



Te Whatu Kairangi Awardee Profiles

The Significance of Te Whatu Kairangi



From a Māori perspective, after the separation of Ranginui and Papatūānuku the world was originally void of superior forms of knowledge. It instead resided in the realms of the atua who dwelt in the heavens. This knowledge was obtained by the ascension of Tāne (or in some cases Tāwhaki) to the twelfth heaven and brought back to earth to be used by mankind.

From the heavens Tāne retrieved three baskets of knowledge: te kete aronui (knowledge pertaining to good, all things humane and peaceful), te kete tuatea (knowledge pertaining to all evil arts, warfare, and black magic) and te kete tuauri (knowledge of ritual and of all ceremonies designed to remove the restrictions (tapu) that are placed on the relationships that connect all things on earth and in the heavens). This knowledge formed the content of formal study in the whare wānanga (learning institutions of esoteric knowledge).

The curriculum of the whare wānanga was split in two: te kauwae runga (teachings concerning the Supreme Being, cosmogonic and anthropogenic myths, etc) and te kauwae raro (historical traditions, matters of this world). Students went through an intense learning programme, where the information was transmitted orally in a rote learning fashion, and they were then subjected to a series of tests to ensure that they had memorised the content of the whare wānanga to a satisfactory level.

Whatu or stones were used throughout the learning to embed the information within the students. Upon the conclusion of their time as a student of the whare wānanga, students were presented a particular stone called a whatu kairangi to symbolise that they had successfully completed the programme of learning. In essence, they were now tohunga, learned experts. In the Hawke's Bay district, some whare wānanga used small, flat, smooth stones that were red, black and, in some cases, white.

The term Whatu Kairangi is adopted as the name of the teaching awards. The awardees have spent a considerable amount of time becoming notable experts in their field, they have refined their teaching, and been assessed by a panel of experts to have fulfilled the criteria of the awards that leaves no doubt of the impact they have had on their students. The recipients have transitioned from one space to another. In essence, they have been recognised as the learned experts of teaching in their field.

Definitions:

whatu (noun) initiation stone - a small stone swallowed by the student (tauirā) during the initiation to become a tohunga. It was said to help in the embedding of the new knowledge within the student. The whatu is a physical symbol that acknowledges the student has reached a certain level in their learning. It is their 'tohu' or their 'award'. Where we might usually expect to see the word "Tohu" in a Māori name for the teaching awards (Ngā Tohu Whatu Kairangi), the use of "Whatu" serves the same purpose.

kairangi (noun) anything held in high esteem, darling, exalted chief, finest variety of greenstone, patron. This word is used in the Māori name for a PhD - He Tohu Kairangi. It also features on the Māori versions of the certificates presented to Kaupapa Māori Award winners. It, therefore, indicates something of the highest level.



Prime Minister's Educator of the Year

Associate Professor Carolyn Gates

Associate Professor in
Veterinary Epidemiology and Education
Te Kunenga ki Pūrehuroa
Massey University

“Education is at the heart of veterinary medicine since much our day-to-day work as clinicians revolves around helping our clients understand how disease impacts the wellbeing of animals under their care and providing them with the resources they need to make informed decisions about the different disease management options.”

After completing her veterinary degree in 2010 and her PhD in Veterinary Epidemiology in 2013, Carolyn worked as a full-time shelter medicine veterinarian for two years before joining Massey University as a lecturer in 2015. She has taught into more than 24 courses across all years of the Massey University Bachelor of Veterinary Science, Bachelor of Veterinary Technology, Master of Veterinary Science, and Master of Veterinary Medicine degrees. She also provides clinical supervision to final-year veterinary students during their rotations through the companion animal primary care practice in the Massey University Veterinary Teaching Hospital (MUVTH).

Carolyn's teaching focuses on finding innovative ways of transferring research findings back to the veterinary profession, as well as to clients, to help improve patient outcomes. She uses a variety of teaching formats, including traditional lectures, large-group tutorials, small-group tutorials, hands-on practicals, and online learning. She is an active research scientist, focusing on studying animal populations to learn how to better diagnose, manage, and treat diseases. She has secured more than \$1.9 million in competitive funding as a principal investigator and has published over 75 peer-reviewed manuscripts in the past seven years. In 2018, she was awarded a *Massey University Early Career Research Medal* and an *International Society for Veterinary Epidemiology and Economics (ISVEE) Emerging Scientist Award*. She has supervised three post-doctoral researchers, nine PhD students (including five as primary supervisor), six Masters students, and five undergraduate students as well as mentoring more than 50 BVSc students through research-based coursework.

Carolyn is a strong proponent of Competency Based Veterinary Education (CBVE), focusing on what learners can actually do rather than on what they know. Every learning activity she designs is specifically aimed at placing students in either real or simulated workplace settings where they learn key concepts in the context in which they will be using them. She empowers students to take charge of their own education by providing them with resources that facilitate self-directed learning as well as opportunities to reinforce their learning through teaching their peers. When she first started at Massey, she noted that the average caseload of companion animal desexing surgeries coming through was low; it seemed that most clinics were not comfortable with having supervised students on external placements assist with surgical procedures on client-owned animals. As a result, many students were graduating without sufficient experience to perform these routine procedures competently by themselves in clinical practice. As a second-year veterinary student at the University of Pennsylvania, Carolyn had established a volunteer

programme where students learned how to perform desexing surgeries at local animal shelters in exchange for providing administrative and nursing help. As this programme made such a significant impact on her future career as a small animal veterinarian, she wanted to create a similar opportunity for students at MUVTH. In July 2017, she launched the Massey-SPCA Desexing Clinic in partnership with SPCA Palmerston North to provide students with valuable hands-on clinical and surgical training earlier in the BVSc degree, while simultaneously providing a valuable low-cost desexing service for cat owners and animal rescue organisations. To better prepare the high volume of inexperienced students coming through the clinic and to ensure patient safety, Carolyn developed a series of interactive online lessons with step-by-step instructions, procedural videos, and quiz questions, which have since been used as exemplars for other staff looking to create similar clinical teaching resources. She also developed detailed station guidelines and laminated checklists for the student surgery suite, providing students with additional support.

After noticing gaps in the veterinary curriculum that meant some students were still struggling to master basic surgical skills, Carolyn developed a suite of inexpensive low-fidelity simulation models in 2019 made from plywood, t-shirt yarn, picture hanging hooks, and tea towels. This enabled students to practise core desexing surgery skills prior to working with real patients. These models reduced the average student surgery time, improved student confidence, and lowered surgical complication rates. Carolyn also published detailed guidelines and presented this work at domestic and international conferences. In 2018, she received a *Massey University Early Career Teaching Excellence Award* in recognition of the impact this programme has had on student learning and the clinic was awarded an *Aotearoa New Zealand John Schofield Three Rs Implementation Award* for reducing and refining the use of animals in teaching. The clinic has also been featured in two national media stories to celebrate its 500th and 2000th surgery milestones.

After the MUVTH secured a formal contract in 2019 with SPCA Palmerston North to provide routine veterinary services for their shelter animals, Carolyn took the lead in developing this new caseload into a compulsory one-week final year rotation. Because of the large number of students participating, and to ensure consistency around learning experiences and assessment, she developed an online portfolio of 30 common clinical case scenarios and procedural skills lessons, designed to replicate a typical “week-in-the-life” of a shelter veterinarian.

During New Zealand’s COVID-19 lockdown in March 2020, Carolyn led an initiative built on this successful model to create a “Virtual Veterinary Teaching Hospital”, mapping out a curriculum of over 100 clinical case vignettes and procedural skills lessons to ensure students were getting exposure to essential clinical competencies. She created a 40-page training guide and implemented a peer-review process for each case as quality control. Post-lockdown, she secured the opportunity to include these cases as a 6-week block in a problem-based learning course during the students’ final pre-clinical semester to better prepare them for managing clinical cases on rotations.

She was awarded the *2020 Australasian Society for Computers in Learning in Tertiary Education (ASCILITE) Emerging Scholars Award* in recognition of her innovations in blended learning and presented this work at the Australia New Zealand College of Veterinary Scientists (ANZCVS) Science Week virtual conference in July 2021. This raised awareness of the value of blended learning for reducing and replacing the use of live animals for teaching in veterinary medical programmes. Carolyn joined the American Association of Veterinary Medical Colleges (AAVMC) CBVE Research Working Group in 2020 and is currently leading an international cross-sectional survey around current methods of feedback and assessment on final year clinical rotations across the 55 AAVMC member schools. In recognition of the growing influence of her teaching practices on others, she was awarded *Senior Fellowship in the Higher Education Academy (SFHEA)* in 2021, and a *Massey University Vice Chancellor’s Teaching Excellence Award* in 2021.

“For me, the most rewarding impact has been feedback from students and new graduates about how much difference the programme has made in easing their transition into clinical practice.”



Te Whatu Kairangi Award
Kaupapa Māori Category

Rachel Dibble

Kaikauhau Matua i te Ratonga
Tikanga ā-Pāpori
Te Kura Matatini ki Otago
Te Pūkenga

“Nōku anō tēnei whakamārama mō taku tū i te ao mātauranga – he uri wahine ahau nō ngā kaihōpara o te ao mātauranga, o te whenua, o ngā whetū me te moana. Kei te hāpai au i te mana o te ākongā ki te whakatū i a ia anō hei Tangata Whenua, hei Tangata Tiriti [rānei] kia whakamanatia ō rātou hoamahi tahi. Ko te mea nui, ko te horopaki.”

Nā runga i ngā mahi a tōna kuia, a Kerry, rāua ko tōna whaea, a Roseanne, kei te mōhio a Rachel ki tōna tūrangawaewae arā, nō Taranaki ia, he uri nō Ngāti Ruanui me Ngā Ruahine. I a ia e rangatahi ana, kāore a Rachel i whakaakona ki te 'ao Māori' i te kura, otirā, nā te hekenga o tōna whānau ki wāhi kē, kāore ia i tipu ake i tōna ake tūrangawaewae. Heoi, nā ngā kōrero ā tōna whānau, kua mōhio ia ki tōna hononga ki te takotoranga o ōna tīpuna, kua ki ngā kōrero whakapōrearea mō te wāwāhi i te 'nui o te toto[Māori]' o te tangata. I te tau 1998, i whakapakaritia tōna tū hei Māori i tētahi huihuinga e pā ana ki te Tiriti o Waitangi, mā 'ngā tauira Māori anake' i tū ki te Christchurch College of Education. He mea whakamana tonu i a ia ngā akoranga whakahirahira o aua rangi e rua, nā wai rā, kua pūāwai ake āna mahi whakaako e pā ana ki Te Tiriti i tēnei rā, ā, koia tērā, ko te tūāpapa o āna akoranga i raro i te kaupapa, arā, mā te Māori tonu aia e kōkiri. Ko tāna, he whakamana i ngā kōrero ā te mana whenua, arā, mā rātou tonu e kōrero ō rātou kōrero, otirā, kei te mōhio hoki ia ki ōna ake hononga ki te whenua, mai i Taranaki ki Ōtākou.

“Kāore au e whai i ngā āhuatanga i kite au i a au i te kura tuatoru, arā, 'ko te kaiwhakaako ki mua' anō nei 'nōna te mātauranga.' Ko tāku kē, he noho ki te taha o ngā tauira, kei te ako ahau i ō rātou mōhiotanga. Koia te tūturutanga o te ako ki a au.”

Ko tā Rachel, he whakapuare mai i te tatau ki te tuakiri, arā, ko wai 'tātou', ā, nō hea hoki 'tātou'. Ko tāna, he kimi i ngā kōrero mō te tuakiri me te takenga mai o aua kōrero. Ko te tāhuhu tēnā o tōna whare kōrero mō te Bachelor of Social Services (BSS), otirā, ko ngā poupu ko 'Te Tiriti o Waitangi, Ethics and Law', ko 'Personal and Academic Effectiveness', ko 'Diversity' me 'Wānaka' (ko te Wānanga tērā nō te reo o Kāi Tahu, otirā, ka moe ngā tauira ki tētahi o ngā marae o te rūnaka). Kei te hāpai ia i te kaupapa o ako, arā, ko ngā momo whakawhitiwhitinga i waenga i te hunga e ako ana. Ko te tūāpapa o ōna whakaaro mō te mātauranga, ko tōna mōhio ki ngā tatauranga mō ngā mahi whakamomori i waenga i te iwi Māori me ngā whare pākehā e nōhia ana e te Tangata Whenua me te Tangata Tiriti. Kei te pūtaka o tōna manawa, ko āna mahi whakaako e pā ana ki Te Tiriti o Waitangi, kei reira te hōhonutanga o te mamae me ngā tūmanako mō ngā rā e heke mai ana.

Kei te whakaako ā Rachel i te tūturutanga o te Kaupapa Māori [arā, tā te Māori tonu i kōkiri] i runga i tōna mōhio ki ngā pānga whānui o te mahi tāmi ā te hunga urutomo. I raro i te mātauranga 'o te Māori, i te taha o te Māori, mō te Māori', i roto anō i tētahi whare Pākehā, kei te ū ia ki te whakawātea ia i te ākongā – ā-tinana, ā-hinengaro, ā-wairua anō – ki 'te kite i a rātou anō i roto i te akomanga'. Kei te 'whakatinana' ia i ngā 'ariā' o te Tiriti o Waitangi mā ngā akoranga mō ngā wā o mua, mā ngā kōrero tūturu (ngā tatauranga) o ināianei, mā ngā noho marae me ngā kōrero ā ngā mana whenua. Ka tīmata ake ngā akoranga o te tau tuatahi i te karakia

me te whakataukī, arā, Ka mua, ka muri. Kei te takahi āna ākongā i tētahi ara hei hāpai i ō rātou mana, ki tetahi anamata whakamana ai i ā rātou tikanga, kia mōhio ake rātou mō te hītori o Aotearoa me Te Waipounamu.

“Ka whakatairanga au i tēnei mea te whakaaro.... Ko te whakatinanatanga tēnei āku o te Kaupapa Māori, e whai ana i ngā tikanga rangahau o te Kaupapa Māori ki te whai ao, ki te ao mārama – ko te hua nui tēnā o te whakaaro.”

Kei te whakaako a Rachel i roto i ngā akoranga maha, ā, kei te tuitui ia i ngā kaupapa me ngā hononga, hei whakatairanga i ngā kaupapa e whakaū ana i ngā huringa nui e hāpai ana i ngā ākongā ki te tū 'hei kaikōkiri', otirā, kua whai hua āna ākongā i tēnei mahi. Kei te whai hoki ia i ngā ara pāhorau, pērā i ngā toikupu ā Te Kahu Rolleston me Ngā Hinepūkōrero, i ngā mahi puoro ā Alien Weaponry, i ā Anika Moa, i ā Six60, i ā Troy Kingi me ētahi atu, i ngā waiata me ngā kiriata Māori pērā i te kiriata o Patu! nā Mita, o Rotondo's Orphans, o Kingdoms me te kiriata o Rūrangi nā Currie, ā, hei tāna, he mea nui ēnei āhuetanga e whakawhiti atu ai rātou ki te ao mārama. Ko te aronga nui o ngā kōrero ā-rōpū, ko te pātai 'ko wai tātou i a tātou e tū ana, kanohi ki te kanohi?', ā, kei te tiro atu rātou ki tō rātou ake tuakiri, kia kite rātou i te kaikiri, i te mae takatāpui, i ngā mahi whakaiti nā te ira o te tangata, i runga anō rānei i ōna āheinga.

Kua puta mai ngā huringa auaha i a Rachel, nā runga i āna mahi whakaako o mua. Hei tauira, e waru wiki noa te roa o ngā akoranga me ngā aromatawai mō Te Tiriti o Waitangi. Kāore i tutuki pai ngā mahi, i te mea he poto noa te wā kia tino mau ngā kōrero i ngā ākongā, otirā, ka tono a Rachel kia whakarerekēngia tēnei āhuetanga. I ngā tau e whā kua pahure, kua whakaakongia te kaupapa i te roanga o tētahi wāhanga ako roa nei, ā, kua āta 'whakakitea' ngā kaupapa o te mana whenua. Mai i te tau 2021, kua whakaakongia ngātahitia te kaupapa hei whakawhānui anō i te mōhioatanga o te ākongā. Waihoki, kua whakatūria te Noho Marae mō te tau tuarua o te Bachelor of Social Services i te paunga o te marama o Whiringa-ā-nuku, kia aromatawaitia te whakahuetanga o te pepeha i te wā o te mihimihi i te taha o tētahi whakaaturanga mō te 'whakarāpopototanga o ngā tikanga mahi'. Nā te nui o ngā māharahara, nā Rachel anō te tono kia tū kē te hui i te paunga o te marama o Pipiri. Otirā, e ōrua ana te noho marae ki te wā o Matariki/Puaka, kia tutuki pai ake ai ngā aromatawai i ngā ākongā.

Kua whai wāhi atu a Rachel ki te whakawhanaketanga o te huhua o ngā kaupapa ako i raro i te hōtaka o te BSS, arā, i te BSS 1: ko Te Tiriti o Waitangi, me te Ethics and Law (2021), i te BSS 2: ko ngā Wānaka, arā, ko ngā Noho Marae, ā, i te BSS 3: ko Communicating with Families/Whānau and Communities (2020) hoki. Mahea te kite atu o te noho ngātahi o ngā kaupapa, ngā whakaakoranga me ngā tikanga Māori, waihoki ko te Māori Strategic Framework, ki roto i te marautanga o te BSS. I whakawhiwhia ia ki tētahi Excellence Award i te tau 2021, ā, i te tau 2018, ka riro i a ia te tohu Excellence in Implementing the Māori Strategic Framework i tōna kaha ki te whāngai atu, ki te whai hoki i te Mātauranga Māori. Kei te whāngai ia i ngā momo kawenga o te reo Māori ki āna ākongā, arā, ko ngā kupu whakarite, ko ngā whakamāoritanga ā-kupu me te reo o ngā kaitito toikupu, ā, kei te whakauru atu ia i te reo Māori ki ngā kaupapa hou ki te reo Māori, ki ngā kaupapa e aro atu ana ki Te Tiriti rānei, ā, me tana hāpai hoki i te whakamahinga o ngā kupu Māori (pērā i ngā kupu Tangata Whenua, Tangata Whaiora me Takatāpui) ki roto i ngā aromatawai. Kei te akiaki hoki ia i ngā ākongā ki te whakamana i te reo me ngā tikanga i roto i ngā hui, i raro anō i ngā kaupapa pērā i te tauira ā Meihana nā Pitama rātou ko Robertson, ko Cram, ko Gillies, ko Huria, ko Dallas-Katoa (2007) kia rangona ai ngā kōrero mō te mahi kaikiri, mō te parepare tangata ki rāhaki me te mahi urutomo whenua.

Kei te whakapono a Rachel, he mea nui tonu kia huhua ake ngā kaiwhakaako o te Tiriti o Waitangi me ngā kaiwhakaako e aro nui ana ki ngā kaupapa Māori. Ko te ngako o āna mahi whakaako mō Te Tiriti i te roanga o tēnei ngahuru tau, ko te kimi i ngā mahi tōtika (me pēhea hoki te whakatika i ngā hapa) i tōna 'kotahi'. Ko te kaupapa o tāna tohu Master of Professional Practice, ko ngā mahi i roto tonu i te akomanga me ngā pānga o ēnei āhuetanga ki te kaiwhakaako. Hei tā ngā putanga tuatahi, he pai ake te whakaako ngātahi i te whakaako takitahi. I tēnei tau (2022), he mahi pārekareka ki a ia tāna tū hei kaiārahi ki tētahi kōhine rangatahi i tana tūranga hei kaiwhakaako mō Te Tiriti ki roto i tētahi akoranga o te taumata Tiwhikete.

“He pou whakaaweawe ia ki ngā mahi whakaako o ētahi atu e hāpai ana i ngā whakaakoranga ā-rōpū i roto i ngā akoranga mō Te Tiriti me ngā Wānaka, anā, e hāngai ana tērā ki ngā tikanga o te Kaupapa Māori, arā, ki te kaupapa o ako, kia whai hua ai ngā ākongā me ngā kaiwhakaako i te mātauranga o tēnā me tēnā.” – He mea tohu mō te Staff Excellence Award.



Te Whatu Kairangi Award
Kaupapa Māori Category

Rachel Dibble

Senior Lecturer in Social Services
Te Kura Matatini ki Otago
Otago Polytechnic
Te Pūkenga

“I redefine myself in the teaching space, as a wahine from mātauranga navigators of whenua (both land and placenta) stars and sea. I encourage learner definition of self, as responsive Tangata Whenua, Tangata Tiriti, to whakamana (support empowerment) the person they are working with. Context is everything.”

Both Rachel's kuia, Kerry, and her mother, Roseanne, made sure Rachel knew where her Tūrangawaewae is – Taranaki, and their whakapapa to Ngāti Ruanui me Ngā Ruahine. As a young person, Rachel's formal education did not cover 'being Māori' and whānau migration meant her upbringing was largely away from her Tūrangawaewae. However, through her whānau kōrero, she knew she was connected to where her tīpuna bones lay, not through the myths of quartered and fractionated 'blood quantum'. In 1998, her study at Christchurch College of Education strengthened that potentially fractionated foundation of 'Māori' when she attended a 'for taura Māori only' Tiriti o Waitangi workshop. The mana-enhancing practice she experienced over those two days directly authenticate how she facilitates Te Tiriti content today and established the whenua, the grounding, of her kaupapa Māori-led education. She acknowledges the stories of mana whenua as theirs to tell and can talk to her own authentic links to place, from Taranaki to Otago.

“I avoid being the 'lecturer in the front of the room' that 'owns knowledge' as I experienced in my tertiary education. I have the capacity to sit alongside and learn from taura experiences. This is how I understand ako as educational practice.”

Rachel teaches *into* the space of identity, knowing who 'we' are and where 'we' come from. She asks what informs this identity and where this identity formation/information comes from. These questions are fundamental to the kōrero she has woven through the areas of delivery in the Bachelor of Social Services (BSS), such as 'Te Tiriti o Waitangi, Ethics and Law', 'Personal and Academic Effectiveness' and 'Diversity' and 'Wānaka' (Kāi Tahu dialect – Wānanga, where the learners noho – sleep over at a rūnaka marae). She encourages ako, understanding this as a reciprocity of learning. Her teaching philosophy is underpinned by critical awareness of Māori suicide rates and colonial settler institutions in which Tangata Whenua and Tangata Tiriti exist together. Her heart mahi is a Tiriti o Waitangi educator, where she finds the deepest of mamae and expressions of continuous hope for the future.

Awareness of colonised realities is critical to Rachel's approach to Kaupapa Māori-led education and authenticity. Informed 'by Māori, with Māori, and for Māori' and working in an institutional non-Māori space, she endeavours to create spaces externally, philosophically, and internally for taura Māori and Tangata Tiriti to experience 'seeing themselves in the room'. Her 'application to context' considers Te Tiriti o Waitangi 'theory' and application through learning historical context and contemporary realities (statistics), experiences at local marae, and listening to (not

speaking for) mana whenua. Beginning their first year with karakia and whakatauki, *Ka mua, ka muri*, her learners are walking into a mana enhancing, culturally responsive future, better informed about a shared past in Aotearoa me te Waipounamu.

“I encourage thinking.... This is how I embody Kaupapa Māori educational practice, noting Kaupapa Māori research methodology through the idea of transformation, and transformative learning.”

Rachel finds teaching across courses enables interweaving of kaupapa and relationships, emphasising concepts of transformational change and supporting learners to be ‘agents of change’ – and her learners appear to have gained from this approach. Her practice also includes multimedia approaches, such as the use of spoken work poetry by Te Kahu Rolleston and Ngā Hinepūkōrero, music by Alien Weaponry, Anika Mōa, Six60, Troy Kingi, and others, waiata, and Māori focussed films like Mita’s Patu!, Rotondo’s Orphans, and Kingdoms and Currie’s Rūrangi, which she sees as vital to transformative experiences. Group discussions focus on ‘who are we, when we are kano ki te kano?’ and explores self-identity in order to be able to recognise racism, homophobia, sexism, and ableism.

Rachel’s early teaching experiences led her to bring about innovative change in the curriculum. For instance, Te Tiriti o Waitangi content was initially taught and assessed within eight weeks. As this did not work well, especially because of the limited time learners had to integrate content meaningfully, Rachel advocated for change. For the past four years the course has been delivered over a full semester, ensuring mana whenua concepts are ‘showcased’. From 2021, a co-delivery model of teaching has further expanded learner experience opportunities. Similarly, the Year Two Bachelor of Social Services Noho Marae (overnight stay) was held in late October, meaning a new, assessed experience sharing of pepeha in a mihimihi occurred concurrently to preparing a ‘summary of practice’ final portfolio presentation. As this was causing anxiety, Rachel proposed a change (implemented in 2019) to late June, not only aligning the noho with Matariki/Puaka, but allowing learners to better engage in the assessment.

Rachel has contributed to the development of many courses on the BSS programme, including BSS 1: Te Tiriti o Waitangi, Ethics and Law (2021), BSS 2: Wānaka – including Noho Marae experience, and BSS 3: Communicating with Families/ Whānau and Communities (2020). These show clear integration of Māori kaupapa, pedagogy, and values, and the Māori Strategic Framework (MSF) into the BSS curriculum. She was awarded an Excellence Award in 2021 and, in 2018, the Excellence in Implementing the Māori Strategic Framework award in recognition of sharing and engaging with Mātauranga Māori. She introduces her learners to a narrative of te reo as metaphoric, literal, and poetic, and integrates content into subjects that have lacked a te reo or te Tiriti focus, also nurturing the usage of kupu Māori (like Tangata Whenua, Tangata Whaiora, and Tākatapui) in assessments. She also encourages learners to prioritise te reo and a structured hui process when using models like the Meihana model by Pitama, Robertson, Cram, Gillies, Huria, and Dallas-Katoa (2007), allowing kōrero on racism, marginalisation, and colonisation.

Rachel believes it is vital to have more Tiriti o Waitangi and kaupapa Māori-focused educators. Her ten years of Tiriti teaching has essentially been figuring out what works (and how to manage when it does not) in a ‘silo’. Her Master of Professional Practice focusses on what is happening in the room, and the consequence of this for the educator. Preliminary findings suggest co-delivery has better consequences of tautoko compared to sole educator delivery. This year (2022) she enjoyed the opportunity to mentor a young wahine into the role of Tiriti educator for a Certificate level course.

“Her positive influence on the teaching practice of others is to successfully advocate for a team-teaching approach for Te Tiriti and Wānaka courses which aligns with the Kaupapa Māori methodology, where the concept of ako provides a space for all learners and teachers to benefit from each other’s knowledge.” – Staff Excellence Award Nomination



Te Whatu Kairangi Award Kaupapa Māori Category

Jamie Smiler

Pūkenga Matua i te kaupapa
Business & Tourism
Te Kura Matatini o Whitireia
& Te Whare Wānanga o te Awakairangi
Te Pūkenga

“He kaiwhakaako Māori ahau, ā, he mea nui ki a au te mātauranga whakangungu mahi. Mā konā, ka tūtaki te whakaaro tūrehurehu ki ngā mahi o te ao tūturu. Ko te taura tērā e paihere ana i te tūmanako ki te whakatinanatanga.”

I tana tūranga hei kaiwhakaako Māori, hei tā Jamie, mā te mātauranga ka noho herekore te tangata, arā, kia kua te tangata e whaiwhai poka noa i te ara o te nuinga. Ko tāna, mā te mātauranga ka makere ngā here, ā, ka whai pūkenga ngā ākonga ki te rapu i ā rātou ake tino kaupapa, e wātea ai rātou ki te hāpai ake i a rātou anō, i ō rātou whānau, i ō rātou hapū me ō rātou iwi. Ko tāna, he tuitui i te ariā ki te mahi, ā, ka ākina āna ākonga ki te whakapuare i ngā tatau o ō rātou ao. Anei tāna kōrero ki ngā rangapū hou "ehara ēnei pakitara e whā i te akomanga – ko te ao kē te akomanga". Hei tāna, ki te mauria mai ngā take o te ao ki roto tonu i te akomanga, ka whakatikangia aua take rā e ngā rangatira o āpōpō.

Nā whai anō, kāre e hapa, e pono ana a Jamie ki te whakatinanatanga o te mātauranga whakangungu mahi. Ko tāna, he whakatū i ngā kaiārahi whai tikanga ki te ao pakihī, he whāngai i a rātou ki ngā pūkenga, he whakatō i te ngākau titikaha kia whakaāhua rātou i a rātou anō, i ō rātou whānau, i ō rātou hapū, i ō rātou iwi me Aotearoa whānui tonu. I tana tūranga kaiwhakaako Māori, ko ia tēnā ko tāna kaupapa nui, ko tāna mahi nui anō i te taha o ōna hoamahi, o āna ākonga me ngā tūmomo hapori rerekē. I te mea he Māori ia, he mea nui ki a ia tana tūranga mahi, arā, kia tautoko ia i ngā ākonga, i ngā whānau, i ngā hapū me ngā iwi ki te whakaea i ā rātou tikanga, ki te whai pūtea, kia tautoko hoki rātou i ngā kaupapa e whakapiki ake ana i te oranga o ngā uri whakaheke. He mea nui hoki ki a ia tana tū hei kaiwhakaako. Kei te mārāma ia ki ngā mahi hei whakatutuki tonu i roto i te ao mātauranga kia tino whai take ngā hua o te tikanga-pori, o te ao ōhanga me te ao tōrangapū mā te tangata.

"Koia te take e mahi ana au hei kaiwhakaako. E whakapono ana au, he kawenga tāku. Kei te mōhio au me pēhea te panoni i te oranga, kua o ngā ākonga anake, engari o ō rātou whānau, o ō rātou hapū me ō rātou iw hoki. Ka tutuki i a au ēnei āhuatanga mā ia akoranga kotahi, ki ia ākonga kotahi, kia angitu ai – ia wā, ia wā."

I tana tūranga hei kaiwhakaako Māori, kei te mihi a Jamie ki a Graham Hingangaroa Smith rātou ko Leonie Pihama, ko Linda Tuhiwai Smith, ko Mason Durie, ko Wally Penetito, ko Russell Bishop nā rātou ngā poupou o te Kaupapa Māori i whakatū. Kei te arahina a Jamie e ō rātou mātāpono i roto i āna mahi whakaako, arā: e te tino rangatiratanga, e ngā taonga tuku iho, e te akoranga Māori, kia piki ake i ngā raru i te kāinga, whānau me ngā kaupapa; e mārāma ana ki a ia te pānga o ngā mahi tāmi o mua, o nāianeī anō ki runga i te pūnaha mātauranga me te pānga ki ngā ākonga me ō tātou hapori; kei te mārāma ia ki ngā āhuatanga o te hauora me te angitu, ā, me pēhea hoki te hāpai i te mātauranga Māori hei tautoko i ngā hapori ki te whai oranga nui hei Māori; e mārāma ana anō ia ki ngā taupatu e pā ana ki te mātauranga me te mahi whakaako, ki te noho taurite-kore o te nuinga o ngā hapori me te mahi nui ki te kaupare atu i ēnei āhuatanga taurite-kore, ki te hiranga o ngā hononga tāngata me te whakawhanaungatanga e whai hua ai ngā mahi whakaako. Otirā, nā runga i ngā kōrero ā Paolo Freire rātou ko Henry Giroux, ko Pierre Bourdieu, kua

mārama ake ki a ia ngā take tōrangapū e pā ana ki te mātauranga, waihoki, ko te hiranga o te 'kōrero' i roto i ngā mahi whakaako, o te mātauranga torowhānui me ngā whakaakoranga whai kiko.

Kua whakapau kaha ake a Jamie ki te whakaū i āna mahi whakaako ā-kanohi, ā, i roto anō i ngā akomanga ā-hiko. Hei tāna, ahakoa kei te ū tonu ngā tikanga whakaako matua ā te kaiako papai nō tērā rima tekau tau rā anō, kua rerekē te horopaki, tō tātou taiao me ngā hangarau e wātea ana ki ngā kaiako. Kua whakatū ia i ngā ara hou ki te whakaako, ki te ako, ki te aromatawai anō i āna mahi, kia eke te ākongā ki te taumata o te angitu. Ko tētahi o ēnei ara ko ngā take tōrangapū o te ao tūturu (kua whakapuaki ia i tētahi kōrero mō ngā kaupapa pērā i te Three Waters), ko ngā kaupapa nō te ao tūturu me ngā momo whakawhitinga kōrero (kua whakatūria tētahi kaupapa whaihanga mō te mahi kirimana), ā, ko ngā take tūturu o te wā e pā ana ki Te Tiriti (pērā i te mahi rangahau mō te whakawhanaketanga o tētahi whenua e kaha taupatupatungia ana e te mana whenua me tētahi kaiwhakatū kaupapa whenua). He kaha hoki ia ki te taunaki i te whakamahinga o ngā momo hangarau e whakapai ake ana i ngā mahi ako mā te ākongā, ā, kei te whai ia i te huhua o ngā rautaki i roto i tana akomanga ki te hāpai i ngā mahi ā te ākongā – otirā, i te nuinga o te wā, ko ngā rautaki māmā ngā rautaki pai rawa atu. He mea nui ki a ia ngā momo hangarau e whakapiki ake ana i te mahi ā ngā ākongā. Ko te aronga nui, ko te tuituinga o te ariā ki te ao tūturu, otirā, neke atu i te 80 te tokomaha o ngā ākongā, nā reira ka whakamahi ia i ngā hangarau tuari kōrero ā-tuhi mā ngā mahi ā-rōpū, i ngā papa Kanban me ngā momo mahi whakaataata.

Ki tā Jamie, ko tētahi o ngā tino mea whakahirahira ki te kaiwhakaako, ko te mātakitaki i āna ākongā e hīkoi ana i te atamira i te rā whakapōtaetanga, ā, he nui tonu āna kōrero mō ngā whakatutukinga whakahirahira ā ngā ākongā. Ko tētahi, ko te kōrero mō tētahi wahine, ahakoa kua roa ake i te 35 tau e ngaro ana i te ao mātauranga, ko ia tētahi o ngā tino ākongā i roto i tōna akomanga mō tāna Tohu Pōkairua mō te Mahi Tāpoi, ā, nāwai rā, ka riro i a ia tāna Tohu Paetahi o te Applied Business Management. I te tau 2018–2019, ka whakawhiwhia āna ākongā ki ētahi tūranga mahi ki KiwiRail Group, kei te takiwā o te 20 rātau, waihoki, nā te pai o ngā utu i āhei ai rātau ki te kawē i ā rātau ake anō, ki te hāpai hoki i ō rātau whānau whānui.

Hāunga anō āna mahi whakaako ki roto i ngā kaupapa pakihi o WelTEc me Whitireira, kei te āwhina hoki a Jamie i ētahi atu kaupapa mātauranga i roto i ētahi atu momo wāhi tuku matauranga. Kua whakaako, kua āwhina hoki ia i ngā mahi whakangungu i raro i te kaupapa Executive Education (MBA) ki Te Herenga Waka, ā, kua tū ia hei kaitohu mō te Mātauranga Māori ki te Open Polytechnic mō te whakawhanaketanga o te Tohu Paetahi mō te Engineering Technology me te New Zealand Diploma of Engineering, e aro nui ana ki te Mechanical me te Civil Engineering. I a ia e mahi ana hei kaiwhakahaere kaupapa, i mua i tana tū hei kaiako, i tino kite a Jamie i te tokomaha o ngā Māori e mahi ana i ēnei rāngai mahi, ko te nuinga e whakawhiwhia ana ki ngā utu iti, e mahi ana i ngā mahi ā te 'ringarau' me te kaiwhakahaere mihini. Ko tāna whakapae, nā te koretake o te pūnaha mātauranga kāore ngā Māori i eke ki ngā tūranga whai pūtea, whai pūkenga, pērā i te mahi hoahoa me te mahi whakahaere kaupapa. Nā te tokoiti o ngā Māori i roto i ēnei tūranga mahi, kua huri ngā mahi whakaako kia tokomaha ake ngā Māori e kuhu atu ana ki ngā kaupapa e whakanui ana i ngā mōhiotanga me ngā akoranga ā te Māori, kia eke ai rātau ki te taumata o angitu.

I tana tūranga hei kaiwhakaako Māori, kei te hāpai a Jamie i te whakahoutanga o te anga o ngā whare ako o te wāhanga kura tuatoru. Kei te tāpae kōrero ia ki tana Rōpū Whakahaere e pā ana ki ngā kaupapa here me te ahunga o ngā whakahaere, kia whai hua ai ngā kaupapa here. Ko tētahi o ēnei kaupapa ko te rautaki o Tekau-Rima, ā, ko te whāinga o tēnei kaupapa, ko te huaruatanga o te tatau o ngā kaimahi Māori hei te tau 2026. Kei te mahi ia ki te taha o tētahi kāhui kaimahi Māori kua whakatūria nei rātau ki ngā tūranga whai utu o te Kaihautū mō ngā momo kaupapa e hāngai ana ki ngā whāinga tōmua ā Te Pūkenga kei raro i te kaupapa o Te Pae Tawhiti, arā, ko te Anga mō te Whakahirahiratanga o Te Te Tiriti. He mema ia nō te Staff Reference Group, e taunaki ana i ngā hiahia o ngā kaimahi, ā, i āwhina i te whakatinanatanga i ngā kaupapa pērā i te hui ā-tau ā ngā kaimahi, i ngā whakaritenga māmā mō te mahi, i te kaupapa tuku takoha o Mātaiwhetū, i ngā tūmahī me ngā tūkanga hauora hoki.

"Āe, kei te whakahou mātou i ngā mahi i roto i te akomanga, ia ākongā, ia ākongā, heoi, kia tino whai hua ā mātou mahi, me kaha hoki mātou ki te whakahou i te anga o ō mātou whare mātauranga."



Te Whatu Kairangi Award Kaupapa Māori Category

Jamie Smiler

Senior Academic in Tourism
Te Whare Wānanga o te Awakairangi
Wellington Institute of Technology
Te Pūkenga

“As a Māori educator, I celebrate vocational education. It connects the abstract world of theory with the concrete reality of praxis. It connects what ought to happen with what actually happens.”

As a Māori educator, Jamie sees education as an instrument to bring about freedom, rather than conformity. He uses education as a liberating force to equip students with the tools to be able to seek purpose and freedoms to support themselves, their whānau, hapū, and iwi. His approach always connects theory with practice and he encourages students to take every opportunity to engage with their world. He tells new cohorts of students, “these four walls are not our classroom – the world is our classroom”. By bringing world issues into the classroom, he believes they can be solved by our future leaders.

Thus, Jamie’s version of vocational education is unapologetically practical. He aims to create practical business leaders, with the skills and a sense of purpose to transform themselves, as well as their whānau, their hapū, their iwi and Aotearoa. This is his mission and practice with his colleagues, students, and the diverse set of communities they serve. Being Māori, he takes his position seriously in contributing to supporting ākongā, whānau, hapū and iwi to live lives that are culturally filling and economically prosperous, enabling them to support the work being done to create intergenerational prosperity. Equally important is his role as an educator. He understands the work that needs to be done within the education system to enable it to meet its potential in transforming socio-cultural, economic, and political outcomes for people.

“This is why I am an educator. I believe I can contribute. I know how it changes the lives not only of ākongā but also their whānau, hapū and iwi. My contribution is made one class at a time, one ākongā at a time, one story of success at a time.”

As a Māori educator, Jamie acknowledges the strong influence of the Kaupapa Māori educational philosophies of Graham Hingangaroa Smith, Leonie Pihama, Linda Tuhiwai Smith, Mason Durie, Wally Penetito, and Russel Bishop. Jamie incorporates their guiding principles into his teaching practice, such as: tino rangatiratanga, ngā taonga tuku iho, akoranga Māori, kia piki ake i ngā raru i te kāinga, whānau, and kaupapa; understanding the impact of historical and ongoing practices of colonisation on our education system and how it impacts ākongā and our communities; understanding the different dimensions of health and success and how to draw upon Mātauranga Māori to support communities to not only live more prosperous lives but how to live them as Māori; insight into the contested nature of knowledge and education and socially unjust reality for many communities and the need to actively mediate these inequalities, and the importance of relationships and whanaungatanga as a necessary practice for one to be an effective educator. The philosophies of Paolo Freire, Henry Giroux, and Pierre Bourdieu also give him a deeper understanding of the politics of education and the importance of developing a ‘dialogical’ approach to teaching, holistic education, and critical pedagogies.

Jamie has worked to effect change in both face-to-face and virtual classrooms. He says although the fundamentals of being a great teacher have not changed much over the past fifty years, the context, our environment, and the technologies available to educators have. He has developed innovative approaches to teaching, learning, and assessment to support ākongas success. These include engagement with the political reality of the real world (presenting on infrastructure issues such as Three Waters), real world projects and communication demands (simulating a real-life contracting situation), and engaging in real-life, real-time Te Tiriti issues (such as critically investigating the development of a locally contested land development between a group of mana whenua stakeholders and a local land developer). He is also a strong advocate for the use of technologies that enhance the learning experience for ākongas and uses many strategies in his classes to support student achievement, often finding some of the simplest strategies the best. He finds productivity-improving technologies necessary when teaching vocational programmes that have an emphasis on connecting theory with reality to cohorts of more than 80 students, such as shared documents for group activities, Kanban boards and reflexive practices.

Jamie finds one of the most satisfying aspects of being an educator is getting to see his ākongas walk across the stage at graduation, and he has many success stories to tell. One is of an ākongas who finished as one of the top students in her Diploma in Tourism class, although she had not been in education for over 35 years, and went on to graduate with a Bachelor of Applied Business Management. In 2018-2019, around 20 of his students gained employment with the KiwiRail Group in roles with pay and conditions capable of supporting not only themselves but their larger whānau groupings.

As well as teaching business programmes for WelTec and Whitireia, Jamie is also actively involved in areas of education within other organisations. At Victoria University, he has taught and offered professional development in its Executive Education programmes (MBA) and also has a role as a Mātauranga Māori advisor at the Open Polytechnic on the development of their Bachelor of Engineering Technology and New Zealand Diploma in Engineering with specialisations in Mechanical and Civil Engineering. As a project manager before becoming an educator, Jamie was acutely aware of the large number of Māori employed in these industries, usually in lower-paid, 'unskilled' labouring and machine operator roles. He blames an underdeveloped educational system for not moving Māori into higher-paying, higher-skill roles of designing and project managing. Because Māori are not appropriately represented in such occupations, Jamie's role as a Mātauranga Māori advisor on engineering programmes has helped shape the curriculum so that more Māori will enrol in programmes that involve Māori ways of knowing and learning, enabling them to be more successful.

In his position as a Māori educator, Jamie helps drive structural change within tertiary education institutions. He provides strategic policy and governance direction to his Senior Leadership Team and Board of Directors so that policy is more likely to be effective, including the Tekau-Rima strategy which seeks to transform his organisation by doubling the number of Māori it employs by 2026. He works with a collective of Māori staff who now hold formal paid roles as Kaihautū with different portfolios of interests based on Te Pūkenga's strategic priorities within its Te Pae Tawhiti – Te Tiriti Excellence Framework. He is a member of the Staff Reference Group, which advocates for staff interests and helped implement initiatives, such as an annual staff hui, flexible work options, a Mātaiwhetū rewards Programme, and wellness activities and procedures.

“Yes, we make change in the classroom, one ākongas at a time, however, to maximise our effectiveness we need to be using our positions to drive structural change within our institutions.”



Te Whatu Kairangi Award

Category:

Achieving diversity and inclusion for improving outcomes for: Māori learners; Pacific learners; neurodiverse learners; and/or learners with disabilities

Enhancing Pacific Learners' Success endorsement

Dr Marcia Leenen-Young

Senior Lecturer in Pacific Studies
Waipapa Taumata Rau
The University of Auckland

“My impact as a Pacific educator is significant on Pacific learners because I develop strong connections with my students and focus on working with them to achieve excellence as Pacific peoples.”

Marcia is Senior Lecturer and Pacific historian in Pacific Studies, Te Wānanga o Waipapa | School of Māori Studies and Pacific Studies at Waipapa Taumata Rau | University of Auckland. She is Samoan/Pālagi, born in New Zealand to an immigrant mother from Samoa and a first-generation Dutch New Zealander. Marcia's mother, Teresa Young, although having left school at age 15 because the Western system of education had failed her, saw education as the only way to succeed. She guided Marcia on her path to being an educator; one who was passionate about supporting Pacific students to achieve excellence. Marcia's goal at the University of Auckland is to build a pipeline of Pacific history at all levels so the number of historians with ancestral ties to the Pacific increases in Aotearoa. This will impact the learner, the education sector, the teaching of history in Aotearoa, and also Pacific communities as an act of reclaiming their historical narratives.

Marcia's teaching philosophy is holistic. It reflects her family background, values, and her experiences as a teacher and learner, it is informed by her own research and reflection, and it is shaped by the work of Pacific scholars. She recognises and respects her students as people who bring many experiences and influences into the teaching space. She works to decolonise educational spaces in the university and create spaces where the Pacific values of community, service, and respect are centred and where Indigenous Pacific knowledges and the voices of Pacific peoples are not only emphasised, but prioritised. She consistently reflects on and develops her pedagogical practices to better connect to her students to create an uplifting learning experience, not only for Pacific students but for all students.

“I encourage students to connect with history, emotionally react to it, and build historical analyses that are critical and speak to their own personal worldviews.”

Although she welcomes all into her teaching environment, which includes Pacific history and Pacific Studies at all levels, Marcia centres Pacific ways of knowing, practises Pacific pedagogies, and focuses on supporting the success of Pacific students. She believes that, although Pacific students have been a priority group in education in Aotearoa for the past twenty years (as in the 2001 *Pasifika Education Plan*, the 2020 *Statement of National Education and Learning Priorities* and the *Tertiary Education Strategy*), universities continue to alienate, isolate, and demotivate Pacific students. Her drive as an educator is to shift this experience of university for as many Pacific students as possible.

During her career at the University of Auckland, spanning almost two decades, Marcia has striven for learner success as a student mentor, a pastoral student support advisor, a learning advisor and designer, and as a teacher. Having struggled with isolation herself as a Pacific postgraduate

student in Ancient History, she lobbied the Classics and Ancient History Department in 2002 to establish a position of Māori and Pacific mentor to support undergraduate students, which then merged with the Tuākana programme in the Faculty of Arts. In 2016 she was offered a Professional Teaching Fellow (PTF) position in the Certificate of Health Sciences, where she added her pedagogical expertise to a practical course that exposed students to key components of Māori and Pacific culture. In 2017, she was offered a PTF position as the Communications and Capability Specialist in Teaching and Learning at the Business School where she contributed to the development of online academic programmes, such as the proposed Masters of Māori and Indigenous Business Programme, supported the development of the online Learning Hub, and led academic initiatives with the Tuākana programme. In 2018, because of her expertise in curriculum design and Pacific learners, she was invited to join Pacific Studies as a PTF. She became a lecturer in 2019, achieving senior lecturership in 2021, and continues to create, teach, and redesign courses at all levels.

Marcia's teaching approach involves centring Pacific knowledges in a way that is student-focused and communal, innovative, creative, empathetic, relational, and mana-enhancing. Centring Pacific knowledges allows her learners to see themselves, their ancestors, and their cultural knowledge as valid within the framework of a Western education. Student-centred learning pedagogies align with Pacific learning approaches as they view the teacher and the learner in a two-way relationship. Marcia fosters collaboration in large lectures through online tools such as Mentimeter or Padlet, and creating a cohort feel within the class through open discussion. She builds space in the curriculum for collaborative knowledge-building, such as in PACIFIC 304 where students co-design the curriculum in the final weeks of the semester. She also creates learning opportunities outside the lecture theatre to enhance student experience, such as in workshop-based lectures where the class take a virtual tour of colonial monuments on campus, visit the Auckland War Memorial Museum to search for stories of Pacific peoples in WWII, and analyse Indigenous Pacific primary sources in the Fale Pasifika. She encourages students to think about knowledge presentation beyond the written word and challenges them to submit assessments in oral, written, visual, and digital mediums.

A key component of Marcia's pedagogical approach is working to uplift and strengthen the mana of her students by practising empathy and developing connections. At the beginning of new courses she shares who she is as a Pacific person by introducing her family and her ancestral connections to the Pacific. By making a clear positionality statement, she connects to students and helps them understand that who she is impacts her pedagogy and perspective. Practising empathy is also an important part of who Marcia is as a teacher. Her interactions with students focus on wellbeing, offering support, and enhancing mana. Marcia has carried out research and published on Pacific students and has been invited to present at conferences on pedagogy and Pacific students within a university setting. Her publication on how Pacific students learn argues for shifting focus from a Western pedagogical framework in universities to one that better reflects the current context of Aotearoa (Leenen-Young, 2020). She is creating a pipeline from first year to postgraduation where students can study Pacific history with a Pacific person in a way that centres Pacific values. This will directly inform how Pacific history is taught in Aotearoa with the restructure of the NCEA history curriculum and the inclusion of Pacific Studies as a new NCEA subject. In 2021, she received the Faculty of Arts Leadership in Teaching and Learning Award and a University of Auckland Early Career Excellence in Teaching Award.

"The impact of showing Pacific learners that you believe in their potential is beyond measure with benefits that resonate to family and community."



Te Whatu Kairangi Award

Category:

Achieving diversity and inclusion for improving outcomes for: Māori learners; Pacific learners; neurodiverse learners; and/or learners with disabilities

Enhancing Pacific Learners' Success endorsement

Associate Professor Patrick Vakaoti

Associate Professor in Sociology
Te Whare Wānanga o Otago
University of Otago

“Universities are places of hope and enlightenment for learners and teaching is a way of realising this. I draw on my identity as a Fijian and Pacific lecturer, my leadership position as inaugural Associate Dean (Pacific) in the Division of Humanities (2017-2021) and successful student, staff, and community relationships and initiatives to accomplish this aspiration.”

Patrick grew up and attended school on the island of Ovalau, in Fiji. He enjoyed learning but did not know universities existed until his name appeared alongside others in the Fiji Times as new entrants to the University of the South Pacific (USP). His careers teacher had submitted a USP application without his knowledge. Patrick was the first in his immediate and extended family to attend university. While learning at USP was more of an independent endeavour, the learning community was diverse, as USP educated students from the twelve member countries of the Pacific that own the institution. Patrick learnt about the Pacific and the rest of the world, and was fortunate to be taught by eminent Pacific lecturers. He saw himself reflected in their Pacific identities and benefitted from their ability to teach diverse student populations.

Patrick's inspiration to teach also comes from his mother who was a primary school teacher. As an indigenous Fijian woman, her teaching both at home and in school was influenced by the Fijian values of *veiwekani* (knowing and forming relationships), *vei talanoa* (conversing respectfully with people) and *vei rogorogoci* (listening with respect and intently to others). Her values became his values, and he now draws on them to bring hope and enlightenment to his students. He places students at the centre of the learning context, works towards challenging and removing barriers to learning, and fosters an environment for quality teaching and leadership.

The main context for Patrick's teaching is the field of Sociology, which studies human relations and social issues such as poverty, inequality, and crime. As Sociology often uses complex ideas that students find intimidating and counterintuitive, Patrick demystifies these for his students, making them more accessible. He sees Sociology as based on the idea that the world is not black and white – that there are many realities and Māori, Pacific, and other indigenous world views are just as valuable as other knowledge systems. He uses Sociology as a manual or map to navigate the hybrid world in which he lives and applies this in his interactions with students, teaching them about the intriguing nature of the world, how it is constructed, and how it influences people. As most of his students are young, he encourages them to reflect on these realities as part of their learning, such as discussing how the definition of youth varies across cultures. Patrick fosters effective learning with a diverse range of students by establishing a welcoming environment that encourages *veiwekani* or relationships. *veiwekani* facilitates connectedness and is practised with much humility and patience, providing the basis for a safe learning environment. As a teacher, he makes *veiwekani* come to life by

engaging students in two practices at the beginning of each class. He asks students to greet each other with a smile, handshake, or hello, and introduces a reflective question which students 'pair, discuss, and share'. These practices create a classroom environment of conversation.

"Humility lies at the heart of my relationship with students allowing me to make room for student opinion. This creates a special learning environment where students are comfortable, trusting, and feel safe to engage."

As well as creating a safe learning environment, Patrick gets to know his students. His class sizes may range from 10 to 150, but he asks all students in each first class to complete a student profile, encouraging them to say how their learning could best be supported. He pairs his students' profile photos with their written profiles to help him learn all their names and, when providing written feedback on assessments, greets them in their first or ethnic language. During the semester, he revisits the profiles to ensure he is responding to student needs through his content, interactions, and assessments. Patrick fosters reflexivity through conversations around content and assessments that enhance critical thinking. He is skilled at listening, empathising, and having honest conversations. Also, he keeps his assessments relevant, such as introducing a 1500-word autobiographical essay where students write about being young in Aotearoa.

Patrick's appointment as Associate Dean (Pacific) in the Division of Humanities allowed him to provide strategic guidance and support for Pacific research and teaching, drawing on his expertise in, and passion for, supporting Pacific learners. His work was acknowledged in 2021 by the 2021 UOPISA 'Pacific Academic Staff Award'. In 2021, he supported the Theology Programme in developing CHTH337: Moana Pasifika Theology, the first Pacific paper in Theology at Otago and, in 2014, he developed and delivered the first and only Pacific specific paper in the Social Work programme. Patrick actively leads and influences the development of Pacific consciousness amongst non-Pacific staff. In 2018, he won a grant to explore how non-Pacific staff can better support Pacific students at Otago, resulting in the workshop *Engaging with and supporting Pacific Islands students to succeed at the University*. This involves a kava circle introducing participants to a Pacific worldview and a student-led session where students share the realities and experiences of being a Pacific student. Patrick teaches into other programmes like Pacific Studies, Pacific and Global Health and Medicine. His longest collaborative engagement is with the Social Work programme where for the past decade he has taught a module on Pacific social work with third year (Bachelors) and Masters social work students. These classes are diverse, with students coming from a range of demographic and professional backgrounds.

Patrick works alongside Pacific students to ensure that the University is their 'home'. In 2018, he contributed to the development of the six-week summer school paper Pacific Realities and University Learning (Kickstart 101) which enrolls around 25 students per year. It is designed to prepare Pacific students for university studies and involves lectures, workshops, and social activities. Patrick finds at university his Fijian-influenced pedagogy, as with Te Ao Māori and other indigenous approaches, is dwarfed by Western mainstream approaches. He aims to sustain indigenous-informed teaching practices by institutionalising them via the strategies and policies of the institution and incorporates this in his teaching practice. He has advocated for the recognition and treatment of cultural artefacts and resources as learning tools, as well as designing and facilitating workshops for staff to better support Pacific students' success at the University. He has also introduced the practices of talanoa and kava circle to residents of Salmond College in order to make the College more culturally supportive.

"To me teaching is not a job, it is a vocation."



Te Whatu Kairangi Award

Category:

Progressing educational partnerships and collaboration

Associate Professor Eileen Britt

Associate Professor in Psychology
Te Whare Wānanga o Waitaha
University of Canterbury

“I strive to work in partnerships to facilitate others; build rapport and trust; respect others’ autonomy, expertise and experiences; and commit to fostering the welfare and best interests of all.”

It was Eileen’s father who showed her the power of partnership in education. As a Pākehā art teacher, he partnered with school students and Māori to create murals using non-traditional and traditional materials which now adorn the walls of schools and other public places, including Te Whare Wānanga o Waitaha | University of Canterbury (UC). Eileen believes these endeavours produced more than artefacts – they also produced trust and respect between the collaborators. They also made a difference, especially for the students, some of whom were struggling at school, as they gained a sense of self-worth through this experience. The democratic nature of these collaborations informs Eileen’s teaching, research, and day-to-day living.

These values underpin Eileen’s work at the University of Canterbury (UC) where she started as a clinical educator with the Clinical Psychology programme in 1999, after practising as a clinical psychologist for 15 years. She came to clinical psychology because she was interested in others’ stories and working with evidence-based approaches that would empower others to foster their own wellbeing. Clinical psychology, situated at the nexus of “caring” and “science”, was the perfect academic context for her. Using her research-teaching expertise, she further developed expertise in Motivational Interviewing (MI), an evidence-based collaborative conversational style for building and strengthening an individual’s motivation for change. This strength-based approach aligns well with her democratic worldview and is particularly effective in cross-cultural contexts.

Eileen establishes a collaborative partnership with the students in her class, explaining that both she and each student have knowledge and experiences to offer to the class. She also fosters collaborations that do not involve her as the teacher, allowing students to be active partners in their own learning. This approach is consistent with traditional Māori methods of teaching and learning which emphasise co-operative learning, learning by doing, modelling, and group reciprocal learning.

When she joined the clinical psychology programme, its bicultural elements were underdeveloped, indicative of the wider situation at UC. As a clinician who had witnessed the disparate mental health outcomes between Māori and Pākehā, she felt it was important to redress this within the programme, particularly as it was training clinical psychologists to work in a bicultural country and wanted to attract Māori trainees. These concerns have since been formally prioritised by the Tertiary Education Strategy. She fosters bicultural partnerships in the clinical psychology programme, such as partnering with Māori clinical psychologists to build bicultural training into the programme, and fostering links with Ngāi Te Ruahikihiki ki Taumutu, kaupapa Māori services, and Māori practitioners to establish marae-based wānanga/noho marae for students in the

programme. This develops the students' bicultural competency as practitioners and facilitates future collegial connections. Eileen has also served as Chair of the Bicultural Committee in Te Kura Mahi ā-Hirikapo – School of Psychology, Speech and Hearing.

For the past two decades, Eileen has taken fostered the use of MI nationally and internationally in workplaces, clinicians' offices, education, non-governmental and government organisations, and the wider community. Eileen partnered with Te Kaupeka Pūhanga – Faculty of Engineering at UC to provide MI training and ongoing support for staff to facilitate their ability to engage in conversations with students experiencing difficulty. This led to a joint paper with Professor Philippa Martin (Dean of Engineering) entitled *Using Motivational Interviewing to Assist Engineering Students in Finding a More Inclusive Way Forward* which was presented at the Collaborative Network for Engineering and Computing Diversity Conference (USA) in 2021. Eileen has established similar initiatives with community organisations and government agencies. She collaborated with Māori colleagues external to UC (from He Waka Tapu, including their kaumātua, and Matua Raki: National Addiction Workforce Development) to write *Takitaki Mai: A Guide to Motivational Interviewing for Māori*. This has been adopted as a core practice guide by the Probation Service, Ara Poutama, and is utilised by both Māori and non-Māori practitioners.

She has developed postgraduate courses in MI in Te Kura Mātai Hauora – School of Health Sciences which for eight years were offered and taught conjointly in a partnership between UC and the National Addiction Centre, Te Whare Wānanga o Ōtākau – University of Otago. As well as publishing articles in New Zealand and internationally, such as on biculturally responsive practices in the tertiary sector, Eileen has received the College of Science Kaupapa Māori Teaching Award in 2016 and a Collaborative Research Network Visiting Research Fellowship (2014).

Eileen partnered with Edith Cowan University and the Telethon Kids Institute, Perth researching MI in schools as an intervention for bullying and to provide MI training for school staff. She also leads UC's involvement in an international collaboration that included 10 Australian universities and the University of Glasgow, developing a new method of student clinical assessments, receiving recognition from the Australian Ministry of Education through an Innovation and Development Grant (2014). In the last three years, Eileen has taught MI to UC's Early Intervention, Bachelor of Speech, and Language Pathology programmes, and at University of Otago's Dietetic and Psychiatric Registrar training programmes.

Eileen has had an 11-year partnership with the Ministry of Social Development (MSD) supporting different aspects of their work through research and training. She first led a series of workshops in partnership with colleagues from the Department of Psychology UC and the Mental Health Education and Resource Centre for non-governmental organisations, teachers, church personnel, MSD caseworkers, and City Council staff. The workshops educated them about the effects of trauma and the need for self-care to improve the psychosocial response to the Waitaha – Canterbury earthquakes. The partnership with the MSD has since included providing MI training to Oranga Tamariki youth and social workers, case managers supporting individuals/whānau post-Canterbury earthquakes, and Kaiwhakaoranga supporting individuals/whānau after the Mosque shootings (2019). It also includes research evaluating MI within Work and Income with unemployed clients. Her most significant international collaborative work and leadership is within the Motivational Interviewing Network of Trainers, a collective of over 1600 MI trainers and researchers from 43 countries from a range of professional backgrounds whose mission is to promote best practice in the use, research and training of MI.

“In offering MI training at the university, at other institutions, for government agencies and in the community, I am helping to strengthen motivation for change to the benefit of individuals, whānau and wider society. This is sustainability at its most organic.”



Te Whatu Kairangi Award

Category:
Innovation in learning, teaching,
and curriculum

David Cox

Lecturer in School of Mathematics
and Statistics
Te Herenga Waka
Victoria University of Wellington

“I was able to turn around an often-disliked and underperforming course taken by many of our taura at Te Herenga Waka—Victoria University of Wellington. In 2014 it was decided that STAT193, a ‘service course’ teaching introductory statistical methods to approximately 1,300 students per year over all three trimesters, needed a total overhaul.”

David recognises that many students find Statistics difficult and are ‘scared of’ or ‘hate’ the subject. At his university, the course had a poor reputation with students and was not well-aligned with NCEA Statistics. It took too long to cover simple material taught in Levels 1 and 2, required extensive use of formulae, and involved tiresome data entry into calculators. Computers and spreadsheets were not used at all, meaning that analysis of large datasets was out of the question. Pass rates had at times been lower than 65% and, as one of the largest courses at the university, STAT193 had a heavy marking burden for all Statistics staff at test and exam time. However, passing STAT193 is a prerequisite for studying Psychology, Biology, Criminology, Health and other disciplines. In 2015, David was employed to completely redesign STAT193, to be implemented in Trimester 1 2017. His primary role remains teaching, coordinating, and developing STAT193.

David’s approach has been to actively identify and reduce barriers for all ākonga and to support them to achieve successful education outcomes. His inclusive practices have improved outcomes for Māori and Pasifika ākonga, in particular, and made transitions as seamless as possible. STAT193 attracts a diverse range of ethnicities, nationalities, genders and religious beliefs, as well as students with physical disabilities or those experiencing heightened levels of anxiety, stress, and depression. The course involves several transitions – from high school to university, from the study of a compulsory Applied Statistics course to it becoming a valuable and appreciated tool to be used in students’ chosen disciplines, and from 100-level Statistics to higher level Statistics/Data Science courses. After identifying gaps in the department’s teaching capability, David employed two Research Assistants, one of whom was an outstanding Māori student, to research data and create resources to strengthen teaching, leadership, and learning support.

As course coordinator for STAT193, David considers the needs of all his students when building the assessment structure and design of the course. He works closely with central support teams such as Āwhina, Pasifika Student Success, Disability Services, Student Learning, and Mauri Ora to accommodate different needs. He is flexible with the criteria for giving extensions so that students can attend tangihanga in different parts of the country, is sensitive to and accommodating of students experiencing anxiety, and finds considerate and mature tutors to work with, for example, visually impaired students. He puts a strong emphasis on the improvement of core maths skills in the first two online quizzes and provides continued support through resources such as Practice

Maths Tests and tutorial exercises. During lectures, he encourages students to engage in problem-solving and discussion with neighbours and finds that his lively and interactive lecture style increases students' participation and confidence. He holds the value of manaakitanga very dear and achieves this by, for instance, replacing any negative statistics regarding Māori and Pasifika with more positive and culturally affirming examples, explaining potentially challenging concepts in language that students can relate to, and encouraging student participation in the classroom and on Zoom.

David is constantly aware of the need to engage the interest of students who did not enjoy Statistics at school, as well as those who are keen to see what new insights university-level Statistics will give them. He believes the transition from NCEA to university should be smooth, while not excluding those students without previous experience in Statistics. He presents material covered in NCEA in a way that relates to university studies without it feeling like simple repetition to more experienced students. Early on, he shows the usefulness of tools such as descriptive statistics, creation of graphical displays, informal inference, and probability statements. He finds this 'grabs' the students and differentiates the subjects from school Statistics. As David finds it crucial to seek and respond to feedback from students and colleagues, he co-created a student focus group that was diverse in ethnicity and age to evaluate successes and find areas for improvement after the first roll-out of the redesigned STAT193. Many of the group's suggestions were implemented. Since David's redesign of the under-performing STAT193, students report that they feel more confident in their overall numeracy, his colleagues have been able to replicate and implement his successful innovations, and pass rates have generally increased. Total numbers of STAT193 students are increasing overall, with Māori and Pasifika enrolments slightly ahead of this increasing trend. The redesign has reduced colleagues' burden of exam marking by approximately 65%.

David has been at the forefront of course development within the School of Mathematics and Statistics (SMS) and within its sister school of Engineering and Computer Science (ECS). In 2017, he made STAT193 the first course within the schools to introduce online quizzes and tests with questions randomly chosen from large pools. In 2018, he made STAT193 one of the first to introduce online assignment submission and return of feedback. And, in 2020, he was an early adopter of the fit-for-purpose ECS assessment system for assignment marking and annotation to replace the cumbersome Blackboard system. These innovations have all been widely followed by his colleagues.

Collaboration with his colleagues in the current teaching and assessment landscape has prompted further developments. During 2020, David created a fit-for-purpose final test in STAT193 in response to the university no longer holding invigilated exams due to COVID-19. At the end of the year, the test was re-designed and improved. Achieving alignment with, and continuity from, NCEA Levels 1-3 to university in as seamless a way as possible has been greatly assisted by David's long experience as a private tutor and relief high school teacher of Calculus and Statistics in Christchurch from 1993-2015, as well as by his work as tutor and contract lecturer at University of Canterbury from 2013-2015. He has led and worked collaboratively on such programmes as: MATH/STAT Challenge days and Scholarship Statistics and Calculus workshops at VUW; Teacher of Scholarship classes at Wellington Girls' College; Moderator for Statistics, Quantitative Methods and Calculus courses for UP Education; Materials Critiquer for NZQA Scholarship Statistics since 2020; and co-author with David Barton of *Essential Maths and Stats for Higher Education*, published in 2013. He has undertaken numerous speaking engagements and is an active member of many committees. Recent recognition of his leadership includes promotion to the Teaching Intensive Pathway as Lecturer (Teaching) in 2021 and a THW-VUW Teaching Excellence Award in 2021.

"We cannot hope to win everyone over to a keen interest in Statistics, but my approach has been motivated by my desire to make the course more relevant, interesting, useful, and enjoyable to students who may resent having to study Statistics, as well as to engage those students who may have been put off the subject during their studies at school."



Te Whatu Kairangi Award

Category:
Innovation in learning, teaching,
and curriculum

Professor Richard Easter

Professor of Physics
Waipapa Taumata Rau
The University of Auckland

“My journey as a scientist, a teacher, a communicator, and as a leader, has convinced me that contributing to the learning and understanding of others often does more to advance our fields than our personal research.”

As a child Richard wanted to study the stars. The three decades he has spent exploring the origin and evolution of the Universe has fulfilled that childhood aspiration. But he found that, although university employment was seen as a key milestone for an aspiring scientist, the teaching component of these roles was not a big part of that narrative.

Richard's key belief as a university teacher is that what happens in our classrooms is ours to shape. At the University of Auckland he helped rebuild the physics programme from the ground up, improving performance and progression through the undergraduate degree, and built a better framework for a rapidly growing PhD student population. His department has deepened engagement with Te Tiriti, strengthened support for Māori and Pasifika students, and became the first academic unit in New Zealand to gain a formal equity certification. He has co-created a nationally unique, faculty-wide scheme providing support, mentoring, and research opportunities to students pursuing science-based careers and this has inspired further programmes across the University. He also had a hand in the building and launching of New Zealand's first satellite (outside of Rocket Lab itself) and, beyond the University, has contributed to major science communication initiatives in New Zealand and Australia.

When Richard joined the University of Auckland in late 2011 as Head of Department in Physics, he saw that the programme faced complex, interrelated challenges. In 2013 he generated momentum for change through an external review and, following this, convened Century Two, a research-informed working group charged with reassessing both curriculum and pedagogy. The project's moniker alluded to the fact that 2014 was the Department's 100th anniversary as a stand-alone unit, and Century Two's purpose was to build a fit-for-purpose undergraduate offering as the department went into next 100 years. As a result, the University of Auckland was able to provide a world-class physics education in an inclusive learning environment where all students could realise their potential and develop quantitative, communication and collaborative skills to support their future success. Richard found that the broad international consensus on the core content of an undergraduate physics major meant that a first-year “physics with calculus” sequence required more high school preparation than many New Zealand students receive. Century Two designers were determined not to exclude students lacking this background, many of whom are in key equity groups. They addressed this challenge via top-down design and the principles of constructive alignment. Their solutions included multiple entry points, flexible core Stage One courses, a core curriculum at Stage Two, key mathematical topics included in Stage Two courses, and clear pathways in geophysics, medical physics, photonics, theory, and astrophysics.

To promote student engagement, Century Two introduced Studio Physics at Stage One, replacing traditional lectures with active learning. The junior laboratory was completely overhauled to create a dedicated 120-seat learning environment. Weekly tutorials were added at Stage Two, regular problems sessions at Stage Three, and opportunities to present and undertake independent investigations at Stage Four. The innovations in pedagogy, format, delivery and assessment were rolled out after two years' preparation (2017-19) touching every course in physics. The biggest quantitative improvements in performance occurred at Stage Two, where the redesigned programmatic structure slashed an unacceptable failure rate. The most common passing grade rose from a C to an A, students began to master more challenging content, and there were clear improvements in problem-solving and group work.

Richard's innovations focussed not only on undergraduates but also on the PhD cohort. During his headship the PhD population grew fivefold (from 12 to 60), reflecting the Department's simultaneous research success. He introduced initiatives such as regular "cohort seminars", formalised celebrations of student success, and the appointment of a departmental PhD Mentor. He boosted support for the University of Auckland's Tuakana scheme in the department by recruiting tutors with strong cultural competence, increasing physics students' engagement with Tuakana. An Equity Working Group was established in 2015, launching a conversation around gender, race, sexual orientation, and gender identity within the Department. It oversaw successful applications for Bronze (2016) and Silver (2018, 2020) Pleiades Awards, which recognise achievement and provide a framework within which equity issues can be identified and addressed. Richard's emphasis on equity resulted in the proportion of non-male teaching staff rising from around 5% to nearly 30%.

In 2014 Richard co-founded the University's Science Scholars programme, a faculty-wide flagship aimed at recruiting and extending strong science students at the University by creating an "enrichment" programme across all disciplines in the Faculty. It was a first for New Zealand, incorporating features from programmes in the United States and Australia. It provides students with mentoring and exposes them to topics across the sciences, enabling them to think critically about the production of scientific knowledge, the relationships between Western science and Mātauranga Māori, the role of science in society, and the internal dynamics of the scientific community. Richard also helped develop the Auckland Programme for Space Systems [APSS], where student teams compete to design small satellites. The initial CubeSat, APSS-1, launched by Rocket Lab in November 2020, was the first satellite built and flown by any New Zealand organisation outside of Rocket Lab itself, a milestone for the University and the country.

Beyond the University, Richard is deeply involved with Science Communication as a practitioner and facilitator. He provided science advice for all episodes of the TV series *Nigel Latta Blows Stuff Up* and was a consultant for Brisbane's successful bid to host the Australian offshoot of New York's World Science Festival, running annually from 2016 to the present. In 2014 he instigated MoTAT's now-annual STEM Fair and has helped bring science-themed programming to the Auckland Arts Festival, including productions by Dr Michelle Dickinson's Nanogirl persona. Richard received 2020 Faculty and 2021 University awards for teaching leadership and, with his department, was awarded the inaugural Faculty of Science Departmental Teaching and Learning Award in 2018.

"We now live in a world in which brilliant lectures are available to all at the click of a mouse. However, my goal is always to build a community of learners rather than simply serving as a supplier of learning materials and opportunities. Active learning methodologies contribute to creating that community and are key to putting it to use."



Te Whatu Kairangi Award

Category:

Innovation in learning, teaching,
and curriculum

Associate Professor Christian Schott

Associate Professor
in Tourism Management
Te Herenga Waka
Victoria University of Wellington

“My teaching is centred on student needs, a passionate emphasis on experiential forms of learning, the deep desire to meaningfully engage ākonga, a passion to foster learning that is relevant and accessible by situating it in the ‘real world’, and a celebration of diversity in backgrounds, perspectives, and approaches”

Christian’s journey as a Tourism Management educator at Te Herenga Waka—Victoria University of Wellington started in 2002, straight after submitting his PhD in Human Geography. Initially adopting the Commerce Faculty’s course design formula of ‘lectures-essay-lectures-essay-lectures-exam’, he soon realised his students were struggling with this approach and needed to understand complex concepts and apply them in diverse tourism contexts. This led him to reflect on and explore new ways to better engage with and support his Tourism Management students. His teaching is now centred on the needs of students, on meaningfully engaging ākonga with the topic as well as learning culture, on fostering relevant and accessible learning by situating it in the ‘real world’, and on celebrating diversity in backgrounds, perspectives, and approaches. Christian’s ako philosophy strongly aligns with objectives in the Tertiary Education Strategy (TES) 2020, which emphasises the need for students to have an inclusive experience of learning with access barriers minimised.

Christian’s ako (learning and teaching) philosophy is grounded in countless kōrero with students and alumni, deep pedagogical discussions with colleagues, research on the impact of his teaching, as well as continuous reflection on learning and teaching scholarship within the tourism field and beyond. In consciously distinguishing between ‘mindset’ and ‘skillset’ learning outcomes across his courses, Christian encourages a sustainability/kaitiakitanga mindset, critical as well as creative thinking skills, and emotional intelligence. In supporting his students to achieve all four outcomes, he develops project-based assessments that help ākonga weave together material from different parts of the course, explore different perspectives, and think critically and creatively. He also designs tasks that expose them to the “messiness” of the ‘real world’, such as asking ākonga to conduct assignment-focused fieldwork on the digitally replicated Fijian island of Yasawa or the Peruvian town of Machu Picchu Pueblo. Using this approach, he transformed a struggling 100-level course, Tourism in New Zealand, making it more relevant and accessible. When he was made its sole course coordinator and teacher in 2018, he redesigned the course around three of his ako philosophy’s building blocks - engaging learners, innovating, and making learning accessible and relevant.

Christian’s development of a virtual reality (VR) learning tool was inspired by positive student response to his use of music, quizzes, and Google Earth visits to global tourism hotspots, which helped students understand topics such climate change in the context of a place and its people. He found the holistic learning tool helped ākonga understand the importance of context, as well as the tensions between social, cultural, environmental,

and economic elements. He worked with two Fijian communities on Yasawa Island to develop VR content that enabled students to learn about their customs and cultural values and to realise that they needed to understand the crucial social and cultural context to achieve sustainable tourism. Building on the success of the original, non-immersive VR learning tool, he used VR headsets to immerse learners more fully in the sights and sounds of the Fijian island. In collaboration with Professor Stephen Marshall, he also initiated a project to explore the potential of immersive VR to support experiential education pedagogy, developing the pedagogical concept of 'Virtual Reality Situated Experiential Education Environments' (VRSEEE). This is a framework he continues to use to ensure learning tools are inclusive and effective.

Christian continues to look for ways to refine his teaching and courses. Although he values workshops and educational literature, he finds the strongest influence on his teaching design and practice is kōrero with ākongā and colleagues. When developing a minor in Business Ethics and Sustainable Management, he established a student focus group and utilises feedback from students from 'AKO in Action', a voluntary programme where students from other programmes partner with lecturers to give feedback on their course design. He also benefits from learning and teaching discussions as TEFI Vice-Chair (2013–2015) and convenor of his school's Learning and Teaching Committee (2014–2016).

Although Christian's primary impact is on students' learning, his approach has also benefited the Fijian communities of Yasawa-I-Rara and Bukama. With his students and colleagues, he supported the development of a village library and the replenishing of stationery supplies for their kindergarten and school. Due to the success of the Fijian learning tool, Christian and the multi-disciplinary project team he leads received a Centre for Asia-Pacific Excellence (CAPE) grant in 2019 to apply the concept of VRSEEE to foster social studies education in secondary schools. This pilot project used cutting edge VR technology to support social studies education about Machu Picchu Pueblo and to examine the impacts of immersive VR learning tools on students and teachers. He sees the impact of this mahi as supporting research-informed school education and helping learners to appreciate the crucial need to consciously manage tourism in Aotearoa and elsewhere. His team also developed a more accessible, non-immersive version of the Machu Picchu Pueblo Learning Tool that has been downloaded by teachers in Aotearoa, Australia, Ecuador, USA, and Vanuatu. The next step is to democratise access to this learning tool so it can be used even more widely.

The impact of Christian's VR Situated Experiential Education has been recognised through international awards. In 2018, he was awarded the 'AACSB Innovations that Inspire' honour for the Fijian VR learning tool by the AACSB Global Business Education Network and, in 2019, he received the Bronze Award Oceania from Wharton-QS Reimagine Education Awards, which acknowledged the innovative approach behind his two learning tools and their impact on ākongā. Beyond the university, Christian served as Vice-Chair of TEFI, a global network of 550 progressive tourism educators. During this time, he organised two international conferences, co-edited a book and two special issues, and signed a Memorandum of Understanding with the World Indigenous Tourism Alliance. He also initiated Masters' scholarships to attend TEFI conferences and a collegial scholarly process that reframed 'reviewers' as mentors. His teaching approach has led to international teaching invitations at universities in Canada and Vanuatu. In 2018, he was invited to speak on 'Simulation in Business Education' at the AACSB Asia Pacific Conference in Seoul and gave a panel address at the other premier accreditation body's (EFMD) 2019 Annual Conference in Copenhagen. This led to presentations and collaborative projects both in New Zealand and overseas. He has co-authored five journal articles, a book chapter, two journal editorials, and more than 15 conference presentations related to his educational approach. The most significant acknowledgement of his leadership and collaboration occurred in 2020 when the multi-disciplinary project team he led was awarded the prestigious Sustainability Gold Award from Wharton-QS Reimagine Education.

"Both the school and university-based adoption of my learning tools and the uptake from colleagues around the world demonstrate the inclusive nature of this approach, and its ability to adjust to changing societal and educational landscapes."



The story behind the korowai – Rauaroha

The name Rauaroha was chosen for the korowai that is worn by each recipient of the annual Prime Minister's Educator of the Year Award. The korowai is a chiefly garment that recognises the mana of the Educator of the Year award and the person who receives it. It will be passed on each year to the Educator of the Year awardee.

The karakia (ancient invocation) Te Hokai tells the story of how Tāne-nui-ā-rangi climbed to the uppermost of the twelve heavens to obtain the three baskets of knowledge – te Kete Tuauri (sacred knowledge), te Kete Tuatea (ancestral knowledge), te Kete Aronui (life's knowledge).

Before he received the three baskets of knowledge on arrival at the entrance of the uppermost heaven, Tikitiki-o-Rangi, Tāne was met by the spiritual beings who guard the doorway to Tikitiki-o-Rangi. After undergoing a ceremony, Tāne was guided to Io (the Supreme Being) where he was asked about the reason for his visit. Tāne was then taken to a place called Rauaroha where the male and female beings of Tikitiki-o-Rangi were, and he underwent ritual ceremonies to prepare him to receive the knowledge.

Rauaroha has been made entirely of muka (flax fibre) and bird feathers by Te Atiawa weaving expert, Veranoa Hetet. Rauaroha was six months in the creation and is the result of painstaking and fastidious work. During that time Veranoa allowed her hands the luxury of just three weeks rest.

It has been created using traditional methods handed down through six generations of Veranoa's whānau. Veranoa says that korowai are made to last and based on the longevity of similarly created Māori chiefly garments, Rauaroha will last for more than three hundred years. Ako Aotearoa acknowledges Veranoa's contribution to the Te Whatu Kairangi Awards.

Te Whatu Kairangi Awards administered by



Nā āheitanga ā-mātauranga,
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