



UA TAGI LE FATU MA LE ELE'ELE:  
BEYOND THE NOISE, TOWARDS HARMONY.  
OUR PERSPECTIVES AS TEACHER EDUCATORS IN  
AOTEAROA NEW ZEALAND.

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“How are New Zealand born descendants of migrants practicing the language and culture of the homeland, Samoa, in the broad field of education? ”







# Le ele'ele, Our standing place

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- Our roles
- Positions of influence
- The 'noise' of institute

We cannot find our self respect as Pacific island peoples if our indigenous reference is not part of the curriculum, part of our education system, or even of our theology (Tui Atua, 2007, p.9).





# Ua tagi le fatu ma le ele'ele

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The proverb and our perspective of the proverb.





# Tagi, Our calling

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- How we practice the language and culture of the homeland, Samoa, as teacher educators.
- Ele'ele/whenua of Rangimatarau – Te Whare Wananga o Wairaka
- Gagana Samoa in my teaching practice – Te Whare Takiura o Manukau



# Fatu, Our life source - mauli

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- Fatu – the heart in our teaching and in our work in the institute.
- Advocacy of ourselves and students in times of rapid and constant change
- Mauli and mauri

Healing another is more than just treating the physical wound. It is also about treating the symptoms and understanding the healing exchange necessary between patient and physician. It is a healing exchange that is more than just physical, it is also spiritual. To “make right or good”, therefore, is to heal and bring balance to the spirit, the mind, and the body and the soul (Tui Atua, 2007, p.4)

# Tamaitai Samoa Our identity

- Within and beyond the institute
- Our values in the ‘noise’
- Role in our community



# Beyond the noise, towards harmony

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- Summary – we've given examples of how we relate to the spirit of 'ua tagi le fatu ma le ele'ele' and our lived examples of tamaitai in our communities of living in Aotearoa. We've included examples of moral and political narratives.
- The continuous search for harmony, responding to the tagi.

