The Ranga Framework
He Raranga Kaupapa

Summary

This professional development teaching video supports the Learning Progressions' suite of resources and focuses on 'knowing the learner'. It is the next installment of the 'Knowing Your Learner' Māori teaching dvd.

- The *Ranga Framework* uses iwi-centric, tribal Māori knowledge to improve the engagement and achievement of Māori learners.
- It also explores how Māori learners gain new knowledge according to a four-step Ranga learning cycle.

The views in this resource have been published in the interest of encouraging understanding and debate about important education issues affecting Māori and Pasifika peoples. They are intended as a starting point for discussion to develop a range of approaches to meet the needs of learners.

Narrative

This project explores the relationship between *mātauranga-a-iwi* (Māori identity), *mātauranga Māori* (Māori knowledge) and *kaupapa Māori* theory. This is an area that is not well understood. In the past, these have often been treated as separate concepts, but in fact they are interdependent.

The *Ranga Framework*, developed by Professor Wiremu Doherty, draws on them all to provide a comprehensive approach to engaging Māori learners.

The key idea behind the *Ranga Framework* is that local context is really important in literacy and language learning. We have to understand the world view that sits behind the language. Adding in the richness of local tribal knowledge can be crucial for engaging learners.

The *Ranga Framework* has a number of strands. The first strand is that of multi-centric, non-Māori knowledge. Then comes the kaupapa Māori theory. Followed by Mātauranga Māori – generic forms of Māori knowledge, principles and values. A further dimension is added by the iwi-centric world of knowledge and its foundation of local identity. All this is situated in the Rohe or landscape.

In the *Ranga Framework*, each tribe has its own version of knowledge – mātauranga-a-iwi. The interaction of each tribe with its environment shapes its language, expressions and epistemology.

The *Ranga Framework* uses Mātauranga-a-iwi to add depth and breadth to Matauranga Māori. Iwi-centric knowledge is linked to people's environment and identity. How does all this relate to language and literacy learning? Language in context holds the key to deeper understanding and authentic knowledge.

Under the *Ranga Framework*, the word, *ranga* or strand, is common to all four elements of the learning cycle.

- Rangatahi – youth or learner
- Rangahau – research
- Matauranga – knowledge
- Rangatira – leader or chief

The aim of the Ranga model is to move learners to the next stage of learning. By exposing the youth or Rangatahi to different forms of knowledge we can expand their world view. This is the Rangahau stage.

Once they are in this space, they can engage with other ideas and gain more profound levels of understanding and clarity. This is the matauranga stage of the cycle. At the final stage of the cycle, the Rangatira stage, learners are confident in their knowledge. They can unite all the theories under one knowledge strand.

The Ranga Learning Cycle

These concepts should be applied to the classroom. The class arrives at the Rangatahi stage and needs to be helped to move to the rangahau stage. When true learning is occurring it results in rangatira or mastery.

The *Ranga Framework* shows that tribal knowledge that relates to the landscape, the history and the lived reality of the learner is a powerful learning tool. Wiremu helps learners extract the meaning and purpose of Māori words. He encourages them to understand the knowledge system that sits under language. It is moving away from a one-dimensional approach to language

Tribal knowledge has become a vital starting point for Māori learners to engage with other forms of knowledge.

QUESTIONS TO CONSIDER

1. Why is local knowledge important for literacy and language learning?
2. What examples of local knowledge could you use in your teaching?
3. How could you apply the Ranga Framework in your teaching with Māori learners?
4. How could the Ranga learning cycle concept help you monitor student progress?
5. What do you see as the overall benefits of the Ranga Framework to Māori learners?