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Mou Piriia Te Kōrero 'Ā To 'Ui Tūpuna, Akaoraia:
**Culturally Responsive Pedagogy for Cook Island
Secondary Schools Physical Education**

Aue Te Ava

A thesis submitted in fulfilment of the requirements for
the degree of Doctor of Philosophy in Education
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Abstract

The purpose of the thesis was to investigate culturally responsive pedagogy in physical education for Cook Island secondary schools. Cook Island core values were incorporated into culturally responsive practice for physical education teaching at Years 9 and 10 in three Rarotongan secondary schools. Two qualitative studies and one study of quantitative research were conducted to establish an understanding of culturally responsive pedagogy and how this might be implemented into the Cook Island secondary school physical education programme.

The first study involved interviewing nine community elders, four physical education teachers, four school administrators and five government officials. The question guiding the study was “What core values are needed to structure a physical education pedagogy that is responsive to Cook Island culture?” The *pa metua* (elders) identified the following six core values: *tāueue* (participation), *angaanga taokotai* (cooperation), *akatano* (discipline), *angaanga oire kapiti* (community involvement), *te reo Maori Kuki Airani* (Cook Island Maori language), and *auora* (physical and spiritual wellbeing). The elders emphasised the importance of these values underlying culturally responsive practice in the Cook Islands.

For the second part of the study, an action research group was formed which consisted of the researcher and four physical education teachers. The teachers implemented the core values identified in Study One in three Rarotongan secondary schools. This was accomplished with the inclusion of two phases of planning, action, observation and reflection. While the teachers enjoyed using culturally responsive practice in physical education, they also expressed a need for training in culturally responsive practices if such an implementation was to be successful. Coupled with this was the teachers’ own lack of knowledge of *te reo Maori Kuki Airani* and the tension between western and cultural knowledge.

The third section of the study explored student perceptions of the use of cultural activities in physical education. One hundred and one questionnaires were distributed to Year 9 and 10 students in three secondary schools. The findings showed that the students had valued the opportunity to engage in cultural activities in their physical education programme. However, the same tensions the teachers found in relation to the predominance of western pedagogies versus cultural values were evident in the students’ comments.

The data analyses and findings of the three studies showed that there is a need to address policy and practice in order to achieve a culturally responsive pedagogy in physical education in secondary schools in the Cook Islands.

Dedication

I would like to dedicate this thesis to a few people: First my wife, Nicole Sam-Yiou Te Ava, and my children Helem, Richmond, Mairangi and Gazelem for putting up with me over the five years of PhD study. Sometimes it is difficult to explain where the five years have gone. I appreciate your *aroha*, support and encouragement in completing the thesis. Hopefully, I have shown you the pathway to education that will open up an avenue for your success. Lastly, I want to dedicate this thesis to a close friend, uncle, and also a mentor, Rangi Moekaa, who was inspirational in helping me shape the thesis, particularly *te reo Maori Kuki Airani*. Rangi meitaki maata no taau tauturu na te Atua e tiaki mai ia koe. Ka kite e taku taeake.

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Prologue

Toku Teretereanga: Contextualising the thesis

From the day we are born, and throughout our lives, we are told stories about ourselves. Sparkes (2002) stated that stories offer us narratives that shed light on our life and experiences. They also provide a template for how we live our lives in the future. The stories we are told weave throughout our lives, telling us who we are and what we may become. In reminding us what has happened to us, they in turn will shape how we see ourselves; and the perspective from which we will see the world (Intrator, 2002). They give us a sense of history and meaning; provide continuity; support us in being ourselves; and offer a lasting connection to our family and friends. When these stories affirm who we are, they support our growth and carry us through difficult and challenging times. The perspective from which this thesis is written is deeply embedded in the stories I heard growing up in the Cook Islands. It therefore begins by telling the story of my upbringing on the island of Rarotonga and how this motivated me to understand the cultural values of such a place and how these can be embedded within education. Ultimately, it is the lessons learned from this upbringing, and my experiences as a physical education teacher, that have generated a sense of urgency in pursuing this PhD study.

One of the enduring lessons from my younger days was that cultural values are integral to pedagogy if the traditional lifestyle of the Cook Islands is to be supported. To survive in this world, one must understand the values of the culture in order to live from the resources of the land - cultural values such as *tu akakoromaki* (patience), *tu kauraro* (obedience or obey), *tuanga angaanga* (responsibility), *tu akangateitei* (respect) and *tu ako* (to teach and learn) influence learning. One must also understand the practices which are enmeshed with these values. My learning began with an understanding of metaphor in daily educational practices which were occurring in the village. Metaphor is an expression of one thing in terms of another. For example, the weaving together of the rope strands is symbolic of the interweaving of cultural values through educational practices. Similar analogies can be found for other forms of cultural arts and crafts, fishing, singing, domestic tasks such as cleaning, building houses, caring for the animals; and agricultural production such as working in the plantation. It also included the learning of traditional sports and culturally-based activities such as *patarave* (playing marbles), *unauna or uuna* (hide and seek), *pei teka* (playing darts), *rore* (walking stilt), *ura Kuki Airani* (Cook Islands dance), *tukituki teniteni*

(passing a marked shell or coconut shell), *pere kapokapo* or jackstones or *pere* (to throw into the air), *pere toka* (checker-like game), *ruku ao* (swimming under water), *tupa oroorongaru* (surfing), *akataonga* (title investitures), *raui* (conservation), ritual and ceremonial etiquette. These traditional practices and values are important for educational practices and this ensured that I was capable of developing confidence in learning, and keeping a healthy lifestyle and physical wellbeing. Understanding such cultural values and practices enabled me to find the roles and responsibilities that would eventually help me to be part of my family and society, as I became prepared to take on the role of adulthood.

The value of *vaerua ora* (spirituality) was important to my upbringing in the Cook Islands' culture. The church was an important part of learning which helped me to appreciate spiritual values through learning to sing hymns, give talks in church, participate in choir, become part of the youth activities such as camping, and talent shows. Spiritual values were an important part of developing personal relationships with deity and family because this was integral to being one with another and the community. The value of *tu anoano mataora* (enthusiasm) is important in pedagogy because this helped me to become confident and to develop leadership skills.

As I have undertaken my chosen life as a researcher, I have come to recognise that cultural values are integral to physical education. I have lived in three different worlds: the Cook Islands, Hawai'i and New Zealand. I have seen how education varies between and within these countries. I have experienced various changes to education as new ideas have been introduced in government policy, organisational changes to government head of departments and secretaries. I have seen the impact of ideas that have resulted from colonisation and globalisation. For example, in the Cook Islands changes began when the missionaries arrived in the 1820s. Their principle intention was to convert Cook Islanders to Christianity. To facilitate this, traditional practices and cultural values were discouraged. This new era saw the beginning of western instruction, and is crucial to the history of Cook Islands education, which is discussed in chapter two. While these changes were carried out, Cook Islanders also experienced the devaluing of *te reo Maori Kuki Airani* (Cook Islands language).

Successive *papaa* (western) influences on Cook Islands education continued during the period of New Zealand's administrative role. This meant that as a school student I was exposed to those influences and to a large extent came to take the western way for granted. Like many Cook Islanders I experienced the contradictions between my everyday life where traditional practices and cultural values remained central, and my education in which western

knowledge and pedagogical practices were accepted. Like many Cook Islanders also, I failed to recognise the significance of this. This situation remains unchanged today for example, western instruction and influences of western sports and activities took advantage of education and cultural values became less apparent.

In Hawaii, the indigenous Hawaiians have argued that their cultural values provide an important foundation for education (Kawai'ae'a, 2002; Meyers, 2003). They have become more aware of the ways in which such values have been oppressed since Hawaii became colonised. Education in Hawaii has gone through various changes. These changes occurred because of the development of education in the United States, so that Hawaiian education policies were aligned to western schooling (Meyers, 2003). Today, indigenous Hawaiians are working towards incorporating their values in education for the future of their children.

Attending Brigham Young University of Hawaii in 1992 was an eye opener. I was exposed to western schooling, whilst at the same time I worked at the Polynesian Cultural Centre (PCC). The Polynesian Culture Centre is a tourist attraction. Thousands of tourists from all over the world visit the centre which is managed by the Church of Jesus Christ of Latter Day Saints commonly known as Mormons. It is a multicultural school and students from the Pacific Islands are sponsored while pursuing a degree. Here I was able to observe various pedagogical practices from different cultures and the ways these were used in the activities at the Centre. As a dancer at the PCC, I enjoyed entertaining the tourists. I experienced a diversity of teaching and learning methods which reflected cultural values and practices such as Tongan, Samoan, Tahitian, Hawaiian, Fijian, Indigenous American, and Micronesian. I also learned how a variety of ethnic groups interpreted and incorporated what they knew about their cultural values. For example, during *ura* practice at the PCC, reciprocity such as listening, demonstration and observing were important parts of conveying knowledge and sharing of ideas from the tutor to the learner. This was an example of Konai Helu Thaman's philosophy on cultural teaching in action, that it is a two-way process which incorporates "the social, historical, and cultural values whereby a student learns to be a member of a specific human society, and sharing with other members their specific knowledge" (Thaman, 1993, p. 6).

After having graduated, I became a physical education specialist teacher at Sunset Elementary school on the Island of Oahu, Hawaii, where the contradiction between western-style teacher preparation and culturally embedded practices that I had experienced in my teacher preparation took on a real meaning for my own practice. The curriculum of physical education at Sunset Elementary school demonstrated the western influence. The school had a

roll of eight hundred students from diverse backgrounds: Polynesian, Asian, Hawaiian, European and Melanesian. What was not applicable to the school was the significance of cultural values in teaching physical education. I was concerned about how cultural values were not a priority in the school particularly with students coming from various ethnic backgrounds. I became uneasy about the curriculum which failed to recognise students' cultural identity and the significance of this to their learning. Furthermore, I experienced how discouraging it was when students lacked confidence in their ability to learn because of their limited exposure to cultural values. I saw how important this was to their cognitive development. As I reflected on some of these issues, it appeared to me that cultural value and ethnicity was not acknowledged, and this appeared to create problems for the students in comprehending and succeeding in the school's curriculum. In addition, my relationship with the students was impacted by the pedagogical practices I was required to follow. While some experienced success, it seemed as though the full potential of all my students was unfulfilled. They were not able to tap into their own backgrounds. They complied, but I wondered if they were truly listening, engaging, and confident to be themselves as learners.

I thought that I was failing through a lack of understanding of what was happening in the classroom. In particular, I felt I had failed to notice when a student's potential and capabilities were not recognised and their needs were not met. Since I had to work to a lesson plan, in practice this sometimes involved being seemingly harsh on those children who found my requests too difficult and who, in consequence, felt uncomfortable. On reflection and remembering my experiences in PCC, I was able to recognise my own confusion and lack of confidence in teaching a curriculum that was influenced by western schooling. This was a limitation on my part as a teacher for not recognising the significance of cultural values and how they should be incorporated into students' learning in physical education. Knowledge of this gap in my awareness raised my concern about my ability to teach physical education.

After a year or so of teaching in a public school, I decided that the only way for me to learn more about cultural value programmes in physical education was to enrol in the College of Education Master's Degree programme at the Department of Kinesiology and Leisure Science at the University of Hawaii. My thesis provided me with an excellent opportunity to critique the impact of the western influence on physical education teaching in a non-western context. More importantly, however, it provided me with the understanding that things could change, and that physical education could potentially be a site of resistance against the continuing marginalisation of cultural knowledge. The topic required me to investigate the role of physical education in preserving traditional sports and games. The work reawakened

the meanings implicit in my earliest lessons within my family activities, and heightened my awareness in physical education classes of how important it was to preserve cultural heritage and philosophies by structuring cultural values and practices through the everyday life of the education system. The role of language in teaching these activities in the Pasifika context and the importance of teaching and understanding the philosophical base of the physical education curriculum was also stressed.

Since education in the Cook Islands has followed that of New Zealand and other nations, western practices had become dominant in the schools. Seeing a minimal influence of Cook Islands dimensions in curriculum I became concerned with understanding the importance of incorporating cultural values and pedagogy in schools. This suggested that schools needed to look for better ways of understanding the cultural diversity of the students and to look at how curriculum and policy could be culturally responsive to their needs. To incorporate culturally meaningful change into the physical education programme in the Cook Islands, and to ensure that such change is accepted by the community, Sparkes (2002) suggested that an essential point of initial contact is work with the *pa metua* (elders). Communication with government officials and administrators in education, students, and physical education teachers would be an important supplementary source of information and ideas for future development. This thesis contends that for cultural values in the schools to be vigilantly maintained, physical education teachers need to remain vibrant and vital. However in order to do this, the significance of storytelling and stories are essential elements for Cook Islands education. Questions need to be asked about the influence of storytelling and the ways in which cultural values are initiated in teaching through culturally responsive pedagogy in physical education and the philosophy that underpins these values, since this is what creates opportunities for change in education.

Chapter One

Akatomoanga: Introduction

1.1 Introduction

The purpose of this research was to investigate how Cook Islands cultural values could be employed in teaching physical education in Cook Islands secondary schools. Generally, cultural values are influential in various contexts of schooling, community and family. Cultural values provide Cook Islands students opportunity to engage in their culture and language by collectively working together with the teachers and community to make education a lifelong learning experience. Henry (1992, p.12) posits that:

Cultural values in the Cook Islands are an important part of education. Cook Islanders should not abandon their cultural values in favour of the western education. Since the natives are aware of their loss, they owe it to their children to gain what they did not. It does not mean that Cook Islanders should cling to the glories of the past. Cook Island people instead, should seek balance between cultural identity and pride. Every generation and every nation must look to new glories.

Henry proposed that Cook Islanders should return to the cultural past not to stay there, but to be educated and to discover them in order that they may better meet the challenges of today and tomorrow. Cultural values, at this instant, are precisely the fulcrum of education to that balance between the past and the future. A key question prefacing the research is to ask why cultural values of the Cook Islands are less valued in a western dominant schooling system. This often fails to acknowledge or respond appropriately to the cultural identities, values, and understandings of Cook Islands culture. Cultural values in these contexts, attempt to promote, enhance and enrich the learning experiences of Cook Islanders. By exploring the experiences and perceptions of the *pa metua* (elders), it is hoped that research for Cook Islands physical education could be improved.

1.2 Teaching and Learning in Cook Islands

Teaching and learning are an important part of Cook Islands daily lifestyle. Teaching and learning is valued in other aspects of cultural values, festivities, social, political and religious gatherings. Teaching and learning in Cook Islands pre-European times are observed

in Cook Islands historical literatures such as that by Borofsky (1987) who suggested that teaching and learning occurred within situationally concrete settings with children and adults engaged in proper guidance, direction, peer review, assistance, self-confidence, and encouragement. Listening is another important part of teaching and learning that occurred in people's conversations (Borofsky, 1987), impressions, experiences, and communication with others. As people share their information with others it is easy to learn from it. Another form of teaching and learning is observation and demonstration. Observation and demonstration occurred when others were observing how a task was performed and how physical skills were demonstrated, making sure the tasks were done perfectly and appropriately, and inviting others to become confident (Ama, 2003). The use of metaphors is also an important part of Cook Islands teaching and learning. Metaphors are an expression of one thing in terms of another, providing insights into cultural identity through the use of dance, music, art and crafts, tattoos, legends, and poetry and this links to a variety of assumptions of values and beliefs. Metaphors also persuade people to interact with each other with understanding (Makirere, 2003). These forms of teaching and learning mentioned above were used in Cook Islands pre-European times and could also be aligned to Cook Islands teaching and learning in contemporary times.

1.3 Pedagogy

The term pedagogy has been a western terminology, drawing on Greek origins. Although there is no Cook Islands term for 'pedagogy' per se, there are forms of pedagogy in the Cook Islands physical education curriculum. These might be described as the singular constructs of *api'i* (teaching and learning) and *tu ako* (to teach and learn). Both are described in detail below. Such constructs of teaching and learning and listening in the Cook Islands are expressed and valued in a range of contexts, including classroom practices and curriculum, as well as wider society through cultural practices such as *imene tuki* (singing of hymns), *raranga* (weaving), *rutu pau* (playing drums), *ura Kuki Airani* (dance), arts and crafts and food gathering of different kinds of vegetables, fishing and hunting. These methods are appreciated socially, culturally, historically and economically (Borofsky, 2000). Through these, children learn not only what is in the official physical education curriculum, but also what are values to Cook Islands society and those learning to be its active citizens. In this way teaching and learning through culture, and through teachers as cultural pedagogues, becomes the site for students learning about contemporary society with cultural awareness

(Howard & Borofsky, 1989). The need to find a balance between western and Cook Islands understanding of pedagogy and national curriculum and culture are of critical relevance to this study. The literature review in this thesis seeks to describe the key factors in achieving such a balance, by looking at western and Pacific notions of pedagogy; the research itself describes a new approach to culturally responsive pedagogy in Cook Islands physical education.

1.4 Problems, Questions and Hypotheses

The research questions to be investigated in this thesis and related to each study are:

Study One:

What values are needed to structure a physical education pedagogy that is inclusive of and promotes Cook Islands culture? How could the values benefit Cook Islands pedagogy in physical education?

Study Two:

How could teachers implement the values into their physical education teaching practice?

- a. What strategies did teachers use to implement the values in physical education teaching?
- b. How did teachers respond to the teaching of the values?
- c. Did teachers think this might work in classroom teaching?

Study Three:

How did students respond to the values taught in various cultural activities? How did students respond to culturally responsive pedagogy in physical education?

1.5 Significance of the Research

This research is valuable to the application of educational theory by encouraging teachers to become culturally responsive within their physical education classroom teaching for a number of reasons. Firstly, to date there is little evidence of research on culturally responsive pedagogy in physical education in Cook Islands secondary schools (Arama & Associates, 1999). Research has shown that culturally responsive pedagogy enhances student success (Cheypator-Thomson, 2000). This study is therefore designed to address the need for active

research in the development of a pedagogical model in teaching physical education that is culturally responsive for Cook Islands secondary school students. Furthermore, the study looks at ways in which culturally responsive practice could be employed to improve student participation in physical education. It may, for example, be used in future research projects aimed at investigating physical education within the school curriculum. The study then suggests ways forward for policy development in order for culturally responsive practice to be incorporated into other education programmes in the Cook Islands. The study also suggests initiatives for policy development in order that culturally responsive practice may be incorporated into other education programmes in the Cook Islands. Secondly, this study was intended to examine culturally responsive pedagogy that may help students gain confidence in integrating various cultural values in their teaching of physical education. Results from the study may provide empirical research for culturally responsive pedagogy, contributing positively to student learning and participation in physical education for Cook Islanders. Thirdly, the study explores how pedagogies are situated in cultural contexts that mediate learning behaviour. Several researchers such as Cheypator-Thomson (1994), Cheypator-Thomson, You, and Russell (2000) and Sparkes (1994) argue that a culturally responsive pedagogy fosters student learning behaviour regardless of disability, race, gender, or ethnicity. This may be because such an approach encourages students, in this case Cook Islands students, to take a more practical or interventionist role in their learning and participation in physical education.

1.6 Theoretical Framework

Pasifika theorists such as Mara's (2008) perspectives of pedagogy; Anae's (2007) model of *Teu Le Va*, Wendt-Samu's (2006) Ethnic Interface model (sometimes referenced as Wendt-Samu, 2006), Thaman's (2003) Tongan *Kakala* model, are appropriate frameworks that inform culturally responsive pedagogy. These theorists inform the development of quality teaching and learning through culturally responsive pedagogy for Pasifika learners in general and in Cook Islands schools in particular. The model of the '*tivaevae*' is relevant to Cook Islands physical education pedagogy. This fits in well with Cook Islands schools' ways of knowing through culturally responsive pedagogy in contemporary society. These theories are discussed in detail in chapter two.

1.7 Research Methodology

In this study I adopted the model of the *tivaevae* as a methodology for explaining the process of the research. In this research I am coming from a social constructivist approach by the process in which the study is achieved through collaboration with the physical education teachers, and discussion with the *pa metua*. The main reason for using the *tivaevae* is its establishment of knowledge acceptance among Cook Islanders. The *pa metua* voices are central to this investigation of the values intended to shed light on culturally responsive pedagogy. The study addresses questions of ontology and epistemology (Crum, 1996; Denzin & Lincoln, 2005; Meyers, 2003) with focus on how knowledge is constructed with particular emphasis on the methodology and how it was integrated into the three studies. The key is how the studies provide information by developing relationships with the participants and the community. The goal was to organise the teachers and to discuss ways to implement the values through culturally responsive pedagogy for physical education classroom teaching in two phases. This enables students to contribute to the survey questionnaires identifying their perception of the values and how that was taught in various cultural activities. Essentially the study shed light on the meanings of culturally responsive pedagogy for the schools. The thesis values the association of an ‘insider’ who played an important part in the research in the Cook Islands since I understand the culture and language. However, there is also a dilemma on my part as an ‘outsider’ because I do not live, nor have I been employed in, the Cook Islands. Answers to the research questions were obtained through the use of a mixed method approach consisting of interviews, action research and a questionnaire. This will be discussed more detail in the thesis.

1.8 Overview of the Thesis

The thesis is arranged in seven chapters. Chapter One began with a prologue, storytelling and reflections of locating me as a Cook Islander and how the PhD came about. The definition of teaching and learning, and pedagogy is explored with particular attention to the research question, the significance of the research, the theoretical framework, the research methodology and the overview of the thesis.

Chapter Two begins with an examination of historical schooling in the Cook Islands drawing on the concept of pedagogy to frame an analysis of the interdependence of culture, teaching and learning when based on community values. This combination of culture, teaching and learning creates bases for culturally responsive pedagogy. An understanding of

culturally responsive pedagogy highlights the role it plays in physical education in the Cook Islands. Exploring the concept of pedagogy with particular attention to the work of David Lusted and Richard Tinning was beneficial. A definition of the concept of ‘values’ in relation to pedagogy and a subsequent focus on the dimensions of culturally responsive pedagogy and a review of studies from various Pasifika theorists is included. The metaphor of a Cook Islands *tivaevae* is proposed as a possible model for conceptualising a culturally responsive pedagogy. This model locates culturally responsive pedagogy within the Cook Islands curriculum. With a particular review of the health and physical education curriculum and culturally responsive pedagogy, this is discussed therein.

Chapter Three describes the methodological foundations for this research, in particular, the value of indigenous research, the relevance of Pasifika research with the *tivaevae* model underpinning this research. Definitions of values are identified as a core component of the methodological assumptions of this research. It follows therefore that any research into how values are interwoven into pedagogy can only be addressed by first ensuring these values are integral to the research itself (Baba, 2005; Crum, 1996; Denzin & Lincoln, 2005; Meyers, 2003). The chapter sheds light on the research experience as both an outsider and insider, how the thesis applies the values of culture in the methods, and the procedures for each of the three studies.

Chapter Four, Study One, was designed to explore Cook Islands values. The research question was: “What Cook Islands values are needed to structure culturally responsive pedagogy for physical education?” The research is important because it would uncover important Cook Islands values that could be incorporated into the physical education programme. By interviewing a range of *pa metua* and senior members of the community who were knowledgeable about education in the Cook Islands it was anticipated that this would lead to an understanding of their perceptions of what constituted Cook Islands values and their perceptions in terms of the benefits of the values for improving student learning.

Chapter Five of Study Two discusses the implementation of the values that were identified by the *pa metua* in Study One. These values were *tāueue* (participation), *angaanga taokotai* (cooperation), *akatano* (discipline), *angaanga oire kapiti* (community involvement), *te reo Maori Kuki Airani* (Cook Islands Maori language), and *auora* (physical and spiritual wellbeing). An action research approach was used to facilitate the inclusion of the Cook Islands values into the teaching of physical education. Teachers meetings with community cultural experts enabled the teachers to incorporate the values in a culturally responsive manner into Year 9 and Year 10 physical education within schools.

Study Three, which is the subject of Chapter Six, explores student perceptions of cultural traditions and activities in physical education and how these have influenced students' participation and enjoyment in physical education. Survey questionnaires were distributed to Year 9 and 10 students with the aim of understanding the students' perceptions in relation to culturally responsive pedagogy. SPSS computer software was used to collate an analysis of the data statistically. The mixed method approach used in the thesis establishes a pathway for understanding teacher practice and culturally responsive pedagogy.

Finally, Chapter Seven provides overall implications, findings and recommendations for further research into the possibilities for creating a culturally responsive teaching climate in the area of teaching physical education. The three studies seek to provide unique and valuable insights into the participants' construction of values in a Cook Islands context. More broadly the study aims to increase understanding of how values could be integrated into culturally responsive practice by physical education teachers.

Chapter Two

Akarakara Akaouanga Ite Kite Pakari Ote Kuki Airani:

Pedagogy in the Cook Islands

2.1 Introduction

There are multiple ways of understanding the process of schooling, teaching and learning, and culturally responsive pedagogy. In this chapter, I begin with an examination of the history of schooling in the Cook Islands. This provides the background and context for the current research. I then draw on the concept of pedagogy to frame an analysis of the interdependence of culture, teaching and learning when based on community values. I then explore the concept of pedagogy with a particular focus on David Lusted and Richard Tinning's work, followed by a definition of the concept of 'values' in relation to pedagogy. I draw on studies from Pasifika theorists to understand Pasifika dimensions of culturally responsive pedagogy. Using the model of the *tivaevae*, I locate culturally responsive pedagogy within the Cook Islands curriculum. Finally, I review the health and physical education curriculum and culturally responsive pedagogy.

2.2 History of Schooling in the Cook Islands

The study highlights some of the historical events of formal schooling in the Cook Islands which occurred following the arrival of the missionaries in the 1820s. As a result of the missionary invasion, the Cook Islands lifestyle began to change and furthermore the devaluation of cultural values began. It was the aim of this research to explore cultural values and how these could significantly engage students in their learning, create opportunities for students to develop good relationships with their peers, and improve leadership skills through culturally responsive pedagogy.

During the early 1800's two members of the London Missionary Society (LMS), John Williams and an indigenous Tahitian named Papehia came to teach the Cook Islanders. The LMS service led to the opening of a school of reading and writing so that Cook Islanders could learn literacy skills which would facilitate their relationships with the missionaries. The missionaries learned, and taught in the Cook Islands Maori language so that they could communicate well with the people (McFadzien, 1993; Vai'imene, 2003). Crocombe (2001)

indicated that the core purpose of the missionary work was conversion to Christianity and this required that the Cook Islanders adopt what were considered to be the ‘more civilised’ European beliefs and practices.

In the 1840s the LMS established a teachers’ training institution in Avarua in Rarotonga (Coxon, 1991). The purpose was for Cook Islanders and missionaries to work together in establishing relationships so that Cook Islanders could be trained to become teachers. By the 1860s, education and literacy skills were widespread at the primary schooling level (Coxon, 1993; McFardizen, 1993). Nabobo-Baba (1996) reported the intention of the missionary invasion in the South Pacific was to replace traditional cultural institutions with those of the European and thus absorb indigenous people into European ways of living. This intention was based on the belief that peoples of the world could be categorised as ‘superior’ or ‘inferior’ and positioned on a hierarchy of ‘races’. Categorisation was first based on physical characteristics which later became linked to behavioural, emotional and intellectual predispositions (Waitere-Ang & Adams, 2005, p.102). In contexts such as the 19th century South Pacific, the perceived inferiority in the development of indigenous peoples in areas such as political organisation, morality and knowledge could justify missionary intervention as a duty to pass on a ‘superior’ civilisation and way of being.

Attempts to reshape Cook Islands cultural values, attitudes and perceptions, and to invalidate their view of the world sought to interrupt the flow of *taonga* from one generation to the next (Crocombe, 2001). A particular practice that has had long and far-reaching consequences was redefining the meaning of children’s play activities. According to McGregor and McMath (1993), play for Cook Islanders “often meant the acquisition of skills that could mean the difference between life and death of not only the individual, but more importantly, the community” (p. 46). This meant that “play, while being fun was serious stuff” (McGregor & McMath, 1993, p. 46). In mission schools, the role of games in embedding traditional practices in this way was redefined (Pere, 1991), because play activities simply became a respite from the classroom. For Armstrong (1986), this amounted to marginalising cultural practices that supported children and chiefs in developing their leadership and social skills. In fact, through such practices, mission schooling “undermined the important role of children’s games as preparation for adult life” (McGregor & McMath, 1993, p. 46). Thus, play was one of the mechanisms through which cultural values and practices for children began to be discouraged by the missionaries. There were other implications of this, though, because of the ways in which physical prowess was often linked to the physical and spiritual exploits of parents and hero ancestors. Parents were taught to feel

shame for their former ways and beliefs which were represented as providing wicked examples to their children. Many missionaries believed that saving a soul was worth any price because it ensured eternal life. The enormous price people paid, however, was the loss of self-confidence, individual worth, and self-respect (Buck, 1927).

As attaining literacy and vocational training were important mechanisms of a wider Christianising (and civilising) purpose of schooling (Coxon, 1991), the Bible became the text for literacy education in the missionary schools. According to Mara, Foliaki, and Coxon (1994) this marked the beginning of a general devaluation of cultural values in the Pacific nations, particularly the Cook Islanders' own pedagogy and knowledge. Because of this practice, indigenous poetry, chants, composers, legends and choreography were all marginalised (Vai'imene, 2003). In addition, Cook Islanders viewed missionary settlements as a means of attaining certain skills (such as literacy) necessary to deal with the *papaa* world. In this sense, Cook Islanders' resistance (or 'apathy' as it was and is commonly described) began to make them think differently about missionary activity. Because missionaries taught a constrictive (that is, biblical) form of literacy, it was considered that this would hinder their negotiation capabilities with settlers and the emerging government (Crocombe, 2001). At this point in time, Cook Islands cultural values and traditional knowledge were not considered to be central to people's identity and were discouraged in the schools.

The missionaries considered that English was an important language to learn. By learning English this would help Cook Islanders develop their literacy skills in order to contribute to economic production and trade (Crocombe & Crocombe, 2003; Gilson, 1980; Vai'imene, 2003). As economic development and international trade increased there was greater focus on the use of European tools and equipment for vocational practices of carpentry and construction, but teaching of cultural values and practices was discouraged (Mara et al, 1994).

The Cook Islands was declared a British Protectorate in 1888 (Coxon, 1991; Crocombe, 2001; MaFadzien, 1993; Vai'inene, 2003), but missionaries continued to take an active role in most Cook Islands affairs. During this period the British resident, F. J. Moss, began his attempts to promote self-government and democracy in the Cook Islands with the objective of educating the people to the level where they could retain control of their changing environment (Coxon, 1991; MaFadzien, 1993; Ross, 1969; Scott, 1991). Moss encouraged the building of state schools, assisted by the churches, and made efforts to employ Cook Islanders in government positions (Scott, 1991). In 1895 the Public Schools

Act provided free, secular schooling in English for children. In that same year the London Missionary Society opened Tereora College, a boarding school in which only successful children throughout the Cook Islands were enrolled (Coxon, 1991). The curriculum was based on the teaching of English. It was subsidised by the New Zealand parliament to help meet the costs and fees for students from outer islands of the Cook Islands (Scott, 1991), and it was also supported by parental contributions.

English was the dominant language spoken in the schools. Recent writers argue that the rationale for learning English was that Cook Islanders would learn to practise democracy and self-government. More importantly, Cook Islanders would become acquainted with English so that they could apply it in their homes (Gilson, 1980). English was seen as an entry point to a 'higher' culture and would provide an opportunity for the people to enter the world market (Gilson, 1980; Scott, 1991; Vai'imene, 2003). While many people were interested in learning English they also intended to carry on practising many of their customs which were meaningful to them.

In 1901 the Cook Islands were annexed by the colonial government of New Zealand. The aim was to provide a provisional education for Cook Islanders (Scott, 1991). The Resident Commissioner, Colonel Edward Gudgeon, was against an Europeanising agenda and higher education. In 1903 he tried to enforce a short period of education for all Cook Islands children to prepare them to perform a productive role in the environment in which they lived (Coxon, 1991; Gilson, 1980; MaFadzien, 1993). Gudgeon proposed that Cook Islanders should continue observing and listening to the *ariki* (chief or king) (Scott, 1991), and argued that New Zealand should not be involved in their education; rather it should be left to the London Missionary Society (Vai'imene, 2003). Gudgeon believed that education should be confined mainly to Bible study and hymn singing. However, the missionaries were unable to provide for such large numbers of children and requested that New Zealand take on responsibility for education (Ross, 1969). Because of Gudgeon's belief that only minimal education was needed, he made minimal resources available and opposed suggestions by the New Zealand government that education in the Cook Islands should be modelled on the New Zealand Native School system. He felt that Europeanisation of the people – including having English as the language of instruction – was costly and unsuitable for many Cook Islanders, especially those in the more remote islands (Ross, 1969). He worried also that if those in the remote coral islands were educated they would become dissatisfied with their lives and would go off in search of something better. Knowledge of English would only make this more possible, and there were really no such opportunities.

The people of the coral islands if educated will leave their houses in search of something better, and knowledge of English will enable them to do this. Of what possible use can education be to such communities in the Cook Islands? In such communities education can only create a desire for things unattainable. (*AJHR*, 1906, A-3, p. 102)

In 1914 with the outbreak of World War I, the movement towards education that was proposed for Cook Islanders was a slow and gradual process. The colonial government only built on what the missionaries had established (Mara et al., 1994). However, although some parliamentarians felt New Zealand had an obligation to “raise the standard of civilisation” of the Cook Islanders who were now New Zealand citizens (*NZPD*, 1902, p. 456), it was not until 1916 that the New Zealand government first took direct responsibility for education. New Zealand, had by this time, had administrative responsibility for the Cook Islands for more than 10 years and was being criticised by many of the European residents for doing nothing for the children’s education. In addition when government officials visited the Cook Islands, they also saw that missionaries were struggling to provide an adequate service, and felt their intervention was necessary. The Minister for the Cook Islands was the Māori politician, Maui Pomare, and he recommended that William Bird, the Senior Inspector of New Zealand’s Native Schools, should visit the Islands to give advice on a way forward. Both officials agreed that Cook Islands education should be developed in a similar way to New Zealand’s schooling for Māori. This included an emphasis on health, hygiene and sanitation (Cook Islands Act, 1915).

The system put in place was to be a state secular system, gradually placed under *papaa* head teachers, paid by the New Zealand government. As with New Zealand Native Schools, school buildings were to be maintained by the Cook Island Maori. However there were fifteen different dialects in the Cook Islands group. Instruction was to be in both the local language and in English. For most, schooling was limited in terms of subjects such as reading, writing, arithmetic, crafts, and elementary agriculture, and in terms of the years of schooling. A few reached secondary level, although by 1919 a small number of scholarships to New Zealand Maori boarding schools were made available. The New Zealand administrators, as well as the Cook Islands communities, saw education as providing opportunities to move beyond traditional roles – mainly to prepare men for clerical positions in the government service. Bi-lingual islanders were required to act as translators and intermediaries in official matters and the people saw that education would provide material privilege. Until 1922, however, there was little formal organisation to education in the Cook

Islands. This was addressed in 1922 with a new syllabus being developed (New Zealand Gazette, 1922).

By the 1920s, a growing number of New Zealand teachers were working in the Pacific using New Zealand's curriculum. Teaching materials, teaching methods and assessment procedures were used and English was the language of instruction (Ma'ia'i, 1957). Ma'ia'i (1957) indicates that there was a problem with education at that time because Cook Islanders believed "that the purpose of education was to fit people for their environment not to unfit them for the same" (p. 57). Parliament ministers of New Zealand observed that education for Cook Islanders should be in English but what parliament ministers did not understand was Cook Islanders at that time were unfamiliar with the new language (Mara et al, 1994). As a result of the way education was delivered in the Cook Islands, health and physical education curriculum was not given any consideration. The main concern was to provide educational experiences seen as enabling the development of Cook Islanders as a colonial nation (Cooper, 1973; Crocombe, 2001; Ma'ia'i, 1957). This would not cater for the needs of Cook Islanders but realistically would achieve the needs of the west.

From the years 1909 to 1934 the office of the Minister for the Cook Islands was held by three Maori – James Carroll, Maui Pomare and Apirana Ngata. This had significant influence on the timing and nature of government involvement. These men were members of the Young Maori Party of the early 20th century who were concerned that high infant mortality, poor living, health, and sanitary conditions in Maori settlements was a result of the breakdown of traditional Maori society and culture and inadequate preparation for the European onslaught (Walker, 2002). It was this factor that underpinned the *taihoa* (take things slowly) policy of Sir Apirana Ngata, possibly the most influential of the New Zealand Maori leaders. He felt that Māori in New Zealand had been pushed too fast into modernisation and advocated the *taihoa* policy. This was transferred to his response to education in the Cook Islands. The cultural knowledge that was included was limited to primary schools and based on what *papaa* deemed appropriate and worthy of conservation (Ka'ai-Oldman, 1980).

Frederick Platts, another British resident from New Zealand who succeeded Gudgeon, viewed education as a high priority in the Cook Islands. At this time questions were raised about what sort of education would be appropriate for the people. The key debate was whether it should be a universal, broad education (as advocated by Moss) or one with a localised limited scope (as during Gudgeon's era) (Coxon, 1991; Gilson, 1980; Vai'imene,

2003). Platts' view was that education in the Cook Islands should be such that it would open doors to the international market and trade (Coxon, 1991). However, cultural knowledge still did not figure largely. The officially stated view was that the local child "finds a familiar atmosphere [of] Cook Island songs, crafts, art, story, and dance" in the Native School (Department of Education, 1941, p. 190), but Cook Islands language and other values of *tu akangateitei* (respect) were absent. This signalled the state system's initial use of cultural objects such as instruments of adornment to create an atmosphere of artificial culture, while cultural knowledge of any substance was deemed inappropriate.

In 1945, a major shift occurred as a consequence of the United Nations Declarations of Decolonisation after World War II (Coxon, 1991; Vai'imene, 2003). This declaration pressured New Zealand into preparing the Cook Islands for self-government and independence (Cooper, 1973). Following independence in 1965 educational practices in the Cook Islands underwent many changes. The first change was under the leadership of former Premier Albert Henry of the Cook Islands Party government who believed that the emphasis of education should be on the cultural practices of language and culture such as arts, carving, weaving, song, dance and the dramatisation of myths and legends (Vai'imene, 2003). The integration of cultural practices in sports and games was extremely popular with students and teachers in the schools. This became the highlight of the school festivals and cultural days. Physical education that included cultural activities such as *ura Kuki Airani* (dance), *ta rora* (fighting walking stilt), *patarave* (playing marbles), and *pei teka* (dart games) became the highlight of the schools' events.

A further change came in the early 1970s, however, when the role of cultural practices in education began to be challenged again because political parties argued for a more internationally recognised education that would create opportunities for Cook Islanders as competitors in the global market (Crocombe, 2001). That is, the focus was on economic issues. In the 1980s, however, the emphasis shifted to reflect a renewed interest amongst marginalised ethnic groups throughout the world. A new group of educationists involved in the administration of curriculum and development in the Cook Islands recommended a comprehensive redefinition and restructuring of the education system to one that was located "firmly and unequivocally in Polynesia" (Cook Islands Ministry of Education Task Force, 1989, p.11). The 'Polynesian Way' made reference to the then recent education reviews in New Zealand (Picot, 1988) and Hawai'i (Bermann, 1989) and their promotion of educational change as an agency of efficiency and excellence. Furthermore, because it was perceived that following a Polynesian Way would feed into developing the cultural validation of Cook

Islands children, it would in fact benefit the Cook Islands economy by encouraging the young people to engage in schooling. There was a need for the change because the New Zealand education system had proved inappropriate for the Cook Islands and Cook Islands students were dropping out of school.

The change to the 'Polynesian Way' did not last very long. In the 1990s, changes in the New Zealand education system again stimulated changes to the school curriculum and qualifications in the Cook Islands (Cook Islands Ministry of Education Task Force, 1989). This meant that Cook Islanders were forced to follow the changes established by New Zealand education. What is not clear is why Cook Islanders attending school were still failing and why they were not successful? The most recent impacts from New Zealand occurred in 2002, when the education system in the Cook Islands secondary schools changed due to the implementation of NCEA in New Zealand (Cook Islands Ministry of Education, 2002). Cumulatively these changes, influenced by an education system in a significantly different context, have meant that Cook Islanders have not progressed in developing a system that truly reflects the needs of the Cook Islands' younger generation. After more than a century of New Zealand influence, questions remain. Should education for the Cook Islands be based on a New Zealand system? Should it be bicultural, diverse and inclusive, or multicultural? This thesis argues that education that reflects the cultural values and identity of the Cook Islands people should be encouraged.

To summarise, it is argued that external historical events since the arrival of the missionaries have influenced education policy over the years in a variety of ways. As a consequence of that, there have been conflicting views as to what the best policy should be for Cook Islands education. The aims of enforcing English and of adapting education to the environment were variably carried out. The primary question that needs to be considered, however, is to what degree do the people of the Cook Islands have input into policy-making decisions for themselves and their children? Education in the Cook Islands reflected how the administrators saw the future possibilities for the people. This expectation was also tied to commonly held perceptions about Polynesian peoples' aptitudes and abilities with the aim being to 'raise up the masses – not produce specialists', so a minimal standard of primary schooling was all that was seen to be needed (Ross, 1969).

Typical of Eurocentric colonial policy, education in the Cook Islands was paternalistic and of the kind deemed most suitable for 'civilising' native populations. It was underpinned by racist ideologies of race and civilisation. Education aimed to raise the people to the level of the Europeans who were the pinnacle of civilisation. European teachers, by instruction and

example, were to be the models of ‘civilisation’. The marginalisation of Cook Islands cultural knowledge and values in general, and in physical activity in particular, and the implication for practices and learning for the future of Cook Islands society has been significant. Physical education in Cook Islands schools has been part of this process. Since pedagogical practices shape the sorts of experiences students have in their educational programmes, and because this thesis argues for the inclusion of Cook Islands values to ensure culturally effective pedagogy, it is important to examine the meaning of the term ‘pedagogy’.

2.3 The Concept of Pedagogy

Pedagogy presents itself as a powerful way of conceptualising the indeterminate relationship between teaching and values in educational settings. The etymological root of the word ‘pedagogy’ is found in the word pedagogue. This can be traced back to the Greek *paidagōgo* (Gore, 1993). In ancient Greek culture, a rich family owns multiple servants who care for the children. The prefix *paid* means ‘child’ while the noun *agōgos* signifies ‘leader’ which are combined to form the term *paidagōgos*; literally translated as ‘child-leader’; a reference to the process of teaching children through leading rather than escorting (Gore, 1993). Greek pedagogical referral implies adult leadership. From the perspective of a feminist theorist, Gore (1993) argued that child pedagogy related methods are effective teaching tools. Darbyshire (1993) suggested a similar link to an adult means of learning which is captured in the ‘androgogy’. The difference between pedagogy and androgogy as suggested by Darbyshire (1993) is that in pedagogy a teacher organises the learning environment for the children, assumes full responsibility for their knowledge acquisition, and then evaluates their progress. However in androgogy, an adult learner responsibly engages with learning activities that the teacher facilitates and assists with; and then constantly self-evaluates personal progress. While pedagogy systematically involves a teacher’s competencies and young students’ complexities, androgogy requires learners’ active involvement and motivates adult generating learning achievements.

Applying a post-structural lens, Lusted (1986) developed the concept of pedagogy by focusing our understanding on the relationship between the three agencies: the teacher, the learner and the knowledge they produce. Lusted argued that knowledge is not transmitted but produced through interaction. Nonetheless, in the Cook Islands cultural context, knowledge is transmitted throughout generations. In this way, ‘interaction’ is an active process through which the teacher and the learner are engaged directly with each other, mutually acquiring

knowledge and experience. Thus Cook Islands culture provides a contrast, where knowledge is regarded as *kite pakari*: knowledge that an elder holds until it is transmitted to the learner. As such, 'interaction' per se is in the transmission of knowledge. Both learner and teacher operate within a cultural value system where traditional knowledge held by elders is discreetly conveyed to rising generations. Lusted, however, interestingly focused on the type of knowledge learners acquire during the interacting process that takes place.

While the concept of pedagogy is a complex, flexible interaction between knowledge production and the teaching act, it also includes consideration of the intentionality of teaching. Tinning (2010) draws attention to the fact that teachers set goals for student achievement in learning. For instance, a rugby coach demonstrating an effective passing of the ball to a player is regarded as a pedagogical practice as long as he aims at increasing and developing the learner's passing skills. According to Tinning (2010), when a teacher, a coach, or a parent practically engages in explicit intended knowledge transmissions, they pedagogically enhance gain.

Framed in this way, pedagogy can be used to develop understanding of specific cultural practices familiar to Cook Islands society. For example, Buck (1930) observed how Cook Islands chiefs taught young Cook Islanders fishing skills in Aitutaki. They originally trained their subjects to dive purposefully for fish until they ultimately mastered these skills. During this interaction process, the chiefs communicate social values related to the structure of the society, the manner the young learned, and the practice of fishing observed in the culture. In addition, the growing generations developed understanding and respect for the marine environment, spiritual dimensions, and service in communities.

Intentionality of pedagogy in teaching in the Cook Islands is valued knowledge production. In retelling Cook Islands legends, Jonassen (1981) highlighted two great seafaring warrior chiefs named Tangiia and Karika who valued knowledge production in teaching and learning as an important part of their goals. Jonassen said when Tangiia and Karika saw each other, their immediate thought was to battle; however, mutual friendship had developed over time which joined them together against the defenders of *Tumu-te-varovaro*. Both Tangiia and Karika intrinsically cooperated as a team after having had spent two days co-travelling and appreciating the benefits of sharing knowledge and skills. This legend significantly depicts both Tangiia and Karika's unexpected, positive and intentional outcomes in regard to knowledge production. Therefore, in line with Lusted's view (1986), by producing knowledge Tangiia and Karika eventually devised plans and various physical techniques and skills for battle. As a result of their planning and objectives, they overpowered

the defenders of *Tumu-te-varovaro*. In this legend the intentionality of pedagogy is an important concept when it comes to broadening an understanding of goals, and outcomes are developed consistently with cultural values. Siedentop suggested that for an intentional act to occur, certain student outcomes must be attained “through goal setting and assessment otherwise with no outcomes there is no pedagogy” (1983, p. 7).

Intentionality means that students’ outcomes may be expressed and assessed through collective activities, such as team work, *angaanga pakari* (work hard) and *tu akangateitei* (respect), and achievements. Similarly, teachers may develop planning processes that integrate effective learning skills. This may include student leaderships and abilities in planning curriculum-related activities. Thereby in Cook Island terms, a collective ethic and practice within the society generates *angaanga pakari* in achieving specific objectives. The collective action in such pedagogy is somewhat fluid, with teachers sometimes in control of the activities and of the identified learning outcomes. Other times it may involve students having opportunities to create activities where they independently develop their attributes that deepen their learning experiences. Intentionality in such a context is about more than a single lesson. The intentional learning contribution within a Cook Islands heritage is to actively and confidently generate self-development and applied knowledge in community lifestyle. This transference may also be reciprocal; operating from a community knowledge base back into the schools. Intentional pedagogy from a Cook Islands perspective is about both classroom and cultural learners. Pedagogy in such a paradigm will necessarily link with consistent individual values and outcomes aligned with curriculum statements.

While the concept of pedagogy draws attention to the process of knowledge production and the intentionality of the teaching act, the importance of values is frequently overlooked. To not consider values is to risk marginalising indigenous knowledge and its continuation, and to limit children’s learning to western practices and curriculum (Meyers, 2003). Pedagogy may need to be intentionally valued when teaching a Cook Islands child, in terms of process of knowledge production and intentionality of teaching. This inclusive value expands understanding of the purpose and outcomes of schooling and teaching. Therefore, this thesis stresses the importance of values in conceptualising what a culturally responsive pedagogy for Cook Islands physical education may be.

2.4 Values in Relation to Pedagogy

2.4.1 What are values?

Values relate to pedagogy and education. There are many different interpretations of values. In this section it is recognised that teachers, designers and national curriculum developers, and communities bring in values that implicitly and directly affect the pedagogical system in education. Values relating to pedagogy and teaching explicitly and unswervingly affect schooling however they are aligned with education. Indeed, teachers, designers of the national curriculum, and communities initially influence the values that are generated and maintained through the education system. Literally, this approach to pedagogy is supported by a variety of values (Ama, 2003). Halstead and Taylor, for instance, suggest that “values are principles, fundamental convictions, ideals, standards or life stances which act as general guides to behaviour or as reference points in decision-making or the evaluation of beliefs or action” (1996, p. 5). Values are an important part of learning, as Jonassen (2003) suggests they capture and express what is culturally important to students’ learning. These values are expressed through cultural rituals, customs and identity, cultural ceremonial systems, and also through education. In order for teachers to teach, it is crucial to gain an understanding of values, how these are adopted into the curriculum, and how these are taught in the classroom (Crocombe & Crocombe, 2003).

2.4.2 Cook Islands values in pedagogy

Cook Islands values are intrinsic to pedagogy. Vai’imene (2003) explains that values are practically and culturally admiring. She argues that values contribute enlightenment to pedagogical practices through multiple teaching and learning opportunities. Then she further comments they carry worth in learning environments, including western education settings (Thaman, 1992). The ultimate key to ‘achievement’ is not only the attainment of grades but also the experience of learning to function in schools, the curriculum aim in which values are fundamentally incorporated to generate effective pedagogical learning and teaching strategies.

Values in pedagogy can be drawn from one’s upbringing in the Cook Islands culture. As a Cook Islands teacher, Jonassen (2003) primarily advocates that his values as an educator are interconnected with *tu tangata* (personality and culture). They are highlighted in his pedagogical practice throughout the cultural learning process which he implicitly recommends to students. Secondly, he suggests that his dynamic pedagogy is able to motivate

and to engage students into various community projects in the Cook Islands villages. Thirdly, Jonassen's combined collective perspective and curriculum forms the main pedagogical style adopted by teachers. The integration of *tu tangata* values ensures clear and unique pedagogical links to Cook Islands cultural traditions (Jonassen, 2003, p. 10). This includes learning associated with valuing and caring for the land; the significance of *te reo Maori Kuki Airani* in schools; the meanings of *vaerua* (spiritual) and diverse understanding through *tu akangateitei* (respect), *ngakau akaaka* (humility), and *kite pakari* (knowledge). Such values have been suggested as being integral to the curriculum of Cook Islands schools, and to wider community activities and practices (Jonassen, 2003).

Values influence pedagogy. Makirere (2003) reported while exploring pedagogical influences on students' success, it is important that they know the influence of values in their life. Both teacher and students subsequently acquire understanding of Cook Islands values: *te reo Kuki Airani Maori*, *vaerua*, *kauraro*, *ngakau akaaka*, and *taokotai*. Makirere suggested that if Cook Islanders learn to exercise these values, they are capable of doing anything; if not, the exercise of pedagogy is unprofitable for both parties (Makirere, 2003).

Values inspire pedagogy through nurturing. Gay (2000) maintained that one of the most fundamental features of pedagogy is the attribute of caring which is frequently manifested through attitudes, expectations, and behaviours. Nieto (2000) pointed out that, "The way students are taught and treated by society, consequently by the schools they attend, and the educators who teach them is fundamentally creating academic success or failure" (p. 167). Teachers' practices also influence the type of activities in which students are engaged, the feedback students receive, and the degree of interaction that takes place between teachers and students (Whitinui, 2007). As Nieto (2004) observed, in order to provide more meaningful knowledge and skills for pedagogy, teachers must be able to construct pedagogical practices that have relevance and meaning to students' social and cultural realities. Teacher practice within pedagogy has been described by a number of researchers as an effective means of meeting the academic and social needs of culturally diverse teachers and students.

For example, in a recent study, Oplatka (2007) investigated how important it was for the teachers to be engaged with the culture of the students and to be culturally sensitive in parent-teacher interactions. The study showed that there was a link between students' emotions and the teacher's role in teaching. Further, it is the teacher's role to understand how students personally feel about themselves and how they choose to manage their emotions.

Aspinwall (2008) explained that if teachers adopted cultural values in the classroom, this would foster students' relationships in learning.

Values are important for classroom pedagogy. In a recent study, Beswick (2005) examined the connection between teachers and their classroom practices. The report showed that classroom practice was defined in terms of the extent to which classroom environments could be characterised as constructivist. An analysis clustering was used to group teachers according to their responses to a belief instrument and to group their classes according to their average responses to a classroom environmental survey. Findings of the study recommended that consistency of cultural values between broad, relatively decontextualised teacher beliefs and student perceptions be considered in every aspect of classroom practice. The study suggested that additional barriers, specifically related to teachers' pedagogical beliefs may be present in the background.

2.4.3 What do values mean for curriculum in the Cook Islands?

Curriculum reflects values. Indeed, Thaman (2004) argued that culture is the core value of the curriculum. As such culture should be evident in the structure of the curriculum and in its content. This includes the choice of learning areas or subjects for the curriculum, skills, and the expression of cultural competencies. Culture and values in the curriculum can be explicit and fully acknowledged and explained, or they can be implicit.

2.4.3.1 Values are central to the curriculum

Cook Islands values are at the core of the development of curriculum. Rethinking the curriculum is a potential vision offered for pedagogy practitioners to improve teacher practice (Villegas & Lucas, 2002). In order for pedagogy to work, schools will have to move beyond altering the curriculum to understanding the significance among the “what, how, and why” of instruction (Samu, 2006). Gay (2002) said that in African-American schools, children routinely perform at above-grade level, because the curriculum of understanding plays the role of why, what, and how culture is valued in education. There are important aspects of the curriculum and pedagogical knowledge which need to be considered. However, in the schools described by Gay, the curriculum stressed cultural affirmation, while the teaching methods drew from the students' cultural strengths. If the teachers are committed to the students, the students are committed to the teachers (Sackney & Walker, 2006). Indeed, the research into effective teaching indicates that there are a variety of methodologies or pedagogies that can

be employed in attempting to teach minority, urban, or so-called “at risk” children (Irvine & Armento, 2001).

Some of today’s children no longer live with their parents or grandparents. Increased mobility, together with a school curriculum influenced by western, ‘value-free,’ skill oriented, educational principles, have partly contributed to the emergence of a generation of children who have had only the school and, now increasingly, the mass media as their main sources of ‘important’ information and values (Sackney & Walker, 2006). This implies that conscious effort would be needed to teach children important elements of their native language and culture in school, including the values that are deemed as important by a society. Thaman (1992) suggested that all education is worth learning, including scientific education, but that it is possible for children and adults to attain a certain level of their cultural literacy by preparing them to effectively communicate with one another. Thaman (1998) also argued that the achievement of cultural literacy is a proper function of schools and that a curriculum aimed at the attainment of cultural literacy is a necessary part of education for cultural development.

2.4.3.2 The link of values to curriculum and pedagogy

Cook Islands values link pedagogy to society. In other words, it has been suggested by Samu (2006) that if schools are to prepare students to function in contemporary society, then values should be an integral part of the curriculum. The relative priority of values has been critically examined. Keown, Parker, and Tiakiwai (2005) suggested that for many years, education agencies and reforms have focused on what the curriculum should look like rather than asking how the values of the curriculum should better serve the needs of the students and also the communities in which they reside. They argue that schools must embrace an appreciation of cultural values in education. In the Cook Islands context, this means a curriculum that is responsive to the needs of the students and will reflect the values of the Cook Islands. This has been recognised in the Cook Islands Ministry of Education (2002) which describes cultural values such as being mindful of traditional ways, while being alert to surviving in modern ways and practices.

The Framework states that through the curriculum “Learning reflects the unique nature of the Cook Islands cultural and spiritual beliefs and values...[and]... recognises the primary importance of Cook Island Maori language in its delivery by promoting the use of an effective bilingual approach” (Cook Islands Ministry of Education, 2002, p.5-7). It remains unclear however the extent to which the Framework document influences the curriculum in

the classroom. There is an intention to ensure learning binds with values. This may be why the Framework principles are named as *akarongoanga tumu*. This phrase suggests deep listening and confidence that comes from knowing who you are as a teacher and what is important to students. There is a need for further information about how well the principles as named (in the Framework) and suggested (through the phrase *akarongoanga tumu*) are reflected in day-to-day pedagogy. We are yet to see the extent to which values are embedded in classroom instruction, content, teaching relationships between the teachers and students, learning styles of the students, and contexts. Furthermore, in relation to this thesis, a question remains of what values are needed for educating Cook Islands children in physical education. In seeking to lift education outcomes in the Cook Islands, should the integration of values expose the learner to Cook Islands ways, to western lifestyles and values, or a combination of both? `

2.4.3.3 Values are essential for physical education

In the Cook Islands pre-European times, cultural values were devoted to outdoor sports and development of athletic skills which are an asset for war and recreational relief from daily tasks (Buck, 1971). Buck believes that these activities provided an emotional outlet for the people to relax and renew their physical and psychological vigour. Physical education provided a release from the oppression of the laws and restrictions of the time. Buck stated that the emphasis was on healthy bodies and well-adjusted emotions that produced a psychological balance. Furthermore, it provided an opportunity to develop ‘inner confidence’ to retain self-confidence even under adverse conditions such as war (Ellis, 1969).

There were many exciting Cook Islands legends that portrayed Cook Islands values vital for physical education of which one is cited here by way of example. The legend of *pokopoko* or *kukumi* (wrestling) was a very popular sport for physical education. The people of Pukapuka had prided themselves on being the best wrestlers in Polynesia (Beaglehole & Beaglehole, 1971). Beaglehole and Beaglehole reported that traditional wrestling highlighted the skills and compartments of physical education such as pivoting, stamina, strength development and endurance, flexibility and balance. Wrestling was one of the sports indulged in during the festival that formerly marked the morning of the Pleiades. It was one of the many competitions that were part of Christmas and New Year celebrations. It was regulated by certain law, for the proper execution of which managers were appointed and umpires chosen to decide upon rival claims (Beaglehole & Beaglehole, 1971). Beaglehole and Beaglehole believed that these wrestlers were trained efficiently; sometimes it would take

months to prepare for the event. Warriors who represented their villages were mentally and psychologically taught to take care of their bodies by anointing with traditional oil before they began training and competitions. Proper diet and rest was also encouraged.

This story, which has become legendary, pointed out the importance of physical activity in Cook Islands Maori and contributed in part to the motivation of youth today. To me, this article illustrated the values of *aruaru* (try hard or work hard), *tu akakoromaki* (patience) and *tu ako* (teach and learn) in physical education that relates to cardiovascular fitness, strength and endurance, aquatic development, stamina, psychological and physiological demand. The legend also served as a historical perspective to the Cook Islands people as they devoted a large amount of time to games, amusements, and fitness (Buck, 1971). Many games were developed to practise the skills of war, including some for strength, endurance, coordination, and water sports. Other quiet games of peace were also played. Buck (1971) stated:

Games varied enough to amuse the young and old, both as participants and spectators. Great sport tournaments were played during the day and dances and chants amused the people far into the night. In ancient times, each district had its own field where sporting events could take place. The people gathered together to encourage their champion to enthusiastically support their competitors. (p.64)

However, with the introduction of foreigners, the Cook Islanders were exposed to introduced diseases and illness to which they lacked natural immunity. This had serious impact on the people and the culture. The way of life began to change.

In the United States, Brown (1995) argued that the culture of sports and physical education was centred upon teaching students their cultural values and behaviours that expressed who they were. In this statement cultural values were acknowledged as being important for physical education. The suggestion was that educational administration needed to take into account the culturally responsive context in a multicultural setting. This may be the case in the Cook Islands. In order to establish cultural learning related to their experiences, observance, and conditions, Cook Islanders may need to look at the values of the students and their behaviours. A former Cook Islands Prime Minister and politician, Sir Geoffery Henry (1992) argued that establishing Cook Islands cultural learning in the physical education classroom was the basis of the future heritage of the Cook Islands. What Henry meant was that inclusion of cultural values and practices in physical education classrooms

could enable Cook Islanders to learn their cultural heritage and more importantly become versed in the value *te reo Maori Kuki Airani*.

Over the years, prevailing philosophies have been applied to physical educational thinking. These traditional philosophies: idealism, realism, naturalism, pragmatism and existentialism continue to influence curriculum design. They are underlying concepts (values and beliefs), which have a general educational emphasis and have implications for the physical education curriculum (Ladson-Billings, 1995; Smith, 1998). Annarino, Cowell, and Hazelton (1990) pointed out:

As an outgrowth of traditional philosophies and historical events, the early 1800s was dominated by two philosophies of physical education: education of the physical and education through the physical. Physical education focused on physical fitness and its outcome of muscular strength, cardiovascular development, and agility. (p. 14)

In a recent study, Nieto (2004) suggested that cultural traditions and multiculturalism within physical education achievement play an important role in helping students from various backgrounds to express their thinking to other students and to become culturally engaged in each other's learning practices. Tinning (1997) suggested that values in physical education are important considerations in the life and culture of people because in the socio-cultural world, multiculturalism, diversification, and biculturalism are important dimensions that will prepare students and teachers to become culturally responsive in physical education (Hoosain & Salili, 2005; Traynor, 2003; Villegas & Lucas, 2002).

2.4.3.4 Values develop teachers' instructional practices

Cook Islands values are vital to the achievement of students' learning. Historically, school administrators, government leaders, and policy makers have failed to administer the necessary education required for students with multicultural backgrounds to become academically capable in the society in which they live (Cardinal, 2001). Much research shows that the academic achievement of students from culturally diverse backgrounds could improve if schools and teachers ensured that classroom instruction was inclusive of the students' home culture. For example, Bodima (2004) has recognised the need to help assimilate ethnic content into secondary schools. In this following section I describe how Cook Islands cultural values are crucial for teacher and classroom practice, and how the values can increase students' learning and participation, and develop teacher-student relationships.

2.4.3.5 Values develop teacher and student relationships

Cook Islands values are an important part of teacher and student relationships. The development of teacher-student relationships cannot be ignored, particularly when dealing with indigenous students because relationships can help students become confident in their learning (Banks, 1997). Banks (2001) suggested that the teacher-student relationship was based on the inclusion of cultural referents that students brought from home. He warned that teachers must be careful not to allow the racial classification of students to be used as rigid and reductive cultural descriptions. Nieto (1999) suggested that teachers needed to understand the vast array of differences that can exist within groups. Thus, not all African American students work well in groups, not all Latino students are second language learners, not all Asian American students are successful and not all Pasifika students are failing students. Teachers must avoid creating stereotypical profiles of students that may do more harm than good. While there may be central tendencies shown within groups, teachers should develop individual profiles of students based on students' own thoughts and behaviours (Au & Kawakami, 1994). Beswick (2004) stated that the teacher-student relationship is central to students' learning. However, the relationship needs to allow for the development of personal beliefs, opinions, identity, and values.

Wenzlaff and Wieseman (2004) examined the nature of the teacher-student relationship and suggested that it was based on three personal needs and preferences. These preferences aim to: (1) Provide the teacher with the confidence to connect what they do in their classrooms to research-informed practices; (2) Immerse teacher-student relationships in a collaborative culture that allows them to learn from one another as colleagues; (3) Consider the teacher-student relationship structure and address some of their needs, preferences, and learning processes so that this would filter factors that influence teacher learning, including teacher beliefs as filters, the importance of interactions in a discourse community, and the significance of a collaborative culture as a force for change. The findings of Wenzlaff and Wieseman's study suggested that the teacher-student relationship, if culturally responsive, could promote meaningful learning and a sense of empowerment.

The teacher and student relationship, as Whitinui (2007) suggested, is also based on a collaborative culture that is culturally responsive. In order to connect theory to practice, the teachers in Whitinui's study 'Learned Best by Doing', meaning that they learned best by having authentic and practical experiences and then reflecting on their practice. Teacher-

student relationships, if considered through culturally responsive pedagogy, could enable students to become critical thinkers and to become comfortable with their own identity.

2.5 Culturally Responsive Pedagogy

2.5.1 What is ‘culturally responsive pedagogy’?

Culturally responsive pedagogy is multidimensional in that it encompasses curriculum content, learning, context, classroom climate, student-teacher relationships, instructional techniques, and performance assessments (Gay, 2000). As such, while mindful of these dimensions, culturally responsive pedagogy is broadly defined as teaching in purposeful ways that integrate the values and culture in the community (Gay, 2000). In this sense culturally responsive pedagogy is about the individual and the collective of both the reciprocity and responsiveness. In this section I investigate a range of dimensions of culturally responsive pedagogy before looking at Pasifika theorists’ views of culturally responsive pedagogy, and finally culturally responsive pedagogy in the Cook Islands.

2.5.2 Culturally responsive pedagogy and diversity

Samu (2006) stated how culturally responsive pedagogy integrates the notions of values in cultural diversity in classroom teaching. Similarly, an understanding of culturally responsive pedagogy begins with the teacher who is believed to have taken into consideration the immense responsibility of teaching and valuing of students’ cultural background (Gay, 2000). For example, Gay explained that culturally responsive pedagogy maintains the characteristic of students interacting with each other and at the same time adopting their values while maintaining a separate identity. What Gay meant is that students entering the education system are more culturally diverse than previously. Gay argued that this demographic evolution of diversity encourages educational practitioners to adjust their instructional frameworks so to enrich the cultural needs of the students’ diversity.

A diverse society is highly dependent on culturally responsive pedagogy in schools as it is teaching students with a wide range of individual differences (Sheets, 2005). Educational administrators, who make ultimate decisions about educational policy, need to be aware of the cultural values of students attending school (Samu, 2007). Other Pasifika scholars such as Anae (2007), Manuatu (2000), and Nabobo-Baba (2006) have argued that balanced learning provides the basic learning competencies which ensure that cultural values and traditions remain a crucial part of a learners’ experience.

In today's society there are a growing number of Pasifika students enrolling in schooling. That means the demands for responsibility of the school administrators are crucial to ensure that quality teaching and learning of students' cultural values is upheld. For example, in Fiji Nabobo-Baba (2006) learned that a child understands his life in relation to his or her human nature. As the child grows older, exposed to the values of Vugalei knowledge, he or she attends their functions and ceremonies. In order to be acquainted with the traditions, and while being introduced to close learning from cultural relatives, a child gains an understanding of how culturally responsive pedagogy is valued. Within the New Zealand context, Alton-Lee (2003, 2006) argued:

Our education system is unable to be responsive to the diversity of its learners. That is, high disparities, the relatively high variance within schools in the New Zealand PISA results, and our rapidly growing demographic profiles for those learners traditionally underserved by New Zealand schooling, indicated a need for community and system development to be more responsive to diverse learners. (p. 8)

This shows that the New Zealand education system needs to be reviewed to incorporate the valuing of diversity in education alongside diverse pedagogical practices. For Cook Islanders, diverse practices may be considered important to teaching and learning since many Cook Islands students and Pasifika learners are leaving school before completing seventh form (aged 18 years) (Baba, 2005; Cook Islands Ministry of Education, 2002; Crocombe & Crocombe, 2003; Jonassen, 2003)). If diverse pedagogy plays an important part in enhancing students' learning abilities, then the culture of the student should come first (Samu, Mara, & Siteine, 2008).

Sleeter (2005) outlined how one effective system that describes the utilisation of culturally responsive pedagogy in classroom settings is content integration. She argued that content integration is designed to assimilate and infuse historical contributions of various cultural values into the mainstream schools. She also said that educational practitioners were encouraged to be sensitive to issues of gender, race, and multiculturalism, but were also directed to treat those issues as part of their educational responsibilities. Content integration values what culturally responsive pedagogy incorporates, ideals and concepts that directly values the diversity exhibited within the classroom. Content integration is a vital segment of cultural education within the classroom setting (Sleeter, 2005). What is needed is for content integrators to move beyond the level of change agents so that cultural values are validated in schooling.

2.5.3 *Culturally responsive pedagogy and Pasifika learners*

With the number of Pasifika learners attending schools, culturally responsive pedagogy is of relevance to Pasifika learners. Samu (2004, 2006) argued that for Pasifika students to perform well in schooling, culturally responsive pedagogical practices are needed. In support of this Nabobo-Baba (2006) argued that culturally diverse education is a priority for Pasifika learners. This begins with the ways in which cultural values are integrated into learning. Scholars such as Airini, McNaughton, Langley, & Sauni (2007), Anae (2007), Nabobo-Baba (2006), and Samu (2006) have been concerned with how the notion of culturally responsive pedagogical approaches were used in teaching and why it was important to make classroom instruction more culturally orientated and more suitable for ethnically diverse students. Gay (2000) suggested that culturally responsive pedagogy is multidimensional incorporating various cultural values and purposes in response to diverse learners, because these:

Focus on those elements of cultural socialisations that most directly affect learning. It helps students clarify their ethnic values which corrects factual errors about cultural heritage. In the process of accomplishing these goals, students are held accountable for knowing, thinking, questioning, analysing, feeling, reflecting, sharing and acting ... It is multidimensional in that it encompasses curriculum content, learning context, classroom climate, student-teacher relationships, instructional techniques, and performance assessments. To do this kind of teaching well requires tapping into a wide range of cultural knowledge, experiences, contributions, and perspectives. Emotions, beliefs, values, ethos, opinions, and feelings are scrutinised along with factual information to make curriculum and instruction more reflective of and responsive to ethnic diversity. (Gay, 2000, p. 32)

Gay's insights emphasise the understanding that culturally responsive pedagogy requires a specialised set of knowledge, skills, dispositions, and what are explored in this thesis as related practices for teaching ethnically diverse student populations.

Gay (2000) argued that cultural pedagogy is required for classroom instruction. Effective classroom practice comes from how cultural diversity is valued in the classroom. Every student who comes into the classroom brings with them their cultural differences and values of learning. This means that, from Gay's perspective, teachers need to recognise the cultural values of the students and their background to ensure links between the cultural values of the students and what is taught in the classroom. Samu (2006) suggested that urgency for cultural approaches to teaching Pasifika students was needed to ensure quality teaching and responsiveness in classroom settings. For instance, a cultural pedagogy can enable students and teachers to maintain good relationships by showing *tu kauraro*

(obedience or obey) and *ngakau akaaka* (humility). This creates opportunities for students to communicate in society in a meaningful manner (Ama, 2003).

Culturally responsive pedagogy offers realism for contexts in which there are diverse populations (Richards, Brown & Forde, 2004). For example, Sparks (1993) argued that when teachers were given the responsibility of teaching students of different backgrounds, their instructional attitudes and behaviour reflected an appreciation of the cultural values of the students. Sheets (2005) developed a typology incorporating seven dimensions of diversity pedagogy as a response to the need for culturally responsive pedagogy. Application of this model demonstrated how it was consistent with the experiences of Pasifika learners in the classroom (Gorinski, Bruce-Ferguson, Samu, & Mara, 2007). Sheets argued that providing a broad and useful tool for understanding the social, cultural values, and academic achievement outcomes of diverse learners is an important part of culturally responsive pedagogy. These are: cultural distinctiveness, identities, communication, indigenous and heritage languages, co-constructed classroom contexts, culturally responsive pedagogical practices and contexts, and assessments and evaluation. These will foster teacher attitudes, knowledge, skills, and practices that will acknowledge the cultural value, nurture, and build upon the cultural capital that Pasifika learners bring from their diverse and unique nations (Sheets, 2005). Incorporating principles of culturally responsive pedagogy is one of the factors that influence diversity in classroom environments. The importance of culturally responsive pedagogy focuses on awareness in becoming confident of their culture and learning for Pasifika learners. The value of quality teaching and responsive learning is addressed in an education environment and curriculum practices that can better accommodate the needs of learners in schooling and better serve the community.

Culturally responsive pedagogy is therefore vital in all aspects of learning in Pasifika classrooms. From a Pasifika perspective, Coxon, Anae, Mara, Samu, and Finau (2002) suggested how important it was to establish an understanding of culturally appropriate pedagogies around educational issues, particularly in defining what pedagogy we use in an academic institution. If pedagogy for Pasifika peoples is to be correctly defined, it should reflect the cultural values of Pasifika peoples. Samu (2006) believed that revisiting the knowledge of the 'Pasifika Way' would define how culturally responsive pedagogy should be appreciated in academic education and would clarify some of the gaps in understanding what the pedagogy should look like.

Culturally responsive pedagogy is important for Pasifika early childhood education as well as at other levels of schooling. Taouma, Tapusoa, and Samu (2003) reported that

culturally responsive pedagogy exists when the foundations of knowledge have evolved from children's lives. For example, they suggested that in Early Childhood Education (ECE) different children value different cultural ways of knowing. It is the knowledge that they learn which determines how pedagogical practices are to be used. Mara (2006) argued that culturally responsive pedagogy becomes successful when relationships of Pasifika and other ethnic communities are valued in a cultural environment. Bishop et al. (2007) supported the idea that when ethnic communities come together they have a sense of awareness. These authors were writing particularly of when *whanaungatanga* as a Māori value is necessary in the establishment of culturally responsive pedagogical relationships between teachers and students in mainstream secondary school classrooms. Recognising the significance of this for education policy, Sleeter (2005) supported the incorporation of indigenous values such as those of Māori in New Zealand, and showed how indigenous values could be integrated into education programmes. Similarly, Sidorkin (2002) suggested that culturally responsive pedagogy had benefits in that students were connected in their learning. This created an opportunity for students to know themselves and their peers and provided them with the opportunity to diversify their learning opportunities (Sheets, 2005). Thus, culturally responsive pedagogy may provide teachers with a pathway that values the cultural backgrounds of students and these practices would be evident in teaching and learning.

2.5.4 Culturally responsive pedagogy and language

Culturally responsive pedagogy has been described as essential for bilingual learning. Arguing from this perspective, Tuafuti and McCaffery (2005) suggested that family and community empowerment through bilingual education would provide sustainability in student learning. This is because the pedagogical practice could mirror bilingual practices. From a Samoan perspective, Amituanai-Toloa (2005) stated that culturally responsive pedagogy is about Samoan ways of knowing about cultural values and the ways in which Samoan values are incorporated into teaching and learning. Anae, Anderson, Benseman, and Coxon (2002) argued that some pedagogical practices may not be suitable for all students. However, an understanding of minority students in the classroom setting shows that the way in which students participate, given that they come from various cultural backgrounds, provides the pedagogical practices that should be used in the course of instruction for the students.

Culturally responsive pedagogy values indigenous language. In a New Zealand Māori context, Legge (2006) suggested that *te reo kori* serves as an opportunity to include Māori

values and methods in a cultural context. While peer teaching and the reciprocal learning style are important from the perspective of culturally responsive pedagogy, *te reo kori* should not be ignored in teaching physical education because of the significance of Māori values in representing the true *tikanga* of Māori people. Similarly, Whitinui (2007) argued that Māori expresses the notion of *kapa haka* as a form of cultural practice which is a component of culturally responsive pedagogy and is important in teaching students to appreciate the values of their culture.

The Cook Islands language is an important part of culturally responsive pedagogy for Cook Islands students. Vai'imene (2003) argued that Cook Islands language is vital to the heritage of the Cook Islands. For the local people, language is like a trumpet that carries the identity and value of the culture globally (Ama, 2003). Nowadays language is not a priority in classroom teaching. Language could be a higher priority in the school if the school administrators are willing to accept it.

2.5.5 Culturally responsive pedagogy and cultural values

Culturally responsive pedagogy integrates cultural values. Drawing on kaupapa Māori theory, Bishop et al. (2007) identified various Maori values such as: *rangatiratanga* (relative autonomy/self-determination), *taonga tuku iho* (cultural aspirations), *ako* (reciprocal learning), *kia piki ake i ngā raruraru o te kainga* (mediation of socio-economic and home difficulties), *whānau* (extended family) and, *kaupapa* (collective vision and philosophy) as underpinning appropriate pedagogy for Māori students. These were important Māori values in the development of culturally responsive pedagogy centred on relationships and the exploration of these from within the construction and implementation of effective teaching for Māori teachers. Although culturally responsive pedagogy was not a recognised academic construct in the Cook Islands in pre-European times, Buck (1927) argued that the importance of culturally responsive pedagogy as a taken-for-granted practice is emphasised in the values of *ngakau akaaka* (humility) and *tu akangateitei* (respect) which were essential components of teaching, particularly in the disciplining of children and youth. Also, Buck (1927) believed that *ngakau akaaka* and *tu akangateitei* could also be integrated into teaching and learning in society at the time of his writing with the aim of improving teacher learning and practice.

Cook Islands cultural values include aspects such as *akaaka*, *kauraro* or *akangateitei*, *aroa*, *ngakau toa* (strong heart), *akarongo* (listening skills), *irinaki* (faith), *taokotai* (cooperation or collaboration) and *tiratiratu* (honesty). These cultural values are essential to teaching and learning in Cook Islands community life. Jonassen (2003) identified an acronym

KIA ORANA describing the eight essential interconnected pillars of Cook Islands Maori culture. These are *kitepakari* (wisdom or knowledge), *irinaki* (faith), *tu akakoromaki* (patience), *ora* (life), *rota'i'anga* (unity), *akaaka* (humility), *noa* (freedom) and *aroa* (love). These concepts are identified to illustrate teachers' constructive learning that supports the cultural needs and aspirations of Cook Islands students. In this thesis I explore Cook Islands cultural values because the essence of culturally responsive pedagogy is related to the process of becoming culturally responsive practitioners. Merriam and Mohamad (2000) said that cultural values shape indigenous people in their ways of knowing. Thus the Cook Islands values discussed in this thesis would contribute to teaching and learning from a Cook Islands perspective. This may help Cook Islanders to retain their identity and heritage for generations to come.

Cook Islands cultural values shape the way in which children learn in the school environment. Having cultural perspectives in learning helps students to see the world from a specific perspective. Cook Islanders shape their learning and achievement through culturally responsive pedagogy. Abdullah (1996) suggested that the culture of a society is the glue that holds its members together through common language, food, religion, beliefs, aspirations, and challenges. Culture is a set of learned behaviour patterns so deeply ingrained that we act them out in "unconscious and involuntary" ways (Abdullah, 1996, p. 3). Fry (1990) proposed that cultural values shape the way we think, feel, and make sense of the world around us. They also contribute to the meaning people make of their lives and define how people experience movement throughout the course of their lives: "...social and cultural factors shape the way people make a living, the social units in which they live and work, and the meanings they assign to their lives..." (Fry, 1990, p. 129). Cultural values are emotion-laden, internalised assumptions, beliefs, or standards that shape how we interpret our life experiences and how our life stories help others learn (Whitinui, 2007).

Cultural values enhance students' motivation for learning. It has long been suggested that the incorporation of cultural values used within culturally responsive pedagogy may lead to possible improvement in students' learning of physical skills and motivation (Buck, 1938). Buck (1938) stated that in the Cook Islands, for example, in pre-European times, the acceptance of a core value such as *auora* (physical and spiritual wellbeing) assisted participants in overcoming fear and failure during ocean voyages and warfare because the people came together for guidance and direction. Frazer (2004) examined the significance of using cultural values in secular schooling in New Zealand and how this helps students to overcome their fears and failures in learning and how the use of these cultural values also

increase students' motivation and confidence in the classroom. Findings highlighted that moral decisions often reflected cultural-responsiveness, spiritual beliefs and practices. It was argued by Frazer (2004) that teachers' moral obligation was to reflect indigenous values if understanding, respect and validation of cultural identity are to be promoted and cherished. It was also suggested by Nieto (2004) that using cultural values in teaching helped students challenge themselves in schooling.

2.5.6 Culturally responsive pedagogy and Pasifika theorists

Pasifika theories offer ways of explaining major ideas and questions of importance to culturally responsive pedagogy. Mara (2008) focused on Pasifika theoretical perspectives for curriculum development; Thaman's (2003) model of the *kakala* focused on knowledge construction and on the passing of knowledge; Sasau and Sue's (1993) cube model examined appropriate issues to consider when conducting research from a multi-ethnic cultural learning perspective; Wendt-Samu's (2006) ethnic interface model provided a foundation for understanding the need to be responsive to diverse learners in the classroom; Anae's (2007) model of *teu le va* centres on maintaining relationships between curriculum developers, teachers and students as an important part of implementing a policy that is culturally responsive; and Maua-Hodges' (2003) model of the Cook Islands *tivaevae* highlighted the values of indigenous knowledge for teaching and research. Each contributes to understanding how and why we teach in general and in the Cook Islands. These various theories are described next.

2.5.6.1 Mara's (2008) notions of Pasifika theoretical perspectives

Pasifika perspectives are highly advocated in community learning development for culturally responsive pedagogy. Mara's (2008) Pasifika theoretical perspectives provided reflections on how investigations into curriculum should be developed and how this would enable communities of various ethnic groupings to take positive social action in ways that would increase the value of collective ownership of teaching and learning in a culturally responsive manner. Mara believes that one of the concerns in Pasifika perspectives in today's society is the inability of various ethnic groups to voice their opinion of the curriculum and how their cultural values could be integrated in the policy of teaching and learning. In Cook Islands education, the perspectives of the *pa metua*, students and cultural experts and their cultural values are needed to provide a curriculum and policy that is applicable for Cook Islands students in learning and school engagement. I argue that having Pasifika theoretical

models is a pathway that leads to changes in curriculum as well as to classroom teaching and learning practices.

2.5.6.2 Thaman's (2003) Kakala Model

Kakala model is crucial for culturally responsive pedagogy. Thaman's (2003) model identified the significance of knowledge construction and how that validates culturally responsive teaching from the Tongan cultural perspective. The word *kakala*, in Tongan culture, refers to a collection of fragrant flowers, woven together as a garland for a special person or a special occasion. In the same way, teaching and learning is valued during the sharing of knowledge and evaluating how students learn, what they experience during the process of learning, the skills acquired when working together and the outcome of the results they portray. Like the *kakala*, education is about developing knowledge between students and teachers where students are encouraged to work together alongside their teachers in developing a learning environment that is responsive to students' learning. It is influentially responsive in terms of cultural development in teaching. The *kakala* model reflects closely on how unique, compassionate and valuable teaching and learning are, from this Pasifika perspective. According to Thaman (2003) the *kakala* model is a very important model for teaching students the value of their culture through learning. The most important learning comes from the support of those who have participated in sewing the *kakala* regardless of the difficulties they have experienced. The making of the *kakala* represents the ways in which knowledge is constructed and generated for the benefit of other Pasifika cultures. In the same way, learning is constructed and conveyed to those who play a part in creating it. They are reciprocal and closely related to culturally responsive pedagogy.

2.4.6.3 Wendt-Samu's (2006) Ethnic Interface Model

The ethnic interface model provides a framework for mutual agreement and partnership for learning through culturally responsive pedagogy. Wendt-Samu's (2006) ethnic interface model allowed conceptual clarity on how to enhance educators' understandings about the impact of intra-group diversities of Pasifika peoples on their schooling. The model has a critical underlying assumption of connection between culture and schooling. It also encapsulates a sense of responsibility for, and a commitment to, developing self-awareness of power within education. In Figure 1, the two circles represent different worlds, or sets of cultural capital, meeting within the context of the four sectors of formal schooling, that is, early childhood, primary, secondary and tertiary. Yet, what is important is

that the size of each circle is a representative of the broader power relations between the two worlds that is, the *palagi* and Pasifika worlds. These relations are reproduced in schooling in various ways and degrees. This relationship must be recognised if educators are genuinely driven by the desire for fairness (Samu, 2006).

The ethnic interface model values student knowledge. It enables educators to look at the complexities of students' accounts (Anae, 2007, p. 12) and the complexities these structural arrangements create for teaching and learning. The model also teaches educators to understand the requirements for Pasifika learners in terms of negotiating the interface of the two groups within the educational institution. How could this model shape students' understanding of the world? Once this is accomplished, the collective teaching and learning grouped together make learning a holistic development. Initially, we look at ways pedagogy, governance, curriculum, assessment and evaluation coincide to develop a model that is culturally responsive for Pasifika learners. The structure of Pasifika learning is based on the diversity founded among learners within the New Zealand education system (Coxon, Anae, Mara, Samu & Finau, 2002). The ethnic interface model would be useful for the Cook Islands educational system to envisage ways that bring the two worlds together and to generate culturally responsive competencies in teaching and learning.

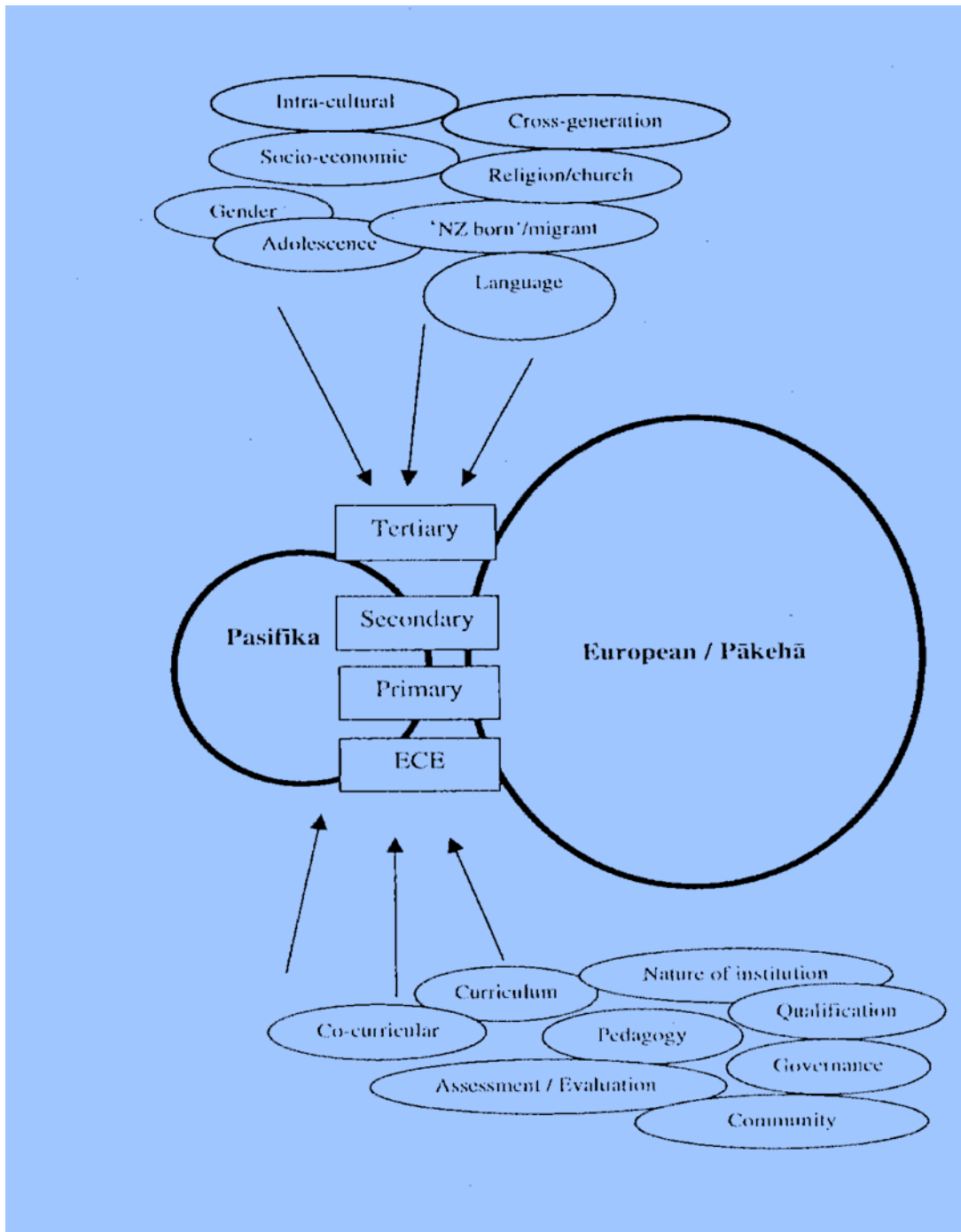


Figure 1: The Ethnic Interface Model (Wendt-Samu, 2006).

2.5.6.4 Sasau and Sue's (1993) Cube Model

The cube model provides guidelines for research in culturally specific contexts. This recognises the complexity of culture and its relationship to research questions and methods. The cube model values practices and processes of educational research that appreciate the cultural values of the students and communities (Sasau & Sue, 1993, p. 705). If researchers are engaging in research what questions need to be considered? The model shows by asking questions researchers are aware of the complexity of the cultural values and identities of the people being researched.

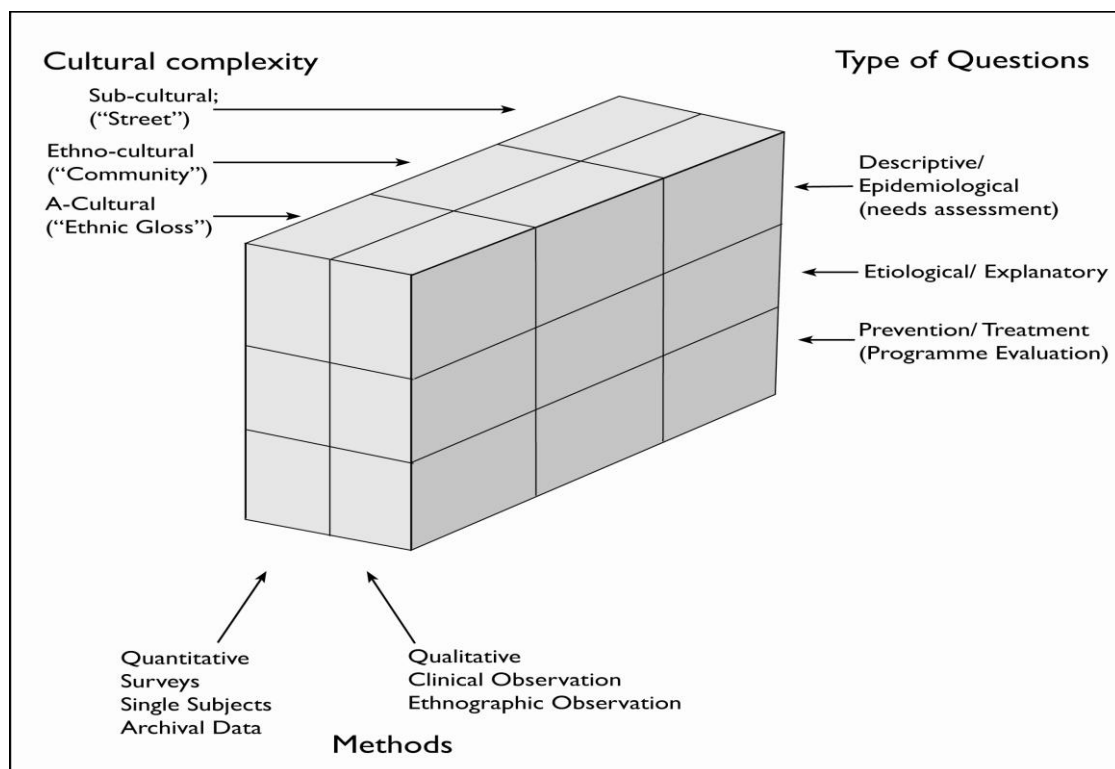


Figure 2: The Cube Model: Towards a culturally-anchored ecological framework of research in mutli-ethnic/cultural communities (Sasau & Sue, 1993)

2.5.6.5 Anae's (2007) Teu Le Va Model

Teu le va values the cooperation and development of relationships in culturally responsive pedagogy. Anae (2007) suggested that another way of understanding culturally responsive pedagogy is highlighted in the concept of '*teu le va*' which values the maintaining of good relationships that are connected with cultural values and identity, and the people that contribute to the relationship. This concept has been applied directly to ways in which

education systems might better meet the needs of Pasifika learners. As signalled in Airini, Anae, Mila-Schaaf, Coxon, Mara, & Sanga (2010) conventional approaches and thinking in education “have not always been up to the task of dealing with Pasifika education issues” (p.1). After discussions across the education sector a new approach based on the concept of ‘*teu le va*’ was developed to support different kinds of relationships for the translation of knowledge into policy aimed at Pasifika success in education. In the New Zealand context this new education approach was to be characterised by ‘optimal relationships’, ‘collective knowledge generation’, and “efforts ... clearly focused on achieving optimal Pasifika education and development outcomes” (Airini et al, 2010: 2). For the purposes of this research, ‘*teu le va*’ offers a useful conceptual framework from which to recognise the relationships between western policy makers and Pasifika policy directors and the ways in which the space between two worlds are and might be fostered as they come together to produce quality teaching and learning for Pasifika learners.

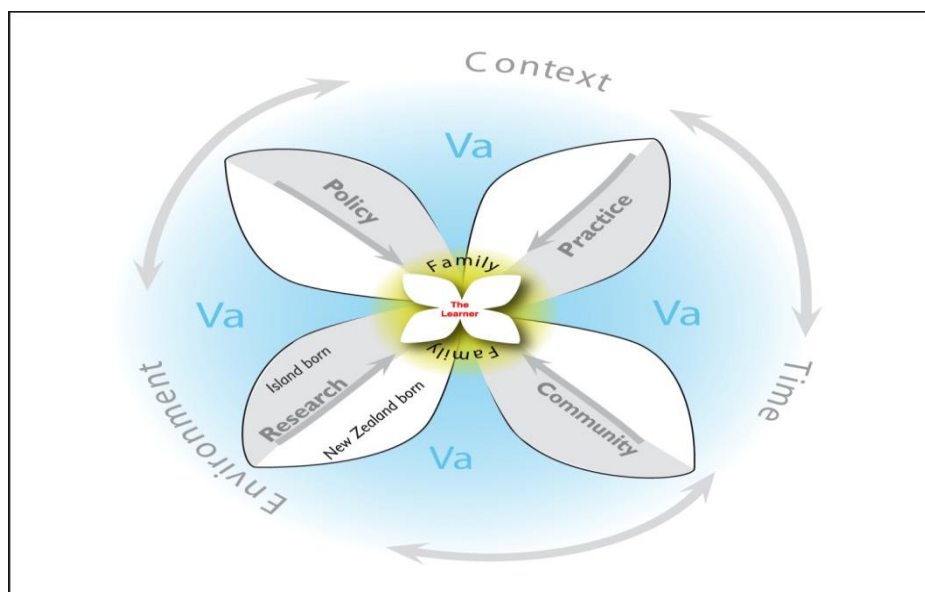


Figure 3: How commitment to *Teu Le Va* can influence learner outcomes (Airini, Anae, Mila-Schaaf, Coxon, Mara, & Sanga, 2010).

The *teu le va* model (Anae, 2007, Airini et al 2010) is conceptually significant for this thesis because the relationships between the curriculum policies, Cook Islands teachers, *pa metua*, and students are integral parts of the policy development and its connection to the values of Cook Islands culture. If education is to succeed, relationships between the western

influences and indigenous Cook Islanders need to be nurtured and appreciated. As illustrated in Figure 3, successful development and implementation of policy needs to take account of the time and space dynamics and the successful achievement of harmonious relationships between the actors and agencies responsible for Pasifika learners.

2.5.6.6 Culturally responsive pedagogy in the Cook Islands

Culture is the core to Cook Islands life and community festivals. It is practised in everyday aspects such as dance, music, arts and crafts, weaving, and Cook Islands drumming. These practices constitute an important part of students' learning to be a 'Cook Islander' (Mason & Williams, 2003). However, culture extends beyond identity to additionally connect to pedagogical practice. The aim of the following section is to investigate the idea of culturally responsive pedagogy in the Cook Islands context.

2.5.6.7 What would constitute culturally responsive pedagogy in the Cook Islands?

Culturally responsive pedagogy values Cook Islands traditional learning. Culturally responsive pedagogy is an important part of the teacher's and student's learning (Cheypator-Thomson, You, & Russell, 2000). From a Cook Islands perspective, culturally responsive pedagogy is built on principles such as spirituality, respect, patience, affection and oral tradition (Mokoroa, 2003). These cultural perspectives are valued in the teaching and learning of Cook Islands cultural practice (Borofsky, 2000; Cook Islands Ministry of Education, 2004; Howard & Borofsky, 1989; Morton, 1996). This thesis demonstrates how culturally responsive pedagogy can be employed in the teaching of physical education. It also examines why culturally responsive pedagogy can be important for Cook Islands teachers to use in their classrooms.

Culturally responsive pedagogy values the knowledge of Cook Islands elders. A Cook Islands cultural value such as *tu akangateitei* (respect) underpins culturally responsive pedagogy in the Cook Islands (Borofsky, 2000). Respect is honouring and paying tribute to superiors such as ancestors, elders, parents, co-workers, teachers, and students (Borofsky, 2000) and therefore is a moral value. In pre-European times in the Cook Islands respect was required in communal situations. Buck (1927) stated that in the Cook Islands during warfare in pre-European times, warriors were taught to respect their chiefs and elders. Although the teaching by, and learning requirements of, the elders, was very demanding, warriors were taught to cope with it and to be patient whether they liked it or not. When the elders taught a skill of war or a physical movement, the warriors were expected to learn quickly and to show

respect. In contemporary society, respect is probably the most difficult value to acquire in the classroom (Nabobo-Baba, 2005). If lack of respect in regard to a teacher–student relationship emerges, learning will eventually fade away. For example, Meyers (2003) observed that some Hawaiian teachers had lost confidence in their students; this created an atmosphere where students rebelled and generated learning limitations. In Fiji, Nabobo-Baba (2005) said that teachers’ behaviour requires integrity, honesty, and humility as part of an ethical professional act.

Oral tradition is another concept that is integral to culturally responsive pedagogy if it is applied in a cultural context. For Cook Islands students, the use of the oral tradition is important when developing a culturally responsive programme that will enable students to learn their identity and encourage language fluency. Unfortunately, nowadays the oral tradition has been deprioritised due to teachers’ incompetency to deliver it (Tai’a, 2003).

2.6 *Tivaevae* as a Model for Conceptualising Culturally Responsive Pedagogy

The *tivaevae* model comprises five key concepts. In this section I illustrate these concepts holistically. These are *taokotai* (collaboration), *tu akangateitei* (respect), *uriuri kite* (reciprocity), *tu inangaro* (relationships), and *akairi kite* (shared vision). Before discussing the concepts of the *tivaevae*, an explanation of how the *tivaevae* is made is described.

The *tivaevae* is a large canvas decorated with other pieces of cloth of different designs and patterns with the aim of making a picture or telling a story. The designs are evocative of the Cook Islands environment – flowers, leaves, and emblems. The colours are of a Pacific Island - its landscapes, flora, ocean, and sky. The stitching is part of the canvas. It sits on top of the fabric pieces where each stitch can be seen, and thereby provides a reminder of the women’s hands that have crafted the *tivaevae*. Rongokea (2001) illustrated two basic methods of sewing a *tivaevae*: patchwork, or piecework and appliqué. Further, there are four different styles: *tivaevae taorei* (piecework/patchwork), *tivaevae manu* (appliqué), *tivaevae tataura* (appliqué and embroidery), and *tivaevae tuitui tataura* (embroidered squares of fabric joined together with either crocheting or lace borders).

Taokotai (collaboration) plays an important role in making the *tivaevae*. To illustrate how traditional practices in the Cook Islands are valued, I have highlighted the following examples of women making a *tivaevae*. My mother has a passion and love for *tuitui* (sewing) *tivaevae*; she describes the process of collaboration as climbing up stairways to reach a landing. Like the *tivaevae*, she says that listening to other people's views is one of many other

ways to learn *tuitui* skills. Moreover, other women highlight ways to value the making of the *tivaevae*. Mareta Matamua explains:

I don't think I can make a *tivaevae* by myself; it's much quicker when you work with a group because when women get together they come up with different interpretive realities. Our group has worked on a number of *tivaevae* together. Sometimes we've worked on it until four in the morning to try and get it right and we've worked on a *tivaevae taorei* that took four years to complete. (cited in Rongokea, 2001, p. 63)

Another Cook Islands informant, Napier Mitaera recalled that:

My mother belongs to a *vaine-tini* group; it was like a working bee. You buy your material and then all the women get together to cut it out and sew it. Then you take your piece home to sew it together. (cited in Rongokea, 2001, p. 68)

Tauraarenga Mouauri stated:

On the islands of Mauke, I first started sewing when I was at school. I was about sixteen years old. *Taorei* was sewn and taught by the old mama's in groups; *tivaevae manu* was introduced to the island much later. In 1960 two women from Rarotonga came over and taught sewing to the ladies here on Mauke Tapaeru Opo-TapaeruTereora. They taught us about sewing; that was the time when I first started to learn to sew *tivaevae*. (cited in Rongokea, 2001, p. 71)

Taokotai is important when learning within a community group. Not only is striving to achieve successful collaborative objectives significant, but so also is learning to patiently practice *tivaevae*-making crucial. Literally the sewing of the *tivaevae* both depicts time-consuming activity and inspiration, as pattern fitting gradually displays symmetrical designs. Although this dexterity in patching is a frustrating and negotiable task, it subsequently enhances incremental collaboration and generates personal growth. Amira Davey explained:

I grew up on the islands of Aitutaki and I am part Hawaiian, Tahitian, English and Aitutakian, I learned patch work when I was twelve years old and I used to watch my mother sewing and she would give me the small squares of her *tivaevae* to tack together. (cited in Rongokea, 2001, p. 29)

Rangi Moekaa said:

I was twenty years old when I first tried to make my own *tivaevae*. In those days we learned by watching other women. I belonged to a *tivaevae* (women's group); my mother-in-law was the president. I watched my mother-in-law and the other women making their own *tivaevae* then I'd come back home and make my own; that is how I learned to sew. (cited in Rongokea, 2001, p. 33)

Tu akangateitei (respect) is fundamental in the production of *tivaevae*. Hence the Cook Islands women's patching expertise derives from experience, mutual respect is revealed throughout the stages of the creation of the *tivaevae*. According to Rongokea (2001) the making of the *tivaevae* identifies learning as a form of respecting the knowledge of others. Women construct learning through dexterity in patching skills. In this sense, the *tivaevae* becomes a useful metaphor for explaining, structuring and acknowledging the culture. The ultimate process of designing a *tivaevae* is to blend traditional cultural values with practices and to an artistic piece of work. The *tivaevae* conveys the meaning of culturally responsive pedagogy within Cook Islands society. It illustrates the past, present, and future of the culture which is integral to the social, cultural, historical, and spiritual aspects of society.

As illustrated above, *uriuri kite* (reciprocity) is socially involved. According to Maua-Hodges (2003), reciprocal practice to which both the teacher and the learner contribute is vital. Likewise, the Cook Islands women develop reciprocity abilities which produce a *tivaevae*. They represent the shared ideas about discrete roles teachers, *pa metua* and students play in both assisted and supported learning environments. The concepts of *tivaevae* are rather intertwined with each other than singly separated; therefore, learning experiences are viewed as similarly structured. These are the techniques that Maua-Hodges' uses to develop a research framework model for Cook Islanders.

Tu inangaro (relationship) is another substantial concept the Cook Islands women value in the making of the *tivaevae*. This relationship initially starts in the family; then grows out into the community. Moreover, it is particularly depicted in the *tivaevae* from which Cook Islanders learn about their history and genealogy. Maua-Hodges (2003) reported that relationship in making *tivaevae* occurs in community involvements. This means the *vaine* (women) relationship engages knowledge acquisition.

The relationship process occurs over a period of time; time that is spent on spiritual intervention, observation, demonstration, listening, practising, analysing, experimenting and reviewing the task of producing a *tivaevae*. Practical scaffolding has a significant role in this learning progress (Maua-Hodges, 2003). Once the adroitness in handling a *tivaevae* has been reached, and knowledgeable agility acquired, *tivaevae* students share their arts with the community.

Akairi kite (shared vision) is highly respected among Cook Islands women making the *tivaevae*. When the women come together they have a shared vision of their knowledge in how the *tivaevae* is going to turn out. Rongokea (2001) stated that the shared vision of the *tivaevae* is based on constructing knowledge incrementally. It is crucial aspect of personal

growth and development. According to Rongokea, shared vision is culturally responsive because it represents the values of *tu akangateitei* (respect), *tu akakoromaki* (patience), and *tu kauraro* (obedience or obey). This is an integral part of respecting the knowledge of others.

More importantly when knowledge is shared, whether right or wrong, it remains unamended. Appreciating each other in shared vision precisely portrays gratitude which enables teacher and student to discuss the outcome of any knowledge gained. The *tivaevae* has a shared vision with sparks of godliness which every Cook Islander should be proud of - respected and cared for. Through communal learning, Cook Islanders are able to explore, discover and assess the outside world. Collectively, students are culturally responsive to the *tivaevae* because it is a validation of cultural knowledge that is respected in Cook Islands communities.

2.7 A *Tivaevae* Approach to Cook Islands Curriculum of Health and Physical Education

2.7.1 Cook Islands Health and Physical Education Curriculum

Before discussing the *tivaevae* model and how this could be used in the curriculum of health and physical education, an understanding of the Cook Islands health and physical education curriculum is discussed. It explores ways in which the *tivaevae* model is helpful in both understanding and enhancing practices associated with the Cook Islands health and physical education curriculum.

In 2004 the Health and Physical Education curriculum (HPEC) was drafted by the curriculum developers of the Cook Islands Ministry of Education. In accordance with the objectives articulated in the policy statement, the curriculum outlines the importance of health and physical wellbeing and how this can be nurtured in classroom teaching. The HPEC adopted a holistic concept in classroom teaching which involves the social, spiritual, mental and emotional, and physical dimensions the society had on the environment it constantly affected. Discussions concerning attitudes and values which are formed through exposure to different thoughts, ideas, experiences, and practices essentially take place among the teachers. The translation of health and physical education into Cook Islands Maori called '*oraanga e te tupuanga meitaki*' aims at developing knowledge, skills, attitudes and motivation to informally make effective decisions that contribute to general well-being. Relatively, both the implementation of learning styles and teaching methods could assist students with their learning. But unfortunately, these concepts have not been pointed out in

the Cook Islands curriculum. While curriculum reflects on the teachers' competencies in some important concepts, health promotion reflects the dominant understanding in a society of what counts as health, but liberally promotes the abstract idea of *pitoenua* (wellbeing). These were duplicated documents that originally occurred in the New Zealand curriculum. Four general aims currently establish the direction for learning in health and physical education; these objectively become strands for academic achievements: 'me', 'me being physical', 'me with other people'; and 'me in the community'. In order to develop learning skills, students must know intrinsically their physical wellbeing as they subsequently perceive themselves within the community realm (Cook Islands Ministry of Education, 2004).

The curriculum emphasises not only the need for health and physical wellbeing, but also the necessity for growth and learning in physical education; regardless, the curriculum is limited to teaching methods in classrooms in terms of instruction, content, teaching relationships, learning styles and contexts in favour of a culturally responsive pedagogy.

In accordance with the curriculum framework for health and physical education, physical education teachers organise lesson plans that align with the progress of their students. Unfortunately, after saying this, these teachers may practically lack information about the principle philosophy of the curriculum document. Although the significance of culture in the curriculum is stated, actual teaching and learning practices that are to be involved in the delivery of the curriculum and the ways these are used in culturally responsive pedagogy are unclearly defined.

The *tivaevae* model is helpful to enhance understanding of practices associated with the Cook Islands curriculum of Health and Physical Education (HPE) programme in secondary schools. The *tivaevae* model contextualises the aims of the Health and Physical Education curriculum within Cook Islands values. As shown in Figure 4, each aim, when interpreted through these values, becomes the nation, the people, and the language history, after the completion of the shared task of the *tivaevae*. If the *tivaevae* model used in culturally responsive pedagogy could enable students to gain better insight of their cultural values and tradition, then classroom learning will make a significant contribution to their success. To achieve this, Lusted (1986) indicated, the knowledge of both the students and teachers should be valued and respected.

This research explores the development of a culturally responsive pedagogy model in Cook Islands secondary schools' physical education, in which the vision of physical education teaching is to enhance cultural identity. The key to this success is to develop a

model of culturally responsive pedagogy which fits students' learning needs (Maua-Hodges, 2003).

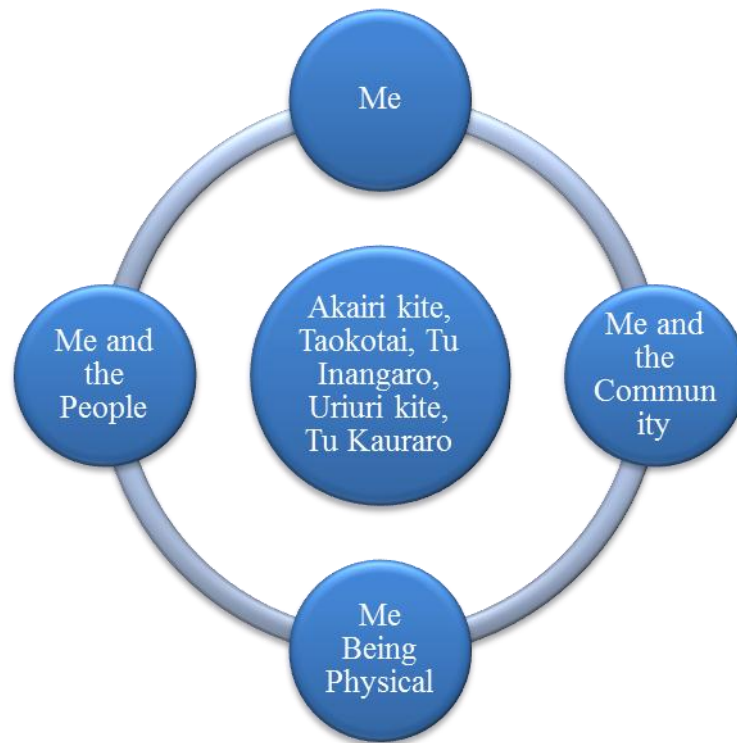


Figure 4: The *Tivaevae* Model of the Cook Islands Health and Physical Education Aims

The *tivaevae* model illuminates how the work and efforts students put in enables them to relate not only to themselves, but also to others. As Amira (cited in Rongokea, 2001) and others commented, when making the *tivaevae*, collaboration is fundamental; one person may be sewing one part of the design, and others, like men, may provide cooked food to support the workers. Subsequently, agreement about the design to be crafted and respected for those taking part (including leaders) - eventually a sense of giving back to others – perhaps through sharing knowledge, and conceivably through the cloth itself, reveals the shared vision that participants collectively agreed with. Similarly, when a student is learning through Health and Physical Education in the Cook Islands, the *tivaevae* model suggests that involvement in the learning process should be based on values of collaboration, respect, reciprocity, relationships and shared vision. However, the challenge is to understand how the application of this model is shown through culturally responsive pedagogy.

2.8 Conclusion

The aim of the literature review was to understand Cook Islands cultural values which inform culturally responsive pedagogy in Cook Islands secondary schools' physical

education. The literature review also investigates Pasifika models that contribute to understanding culturally responsive pedagogy. The review examines the reasons why cultural values benefit students' learning in the classroom. In answering the research question, various bodies of knowledge have contributed to the context of culturally responsive pedagogy and this could be used in teaching physical education in Cook Islands secondary schools. Findings in the literature review have indicated that cultural values play an important role in culturally responsive pedagogy and work very well in students' learning development if an appropriate cultural focus is used. Although the literature review has highlighted the significance of culturally responsive pedagogy in teaching physical education, the substance of the literature review continues to inform teacher perceptions of 'good' teaching and ignores the perspective of what is culturally appropriate for a student's ethnicity, culture and identity. In this respect, the review highlights the need to undertake further research into the complexity of culturally responsive pedagogies, and more particularly, into how students perceive the *tivaevae* model to improve learning in Cook Islands secondary schools. The emphasis has been on cultural curricular development. Consequently, most researchers continue to ignore the significance of cultural issues in education, and instead concentrate on the teacher's viewpoint. This emphasis limits the ability to present a balanced perspective on this complex context. It is only through further research of cultural responsiveness in physical education that we gain a better understanding of physical education teacher practice as well as of student learning. Thus informing the teachers in their quest to further develop a culturally responsive model could be useful to improve the achievement of Cook Islands secondary school students.

Chapter Three

Kaveinga No Te Raveanga: Methodology

3.1 Introduction

In Chapter Two, a definition for the terms pedagogy, value and culturally responsive pedagogy highlighted the significance of incorporating cultural values into educational policy and classroom practice. Furthermore, a distinct identification of current Pasifika theorists whose work interconnects with the values encapsulated within the Cook Islands *tivaevae* model, and the relevance of such values for culturally responsive pedagogy in the Cook Islands health and physical education curriculum was made clear. The understandings developed through Chapter Two provide a conceptual foundation for the arguments that are presented in the thesis. These arguments are supported through research that was carried out in the Cook Islands.

In this chapter, I primarily give a description of the methodological foundations for this research; particularly the value of indigenous research and the relevance of Pasifika research the *tivaevae* model underpins. Values are identified as a core component of the methodological assumptions therefore the research follows a pattern where values are interwoven into pedagogy and addressed by a preliminary assurance that these integral values have in the research (Baba, 2005; Crum, 1996; Denzin & Lincoln, 2005; Meyers, 2003). Moreover, this chapter sheds light on the social-construction of research experience as both an outsider and insider in which the application of cultural values is shown in personal methods and procedures for the three studies carried out in this research.

3.2 Valuing Indigenous Research

Over the years, western research and critique has been a dominant factor behind education research. Colonisers, adventurers and travellers have been actively involved in researching indigenous peoples through the supposedly 'objective' and 'neutral' gaze of western paradigms (Said, 1978). Said's seminal study, *Orientalism* (1978) described how travellers' and observers' representations (formal and informal) of indigenous people were encoded as the authoritative representation of the west, thereby framing the wider discourse and attitudes towards indigenous people. Smith (1999) furthermore described how western

stories became accepted as universal truths and how the stories contained within indigenous peoples' research were marginalised "through imperial eyes". She noted also the power of research and the representation of western culture to create an ethnocentric centre for 'legitimate' knowledge (Smith, 1999, p. 37). Smith, substantially critiqued dominant western discourses of knowledge and objectivity by demonstrating how western stories and "regimes of truth are situated within a particular cultural, social system that needs to be decolonized" (Smith, 1999, p. 33).

Smith (1999) challenged traditional western ways of knowing and researching and called for both the decolonisation of methodologies, and a new agenda for indigenous research. This complements the developments of research in Cook Islands education, making space for indigenous concepts such as *tapu* (sacred) and *vaerua ora* (spiritual uplifting) to outgrow. It is in this way that new research practices and understandings of knowledge become possible. As Smith (1999) argued, decolonisation in research is concerned with having "a more critical understanding of the underlying assumptions, motivations and cultural values that inform research practices" (p. 214).

Salmond (1983) argued that western research brings with it a particular set of values and conceptualisations of time, space, subjectivity, gender relations and knowledge. Colonial power continues to evolve and to marginalise indigenous groups for those of non-indigenous researchers (Wilson, 2001; Wood, 2006). Building on this analysis, Smith (1999) commented that indigenous research needs to consider how the indigenous world's view may (re)inscribe the dominant discourse of what counts as knowledge. As indigenous models for research are becoming valued in education, Pasifika research methods in education have also been developed. It is these developments that will be discussed next.

3.3 Pasifika Research

Pasifika research models have been developed to represent Pasifika valued practices at the centre of the research process (Mara, 2008; Thaman, 2003; Sasau & Sue, 1993; Wendt-Samu, 2006; Anae, 2007; Maua-Hodge, 2003; Health Research Council (HRC), 2004). Although western research paradigms influence Pasifika communities in various projects, Anae, Anderson, Benseman and Coxon (2002) argued that the goal for Pasifika research must be to "identify and promote a Pasifika world view" (p.12). Significantly, Anae suggested that research should be "owned, driven and directed by Pasifika peoples" (Anae, 2007, p. 13). Anae et al (2002) argued that one of the advantages of Pasifika researching Pasifika is the

advanced knowledge of cultural values the researchers have, and the way these values are distributed and produced in networking and protocols.

Values are integral to Pasifika education research. Lima (2004) suggested that Pasifika peoples may ask the following: “What values and models may be more culturally appropriate for Pasifika research? Are there particular research values more appropriate for Pasifika people than others?” (pp. 2-5). In this manner Lima invited researchers to identify ways Pasifika knowledge of research is integrated into values including those particular to Pasifika peoples. Some researchers suggested that Pasifika research approaches should have values expressed within an appropriate philosophical framework. Sanga and Niroa (2004) argued that “Indigenous Pasifika research is based on a philosophy of human nature”. They proposed that “Pasifika researchers develop Pasifika research within its own philosophical orientation”, because this is the way that Pasifika research credibility is determined (p. 42). For Sanga research on or by Pasifika people must use “strategies that are Pasifika in nature” (2004, p. 48).

Some ethnically specific models have already been explored. Tamasese and colleagues (2005) stated that the purpose of Pasifika research is to provide a rigorous research method that would be “relevant and acceptable in a Pasifika context” (p. 301). With a particular concern for Samoan research in the health sector, Tamasese et al. (2005) argued that such a methodology would avoid “the danger of western interpretation and meaning construction and enable an authentic Samoan-based approach through an exploration of the experiences of Samoan people and the meanings they construct around critical mental health issues and definitions” (2005, p. 301). From a Tongan perspective however, Thaman (2003) drew on the practice of making *kakala* to argue for a culturally appropriate approach to research in the Tongan context. She proposed that the three key processes involved in the making of *kakala* are: the toil (gathering of the *kakala*), *tui* (the making or weaving of the *kakala*) and *luva* (the giving away of the *kakala*). These, she suggests, are similar to the processes in the conduct of a research project. In the Cook Islands context, Maua-Hodges (2003) developed the *tivaevae* model which has connections to education research. The *tivaevae* model is consistently aligned with the Pasifika research guidelines which suggest the best research methodologies for Pasifika people. These methodologies are framed for contemporary Pasifika contexts, sensitive and capable of both embracing existing Pasifika notions of collective ownership, collective shame, collective authoritarian structures, and withstanding the test of time (Anae, Coxon, Wendt-Samu, & Finau, 2001). This is therefore consistent with the ethical research principles listed by the Pasifika Health Council,

essentially the principles of respect, cultural competency, meaningful engagement, and reciprocity (Health Research Council, 2004). The *tivaevae* model, as an ethnically specific research methodology, aims at integrating values and will be discussed next.

3.4 Tivaevae as an Indigenous Research Methodology

The *tivaevae* model (Maua-Hodges, 2003) is the key theoretical framework that underpins this research. It provides a holistic model which could be used to guide the multiple components of the research in culturally responsive ways. Just as the pieces of the *tivaevae* create a collective whole, so could research using the *tivaevae* model explore secondary schools' health and physical education policy and practices. The similarities should support teachers to better plan and evaluate their own levels of culturally responsive pedagogy. This model supports the research of Cook Islands physical education in regard to teachers and students, both of whom conceptualise a holistic shared framework that enables cultural promotion as a vital part of improving the context of educational achievement in Cook Islands secondary schools.

The application of the *tivaevae* as a research model centres Cook Islands people's understanding of values. This is a recognised outcome from using indigenous research methods (Wilson, 2001). Smith (1997) argued that by placing indigenous paradigms and people at the centre, research methodology practices and outcomes are better situated meaningfully to "[c]ontinually speak to the people ... in ways which the people understand". Smith continued: "It must keep meaning alive. It must have meaning to the people in terms of their lived reality. Praxis must involve the people reflecting on their reality" (p. 164). For New Zealand Māori these practices have been interpreted as language integration; knowledge and culture concerns on the one hand with economic, political and social (e.g. education, health and justice) concerns on the other. Such intentions are envisaged in the framing of this research in the Cook Islands.

With a view to supporting education achievement in the Cook Islands, three key dimensions of the *tivaevae* model were considered in this research: *koikoi*, *tuitui*, and *akairianga*. *Koikoi* refers to the gathering of the patterns needed for the making of the *tivaevae*. They are picked and readied for discussion before being sewn together. *Koikoi* process requires knowledge and experience in planning, gathering the appropriate materials at the right time and at the right place and ensuring that the pattern tells a story of Cook Islands history. These stories are *tapu* (sacred), central to the values of Cook Islands cultural practice,

and made ready for crafting into a *tivaevae*. In terms of research, it is crucial that Cook Islanders learn to create their own way of investigating understanding of the world in which they live. The *tivaevae* model allows participants to be involved in discussions over a considerable time period in which the focus is determined by the interests of the participants. They, in effect, bring their own ‘patterns’ to show and evaluate. In this research the ‘patterns’ represent experiences of life that teachers, students and *pa metua* shared with each other. The nature, degree, direction, pathway, place and time are circumspectly determined by the participants in their immediate surroundings, and shaped by their world views. This is a dynamic interaction of story-telling, debating, reflecting, sharing knowledge of genealogies, along with food and other necessities. The *tivaevae* model is chosen because it can be interpreted as contributing to better understanding and cooperation within and across the relationships of the *pa metua*, schools, teachers, and students. The methodology, like *koikoi*, is anticipated to bring out the knowledge and experience of other ‘patterns’ from members of the Cook Islands community.

The second aspect is *tuitui*, the sewing or stitching of the pattern on the blank canvas. *Tuitui* refers to the actual making of the *tivaevae*. This process requires special knowledge and skills of different types of ‘patterns’ depending on the occasion or the individual who would be using the *tivaevae* for decorations. Some *tivaevae* are known to be more important than others, and some play supportive roles, and are placed underneath the one ultimate *tivaevae*. A further momentous aspect of the *tivaevae* model is making connections. When Cook Islanders come together during *tuitui* to make the *tivaevae*, they make connections with each other and begin developing relationships. In this research, making connections means that over a period of time, by speaking both English and *te reo Maori Kuki Airani* relationships with participants, families, teachers and schools are progressively established as well as acquaintances shared. This Cook Islands way of favouring one’s social standing is similar to socialisation in the world of *tivaevae* making. It is this laying and developing of one’s identity in purposeful relationships that aligns with the *tivaevae* model. This is a crucial pattern for the *tuitui* part of *tivaevae* because the strength of those relationships, positions, and connections determines the beauty and complexity of the finished *tivaevae*. Thus in terms of research and the relationships which are part of the research, the degree of honesty and transparency in sharing information, opinion, and attitudes are well identified. Within this research, descriptions of the importance of these relationships are provided in detail in three studies.

The final aspect is *akairianga*. This is the evaluating and offering of the *tivaevae* to the community or to individuals as a gift. In the Cook Islands culture, the *tivaevae* represents a symbolical token of two Cook Islands values, *aroa* (love) and *tu akangateitei* (respect). Once the *tivaevae* is completed, it is blessed for special occasions such as deaths, birthdays, and birth of a child, anniversaries and graduations. The completion of the thesis could be aligned with the offering of the participants, schools and community. The benefit of the symbolic pattern in *tivaevae* making integrates Cook Islands culture into the education research at its highest pinnacle which ensures valuable meanings. Despite the three dimensions of the *tivaevae*, the research is positioned at the perfect place where the exploration of the Cook Islands theories of knowledge in practice takes place. Makers of the *tivaevae* use a holistic model to support cognitive, physical, cultural, interpersonal (social) and intrapersonal (emotional, moral, aesthetic, and spiritual) aspects. How the methodology was applied across the three studies is described within the overview in this chapter and in detail in each of the studies.

3.5 Ethical Considerations

Prior to the commencement of the data collection, permission to undertake the study in Rarotonga was obtained from The University of Auckland Human Participants Ethics Committee (see Appendix 4). When the research was approved by The University of Auckland, consultation and partnership was sought from the Cook Islands Chief of the Prime Minister's Office and secretary of the Cook Islands Ministry of Education (see Appendices 5-7(i)). The researcher was allowed to meet with key identities in the Cook Islands before identifying potential participants. These people were then approached and were given written participant information sheets and consent forms. Therefore, they confirmed their voluntary participation by signing the consent forms. These consent forms identified the key facets and purposes of the study as well as the data to be accessed, collected and analysed. The participants were told they had the right to choose to withdraw or not to withdraw information from the research. They were assured that the information supplied would be kept confidential for a period of six years and that after that date all data would be shredded. One ethical consideration was that cultural sensitivity was an important part of the interview. Accordingly, both *te reo Maori Kuki Airani* and English were used along with customary practices such as the sharing of food. All institutions, organisations and groups were

identified by abbreviations, for example GO (government official), CE (community elders), and SA (school administrators) and individuals were given a pseudonym.

3.6 Brief overview of the three studies

The preparation phase of this research can be likened to the methodology of the *tivaevae*. When Cook Islanders come together to make a *tivaevae*, they spend time preparing their fabrics, ideas, concepts and plans. Not one individual has all the ideas to make a large complex *tivaevae*. The more people who are involved in the discussion of the *tivaevae*, the better the *tivaevae* is going to turn out. The researcher spent time planning and weaving together the fabrics of the research before embarking on any study. Study One which involved bringing together elders and the researcher related to identifying core values that could be used in weaving together culturally responsive pedagogy.

Once the *tivaevae* materials are organised and evaluated, they are ready to be put together in the second phase of the Study. The *tivaevae* involves the implementation or sewing of all the patterns, ideas and concepts on the *tivaevae* canvas. Broad-ranging questions about the way these patterns fit together are generally asked. If gaps occur in the patterns, additional discussions, sessions, approaches and methods laid out on the *tivaevae* material are needed to contribute to a full set of ideas before the point of the sewing begins. Hence, Study Two involved implementing the core values in schools, discussing successes and gaps and trialling new patterns of teaching while Study Three involved student critique of the teaching.

Once the patterns of the *tivaevae* are fitted together, they are cautiously critiqued in terms of the patterns, styles, thoughts, explanations and the situation of the stories that are represented in the *tivaevae*. This process is called *putuputuanga okotai*, meaning gathering of all ideas for final discussion. This is everyone's opportunity to give a final remark on the outcome of the *tivaevae*. Within the research, this relates to the final discussion, where the findings are discussed, explained and pondered.

3.6.1 Research design

As shown in Figure 5, the design displays mixed research methods using reliable recent approaches to social science (Johnson, Onwuegbuzie & Turner, 2007). This design uses both qualitative and quantitative methods, and in so doing provides a systematic way of answering the research questions (Creswell & Plano Clark, 2007; Erikson, 1986; Teddlie & Tashakkori, 2009). Qualitative and quantitative approaches have both similarities and

differences that facilitate a wider view of the world. For example, Creswell and Plano Clark (2007) advocate that using one methodological strategy or technique may not access some part of the phenomena of interest; however, two or more methodological approaches could access the multiple realities. According to Bishop (2005) knowledge does not originate in one distinct method, but occurs in multidimensional approaches.

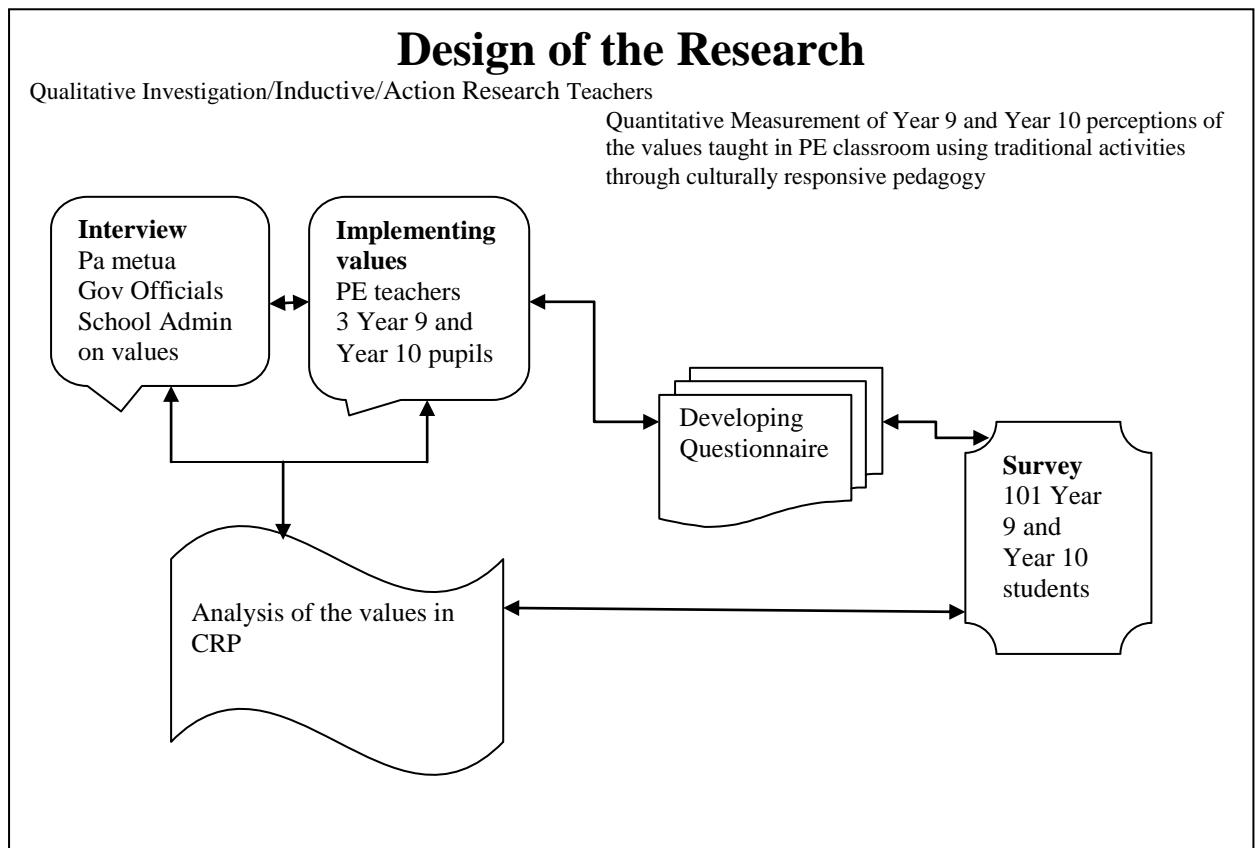


Figure 5: Research Design

Both paradigms perceive the world through multiple lenses and provide meaningful complements for each other (Denzin & Lincoln, (2005). This may overcome the restrictions or limitations each approach imposes, and, simultaneously represent an inclusive, pluralistic, and complementary direction of conducting research and inquiry. Johnson and Onwuegbuzie (2004) found that:

Today’s research world is becoming increasingly interdisciplinary, complex, and dynamic therefore, many researchers need to complement one method with another, and all researchers need a solid understanding of multiple methods used by other

scholars to facilitate communication, to promote collaboration, and to provide superior research. (p. 15)

Incorporating a mixed methods approach into the study adds strength to the thesis, as well as providing an ability to answer research questions in multiple ways. For example, in establishing the conceptual viewpoints of the *pa metua*, physical education teachers, and Year 9 and 10 students, not only an exploratory qualitative approach was necessary (interview with the *pa metua* and the research teachers), but an examination of the structure of those values and their generalisability requires quantitative confirmatory methods of data collection and analysis.

The complementary use of both approaches would lead to more validity, reliability, and understanding of what the participants understood in the three studies; how students value teaching and learning and how values underpin culturally responsive pedagogy. A comprehensive investigation of these issues would be strengthened by incorporating both qualitative and quantitative data to investigate the participants' views. The *tivaevae* model is a qualitative method that is culturally responsive and is an appropriate model for Cook Islanders. It is employed in the thesis in order to access the psychological domain of Cook Islands physical education teachers towards their perceptions and beliefs about culturally responsive pedagogy.

3.6.2 Three studies and participants

As shown in Table 1, the decision to conduct a mixed method approach within the *tivaevae* framework was made. Once the research questions were established and the three studies identified, research designs and data collection tools were generated. Appropriate methods of analysis were required to analyse the data to answer the research questions. The remainder of this chapter discusses the research methods used, the logic of the research design, the sampling, the instruments, the data collection procedures and the analysis in each of the studies. Subsequently, each method is elaborated in an orderly fashion. Furthermore, triangulation of the three studies implies decisive findings of the thesis; these are discussed and implications considered in Chapter Seven. This particular research employs both qualitative and quantitative paradigms in the sequence of the three studies: interviewing participants on physical education values, using an action research approach to implement the core values and surveying Years 9 and 10 students on the conception of values taught in

physical education. At the same time, the using of the *tivaevae* represents culturally responsive pedagogy for Cook Islanders.

Table 1: Three Studies and Participants

	(1) Interviews	(2) Teachers	(3) Survey Questionnaires
Participants	CE (Community Elders) SA (School Administrators) GO (Government Officials)	PE Teachers	Year 9 and Year 10
Sample (n)	10, 4, 5	5	101
Data	Semi-structured interview	2 phases of action, planning, implementing, observation and reflection	Administered Questionnaires
Collection	Reflective Journal Interviews	Observation notes and Journal reflection	Survey of students' perception of values in teaching
Instruments			
Analysis	Inductive strategy	Group	Exploratory Analyses of Variance
Techniques		Categorical Analysis	

3.6.3 Study One (Chapter Four)

The *tivaevae* methodology benefits Study One which explores Cook Islands values through the lens of the *pa metua*; therefore, these results might be incorporated into the teaching of physical education in Cook Islands secondary schools. The methods mentioned in this study are explained in Chapter Four.

3.6.4 Study Two (Chapter Five)

The values that were identified in Study One were implemented within culturally responsive lessons in Years 9 and 10 physical education classes. Study Two uses an action research approach to implement these values. Action research builds on two cycles of planning and acting; observing and reflecting. Four physical education teachers of Years 9 and 10 from three secondary schools participated. I met with these participants and designed a methodology plan that enabled them to evaluate and assess strategies in incorporating values into the teaching of physical education. This action research generated colleague collaborations leading towards goal attainments. The data collection involved the collection of teacher's notes, participant observations, and my reflective field notes as journals. The method, procedure, setting, data collection, analysis, results and discussions are explored in Chapter Five.

3.6.5 Study Three (Chapter Six)

Findings of Study Two reflect issues to be investigated in Study Three which aims at understanding the voices of Years 9 and 10 students and their perspectives on culturally responsive pedagogy in physical education. Students' opinion involved quantitative research utilising 101 student questionnaires. In this study both closed and open-ended questions were used in the questionnaires. The data from the questionnaires were analysed using mixed method approaches within the qualitative and quantitative paradigms. Students responded to items in the questionnaire on a 1-5 Likert scale and responses were explored statistically with the SPSS computer software program. The methodology used for the qualitative component of the study was a grounded theory approach. As themes emerged from the results of the questionnaire, the additional comments were coded (Strauss & Corbin, 1998). The method, procedure, setting, data analysis outcomes data and discussion are presented in Chapter Six.

3.7 Conclusion

The methodology chapter has outlined the importance of conducting research from a Cook Islands perspective. The *tivaevae* methodology has been introduced as a metaphor for the way in which this study was conducted, situated within a socio-cultural context. Having a social-cultural perspective plays an important part in validating Cook Islands cultural values within education and research. A Cook Islands perspective is valued for this thesis because, for Cook Islanders, the representation of identity and cultural practice must be authentic.

Furthermore, the methodology in this study shows how indigenous knowledge is interwoven subjectively, practically, and valued collaboratively. This methodology chapter shows how a study has been designed with the intention to benefit Cook Islanders through culturally responsive pedagogy practice that promotes further effective teaching of physical education in Cook Islands secondary schools.

Chapter Four: Study One

Atoro Te Peu 'Ā To 'Ui Tūpuna: Exploring Cook Island Cultural Values

4.1 Introduction

Chapter Four was designed to explore Cook Island core values. The research question was: “What Cook Island core values are needed to structure culturally responsive pedagogy for physical education?” As discussed in Chapter Two of the literature review, it was believed that Cook Island core values could play an important part in student participation and learning in physical education. The research was important because it could uncover important Cook Island core values that could be incorporated into the physical education programme. By interviewing a range of *pa metua* and senior members of the community who were knowledgeable about education in the Cook Islands it was anticipated that this would lead to an understanding of their perceptions of what constituted Cook Island core values and their perceptions in terms of the benefits of the core values for improving student learning. Findings of the study showed that the interviewees conceived Cook Island core values to be important to students’ schooling; they believed the core values could contribute to students’ learning and participation in education if used in a culturally responsive manner. Consent for this study was gained from the University of Auckland Human Ethics Committee (ref. 2006 / 457).

4.2 Method

4.2.1 Participants

Ten community elders, five government officials, and four school administrators participated in the study. These participants were selected as they comprised *pa metua* (the community elders) who had standing and respect within the community, as well as a range of government officials and administrators who had long-standing careers within education in the Cook Islands. This latter group were deemed to possess implicit knowledge about the potential integration of core values into the teaching of physical education. All participants who were approached agreed to be interviewed.

4.2.2 Measures

The participants were all interviewed to obtain their views of what constituted core values within the Cook Island context. They took part in a semi-structured interview because it enabled the participants to direct the interview and to share their experiences in their own way. Semi-structured interviews do not confine the interviews to a set format but allow participants the freedom to express their views and to lead the interview in directions that are important to the participants (Maykut & Morehouse, 1994). The prompts that were used to initiate and promote the interview were:

Kia Orana e meitaki maata no teia atianga kia komakoma taua no runga i taku e anoano nei ite kite. *[Thank you very much papa for this opportunity to interview you. Your wisdom and knowledge is important to this research. I hope that we learn from each other].* Te mea mua e papa me ka tika iakoe kia koma koma taua no runga ite oonuanga ta tatou akaaereanga no te peu apii ta tatou e utu'utu nei ite apii anga i te tamariki kia riro te reira ei apii ia atu ki te tamariki no runga ite apii pae kopapa. *[First papa, please tell me what Cook Island core values you consider would be needed to structure a teaching lesson for physical education ... please explain to me why you think the core values you have chosen would benefit Cook Island students' learning and participation in physical education]*

4.2.3 Procedure

Each interview took approximately one hour. I conducted the interview in a friendly manner and with understanding of, and respect for, the participants' background. I recorded some core values in my notebook to discuss with the interviewees such as *tu ngakau maru* (humility), *tu akangateitei* (respect) and *taokotai* (cooperation). I used the prompts above to guide the participants so that I could understand their perspectives of Cook Island core values and what it was that the participants thought was needed to incorporate culturally responsive pedagogy into physical education. The interviews were digitally recorded and were conducted with cultural understanding in a comfortable place and at a time chosen by the participant. Cultural issues pertaining to reciprocity and respect were a significant part of the interview. Digital recordings were transcribed with participants each receiving a copy of the transcribed data; this allowed them to identify any omissions and to alter any errors in transcription. Participants were assured that their details would not be published or given out to anyone and that they would remain confidential.

4.3 Data Analysis

Following collection and transcription of the data, they were analysed inductively through an initial process of “open coding” (Maykut & Morehouse, 1994; Patton, 1990, 2002). I coded each page of the transcribed notes. At the top of each page of the transcript I colour coded the interviewee, and recorded the data source, date of interview, and page number (see Appendix 3). I categorised the written notes I had taken that dealt with the participants’ interviews and at the same time I labelled the data for theoretical concepts, classified them under single words or phrases, and then compared them (Maykut & Morehouse, 1994). From these coded themes I identified the core values that the interviewees identified as underpinning culturally responsive physical education in Cook Island secondary schools. Six values were consistently recognised by the *pa metua*. These were: *tāueue* (participation), *angaanga taokotai* (cooperation), *akatano* (discipline), *angaanga oire kapiti* (community involvement), *te reo Maori Kuki Airani* (Cook Island Maori language), and *auora* (physical and spiritual wellbeing).

4.4 Results

The findings in relation to each core value will be presented below.

4.4.1 Core value one: *Tāueue* (participation)

In the course of the interview, SA1 revealed how the value of *tāueue* (participation) was inclusively and culturally admired in learning. She said the following:

I couldn’t speak for others ... but participation from a Cook Islands perspective is about *tāueue* (movement or participation), *akamaroiroi* (strength), *akakoromaki* (patience). This is the kind of participation we should be encouraging in our students. I also perceive participation as a form of *irinakianga* (belief systems), *akaketaketa* (becoming strong), *ngakau aroa* (having a loving heart), *noa* (caring), *tu ako* (teaching and learning), *ōparapara* (movement) *ngakau maru* (humility), *irinakianga* (faith or believing), and *putuputuanga okotai* (inclusive teaching) and that which involves a student’s cultural background, special needs and disability in the learning process. (ID[SA1]/19.2.07, p. 4)

Tāueue (participation) had various meanings. CE6 highlighted *akakoromaki* (patience) which was one of the components of *tāueue* (participation). He said:

When I was growing up in the Cook Islands on the island of Mauke, *akakoromaki* (patience) helped me survive as a child growing up even though life was difficult. We survived by fishing in the ocean and growing crops for food. Once a week the boat

arrived from Rarotonga with supplies of corned beef and flour ... my parents looked forward to these days when the boat came. *Akakoromaki* disciplined me. I had to make sacrifices to help my parents at a young age. (IT[CE6]/13.2.07, p. 6)

The data above showed that, *akakoromaki* (patience) was a challenge and difficult to learn. Another value that was aligned to *tāueue* (participation) was *akamaroiroi* (encouragement or strength). Participant GO5 said *akamaroiroi* (encouragement or strength) helped her to stay focused in her participation in sport. She stated:

Akamaroiroi (encouragement or strength) as I remember it when I was growing up, meant a lot to me. At home my parents' *akamaroiroi* allowed me to have the strength to do well in sports and physical education. Now I am a mother with my own children I continue to foster *akamaroiroi* in kids to *tāueue* in their sports activities. (ID[GO5/23.03.07, p. 8)

The data showed that *akamaroiroi* could be very useful to help encourage student motivation in physical education. Further, SA2 shared how *tāueue* played an important part in his school, particularly in sports, physical education and recreation. He added:

Private schools value *tāueue*. It also means *ngakau toa* (strong heart). *Tāueue* in physical education ... I don't think there is a real issue with that when it comes to sporting events. On the local scene ... we encourage our students to *tāueue* in athletics as well. When it comes to those events our students *akamaroiroi* (encourage) and *ako* (teach) other students to have *ngakau toa* in their life. (IG[SA2]/15.02.07, p. 7)

Ngakau toa (strong heart) was an important part of learning physical education and sports. Still, SA4 explained that *ngakau toa* also motivated students to develop enthusiasm and excitement in participating in physical education. He stated:

The value of *ngakau toa* is important to teaching. I believe *ngakau toa* is essential to my well-being because it helps me to be strong and overcome my trials and challenges. My students at this school need to learn why *ngakau toa* is important to them. (IA[SA4]/16.03.07, p. 9)

The participants believed that *ngakau toa* helped students to have the courage and faith to overcome the challenges they experienced each day. Furthermore, CE5 said *ngakau toa* also encouraged students to *ako* (teach or learn). *Ako* is another pillar of *tāueue*. He stated:

Ako means teaching, listening and humility. I remember a time my teacher said, this was in the 1960s ... my teacher told me that if I didn't listen to her my life would be miserable. From that day I listened to her until I got married and began having children. My parents taught me the value of *ako* and I continued to teach my kids the

value of *ako*. I want to tell you we need *ako* in our family life as well as in education. (IT[CE5]/26.02.07, p. 2)

Tāueue (participation) is one of the values that could help Cook Island students to become motivated in physical education. Furthermore, this could also help teachers to look at this Cook Island core value as a pathway to encouraging students to develop relationships and to involve them more fully in physical education.

4.4.2 Core value two: *Angaanga taokotai* (cooperation)

Angaanga taokotai (cooperation) is another value that could help students overcome their fears and failures. A Cook Islands *pa metua* said:

angaanga taokotai (cooperation) would help students to develop their learning skills and to overcome their shyness. (IC[CE8]/1.04.07, p. 6)

This participant believed that the core value *angaanga taokotai* (cooperation) could benefit students by helping them to overcome their fears and become confident when working with others. Nevertheless, SA3 pointed out students develop skills from working as a team:

Students learn to support and work together as a team, at the same time they encourage each other to become engaged in various activities at school. They learn to get to know each other socially by interacting. (IA[SA3]/15.02.07, p. 5)

Further, GO2 stated:

the core values of the Ministry of Education are quality, accessibility and equity; this could be useful in physical education. The school has never implemented these values in physical education. (IT[G02]/26.02.07, p. 2)

These values of quality, accessibility and equity could be relevant in developing a culturally responsive pedagogy to support and encourage students to learn and to respect their peers by being connected with their families and community so that the students had a better understanding of others. Conversely, GO5 told her story of why *angaanga taokotai* (cooperation) was not supported in the schools and with her former employers. She said:

At the moment we don't have people cooperating. That is why our programme is not going to be successful. If only the Ministry of Education were cooperating with the schools maybe we could become a better school. In doing so, teachers and students would be more cooperative and confident in their physical education programmes. The second thing is that there is no status in the school for physical education. It is not considered a core subject, but an option and we don't have any trained teachers and they really focus on senior level not Year 9 and 10 and of course if you don't focus on

your Year 9 and Year 10 by the time they get to NCEA level one, learning becomes difficult. How could students learn to cooperate if the school is not cooperating together? (ID[GO5]/26.02.07, p. 8)

It appeared this participant did not believe that *angaanga taokotai* (cooperation) was well supported by the Ministry of Education or the schools. This could be a problem in student learning and participation in the future and is already evident in the schools. However, CE8 described how other values related to the core value of *angaanga taokotai* (cooperation). She said:

What people really need to know is that Cook Islanders always need special characteristics like *ngakau maru* (humility), *ngakau akaaka* (being down to earth) and *ngakau toa* (strength) if there is to be *angaanga taokotai* (cooperation) even though it is difficult. What is the heart of the Cook Islands that we can all trust? In that way we are developing necessary skills to move our country together as one nation. My view is that there is no real heart for the people of the Cook Islands. How can our kids have a good heart if there is no *angaanga taokotai*? (IC[CE8]/1.03.07, p. 6)

The values of *ngakau maru* (humility) and *ngakau toa* (strength) in relation to *angaanga kapiti* could possibly encourage students to succeed in schooling regardless of their differences. Participant SA4 explained to me in a different manner which characteristics were important for *angaanga taokotai* (cooperation). He indicated:

[It] is not about who makes the most money or what title you hold, whether it is a Prime Minister or a politician. Perhaps [it] is working together regardless of ethnic backgrounds. Being able to get along, put up with each other, and strive to build a nation with oneness. Only when this is accomplished ... would Cook Islanders once again become a nation with pride and integrity. (IS[SA4]/16/02.07, p. 3)

4.4.3 Core value three: Akarongo te tamariki or akatano (discipline)

The value *akatano* (discipline) plays a role in teaching students to use appropriate behaviours and show respect to their peers. Participant CE8 suggested why achieving discipline was difficult in the schools. She said:

No discipline and the children are left at home by themselves. Parents are working more hours ... leaving their children at home unsupervised. This is why discipline is a big problem in the schools. (IC[CE8]/1.03.07, p. 9)

According to the interviewee, *akatano* (discipline) was one of the more difficult values to teach the students. Students who were not disciplined could have problematic issues in learning later on. Similarly, GO1 reported:

Discipline, I guess, is an important learning tool for teachers as well as for students. Today student discipline is an issue in the schools in the Cook Islands. Students attending school have brought with them the behaviour, attitude and problems from home into the classroom. These issues should be dealt with at home. Discipline is also to help students to stay focused, to participate, maintain and sustain the value of becoming a better person. If students do not see the significance of discipline in learning, it will not make them a better learner in the classroom. (IJ[GO1]/12.02.07, p. 10)

Hence, *akatano* (discipline) can be seen as an important value in Cook Islands education. Similarly, CE2 stated how important discipline was in the family. He said:

Te tuanga ote peu kia apii ia ki roto ite oraanga mapu e pera katoa te angaanga vaerua kia manuia to ratou oraanga me ki ia ratou ite vaerua tapu. Ko teia ta te atua kia ka inangaro kia tamau tatou ite apii kia riro tatou ei tamariki vaerua meitaki (IN[CE2]/7.02.07, p. 12) [*Discipline needs to be taught in the lives of our youth and young single adults so that families and children can learn to develop unity. To work together and share spiritual blessing with each other at all times. This is what God wants them to do so they can learn to become good disciples of God.*]

The participant highlighted that students could become disciplined if parents worked closely alongside their children.

From the perspective of most of the participants quoted above, it appears that while they believed discipline should be a family responsibility, many seemed to be neglecting this responsibility. So, for schools discipline had become an important component of teaching.

4.4.4 Core value four: *Angaanga oire kapiti* (community involvement)

The elders who identified the value *angaanga oire kapiti* (community involvement) believed this would benefit the school and the community as long as they worked in partnership to achieve educational goals. For example, SA1 outlined how communities and schools could come together to get the best outcome for students. He said:

The school values the community. The community brings a spirit of kindness and knowledge that is astounding ... loving for parents who want their children to succeed in life ... giving students the opportunity to learn about their cultural tradition ... to explore who they are by valuing the knowledge of the past ... how they come to know their essence ... values represented in the community lead to students who would one day become the leaders of tomorrow. (ID [SA1]/19.2.07, p. 10)

On the other hand, SA3 proposed that one of the ways to encourage *angaanga oire kapiti* was for the community and school to work together in sharing their expertise.

I encourage teachers that if there were some skills they are not very good at, to please go to the people in the community that could do a good job teaching, and physical education is an example of that and we don't have qualified teachers that can teach sport. I asked the Cook Islands Sports National Olympic Committee (CISNOC) to come teach sports skills to our students. (IA[SA3]/15.02.07, p. 7)

Hence, the success of the community and school depends on how partnership programmes are put in place for the students. Therefore, GO3 said:

Children come from the community to the schools and they take what they have learned in the school back into the community. (II[G03]/12.02.07, p. 14)

Children are the future leaders of the Cook Islands. What they learn in the community and at school can develop their leadership skills in the future. Yet, CE1 suggested that community projects play an important part in helping Cook Islanders not to give up their cultural values, but to hold on to their cultural identity. He said:

The community is united; it helps younger people in their education such as in teaching the language, dances, culture, helping support children to learn, and not fragmenting nor pulling each other down. (IJ[CE1]/16.03.07, p. 2)

The community and school could both be successful if the younger ones were moulded through good education, and education that recognised the value of both participants: the school and the community. A proverb that relates to this point of view was put forward during an interview with CE9 who explained:

An Aitutaki proverb ... *Te uu* (parrot fish) will go out and they always go back to where their heart is and where they were brought up. That is, the man with a heart and of the people. I can sit back and say 'where has all the value gone?' when you think about it, it [is a] way of saying how they were brought up. (IT[CE9]/1.03.07, p. 8)

This proverb reflects the lifestyle of Cook Islands culture, both historical and contemporary. Cook Islanders are changing today and the children are influenced by the *papaa* (western) culture. The future of their culture lies in Cook Islanders maintaining their heritage, helping communities and schools to become more proactive, and to motivate students to learn cultural traditions. For cultural responsiveness to become effective, the Cook Islands community needs to play an important part in helping teachers become culturally involved.

4.4.5 Core value five: *Te reo Maori Kuki Airani* (Cook Islands Maori language)

The *pa metua* who identified the value *te reo Maori Kuki Airani* (Cook Islands Maori language) agreed that Maori language needed to be actively utilised in the schools. Consequently, GO4 would rather have *te reo Maori Kuki Airani* taught in every school in the Cook Islands, but suggested it would be very difficult to start unless the government officials and teachers cooperated. He said:

Te akaruke nei tatou i to tatou reo. Tetai basileira kare o ratou peu ete reo kare tereira ite basileia. No reira kia inangaro ia tatou kia akakeu ia tereira. Kua irinaki raoki au e manga marama taku e aere nei au kua akakite mai te repoti ate UNESCO akataka mai i roto ite rima mataiti kia manuia e mete matutu nei rai to tatou reo. (IJ[G04]/4.02.07, p. 14) [*We are ignoring our Cook Islands language. If a nation doesn't value its own cultural language it is not a nation. We need to develop and encourage our Maori language teachers and parents to teach their own children about Cook Islands Maori language at home and also at school. I will be happy if, in five years' time, the reports of UNESCO show that our language is becoming strong.*]

With *te reo Maori Kuki Airani* being so important, GO5 confirmed that *te reo Maori Kuki Airani* should also be recognised in the physical education programme. He stated:

We have traditional games and sports in physical education that were played by our ancestors. *Te reo Maori Kuki Airani* is important for our children to learn, but this is not happening in physical education. (ID[G05]/26.02.07, p. 10)

However, the revival of *te reo Maori Kuki Airani* in the schools has not been successful. Sadly, CE4 indicated that in the next five to ten years the Cook Islands language will no longer be the national language. She said:

The reason for that is because Cook Islanders are being influenced by outside sources which are detrimental to the Cook Islands culture. *Te reo Maori Kuki Airani* is like a vessel being directed in the right place. If the vessel is not functioning well the language will eventually die out which we are seeing happening today. (IM[CE4]/12.02.07, p. 4)

Hence, *te reo Maori Kuki Airani* was considered important to the land and cultural heritage, and to the way in which these were interconnected. Similarly, CE6 reaffirmed why the value *te reo Maori Kuki Airani* was important in the physical education programme. He said:

Apīi ite tatau no atu e tatau papaa ana koe. Ka tatau Maori te puapīi kia koe e ka akapera koe me tatau kite tangata, No reira te au apinga katoatoa ite apīi i tera tuatau e reo Maori paurua. Ta tatou apīi oki i teia ra “te iti (limited) ua atu ara te reo Maori ite Kuki Airani tikai. Te matakū nei au ko te ngaro to tatou reo. Kua aere te peapa kite

orometua kia puapii sabati ite akakite kia ratou e kia akamaroiroi ia ta tatou tamariki ite reo. Ko te Cook Islands tetai iti tangata e paruparu nei to ratou reo. te reo kote katu mata tereira ote basileia koia oki ia Rarotonga nei ko te tango ote basileia ko tera taku tuatua i aere. (IR[CE6]/13.02.07, p. 10) [*Learn to read in Maori and it does not matter if you read in English. When the teacher reads in Maori that is the way students should read to each other. Our reading in Maori is limited and we need to encourage our kids and parents to read in Maori to their children at home and wherever. I am scared that we are going to lose our Maori language. The announcement has gone to the Ministers of each church to encourage Ministers to speak in Maori. We Cook Islanders are weak when it comes to the language. The language is the eye of our nation.*]

The elders confirmed that *te reo Maori Kuki Airani* was unique and was important to education particularly, and in relation to this thesis, to physical education. This is interconnected with *auora* (developing of the physical and the spiritual).

4.4.6 Core value six: Auora (developing of the physical and the spiritual)

From the perspectives of the *pa metua* (elders), *auora* is important to Cook Islands life. *Au* means physical wellbeing and *ora* means spiritual wellbeing. These two components play an important part in students' learning and participation in physical education. In a similar way *Hauora* forms a core element of the New Zealand Health and Physical Education Curriculum (1999) in which the core value of physical and spiritual wellbeing was, not surprisingly, also considered essential for teachers to teach in a culturally responsive manner. Thus, CE6 explained how *auora* influenced the well-being of his life in the Cook Islands and how this could also be influential in contemporary society. He said:

Life was fabulous. We were fit and healthy. We worked hard clearing our gardens, feeding the animals like pigs and chickens in the morning. Before we went to school we prayed. After school we worked hard in the plantation, fishing, weaving, arts and crafts and so forth. At night time we prayed. I felt this fabulous chicken skin running through my arms at that time. My parents told me that was a good sign. These were the best times of my life. Today I hardly see those kinds of physical work in the home. I think our children need to understand our physical wellbeing and the kind of life we lived as a child. Today my children have their own mind. They don't listen to stories and experience. No wonder they don't finish school on a high level. (IR[CE6]/13.02.07, p. 9)

Auora was the focal point of learning to participate in various cultural practices. Understanding *auora* could help students to become self-reliant and to take responsibility for what was offered in the learning environment and to share the knowledge with others. Aligned with *auora* is *pitoenua* (connectivity or the umbilical cord). This is a representation of the meaning of spiritual and physical wellbeing. In physical education the physical

education teacher and students need to be attached together to enable learning to be constructive and meaningful to be able to develop *auora* in the students. So, GO5 explained why *pitoenua* was important to the learning of culture. He said:

The *pitoenua* represents our identity and cultural values. This is an element that we should be proud of because *pitoenua* is not about us, but it is about our culture, heritage and the ways we live our lifestyle. (ID[G05]/26.02.07, p. 13)

Hence, *pitoenua* is about developing relationships between the students and the teacher in understanding student identity and cultural background.

4.5 Discussion

Study One identified the values of *tāueue* (participation), *angaanga taokotai* (cooperation), *akatano* (discipline), *angaanga oire kapiti* (community involvement), *te reo Maori Kuki Airani* (Cook Islands Maori language), and *auora* (physical and spiritual wellbeing) as central to Cook Islands culture. There were positive feelings about the values that the participants highlighted in this study. These core values were considered pertinent to the educational development of culturally responsive physical education in the Cook Islands. The *pa metua* believed that incorporation of the core values within education policy and teaching practices would benefit and revive some of the cultural knowledge and values that have been lost in the Cook Islands.

One of the ways to help learners to learn effectively in physical education is to facilitate teaching and modelling (Kirk, 2004). Kirk (2002) has indicated that physical education is socially constructed and knowledge content is produced and shared between the learners. The core values identified by the participants were associated with students' creation of knowledge, thinking, solving problems, and developing good relationships with the teacher and peers. This could help students become better learners. Samu (2006) proposed that in the Pasifika education world view, core values were useful and could enable students to work interactively with each other and thus gain confidence in both themselves and their peers. There is no doubt, according to Samu, that by having students work together in smaller groups, their learning becomes more effective and cooperative. In support of this Taumoefolau (1998) suggested that Tongan core values were vital for Tongan students to become more confident and reliable and to become active learners.

The influence of the core values could help to stimulate an interest in students' learning and culture. Macpherson (2001) recommended that the core values could also

cultivate a sense of identity within culture, school and community. Thus, Macpherson suggests by promoting schools with strong ties to the community this could help learners develop their self-collective, and cultural identity within an environment of pedagogical excellence (Dei, (2008). Jonassen (2003) indicated that cultural value was based on the principle of *aroa* (love) that came from the heart of the teacher to the students. This could help students gain trust in their peers and eventually achieve their educational goals. The core values identified in the current study could be used to develop a physical education programme that was culturally responsive to students' needs.

As discussed in the methodology chapter, the *tivaevae* has been a useful culturally responsive pedagogy that provides a meaningful philosophy and framework. As such, the *tivaevae* model relates to cultural inclusivity and provides for ownership of the educational process, whether it is teaching or research or some other educational activity, such as curriculum development. The values embodied in the *tivaevae* are stitched together along with the representation of how students and other community groups come together to learn. The *tivaevae* model suggests that students and teachers and the environment are the most significant means of 'nourishing' and accommodating culturally responsive practice if such practice is to remain vital. In addition, the core values provide Cook Islands students with a greater sense of learning and belonging.

4.6 Conclusion to Study One

The core values identified by the *pa metua* in Study One are proposed to underpin culturally responsive teaching in physical education. The participants considered these values to be important for students' learning and believed they could improve students' participation in physical education as well as benefit physical education teachers by promoting them as culturally responsive practitioners.

Promoting these core values could foster students' learning about cultural practices and could also minimise unfavourable student attitudes and behaviour towards cultural practices and, thus increase their enjoyment in physical education. In addition, Cook Islanders would be encouraged to revive some of the cultural practices that have not previously been taught in the school or in the physical education programme. Having the core values recognised in the classroom could help teachers to understand a student's background and identity and could also develop physical education teacher confidence in understanding

the cultural learning of the Cook Islands so that eventually teachers would become culturally responsive.

Chapter Five looks at implementing the core values that were identified in Study One into physical education classes. This was done by forming an action research group which consisted of the physical education teachers and me. The study explored ways in which these core values could be implemented into teaching through culturally responsive practice.

Chapter Five: Study Two

Akaoraoraia Te Peu 'Ā To 'Ui Tūpuna: Implementing the Values through Culturally Responsive Pedagogy in Physical Education

5.1 Introduction

In Study One the *pa metua* revealed their perspectives about values in the Cook Islands culture. For instance, *tāueue*, *angaanga taokotai*, *akatano*, *angaanga oire kapiti*, *te reo Maori Kuki Airani*, and *auora*, were all identified as being important in teaching physical education. Study Two focuses on adapting the values to planning, implementing, observing and reflecting learning in classrooms. In fact, findings throughout this study inferred that teachers and community cultural experts had already agreed to incorporate the values in teaching Year 9 and 10 students; but nonetheless, they also found difficulties in implementing this objective.

5.2 Method

Education researchers will often favour an action research study when they are concerned to bring about change in their own practice (Kemmis & McTaggart, 2000). It provides opportunities to seek solutions to identified concerns as they relate to a specific context. Because respected *pa metua* and educational experts had identified core values that they believed should be incorporated into educational practice, a study that allowed practitioners to gain deeper understanding of their practice from the inside was considered to be useful in supporting possible change. Before undertaking this project *pa metua*, government officials, participant teachers, principals and targeted pupils were provided with participant information forms and consent forms to sign in accordance with requirements of The University of Auckland's Human Participants Ethics Committee (see Appendices 8-13).

5.2.1 Research group

Five physical education teachers from three different schools were invited to be part of this research. The biographical information outlined in Table 2 presents the pseudonyms given to the participants, their names having been changed to preserve anonymity. It indicates

their schools, the number of years they have been teaching, their ethnicity, country of origin, their gender and their qualifications.

Table 2: Biographical Information of the Participant Teachers

Name of Participants	Schools	Years of Teaching	Ethnicity	Country of Origin	Gender	Qualification
John	NCY10	10 years NZ and 5 years Rarotonga	European	New Zealand	Male	Bachelor of Arts Education
Juan	NCY9	14 years teaching Europe and 2 Rarotonga	Uruguay	Uruguay – South America	Male	Bachelor of Science-Maths
Steven	TCY10	6 years and 7 months Rarotonga	European	New Zealand	Male	Bachelor of Health and PE
Tali	TCY9	20 years Rarotonga	Cook Islands	Cook Islands	Male	Social Studies Diploma
Saimoni	PCY9/10	10 years Rarotonga	Cook Islands	Cook Islands	Male	MA in Education Administration

5.2.2 *Setting*

During the second term in 2007, the study was conducted in three separate schools which were dominated by English language. The largest school had an enrolment of 800 while the two smaller schools enrolled 400 students and 120 students respectively. These schools included ethnic groups such as those from Kiribati, Samoa, the Solomon Islands and various European countries which represented only 5% of the total school population, while 95% were comprised of Cook Islands students.

5.2.3 Procedure

During the primary phase of this study, teachers discussed and organised two distinct lesson plans for each of two cycles in which Cook Islands activities were the focus - the *putoto taura* (tug-o-war) provided the focus of the first cycle, and the *utiuti rima* (pulling interlocking fingers) the focus point of the second. In the second phase, these lesson plans were taught with strategy and structure where teachers were able to alternate roles and eventually build up self-confidence in teaching the values mentioned in this study. In each of the two cycles, organised observations ensured that the data collected were informative and useful to this study (Kemmis & McTaggart, 2000).

The final phase involved group evaluation meetings where participants' attempts to be culturally responsive inferred both teacher and student successful achievement. As a result, the research questions that the teachers formulated were as follows:

- (1) How would the teachers use the values to be implemented into physical education teacher practice?
 - a. What strategies did the teachers use to instil the values within a culturally responsive pedagogical framework for physical education?
 - b. How did the teachers respond to the teaching of the values?
 - c. What issues and challenges did the teachers encounter when implementing the values into teaching?
 - d. Would the values promote students' *tāueue* and enjoyment in physical education, and if so, how might this be achieved?

Subsequently, as the teachers attempted to address these responsive questions, they were faced with challenges in implementing these values.

5.3 Data Collection

The data collection consisted of the following main sources: journals of field notes which particularly highlighted my thoughts and experiences of the project; my recorded interviews and conversations with teachers; my collective participant observation reports of each of the 10 lessons; and personal reflective notes of the overall research experience. In addition, a weekly record of ideas aiming at improving teacher's practice was a useful tool to collect pertinent data for this research (Denzin & Lincoln, 2005).

5.4 Data Analysis

In this action research approach the data analysis proceeded in several phases, namely:

- Reconnaissance phase where a collective analysis of entries from my field note journals were shared within the group. Furthermore, the phase involved the gathering of categorical data from these field notes which identified key concepts. The group then worked with these collaboratively to integrate the values from Study One to Study Two.
- End of each cycle key concepts were promptly highlighted to categorise the data.
- Researcher recorded all data from group meetings which were transcribed and then connected to the theoretical literature.

From these collective analyses (Newman, 1997), four themes emerged and were explained in Cycle One as integrated lesson plans, new learning opportunities for teachers that the experience offered, student behaviour, and teacher confidence in teaching the core values. In Cycle Two, however three interesting themes evolved and are evaluated in the results section: student engagement in the lesson, student perception of the lesson and teacher growing confidence in teaching cultural activities.

5.5 Results

The findings in relation to Cycle One and Cycle Two are presented below.

5.5.1 Cycle One

At the beginning of this research, the teachers preliminarily met at NC school to plan and to set goals on how to implement these targeted values into their teaching. This was an important part of the process as it provided an opportunity for members of the research group to get to know me better, to share their understandings of the purpose and significance of the study and to take active roles in planning the process which they would follow.

5.5.2 Building the research group

According to my field notes dated April 2007:

The initial phase began with the development of a collaborative research group with the teachers. The goal was for the teachers to feel comfortable and confident about

being involved in this research. An important aspect of this was to develop trust with the teachers. Between January to April 2007, I began building relationships of trust with the teachers while at the same time interviewing the *pa metua* (see Study One). I knew that building trust and rapport with the teachers and the schools would take time. I did this in different ways. For example, I volunteered to assist with the physical education classes. This was an important part of the study as well as enabling teachers to develop confidence in me as a teacher. At the same time, I was highly conscious of the pressure the teachers were under and how their commitment to the project might affect their responsibilities to their school programmes. The project required the teachers to be open and willing to change their teaching practice and to share their thoughts with one another. Because of other commitments to other priorities in the school, I learned to be patient. (Field note [10.04.07], p. 12)

The qualitative data above shows the significant impact that both trust and commitment have on teaching core values.

5.5.3 Teachers' discussion of the values

As a research group, we coordinated efforts to achieve the purpose of this project which was actually an arduous task to perform. Agreeing with the conditions of this project in terms of applying the values to teaching was a challenging task the teachers had to deal with. However, in group meetings, two main focuses were agreed upon and defined as follows: First, to share the results from Study One with teachers, then second to discuss the advantages and disadvantages of implementing the core values in teaching. These main focal points supported the idea that the values were inclusively appropriate to the concept of cultural pedagogy, reflected cultural identities and heritage of the Cook Islands, and boosted confidence in the learning of the culture. According to my field notes dated April 2007, the following experiences were shared among teachers:

The concern for the teachers was the tension in the obligation to implement the curriculum, and the difficulty to implement values. They were also concerned about how the students may respond to the teaching, and their own lack of knowledge of these core values. The teachers were willing to try teaching in a new way, but what worried them were the difficulties and issues that may emerge. As a group, we worked collaboratively to find strategies that would represent a culturally responsive pedagogy. A cultural expert from the community was invited to join the teachers' meetings, and was helpful in teaching us to understand the Cook Islands culture. The expert was not part of the teachers' group, but the influence was helpful in assimilating these core values. Also, the Cook Islands Ministry of Cultural Development contributed to this project. Structured strategies provided a way of implementing the values, therefore enhancing the teaching standard of the teachers. Having the help of the communities enabled teachers to translate these values into pedagogical approaches. This aspect of the research provided also knowledge about the culture. Emphasising values through the changes required specific selection of

content, of learning outcomes and of activities where the use of language was encouraged, as well as student interactions and involvement. (Field note [12.04.07], p. 15)

The qualitative data above highlighted teachers' experiences and challenges in discussing ways to overcome feelings of incompetency by finding solutions to deficient lesson plans.

5.5.4 Design of the lesson plan for *putoto taura*

Cycle One was basically centred on the *putoto taura* activity (see Appendix 1 for lesson plan one). *Putoto taura*, a well-known traditional activity in Cook Islands pre-European times, was predominantly used to prepare warriors to gain balance and agility during war. Over time this activity continued to be considered educative because it provided physical strength, endurance and leadership skills (Best, 1976). Today, both men and women still play this game during community festivals and fixtures such as *Manea*, and *Te-tumu-te-varovaro* games (Mokoroa, 2003). To highlight the importance of cultural games in physical education, my journal entry dated June 2007 revealed that strategies used in lesson plans were undertaken to develop interaction and leadership skills.

We shifted from the traditional content of western sports, such as touch rugby to Cook Islands traditional activities. By doing this, the teachers listed the expectations of how we wanted students to work, and what we wanted them to learn. It was also decided that *te reo Maori Kuki Airani* was an important part of culture and so the teachers needed to use *te reo Maori Kuki Airani* in their teaching whenever possible. In particular, key words such as *akarongo* (listen) and *meitaki maata* (thank you very much) were identified and incorporated into each lesson. Furthermore, we would make the values explicit, and begin lessons by giving clear explanations and the reasons why they were important. The structure of each lesson was also modified in order to create opportunities for students to interact and to take on leadership roles. By creating these opportunities, the teachers could practise the values, and then try them in Cycle One in order to make modifications for Cycle Two. (Journal [16.05.07], p. 18)

5.5.5 The Values in practice

A core part of culturally responsive pedagogy was the integration of values into practice. This section describes how each of the teachers translated the identified core values into their teaching to create culturally responsive pedagogy. These were elicited as follows:

Tāueue – The value *tāueue* was put into practice by having students engaged in their learning through participating in cultural activities. The goals were for students to develop creative thinking in solving issues and problems, to improve leadership skills by accepting responsibility in group activities, and to develop team work. Helping students become

proactive and productive individuals would enable them to become part of their culture with pride and unity.

Angaanga taokotai – This value *angaanga taokotai* was taught to encourage students to intervene with their peers by communicating with each other without reservation. It involved persuading students to identify issues and possible solutions to help resolve conflict, to initiate problem solving when issues arose, to work well with others outside immediate friendships and to be attentive to group tasks.

Akatano – The value of *akatano* was put into practice by teaching students to accept the rights of others and to respect different views other than their own, to listen to others without interrupting, acknowledging the strengths and abilities of their peers, and to understand cultural diversity within the group and school community.

Angaanga oire kapiti – The value of *angaanga oire kapiti* was taught in the classroom to ensure that students maintained high expectations of community and classroom learning. This value encourages students to openly discuss their knowledge of their community and share that within the group. This value supports students' background, strengths and weaknesses, and fairness.

Te reo Maori Kuki Airani – *Te reo Maori Kuki Airani* was initiated in the classroom of physical education by having students remember their identity, genealogy, and culture. This helped students to understand the history, legends, cultural activities and how to go about reviving them. *Te reo Maori Kuki Airani* was also fostered by incorporating it into lessons through greetings, commands and other interchanges.

Auora – The value *auora* was practised by having students employ the quality of life in group activities by being active and productive, feeling good about themselves, looking great and staying healthy for the rest of their lives. In their group discussions the students were encouraged to understand good health, to strive for peace of mind, to practise consideration and self-respect for the well-being of others, to have a clear conscience in their commitment to these values, to show love and compassion for their peers, and ultimately to enhance their spiritual happiness by working together in groups, families and in the community.

5.5.6 Implementing phase

In implementing their lesson plans, the teachers agreed to alternate roles between observing and teaching which provided us with the ability to view learning from different perspectives. Practically the four emergent themes, as explained in the observation phase,

generated some effective and improved strategies to integrate these values into learning. For instance, the following journal entry recorded in May 2007 highlighted 'Integrated Lesson Plans' which was successful in a Year 10 physical education class.

I began the class by explaining to the Year 10 students that I would be implementing the values in my activities, particularly the *putoto taura* (tug-o-war). I generally gave random explanations to students about *tāueue*, *angaanga taokotai*, *akatano*, *angaanga oire kapiti*, *te reo Maori Kuki Airani* and *auora*. While implementing the values into my teaching, the teachers observed my practice carefully. One student interrupted and said, "Mister I don't think I want to be part of this". Regardless of this attitude, I told the students to withdraw if they want to but I encouraged the students to stay on task to be able to understand why values played an important part in their learning. At the end of my teaching, they eventually admitted that they enjoyed the activity. (Journal [17.05.07], p. 17)

The teaching experience above shows students' response and behaviour toward newly incorporated cultural activities. Indeed, Nabobo-Baba (2006) suggested that to be successful in a culturally responsive pedagogy, collaboration, cooperation, and support are crucial harmonising elements between teachers and students. As a result, teachers who were involved in this study acquired new teaching and learning skills, and they were documented in the following journal entry May 2007:

While students stayed on task, the teachers experienced a new learning opportunity where values were incorporated into their lesson planning which they had never experienced before. Unfortunately, they were uncomfortable with this experience because it was a strenuous task to perform. Nevertheless, despite students' boisterous behaviour, these learning opportunities produced new teaching approaches such as aiding the needs of the teachers as they become confident in their roles of teaching the core values regardless of students' behaviour. Moreover as they became confident they began to develop relationships with their students and vice versa (Journal [09.05.07], p. 14).

The previous recorded data reveals that teachers were uncomfortable with these new cultural concepts. As they acquired new cultural knowledge, they sensitively amended their lesson plans to reduce behaviour problems and to increase active engagement. The following entry from June 2007 recorded:

Mr Saimoni, the teacher today made changes to his lesson plan where he included cultural games to teach Cook Islands values. However, students' behaviour showed their dislike of the equipment that Mr Saimoni had placed on the ground. Some students called out "... can we play touch rugby or volley ball today?" It was hot and humid, and students complained about standing in the sun. One of them said, "I wish we could go swimming at the beach. That is what physical education should be about,

and then we can have a barbeque after...” Mr Saimoni ignored the request and began talking to the students about how they were going to be having a *putoto taura* game. He subsequently outlined some values he thought were important such as *tiratiratu* (honesty), *akangateitei* (respect or honour) and *akakoromaki* (patience). While he was talking to some of the students, at the background there were others bullying students by making silly faces. Somebody called out, “... Forget about the culture and whatever values and get on with it...” Tere replied, “... That’s right. What about playing volleyball today, Mister? Why can’t we play basketball or something else?” Mr Saimoni couldn’t help but notice that his class wanted westernised sports. At the end of the lesson most of the students had not participated properly. However, Mr Saimoni patiently reflected on his lesson. (Journal [04.06.07], p. 18)

The above recorded data suggests that the teacher’s inability to gain students’ active participation in the newly incorporated activity led to misunderstandings in which students claimed western sports over Cook Islands games. However, confidence in teaching Cook Islands values is achievable. The following journal entry June 2007 recorded:

As Steven explained, he was a little apprehensive about teaching this morning’s lesson. Anxiously, he watched me teach a Year 10 physical education class earlier in the week. When it was his turn, Steven was interested in improving his teaching skills by learning from other teachers who met to discuss what values underpinned good teaching in the Cook Islands. Eventually, Steven learned from an impressive lesson I had taught using the *putoto taura* game as the objective of the day. Steven said that these activities were so different from the normal westernised sports. Although he was in his second year of teaching in the Cook Islands, Steven suggested that students should learn about their culture which is important to their daily lives. Unfortunately, Steven was hesitant in the language and nervous about teaching it to the students. Fundamentally, understanding culturally responsive pedagogy in a teaching context meant comprehending Cook Islands cultural background. Thus to be able to teach cultural values, one must master the language. In supporting this idea, Steven agreed and noted that well-planned lessons, wherein values are highlighted, are easy to teach as long as the teacher is a Cook Islander with fluent cultural attributes like the ones I had shown him previously. (Journal [13.06.07], p. 19)

The finding above was an example of teachers’ motivation to implement values into teaching by learning from competent colleagues. This had improved self-confidence in non-Cook Islands teachers as they strove to incorporate values particularly *te reo Maori Kuki Airani*.

5.5.7 Observation phase

In the observation phase, I was able to observe the teachers, who having reflected on the prior phase, were attempting to integrate cultural values into their physical education class.

5.5.8 *Integrated planned lesson*

After observing my teaching moment, the teachers expressed appreciation for the unique opportunity to view others. Therefore, a variety of teaching approaches were not only found to be interesting during observations, but also stimulating for considering how teaching practices might be further developed to benefit the learning of their students. For instance, one of my observation entries described how a non-Cook Islander agreed to integrate values despite students' lack of concentration.

This is the first time John experienced such teaching ... values implemented in a culturally responsive way in the Cook Islands. John has been in Rarotonga for five years and he had come to realise how important it is to teach Cook Islanders the values integrated into culturally responsive practice. The lesson plan was well organised. The students tried to have confidence in the culture. There were times when they did not enjoy the cultural component of the activity which unfortunately began to produce unnecessary behaviours. (Observation [28.05.07], p. 12)

Another non Cook Islands teacher, Juan, had shared his opinion on teaching physical education aligned with values. My observation entry recorded the following:

Juan admitted that my way of teaching was very foreign. He was so used to the western teaching style where the teacher organised the 'to do' task that having students choose their sports and activities was uncommon. This was to minimise behaviour problems. In return, Juan gave students options to either participate or to idly cruise around. If they wanted to sit under the trees and tell stories, Juan did not mind at all, as long as they were not running around the school disturbing other classes. Nonetheless, they also had clear understanding that it will not affect their grades if they did not participate in the chosen field. Juan was glad that he could learn from this experience and be able to develop some new teaching skills that will possibly expand his views and understanding of culture. (Observation [31.05.07], p. 13)

The data above from May 2007 shows that giving students a sense of freedom in their own learning allowed them to take responsibility for their own choices. In fact, they reacted responsively to this pattern of teaching. The recording that follows demonstrates new strategies in regular teaching were necessary to enable improvement and experience.

Although implementing the values using culturally responsive pedagogical practices, it was a challenging effort, teachers gradually gained experience and confidence as they developed flexible strategies in teaching. To be able to build team spirit and to motivate students to learn effectively, specific approaches of teaching were developed to improve teachers' teaching skills and students' learning abilities of Cook Islands values. (Journal [6.06.07], p. 14)

5.5.9 New learning opportunities for teachers

The new teaching methods, though challenging, contributed to developing trust as the teachers and students cooperated with each other, which I observed in the following statements.

I had observed the teachers' new learning approaches in social interaction with the students as they tried to explain Cook Islands Maori words to the class. Regardless of their incompetency in the *reo Maori Kuki Airani* and their uncertainty of students' reactions toward their teaching, the teachers taught Cook Islands Maori words confidently and impressively. As a result of their efforts, students were motivated to overcome their own fears to learn the culture. (Observation [11.05.07], p. 13)

The previous data from the research journal shows teachers grasping new opportunities in understanding *te reo Maori Kuki Airani* and how this influences students' perceptions of culturally responsive learning. Both cooperation and collaboration between teachers and students created an effective communication link which Saimoni commented to be a good teaching practice that represented culturally responsive pedagogy. The journal entry stated:

Saimoni enjoyed observing me [researcher] teaching the activity *putoto taura* to the students. Saimoni was impressed with how students communicated with each other as they learned to build confidence in the activity. (Journal [29.05.07], p. 11)

5.5.10 Student behaviour

Steven advocated that Cook Islands students in Year 9 and 10 physical education classes should learn Cook Islands values, which are the essence of their culture. He explained:

The values taught through culturally responsive lessons were important to our students. The activity of *putoto taura* emphasised the importance of the Cook Islands Maori language. Although students in physical education have made a mockery of *te reo Maori Kuki Airani* and *akatano*, they definitely need to understand that without *te reo Maori Kuki Airani* they would not survive in their culture. (Observation [07.06.07], p. 14)

In my journal entry June 2007 I stated:

When I began incorporating *te reo Maori Kuki Airani* into a Year 9 and 10 physical education classes, some students did not like it. Some of them even complained. They preferred the western language rather than *te reo Maori Kuki Airani*. Eventually, most of the students cooperated despite their dislikes while others remained pessimistic about *te reo Maori Kuki Airani*. (Journal [26.06.07], p. 15)

The data documented in the previous journal entries shows interesting observations of Year 9 and 10 students' reactions in physical education classes in relation to cultural values. Practically, teachers occasionally had to modify their lesson plans to accommodate students' learning behaviours toward the inclusion of new Cook Islands values. Substantially, teachers continually encouraged students to stay on task despite some disinterested attitudes, which I thought could be attributed to the amendment in teaching style and to new participation assignments. Therefore, students' motivating influences were integral to integration; however, those who were not interested in learning the culture dramatically distracted students in their effort to absorb those values.

5.5.11 Teacher confidence in teaching the values

Maintaining teachers' confidence in teaching Cook Islands values was a challenging task, and physical education teachers struggled with getting students excited about the culture. Tali told me about his apprehension in trying to incorporate Cook Islands values in his teaching. I noted:

He was inconsistent in teaching of Cook Islands values at the beginning of the project because of the fear of making mistakes, as well as the lack of confidence. Notwithstanding, he did his best to communicate with the students in *te reo Maori Kuki Airani* to which they responded positively, even though some preferred English. (Journal [04.06.07], p. 15)

My observation entry dated June 2007 stated:

I have learned about teaching with passion. Effectively, these teachers have shown that passion in their teaching as they tried to teach the best they could. As a result, improvements took place, leaving room for further improvements. (Observation [06.06.07], p. 21)

Though he was not confident enough in the culture, Saimoni observed the importance of language within teaching contexts. I observed that:

He felt connected with the students who shared fun stories about the *putoto taura* activity they had done together. This new dimension of enjoyment generated effective communications between teachers and students who actually valued *putoto taura* more than the usual sports and activities they had normally played. Definitely, Saimoni enjoyed team work; it assisted students with solving their own problems such as students not getting along or showing disrespect with each other. Communicating with each other with *aroa* (love) was the possible way to solve problems. (Observation [06.06.07], p. 14)

The data above shows the teachers' great efforts in successfully incorporating Cook Islands values in teaching through cultural activity and language. Teachers had worked tremendously hard in Cycle One and were able to harvest positive results at the end of the process.

5.5.12 Reflecting Phase

At the end of Cycle One the teachers got together to reflect on their experiences and to discuss some ways on how to improve the implementation of the core values in the second Cycle. As a result of this meeting, four main conclusions inferred new possible strategies. Firstly, based on their learning experiences, the inclusion of new cultural games in sport activities offered non Cook Islands participating teachers an opportunity to learn the culture. Secondly, despite their reluctance and pessimism about incorporating Cook Islands values in their teaching, the teachers collaboratively and willingly enjoyed trying out the new games which students were collectively and actively engaged in, after some initial apprehension. Thirdly, understanding students' challenging behaviours and responsiveness to culturally responsive practices generated flexible and adaptable lesson plans which had altered learning foci from western sports to cultural activities. Fourthly, although newly introduced approaches such as self-confidence and beliefs had unexpectedly reduced students' participation in western sports within schools, it had also created strong student leaders who often initiated social involvement and interactions with peers.

As illustrated in the implementing phase, the positive outcome from participation in cultural activities did not discourage westernised students from verbally resisting the implementation of Cook Islands values through cultural teaching. Notwithstanding this behaviour, the teachers began experiencing unpredictable students' responses to the new programmes. Despite the participating teachers' limited knowledge in culture and their inexperience in Cook Island values, their ability to implement distinctive lesson plans did not undermine their support of students' learning. As evidence, teachers' growing confidence in a culturally responsive pedagogy demonstrated that it was crucial to include Cook Islands values in teaching physical education notwithstanding the fact that it was challenging and time consuming. Even though the teachers' westernised educating style did not prioritise Cook Islands values, teachers believed that culturally responsive pedagogy represented the holistic development of a person's growth, socially and culturally and spiritually. Eventually, they recommended that the values be taught in physical education in order to raise the focus of a culturally responsive pedagogy in the classroom.

In Cycle One, significant changes made to lesson content as well as to strategies and language had allowed opportunities for students to be exposed to different types of cultural practices. Subsequently, these changes which included structured and well organised lesson objectives could be utilised in the Cook Islands curriculum to engender an inclusive opportunity to learning physical education more effectively.

As a consequence, considering these Cook Islands values in the physical education curriculum, despite the difficulty to accommodate all the students' needs, would certainly assist teachers with some possible teaching tools that would practically motivate students to *tāueue* in physical education. Nonetheless, adaptation difficulties remained evident for both teachers and students in this context as attempts to implement culturally responsive practices were inconsistent. As a result, I recommended that teachers should consistently keep contexts focused on the cultural emphasis to encourage students' cooperation, collaboration and interaction skills, where *te reo Maori Kuki Airani* would be spoken, and where Cook Islands values would be highlighted. Through this strenuous task, practice would definitively bring positive outcomes.

5.6 Results Cycle Two

At the start of Cycle Two, the teachers felt that they had not achieved the goals for Cycle One, but believing that further practice for them and the students would help promote greater success, they proposed to follow the same procedure leading into Cycle Two. The goal for Cycle Two was to develop the experience and confidence of the participant teachers in teaching values by focusing on student centred experiences. These strategies consisted of the building of team work and leadership skills which encouraged students to become positive role models in schools and communities.

5.6.1 Planning phase

In the field notes dated June 2007, the following was discussed in the group meetings:

During the planning phase in the second study, the teachers discussed various ways for improving the implementation process. It was important that Cycle One should be built on in Cycle Two to provide another perspective on culturally responsive pedagogy for Cycle Two. The teachers commented that if they had a collaborative and inclusive approach to teaching values it would lead to the possibility of dramatic improvements. The members enthused over the outcome of Cycle One, agreeing not to change the values to be taught or the process for the teaching observation, but rather to use what had been learned from Cycle One and hope for improvement in

Cycle Two. The group participants agreed to use *utiuti rima* (pulling interlocking fingers)¹ as the next activity of focus. (Field note [12.06.07], p. 14)

The data shows how important a collaborative approach was, and how inclusive teaching played an important role in culturally responsive pedagogy. Anae (2007) encouraged policy makers and developers to collaborate and be particularly inclusive when designing policy for Pasifika student achievements in education.

5.6.2 Implementing phase

Cycle Two was implemented late in term two of 2007. Like Cycle One, I taught the first five lessons in each of the participating schools, and then observed the participating teachers in their teaching of a second lesson. During the implementing phase of Cycle Two, the teachers concentrated on teaching confidently the values which played an important part in student-centred learning. As a result, three emerging learning concepts, recorded in my journal of July 2007, highlighted students' active engagement in the activity.

As I glanced around the field and began looking at my watch I found that some students were taking their time while others were warming up. I called out to them: "Hurry up you bunch of moa *mate* (dead chicken); my grandmother can walk faster than you boys and girls". This motivated the students to *tāueue* (participate in the activity or to move). I was also pleased to see the level of energy the students were putting into their warm up activities, and hoped that it would likewise be during the activity of *utiuti rima* (pulling interlocked fingers). As I taught today, I gathered everyone in and explained the importance of values. The lesson was all right and the students had a very good time. The objective was focussed on students' engagement. During the activity, groups of students rushed off in different directions. Tairi, one of the group leaders, gave me a smile and said, "This is really an exciting activity Mister". As I watched Tairi encouraging his group members to understand balance, I heard some students speaking some Maori words while working cooperatively with each other. The following were some of the terminologies commonly used by the students: *akarongo mai kotou* (listening to instructions), *akamako ia mai ta kotou angaanga* (do your work correctly) and *kua mau ta kotou apii* (did you learn anything from the teacher?). (Journal [04.07.07], p. 12)

The data above demonstrates that students' engagement in the activity of the lesson was successful and some pupils who were assisted in maintaining the focus on cultural values were encouraged. Minaya-Rowe (2002) suggested that teachers would eventually show signs of confidence as they continued to understand the culture in a more in-depth way, and that

¹ *Utiuti rima* (pulling interlocking fingers) was traditionally played by men and women. The activity helped enhance muscularity and fine motor skills (Mokoroa, 2003). The activity can play a role in strengthening muscular development, improving agility, and developing leadership roles in sports competitions like basket weaving, coconut husking, and coconut climbing which were conducted historically as well as in contemporary times in the Cook Islands (Navalta, 1989). See Appendix 2 for lesson plan two.

students would finally become confident in the learning of the values as they consistently engaged in the activities. This is an example of culturally responsive pedagogy where so much support and assistance are integrally important. As identified in my journal July 2007, students' perspective of the activities influences teachers' confidence.

As I observed and assisted Saimoni teach the class, I realised that this new cultural, fun activity had helped him learn the culture while working with the students. This culturally responsive pedagogy obviously assisted him with effective communication when all the students had finished with the activity Saimoni gave them some time to work together and to reflect on what they had learned so far. Then afterwards, they had to share their thoughts with the group. Subsequently, students' perspectives of the activities highlighted positive comments and observations which motivated further effective changes in the teacher's planning. (Journal [10.07.07], p. 12)

The above data show that students perceived the activity positively because they enjoyed expressing their views to the teacher and they felt comfortable with their peers which reflects the objectives of culturally responsive pedagogy. Similarly, the teachers' confidence increased as students' perspectives improved. In my journal, July 2007, I reported how teachers' growing confidence enabled them to teach the values:

The teacher's growing confidence represents the quality of teaching he or she possesses. I learned that in Cycle Two, some teachers had actually comprehended the use of Cook Islands values in teaching physical education. For instance, on July 17, 2007 I met up with Tali at the Princess Ann Hall at 1.20pm. He knew the value of culture and therefore had already prepared the sports equipment for his physical education classes. As we walked to the stadium, students met up at the rugby field adjacent to the BCI stadium dressed up in their sports' clothes ready to be instructed. Tali started the class by giving clear instructions as students gathered in. They were expected to participate and cooperate in the activity in order to understand and demonstrate some skills from the *utiuti rima*. As Tali worked with his group, students started asking questions about the history of the game. According to history, Tali explained that traditionally the activity prepared men for war against other tribes on the island. The skill had enhanced and developed muscularity for fine motor skills. Therefore, the activity not only developed strength and endurance, but also increased speed and performance in sports competitions such as basket weaving and coconut husking. One of Tali's students, John, commended the activity by encouraging his group to communicate with each other and to share responsibilities. While Tali learned to teach with self-confidence, the students interacted actively with each other. (Journal [12.07.07], p. 12)

The above report reflects students' interaction and engagement as the teachers taught them the importance of the activity.

5.6.3 Observation Phase

This phase illustrated the significance of teachers' confidence in students' learning.

5.6.4 Student engagement in the lesson

Students' engagement stimulated awareness of a culturally responsive pedagogy. Based on the observation of the teachers, the following information was highlighted in my observation July 2007:

I was impressed by the students' contribution to the class. They participated amazingly and shared their ideas with their peers. Eventually, the students enjoyed the game because they all utilised their knowledge in the language *te reo Maori Kuki Airani* and supported each other in fulfilling their assignments. (Journal [06.07.07], p. 17)

Juan agreed that students' engagement in the activity showed cooperativeness. He observed:

I was impressed with the students' engagement in their learning of cultural values and activities. In groups, they assisted each other with the game and encouraged those who did not fully participate. (Observation [9.07.07], p. 18)

Meanwhile, Steven and I discussed how developing students' thinking improved their engagement in cultural activities. According to Steven:

I was impressed with the students' thinking in helping other students participate in the activity. Assigning team leaders made my teaching easier; for, they played the role of a motivator in and out of the classroom. Consequently, they reduced behaviour problems and increased responsibilities during physical education. (Journal [11.07.07], p. 19)

The observational data above emphasises students' engagement which was fundamentally important to their learning. The students showed that they were capable of taking on leadership roles, and of working collaboratively with their peers.

5.6.5 Student perception of the lesson

From the students' perspective, experience occurred before perceived learning. For instance, in experiencing learning students arrived at the physical education classroom prepared and ready to begin. They waited for the teacher to get ready and were eager to participate. In my journal of June 2007, an explanation from Saimoni was given indicating how he thought that students learned self-motivation in group situations where they looked forward to new knowledge:

Saimoni believed that the students showed some interest in understanding how the values and the activity *utiuti rima* helped them to create opportunities in learning cultural practices in their groups. They were disciplined and participated very well. Students continued to create opportunities where they could help others share their ideas. (Journal [12.07.07], p. 14)

Similarly, Tali recognised the importance of motivating students' engagement and participating in activities. I observed that:

Tali felt that motivation encourages students to learn from each other's backgrounds. Also, Tali knew the importance of expectation in helping and sharing. Tali actually made the activity fun and enjoyable. (Observation [21.06.07], p. 15)

In addition to these observations of Tali, in a conversation with Steve, he supported the idea that talking to students about how they felt about the language was important to create and to develop the skills of listening and of communication. He added the following:

I enjoyed talking to the kids about *te reo Maori Kuki Airani*. I was able to express some of the terms in Maori to the students such as *tu akakoromaki* (patience), *akarongo* (listening), and *kauraro* (respect). The students laughed about it but at the same time they understood that I was trying my best to learn. The students helped me on some of the terms in *te reo Maori Kuki Airani* that I struggled with. I noticed in Cycle Two that helping students create opportunities would help them gain confidence in physical education. This was successful. I was impressed with the teachers' positive attitude in handling the difficulties they found in teaching the values with the students. (Field note [16.07.07], p. 15)

5.6.6 Teachers' growing confidence in teaching cultural activities

Increasing the confidence of the participant teachers was also a challenge. However, in Cycle Two, the teachers, aware of their role in developing quality teaching that enabled students to reach their highest potential, had in this same process the opportunity to build their own confidence. Wendt-Samu (2006) reported that quality teaching generated diversity in learning. This would help students become culturally valued. The following field notes show how the teachers experienced a shift in their teaching. John showed confidence and further added:

I was confident in teaching the values and learned that confidence leads to developing relationships with the students. At the same time the students enjoyed the activity. Regardless of how I taught the values and activity, the most important thing was my self-belief in building strong relationships with others, which played an important part in students' learning of cultural activities. (Journal [17.07.07], p. 15)

My field note July 2007:

I learned a lot from observing the physical education teachers teach the values. I was impressed with the physical education teachers trying their best to teach the values. It was not easy for expatriate teachers to teach. I am glad they showed confidence. (Field note [17.07.07], p. 16)

My testimony above demonstrates that continual efforts in teaching values in physical education would eventually improve confidence in practice.

5.6.7 Final teachers' meeting

Implementing the values in the second cycle increased confidence in team work. The teachers spent considerable time collaborating together to implement a culturally responsive practice in their planning. Interestingly, the result of the meeting where reciprocal knowledge was shared inferred students' willingness to take responsibility for their own learning. In active participation during physical education class where the teachers had ensured use of Cook Islands values, students created opportunities for their learning through persistent peer checking. In the same terms, teachers had strengthened their relationship with their students as they facilitated their lessons. Consequently, both teachers and students had increased in confidence, in experience and in language as they collaborated with each other.

In this particular situation, according to the data above, the teachers had gradually built up confidence in using *te reo Maori Kuki Airani* in their teaching as knowledge was mutually exchanged (Wendt-Samu, 2006). Furthermore, during this process of discovery, the teachers agreed that having Cook Islands values integrated in physical education had provided an opportunity for collective endeavour. This experience had enabled growth, trust, and integrity, attributes which, the participants anticipated, would be further enhanced with further practice. Eventually, the teachers had observed changes in students' behaviour and their levels of cooperation in which the introduction of Cook Islands values had played an influential role. Students had become exemplary leaders and social participants. In order to expand and to extend these skills, it was necessary to create collaborative projects with community cultural experts who would possibly contribute to better achievement and greater success in physical education.

5.6.8 Reflection phase

At the end of Cycle Two the teachers met together to discuss and reflect on practice. "It was a wonderful experience teaching the values", commented one of the teachers who had learned positive lessons. During this reflection and discussion, one of the aims in Cycle Two had been to explore the teaching development of values. Focusing on the nature of students'

learning had created opportunities to increase teachers' awareness in teaching effective lessons. As Cycle One demonstrated, the learner centred approach had allowed students to demonstrate their ability to improve their learning where opportunities to develop trust and relationships with their peers were made possible.

As illustrated in this study, students' expectations were significantly inclusive as they appeared to enjoy developing an understanding of cultural knowledge. At the same time, the teachers' increasing confidence benefitted their learners because their teaching strategies involved awareness of students' backgrounds and of their learning abilities that facilitated their lesson planning.

5.7 Discussion

The limitations of action research can be the result of a number of factors. For example, action research is dependent upon the willingness and availability of the teachers. Sometimes they have other priorities and limited time. Although intending to offer their best, the ability to give fully to one action research project can be unavoidably compromised by professional development time or the opportunity for critical thinking and for learning new concepts, language and values. In this study, the way in which the participants engaged with the process shifted over time. Initially there may have been a degree of scepticism about the value of the project, a degree of uncertainty as to their role, and some lack of confidence in working with a researcher with whom they were not very well acquainted.

Cycles One and Two showed some difficulties in implementing the values into lesson planning. However, collaboration improved the extent to which values were integrated into teaching in Cycle Two compared with Cycle One because of the teachers' willingness to work cooperatively in planning, teaching and evaluating lessons based on the values. The teachers worked very hard in addressing the issues identified in Cycle One. They received encouraging and positive feedback for their efforts from the researcher. Anae (2007) suggested that working collaboratively with teachers in an educational setting is an example of culturally responsive pedagogy, which she argues, is to be explored and encouraged among educational practitioners.

In Cycle Two, the teachers' growing confidence in experiencing a different way of teaching was apparent. It was noteworthy that they understood the importance of relationships within the context of a cultural perspective. While some distinct changes took place, other learning concepts, such as incorporating a bicultural perspective, required much

more time to solve, and to demonstrate the teaching attributes which could be further investigated.

The study showed the divergent changes that may occur in teachers' pedagogical behaviour and confidence when learning to teach using culturally responsive approaches. As indicated in previous research, these changes might be facilitated through good relationships with peers, the development of active social skills, positive interaction attributes, and taking on an excellent leadership role (Salter, 1998). This study expands this change analysis by highlighting the ways in which teaching operates in community and not in isolation of elders, values, culture and language. The *pa metua* and the communities, teachers and government administrators have an input, whether indirect or direct, into the development of quality teaching practices and wise decision-making for classrooms. As Wendt-Samu (2008) reported, as policy develops, teachers, communities, cultural experts and *pa metua* must collaborate to define what is needed for the students in order to make changes to education that better link the student to their local environment and national curriculum.

5.8 Conclusion to Study Two

The findings of this study elicited a new teaching approach based on the values identified in Study One. The *pa metua* suggested that the values *tāueue*, *angaanga taokotai*, *akatano*, *angaanga oire kapiti*, *te reo Maori Kuki Airani*, and *auora* were needed in physical education classes for they generated high success rates in achievement. According to discussions with the teachers involved, changes to content, structure, language and context in lesson plans should accommodate students' engagement and alertness to their responsibility toward learning; moreover, these amendments should explicitly emphasise Cook Islands values which identified students within cultural contexts. During the first process of implementing Cook Islands values in teaching physical education, meaning Cycle One, the teachers found this task challenging and difficult to improvise as it provided a totally different perspective to learning. The teachers were motivated and received encouragement and practical advice to support the integration of cultural knowledge within their physical education contexts. In turn some of the students in Study Two found Cook Islands physical education activities rewarding, in terms of enjoyment and expanded knowledge. However, others indicated they did not enjoy the experience because it was traditional and focused on cultural activities. The question remained however of how students perceived the relative merits of teaching infused with Cook Islands activities and values compared with those based on western models and content. This will be addressed in Study Three (Chapter Six).

In Cycle Two, teachers extended their learning experiences from the challenges in Cycle One. In this particular process, the teachers had improved their teaching skills in terms of culturally responsive practices; students' focused on being independently responsible for their own learning created a significantly different learning environment. Subsequently, the emphasis of the Cook Islands values in teaching not only increased teachers' confidence in being culturally responsive, but also enabled students to take up leadership roles and to participate positively.

Developing competence in implementing a culturally responsive pedagogy in the Cook Islands physical education curriculum was evident during this research. For example, the teachers acquired a basic knowledge of Cook Islands culture and language and were able to utilise these and associated values within teaching and learning contexts. The research was important as it led to the implementation of these changes to the Cook Islands physical education curriculum for the first time, and consequently teachers became practitioners of these values as a means to enact the aims of the curriculum documents and policy framework through partnership with communities and other Pasifika educators.

Action research remains directly linked to the action within the everyday aspects of teaching. This suggests the need for on-going research that builds richer pictures of the dynamic elements affecting pedagogy in Cook Islands education.

Chapter Six: Study Three

Kia Marama Te Au Tauira Ite 'Āite'anga Ote Au Peu 'Ui Tūpuna:

Students' Perceptions of Cultural Activities in Physical Education

6.1 Introduction

Study Three was designed to explore student perceptions of teaching that included cultural activities and that had an emphasis on traditional values. I was also interested in how these styles of teaching influenced student participation and enjoyment in physical education. Researchers including Cheypator-Thomson (1994), Ladson-Billings (1995) and Thaman (2003) have believed that teaching in a culturally responsive manner can improve student learning and achievement. The research question for this study was: “Do students perceive that teaching which includes cultural activities and has an emphasis on traditional values can influence their learning, participation and enjoyment in physical education?” It was expected that students would value and show appreciation of the cultural activities.

Methods

6.2 Participants

In order to carry out the study, approval was obtained from the University of Auckland Human Subjects Ethics Committee (ref 2006/457) (See appendices for relevant information). The participants in this study were one hundred and one students drawn from three different schools and taught by five teachers. These schools and teachers were those who participated in Study Two. Of these students attending the three schools, five per cent of the student population were non-Cook Islanders. Demographic details of the students in the three schools can be found in Table 3. This table includes the total number of students who completed the survey questionnaires, and the total number of boys and girls by school and year level.

Table 3: Students in Study Three by Gender and School

School and year level	NCY9/10	TCY9/10	PCY9/10 combined
Boys	21	23	9
Girls	19	20	9
Total	40	43	18

6.2.1 Setting

In September 2007, a total of 101 students in two private schools and one public school completed the survey designed for this study. The survey related to the students' perceptions of cultural activities and values and was completed in the students' physical education classrooms. I explained the survey statements and administered the questionnaires in a quiet classroom where there would be no interruption. The teachers were released from their classroom responsibilities while the students remained in the classrooms and completed the surveys. However, the teachers were present in the classrooms to assist if there were any issues with students.

6.3 Materials

6.3.1 Questionnaires

In September 2007, Year 9 and Year 10 students were invited to complete the initial questionnaires which asked them to rate their perceptions of teaching that included cultural activities and that had an emphasis on traditional values. A 1-5 Likert scale was used for surveying the students' perceptions of culturally responsive teaching in physical education where 1 = 'strongly agree', 2 = 'agree', 3 = 'neither agree nor disagree', 4 = 'disagree' and 5 = 'strongly disagree'. Of particular interest in the study were the students' perceptions of cultural activities, which were being taught with an emphasis on traditional values.

After the questionnaires had been completed, the results were entered into the SPSS software program. SPSS software is used by market researchers, health researchers, survey companies, government education researchers and other marketing organisations (SPSS, 2000) for the statistical exploration of data. The questionnaire statements are included in Table 4. These items were included in the research in order to determine whether students

valued their physical education programmes, particularly when taught with the inclusion of cultural activities and values.

Table 4: Questionnaire Items

1.	Physical education is an important part of the curriculum at my school.	11.	I enjoy running 2 kilometres as part of my physical education classes.
2.	I enjoy participating in physical education at my school.	12.	Taking part in physical education is fun and enjoyable.
3.	Participation in physical education at my school is important to me.	13.	My family thinks that taking part in physical education is important.
4.	Taking part in physical education classes helps me to improve my physical skills.	14.	My family thinks that physical education is an important part of the curriculum.
5.	I like taking part in physical education classes because it helps me to learn new skills.	15.	My family believes that culture is one of the ways that can help us learn better in school.
6.	My community encourages me to participate in physical education at my school.	16.	When I take part in cultural activities at my school, I get excited and happy.
7.	I enjoy taking part in various cultural activities such as traditional sports and games, arts and crafts, and weaving.	17.	I would enjoy physical education classes more if cultural activities were also included.
8.	Participating in various cultural community activities such as traditional sports and games, dancing, and weaving is an important part of my physical education programme at school.	18.	My culture should be an important part of the teaching programme of health and physical education.
9.	I enjoy participating in the cultural activities of my village such as traditional sports and games, dancing, and arts and crafts because it helps me to improve my learning of my culture.	19.	I have enjoyed the cultural activities that have been included in physical education lessons.
10.	I enjoy showing my culture to others at school.	20.	I enjoyed physical education more last year when no cultural activities were included

The 20-item questionnaire was then trialled in two Year 9 and one Year 10 physical education classes at a large culturally diverse secondary school in Auckland. Almost all of

the students in the trial completed the questionnaire successfully. Approximately five per cent of the students in Auckland did not understand some of the items because they were non-English speakers. It was decided to leave the items in their original form since the researcher was confident that students in the Cook Islands would understand the items. If they did not understand, then the researcher would be on hand to translate into Cook Island Maori if necessary.

6.3.2 Procedure

The Secretary of the Cook Islands Ministry of Education and administrators of the schools provided consent for the study before students were invited to participate. Parental consent was obtained and parents were provided with the opportunity to ask questions about the research. The students were fully informed about the purpose of the questionnaire and were invited to participate. Students completed an assent form if they wished to be involved in the study. None of the students who had been invited to participate declined. The teachers who remained in their classroom assisted the researcher when students completed the questionnaires by keeping them on task and ensuring that the students understood what was required. The only difficulty encountered was in understanding the term ‘physical education’. Some students defined physical education more as an activity in which they ‘played games’ rather than it being based on the teaching and learning of physical skills. This misperception of what physical education entails has been found in other studies (Kirk, 2004).

6.4 Statistical Analysis

The individual student responses were entered into the SPSS software, which stored the entries into a database. Once all entries had been completed, they were checked by the researcher and any errors were corrected. The major analyses in this study involved an initial Exploratory Factorial Analysis (EFA) in SPSS. Later, differences in students’ perceptions of culturally responsive teaching in physical education were analysed using analyses of variance (ANOVA) and paired sample *t*-tests.

In order to identify the underlying structure of the items for the student questionnaires, an exploratory series of maximum likelihood factor analyses with oblimin rotation with Kaiser Normalisation was conducted. For a statement to be retained, it had to have a loading of $> .025$ although it was decided that items close to $> .025$ which added a different aspect to the factor would also be retained. Furthermore, in order to allow a comparison of responses of students in subsequent analyses, it was decided that only items

that indicated similar fits with the student questionnaires would be retained. These parameters resulted in the inclusion of all items from the original questionnaire.

6.5 Qualitative Analysis

The questionnaires also contained open questions to which students were asked to respond. When students responded on the 1-5 scale they were asked to explain why they had chosen that particular response. The students' perceptions of the inclusion of cultural activities in physical education were of particular interest in the study; however student perceptions of cultural values, family values, personal values, community values, health, and physical fitness were also of interest. In analysing these qualitative responses the Strauss and Corbin (1998) grounded theory approach was used in an attempt to explore the students' feelings and thoughts and then label them for common themes through the process of 'open coding'. Data from the surveys were categorised, then compared and merged into new concepts and eventually renamed and modified (Strauss & Corbin, 1998). This grounded theory approach enabled participants' thoughts and voices to be expressed and these in turn empowered students to feel their ideas were important and valued.

6.6 Results

6.6.1 Results of quantitative analysis: Factor analysis

A series of factor analyses led to the identification of three factors namely: Family physical education, cultural physical education, and personal physical education. Table 5 shows all the statements and their factor loadings.

Table 5: Three Factors and Correlations Relating To Family Physical Education, Cultural Physical Education and Personal Physical Education

Factors	Statements	Factors (For Students)		
		1	2	3
<u>Factor 1: Family physical education</u>				
Q14	Family thinks PE important to curriculum	.97	.13	.02
Q13	PE important to my family	.44	.04	.24
<u>Factor 2: Cultural physical education</u>				
Q17	Enjoy more if cultural activities used in PE	-.01	.81	.05
Q16	Cultural activities exciting	-.05	.63	.20
Q7	I enjoy cultural activities	-.13	.60	.15
Q18	Culture important to teaching PE	.14	.60	.05
Q20	Enjoy PE last year no culture included	.16	-.56	.16
Q9	I enjoy cultural activities to learn culture	.13	.60	.17
Q8	Cultural activities important	.18	.48	-.02
Q10	I enjoy showing my culture	.28	.45	-.06
Q15	Families believes culture	.03	.42	.15
<u>Factor 3: Personal physical education</u>				
Q2	I enjoy participating in PE	.11	-.15	.76
Q3	Participation in PE important to me	.20	-.11	.63
Q12	PE is fun	-.01	-.06	.61
Q4	PE helps improves my physical skills	.06	.06	.59
Q19	I enjoy culture part of PE	-.10	.22	.56
Q1	PE important part of curriculum in my school	.08	.11	.47
Q5	I like PE new skills	-.10	.04	.46
Q6	Community encourages PE	.11	.04	.41
Q11	I enjoy 2 km run	-.9	.9	.37
<u>Factor Correlation Matrix</u>				
		1	2	3
1.	Family PE	.10	.15	.29
2.	Cultural PE	.15	.10	.36
3.	Personal PE	.29	.36	.10

Table 6 presents the means and standard deviations for the three factors identified in the factor analysis: family physical education, cultural physical education, and personal physical education. These means show that student perception of family valuing of physical education was 2.20, student perception of cultural physical education was 2.50 and student

perception of personal attitudes towards valuing physical education was 1.99. The reader is reminded that a lower mean indicates stronger agreement with the questionnaire statements.

Table 6: Means and Standard Deviation Related To Family Physical Education, Cultural Physical Education and Personal Physical Education (N=101)

	Family physical education	Cultural physical education	Personal physical education
Mean	2.20	2.50	1.99
Standard Deviation	.88	.78	.58

The means indicated that students personally valued physical education to a greater extent than they believed their families valued physical education. The standard deviations (see Table 6) suggest that most student responses were clustered towards the mean although scores were obtained across the full range for all factors. Overall there was a greater variation of student response on the family and cultural scales than there was in the personal scale. Table 6 also shows that the students had a positive view towards culture being included in physical education. However the inclusion of cultural activities within the physical education curriculum was least valued when compared with students' personal valuing of physical education and their perception of their families' valuing of physical education. This was an unexpected finding.

Differences between the means for the family, personal and cultural physical education factors were explored using paired sample *t*-tests. In order to control the type 1 error rate across the three tests, the Bonferroni method was used so the *p* value was set at .015. When the means for the Family and Cultural factors were compared, a statistically significant difference was found ($t(100) = -3.05, p < .003$). It can be seen from Table 6 that students were more positive about how they perceived that their families viewed physical education than they were about how much they enjoyed having cultural activities and values included in their physical education classes. A comparison of the means for family physical education and personal physical education showed a statistically significant difference between the means ($t(100) = 2.56, p < .01$). The means in Table 5 show that this was because the students valued physical education personally more than they perceived that their families valued physical education. When the means for cultural physical education and personal physical education are compared there was a statistically significant difference between the

means ($t(100) = 6.80, p < .001$). This is because the students personally valued physical education more than they valued the inclusion of cultural activities and values in physical education (see Table 6).

Means for personal, cultural and family factors were examined by year level using a one-way ANOVA. The means are presented in Table 7.

Table 7: Means and Standard Deviations for Cultural Physical Education and Personal Physical Education – By Year Level

Year Level		Family physical education	Cultural physical education	Personal physical education
3 Year 9	Mean	2.61	2.58	2.04
	<i>N</i>	58	58	58
	Std. Deviation	8.20	8.42	6.28
3 Year 10	Mean	2.24	2.34	1.92
	<i>N</i>	43	43	43
	Std. Deviation	9.66	6.70	5.08
Total	Mean	2.20	2.50	1.99
	<i>N</i>	101	101	101
	Std. Deviation	8.81	7.89	5.80

As can be seen in Table 7, the means for Year 9 pupils reflect greater negativity than those for Year 10 pupils in relation to their perception of their families' valuing of physical education, personal attitudes towards physical education, and the valuing of the inclusion of cultural activities in physical education. However, there were no statistically significant differences found between Year 9 and Year 10 student perceptions of family valuing of physical education ($F(1, 100) = .22, p < .64$), student valuing of cultural activities in physical

education ($F(1, 100) = 2.33, p < .13$), and personal attitudes of student towards physical education ($F(1, 100) = 1.09, p < .30$).

The means were examined by gender for all students. As can be seen in Table 8, the means for males were more negative in relation to their perceptions of their families valuing of physical education, cultural physical education and personal attitudes towards physical education than were the means for females.

Table 8: Means and Standard Deviation for Family Physical Education, Cultural Physical Education and Personal Physical Education – By Gender

Gender		Family physical education	Cultural physical education	Personal physical education
1 Male	Mean	2.40	2.72	2.10
	<i>N</i>	53	53	53
	Std. Deviation	8.87	8.35	6.20
2 Female	Mean	1.20	2.22	2.01
	<i>N</i>	48	48	48
	Std. Deviation	8.56	6.20	5.31
Total	Mean	2.20	2.50	1.99
	<i>N</i>	101	101	101
	Std. Deviation	8.81	7.89	5.80

A one-way ANOVA was used to explore any significant differences between the means by gender for all students. There were no statistically significant differences found between the male and female students' personal attitudes towards physical education ($F(1,100) = 1.45, p < .23$). However, there was a statistically significant difference between males and females in their perceptions of family valuing of physical education ($F(1,100) = 5.26, p < .02$) and for students' valuing of cultural activities in physical education ($F(1,100)$

= 11.29, $p < .01$). Hence females enjoyed cultural activities significantly more than males, and perceived that their families valued physical education more than did males.

The means were also examined by schools. As can be seen in Table 9, students at NC appeared to be more positive about their families' valuing of physical education than the students at TC who were in turn more positive than students at PC. Students at PC most strongly supported the inclusion of cultural activities and values in physical education followed by TC and then NC. Finally, in relation to personal valuing of physical education, the means for PC were the most positive followed by NC and then TC.

A one way ANOVA was used to explore the differences between the means by schools for all students. There were no statistically significant differences found between schools for student perceptions of family valuing of physical education ($F(2, 99) = 2.08, p < .13$), student valuing of cultural activities in physical education ($F(2, 99) = 1.04, p < .36$) and the personal attitudes student towards physical education ($F(2, 99) = 2.00, p < .14$). Hence there were no statistically significant differences between schools for any of the factors.

Table 9: Means and Standard Deviation for Family Physical Education, Cultural Physical Education and Personal Physical Education by Schools

Schools		Family physical education	Cultural physical education	Personal physical education
1. NC	Mean	2.03	2.72	2.10
	<i>N</i>	40	40	40
	Std. Deviation	8.44	7.79	4.79
2. TC	Mean	2.41	2.61	2.11
	<i>N</i>	44	44	44
	Std. Deviation	1.20	8.25	7.89
3. PC	Mean	2.60	2.35	1.89
	<i>N</i>	17	17	17
	Std. Deviation	4.37	6.93	3.88
Total	Mean	2.20	2.50	1.99
	<i>N</i>	101	101	101
	Std. Deviation	8.81	7.89	5.80

6.7 Discussion

Cultural activities could be considered to be one aspect of culturally responsive pedagogy. In a recent study, McCaughtry (2006) investigated how students valued cultural activities. McCaughtry found that having cultural activities in physical education enhanced students' learning socially, culturally, and inclusively. Cultural activities can help students to become confident and increase participation (Sleeter, 2005).

An interesting finding in the current study was that girls, statistically significantly more than boys, perceived that their families valued physical education and also, girls,

significantly more than boys valued the cultural activities included in physical education. In a recent study, Arabaci (2009) argued that attitudes towards physical education and physical education class preferences change according to gender and age. Secondary school students showed more positive attitudes towards physical education than middle school students. Boys showed more positive attitudes than girls. In addition secondary school students preferred single-sex physical education, whereas high school students preferred co-ed physical education. However, this was not found in the current study. The personal valuing of physical education was no different for boys and girls.

The findings showed that the girls in this study valued physical education that included cultural activities more than did the boys. They also perceived that their families were more positive about physical education than were those of the boys. This was an interesting finding given that several other studies have found that boys have been reported to enjoy physical education more than girls. Silverman (1999) stated that physical education classes have long been seen as male dominant. Silverman found that student success rate, especially that for girls, declined when boys were also involved in activity skill learning. This is not to say that girls are completely unsuccessful in physical education, however. Other studies, such as the one by Small and Thornhill (2008), found that in a multicultural setting, girls' attitudes towards participation and skill learning in physical education were more admirable and consistent than those of boys. It may be that while boys value the western style of physical education that is more competitive, girls are more positive about the inclusion of cultural activities in physical education which tend to involve cooperation. Indeed in a recent study, Rubie-Davies, Flint & McDonald (2010) showed that males' motivation was more performance oriented while that for females was more mastery orientated.

This will be worthy of future investigation because if the findings that girls are positive about the inclusion of cultural activities in physical education is replicated in other studies then enhancing the interest of girls in physical education might well be achieved through cooperation which is a feature of cultural activities in physical education. Further, the girls, more so than the boys, thought their families valued physical education. Perhaps boys need less encouragement from their parents to participate in physical education than do girls. If parents do spend more time on trying to motivate their girls than they do with their boys to join in physical education activities, then the girls may develop the perception that their families value physical education. Again, it would be interesting to further explore this finding in other studies and to perhaps interview parents about their ideas towards physical education and how they encourage their children to participate.

Overall, students valued the physical education programme they normally encountered at school more than they valued the cultural activities being included in physical education. Similarly they saw their families as valuing physical education more than they valued the inclusion of cultural activities and values in their physical education programmes. This was an unexpected finding. However, it was perhaps not surprising since the students were not used to having culture included in school activities. Furthermore, in this particular study the students were only exposed to four lessons in which cultural activities and values were included. Hence, it is possible that they did not experience enough lessons in which cultural activities were included for them to judge and value the difference between a physical education programme that included cultural activities and one that did not. This is a limitation of the study.

William, Lee, Harrison, and Black (2004) suggested that not all students like cultural activities. They suggested this was likely to be particularly true in schools where cultural activities have not been historically valued. Unfortunately, over the years, this has happened in the Cook Islands as western forms of physical education have come to take precedence over traditional cultural activities (Arama & Associates, 1999). Hence, over time, students have begun to equate physical education with western forms and no longer perceive cultural activities as constituting 'physical education'.

If incorporated into the physical education curriculum, the provisions of cultural learning and cultural activities suitable for students from various cultural backgrounds may help to increase student participation and enthusiasm. Students would also gain a better understanding of their own cultural values as well as an increased sense of identity. Even though Cale (1996) asserted that students were reluctant to participate in cultural activities at school, this may be because the western model of teaching provided economic challenges and life advantages to students. This western model prepares students to become confident after they have finished with school so that they can be successful in a western dominated environment. The acceptance of western culture and curriculum in schools has been appropriate for students given its perceived life advantages. The inclusion of Cook Islands cultural activities in school has been actively discouraged for several years (Crocombe, 2001). As the qualitative results will show when students provided their reasons for particular selections they were more positive about the inclusion of cultural activities and values within physical education.

6.8 Results for Qualitative Analysis

The Year 9 and Year 10 students in the study were asked to comment on their experiences of how they perceived the teaching of cultural games and activities within physical education. They also commented on their reasons for particular choices in relation to the family and personal physical education. It was anticipated that the qualitative data would provide explanations for the students' choices in relation to the quantitative findings. The results are presented below in the following order: family physical education, cultural physical education and personal physical education.

6.8.1 Student perceptions of their family's view of physical education

The qualitative comments for students in relation to family physical education indicated that most students appeared to believe that their families valued physical education as an important component of the curriculum. The quote below is one such statement from a student:

My family thinks physical education is important because it helps my family to be healthy. (Std0010-Y9f)

In addition, a Year 9 student agreed that physical education was important to her family. She said:

My family think that playing sport is an important part of physical education but they mostly want us to play sports so that we get out of the house. (Std005-Y9m)

A Year 10 student strongly agreed and said the following:

Because they want me to take physical education to actually know more goals and to know more about games and rules. (St0012-Y10m)

Apart from those comments, no students made any other positive comments in relation to what their families thought of physical education. A few of the students did not agree that their families valued physical education. The quote below is illustrative of students whose perception was negative in relation to this factor:

My family thinks that focusing on school-work like other subjects is more important than physical education. (St0016-Y9f)

In response to one of the questions about the importance of physical education to the family, a Year 9 student also disagreed that her family thought that physical education at school was important, and said:

Not really because I take part in after-school activities like water sports. (Std0012-Y10f)

Overall, out of the students who provided a qualitative response of their perceptions of physical education most believed that their families valued physical education as an important component of the curriculum although there were only five comments in total. However, a few students commented that their family thought that physical education was not important in school. It appeared therefore that most families valued physical education as an important part of the curriculum and believed that physical education formed a significant component of student learning.

In a recent study, Faerber (2006) explained how parental perceptions of physical education in schools was very important to the development of their children. As a result of this study, school administrators were asked to keep parents informed about what was going on in their physical education classes in the school. Faerber recognised the importance of the part that parental perception of physical education in the schools can play in promoting their children's physical health and wellbeing. Considering the priority given to academic subjects in schools, it would be worthwhile for Cook Island schools to highlight to parents the importance of physical education for students in terms of enhancing student health and wellbeing. This could be done through the school newsletter or through offering parents the opportunity to view physical education classes so that they would have more understanding of the important skills students were learning in physical education.

On the other hand, some of the students commented negatively about their family's perception of the importance of physical education. These students appeared to believe that the hope of some families in the Cook Islands was for their children to do well academically rather than to put effort into physical education. So it seems parents encouraged their children to do well in school so they could get good jobs in the future to help them provide for their families. At the same time, some parents discouraged their children from participating in physical activities such as sports at school and in the community. In a recent study, however, Akuffo and Hodge (2008) suggested that students failed in their academic achievements because they were not engaged in physical activities in school as well as in the community. These researchers believed that this lack of participation in physical activity led to students lowering their level of self-belief and self-esteem regarding the achievement of their educational goals. Hence it appears that, at least in the study by Akuffo and Hodge, there is no evidence that concentrating on academic activities is beneficial to the overall success of a student.

The next section will report the findings from the qualitative data relating to student responses to items that formed the cultural physical education factor.

6.8.2 Student perceptions of the inclusion of cultural activities in physical education

The quantitative results showed that some students supported the inclusion of cultural activities in physical education while others were less enthusiastic. However, overall, most of the students who provided a qualitative response to one of the cultural physical education items perceived the inclusion of culture very positively; very few made negative comments. The first three comments below were from students who perceived the inclusion of cultural activities in physical education to be important. A Year 10 student said the following:

We should have more cultural activities like traditional sports, dancing, weaving and games in physical education. (Std008-Y10m)

Also, a Year 9 student said she valued culture as an important part of physical education:

I would enjoy physical education more if cultural activities were included. (Std0014-Y9f)

Another Year 10 student said the following:

I put strongly agree because I love cultural activities more than physical education. (St0019-Y10f)

However, some other students did not value the inclusion of cultural activities and values in physical education so enthusiastically. The following two quotes are from such students. A Year 10 student said:

I disagree with the inclusion of cultural activities and values in physical education because I hate doing culture and also it does not do any good for me. (Std008.Y10f)

Also, a Year 9 student explained the following:

I like the modern sports in physical education more than the cultural activities and I don't think that culture will help us learn more in school. (Std0014.Y9m)

Some students who valued the inclusion of cultural activities in physical education appeared to believe that, as a Year 9 student said:

It is enjoyable to learn culture from others. Also cultural activities are fun and very interactive. (St0020-Y9f)

Another Year 10 student explained that she found that

cultural activities involve everyone socially and it does not matter if I make a mistake. (St0013-Y10m)

From these comments above, it may be concluded that student participation and enjoyment could increase in physical education if cultural activities were included. Dowling (2006) suggested that students gain a better understanding of physical education if cultural activities are positioned within learning and, in the current study, many of the students appear to concur with that statement. On the other hand, some students did not value the inclusion of cultural activities and values in physical education enthusiastically because in physical education they appeared to value western activities more. There seemed to be a perception that cultural activities were not of value. Hence in order to enhance student interest in the inclusion of cultural activities within physical education it will be important to somehow enhance the perceived value of such activities (Lu'uwai, 1997).

Nabobo-Baba (2006) suggested that there are various ways to encourage cultural practice to be included in physical education. One of the ways to do that is for schools to make culture a higher priority by, for example, holding a cultural day and festivals. Furthermore, Nabobo-Baba also suggested that education administrators can encourage cultural experts in the community to be part of the school system so they can create opportunities for the students to become involved in various cultural workshops.

6.8.3 Student perceptions of personal physical education

The quantitative items for this factor are related to students' personal valuing of physical education. The three comments below show why students liked the traditional and western form of physical education. A Year 9 student reported:

I enjoy physical education because even though I may look fat I am still fit and sporty. And I think that if everyone plays together in one sport then it will be better because I believe that it is good to keep people in shape and also great fun to get to know people. (St001.Y9f)

Another Year 10 student said the following:

I like physical education because it can keep you healthy and strong and this is very healthy for your body. (St0014.Y10m)

Next, a Year 10 student stated:

I chose strongly agree because I really love doing physical education. (St005.Year 10f)

The following two quotes are from students who disliked physical education. A Year 10 student said the following:

I don't enjoy physical education during the day time when it is hot and I don't have the energy in the morning. (St006.Y10m)

Next, a Year 9 student said:

Sometimes it is cool and sometimes physical education is boring because we don't do many games, skills and programmes. We just play and don't learn anything. (St001.Y9f)

Most of the students perceived physical education as being an important part of their life because they saw the personal benefits of physical education. However some students did not believe physical education was important and did not perceive benefits from participating in physical education. The Cook Islands Ministry of Health (2005) reported that active students like physical activities and that participation in physical education increases understanding of skills. According to the report from the Cook Islands Ministry of Health (2005), when students develop skills in physical education, they learn to accept various leadership roles. Their relationship with others improves with greater cooperation with other students and teachers. According to the Cook Islands Ministry of Education (2004), students who dislike physical education may have difficulties learning because of the physical demands required for learning. Such students may feel left out of the activities and may not be chosen for other sports. Hence, the emphasis on western physical education appears to encourage a form of competition whereas cultural activities foster the participation of all students.

Finn (2004) argued that students who have low self-esteem probably go through difficult times during schooling. This is not to say that self-esteem cannot improve, but to do this the student will need to make changes in his or her life. Chapter Five actually shows the breadth of activities that could be included in physical education and how teachers can implement these activities. Such activities provide opportunities to enable physical education to become a positive experience not just for competitive, physical, capable students but also for those who possibly dislike physical education, since the inclusion of cultural activities offers more opportunities for all students to participate and work together for success. Such

opportunities may provide the foundation for students to become fit and lead them to living a healthier lifestyle.

6.9 Summary of Qualitative Results

Almost all of this section has explored students' valuing of physical education as a curriculum area. Some students saw benefits in physical education as a means to achieving a healthy, active, lifestyle. On the other hand, students who did not value physical education commented negatively; Thomas, Nelson, and Silverman (2011) suggested they did not perceive the benefits of physical education for their learning. Students who commented positively perceived physical education as an important part of their well-being and enjoyed the inclusion of cultural activities in physical education. In a recent study, Rossi, Sirna, and Tinning (2008) suggested that those who value physical education performed better in their schooling than students who did not. The study by Rossi et al (2008) showed that inclusion of cultural activities would help healthy students do well all-round in school, and they understand physical education to be an important part of their lifestyle if they put it into use. Similarly, Dagkas (2007) argued that students from an ethnically diverse society perceived physical education as being important in helping them to become active learners. The qualitative results showed that most students had positive attitudes towards physical education and viewed it as an important part of their lives.

6.10 Conclusion to Study Three

The quantitative and qualitative results show that overall physical education is important to students. The statistical analyses capture students' feelings for the family, cultural, and personal factors relating to physical education in schools. They showed that, overall, the students involved in the study valued the inclusion of cultural activities within physical education less than they valued traditional forms of physical education and much less than they perceived that their families valued physical education. It has been suggested that the students were not used to the inclusion of traditional activities and values in the physical education programme and so preferred what they were used to; that is western forms of physical education. It should be remembered, however, that of the students who gave a response in relation to the inclusion of cultural activities, the majority saw these activities as enhancing their experience of physical education. Further, students only experienced four lessons that included cultural activities and so were this to become more common place, it is

likely that student positivity towards the inclusion of cultural activities in physical education would increase.

Most students appeared to believe that their family valued physical education as an important component of the curriculum but some students believed that their family thought that it was not important to value physical education in the curriculum because their parents wanted their children to become academic learners and not to focus on physical education. On the other hand, most students perceived physical education as an important part of their life. Perhaps they saw the personal benefits of learning physical education. Some students did not perceive physical education as being important and did not perceive benefits from participating in physical education. What parents and students perhaps did not understand was that physical education could play an important part in helping them live a healthy lifestyle (Arama & Associates, 1999). While students did value the inclusion of cultural activities within physical education, positive perceptions were not universal.

Study Three provides a fresh insight into how the inclusion of cultural activities is interconnected in student learning, given that academic education traditionally has a higher priority. The results show what student attitudes exist and have implications for future teaching/pedagogy. Cultural activities provide students with an opportunity to explore their social and cultural needs, a balance which is not merely limited to addressing the academic needs of students within the school environment. Chapter Three also concerns creating wellbeing within learning in a manner that is more inclusive. A learning environment that represents continuity in students' development of cultural as well as academic understanding can be created and maintained. The inclusion of culture in learning is a reflection of a student's culture and identity and as such could become an important factor in students' achievement in school.

Chapter Seven: Discussion and Conclusion

Pūpūanga Ote Au Tumumanako Meitaki Kia Akaoraoraia: Defining Culturally Responsive Pedagogy in Physical Education

7.1 Introduction

In this final chapter, the implications for Cook Islands education of the findings from the three studies are discussed, recommendations made and conclusions drawn about the research. This thesis describes research which draws on values identified in discussion with Cook Islands cultural experts and the subsequent introduction of culturally responsive pedagogy by physical education teachers in the Cook Islands. The research highlights physical education teachers' experiences and philosophies in relation to culturally responsive pedagogy. In addition, it highlights ways in which values might be implemented as a possible means of improving students' participation, achievement and enjoyment of physical education. Cook Islands values are shown to provide secondary school physical education teachers with enhanced cultural engagement capabilities which support emerging models of culturally responsive pedagogy in the area of teaching physical education. In the third study, student perceptions of the inclusion of cultural activities in their physical education classes were examined.

The three studies demonstrated the potential of the thesis is to inform physical education policy and practice in transformative ways. The substance of the findings revealed that core values can play an important part in teaching in a culturally responsive way. In this respect, this thesis highlights the need for further research into the complexity of culturally responsive pedagogies; and precisely, into student perceptions of cultural activities and their potential for supporting improvement in their achievement. It is possible that this research could benefit schools through the drafting of a Cook Islands Health and Physical Education policy because it has provided an opportunity for openly voicing local values that could be integral to a revised curriculum. A further benefit would be in the possibilities for the revitalisation of Cook Islands culture in general, and in relation to traditional games in particular, which were severely undermined through missionary education (Pere, 1991) and through successive administrative organisations (McGregor & McMath, 1993; Crocombe, 2001).

7.2 Key Findings

This section identifies the key findings from the three studies which together provide the evidence that was sought to support the ideas presented in the thesis. These three studies confirmed that cultural values could provide the foundation on which alternative opportunities or innovative ways could be created to enhance students' achievement in physical education if used in a culturally responsive manner. The findings of the study suggested that students might have the possibility of learning best when activities are culturally and visually dynamic, interactive and exciting. The key findings outlined four elements which are relevant to the thesis.

7.2.1 *Cook Islands values underpin culturally responsive pedagogy*

The findings of this study bring to light the Cook Islands values that are seen by cultural experts to be integral to culturally responsive pedagogy in Cook Islands secondary schools' physical education programmes. In Study One the *pa metua* identified values that were integral to traditional Cook Islands life that they believed would provide an important basis for pedagogical practices and curriculum content in Cook Islands classrooms. In Study Two, which described an action research approach to incorporate and evaluate the inclusion of these cultural values in Years 9 and 10 physical education lessons, there was evidence that some of the students progressively engaged with the lessons as they became more familiar with and comfortable in practising, the traditional forms of activity. What was particularly pleasing was the ways in which these students' competence in the use of *te reo Maori Kuki Airani* improved as it became accepted as an integral part of the activity. The importance of values that promoted a co-operative approach to learning (*taokotai* and *tāueue*) became apparent in their expression of respect for themselves and others with whom they were co-operating. This reinforced the values of *auora* and *akatano*. For this reason, it is suggested that the incorporation of culturally responsive practices in Cook Islands physical education supports student learning, through the traditional social and psychological values of the Cook Islands nation. The situation is becoming more urgent because there is a lack of research conducted in the schools in terms of culturally responsive pedagogy. Moreover, findings show that the survival of *te reo Maori Kuki Airani* is under threat (Vai'imene, 2003) and the research has demonstrated the value of supporting the current Cook Islands education policy direction in relation to the incorporation of *te reo Maori Kuki Airani* in everyday classroom practice.

Although teachers involved in the study expressed a preference for Cook Islands Maori teachers to teach these values in physical education, the research demonstrated that teachers from other ethnic groups were willing to try to incorporate *te reo Maori Kuki Airani*, traditional Cook Islands physical activities and the more philosophical values into their teaching. The evidence suggested that these non-Cook Islands teachers could fulfil an important supportive role in the revitalisation of traditional values in the development of culturally responsive physical education pedagogy. They had the potential to provide continuation and connection with Cook Island Maori teachers in maintaining a culturally responsive role in physical education.

Pasifika theorists such as Mara (2008), Wendt-Samu (2006), Sasau and Sue (1993), Anae (2007) and Maua Hodges (2003) identified the importance of maintaining the centrality of theoretical models grounded in Pasifika philosophical values in collaboration and partnership with western practices. These models have been endorsed by Pasifika policy developers because they value culture as a holistic way of meeting the needs of Pasifika people such as the Cook Islanders. This thesis provides further evidence of the importance of structuring traditional values, as identified by the voices of the *pa metua*, through an otherwise strongly westernised schooling programme in a collaborative and mutually supportive way.

7.2.2 Cook Islands values benefit physical education

Study One identified the significance of the values of *tāueue*, *angaanga taokotai*, *akatano*, *angaanga oire kapiti*, *te reo Maori Kuki Airani* and *auora* in Cook Islands physical education. These values were suggested to benefit physical education if used in a culturally responsive way. For instance, the *pa metua* encouraged Cook Islanders to appreciate their cultural heritage and also expressed the belief that Cook Islands values were important for students' achievement and success. This provides support for Jonassen's (2003) view that values are relevant to teaching and learning in Cook Islands education, but this is an area that would benefit from further research. While early indications suggest a relationship between culturally responsive teaching and positive gains to students, future research could investigate more specifically the nature of the assistances, if any, that might come from the development and implementation of culturally responsive pedagogy in Cook Islands physical education. Such research could usefully investigate possible benefits in areas such as participation, retention, learning and achievement in physical education.

7.2.3 Cook Islands values promote culturally responsive physical education teaching

The findings of Study Two display the challenges and difficulties in implementing the values through culturally responsive pedagogy. The teachers in the study expressed their willingness to try out teaching that incorporated traditional content and principles of culturally responsive pedagogy in their physical education lessons. The focus was on helping students engage in their learning through fostering an ethos of unity, teamwork and cooperation, and by maintaining a sense of awareness of the cultural backgrounds of the group members. Nonetheless, the lack of ability to teach the values identified by the *pa metua* created tensions for the teachers. In the first instance, they had limited knowledge of the values. In addition, they had little understanding about how they might be integrated into the curriculum in a culturally responsive way. As Smith (1998) noted, teachers “respectfully need to be sensitive and learn about the cultures of their students, and understand[ing] how cultural values promote learning in day-to-day planning for teaching students” (p. 20). Incorporating cultural values as defined by the *pa metua* in Study One within physical education has the potential to enhance sensitivity to cultural issues which is central to culturally responsive pedagogy. To promote these values, despite the challenges experienced by the teachers, requires self-reflection, so it is such reflection that has the potential to support the development of culturally responsive behaviour (Villegas & Lucas, 2002).

The study demonstrated a shift in the ways in which the teachers responded to the task in the second lesson that was part of the action research project. It also demonstrated a shift in the response of some students to the incorporation of Cook Islands core values in their physical education classes. This would suggest that a growth in teacher confidence, resulting from reflection on initial experiences of incorporating core values in their lessons, could support the enhancement of culturally responsive pedagogy and its potential to impact on student experience. It appears then that working in a direct way to incorporate core values in physical education classes, and reflecting on this process, helps promote culturally responsive physical education.

7.2.4 Cook Islands values could enhance student engagement in physical education

The *pa metua* believed that cultural values enhance the learning environment experiences for Cook Islands students. Despite the current dominance of western models in

schooling, the *pa metua* believed that such learning experiences would engage students with a cultural community way of life that nurtured them socially, emotionally and spiritually. They recommended that the core values could at the same time provide a fun, enjoyable and exciting component of pedagogy for the physical education programme. The study demonstrated that for some students, self-confidence was promoted through such classroom experiences, and this increased their leadership and cooperative skills.

The findings for Study Three reflected student perceptions of values relevant to physical education. According to their evaluation most students preferred western-style sports and recreation activities rather than traditional activities and values. This was possibly a reflection of the fact that students were so used to westernised teaching and had experienced limited cultural teaching. Crocombe (2001) identified some possible barriers as to why some students do not enjoy cultural activities in physical education. These included the lack of knowledge and understanding about things in Cook Islands Maori, as well as an interest by many to protect the 'status quo' in regard to the continuing infiltration of western influences. Prior to introducing Cook Islands values in Cook Islands physical education in this study, the impact of western influence seemed prevalent and was expressed in an overriding apathy by schools and teachers about catering for the cultural needs and aspirations of Cook Islands students. However, the nature of the responses to the introduction of these values during the research process indicated that opportunities to increase exposure to these values could well support a shift in attitude.

The study also showed that not all Cook Islands students are influenced only by western practices. Some students said that they enjoyed engaging in cultural activities because it helped them to think, feel and act more positively about who they are as Cook Islands Maori in their schooling and education. There were also some differences between girls and boys, and the study showed that girls were more likely to respond positively to the inclusion of cultural practices than were boys. The issue of whether participation, engagement and motivational factors in physical education is gendered has been noted by a number of researchers (Arabaci, 2009; Silverman, 1999), and researchers Small and Thornhill (2008) found girls to participate more readily than boys and to be more focused on learning the required skills in their physical education classes in multicultural settings. However, whether or not this may be a culturally specific phenomenon has not been examined, which suggests that this is an issue that could be further explored.

It was noteworthy that this study showed that although most of the students were satisfied with what they were offered in their physical education programme, those who were

engaged in community cultural practices on a regular basis enjoyed having cultural values recognised in their formal schooling. In fact, some of the students suggested that culturally responsive pedagogy activities could be included in their regular physical education programmes. However, this study showed the limited opportunities provided for students to learn about their cultural values and what that could contribute to their experience of physical education.

Although Study Two provides some ideas about how inclusion of cultural activities could be incorporated into physical education lessons, Studies Two and Three found that student and teacher behaviours and attitudes exist that could provide barriers to enhancing future teaching and learning in this way. Although cultural activities could supply students with a chance to discover their social and cultural needs, it requires a learning atmosphere that creates and maintains a connection between students' understanding of culture and academic considerations.

7.3 Six Key Implications for Improving Culturally Responsive Pedagogy in Physical Education for Cook Islands Secondary Schools

It has been suggested in the literature that embracing cultural values in schools is an important part of a student's learning. According to Samu and Siteine (2008), Pasifika students are encouraged and supported as a result of the schools' integration of cultural values which enable them not to overestimate individual failure or underachievement. Success is achieved by acceptance of positive encouragement and participation of student cultural values rather than enforcing perfection. For that reason, achieving implies establishing realistic goals by recognising individuals' cultural potential (Alton-Lee, 2003, 2006). Having cultural values in schooling therefore plays an important part in students' achievement and learning, according to these theorists. This view is endorsed in Study One when the *pa metua* recommended that incorporation of cultural values in the schools could help shape the approach to learning, and could be an important component in determining Cook Islands students' achievements in education. Six implications of the research could improve culturally responsive pedagogy for Cook Islands schools. These are highlighted below:

7.3.1 Support Cook Islands values through maintaining consistency between community and schooling experiences

In Study One the *pa metua* identified the value of *angaanga oire kapiti* which they believed could enable Cook Islands values as practised in the community to support schooling practices that were culturally responsive for Cook Islands students. This in turn could support a revitalisation of cultural values in the Cook Islands. Culture in the schools is progressively improving; however, the *pa metua* recommended that community cultural experts could be part of the revival process that would enable teachers, communities and schools to work in partnership to make necessary changes in the schools.

In the communities, culturally rich learning experiences have occurred while students have been engaged in cultural dances and festivals. In this way Cook Islands children learn cultural values as part of a dynamic cultural learning experience. Study Three demonstrated that some Cook Islands students experience cultural practices in the community, and for these students, after they had taken part in the action research study lessons, there was some acceptance that more cultural activities could be incorporated into their physical education programme. Their view that this was an important part of schooling was all the more significant given that they only experienced two traditional activity lessons and that the activities were completely outside their conceptions of what physical education is in the Cook Island schools. This was a limitation of the study. Additional lessons incorporating Cook Island values and a culturally responsive pedagogy may have resulted in students developing more positive attitudes to the new style of teaching and learning.

Study Three also provided evidence that the students who were involved in community cultural activities believed that this could assist their self-confidence in schooling. This suggests that it is possible that the value of *angaanga oire kapiti* could contribute to learning opportunities through consistency of access to cultural values within the community and school. With consistency between community and school, opportunities for students to access cultural talents and strengths and to enhance their learning in physical education could be created.

7.3.2 Use Te reo Maori Kuki Airani in physical education

The core value *te reo Maori Kuki Airani* is important to Cook Islanders. In Study One, the *pa metua* suggested the importance of *te reo Maori Kuki Airani* in physical education and this has been put into action in the schools (Cook Islands Ministry of

Education, 2004). All of the *pa metua* and most teachers acknowledged that *te reo Maori Kuki Airani* could help create a successful and culturally responsive learning environment benefitting Cook Islands students in mainstream secondary schools. The inclusion of *te reo Maori Kuki Airani* in the school curriculum could enable teachers to learn the language which would support their cultural practices and the development of more effective and culturally responsive pedagogy. Culture is important and because the link between culture and language is vital, encouraging *te reo Maori Kuki Airani* should continue to be supported as an integral part of the Cook Islands education system, and consequently, of the Cook Islands physical education programme.

7.3.3 Create, collaborate and cooperate together – a necessity for community and teachers

In Study Two the most significant educational opportunity to emerge, according to the teachers who were part of the study, was possible because of the involvement of the *pa metua*. They were most supportive of the inclusion of community cultural experts in the research project and in the development of educational policy and practice. They felt that if *pa metua* were selected to be part of the decision process in designing a policy that reflects Cook Islands values, this could immediately raise the academic status of culture in the schools. The inclusion of community cultural experts would also provide another means through which students' knowledge of *te reo Maori Kuki Airani* could be supported, and should underpin the development of curriculum for all subjects – such as drama, music, visual arts, health, as well as physical education.

7.3.4 Provide initial teacher education with a greater focus on culturally responsive teaching

The findings raised concerns about the teachers' confidence of teaching the core values in physical education. This suggests that there might be an important role for preliminary teacher education in fostering confidence in these values. However, many of the physical education teachers who were part of this study received their pre-service education years ago, when the dominant aim was to reinforce English language and western norms and values. The curriculum document that they followed failed to recognise the significance of, and therefore excluded Cook Islands cultural values. For the current context, the study highlighted the significance of initial teacher education as a site through which the core values could be taught, along with culturally responsive practices. It would also provide a

possibility for teachers to engage in discussions relating to the incorporation of cultural values in their teaching with their peers.

The teachers involved in this study felt that culture in schools was best taught by locals who were familiar with its values. However, it has been suggested that expatriate teachers from other ethnic or indigenous backgrounds appreciated the significance of integrating *te reo Maori Kuki Airani* into the schools' curriculum (Cook Islands Ministry of Education, 2002). Not only are these teachers sympathetic to the social and cultural needs of Cook Island students, but also they propose the significance of *te reo Maori Kuki Airani* to support their relationships with Cook Islands students. The Cook Islands teachers in this study came to realise that non-Cook Islands teachers who were committed to changing their pedagogical approach to become more culturally responsive, were a potential asset to supporting change in the Cook Islands. It could be argued that, if the pre-service education available to Cook Islands teachers favoured a culturally responsive approach, they would not only be well-prepared to engage culturally responsive pedagogy into their own practice, but they would also be able to support their international colleagues in their endeavours to incorporate Cook Islands values in their teaching.

7.3.5 Advance a bicultural curriculum for education in Cook Islands schools

This study suggested a bicultural curriculum as a suitable document for Cook Islands schools. In support of this concept, Ama (2003) and Jonassen (2003) indicated that a bicultural curriculum could enable students to become creative and critical thinkers, and serve as an essential tool to learning. Wendt-Samu (2006) argued that western and Pasifika cultures distinctly differ in all aspects; however, biculturalism is an avenue that accommodates both western and Pasifika worlds. Mara (2008) advocated both western and Pasifika worlds co-join in partnership and collaboration for the purpose of creating a policy that meets the learning needs of students in the different nations of the Pacific, such as the Cook Islands. The thesis emphasised the improvement potential for Pasifika students in education. Regardless of the differences of languages, this thesis advises a bicultural curriculum for Cook Islands education in order to improve and to value its indigenous practices (Mageo, 1998; Smith, 2001).

Furthermore, the implication of these findings highlighted the importance of the inclusion of *te reo Maori Kuki Airani* in the Cook Islands schools' curriculum which has been on-going in the schools (Cook Islands Ministry of Education, 2004). The establishment of a bicultural curriculum would enable teachers and students to acquire and practice *te reo*

Maori Kuki Airani and the cultural practices and values that are embedded in it, as an important means of their perpetuation in wider daily use and their survival. A bicultural curriculum could become an integral part of the Cook Islands educational programme and bicultural learning.

7.3.6 Develop a future direction that integrates culturally responsive pedagogy into Cook Islands schools' physical education programmes

The thesis has shown that the integration of culturally responsive pedagogy in Cook Islands schools is not easy. Although the research has shown that the benefit of teaching the core values through culturally responsive practice is important for teachers, there is still a lot more work that needs to be done for the teaching profession to successfully integrate the core values through culturally responsive pedagogy in physical education. Cheypator-Thomson, You and Russell (2000) argued that integrating cultural values into a schooling system could improve student learning in physical education, help teachers to become confident in their own classroom practices, and assist teacher-student relationships to develop in a positive way. Teachers have an important role to play in the development of a culturally responsive curriculum as they help prepare students for a world of rapid change in encouraging the development of flexible attitudes and enduring values.

In reviewing the findings of the studies, a number of educational values have been recognised as being associated with culturally responsive practice. For mainstream schools, the association of Cook Islands traditional practices is not merely about defining culturally responsive pedagogy for physical education in its general form; rather it is about continuing to observe and reflect on the learning complexities associated with Cook Islands students participating in Cook Islands cultural activities.

7.4 A Culturally Responsive Model for Cook Islands Secondary Schools Pedagogy

The metaphor of the *tivaevae* has been used as a 'holistic' conceptualisation framework for this thesis. It conveys an idea of cultural responsiveness and pedagogy. The *tivaevae* framework underpins culturally responsive pedagogy. What does constitute culturally responsive pedagogy for Cook Islanders? The *tivaevae* model is chosen because of the strength of the metaphor embedded in the way it is organised in various components of flowers with different designs and patterns. As illustrated in Figure 6, a conceptualised theoretical framework represented by various patterns of flowers depicts the concepts of *te*

reo Maori Kuki Airani (Cook Islands language), *peu ui tupuna* (cultural traditions), *peu inangaro* (cultural beliefs), *tu inangaro* (relationships), *peu puapinga* (cultural values), *akaputuputu taokotai* (collaboration), *peu angaanga* (cultural activity), and *peu oire tangata* (cultural community).

The concept of *te reo Maori Kuki Airani*, a key component found in this study, enhances the following values: *apiianga metaporo*, *korero*, *oratory*, and *te aka matautauanga o te reo Maori Kuki Airani*. These values consistently encourage success and ensure that *te reo Maori Kuki Airani* maintains students' learning as the essence of their cultural heritage. *Te reo Maori Kuki Airani* must not be neglected, it should be revitalised so as to protect *te reo Maori Kuki Airani* from outside detracting influences. A late former Cook Islands historian and school teacher Kauraka (1983) indicated that when protected, *te reo Maori Kuki Airani* generates Cook Islands students' ability to maintain their values in the classroom and in the community.

One flower pattern of the *tivaevae* represents the value of *peu ui tūpuna*. This encompasses traditional practices that are influential to the lifestyle and cultural essence of the Cook Islands. It is therefore integral to culturally responsive pedagogy. For example, games such as *putoto taura* (tug-o-war) and *utiuti rima* (pulling interlocking fingers) are subject to cultural rites such as the *peu taito* (legends and chants), the *akataoanga ariki* (title investitures), the *ura tamataora* (Cook Islands traditional dance), the *pe'e* (chants), the *pe'e tuketuke* (different kinds of chants) and the *akairo* (signs) are all representations of the social, cultural, emotional, and spiritual components which keep Cook Islands cultural practices alive. If teachers were to teach the *peu ui tūpuna* in schools, they would provide opportunities to build a new horizon that would enable students to grow and to develop their thinking skills. In Study Two the teachers began a collaborative pathway to teach the core values through the *peu ui tūpuna* in the schools. For some of the students this was recognised as a significant part of their learning.

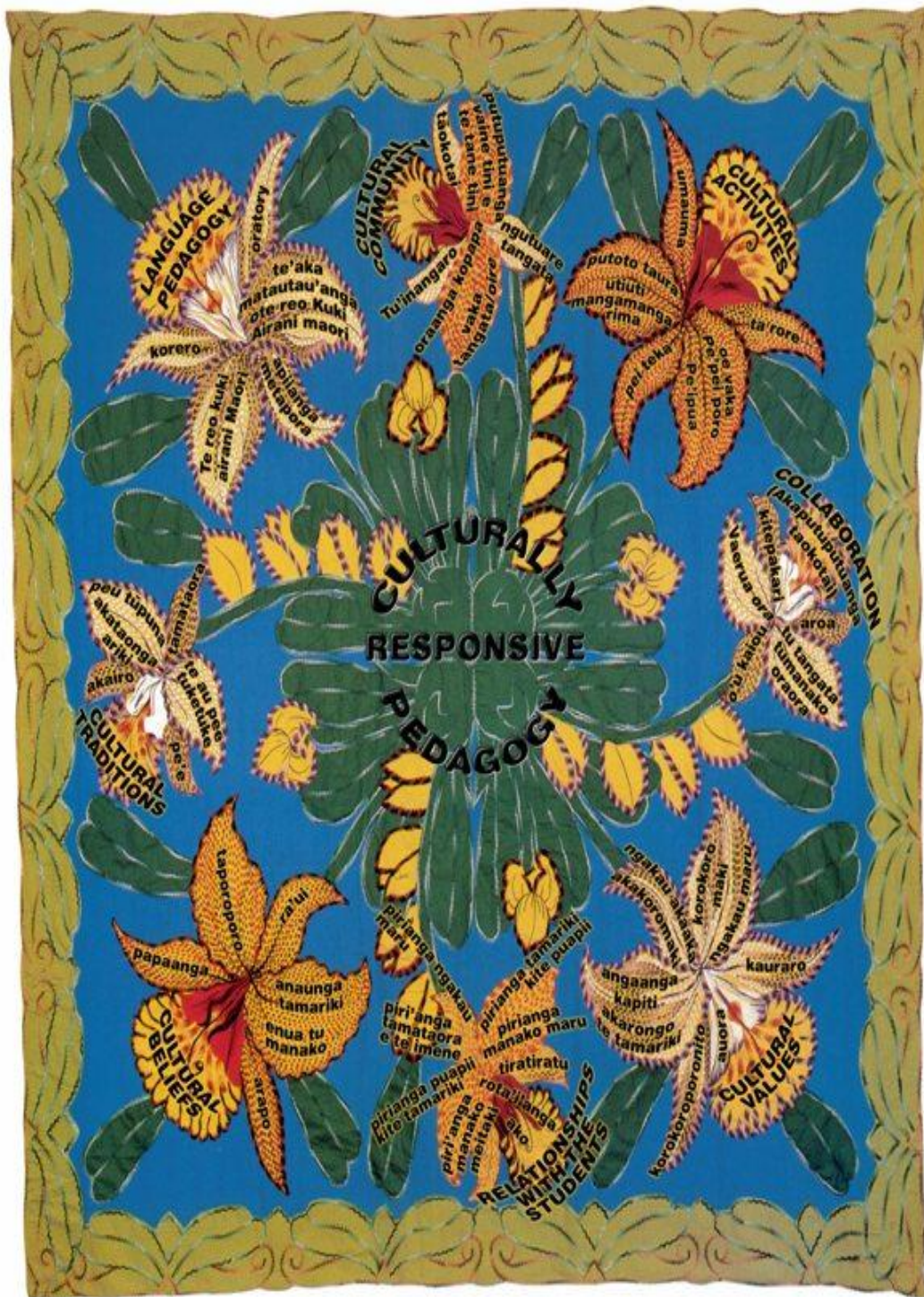


Figure 6: Based on Rongokea's (2001) book, the author created a *Tivaevae* model as a conceptualised theoretical framework for a culturally responsive pedagogy in Cook Islands physical education (Te Ava, 2011).

Another flower pattern called the *peu inangaro* reflects the abstract idea of a culturally responsive pedagogy as inclusive to the Cook Islands lifestyle. *Peu inangaro* plays an important part in the Cook Islands lifestyle. Thus *peu inangaro* implies *ura* (traditional Cook Islands dancing), *imene* (singing), and playing traditional games and activities. Similarly, it involves *taporoporo* (preserving food and crops), *papaanga* (genealogy), *enua tumanako*, *arapo* (nights of the moon), *ra'ui* (customary sacred prohibitions), and *anau tamariki* (traditional way of giving birth). Literally, the *peu inangaro* teaches students a variety of practices that enable them to value their past and to make their future better. According to Tai'a (2003) *peu inangaro* is a motivational factor that benefits students as they learn to acquire the skills necessary to improve their learning in schooling.

Tu ingangaro, a flower pattern, builds further up into the culturally responsive pedagogy scheme. The findings of the study bring to light the ideas of usage of the value of the *tu inangaro* in the classroom; for it generates trust and academic achievements. Additionally, teachers develop the value of *tu ingangaro* with students by using the following strategies: *pirianga ngakau maru* (humility), *pirianga tamataora e te imene* (social interaction), *pirianga puapii kite tamariki* or *akairi to ratou tu inangaro* (relationships), *pirianga manako meitaki* (developing healthy habits), *pirianga manako maru* (learning with the heart), *pirianga tu ingangaro te tamariki kite puapii* (students' relationships with teachers), *rota'i'anga* (unity), *tiratiratu* (honesty), and *tu ako* (to listen or to teach).

Consequently, the outlined values previously mentioned support students in their learning and provide greater access to a wider range of a proposed culturally responsive pedagogy. Samu, Mara, and Siteine (2008) argued that developing the *tu ingangaro* is one of the many keys in Pasifika education where knowledge between teacher and student is gradually constructed. To support this argument, these findings commend a culturally responsive pedagogy to schools for its strong relative foundations of knowledge establishment between teacher and student.

Peu puapinga is another pattern that acknowledges culturally responsive pedagogy. In consequence the potential to become the corner stone for students' learning, as identified by the *pa metua*, these consistent values include: *tāueue* (participation), *angaanga taokotai* (cooperation), *akatano* (discipline), *tu akakoromaki* (patience), *ngakau akaaka* (humility), *tu kauraro* (obedience or obey), *angaanga oire kapiti* (community involvement), *te reo Maori Kuki Airani* (Cook Islands Maori language), and *auora* (physical and spiritual wellbeing). From an indigenous Canadian perspective, Sackney and Walker (2006), identified the centrality of values of respect and honour, similar to those encapsulated in the Cook Islands

value of *peu puapinga*. Ama (2003) believed that Cook Islands *peu puapinga* are essential for the development of a healthy society and an enriching environment that prepares a challenging pathway for Cook Islands youth to achieve goals and objectives in schooling. These values are all reflected in the thoughts of the *pa metua* as important to schooling and wider social practices.

The pattern flower *akaputuputuanga taokotai* is representative of a value identified as central to culturally responsive pedagogy: respect and support for peers. *Akaputuputuanga taokotai* means learning from each other by applying this value. It has been suggested that students' confidence increases as they work together with their teachers' talents through *vaerua ora* (spirit). Jonassen (2003) argued that *akaputuputuanga taokotai* is an element of *tu tangata* meaning personality and culture. According to him, *tu tangata* is *kite pakari* (wisdom) and *arua* (love) and these are significant to the student learning environment. Therefore, having teachers as the main source of delivery deliberately encourages and purposefully inspires students to become versed in their *peu oraanga* (cultural identity). The involvement of parents and communities in this learning process persuades collaboration with regard to *akaputuputuanga taokotai*. Moreover, generations have the opportunities to develop the abilities to mentor each other.

Peu angaanga is a value that is important for culturally responsive pedagogy. In Study Two of the research project, two games were taught: *putoto taura* (tug-o-war) and *utiuti rima* (pulling interlocking fingers). *Peu angaanga* also includes *tamataora* (performing arts), *umauma* (arm wrestling), *oe vaka* (canoe paddling), *akarere manu* (flying kites), *opara'para vaevae* (foot pushing/cycling), *tataki toka* (stones for lifting and throwing), *ta'iri kaka* (skipping), *ura Kuki Airani* (traditional dance), *tupa orooro ngauru* (surfing with a board), *ko akari* (coconut husking), *piki tumunu* (coconut tree climbing), *pokopoko or kukumi* (traditional wrestling), *pe'pei poro* (ball tossing) *pe'ipua* (disc throwing or rolling for accuracy or for distance), *ta rora* (fighting walking stilt) and *pei teka* or *pei kakao* (dart throwing) (Te Ava, 2001). Offering students a wide range of *peu angaanga* throughout the school year during the teaching of physical education would likely enhance student success and motivation, increase their fitness and develop pride in the students' own culture. Kautai et al (1984) suggest that *peu angaanga* are exciting activities that initiate participation particularly if used in a caring and responsive way. This would enable students to look forward to *peu angaanga* (Mason & Williams, 2003).

Peu oire tangata also provides key values that are essential to culturally responsive pedagogy. They enable students to comprehend and to apply principles embedded in ideas

about: *kauraro* (respect), *tu inangaro* (reciprocity), *ngutuare tangata or anau* (family), *vaka tangata oire* (community experts), *putuputuanga vaine tini e te tane tini* (women and men's community projects), *taokotai* (cooperation), and *kopu tangata* (community workers). Providing schools that teach physical education with opportunities to value *peu oire tangata* has the potential to boost students' success and learning in the classroom. *Peu oire tangata* would be a good example of extra curriculum activities in physical education which teachers could utilise in classrooms which could create a culturally specific response to students' learning (Vai'imene, 2003).

7.5 Conclusion

Prior to this study, educational association with culturally responsive pedagogy in Cook Islands secondary schools and students' participation in cultural practices was limited. Despite individual and policy initiatives, culture is yet to be established as a priority area for Cook Islands education. However, in the course of this research, responses from the *pa metua* have revealed their approval of the way in which Cook Islands values could support and embrace the social and the cultural development of culturally responsive pedagogy. The thesis highlights the opportunity to create an indigenous Cook Islands learning perspective in Cook Islands secondary school teaching of physical education: one that could enable teachers to develop cultural understanding and enhance the achievement of students. The study found that a Cook Islands cultural perspective of teaching could provide valuable insights into developing learning environments that seek to respond to the needs, strengths, talents and aspirations of both teachers and students through the integration of identified core Cook Islands values.

The thesis also suggests that Cook Islands cultural identity could be an integral part of their learning. Culturally responsive pedagogy in Cook Islands secondary schools would focus more on what teachers would like to see Cook Islands students achieve in school. Culturally responsive pedagogy not only involves students being able to participate fully both physically and mentally, but also requires students to express their inner essence and well-being as Cook Islanders in a dynamic, powerful and expressive manner. With that in mind, the research suggests that benefits of culturally responsive pedagogy for Cook Islands students in mainstream schools could include Cook Islands students having a 'voice' in their education success. Student success remains critical to what schools and teachers provide as valuable learning opportunities. Likewise, also involving Cook Islands communities in

discussing what is valid learning for their children's future will further enhance the quality of learning provided for Cook Islands students (Cook Islands Ministry of Education, 2002). Indeed, Cook Islands students participating in culturally responsive learning, not only support the schools' obligations to uphold the values and principles underpinning Cook Islands cultural beliefs but also affirms and sustains the uniqueness of Cook Islands identity (Cook Islands Ministry of Education, 2004).

In order for culturally responsive pedagogy to become integral in schools there are some possible suggestions for Cook Islands secondary schools and teachers that could be considered when working with Cook Islands students. This study suggests a framework that is pedagogically responsive to cultural education policies. These would also include culturally responsive standards to assist secondary schools with an increase in bicultural and bilingual education by making Cook Islands Maori language compulsory in every school in the Cook Islands and development of culturally responsive learning experiences that enhance memory and movement skills, self-expression, creativity and performance. Moreover, these standards would allow a sustained time for participating in culturally responsive activities and learning environments that support their essence and well-being as Cook Islands Maori.

The inclusion of culturally responsive pedagogy has been an on-going struggle for Cook Islands education (Cook Islands Ministry of Education, 2004). A way forward would be to seek an achievement of balance between what the Cook Islands students seek culturally, and what schools and teachers believe Cook Islands students need to achieve academically. This is still to be attained.

Future research could usefully focus on how Cook Islands values are interconnected in culturally responsive pedagogy and how this enlightened awareness of values could improve the academic performance of Cook Islands students in secondary schools. This would require designing innovative research studies that examine more comprehensively the impact of culturally responsive pedagogy and specific learning environments on the academic performance of Cook Islands students (Crocombe, 2001). Similarly, it is hoped that this study would not only encourage wider debate and discussion about the importance of culturally responsive pedagogy for Cook Islands students, it should also actively encourage secondary schools and teachers to reflect, plan and evaluate their own levels of cultural responsiveness using the *tivaevae* model proposed.

It was evident in this study that the majority of teachers found it very challenging and even difficult to consider culture as an effective teaching tool when working with Cook Islands students. In this regard, the culturally responsive learning proposed should be

introduced gradually where teacher confidence in adapting such skills, knowledge and understandings happens over time and with practise. For that reason what Cook Islanders would benefit from is a clear definition of culturally responsive pedagogy and how that plays an important role in classroom teaching for physical education.

The proposed *tivaevae* conceptualisation framework is in response to the need to improve teacher practice by becoming more culturally responsive to students in mainstream secondary schools. This not only supports the wider interests expressed in the draft curriculum, it also reflects the importance of enhancing the social and cultural needs of all students. It is therefore not only vital that secondary schools and teachers include the time and space for students to be socially and culturally engaged, but also that such learning activities enhance the opportunity for students to achieve academically. This would require all interested parties (physical education teachers, principals, cultural experts, government officials from the Ministry of Education, community *pa metua*, language teachers, advisers, academics, policy makers, communities, parents and students) to understand the value and essence of culture in the context of culturally responsive pedagogy and how it supports the whole person (socially, culturally, emotionally and spiritually). Finally, the findings of the study found that culturally responsive pedagogy is a culturally innovative, creative and dynamic way of tapping into the learning potential of Cook Islands students in physical education. This research has told a known story in new ways. The on-going challenge is to understand why Cook Islands values are not employed in teaching physical education in Cook Islands secondary schools and how this might be possible for the best education outcomes.

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List of Appendices

Appendix 1: Lesson Plan One - *Putoto taura* (tug-o-war)

Cultural activity: Putoto Taura

Objective: The students will understand and demonstrate the skills of *putoto taura*. This activity was played traditionally by men and women during festivals.

Evaluations: The students will participate, following the rules, of *putoto taura* and completion of a quiz.

Materials: Three lengths of rope, three pieces of *kapa* cloth, six coconuts or cones, if not available use a one hundred foot times one and half inch rope. The rope length should accommodate the number of students available to play the game. The minimum length of the rope is one hundred feet.

Vocabulary: *Ketaketa* – strength, *Kapa* – polynesian cloth, *Uti* – to pull, *Taura* - rope,

Others: *Tarekareka* - festival, *Itu* - seven, *Tapiri* - fastened, *Rotopu* - middle, *Taingauru ma rima* - fifteen,

Time: 40 minutes or one class period

Lecture: appropriate for ages 5 through adults

Putoto taura was one of the few team sports played during the Festival. Originally each team consisted of seven players with a captain. A piece of *kapa* was fastened in the middle of the rope between two teams. The team that pulled the *kapa* cloth past a designated marker stake usually ten to fifteen feet from the centre mark, won the contest. This game is best played in a large open field/area (Mitchell, 1992).

Instruction for skill development:

1. Take a firm grip on the rope, anchor your feet, and lean back, pulling on the rope.
2. Take advantage of your team's strength by listening to your leaders command and 'uti', (pull together).
3. Move back as you gain an advantage. Do not let go of your grip on the rope.

4. Try to maintain your position if your team is being pulled forward by staying stationary and resist the pull of the opposing team.

Rules:

1. Take a secure grip on the rope.
2. Both teams will pull firmly on the rope.
3. When the referee signals to begin, both teams will pull at the cadence of their captain's voice.
4. A team win a point when the *kapa* cloth located an equal distance between each team, crosses a designed stake.
5. A team that scores two points wins the match.

Activity:

Dress and roll call, introduce *putoto taura*. Explain and demonstrate skills and rules. Establish six teams of six players based upon having appropriate equal weight on each side. Compete in a single elimination tournament. After six teams are established, hold a draw to see which team would compete in a round-robin tournament. Announce winners at the end.

Variations:

1. Based upon the team records, form three teams of 12 players. Hold a round-robin tournament.
2. Based upon the team record, form two teams of 13 players. The team that scores three points wins the game.
3. Vary the distance of the *kapa* cloth to the stake, such as ten feet, 12 feet, etc.
4. Use coconuts and pineapples for stakes. Winners of a contest may receive them as prizes.

Quiz:

1. Define *putoto taura*. _____ tug-o-war.
2. How many players on each team? ___ seven
3. A team scores or wins the championship when _____. the cloth crossed the designated stake
4. Was *putoto taura* the only sport played during the festival? Yes or no

Appendix 2: Lesson Plan Two – *Utiuti Rima* (pulling interlocked fingers)

Cultural activity: *Utiuti Rima*

Objective: The students will understand different strategies and be able to demonstrate the skills of *utiuti rima*. The activity was traditionally played by men

Evaluation: Students will participate and follow the rules of *utiuti rima* and complete a quiz.

Materials: Score card and pencil.

Time: 1 to 2 (40 minutes sessions).

Vocabulary: *utiuti* – pull, *rima* – finger, *tamariki* – children, *tane* – men, *vaine* – woman,

Others: *akapapa* – prepare, *tipoti* – sport, *motokiriti* – motor skill, *akakake* – increase, *raranga* – weaving, *kete* – basket

Lecture: Appropriate for all ages.

Traditionally, men participate in the skill, preparing them for war with other tribes of the land. Today this sport is encouraged among women and children. *Utiuti rima* was a game that tested players to enhance and develop the muscularity of fine motor skills. Players who engaged in this type of exercise would not only develop strength and endurance but it would increase their speed and performances in sports competition like basket weaving, coconut husking, and coconut climbing (Buck, 1971).

Rules:

1. Hook index fingers and place thumb against palms. Secure your thumb by wrapping the other fingers around it.
2. Place right foot together, with little toes touching each other.
3. The player may move his/her left foot during the competition.
4. At the referee's signal, pull straight and steady, do not jerk or twist.
5. The player will score a point if he/she straightens your opponent's finger, or if he moves his right foot.
6. The referee will call a draw if neither player can straighten the other's finger.

7. The player who scores three points wins the contest.

Activity: Facility: Large field.

Dress, roll call, stretch, and warm up. Introduce *utiuti rima*, then explain and demonstrate the skills and rules. Practice with six people per group. Students should compete by weight classification. Near the end of class period, announce the winners and give a summary of the game.

Variations:

Use other figures in *utiuti rima*. The thumb must be in the palm and secured by the remaining fingers.

Quiz:

1. *Utiuti rima* is a game that involves pulling. A. hand, B. arm, C. fingers, D. neck.
2. Are there any ties in *utiuti rima*? True or False?
3. What is the purpose of *utiuti rima*? a. to develop fine motor skills, b. to enhance performance in basket weaving, coconut climbing, and coconut husking. c. both a and b.

Appendix 3: Coding the Data

Coding the data began by coding each page of the transcribed notes. At the top of each page of transcript was a colour code that identified the source of data, interviewee and page number. The code key is as follows:

Data Source

I - Interview

Interviewee

J - IJ[GO1]26.02.07.

T - IT[GO2]26.02.07.

I - II[GO3]12.02.07.

J - IJ[GO4]4.02.07.

D - ID[GO5]26.02.07.

J - IJ[E1]16.03.07.

N - IN[E2]7.02.07.

T - IT[E3]14.02.07.

M - IM[E4]12.02.07.

T - IT[E5]9.03.07.

R - IR[E6]13.02.07.

T - IT[E7]18.02.07.

C - IC[E8]1.03.07.

T - IT[E9]1.03.07.

D - ID[P1]19.02.07.

G - IG[P2]15.02.07.

A - IA[P3]15.02.07.

S - IS[P4]16.02.07.

A typical code looked like: IJ(P1)/26.02.07, which means – Interview with John, date and page number. The identification of the title with the code is not necessary as it was assumed within the name code. The constant comparative method offered the potential for units of meaning to be shifted and re-assessed within different categories. Being able to identify the original source of the unit of meaning relied on a data coding system that allowed for tracking each unit of meaning to its original interview. This was an important detail during the later process when categories were reviewed in the context of the transcript.

Appendix 8: Participant and Consent Forms to the Cook Islands

Government Officials:



THE UNIVERSITY OF AUCKLAND
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The University of Auckland
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PARTICIPANT INFORMATION SHEET FOR GOVERNMENT OFFICIALS IN COOK ISLANDS MINISTRY OF EDUCATION

Title: Mou Piriia Te Kōrero ‘Ā To Tūpuna, Akaoraoraia – Developing a Culturally responsive Pedagogy Model for Cook Islands Secondary Schools Health and Physical Education

Researcher: Aue Te Ava

To:

My name is Aue Te Ava. I am enrolled in a PhD degree in the Faculty of Education at the University of Auckland. I am conducting a research project as part of the requirement for my PhD thesis. My research seeks to develop a culturally-responsive pedagogy model for Cook Islands secondary schools' teaching of physical education.

The Cook Islands Prime Minister's Office has granted permission for me to conduct my research in four Rarotongan secondary schools.

You are invited to participate in my study which starts in the first term of the school year of 2007. I would appreciate any assistance you can offer. I am interested in talking to you about what core values you feel should structure pedagogy in physical education that is responsive to Cook Islands culture. The interview will take about one hour and will be at a time and place that is suitable for you. I would prefer to audio-tape the interview. The audio-tape recorder will be switched off at any time at your request. You will have access to the transcripts before any material is used in the research report. You are welcome to make any changes for accuracy.

The data collection will begin in the first term of the school year of 2007 and end 30th September 2007. You have the right to choose not to participate, and participation or non-participation will not affect your employment in the Ministry of Education in any way. At any point throughout the project, and up to 30th September 2007, you will be free to withdraw from the project, or to withdraw any information traceable to you, without giving a reason.

Your name and the name of your employer will not be used in any way in the final report. Every effort will be made to respect your anonymity. Towards the end of the study there will be a meeting of all participants to discuss the findings of the research. A copy of the final report will be made available to you and you will be invited to a seminar of the findings at the

completion of the project. A report on the research, in the form of a power point seminar presentation, will also be given to the Cook Islands Ministry of Education.

The audio-Tapes and transcripts will be stored in a locked cabinet in an office in the Faculty of Education at University of Auckland. They will be held for a period of six years after which the Tapes will be burned and the transcripts shredded.

If you agree to be part of this research, please complete the attached consent form and return to 2 Bardia Road, Panmure, Auckland, New Zealand. My email is ateava@yahoo.com and my cellular phone is 021-1645256. Thank you for your consideration.

Sincerely yours

Researcher name and contacts	Primary Supervisors is:	The Head of School is:
Aue Te Ava 2 Bardia Road Panmure, Auckland (09) 527-8595	Dr Christine Rubie-Davies School of Teaching and Learning, Faculty of Education, Senior Lecturer The University of Auckland Private Bag 92019 Auckland Phone: 373-7599 ext 82974	AP Robin Small Social and Policy Studies Faculty of Education The University of Auckland Private Bag 92019 Auckland Phone: 3737599 ext 82151

For any queries regarding ethical concerns please contact:

The Chair, The University of Auckland Human Subjects Ethics Committee
Research Office
Level 2, 76 Symonds Street
Auckland
Tel.373-7599 ext 87830

Thank you very much for your time and help in making this study possible.

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE on 9 December 2006 for a period of three years, from January 2007 to January 2010 Reference 2006/457



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CONSENT FORM FOR GOVERNMENT OFFICIALS OF THE COOK ISLANDS MINISTRY OF EDUCATION

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF SIX YEARS

Title: Mou Piriia Te Kōrero ‘Ā To Tūpuna, Akaoraoraia – A Culturally responsive Pedagogy Model for Rarotongan Secondary Schools Health and Physical Education

Researcher: Aue Te Ava

To:

I have been given and have understood an explanation of this research project, and am prepared to be a participant. I understand the nature of the research and I have had the opportunity to ask questions and have them answered.

- I understand that I may withdraw from the project at any time during its duration, and that I may withdraw any information traceable to me at any time up to 30th September 2007 without giving a reason.
- I understand that participation or non-participation will not affect my relationship with my employer at the Ministry of Education.
- I understand that I will participate in a face to face interview at my home or anywhere as requested by me for about one hour.
- I understand that my personal interview will be audio-taped.
- I understand that I will be given the opportunity to view the transcript and to make changes for accuracy.
- I understand that a copy of the research report/findings will be available to me and that I will be invited to a presentation of those findings.
- I understand that all data collected in this research project will be stored in a locked cabinet for six years.
- I understand that after six years data collected for this research project will be destroyed.

I agree to take part in this research.

Signed.....

Name:.....

(please print clearly)

Date:.....

**APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS
ETHICS COMMITTEE on 9 December 2006 for a period of three years, from January
2007 to January 2010 Reference 2006/457**

Appendix 9: Participant and Consent Forms to School Principals:



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PARTICIPANT LETTER FOR SCHOOL PRINCIPALS

Title: Mou Piria Te Kōrero ‘Ā To Tūpuna, Akaoraoraia – Developing a Culturally responsive Pedagogy Model for Cook Islands Secondary Schools Health and Physical Education

Researcher: Aue Te Ava

To:

My name is Aue Te Ava. I am enrolled in a PhD degree in the Faculty of Education at the University of Auckland. I am conducting this research as part of the requirement for my PhD thesis. I am interested in finding out from you about what core values could structure a pedagogy that is responsive to Cook Islands culture. With this in mind, the research seeks to develop a culturally responsive pedagogy model for Cook Islands secondary schools' teaching of physical education.

Your school has been selected to be part of the research and I am inviting you to participate. I would appreciate your assistance. The research will begin in the first term of the school year 2007 and will end on September 2007.

My study has three main research phases. Before the study can be conducted, I am seeking permission for the following:

- First, your consent for me to conduct the study in your school. This will involve physical education teachers from four schools forming an action research group. This will involve them in research discussions, planning lessons that include culturally responsive pedagogy, implementing the lessons and then discussing benefits and pitfalls. The researcher will observe your physical education teacher taking four lessons in each of the research cycles. There will be two such cycles of action research. The notion of working collectively reflects the fact that the researcher is aiming to learn from the teachers about which aspects of a culturally responsive pedagogy are successful with students. At the same time it is hoped that these interactions with other colleagues and the researcher will facilitate their professional growth.
- Second, your consent to allow the Year 9/10 students to participate in the study once their parents/guardians have consented to their inclusion. Your consent would allow the children to take home letters for their parents to sign so that they understand the purpose of the study and its significance. The initial component of this phase of the research will be to distribute student questionnaires to the students in your school. The aim of the

questionnaires is to understand both how the students perceive their participation in physical education and to look at ways of developing a culturally responsive pedagogy model for Cook Islands secondary schools physical education. I will be asking the teachers to set aside one physical education lesson where the students can complete the questionnaires. They will take about 30 minutes to complete.

- Finally, I am seeking your agreement to participate in an interview. You have been selected to be interviewed about what core values could structure a pedagogy that is responsive to Cook Islands culture. I am interested in finding out your views on Cook Islands cultural values of teaching and learning in physical education. The interview will take approximately one hour and will be at a time and place that is suitable for you. I would prefer to audio-tape the interview but the audio-tape recorder can be switched off at any time at your request. You will have access to the transcript before any material is used in the research report. You will be welcome to make changes to the transcript should it contain any errors. At the conclusion of the study you will be invited to participate in a discussion with all other adult participants related to the success of the study and the findings.

Your name and the name of your school will not be used in any way in the final report. Every effort will be made to respect your anonymity. A copy of the final report will be available to you and you will be invited to a seminar of the findings. A report on the research, in the form of a power point seminar presentation, will also be given to the Cook Islands Ministry of Education.

You have the right to choose not to participate, and participation or non-participation will not affect you in any way. At any point throughout the project and up to 30th September 2007, you will be free to withdraw from the project, or to withdraw any information traceable, without giving a reason.

The audio-tapes and transcripts will be stored in a locked cabinet in an office in the Faculty of Education at the University of Auckland. They will be held for a period of six years after which the tapes will be burned and the transcripts shredded.

If you agree to be part of this research, please complete the attached consent form and return to 2 Bardia Road, Panmure, Auckland, New Zealand. My cell phone is 021-164-5256 and email is ateava@yahoo.com. Thank you for your consideration.

Sincerely yours

Researcher name and contacts	Primary Supervisors is:	The Head of School is:
Aue Te Ava 2 Bardia Road Panmure, Auckland (09) 527-8595	Dr Christine Rubie-Davies School of Teaching and Learning, Faculty of Education, Senior Lecturer The University of Auckland Private Bag 92019 Auckland Phone: 373-7599 ext 82974	AP Robin Small Social and Policy Studies Faculty of Education The University of Auckland Private Bag 92019 Auckland Phone: 3737599 ext 82151

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To:

I have been given an explanation of and have understood this research project and am prepared to be a participant. I understand the nature of the research and I have had the opportunity to ask questions and have them answered.

- I understand my participation or non-participation will not affect me in any way.
- I understand that I will participate in a face to face interview at my home or anywhere as requested by me for about one hour. I understand that my personal interview will be audio-taped. I understand that I will be given the opportunity to view the transcript and to make changes for accuracy.
- I understand that I am consenting to my physical education teacher and Year 9/10 students becoming part of this research.
- I understand that a copy of the research report/findings will be made available to me and that I will be invited to a seminar of the findings of the study.
- I understand that I may withdraw from the project at any time during its duration, and that I may withdraw any information traceable to me at any time up to 30th September 2007 without giving a reason.
- I understand that all data collected in this research project will be stored in a locked cabinet for six years.
- I understand that after six years data collected for this research project will be destroyed.

I agree to take part in this research.
Signed.....
Name:.....
(please print clearly)
Date:.....

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE on 9 December 2006 for a period of three years, from January 2007 to January 2010 Reference 2006/457

Appendix 10: Participant and Consent Forms to Physical Education

Teachers:



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www.education.auckland.ac.nz

The University of Auckland
Private Bag 92601, Symonds Street
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PARTICIPANT FORM FOR PHYSICAL EDUCATION TEACHERS

Title: Mou Piriia Te Kōrero ‘Ā To Tūpuna, Akaoraoraia – Developing a Culturally responsive Pedagogy Model for Four Secondary Schools in Rarotongan Health and Physical Education

Researcher: Aue Te Ava

To:

My name is Aue Te Ava. I am enrolled in a PhD degree in the Faculty of Education at the University of Auckland. I am conducting this research as part of the requirement for my PhD thesis. I am interested in finding out what core values are needed to structure a pedagogy that is responsive to Cook Islands culture. The outcome of this discussion with you seeks to develop a culturally responsive pedagogy model for the teaching of physical education in Cook Islands secondary schools. Hence it will involve developing a model for the teaching of physical education that incorporates cultural values and aspects of culture such as traditional sports and games like pei topi, and akarere manu (kite flying).

A letter has already gone to your principal seeking his/her consent for you and your Year 9/10 students to be involved in this research although it is now your choice to participate or not.

The research will begin in January 2007 and finish end of September 2007. You are invited to participate in the study and I would appreciate any assistance you can offer. During phase one of the study, through discussions with various elders and government officials; I will have identified some of the core values in Cook Islands culture that could be embedded in teaching practice during physical education lessons. In phase two of the study the researcher, along with four physical education teachers from schools in the Cook Islands, will form an action research group. This phase will be structured to proceed through at least two action research cycles where the participants and researcher will work collaboratively to plan and then implement physical education lessons that mirror a culturally-responsive ideology. Following this, the action research group will reflect on their efforts to introduce a culturally-responsive pedagogy, discuss what aspects were successful and plan further lessons based on the feedback from the discussions and reflections. So, in this phase of the research there will be discussions with the research group, lesson plans and strategies that teachers put together, implementation of lessons, and observations of lessons by the

researcher. It is anticipated that the researcher would observe four of your lessons in each of the two cycles of the action research. The notion of working collectively reflects the fact that the researcher is aiming to learn from you about which aspects of a culturally responsive pedagogy are successful with students. At the same time it is hoped that these interactions with other colleagues and the researcher will facilitate your own professional growth.

Phase three of the research involves reflecting on the outcomes from phases one and two. The aim of phase three is to give all people who have participated in the project the opportunity to share their knowledge with others to further improve the model of a culturally responsive pedagogy which will develop during the project. This will give the researcher and the participants opportunities to reflect on and express what they could have done better and how differing practice could be implemented in ways that reflect a culturally-responsive style of teaching. Reflective practice is an efficient way of improving practice and of making change. An initial component of this phase of the research will be to distribute up to two hundred student questionnaires to Year 9 and Year 10 students in the four secondary schools. The aim of the questionnaires is to understand both how the students perceive their participation in physical education and to look at ways of developing a culturally responsive pedagogy model for Cook Islands secondary schools physical education. I will be asking you to set aside one physical education lesson where the students can complete the questionnaires. They will take about 20-30 minutes to complete. Data analysis and interpretations will include qualitative analysis of the discussions at the end of the three studies and quantitative and qualitative analysis of the student questionnaires.

The final phase of the research will involve the researcher in synthesising the results of the three previous phases of the research and then developing a culturally-responsive model that could be implemented across all Cook Islands schools for the teaching of physical education.

You will have access to the reports related to phases two and three of the study before any material is used in the final thesis report. You will be welcome to share your views and ideas about the reports. Towards the end of the project you will be invited to take part in a discussion of the findings with all other adult participants.

A copy of the final report will be available to you, and at the completion of the project you will be invited to a presentation of the findings of the research. A report on the research, in the form of a power point seminar presentation, will also be given to the Cook Islands Ministry of Education.

You have the right to choose not to participate, and participation or non-participation will not affect your relationships in your school in any way. At any point throughout the project, and up to 30th September of 2007, you will be free to withdraw from the project, or to withdraw any information traceable, without giving a reason. Your name and the name of the school will not be used in any way in the final report. Every effort will be made to respect your anonymity.

The audio-tapes and reports will be stored in a locked cabinet in an office in the Faculty of Education at the University of Auckland. They will be held for a period of six years after which the tapes will be burned and the transcripts shredded.

If you agree to be part of this research, please complete the attached consent form and return to 2 Bardia Road, Panmure, Auckland, New Zealand. My email is ateava@yahoo.com. Thank you for your consideration.

Sincerely yours

Researcher name and contacts	Primary Supervisors is:	The Head of School is:
Aue Te Ava 2 Bardia Road Panmure, Auckland (09) 527-8595	Dr Christine Rubie-Davies School of Teaching and Learning, Faculty of Education, Senior Lecturer The University of Auckland Private Bag 92019 Auckland Phone: 373-7599 ext 82974	AP Robin Small Social and Policy Studies Faculty of Education The University of Auckland Private Bag 92019 Auckland Phone: 3737599 ext 82151

For any queries regarding ethical concerns please contact:

The Chair, The University of Auckland Human Subjects Ethics Committee
Research Office
Level 2, 76 Symonds Street
Auckland
Tel.373-7599 ext 87830

Thank you very much for your time and help in making this study possible.

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE on 9 December 2006 for a period of three years, from January 2007 to January 2010 Reference 2006/457



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Private Bag 92601, Symonds Street
Auckland 1035, New Zealand

CONSENT FORM FOR PHYSICAL EDUCATION TEACHERS

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF SIX YEARS

Title: Mou Piriia Te Kōrero ‘Ā To ‘Ui Tūpuna, Akaoraoraia - Developing a Culturally responsive Pedagogy Model for Cook Islands Secondary Schools Health and Physical Education

Researcher: Aue Te Ava

To:

I have understood an explanation of this research project, and am prepared to be a participant. I understand the nature of the research and I have had the opportunity to ask questions and have them answered.

- I understand that participation or non-participation in this project will not affect my relationships within my school.
- I understand I will be required to be part of an action research group consisting of four teachers and the researcher.
- I understand that the researcher will observe me while trying out the ideas in Year 9 and Year 10 physical education classes. My lessons will be the ones the action research group have planned.
- I understand that I may withdraw from the project at any time during its duration, and that I may withdraw any information traceable to me at any time up until 30th September 2007 without giving a reason.
- I understand that I will meet with the research group outside of school working hours to discuss my experiences with them.
- I understand that my students will need to complete a questionnaire during one of my classes.
- I understand that after six years data collected for this research project will be destroyed.

I agree to take part in this research.

Signed.....

Name:.....
(please print clearly)
Date:.....

**APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS
ETHICS COMMITTEE on 9 December 2006 for a period of three years, from January
2007 to January 2010 Reference 2006/457**

Appendix 11: Participant and Consent Forms to the *pa metua*:



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The University of Auckland
Private Bag 92601, Symonds Street
Auckland 1035, New Zealand

PARTICIPANT FORM FOR COMMUNITY ELDERS IN COOK ISLANDS

Title: Mou Piriia Te Kōrero ‘Ā To ‘Ui Tūpuna, Akaoraoraia – Developing a Culturally responsive Pedagogy Model for Cook Islands Secondary Schools Health and Physical Education

Researcher: Aue Te Ava

To:

My name is Aue Te Ava. I am enrolled in a PhD degree in the Faculty of Education at the University of Auckland. I am conducting this research as part of the requirement for my PhD thesis. The research seeks to develop a model for teaching physical education that is culturally appropriate for Cook Islands secondary schools and that includes cultural components in the teaching.

You are invited to participate in my research in the first phase of the study. I would appreciate your assistance.

The research will begin in the first term of the school year 2007 and end on 30 September 2007. You have the right to choose not to participate, and participation or non-participation will not affect your relationships in the community in any way. At any point throughout the project, and up to 30th September 2007, you will be free to withdraw from the project, or to withdraw any information traceable, without giving a reason.

You have been selected to be interviewed about what core values could structure teaching that is responsive to Cook Islands culture. I am interested in finding out your views on Cook Island cultural values for teaching and learning in physical education. The interview will take approximately one hour and will be at a time and place that is suitable for you. I would prefer to audio-tape the interview but the audio-tape recorder can be switched off at any time at your request. You will have access to the transcripts before any material is used in the research report. You are welcome to make changes to the transcript for accuracy. Towards the end of the project you will be invited to take part in a discussion of the findings with all other adult participants.

Your name will not be used in any way in the final report. Every effort will be made to respect your anonymity. A copy of the final report will be available to you, and at the completion of the project you will be invited to a presentation of the findings of the research.

The audio-tapes and transcripts will be stored in a locked cabinet in an office in the Faculty of Education at the University of Auckland. They will be held for a period of six years after which the tapes will be burned and the transcripts shredded.

If you agree to be part of this research, please complete the attached consent form and return to 2 Bardia Road, Panmure, Auckland, New Zealand. My email is ateava@yahoo.com. My cellular phone is 021-1645256. Thank you for your consideration.

Sincerely yours

Researcher name and contacts	Primary Supervisors is:	The Head of School is:
Aue Te Ava 2 Bardia Road Panmure, Auckland (09) 527-8595	Dr Christine Rubie-Davies School of Teaching and Learning, Faculty of Education, Senior Lecturer The University of Auckland Private Bag 92019 Auckland Phone: 373-7599 ext 82974	AP Robin Small Social and Policy Studies Faculty of Education The University of Auckland Private Bag 92019 Auckland Phone: 3737599 ext 82151

For any queries regarding ethical concerns please contact:

The Chair, The University of Auckland Human Subjects Ethics Committee
Research Office
Level 2, 76 Symonds Street
Auckland
Tel.373-7599 ext 87830

Thank you very much for your time and help in making this study possible.

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE on 9 December 2006 for a period of three years, from January 2007 to January 2010 Reference 2006/457



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The University of Auckland
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Auckland 1035, New Zealand

CONSENT FORM FOR COMMUNITY ELDERS

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF SIX YEARS

Title: Mou Piriia Te Kōrero ‘Ā To Tūpuna, Akaoraoraia – A Culturally responsive Pedagogy Model for Rarotongan Secondary Schools Health and Physical Education

Researcher: Aue Te Ava

To:

I have been given the opportunity to understand the research project. I am prepared to be a participant. I understand the nature of the research and I have had the opportunity to ask questions and have them answered.

- I understand that I may withdraw from the project at any time during its duration, and that I may withdraw any information traceable to me at any time up to 30th September 2007 without giving a reason.
- I understand that I will participate in a face to face interview at my home or anywhere as requested by me for about one hour.
- I understand that my personal interviews will be audio-taped.
- I understand that I will be given the opportunity to view the transcript and make changes for accuracy.
- I understand that a copy of the research report/findings will be available to me and that I will be invited to a presentation of those findings.
- I understand that the audio tapes and transcripts collected in this research project will be stored in a locked cabinet for six years.
- I understand after six years the audio tapes and transcripts collected for this research project will be destroyed.

I agree to take part in this research.

Signed.....

Name:.....

(please print clearly)

Date:.....

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE on 9 December 2006 for a period of three years, from January 2007 to January 2010 Reference 2006/457

Appendix 12: Participant and Consent Letter to the Parents/Guardian of Year 9 and 10 students in the research:



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Private Bag 92601, Symonds Street
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PARTICIPATION LETTER TO PARENTS/GUARDIAN

Title: Mou Piriia Te Kōrero ‘Ā To Tūpuna, Akaoraoraia – Developing a Culturally responsive Pedagogy Model for Cook Islands Secondary School Health and Physical Education

Researcher: Aue Te Ava

To: The Parent/Guardian

My name is Aue Te Ava and I am enrolled in a PhD degree in the Faculty of Education at the University of Auckland. My research is aiming to incorporate Cook Islands' values into the teaching of physical education in Cook Islands secondary schools. It will also be exploring ways to incorporate some traditional cultural activities into physical education lessons, for example, akarere manu (kite flying).

I am conducting a survey as part of the requirements for my PhD thesis. Through the questionnaire I will be attempting to understand your child's perspectives on his/her participation in physical education lessons that have included a cultural component. I would like to invite you to participate in my research by giving consent for your child to complete the questionnaire. It will take him/her approximately 20-30 minutes. Your child's teacher will choose a physical education class during which the students will complete the questionnaire. The questionnaire will be anonymous and so your child is not required to put his/her name on it.

Your child is under no obligation at all to participate in the study. Participation is entirely voluntary. You have the right to choose not to have your child participate, and participation or non-participation will not affect your child's relationship in the school or his/her grades in any way. The questionnaires will be stored securely within the University of Auckland for a period of six years, after which time they will be destroyed. If you are happy for your child to participate in the study, please sign the consent form attached and give it to your child to return it back to his/her teacher.

Thank you very much for your time and help in making this study possible. If you have any queries or wish to know more please talk to me in person or phone me on my cell phone: 0211645256. Alternatively, you can contact me through email and my email is ateava@yahoo.com.

Sincerely yours

Researcher name and contacts	Primary Supervisors is:	The Head of School is:
Aue Te Ava 2 Bardia Road Panmure, Auckland (09) 527-8595	Dr Christine Rubie-Davies School of Teaching and Learning, Faculty of Education, Senior Lecturer The University of Auckland Private Bag 92019 Auckland Phone: 373-7599 ext 82974	AP Robin Small Social and Policy Studies Faculty of Education The University of Auckland Private Bag 92019 Auckland Phone: 3737599 ext 82151

For any queries regarding ethical concerns please contact:

The Chair, The University of Auckland Human Subjects Ethics Committee
Research Office
Level 2, 76 Symonds Street
Auckland
Tel.373-7599 ext 87830

Thank you very much for your time and help in making this study possible.

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The University of Auckland
Private Bag 92601, Symonds Street
Auckland 1035, New Zealand

CONSENT FORM FOR PARENTS/GUARDIAN

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF SIX YEARS

Title: Mou Piriia Te Kōrero ‘Ā To Tūpuna, Akaoraoraia – A Culturally responsive Pedagogy Model for Cook Island Secondary Schools Health and Physical Education

Researcher: Aue Te Ava

I have been given the opportunity to ask questions about this research project and have understood the purpose of it.

- I understand that giving my consent means my child will complete an anonymous student questionnaire for 20-30 minutes during a physical education lesson.
- I understand that participation is entirely voluntary for both parent/guardian and my child.
- I understand that information will only be used for the purposes of this research.
- I understand that all data collected in this research will be stored in a locked cabinet for six years and then destroyed.

I consent to my child participating in this research.

Signed.....

Name.....
(Please print clearly)

Date.....

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Appendix 13: Participant Letter to Years 9 and 10 students:



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PARTICIPANT INFORMATION LETTER FOR YEAR 9 AND YEAR 10 STUDENTS

Title: Mou Piriia Te Kōrero ‘Ā To Tūpuna, Akaoraoraia – Developing a Culturally responsive Pedagogy Model for Cook Islands Secondary Schools Health and Physical Education

Researcher: Aue Te Ava

To: Students

My name is Aue Te Ava. I am enrolled in a PhD degree in the Faculty of Education at the University of Auckland. I am going to study how physical education lessons in your school are taken by your teacher. Your teacher will be trying out some new ideas for teaching physical education and I will be investigating how effective you think these ideas are. One component of these new ideas is that they will incorporate values and activities that reflect Cook Islands culture. This study is part of the requirement for my PhD study.

A letter will be sent to your parents/guardian asking their permission for you to participate in this study. You are invited to participate in my research and I would really appreciate your assistance. Once you have had several lessons where your teacher has included some of the new ways of teaching physical education I would like you to complete a questionnaire about your perspectives on the new types of lessons in physical education and about participation in your regular physical education classes (before these new ideas were introduced). It will take 20-30 minutes of your time to complete the questionnaire which will be completed during one of your physical education classes. Your teacher will choose when you will complete the questionnaire. You will not be asked to put your name on the questionnaire so it will be anonymous. You are under no obligation at all to participate in the study. Participation is entirely voluntary and participation or non-participation will not affect your relationship with your teacher or your grades in any way.

Thank you very much for your time and help in making this study possible. If you have any queries or wish to know more please talk to me or write to me at 2 Bardia Road, Panmure, Auckland, New Zealand. Alternatively, you can contact me through email and my email is ateava@yahoo.com and cellular phone is 021-1645256.

Sincerely yours

Researcher name and contacts	Primary Supervisors is:	The Head of School is:
Aue Te Ava 2 Bardia Road Panmure, Auckland (09) 527-8595	Dr Christine Rubie-Davies School of Teaching and Learning, Faculty of Education, Senior Lecturer The University of Auckland Private Bag 92019 Auckland Phone: 373-7599 ext 82974	AP Robin Small Social and Policy Studies Faculty of Education The University of Auckland Private Bag 92019 Auckland Phone: 3737599 ext 82151

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Thank you very much for your time and help in making this study possible.

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