Resource Kit for Lecturers

Ngaroma M. Williams with Mary-Elizabeth Broadley

Open Polytechnic
KURATINI TUWHERA

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Ako

Teaching and learning

The concept of ako describes a teaching and learning reciprocal relationship, where the educator is also learning from the student or child. As ako is grounded in the principle of reciprocity, it also recognises that the learner and whānau cannot be separated.

This concept is often confused with one whakapapa aspect of the tuakana/teina (older/younger) relationship. A clear distinction can be made between the ako principle and the tuakana/teina concept: ako does not have a gender rule; whereas whakapapa dictates your role as either a tuakana or teina through one's own genealogical line of descent and one's gender.

Te Mahere – Te Aro Atu
Lecturer Session Planner

Whakataukī: ***Mā te tuakana ka tōtika te teina, mō te teina ka tōtika te tuakana.***

It is through the older sibling that the younger one learns the right way to do things, and it is through the younger sibling that the older one learns to be tolerant.

Wāhanga tuatahi – session one (1)

- Karakia
- Waiata tautoko or waiata himene
- Mihimihi
- Whakataukī – Whakamarama atu: Explain and provide a discussion that makes clear there is a distinction between the 'ako' principle and the tuakana/teina concept.

Wāhanga tuarua – session two (2)

- Content delivery – group work, reciprocal reading, reflection, sharing.
- Use of te reo Māori throughout delivery.

Wāhanga tuatoru – session three (3)

- Revisit your teaching and learning delivery and highlight the tikanga that reflect the ako kaupapa that you have used in your sessions.
- Include tikanga you have used that may have reflected other kaupapa: (Kotahitanga, Taha Tinana, Whanaungatanga, Manaakitanga, Rangatiratanga, Ūkaipōtanga, Whakapapa, Wairuatanga, and Mauri).

Plan your session to incorporate kaupapa Māori theories, te reo Māori me ōna tikanga.

Wāhanga Tuatahi Session One

Plan your session (1)

- Te reo greeting
- Karakia
- Waiata
- Mihimihi
- Whakataukī
- Te reo phrases

Te reo Māori:

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Waiata, karakia, mihimihi:

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Whakataukī:

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Wāhanga Tuarua Session Two

Plan your session (2)

- Identify kaupapa
- Māori theories
- Align content to kaupapa Māori theories
- Te reo phrases

Te reo Māori:

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Identify kaupapa Māori theories:

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Align kaupapa Māori theories to content:

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Wāhanga Tuatoru Session Three

Plan your session (3)

- Align your own practice to kaupapa Māori theories
- Tikanga Māori te reo phrases

Te reo Māori:

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Identify kaupapa Māori theories within own practice:

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Identify tikanga Māori within own practice:

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Whanaungatanga

Relationships

People are taonga (treasures). Therefore, the system of kinship, whānau, hapū, and iwi is at the foundation of this principle. The system of kinship includes rights and reciprocal obligations that underpin the social organisation.

Whanaungatanga is about being part of a larger whole of the collective. Māori are related to all living things and thus express whanaungatanga with their surroundings.

Whanaungatanga is about knowing you are not alone, but that you have a wider set of acquaintances that provide support, assistance, nurturing, guidance and direction when needed.

Defined roles such as kaumātua, mātua, rangatahi, tāne, wāhine, tuakana/teina are also part of whanaungatanga as these are dictated by whakapapa.

Characteristics of independence are inconsistent with whanaungatanga. Interdependence with each other rather than independence is the goal.

Te Mahere – Te Aro Atu
Lecturer Session Planner

Whakataukī: ***He kura tangata – He kura whānau.***

A person educated is a community educated.

Wāhanga tuatahi – session one (1)

- Karakia
- Waiata tautoko or waiata himene
- Mihimihi
- Whakataukī – Whakamarama atu: Explain and kohia (gather) examples of spiritual awareness and what spiritual nourishment may mean for individuals or from the group.

Wāhanga tuarua – session two (2)

- Content delivery – group work, reciprocal reading, reflection, sharing.
- Use of te reo Māori throughout delivery.

Wāhanga tuatoru – session three (3)

- Revisit your teaching and learning delivery and highlight the tikanga that reflect the kaupapa of Whanaungatanga that you have used in your sessions.
- Include your tikanga that you have used that may have reflected other kaupapa: (Kotahitanga, Taha Tinana, Manaakitanga, Rangatiratanga, Ukaipōtanga, Wairuatanga, Ako, Whakapapa and Mauri).

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Kotahitanga

Unity

This is developing and maintaining a unity of purpose and direction and avoiding approaches and decisions that lead to division and disharmony.

A commitment by all to oneness of mind and action to achieve a vision would be the expression of kotahitanga.

Everyone is encouraged to make their contribution, to have their say. Decisions appropriate for all will incorporate strategies that ensure collectivism process.

Te Mahere – Te Aro Atu
Lecturer Session Planner

Whakataukī: *He waka eke noa*

A canoe which we are all in with no exception.

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- Waiata
- Tautoko or waiata himene
- Mihimihi
- Whakataukī – Whakamarama atu: Explain and kohia (gather) examples of collectivism approaches and practices from the group.

Wāhanga tuarua – session two (2)

- Delivery – group work, reciprocal reading, reflection, sharing.
- Use of te reo Māori throughout delivery.

Wāhanga Tuatoru – session three (3)

- Revisit your teaching and learning delivery and highlight the tikanga that reflect the kaupapa of kotahitanga that you have used in your sessions.
- Include your tikanga that you have used that may have reflected other kaupapa: (Taha Tinana, Mauri, Ako, Manaakitanga, Whanaungatanga, Rangatiratanga, Ūkaipōtanga, Whakapapa, and Wairuatanga).

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Manaakitanga

Enhancement

Manaakitanga is derived from two principal words 'mana' meaning prestige, status, reputation, self esteem, and aki – shorten version of 'akiaki' meaning to lift up, build upon, strengthen. Manaaki is about acknowledging the reputation or status of another or others. A point to remember here is that it is for others to do. It is not about self promotion.

Manaakitanga can be likened to noticing, recognising and responding (Carr, 1996) to the other in a positive manner. It is about looking for the best in a person, and finding opportunities to acknowledge that person in all different ways.

Manaakitanga expressed is role modelling mana enhancing behaviour towards each other, taking care not to trample another's mana.

Te Mahere – Te Aro Atu
Lecturer Session Planner

Whakataukī: ***Kāore te kumara e kōrero ki tōna ake reka.***

It is not for the kumara to speak about how sweet it is. Instead it is others who sing its praises.

Wāhanga tuatahi – session one (1)

- Karakia
- Waiata tautoko or waiata himene
- Mihimihi
- Whakataukī – Whakamarama atu: Explain and kohia (gather) examples of collectivism approaches and practices from the group.

Wāhanga tuarua – session two (2)

- Content delivery – group work, reciprocal reading, reflection, sharing.
- Use of te reo Māori throughout delivery.

Wāhanga tuatoru – session three (3)

- Revisit your teaching and learning delivery and highlight the tikanga that reflect the kaupapa of manaakitanga that you have used in your sessions.
- Include your tikanga that you have used that may have reflected other kaupapa: (Taha Tinana, Whanaungatanga, Rangatiratanga, Ūkaipōtanga, Kotahitanga, Whakapapa, Wairuatanga, Ako and Mauri).

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Mauri

Life principle – life force

Mauri is described as being a life principle, a life force of all things animate and inanimate within te ao Māori.

Examples:

1. By using te reo Māori and tikanga Māori within one's daily practices; is a reflection of ensuring the mauri of te reo and tikanga Māori are maintained.
2. A mauri stone can be dedicated to a centre to ensure that the mauri of teaching and learning is maintained within centre environments. This ensures security, safety, and a sense of belonging.

Te Mahere – Te Aro Atu Lecturer Session Planner

Whakataukī: ***Ko te manu e kai ana te miro nōna te ngāhere; Ko te manu e kai ana te mātauranga nōna te ao.***

The bird who eats from the miro will reign in the forest; The bird who eats knowledge – the world is his oyster.

Wāhanga tuatahi – session one (1)

- Karakia
- Waiata tautoko or waiata himene
- Mihimihi
- Whakataukī – Whakamarama atu: Explain and kohia (gather) examples of what or how the group may acknowledge life force principles within their daily teaching and learning practices.

Wāhanga tuarua – session two (2)

- Content delivery – group work, reciprocal reading, reflection, sharing.
- Use of te reo Māori throughout delivery.

Wāhanga tuatoru – session three (3)

- Revisit your teaching and learning delivery and highlight the tikanga that reflect the kaupapa of Mauri that you have used in your sessions.
- Include your tikanga that you have used that may have reflected other kaupapa: (Kotahitanga, Ako, Taha Tinana, Manaakitanga, Rangatiratanga, Ūkaipōtanga, Wairuatanga, Whanaungatanga and Whakapapa).

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Te reo Māori:	Waiata, karakia, mihimihi:	Whakataukī:
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Wāhanga Tuatoru Session Three

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Rangatiratanga

Life leadership

Simply translated 'ranga' to weave, 'tira' the group and 'tanga' to draw from collective knowledge is the basis that not only develops one's own ability, but develops the ability, knowledge and wisdom of all.

Rangatiratanga in translation is the strength of one's own ability to lead or become a leader.

A true rangatira can be identified by their ability to have good intentions supported with effective actions.

Te Mahere – Te Aro Atu
Lecturer Session Planner

Whakataukī: ***Ko te kai a te rangatira he kōrero.***

The food of leaders is communication.

Wāhanga tuatahi – session one (1)

- Karakia
- Waiata tautoko or waiata himene
- Mihimihi
- Whakataukī – Whakamarama atu: Explain and kohia (gather) examples of rangatiratanga attributes and characteristics from the group.

Wāhanga tuarua – session two (2)

- Content delivery – group work, reciprocal reading, reflection, sharing.
- Use of te reo Māori throughout delivery.

Wāhanga tuatoru – session three (3)

- Revisit your teaching and learning delivery and highlight the tikanga that reflect the kaupapa of Rangatiratanga that you have used in your sessions.
- Include your tikanga that you have used that may have reflected other kaupapa: (Kotahitanga, Taha Tinana, Manaakitanga, Wairuatanga, Ūkaipōtanga, Whanaungatanga, Ako, Mauri and Whakapapa).

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Taha Tinana

Physical well-being and environments

A two-pronged principle which firstly deals with one's own physical well-being, for example, healthy food and drink, exercise, rest/sleep.

The second is about respecting the environments we all engage in, ensuring these are safe, hygienic and secure. It continues from here as procedures must be in place so that practices are unified and carried out systematically. For example: colour coded cloths are utilised and are given designated areas; they are laundered and stored appropriately.

Everyone is responsible to ensure resources are managed appropriately to support the principle of kaitiakitanga or resource sustainability and for the generations to come.

Te Mahere – Te Aro Atu
Lecturer Session Planner

Whakataukī: ***Tohua ngā whakatipuranga ki te inu i te puna o te mātauranga. Kia hora ai te whakaruruhau o te ora, ki runga ki te iwi. Kia kaha, kia toa, kia manawanui.***

Show the young how to drink from the spring of knowledge. So the sheltering mantle of well-being may spread over the nation. Be strong, be courageous, be resolute.

Wāhanga tuatahi – session one (1)

- Karakia
- Waiata Tautoko or Waiata Himene
- Mihimihi
- Whakataukī – Whakamarama atu: Explain and kohia (gather) examples of holistic health approaches and resource sustainability practices from within centres/services.

Wāhanga tuarua – session two (2)

- Content delivery – group work, reciprocal reading, reflection, sharing.
- Use of te reo Māori throughout delivery.

Wāhanga tuatoru – session three (3)

- Revisit your teaching and learning delivery and highlight the tikanga that reflect the kaupapa of Taha Tinana that you have used in your sessions.
- Include your tikanga that you have used that may have reflected other kaupapa: (Kotahitanga, Ako, Mauri, Whanaungatanga, Manaakitanga, Rangatiratanga, Ūkaipōtanga, Wairuatanga and Whakapapa).

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Ūkaipōtanga

Belonging

The importance of this principle is being able to ground one's self to one's true home.

Ūkaipō are the places we find ourselves, our strength, our energy. Having a place where you belong, where you count, where you are important and where you can contribute is essential for well-being.

As a whole person with your identity intact, you can make your contribution.

Te Mahere – Te Aro Atu
Lecturer Session Planner

Whakataukī: *Tangata ako ana i te whare, te turanga ki te marae, tau ana.*

A person who is taught at home will stand collected on the marae. A child who is given proper values at home and cherished within his family will not only behave well amongst the family, but also within society and throughout his life.

Wāhanga tuatahi – session one (1)

- Karakia
- Waiata tautoko or waiata himene
- Mihimihi
- Whakataukī – Whakamarama atu: Explain and kohia (gather) examples of one's own identity and knowing where you come from, where you belong.

Wāhanga tuarua – session two (2)

- Content delivery – group work, reciprocal reading, reflection, sharing.
- Use of te reo Māori throughout delivery.

Wāhanga tuatoru – session three (3)

- Revisit your teaching and learning delivery and highlight the tikanga that reflect the kaupapa of Ūkaipōtanga that you have used in your sessions.
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- Tikanga Māori
- Te reo phrases

Te reo Māori:

1
2
3
4
5

Identify kaupapa Māori theories within own practice:

1
2
3
4
5

Identify tikanga Māori within own practice:

1
2
3
4
5

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KURATINI TUWHERA

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NATIONAL CENTRE FOR TERTIARY TEACHING EXCELLENCE

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Wairuatanga

Spiritual existence

An emphasis on the fostering of wairuatanga is a unique feature within te ao Māori.

Wairuatanga is about understanding and believing that there is a spiritual existence in addition to the physical. The physical world is represented by Te Ao Mārama, surrounded and connected to Ngā Rangi Tūhāhā and Ngā Pō, the spiritual realms.

Māori represent these realms within themselves. They are intimately connected spiritually to their environments, their maunga, awa, moana and marae, all of which have their own wairua.

The wairua of a person requires nourishment as regularly as the tinana, and the forms of nourishment differ among people.

Te Mahere – Te Aro Atu
Lecturer Session Planner

Whakataukī: ***Nā Te Kōhanga National Trust Board.***

Kei a tātou anō te ara tika.

The answers are within us.

Wāhanga tuatahi – session one (1)

- Karakia
- Waiata tautoko or waiata himene
- Mihimihi
- Whakataukī – Whakamarama atu: Explain and kohia (gather) examples of spiritual awareness and what spiritual nourishment may mean for individuals or from the group.

Wāhanga tuarua – session two (2)

- Content delivery – group work, reciprocal reading, reflection, sharing.
- Use of te reo Māori throughout delivery.

Wāhanga tuatoru – session three (3)

- Revisit your teaching and learning delivery and highlight the tikanga that reflect the kaupapa of Wairuatanga that you have used in your sessions.
- Include your tikanga that you have used that may have reflected other kaupapa: (Kotahitanga, Taha Tinana, Manaakitanga, Rangatiratanga, Ūkaipōtanga, Whanaungatanga, Ako, Mauri and Whakapapa).

Plan your session to incorporate kaupapa Māori theories, te reo Māori me ōna tikanga.

Wāhanga Tuatahi Session One

Plan your session (1)

- Te reo greeting
- Karakia
- Waiata
- Mihimihi
- Whakataukī
- Te reo phrases

Te reo Māori:

1
2
3
4
5

Waiata, karakia, mihimihi:

1
2
3
4
5

Whakataukī:

1
2
3
4
5

Wāhanga Tuarua Session Two

Plan your session (2)

- Identify kaupapa Māori theories
- Align content to kaupapa Māori theories
- Te reo phrases

Te reo Māori:

1
2
3
4
5

Identify kaupapa Māori theories:

1
2
3
4
5

Align kaupapa Māori theories to content:

1
2
3
4
5

Wāhanga Tuatoru Session Three

Plan your session (3)

- Align your own practice to kaupapa Māori theories
- Tikanga Māori
- Te reo phrases

Te reo Māori:

1
2
3
4
5

Identify kaupapa Māori theories within own practice:

1
2
3
4
5

Identify tikanga Māori within own practice:

1
2
3
4
5

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Te Mahere – Te Aro Atu
Lecturer Session Planner

Whakapapa

Genealogy

Whakapapa is to lay one generation upon the other. Therefore we are only the eyes and ears of those gone before us (past). As we live our daily lives (present), we are aiming to sustain and provide viable opportunities for our future generations.

Whakapapa can be explained as 'to move towards Papa'. Papa being the whenua, our earth mother, as she draws us in and grounds us in 'who we are' and 'what we stand for' as part of the greater collective.

Everyone has a whakapapa for Māori. It is your whakapapa that dictates your role amongst your whānau, hapū, and iwi. Māori are born into a collective and certain roles and responsibilities are delegated accordingly.

Whakataukī: ***Kia whakapuakiakihia mai ngā pepeha tūpuna.***

As our ancestors are recalled to remind from whence we came.

Wāhanga tuatahi – session one (1)

- Karakia
- Waiata Tautoko or waiata himene
- Mihimihi
- Whakataukī – Whakamarama atu: Explain and kohia (gather) examples of spiritual awareness and what spiritual nourishment may mean for individuals or from the group.

Wāhanga tuarua – session two (2)

- Content delivery – group work, reciprocal reading, reflection, sharing.
- Use of te reo Māori throughout delivery.

Wāhanga tuatoru – session three (3)

- Revisit your teaching and learning delivery and highlight the tikanga that reflect the kaupapa of Whakapapa that you have used in your sessions.
- Include your tikanga that you have used that may have reflected other kaupapa: (Kotahitanga, Taha Tinana, Manaakitanga, Rangatiratanga, Ukaipōtanga, Whanaungatanga, Wairuatanga, Ako and Mauri).

Plan your session to incorporate kaupapa Māori theories, te reo Māori me ōna tikanga.

Wāhanga Tuatahi Session One

Plan your session (1)

- Te reo greeting
- Karakia
- Waiata
- Mihimihi
- Whakataukī
- Te reo phrases

Te reo Māori:	Waiata, karakia, mihimihi:	Whakataukī:
1	1	1
2	2	2
3	3	3
4	4	4
5	5	5

Wāhanga Tuarua Session Two

Plan your session (2)

- Identify kaupapa
- Māori theories
- Align content to kaupapa Māori theories
- Te reo phrases

Te reo Māori:	Identify kaupapa Māori theories:	Align kaupapa Māori theories to content:
1	1	1
2	2	2
3	3	3
4	4	4
5	5	5

Wāhanga Tuatoru Session Three

Plan your session (3)

- Align your own practice to kaupapa Māori theories
- Tikanga Māori
- Te reo phrases

Te reo Māori:	Identify kaupapa Māori theories within own practice:	Identify tikanga Māori within own practice:
1	1	1
2	2	2
3	3	3
4	4	4
5	5	5

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Ngā Taonga Tuku Iho

Intergenerational Transmission of Knowledge

Taonga tuku iho is about acknowledging all the treasures (knowledge, rationales, language, culture, whakapapa) that have been passed down through the generations since the beginning of time.

This is not just whakapapa-based taonga, but it is about the taonga of all iwi and the sharing amongst us all.

Marae, whānau, hapū and iwi are knowledge repositories. However, we all have a role to play here as we are also the transmitters of knowledge.

The intergenerational transmission of knowledge is upon us and we are now passing this knowledge down to Aotearoa New Zealand's youngest generations within our services.

Te Mahere – Te Aro Atu
Lecturer Session Planner

Whakataukī: ***Nāku te rourou, Nāu te rourou, Ka ora ai ngā tamariki.***

Your contribution and my contribution, Our children will strive.

Wāhanga tuatahi – session one (1)

- Karakia
- Waiata tautoko or waiata himene
- Mihimihi
- Whakataukī – Whakamarama atu: Explain and kohia (gather) examples of spiritual awareness and what spiritual nourishment may mean for individuals or from the group.

Wāhanga tuarua – session two (2)

- Content delivery – group work, reciprocal reading, reflection, sharing.
- Use of te reo Māori throughout delivery.

Wāhanga tuatoru – session three (3)

- Revisit your teaching and learning delivery and highlight the tikanga that reflect the kaupapa of Whanaungatanga that you have used in your sessions.
- Include your tikanga that you have used that may have reflected other kaupapa: (Kotahitanga, Taha Tinana, Manaakitanga, Rangatiratanga, Ukaipōtanga, Wairuatanga, Ako, Whakapapa and Mauri).

Plan your session to incorporate kaupapa Māori theories, te reo Māori me ōna tikanga.

Wāhanga Tuatahi Session One

Plan your session (1)

- Te reo greeting
- Karakia
- Waiata
- Mihimihi
- Whakataukī
- Te reo phrases

Te reo Māori:	Waiata, karakia, mihimihi:	Whakataukī:
1	1	1
2	2	2
3	3	3
4	4	4
5	5	5

Wāhanga Tuarua Session Two

Plan your session (2)

- Identify kaupapa
- Māori theories
- Align content to kaupapa Māori theories
- Te reo phrases

Te reo Māori:	Identify kaupapa Māori theories:	Align kaupapa Māori theories to content:
1	1	1
2	2	2
3	3	3
4	4	4
5	5	5

Wāhanga Tuatoru Session Three

Plan your session (3)

- Align your own practice to kaupapa Māori theories
- Tikanga Māori
- Te reo phrases

Te reo Māori:	Identify kaupapa Māori theories within own practice:	Identify tikanga Māori within own practice:
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Te Reo Māori

The Māori language

Have you ever travelled to another country and felt you could not be part of or contribute fully to the people, places and things because you did not know the language?

Te reo Māori is the medium through which Māori articulate their world views. Te reo Māori is a beautiful language which is steeped in whakapapa, mana and knowledge.

The survival of the Māori language relies on New Zealanders as a whole to learn and speak our indigenous language. Within early childhood education, it requires our teachers to rise to this challenge and start learning and speaking te reo in their everyday lives and their daily professional practices with colleagues and children.
Come on. Give it a go...

Te Mahere – Te Aro Atu Lecturer Session Planner

Whakatauākī – Nā Timoti Karetu

Ko toku reo tōku ohooho, ko toku reo tōku mapihi mauria.

My language is my awakening, my language is the window to my soul.

Wāhanga tuatahi – session one (1)

- Karakia
- Waiata tautoko or waiata himene
- Mihimihi
- Whakataukī – Whakamarama atu: Explain and kohia (gather) examples of spiritual awareness and what spiritual nourishment may mean for individuals or from the group.

Wāhanga tuarua – session two (2)

- Content delivery – group work, reciprocal reading, reflection, sharing.
- Use of te reo Māori throughout delivery.

Wāhanga tuatoru – session three (3)

- Revisit your teaching and learning delivery and highlight the tikanga that reflect the kaupapa of Whanaungatanga that you have used in your sessions.
- Include your tikanga that you have used that may have reflected other kaupapa: (Kotahitanga, Taha Tinana, Manaakitanga, Rangatiratanga, Ukaipōtanga, Wairuatanga, Ako, Whakapapa and Mauri).

Plan your session to incorporate kaupapa Māori theories, te reo Māori me ōna tikanga.

Wāhanga Tuatahi Session One

Plan your session (1)

- Te reo greeting
- Karakia
- Waiata
- Mihimihi
- Whakataukī
- Te reo phrases

Te reo Māori:	Waiata, karakia, mihimihi:	Whakataukī:
1	1	1
2	2	2
3	3	3
4	4	4
5	5	5

Wāhanga Tuarua Session Two

Plan your session (2)

- Identify kaupapa
- Māori theories
- Align content to kaupapa Māori theories
- Te reo phrases

Te reo Māori:	Identify kaupapa Māori theories:	Align kaupapa Māori theories to content:
1	1	1
2	2	2
3	3	3
4	4	4
5	5	5

Wāhanga Tuatoru Session Three

Plan your session (3)

- Align your own practice to kaupapa Māori theories
- Tikanga Māori
- Te reo phrases

Te reo Māori:	Identify kaupapa Māori theories within own practice:	Identify tikanga Māori within own practice:
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4	4	4
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