one. (May 27 PLD Session)

Having these conversations collaboratively and sharing challenges, created safe learning environments and provided ways to utilise external forces to transform teaching practices. Logistical and structural aspects demonstrated the Māori values of *whanaukataka* (relationships/kinship) and *rakātirataka* (self-determination) enabling a respectful, empowering learning environment.

Internal strategic enablers included participants' own evolving understandings and their attitudes which provoked further change. The reason the research group came together was to enact a Te Tiriti partnership. During the group reflection process, participants used the metaphor of peeping into windows to describe their emerging understandings of what it meant to be *takata tiriti* (treaty partners):

NM2: What comes out of all these conversations for me is a window into te ao Māori, just a window in. But I can't look in, without learning. If I am looking through the window and not taking anything away, then the view is useless ... I need to look and try to learn te ao Māori.

NM1: We are not only looking in the window, we have to acknowledge that we have chosen which window to look at. You know, you can see, you look through the kitchen window, living room window, which window are you looking at?

M1: Which perspective?

NM1: Different windows will give you different views.

NM2: You are either choosing to look or not.

M1: That is right, that is where the Treaty comes in.

It was in moments such as this that participants' group discussion and reflections led to a greater understanding of each person's relationship to *TToW* and their roles in the teaching

and learning of te reo Māori.

Individual and CoP critical reflection played a key role, as listed in Table 3. In the following discussion M1 guided NM1's critical reflections as she was working to balance between rote memorisation and knowledge about language (Lightbown & Spada, 2013):

NM1: I can learn the sentences that M2 has given me and I may very well rote learn those. I have to understand beyond that. I have to understand those sentence structures and I may not get that from those sentences that M2 has given us.

M1: So you won't know grammatically, how a structure is formulated, but, here is theory coming in. Communicative language teaching tells us that we need those sentences because the purpose of learning a language is to communicate in everyday situations for us in our teaching situations. So you need a combo of learning some of these basic structures and structures, sentences, phrases or patterns that will enable you to use some Māori that is beyond your usual capability in order to communicate effectively in your teaching sessions.

NM1: I may need the rote memorisation to creatively create, new structures. (13 May session)

M1's supporting of NM1's risk-taking to connect to this new language learning illustrates the Māori value of *Hauora-Whatumanawa* (spiritual well-being) and the importance of supported risk-taking:

Hauora-Pūmanawa is about understanding emotions and ways of releasing emotions to enable communication. During one session, NM2 stated, "I feel awful, terrible not knowing" to describe how she was feeling when confronted with unknown te reo Māori on the self-assessment. NM1 discussed how she felt she must be brave in order to provoke change:

... part of it is being brave, you have to hear it enough, so it is infiltrating your psyche, the daily use, we know that. The second part is, being brave to use it, but third part of it is bravery. I don't want it to sound ingenuine, "oh look at her showing off, oh who does she think she is," part of the affective filter, talked about in literature... I think there is a little bit of that in our students too, to try and use te reo – they don't want to be seen as posers. (NM1, 13 May session)

NM1 also notes that provoking change for herself may be similar to what students are experiencing as they transform their own thinking and language use. Transformation requires being brave and feeling safe enough to lower one's affective filter (Krashen, 1987).

Conclusions and Future Directions

The intent of this PLD programme was to support staff to better implement a *TToW* approach to their teaching and learning and for participating staff to build confidence and competence regarding *TToW*, Māori principles, and with te reo me kā tikaka Māori. Findings with this initial CoP have indicated that PLD of this nature fosters and supports these intents. However, these outcomes are dependent on several factors which must be included in similar PLD.

Analysis of non-Māori teacher educators' statements indicated that ako Māori played a key role in provoking change. These results are not surprising given that non-Māori participants' frequently stated some of their greatest needs to provoke change in their teaching were access to knowledge, time, resources for teaching and learning, and a safe place for risk-taking. Participants' statements indicated the beneficial impacts of a personalised, small scale, relationship-based PLD programme for increasing the integration of te reo me kā tikaka Māori. This was evident in participants' comments of gratitude to the team and in reflections noting how the CoP supported and encouraged them.

A programme such as this relies upon the allocation of human resources, time, commitment and sense of responsibility to a Te Tiriti framework. The participants noted that designated PLD time within their working hours encouraged their learning and increased their confidence integrating te reo me kā tikaka Māori. This aligns with findings that non-Māori teacher educators felt their practices changing as they experienced increased confidence in the use of te reo Māori me kā tikaka for teaching. In the later stages of the PLD they described becoming more confident Te Tiriti partners.

Much of the change in teaching practices and shifting of confidence was articulated by non-Māori participants relating to Māori values of *hauora/hinengaro* (health and well-being inclusive of spirituality and confidence), *whakamana/rakātirataka* (empowerment and self-actualisation), and *whanaukataka* (relationships). Participants discussed how access to what they needed to know at particular moments in their teaching provided them with the support and empowerment to provoke further change, risk-taking and ongoing commitment. Whanaukataka was discussed as the importance of PLD group relationships. Non-Māori teacher educators discussed feeling safe, taking risks together because of the tuakana-teina

support from each other and the Māori partners. Māori participants expressed enjoyment, passion for the engagement and shared whakamana in these Te Tiriti partnerships. Additionally, data highlighted non-Māori teacher educators' statements indicating an increasing level of *hauora/hinengaro*.

The final research question about how this process can be actualized amongst other staff members, is currently being addressed. This PLD model has now been implemented with two primary teaching staff members. Because of the positive outcomes of the ECE PLD project, more college-level funded opportunities for all college staff is moving forward. College of Education staff choose to participate in this PLD and increasingly more staff have been approaching the lead Co-PI for their own opportunities. As a result from this PLD, the ECE programme has moved forward rapidly with programme revisions to further integrate te reo me *kā* *tika* Māori, including the use of Kai Tahu dialect and *tika*, throughout the programme. The further funding of this PLD programme together with the ECE programme revisions are examples of how leadership plays an important role in reform and sustainability (Bishop et al., 2010).

Utilising a PLD programme that is based upon foundational partnerships, such as those found in a Te Tiriti framework, helps to create a butterfly effect whereby small scale relationships and teaching practices can have long-range systemic effects across the university, education sector and greater society. The key message in the *whakataukī* (proverb) at the beginning of this article is that by working together in a shared space such as in this PLD, we are partners sharing the responsibility of filling the baskets of knowledge to support integration of te ao Māori throughout education and society, sustaining indigenous approaches.

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