



*Report*

# Ngā Ringa Raupā o Pīkiao Waiariki Agricultural Collaboration

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## Mihi

Ka raranga ngā hau ki te muri  
Ka raranga ngā hau ki te tonga  
Ka whakapuke ngā ngaru ki te ngarue ki te heru ngā pōtiki o Hinehopu  
ki te matarae i -ō -rehu  
Whano whano haere mai te toki  
Haumi e! Hui e! Tāiki e!

E te tī, e te tā, e ngā ihu oneone o tō tātou kaupapa hirahira nei, tēnā koutou.  
Nei rā te mihi whakamahana ki a tātou katoa i roto i te wā o Raumati.

Me te aha anō, e kohae ana mai a Matariki i tōna pae, e kohae ana hoki ngā Pūmanawa e waru o Te Arawa mō ngā tōtara haemata i hinga mai nei ki roto i a mātou o Te Waiariki. Ko te kaiurungi o Tangaroa tērā a Te Putu Mīhaka, me tō tātou whaea ko Tepora Emery. Nō reira kōrua ngā tumu herenga waka a Tangaroa, ngā pou taki kōrero a Tū, moe mai, moe mai, okioki mai rā. Ki te Pouwhakataki o Taratahi, Donovan, pouri tonu te ngākau o ngai mātou e kohia mai ana ngā kupu kōrero nei, e te hoa, haere. Haere ki ōu tipuna e whanga mai ana ki a koe, ā, tūngoungou tō tinana ki te whenua, ka rere tō wairua ki te rangi. Nō reira, koutou rā haere, haere, haere atu rā.

Ki ōku tuākana, ōku teina, ōku whanaunga, ōku irāmutu mai tēnā pito, mai tēnā whenua o Ngāti Pikiao, koutou rā i whakapau kaha nei te kaupapa, tēnei ka mihi ake, tēnei ka mihi ake. Otirā, ki a koutou o Taratahi, nei rā te korokoro a mihi e tuku mihi ana ki a koutou i runga anō i ngā kōrero, i ngā hui maha i tūhono mai tātou ki a tātou anō i raro i te whakaaro kotahi. Kāti ake, ki a Ako Aotearoa, nā koutou anō te whakaaro pai, e arahi ana i ngā mahi mai i te tīmatanga ki tēnei wā, nei rā ka mihi. Tēnā koutou tēnā koutou, nō reira, mauri ora ki a tātou.

Neville King  
Ngāti Pikiao, Ngāti Ngararanui, Ngāti Mahanga  
Regional Manager, Waiariki Rohe  
Te Wānanga o Aotearoa

## Message from the collaborating partners

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Kia tau ngā manaakitanga ki runga i te kaupapa i tūhono mai mātou i raro i te kaupapa kotahi. Kāore e oti ana ngā mihi ki ngā tāngata katoa i poipoi, i tautoko, i whāngai kaha nei i ngā kōrero e whai ake nei, me ngā mahi e haere tonu ana, tēnā koutou, tēnā koutou katoa.

It is with great humility that we acknowledge one another, as collaborative partners, and for the significant contributions made to this project. We also acknowledge and thank Ako Aotearoa for their ongoing patience, guidance and support.

This is the beginning of an exciting journey for us all: Ngāti Pikiao – kaumātua, pakeke and rangatahi, Te Wānanga o Aotearoa and Taratahi.

We believe that the insights we have gained on our journey so far will make a valuable contribution to the continuous development of respectful, reciprocal, relevant and responsible teaching and learning practices in Aotearoa. We also believe that when the spirit of collaboration is embraced openly and with courage, and enduring relationships are fostered, the possibilities are limitless.

For Ngāti Pikiao, this collaboration has been a significant step forward on the pathway toward rekindling the traditional relationships we have with our whenua, our past and our future; whenua as both a resource and a relation, a provider of bread and dignity for the well-being and self-determination of our whānau, hapū and iwi.



Neville King – Regional Manager  
Te Wānanga o Aotearoa

Joan Grace – Acting CEO  
Taratahi Agricultural Training Centre

Tony Whata  
Tautara Matawhaura Trust

Laurence Tamati  
Pukahukiwi Incorporation

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## Executive summary

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This journey began with a hui-ā-koeke (a gathering of elders) in Rotorua in 2007. The koeke (elders) and Te Wānanga o Aotearoa (TWOA) met to discuss ways to support, enhance and advance educational opportunities in the Waiariki<sup>1</sup> region generally, for Te Arawa confederation and, more specifically, Ngāti Pikiao (an iwi of the Te Arawa confederation). The premise on which this project is based is that the tertiary sector must work with Māori (not separately from) if enduring, relevant and successful outcomes are to be achieved.

Subsequently, in 2011, a collective of Ngāti Pikiao affiliated trusts and incorporations and two tertiary organisations joined together in a collaborative project centred on ways to support and advance educational opportunities for Ngāti Pikiao, in the first instance, for Te Arawa and for Māori across the country. The name of the collaboration is Ngā Ringa Raupā o Pikiao<sup>2</sup> (Ngā Ringa) and is comprised of the following collaborating partners.

### **The Ngāti Pikiao Collective**

This collective includes three trusts and incorporations involved in Ngāti Pikiao land management: Tautara Matawhaura Trust, and Pukahukiwi Incorporation. With interests in forestry, dairy farming, dry stock farming and geothermal assets, the collective's goal is for their descendants to be leading, managing and operating their own businesses.

### **Te Wānanga o Aotearoa (TWOA)**

TWOA is a multi-sited, Māori tertiary organisation which provides a comprehensive range of certificate to masters' level qualifications to around 35,000 ākonga (students) each year. The primary goal of Te Wānanga o Aotearoa is to drive positive cultural, social and economic transformation – whānau transformation through education.

### **Taratahi Agricultural Training Centre (Taratahi)**

Taratahi has been successfully training people for agricultural careers since 1919. The main campus is based near Masterton in the Wairarapa, with non-residential campuses near Stratford in Taranaki, and at Taradale in the Hawke's Bay. Taratahi has, thousands of hectares of commercial farmland. With over 90 years of experience and training, it has developed nationally recognised courses and delivers a combination of practical, technical and theoretical study.

What follows is an account of the journey and the collaborative work undertaken by Ngā Ringa to find a pathway to educational opportunities which meet iwi learning needs and aspirations for the future, and to build participation and success for ākonga Māori in areas of tertiary education where they are under-represented.

This work has been informed by whakapapa kōrero methodology (Edwards, 2011). Whakapapa kōrero methodology is comprised of key principles such as: humility, respect, connectedness and

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<sup>1</sup> Waiariki comprises the iwi boundaries of the rohe as defined by Te Wānanga o Aotearoa.

<sup>2</sup> Ngā Ringa Raupā (calloused hands) o Pikiao represents the ideology of Pikiao people being the people of the land and those who will work the land.

relationships in the widest sense, and ultimately well-being. The methodology comes from a Māori world view and at its heart is the notion of enduring relationships and enduring responsibilities.

There were four key phases to the project: the literature review, the exploration of the possibilities, designing the qualification, and the evaluation framework.

The literature review explores issues in Māori economic development such as the historic loss and subsequent return of a significant percentage of land-based assets, Māori under-representation in agricultural education, indigenous theoretical frameworks that can be explored to both support the teaching and learning needs of Māori learners in an agricultural context and bring a cultural lens (a Māori world view) to a collaboration and also factors indicating successful collaboration.

The project became a journey for Ngā Ringa where, while exploring the possibilities of the collaboration, they were bound to consider:

- the roles and responsibilities of the collaborative partners
- the challenges of any collaboration
- underlying cultural principles and considerations
- teaching and learning practices underpinned by a Māori world view
- ongoing, self-reflective practice
- curriculum design and delivery considerations
- an evaluation framework – both a guide for best practice and an evaluative tool.

The result of this collaboration was the creation of a qualification – Te Taumata Raukura – with the express aim of offering ākonga-centred, meaningful, relevant, hands-on learning with both general and specific career knowledge. The priorities and aspirations of Ngāti Pīkiao were central, so Ngāti Pīkiao world view and knowledge informed the context. The success of this qualification will stem from a localised and context-rich delivery model that utilises the collective strengths of the collaborative partners, in this case, the Ngāti Pīkiao collective, TWoA and Taratahi. All of these ideas are transferrable to other iwi contexts and other collaboration contexts.

An evaluation framework has also been created based on another framework by Apanui, N., and Kirikiri, T., (2015). It is a summary of how ako (teaching and learning practice) is implemented within the qualification Te Taumata Raukura. The evaluation framework can be used both as a guideline for kaiako (tutor) best practice and as an evaluative tool. It is premised on the four attributes of TWoA's unique, indigenous framework for reflective, best practice, Ako Wānanga:

- whanaungatanga (respectful relationships and connections)
- ako (living, learning and teaching)
- aro (reflective practice and evaluation)
- te hiringa (spirituality, passion and motivation).

This project illustrates the value of collaborating to advance Māori aspirations. Working alongside and aligning to iwi educational, social and economic priorities is possible for the tertiary sector and is also essential for the economic prosperity and social cohesion of Aotearoa, New Zealand. What has made this journey exciting is that this project has never been about just offering Ngāti Pīkiao a programme to meet their needs. It has instead been about asking Ngāti Pīkiao, "What do you want? And is this right?". Then, through a process of self-assessment, external assessment and testing of

ideas, we were able to create and evaluate a purposeful intervention (a new qualification) to meet their aspirations.

## Introduction

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Every story has a genesis and this story begins with a hui-ā-koeke (a gathering of elders) in Rotorua in 2007. The koeke (elders) and Te Wānanga o Aotearoa discussed ways to support, enhance and advance educational opportunities in the Waiariki region generally, for Te Arawa confederation and, more specifically, for Ngāti Pikiao (an iwi of the Te Arawa confederation). The vision and guidance of the koeke of Ngāti Pikiao was, and continues to be, highly regarded. The motivation to support the creation of educational opportunities was quite simple:

‘Because Auntie Te Pora said so, and Uncle Putu said, “Hurry up boy...we need more of our rangatahi (youth) back farming their own land.” Thus, the idea of this project was born.’

At a meeting of Te Arawa koeke a number of challenges were identified regarding the current state and behaviour of rangatahi:

- Low numbers of Te Arawa people were employed on iwi whenua (land).
- Significant numbers of Te Arawa youth were entering tertiary education at lower levels.
- Te Arawa youth were graduating with lower-level qualifications, or had no qualifications.
- An increasing number of Te Arawa people were leaving their iwi area for Australia.
- Those employed in Te Arawa land-based jobs were generally labourers.



Tertiary education can play an important role in addressing these challenges. Tertiary education providers have the ability to harness Māori potential by supporting and building the capability of people across a spectrum of activity. The principle behind this project is that the tertiary sector must work *with* Māori (not separate from Māori) if enduring, relevant and successful outcomes are to be achieved. It was with this view that a collective of Ngāti Pikiao affiliated trusts and incorporations – Tautara Matawhaura Trust, and Pukahukiwi Incorporation – and two tertiary organisations, Te Wānanga o Aotearoa (TWoA) and Taratahi Agricultural Training Centre (Taratahi), joined together in a collaborative project centred on ways to support and advance educational opportunities for Ngāti Pikiao, in the first instance. During early conversations, the koeke shared their hopes, which were to:

- provide opportunities for rangatahi to dream, to find their aspirations, to see what is possible, to hope
- reconnect rangatahi with their whenua
- attract and train members of their hapū to operate, manage and direct their assets, starting with agriculture and moving into other sectors as they progressed.



The conversations continued and the Waiariki Agricultural Collaboration (WAC) was finally formed in 2011 and launched with a Heads of Agreement in February 2012. At this time, the WAC was renamed Ngā Ringa Raupā o Pīkiao (Ngā Ringa).

The collaborators understood the importance of education and its ability to transform the lives of ākongā (students), their whānau, hapū, iwi, communities and Aotearoa, New Zealand. The aims of Ngā Ringa were to:

- build participation and success for ākongā Māori in areas of tertiary education where they were under-represented
- increase the number of Māori youth moving successfully from school into tertiary education
- provide educational opportunities which would meet iwi learning needs and aspirations for the future
- bring together Māori trusts and incorporations from within the iwi of Ngāti Pīkiao and the two tertiary organisations.

With interests in forestry, dairy farming, dry-stock farming and geothermal assets, the collective's goal was for their descendants to be leading, managing and operating their businesses. It is the proposition of Ngā Ringa that collectively we can make small steps toward supporting these trusts and incorporations to successfully lead Ngāti Pīkiao development through the provision of holistic education as defined by Durie (2006). This education addresses the four dimensions of a person's well-being: taha tinana (physical well-being – health), taha hinengaro (mental and emotional well-being – self-confidence), taha whānau (social well-being – self-esteem) and taha wairua (spiritual well-being – personal beliefs). The outcome was the design and development of a land-based training qualification, Te Taumata Raukura.

What follows is an account of this journey and the collaborative work undertaken by the collective Ngā Ringa to find a pathway to meet iwi aspirations and dreams. This work is an overview of four other reports that were undertaken during the course of the project.

## Ngā Ringa Raupā o Pīkiao – Collaboration partners

### The Ngāti Pīkiao Collective

Ngāti Pīkiao is an iwi within the Te Arawa confederation. Ngāti Pīkiao is the largest iwi in Te Arawa with a population of approximately 7,300, and with eleven hapū and 15 marae<sup>3</sup>.

The 'Ngāti Pīkiao collective' includes three trusts and incorporations involved in Ngāti Pīkiao land management.

### Tautara Matawhaura Trust

The Tautara Matawhaura Trust was established under Section 438 of the Māori Affairs Act and continues as an Ahu Whenua Trust under the Te Ture Whenua Māori Act 1993. Tautara Matawhaura is currently chaired by Tony Whata.

The trust's whenua comprise some 3,618 hectares located at the western end of Lake Rotoehu. Sheep and beef farming have been a major part of land usage for Tautara Matawhaura and their shareholders. In the past 15 years, some 400 hectares have been planted in pine.

Map 1: Ngāti Pīkiao Iwi Area



Source 1: Te Puni Kōkiri, Te Kāhui Mangai Directory of Iwi and Māori Organisations

### Pukahukiwi Incorporation

Pukahukiwi Kaokaoroa No.2 Block Incorporation (Pukahukiwi) is a small-scale Māori-owned and operated agri-forest operation located on State Highway 33 approximately 17 kilometres north-east of Rotorua. It borders on the north-eastern and northern shores of Lakes Rotorua and Rotoiti respectively. Pukahukiwi is currently chaired by Laurence Tamati. The block was established in 1955 as a Māori incorporation under the Māori Affairs Act 1953 and its early history was based in the land development schemes of Sir Apirana Ngata in the mid 1930s. The total area of the block is 466 hectares, of which approximately 450 hectares is considered effective in terms of productive farming.

In 1996, the decision was made to form a dairy production joint venture with a neighbouring incorporation—Waerenga East & West Incorporation—with a land area of 214 hectares. As a result, in 1996 Waerenga-Pukahukiwi (Wae-Kiwi) Ltd was formed as a dairy company milking 1,500 cows a year.

The collective operates in and around the Ngāti Pīkiao iwi area, extending from Maketū in the West and surrounding three lakes – Rotoiti, Rotomā and Rotoehu (see Map 1). Its business interests vary

<sup>3</sup> Ngāti Pīkiao hapū and marae as provided by the Ngāti Pīkiao Iwi Trust retrieved from <http://www.tkm.govt.nz/iwi/ngati-pikiao> September 2 2011

from farming (beef, sheep, dairy), vermiculture and forestry to off-land investments and managing Māori reservation lands.

The collective entities were established under the Te Ture Whenua Māori Act 1993. This legislation provides laws relating to Māori land, reaffirming the Treaty of Waitangi relationship between Māori and the Crown and recognising land as taonga tuku iho (of special significance to Māori). The act promotes the retention of land in the hands of its owners, their whānau and hapū, and the protection of wāhi tapu (sacred sites). It facilitates the occupation, development and utilization of land for the benefit of its owners, their whānau and hapū. The trusts and incorporations are important vehicles for wealth creation and this is generally balanced against sociocultural and environmental objectives.



Collaboration and involvement in educational initiatives are not new for the trusts and incorporations. Each of the collective entities offer scholarships to their descendants and have a collective desire to engage in primary sector training. Tautara Matawhaura and Pukahukiwi have been involved in a Te Arawa farm cadetship for twenty five years providing ‘on-farm’ training opportunities for rangatahi through the Te Arawa Future Farming Trust<sup>4</sup>.

## Te Wānanga o Aotearoa



Te Wānanga o Aotearoa

TWOA is one of three wānanga in Aotearoa. Statutory recognition was given within the Education Amendment Act 1989 (see section 162), thus the unique character and distinctiveness of wānanga is defined as being:

... characterised by teaching and research that maintains, advances and disseminates knowledge and develops intellectual independence and assists the application of knowledge regarding āhuetanga Māori (Māori tradition) according to tikanga Māori (Māori custom).

TWOA provides a comprehensive range of certificate to master’s level qualifications to around 35,000 ākonga each year. The primary goal of Te Wānanga o Aotearoa is to drive positive cultural, social and economic transformation. TWOA organises itself across six rohe (regions), from Te Tai Tokerau/Tāmaki Makaurau in the north, down to Tainui, Waiariki, Te Papāioea, a site in Whirikoka and across to Te Tai Tonga in the south. This project resides within the Waiariki rohe.

Strengthening the engagement of iwi and Māori within the tertiary education sector is one of the key objectives of TWOA. The 2009 TWOA Annual Report describes a national collaboration initiative that has strengthened iwi relationships and assists TWOA to understand iwi and Māori aspirations to ensure that learning pathways align with the needs of the people. The iwi component of the national collaboration project includes three elements: the establishment of koeke (iwi advisory groups) within each region; provision of a contestable fund that can be accessed by iwi and rohe to

<sup>4</sup> Te Puni Kōkiri (2007) Te Arawa: Young farmers in training. In *Kōkiri* March 2007. Retrieved from <http://www.tpk.govt.nz/en/in-print/kokiri/kokiri-01-2007/young-farmers-in-training/>

undertake local initiatives; and the formation of a Te Kāhui Amorangi (the national collective of koeke). Te Kāhui Amorangi provides a macro view of iwi needs that can be addressed by TWoA and the wider tertiary system.

Cross-sector collaboration and improving pathways between TWoA and other tertiary education providers are considered an opportunity to maximise Māori potential. The primary aim of the national collaboration initiative is to utilise the strengths of collaboration partners to provide improved opportunities for ākonga. A number of initiatives were implemented in 2009 related to the following activities:

- supporting Māori in apprenticeship programmes
- building Māori capability in conservation management
- collaboration with industry and education providers to advance Māori design
- sharing resources and programmes with other tertiary education organisations.

TWoA Annual Report 2009

The Ngā Ringa agricultural training collaboration is one such regional initiative that contributes significantly to the TWoA 'By 2030' vision, which includes these two strategic attributes:

- to use innovative educational models to provide 'cradle-to-cradle' education that facilitates knowledge sharing across generations
- to contribute significantly to Māori well-being by providing skills that increase employment rates, raise income levels for Māori, as well as encouraging and supporting healthy lifestyles.

Bentham Ohia, CEO TWoA. April 2011

## Taratahi Agricultural Training Centre



Taratahi has been successfully training people for agricultural careers since 1919. The main campus is based near Masterton in the Wairarapa, with non-residential campuses near Stratford in Taranaki, and at Taradale in the Hawke's Bay. Taratahi has over 90 years of experience and training, thousands of hectares of commercial farmland, nationally recognised courses and it delivers a combination of practical, technical and theoretical study.

A key focus identified by Taratahi is the success of ākonga Māori within their organisation. During this collaboration Taratahi expressed a genuine desire and commitment to improving ākonga Māori success and were open to suggestions of how Ngā Ringa could share and work together, to create space for whakawhanaungatanga (relationship building).

Taratahi has a number of collaborative arrangements with other education and training institutions. These include the Eastern Institute of Technology (EIT), the Western Institute of Technology in Taranaki (WITT), and Lincoln University. Taratahi will also operate in partnership with the Telford

Rural Polytechnic as a Youth Guarantee provider. Taratahi is 'widely recognised for its commitment to providing innovative training in a constantly evolving industry' (Taratahi Annual Report, 2009, p. 3).

A priority for Taratahi is to continue to focus on quality teaching in order to continue to improve qualification completion rates. Stephen Carr, Taratahi business development manager, agreed that their expectations of the collaborative project were:

- to complement the Taratahi agricultural knowledge and skills with TWoA teaching and learning practices
- to gain an in-depth understanding of Māori engagement in order to fulfil iwi aspirations.

In an overview of current practice, Stephen Carr explained that systems, aims, and results have changed greatly over 90 years, and continue to change as processes are constantly reviewed and modified every year. For example, linking theory and technical understandings to practice, catering for the diverse needs of ākongā and a range of career outcomes, and contextualising learning all need to be considered in an agricultural teaching and learning environment. Carr concluded there were three other considerations critical to success: resources, a flexible system of delivery, and great staff (personal communication 17 October 2013). Some of the curriculum delivery priorities for Taratahi are summarised here as:

- Taratahi seeks to be inclusive, to cater for a diverse range of ākongā who are aiming for a diverse range of outcomes, for example, ākongā who are Māori and Pākehā, urban and rural, male and female, and outcomes for farm industries and support industries, farm owners and farm employees.
- Diversity requires a managed approach to ākongā, one that does not isolate or alienate. It requires a mix of teaching techniques (theoretical, technical and practical) to ensure engagement and relevance.

## Ngā Ringa Raupā o Pīkiao

Ngā Ringa brought together a range of people with diverse skills and experiences from Ngāti Pīkiao, the tertiary education sector (both Māori and mainstream – TWoA and Taratahi), and from the areas of Māori innovation, iwi economic development and primary industries.

- The primary driver behind the relationship is Ngāti Pīkiao. The collaboration has enjoyed support from key leaders from within the Te Arawa confederation who have an affinity with the land, the people of Ngāti Pīkiao and the agricultural sector, particularly Tautara Matawhaura, and Pukahukiwi Incorporated.
- TWoA Waiariki was the lead researcher with both strong iwi networks and the ability to draw from a wide and diverse peer network. The oversight and financial management of the project lay with TWoA, Te Puna Mātauranga (National Office). TWoA also brought to the collaboration their unique perspective as a Māori tertiary provider with over twenty years of experience.
- Taratahi has over 90 years of experience in the delivery of agricultural education and has provided crucial support for the aspirations of Ngāti Pīkiao to work and manage their own whenua.

The Heads of Agreement signed on 11 February 2011 formalised a commitment to work together for the betterment of Ngāti Pikiao people, their whenua and their future. The development of the collaboration project aimed at utilising the experience of TWoA in Māori education delivery and of Taratahi in agricultural training excellence. The goal of the collective was to build a solid platform for Ngāti Pikiao trusts to secure future generations of iwi-owned, operated, managed and directed Industries. The collaboration believed this project to be a step toward this goal.

The research team instrumental in capturing and recording the kōrero and experiences of the collaboration was led by Neville King – TwoA (Ngāti Pikiao). The team included Olive Jonas – TWoA, Stephen Carr – Taratahi, and consultants Rangimarie Hunia and Michelle Te Ahuru. Key iwi advisors included Tony Whata – Tautara Matawhaura, Laurence Tāmāti – Pukahukiwi and Te Putu Mihaka – Waerenga East & West who sadly passed away in the early stages of the project. With his sudden passing, not only was he a significant loss to his people of Ngāti Pikiao, so too was his leadership and significant contribution to this collaboration.

An important factor for the collaboration was to clearly identify the roles and responsibilities of each of the groups. The roles and responsibilities of each group are indicated in Table 1.

**Table 1: Roles and responsibilities of the collaborating parties in Ngā Ringa Raupā o Pikiao**

<b>THE COLLECTIVE</b> <i>Trusts and Incorporations</i>	<b>TE WĀNANGA O AOTEAROA</b> <i>Māori Tertiary Provider</i>	<b>TARATAHI</b> <i>Agricultural Training Centre</i>
<ul style="list-style-type: none"> <li>• Identify areas of opportunity for the trusts</li> <li>• Contribute ideas to programme design</li> <li>• Identify potential ākonga for the tasters</li> </ul>	<ul style="list-style-type: none"> <li>• Administer the project</li> <li>• Accountability to research funders for delivering the outcomes of the project</li> <li>• Expertise in delivery to ākonga Māori in a kaupapa Māori environment</li> <li>• Relationship ‘buffer’ between the trusts and potential TEOs</li> </ul>	<ul style="list-style-type: none"> <li>• Bring expertise and knowledge of agricultural training</li> <li>• Run the taster programmes</li> <li>• Enrol ākonga into the taster programmes</li> <li>• Participate in the hui</li> <li>• Contribute ideas to programme design</li> </ul>

## Methodology

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### Considerations

This project was underpinned by the following considerations:

- **Tikanga Pīkiao** – Ensuring that the beliefs and practices were cognisant of and respectful of Ngāti Pīkiao tikanga and kawa, and having Ngāti Pīkiao represented in the collective and project team.
- **Kaitiakitanga** – As an iwi-driven, land-based project an underlying consideration was the sustainability and future proofing of Ngāti Pīkiao whenua and resources in support of the iwi.
- **Ako** – The collaboration advanced the use of Māori methodologies and approaches that consider and value Māori cultural practices. It also addressed issues of Ngāti Pīkiao identity by allowing Ngāti Pīkiao ākonga to access who they are in both educational and iwi spaces.
- **Whakapapa** – This project grew from key iwi relationships between TWoA staff and management, and the Ngāti Pīkiao collective, and through understanding and valuing the connectedness of Ngāti Pīkiao to the land. It grew by identifying appropriate protocols and clarifying the roles of each partner within the collaboration.

This work has also been informed by whakapapa kōrero methodology (Edwards, 2011). Whakapapa kōrero methodology is comprised of key principles, such as humility, respect, connectedness and relationships in the widest sense and, ultimately, well-being (see Table 2). The methodology comes from a Māori world view and at its heart is the notion of enduring relationships and enduring responsibilities. This is consistent with the considerations outlined here. This approach does not reject other ways of knowing and being. At a practical level, the approach looks to establish and maintain meaningful relationships throughout the research process for the benefit of the research participants.

**Table 2: Whakapapa kōrero methodology**

Key principles	Application
<p><b>He taura here</b>            Connectedness and bindings  <i>Meaningful relationships, negotiating tensions at the outset.</i></p>	<ul style="list-style-type: none"> <li>• The researcher is invested in the research, not only professionally, but personally.</li> <li>• It calls for strength of relationship and accountability to relationship, not only to participants but their whānau, hapū and iwi; to our own whānau, hapū and iwi; to our institution, our ancestors, our children, generations to come, anyone we are in a relationship with.</li> <li>• It is a re-remembering of relationship in thought, practice and experience.</li> <li>• This serves to guide ethical processes and practice.</li> </ul>
<p><b>Te whakaiti</b>            Humility and respectful interaction  <i>Mana (authority), tapu (sacred), tika (right), mauri (life principle), attention to whakamā (shame)</i></p>	<ul style="list-style-type: none"> <li>• The interactions between the groups are respectful with modesty and humility.</li> <li>• This principle underpins how the research is undertaken, the conversations that are had, the manner that is used, consideration to the language used, the use of humour where appropriate, the types of questions asked.</li> </ul>
<p><b>He mōhiotanga ki te ao Māori</b>            Groundings  <i>Māori world view, kōrero (discussion) takes time, titiro (observing), whakarongo (listening)</i></p>	<ul style="list-style-type: none"> <li>• The researcher requires support structures.</li> <li>• They are grounded in the Māori world view.</li> <li>• Observation provides data; conversation puts data in context through the methods of titiro and whakarongo.</li> </ul>
<p><b>Ka haere tonu te awhiawhi</b>            Enduring relationships  <i>Being in a relationship brings new and enduring responsibilities</i></p>	<ul style="list-style-type: none"> <li>• Inherent in this principle is the acknowledgement and acceptance that these relationships will be enduring. These connections are regularly maintained, sustained and enhanced.</li> <li>• For Ngā Ringa, the relationships will continue long after the project has ceased to continue.</li> </ul>
<p><b>Mauri tau – he mana, he tapu tōu</b>            Balance and respect  <i>Respect your mauri, spiritual and physical well-being, calmness</i></p>	<ul style="list-style-type: none"> <li>• The researcher must take care of their personal well-being, and have an appreciation and understanding of the impact that it has on the research.</li> <li>• The researcher must appreciate and understand how the research will impact on others (stakeholders, participants).</li> </ul>



## Design and method

There were four phases to this project, each building on the other and offering new insights and learning.

### Phase One: Literature review

The literature review explored issues around Māori economic development such as: the historic loss and subsequent return of a significant percentage of land-based assets; Māori under representation within agricultural education; indigenous theoretical frameworks that can be explored to both support the teaching and learning needs of Māori learners in an agricultural context, and to bring a cultural lens (a Māori world view) to a collaboration; and finally factors to consider for successful collaboration.

These were all critical elements to consider in a bid to facilitate greater understanding and shared learning between the partners of Ngā Ringa.

### Phase Two: Exploring the possibilities

This part of the project was shaped by several factors:

- the literature review
- whakapapa kōrero methodology
- the taster programmes
- testing the Taratahi delivery model – the aromatawai (self-assessment)
- Ako Wānanga<sup>5</sup>
- the collaboration.

### Phase Three: Te Taumata Raukura – the qualification

This part of the project was shaped by several factors:

- the literature review
- the TWoA vocational training model developed using Ako Wānanga
- the Taratahi delivery model and self-assessment workshop (aromatawai)
- feedback from Ngāti Pikiao rangatahi who attended Taratahi taster programmes
- Te Taumata Raukura, a vocational framework developed by TWoA.

At the time of completing this report the new qualification (a strand addition to an existing programme<sup>6</sup>) has been approved by the New Zealand Qualifications Authority (NZQA). The programme title approved is: **Certificate in Career Preparation (Police), (Infrastructure), (Primary Industries – Agriculture), and (Tertiary Learning Skills)**.

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<sup>5</sup> Ako Wānanga is an indigenous (Māori) framework for reflective practice, unique to Te Wānanga o Aotearoa. At the heart of Ako Wānanga is a commitment to nurturing transformative education and awesome ako (living, learning and teaching) experiences.

<sup>6</sup> The approved new strand/programme represents a NZQA Category 2 change to approved programme.

## Phase Four: He tīrewa aromātai / Evaluation framework

The evaluation framework is a summary of how ako (teaching and learning practice) is implemented within Te Taumata Raukura. The evaluation framework can be used both as a guideline for kaiako best practice and as an evaluative tool. It is premised on the four attributes of TWoA's unique, indigenous framework for reflective, best practice – Ako Wānanga:

- Whanaungatanga (respectful relationships and connections)
- Ako (living, learning and teaching)
- Aro (reflective practice and evaluation)
- Te Hiringa (spirituality, passion and motivation)

## Phase One: Literature review

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Ngā Ringa aims to implement a new qualification, responding to the desire of iwi to raise the participation and success of Māori students in agricultural training programmes, and capitalising on the strengths and specialist knowledge of each party in a collaboration. The three parties are: Taratahi, a specialist provider of agricultural programmes, Te Wānanga o Aotearoa (TWoA), a successful provider of education for Māori learners, and Ngāti Pikiao iwi, with the people, the assets and the aspirations for iwi success in the agricultural sector.

Central to the project's success is an agreed understanding of the collaborative nature of this partnership. The project is based on the premise that the most successful initiatives demand that we consider and, where appropriate, change the way we think about what we deliver and how we deliver it. This extended a challenge for us to consider how we can improve our responsiveness both to Māori and to the broader community.

Ngā Ringa aims to explore and construct a multi-epistemic intervention model. This includes identifying and documenting the unique elements that generate the distinctive contribution to teaching and learning for Māori within the primary sector, particularly in agriculture. The synthesis of thinking can be extrapolated to measure the effectiveness of multi-epistemic agricultural programmes, but also the portability across the primary sector and vocational programmes and its potential for indigenous peoples. Such an approach is premised on the view that the best possible outcomes for ākongā are where the community, whānau, hapū, iwi and education providers are fully involved and contributing to student success.

## Māori economic development

Māori economic development occurs by and large within the New Zealand economy (Jayne, 2005). In 2001, it was valued at \$9 billion, comprising assets of Māori trusts, Māori organisations, trustee land assets, iwi treaty settlements and private Māori-owned businesses (Sautet, 2008). However, McLeod (cited in Jayne, 2005) views this figure as problematic in terms of building the Māori contribution to the economy because it does not take into consideration human capital, which he equates to an estimated \$41 billion. Although there are differing opinions on quantifying the Māori economy, we can conclude that Māori contribute to the New Zealand economy and society

through knowledge use and generation, education, enterprise and innovation (Sautet, 2008; Jayne, 2005).

Iwi economic development is realised through Māori organisations such as trust boards, rūnanga and incorporations. These organisations stem from a cultural and legislative context that represents politics, history, tradition, governance, inheritance, values, custom, relationships and responsibility (Harmsworth, 2002). The context in which they were created is reflected in their obligations and in the expectations of their members. It also influences, if not determines, their strategic direction, purpose, function, form and approach to business and service (Harmsworth, 2002). The nature of the tribal estate is comprised primarily of customary assets, lands historically in Māori possession and passed down to future generations. With the settlement of treaty claims, the tribal estate is increasing, and it is changing (Durie, 2006).

Successive generations of land loss, confiscation and alienation have had a detrimental impact on Māori. The transfer of land from Māori ownership to the Crown and Pākehā in the mid-1800s saw a steep decline in the number of Māori engaged in farming. By the 1920s, the government, led by an initiative by Sir Āpirana Ngata, implemented land development schemes to increase the Māori workforce in farming. There were fundamental issues of demand and supply. The first was that there was limited demand for labour, and the second was the best agricultural land had been confiscated and Māori often held unproductive land, and therefore there was not enough land to farm.

Many Māori communities have had assets returned following treaty settlements, much in the form of farming estates. There has been a growing consciousness among Māori communities about why it could be that other people are managing these assets and farms and not Māori representatives. This has led to a realisation that Māori have or require the skills, education, capability and most importantly the desire to be leading their growth as an indigenous population.

The tribal estate, mobilised and activated through iwi development, will be a critical and integral vehicle for Māori economic development (Durie, 2006) and key to New Zealand's future economic well-being. Tukuroirangi Morgan of the Tainui iwi describes iwi as 'sleeping economic giants' that have the potential to create a different wealth landscape. These sentiments are shared by the Ngāti Pikiao collective of Māori incorporations and trusts that TWoA has engaged with in this project.

A previous Ministry of Agriculture and Forestry Report (2011) identified that 1.5 million hectares (5%) of New Zealand's total land area is Māori freehold land. Of this, 49.5% is administered by trusts and 13.7% by Māori incorporations. In 2007, it was estimated that the asset value of Māori trusts and incorporations was around \$3.2 billion. Of the 24,795 people employed in the dairy sector in 2006 only 8% of the workforce identified as Māori and 63% of that number had no post-school qualification.

## Māori participation in agricultural education

Similar trends of disproportionate participation of Māori employed in the primary sector are not reflected in primary sector education. As indicated from the findings from the Ministry of Education (MOE 2010), Māori as a population feature strongly in terms of participation in agricultural, environment and related studies.

Moreover, what the data also indicated was:

- the majority of Māori participation occurs for those under the age of 18 – 24 years.
- Māori participation is highest for those between 18 – 19 years
- Māori males account for over two thirds of the Māori population engaging in these studies.

That indicates two key themes: 1) the majority who are participating in agricultural training programmes are rangatahi (youth); 2) the majority are male. However, the concern is in the retention of students, completion of courses and therefore success within these programmes. The MOE performance data (2008) of Māori students raises areas of concern:

- over the period 2002 – 2005, an average of 27% of Māori completed modern apprenticeships across a range of vocational programmes
- over the period 2002 – 2005, an average of 24% of students completed agricultural modern apprenticeships.

These findings suggest that ākonga Māori are not as successful as non-Māori (either in terms of representation, retention or completion) in agricultural courses. A strengths-based, cross-sector collaboration between Ngāti Pīkiao, Te Wānanga o Aotearoa and Taratahi was proposed in response to the desire of iwi to raise the participation and success of Māori students in agricultural training programmes, building on the specialist knowledge of each partner.

To achieve the objectives of this project a four-phased approach will be employed which will then provide an operational guide to all aspects of the project. Having identified the current organisational practices and thinking around provision for Māori and successful collaboration models the next stages involve:

- the development of a theoretical framework
- building a multi-epistemic intervention – a qualification
- implementation and evaluation of the qualification.

## Theoretical frameworks

According to Kovach (2009), conceptual frameworks make visible the way we see the world. Explicit representation of a researcher's conceptual framework provides insight into a researcher's belief about knowledge in general – the researcher's standpoint provides insight into the interpretive lens that influences the research.

A conceptual framework is also known as a theoretical framework, or a paradigm which is an underlying set of beliefs that guide actions. Paradigms are broad principles that provide an outline for research. For this project, Te Wānanga o Aotearoa, an indigenous organisation, is looking at references and viewing materials through an indigenous lens.

Aluli-Meyer (2008) talks about being indigenous and authentic, place, and land as key concepts of indigenousness. The epistemic idea is the relationship indigenous peoples have to the land. Land is considered that which feeds and shapes the actions and the thinking of what is important. Land is a legacy to be guarded for future generations.

Cajete (2000), says an essential life-sharing act of each generation of a people is to nurture that which has given them life, and to preserve for future generations the guiding stories of their collective journey to find life. Cajete's philosophy stresses culture, spirituality, environmental education, and the importance of 'visioning' or looking to the future. Accordingly, the purpose of education in tribal cultures is to connect people to their heritage and to their distinct place on earth. His indigenous science curriculum could inform a multi epistemic model or theoretical framework here.

Epistemological concepts, cultural lenses and world views are key elements to be considered in a land-based collaborative project aimed at Māori social, educational and economic advancement. Indigenous researchers see affinity with the land as a fundamental component of epistemological models. An epistemic model grounded in kaitiakitanga, a key cultural practice, a way of managing the environment based on a traditional Māori world view, can be further explored to support the teaching and learning needs of Māori learners in an agricultural project, and to support the collaborative partners. Royal (2002) supports the notion that kaitiakitanga is derived from Māori cultural perspectives within a traditional Māori world view. A kaitiaki is a person or group that is recognised as a guardian by the tangata whenua. For tangata whenua, guardianship is about having a relationship with the land or resource, and it is more closely guarded by those who have an affinity or whakapapa connection to the land or resource.

## Collaboration

Across the education landscape tertiary institutions and government agencies are looking to maximise opportunities to interact with Māori for national economic, social, environmental and educational advancement. Ngā Ringa looked for examples of best practice to guide a triangular partnership including iwi and two government-funded tertiary education bodies. Examples of collaborations in the Waiariki rohe are those where Māori entities have come together to work towards a specific goal. One example was Iwi Futures, a collaborative project between Massey

University, Land-care Research, Ag-Research, Scion and Te Arawa Lakes Trust. The aim of this project was to develop a framework to help improve the utilisation and sustainable development of Māori land with multiple owners. Collaborative projects such as Iwi Futures are intended to benefit Te Arawa iwi in the Waiariki rohe (Te Puni Kokiri, 2010).

The success of further collaborative projects between Māori landowners and groups such as councils or Crown agencies requires engagement and decision-making to happen at more than one level. External groups need to involve the people who own the resource in strategies and implementation. Groups need to recognise that working with people who own multiply-owned assets means decisions are made by a board of trustees not just one person, and engagement and collaboration with Māori landowners needs to be at various levels. It is important to capitalise on strengths and opportunities, and for iwi to collaborate with public agencies in education initiatives and in sustainable land projects such as the Bay of Plenty Regional Strategy (Te Puni Kokiri, 2010).

Evidence suggests that building the capacity of institutions in developing countries to educate their own students can lead to more sustainable results in the longer term (Lunnay, 2008). In his report, *Making Land Work*, Chris Lunnay discusses the value of institutional partnerships and cites a highly successful case study, aimed to maximise sustainable land potential, between Lao and Australian tertiary institutions. The project benefits were seen to improve the quality of education for land professionals, and the arrangement was highly cost effective. While there are regional land programmes for the indigenous peoples, the report suggests that resources are limited and claims the successful partnership of the Lao project can be attributed to:

- excellent cooperation between the institutions
- a willingness by the local partner to accept curriculum changes
- willingness and commitment to staff participation
- strong partnership commitment.

Mahi tahi (collaboration) is central to Ngā Ringa, in particular when identifying and agreeing on an interactive process that would enable a group with diverse expertise to work together as equals, and engaging in shared decision making toward mutually defined goals. Ngā Ringa identified the following elements for the project:

- working together towards a common goal
- ensuring all participants are valued
- embracing the unique perspectives of all team members
- basing it on a strong sense of purpose
- requiring trust and sense of shared responsibility.

The aforementioned examples of conceptual frameworks and models were written by academics from a university or other tertiary institution. While recognising the importance of theory to inform any research project, what made this project exciting was the fact that what really drove it was the wisdom passed on from Putu and Aunty to do this job now. This project symbolises the immense aroha that both these kaumātua felt for their people and their whenua. Aunty Te Pora and Uncle Putu, and the kaumātua, pakeke and rangatahi of Ngāti Pikiao have provided the metaphysical principle of relationality that make this project exciting. It is the specificity of their input that brings forth the mauri.

## Phase Two: Exploring the possibilities

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### The taster programmes

A significant contribution this project can make is to assist in building the capability and capacity of rangatahi (Māori youth) so that Ngāti Pikiao rangatahi can, in time, participate in decision-making and the future of Ngāti Pikiao. Rangatahi are the target group for the qualification Te Taumata Raukura. The collective hoped to encourage young people, particularly those that had whakapapa connections to the collective, to take a career in agriculture and, more broadly, the primary sector.

Taratahi regularly hold taster programmes, where potential ākonga can spend one week living and studying on campus alongside Taratahi students, to see what study in an agricultural context looks and feels like. It is an introduction to core farming activities such as docking sheep, shearing, dagging, mustering, feeding, fencing, milking and driving all-terrain vehicles. In November 2010, Ngāti Pikiao and TWoA representatives travelled to Masterton to explore the Taratahi Agriculture Training Centre in full operation. Individuals were treated to a glimpse of the centre's work both in the classrooms and the practical delivery on the farm. The experience proved invaluable as it became clearer what would be required to successfully deliver agricultural education to ākonga Māori. It provided valuable insights and learning regarding teaching practices, pastoral care requirements and cultural considerations.



The next step was to engage a group of Ngāti Pikiao rangatahi in taster programmes at Taratahi. Whilst TWoA has the ability to engage with ākonga Māori, the average age of ākonga at the wānanga is 35, while most Taratahi ākonga are young and predominantly non-Māori. A distinct and unique approach was needed in order to improve responsiveness by both organisations to rangatahi. The distinctive Ngā Ringa approach to the taster programme for their Ngāti Pikiao rangatahi was to:

- liaise with Taratahi prior to the rangatahi participation in the taster programme with regard to cultural considerations
- prepare rangatahi and their whānau for the reality of the week away at Taratahi
- provide rangatahi with appropriate clothing for the elements
- provide rangatahi with a kaitiaki (support person) whose role was to provide the pastoral care elements for the duration of the taster programme, and to observe the interactions of rangatahi with the programme and staff.

In 2011, for the purposes of this project, two tasters were held separately in July and October respectively with six ākonga attendees at each (twelve participants in total, all from Ngāti Pikiao). The Ngāti Pikiao rangatahi had a kaitiaki stay with them and observe their interactions with the programme and the tutors. In addition to the observations of the kaitiaki, eight of the twelve ākonga were interviewed collectively after the taster programmes.

Some of the benefits of the tasters included:

- testing the ideas that would inform the resulting qualification
- providing ideas about collaboration in terms of teaching and learning approaches that had not been considered prior the tasters
- enabling the testing and early evaluation of selection, recruitment and pastoral care processes
- providing an insight into how the three partners in Ngā Ringa could work together for the benefit of ākongā and their whānau
- in the long term, saving time and resources and validating our decisions around how to proceed with the creation of a qualification.

## What did we learn?

In terms of the agricultural training elements, all participants reported that it was a very positive and rewarding experience. Our Ngāti Pikiao rangatahi were both welcomed and farewelled appropriately by Taratahi staff and students. Rangatahi responded positively to the practical, hands-on learning approach of the programme and tutorial staff. They all enjoyed the novelty of being away from home and meeting other people from other places.

## Making agriculture an attractive option

When the Ngāti Pikiao rangatahi were asked how they found the experience of the taster programme all responded positively. When asked if they would now consider farming as a future pathway:

- Six of the eight respondents said yes because they had done the taster programme and enjoyed it.
- The same six said that they would consider enrolling with Taratahi in future, or with a similar programme if offered at home.
- One said no, as he already had a chosen pathway in mechanics.
- One other said no, as he wanted to go to Australia to join whānau and find work over there in any capacity.



During the 2010 visit to Taratahi, the collective saw that the majority of the ākongā were between the ages of 17 – 23 years and predominantly had backgrounds in farming through their families. They were generational farmers, raised on farms, living on farms and working on farms. Farming was their way of life. By contrast, in the Ngāti Pikiao context, the view of the collective was that they are discovering that some people are becoming disengaged with the land and this trend is



heightened as land trusts become more commercial and people move out of the area into urban settings (Lawrence Tamati, personal communication, 2011).

The impact of the lack of engagement with farming was evident during the Ngāti Pikiao taster programmes. Very few rangatahi had experience in agriculture. Although many of the rangatahi had whakapapa (genealogical) links to the land, had grown up in the community, and were very familiar with the local area, they personally had not worked on the land or the local farms. This highlighted the challenge of finding ways of reconnecting the rangatahi to their land, and encouraging them to look at farming and agriculture as educational and career options.

There were several reasons given as to why rangatahi had not previously considered agricultural programmes. One dominant reason was the desire to travel offshore and live in Australia. For 80% of rangatahi interviewed, the goal was to be working in Australia within the next five years. They all had whānau living in Australia and aimed to live with whānau and find employment there. Rangatahi were asked what they believed Australia offered them. Resoundingly, employment, making money and having fun were key motivators.

Education and gaining qualifications were also still seen as important by the rangatahi. For Ngā Ringa this means finding ways to make agriculture a real, meaningful, realistic and attractive option as a career. Most of the rangatahi were passionate about their iwi and had a desire to see the iwi do well. Being able to demonstrate to rangatahi the possibility of working, managing and one day leading their iwi, assets and trusts is a motivating factor for Ngā Ringa. It was encouraging to see that having enjoyed the taster experience, just over half of the rangatahi would now at least consider agriculture as a career option.

## Teaching and learning

One of the key themes the rangatahi discussed was the difference between *tutor* and *teacher*. When asked to describe a 'teacher' they reflected on their school experiences and saw teachers as those that spoke 'at you' rather than 'to you'. This was compared with a tutor who treated them with respect, who was engaging and inclusive in their approach. They described the tutor as someone who 'knew their stuff'. Rangatahi said they were more likely to listen to, learn from and respect a tutor, than they would a teacher.



Another positive element of the teaching and learning environment was the contextual learning. All rangatahi commented positively about the balanced practical, technical and theoretical approach to learning, and the real-life experiences such as fencing, docking and use of quad bikes. Learning was fun and enjoyable. Rangatahi feedback regarding the teaching and learning practices of Taratahi gave both TWoA and the iwi confidence that the rangatahi would be well looked after, and they would enjoy the teaching and learning experiences there – two key elements that impact on both engagement and retention.

## The value and importance of culture

Another key element that impacts on the engagement and retention of ākongā Māori is the cultural aspect. Feedback from both rangatahi and kaitiaki, after the taster programmes, indicated that this is an area that requires improvement at Taratahi and, therefore, where TWoA could provide some support and direction.

It is important to note however that the rangatahi who participated in the taster programmes did not have an expectation that they would be experiencing a 'Māori environment'; they were there to experience an agricultural study environment. Furthermore, having met with both TWoA and iwi representatives prior to the tasters, Taratahi did take measures to implement appropriate welcome and farewell processes, which were not usually part of their practice, in order to make rangatahi feel comfortable. The eight rangatahi who participated in the interviews after the taster programmes suggested initiatives Taratahi could embrace to support the cultural needs of ākongā Māori:

- upskilling in te reo, as the mispronunciation of names was often an issue, particularly for one rangatahi
- the inclusion of kapahaka and waiata would be good for ākongā Māori.

From the perspective of the collective, the construction of an effective, meaningful qualification needs to take into account that contemporary farming activity is a generic activity and not exclusively grounded in te ao Māori. However, sustainable land use is grounded in te ao Māori. As one member of the collaboration said, "We will make a determined effort to apply our tikanga, kawa and our ethos. This is underpinned by our indigenous values, a Māori ethos that will meet the needs of iwi". (Lawrence Tamati, personal communication, 2011)

## Testing the Taratahi delivery model – the aromatawai (self-assessment)

In the spirit of cross-sector collaboration between Ngāti Pikiao, TWoA and Taratahi, it was agreed that an analysis of the current teaching and learning practices of Taratahi was required – in particular examining what Taratahi does well and does not do well for ākongā Māori across each of its four campuses. Subsequently, in August 2011, Taratahi volunteered to undertake an aromatawai (self-assessment) as a significant contribution to achieving the objectives of this project.

Taratahi staff generally displayed a strong level of enthusiasm and engagement with the aromatawai. The process of self-assessment was embraced as simply good practice that would enhance the mauri ora (life force) of both ākongā and staff. The aromatawai was conducted through:

- a two-day interactive workshop for staff on indigenous models of aromatawai and on the Ako Wānanga framework, which was attended by eleven Taratahi staff from three campuses who held a diverse range of roles
- a follow-up online survey of all Taratahi staff – 28 out of 75 responded
- interviews with eight ākongā Māori currently enrolled with Taratahi.

Both staff and student respondents agreed that Taratahi does a good job as an agricultural training organisation. When asked about the cultural needs of ākongā Māori specifically:

Thirteen (staff survey respondents) felt that Māori students would benefit from specialised support services ... and teaching that was culturally safe and appropriate; engagement that “... linked back to their whakapapa ... make it meaningful to them and their people’s unique history with respect to our whenua (land)”.

Three staff members thought it important that the Māori students define for themselves what their cultural needs are and that Taratahi should be responsive to those needs

In contrast to this, there was a consistently small number of staff respondents who thought no improvement was necessary, due to their belief that Māori cultural needs are no different from non-Māori.

The information gathered from the eight ākongā Māori who participated in the interviews revealed that while they felt overall that there was little support for their cultural needs, this was not (for most) an expectation they have of Taratahi as primarily they enrolled for an agricultural experience and not necessarily a Māori experience.

- More than half thought that Taratahi did little to support their cultural needs.
- Seven out of eight respondents thought that this was okay and they had no expectation of Taratahi improving their practice in this regard.
- Most stated they would not necessarily utilise any designated support for Māori students even if it was provided.
- One ākongā Māori expressed a desire for more support of their cultural needs.
- Seven out of eight respondents did not feel as though the lack of support of their cultural needs had impacted on either their learning or their overall experience at Taratahi.
- Every respondent suggested a number of different initiatives Taratahi could embrace to support their cultural needs, including artwork and carving visible on campus (and perhaps available as an evening activity), a marae on campus, work experience on Māori trust farms, and learning about local stories and perspectives regarding the land.

The information from both Māori students and the staff suggested that the approach Taratahi has taken suits most of the current ākongā Māori who were interviewed. However, Taratahi is aware that it could do more for ākongā Māori and has a willingness to be more proactive in this regard.

The Ngāti Pīkiao rangatahi taster experience had similar themes to those expressed by current Taratahi ākongā Māori. The Ngāti Pīkiao rangatahi also thoroughly enjoyed the rich, practical learning in the agricultural context and the teaching and learning practices of Taratahi; they appreciated the efforts Taratahi staff went to in order to make them feel welcome and supported and they also had a few suggestions for improving the experience of ākongā Māori in the Taratahi space.

# Ako Wānanga – a framework for quality living, learning and teaching

## Te kupu whakataki – Introduction

One of the important outcomes of the Ngā Ringa project was the development of a framework:

- based on indigenous Māori pedagogy
- that would guide and describe ‘ako’ within the context of the proposed programme and the wider Te Wānanga o Aotearoa (TWOA) context
- that would allow formative evaluation and continuous learning as the project progressed
- that was flexible and adaptable and was able to change and develop.

As we progressed through the stages of the Ngā Ringa project, we sought to develop such a framework based on the data generated by the project, and the review of the literature about collaborations between Māori and non-Māori organisations in agriculture and other fields of endeavour.

TWOA had developed Ako Wānanga as a unique, indigenous (Māori) way of engaging with and supporting the living, learning and teaching experiences of ākongā Māori. It was fairly late in the piece, but absolutely logical based on the evidence, to make the decision to bring Ako Wānanga into Ngā Ringa rather than ‘reinvent the wheel’.

## He aha a Ako Wānanga? – What is Ako Wānanga?

Ako Wānanga is an indigenous (Māori) framework unique to the teaching and learning context of Te Wānanga o Aotearoa. Ako Wānanga is a commitment to nurturing transformative education and inspirational ako experiences in alignment with an intent to be an organisation engaged in creating social change in the form of whānau transformation through education. Ko te kounga o te ako te take – the quality of teaching and learning is the basis for quality living, learning and teaching (Te Wānanga o Aotearoa, 2014).

The basis of Ako Wānanga comprises key elements that guide TWOA and encapsulate: Te Kaupapa o Te Wānanga o Aotearoa – The Philosophy of TWOA; ngā uara – the values of TWOA; and ngā takepū – the principles of Kaupapa Wānanga. The framework consists of four primary huanga or attributes:

- whanaungatanga – respectful relationships and connections
- ako – living, learning and teaching
- aro – reflective practice
- te hiringa – passion, motivation and spirit.

These are the essential components of Ako Wānanga, and together these concepts provide the philosophy and applied educational practice for teaching and learning in Te Wānanga o Aotearoa. Refer to Appendix 2 for the full framework.

## Te takenga mai – The origins of Ako Wānanga

TWoA has created Ako Wānanga out of necessity; the need for what Edwards (2011) calls (k)new<sup>7</sup> approaches to teaching and learning which bring mātauranga Māori (Māori knowledge and practice) back to the fore, and create a unique, ākonga (student)-centred approach that differentiates TWoA from mainstream, mono-cultural, pedagogical institutions.

Whilst the recent history of education in New Zealand, in so far as its Maori citizens are concerned, has come through orchestrated systems of assimilationist, integration, bicultural and most recently multiculturalist agendas, now more than at any other time in our colonial history, a move to Maori ways of knowing, doing and being are most pronounced. This is seen very clearly in the relatively recent dialogue and action of advancement framed within ‘Mātauranga Maori’ – Maori knowledge and practice. (Edwards, 2011)

Ako Wānanga is unique to TWoA because it has evolved out of our specific history, culture and learning community. Many people and events have contributed to Ako Wānanga over many years, bringing the framework to its current iteration, including the latter stages of this project.

Prior to this project, research completed collaboratively by the Tertiary Education Commission (TEC) and TWoA, *E Tū Kahikatea* (Akroyd et al. 2009), examined the shared experiences of kaiako and ākonga and identified the key elements of success in terms of the teaching and learning experiences within TWoA. These became the four huanga (attributes) of Ako Wānanga – ako, aro, te hiringa and whanaungatanga – underpinned by Te Kaupapa o TWoA and informed by the organisation’s values and principles.

Ako Wānanga is a framework that can be used to inform both programme delivery (day-to-day ako) and programme design (the overall layout of a programme). An example of how Ako Wānanga could be used for programme delivery and evaluation can be found in the appendices.

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<sup>7</sup> This idea of (k)new acknowledges a point made throughout this work, that the degree of our colonial infections, the subjugation of our ways of knowing and being have had the effect that things we may be constructing as ‘new’ may actually have already been known by our ancestors and we are simply engaging in the powerful project of ‘re-membering,’ (Smith, 1999).

## Phase Three: Te Taumata Raukura – The Qualification

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Taumata Raukura: a Certificate in Career Preparation (Primary Industries) (Level 4). Te Taumata Raukura is a full-time programme of 120 credits delivered over one year (36 weeks).

Taking on board the learning from Phase 2 of this project reshaped an existing vocational programme, Taumata Raukura, and both iwi and representatives from industry were invited into the development of the curriculum. The industry specific content was identified, developed, written and will be delivered with industry, the iwi trusts and employers. The remaining content of this programme is comprised of knowledge and skills relevant to career preparation. In particular it relates to the study of leadership, engagement and innovation by applying the Māori principles koha (reciprocity), kaitiakitanga (guardianship/stewardship), āhurutanga (safety/comfort) and mauri ora (holistic well-being). This qualification focuses on:

- ākonga learning both general and specific career knowledge
- creating individual learning plans
- addressing functional numeracy and literacy requirements
- facilitating work placements in a chosen career.

### Naming the qualification

Te Taumata Raukura is described by Edwards & O'Brien (2011) as:

“Taumata (kia tau o mata) resonates powerfully as a space in back and front (simultaneously) of us that we set our focus and our intent on as a destination to arrive at, a goal to achieve.

Kura ... binds us to whenua in the contemporary space and is a way our tupuna ethno-visioned and organised knowledge, within kura (in the Māori sense).

Raukura symbolises a chiefly state, what we wish to be clear and have recognised here is that in our view of the knowledge, this field is to be of high status, rather than how it has been colonially treated as being for the less intellectually able as “their” history has written it.”

The aspirations of this qualification are encapsulated in the following statements:

Ka piki ake ngā tāngata Māori i ngā reanga o tēnei ao.  
*We will work to advance Māori within and up the social classes of this world.*

Ka tū ngā tāngata Māori hei rangatira i ngā rā o tō rātou ao.  
*Māori will occupy positions of leadership within their time.*

## Te Taumata Raukura

The qualification is founded upon an indigenous education framework characterised by the following elements:

- the priorities and aspirations of Ngāti Pikiao are central
- Ngāti Pikiao world view and knowledge will inform the context
- facilitating learning in a Te Arawa context
- ākongā-centred learning
- a localised and context-rich delivery model that utilises the collective strengths of those involved.

The intent of Taumata Raukura is to develop effective academic, agricultural and leadership skills underpinned by a strong work ethos, with the aim, as articulated by one of the trustees, being, 'to attract and train members of the hapū to operate, manage and direct their assets, starting with agriculture and moving into other sectors as they progressed'. The learning will contain generic information as well as providing for iwi and agricultural-specific knowledge to be learnt, through Ako Wānanga.

Whilst the collaboration focused on Ngāti Pikiao, the qualification is sufficiently flexible to respond to the needs of all ākongā. The collaboration builds on the collective strengths of the partners. TWoA specialises in mātauranga Māori, Taratahi specialises in agricultural education and, together, both organisations provide focused and appropriate learning for Māori and non-Māori.

One of the key issues has been engaging young people in agriculture. In the trusts' experiences, as rangatahi get older it is harder to ignite interest in this field. For that reason, it is thought that the emphasis should be placed on encouraging agriculture as an employment option at high school or with school leavers.

## Meeting the challenges

Successful collaborations are also built on trust and good faith. When the TEOs, TWoA and Taratahi entered into the collaboration, it was done with the unwritten understanding that:

- At the end of the collaboration, a further decision would be made regarding whether one or both organisations would be involved in the delivery of the qualification going forward.
- TWoA does not provide agricultural programmes but were openly willing to work with the collective to broker potential partnerships with reputable providers of agricultural programmes and let the collective find their own way forward.
- Taratahi was supportive, willing to share primary sector training ideas and expertise and offer design options for the collaboration to consider, yet making it clear that should the collective wish to pursue other avenues, that was also acceptable.

As such a number of delivery and teaching arrangements were identified, debated and discussed. These were:

- Taratahi delivers with trust input
- TWoA delivers with trust input
- a joint arrangement between the three groups.

The Collaboration decided on the third option.

## **Providing a safe whānau environment**

Our collective role is to protect the ākongā and make sure their journey is safe. In doing this, the qualification will be a multi-epistemic<sup>8</sup> agricultural programme for rangatahi Māori. The journey is not just agriculture; it is iwitanga (iwi identity). As stated in the interviews,

“There is other knowledge that has been rendered invisible in vocational training. We will work out with Iwi what is important in terms of culture and industry. This will determine our capabilities and how we will cover those elements around the curriculum. We want to be able to (re)present pathways in a way that is more relevant to young Māori who have an interest in the primary sector.”  
(Neville King, regional manager, TWoA – Waiariki)

The whānau environment that will be nurtured throughout the qualification will ensure that the teaching and learning environment is a safe one for ākongā to participate in activities of any nature. This safe environment acknowledges the individual view and creates a safe space where this view can be articulated. This environment acknowledges the different aspects of individual and group dynamics that inform, invigorate and validate them. It will cultivate a milieu that embodies cultural safety, physical safety, spiritual safety and intellectual safety.

## **Providing well-resourced support**

This qualification acknowledges that each ākongā is part of a family and a wider community. We envisage that the needs of the diverse communities that we intend to serve are being met by this qualification and through the individuals that are a part of those communities.

The main person who will support the ākongā throughout the journey of this programme will be the kaiako. At a wider level, the support systems and pastoral care will be a critical success factor in the qualification. As part of the kaiako training for the collaboration, kaiako will engage in reflection of teaching practices and share in examples of good practice within TWoA and Taratahi.

The concept of ‘ako’ is immensely important to keep rangatahi engaged, and acknowledges that both ‘kaiako’ and ‘ākongā’ play an equally vital role in the process of facilitating teaching and

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<sup>8</sup> Multi-epistemic acknowledges that there are multiple ways of knowing – Western and Māori/indigenous. This project acknowledges the privilege of modernity, reflected in the traditionally mono-cultural approach to vocational training, tertiary training and compulsory schooling, and creates equal space for indigenous knowledge.



learning. It implies a symbiotic relationship where both participants are equally empowered and derive complementary benefits from the exercise.

A key determinant of success for any qualification is that it be well-resourced – in the depth and breadth of courses offered, as well as in the resources to support the teaching. Taratahi provided multiple options – from sheep, dairy, fencing, dagging sheep, to being farm advisors and farm management. This progression of learning has appeal for the trusts.

Fundamental to the delivery and teaching arrangements are the holistic support systems. As described through the interviews, it is the X factor. As one kaumātua commented,

“The pastoral care to me is very important and I think where everyone is using it could be forgetting the basics of that pastoral everybody loves to be loved. Doesn’t matter where the child comes from or which colour they are. If you have to look after a child and you hug them or even a sixteen-year old, go up and shake his hand and hongī (greet) with him, there’s an assurance there, that assurance seems to lift him over the hurdle, seems to lift him up and they can achieve the next step. That’s the battle.” (John Tamati, personal communication, 2011).

A strength of TWoA is pastoral care and support. In an external report undertaken by Janice Shriner and a team of educationalists from England, the following best describes the pastoral care and support for ākongā within TWoA.

“The central pillar for taura guidance and support in TWoA is the relationship between the kaiako and the taura. Kaiako often live in and are part of the community they serve. They are responsible for recruiting taura and this is the beginning of a process by which they develop a close relationship with each taura involving close personal support and personal responsibility. This exemplifies the Māori principles of care, respect, and commitment to the welfare of others. Taura who have studied at other tertiary institutions described the relationship with their kaiako at the Wānanga as being very different to that experienced elsewhere. One, for example, said that her kaiako was not just a teacher but a nurturer and a mother. Others reported that their kaiako were inspirational, were brilliantly supportive and gave 110%. There is a very strong sense that at TWoA Māori values and culture, expressed through the strong relationship between the kaiako and their taura and across the institution as a whole, provide a very supportive environment which enables adults to engage effectively with and succeed in education”. (Te Wānanga o Aotearoa, 2010, p. 18)

## Curriculum options

The next stage was to consider what would be delivered and by whom, such as:

- Taratahi deliver an existing programme.
- TWoA accredit existing Taratahi programme for collaborative delivery.
- TWoA design and accredit a new programme.
- TWoA make available existing programmes.
- other TEOs are approached.

There were also a number of curriculum options to consider. The collaboration decided on option 3, Taumata Raukura as described in Phase three of this report. The aromatawai of Taratahi teaching and learning practices provided the confidence for Ngā Ringa to work towards a multi-epistemic approach that would best suit the strengths of the partners. In addition to providing pastoral care and support, TWoA's role in this multi-epistemic approach will also focus on building the confidence and identity of rangatahi, as articulated within the following konae (modules) of Taumata Raukura (See Appendix 1):

- Konae 1: Rangatiratanga (Ko au)
- Konae 2: Rangatiratanga (Ko te whānau)
- Konae 3: Rangatiratanga (Ko te ao)
- Konae 7: Māuitanga.

Taratahi will deliver the agricultural specific units of the programme:

- Konae 4: Rongo Tūhonohono (Ko au)
- Konae 5: Rongo Tūhonohono – Engagement (Ko te whānau)
- Konae 6: Rongo Tūhonohono ( Ko te ao)
- Konae 8: Māuitanga.

Over the past year, both tertiary training organisations (TEOs) have been working with the trusts to evaluate resourcing and identify areas that need to be strengthened to support the delivery of the programme. This has seen the trusts invest extra capital in items such as quad bikes, safety equipment and fencing materials. They have also provided access to their current farm managers to co-construct a work timetable to meet the agricultural assessment requirements.

Despite the investment of capital, there is still a considerable amount of capital resources required to deliver a quality programme to potential ākongā. Taratahi with their huge capital outlay can easily meet the resourcing requirements for the programme. Some of the assessments and learning will take place at their Masterton site. The feedback from the Ngāti Pīkiao rangatahi, who attended the tasters, was an important element in the design of the delivery model. The opportunity to provide experiences outside of the Waiariki rohe was also thought to be beneficial to the development of rangatahi. Tony Whata of Ngāti Pīkiao made the following statement:

“Working with TWoA and Taratahi has been a learning experience. Our past experiences working with a tertiary provider resulted in our farms no longer partaking in similar young farming projects. So from the outset we were wary of what was being put to us at the beginning. But after a number of hui between all the partners and a visit to Taratahi to see what the potential of agricultural education could look like and the feedback from some of our nephews and mokopuna, who attended the taster programmes, has broadened our thinking.”

## Delivery sites

There are three options in terms of where the programme may be delivered:

- in Rotorua, preferably within Ngāti Pikiao lands or at a suitable site in the region
- in Masterton, at Taratahi Campus
- a combination of both.

There have been mixed views about the delivery sites. One of the observations that the collective made after the visits to Taratahi was how well resourced Taratahi was. Not only did they have high-quality equipment, but they also had arrangements with other farms, and boarding facilities for ākongā. The benefit of being based in Rotorua was that the ākongā had access and connection to Ngāti Pikiao lands, which has been a key aspect of the collaboration. But they may not necessarily have access to the high quality resources. One of the other contributing factors was the profile of the rangatahi. For some rangatahi moving away to study was preferable as it got them away from some of the negative socio-economic environments in which they were placed. One option, option three, was to consider a combination of both sites.

In summary, as a result of this collaboration, the qualification Taumata Raukura has been created with the express aim of offering ākongā-centred, meaningful, relevant, hands-on learning in both general and specific career knowledge. The priorities and aspirations of Ngāti Pikiao are central and Ngāti Pikiao world view and knowledge will inform the context. The success of the qualification will stem from a localised and context-rich delivery model that utilises the collective strengths of the partners, in this case, the Ngāti Pikiao collective, TWoA and Taratahi. All of these ideas are transferrable to other iwi contexts and other collaboration contexts. The next steps for Ngā Ringa were to decide how and where Taumata Raukura would be delivered and who would deliver the programme – then deliver the programme and evaluate it.

## Phase Four: He tīrewa aromātai / Evaluation framework for Taumata Raukura

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The evaluation framework can be found in Appendix 2 of this report. It is a summary of how ako (teaching and learning practice) can be implemented within Te Taumata Raukura. The evaluation framework can be used both as a guideline for kaiako best practice, and as an evaluative tool, and it is premised on the four attributes of TWoA's unique, indigenous framework for reflective, best practice – Ako Wānanga:

- whanaungatanga (respectful relationships and connections)
- ako (living, learning and teaching)
- aro (reflective practice and evaluation)
- te hiringa (spirituality, passion and motivation).

Each kaupapa is defined and broken down into tīpakohanga (elements). Each tīpakohanga is then broken down into ritenga whakaako (practice). The taunaki (evidence) column shows use of the teaching practice, and the te puna (source) column indicates where that evidence may be found. Ngā Tūtohutanga (indicators) describe the quality of the implementation of each kaupapa based on the evidence collected for each kaupapa. Examples of ritenga whakaako, taunaki and te puna may include, but are not limited to, those provided in the framework.

### Evaluation approach and activities for Ngā Ringa

Ngā Ringa has devoted both energy and resources to the practice of evaluation in order to inform the delivery and development of the collaboration and the qualification. This commitment has resulted in a strong evaluation culture. The TEOs – TWoA and Taratahi – acknowledged early on that their ability to advance this collaboration was dependent on performance and effective measurement of the Ngā Ringa outcomes for iwi development.

The evaluation approach is based on Māori and indigenous cultural principles and perspectives and is informed by the 'Enabling Māori learner success' framework developed by Apanui, N., and Kirikiri, T., (2015). Evaluation within an indigenous context requires cultural considerations. According to the American Indian Higher Education Consortium indigenous evaluative knowledge was and is concerned with learning through inquiry, using information for guidance, and recognising that learning is on-going.

We have applied this view to the collaboration. Indigenous evaluation is about creating knowledge, and is not focused on judgment. In this way, we can look at evaluation as knowledge creation, which is about interpreting and learning and less about judging or assessing. Indigenous evaluation naturally leads us to draw lessons from what we have learned, as we come to know through subjective (and objective) reflection on what we observe and experience. The core values found within Whakapapa Kōrero Methodology influenced Ngā Ringa's approach to evaluation, consequently the practice of evaluation occurred within the context of meaningful, respectful and enduring relationships, and recognising a Māori world view. To this extent, hui were important

mechanisms for evaluation for Ngā Ringa and were utilised in the following ways (as previously outlined):

- A delegation of the Ngāti Pikiao trusts and TWoA visited Taratahi in Masterton. After the visits, the trusts were supportive of the rangatahi participating in the taster programmes.
- Before and after each of the tasters, the kaitiaki who accompanied the rangatahi conducted informal evaluations and changes were made accordingly – particularly in regard to pastoral support, and selection and preparation of the rangatahi.
- The rangatahi who participated were engaged in evaluative discussions after both tasters. Their feedback also informed the qualification Te Taumata Raukura.
- Taratahi senior management agreed to a process where Taratahi staff would be introduced to an indigenous model of self-assessment over a two-day workshop. They were introduced to Māori principles and able to apply these to self-assessment. As a result, Taratahi were able to identify what they do well for ākongā Māori, and what could be improved for current and future ākongā Māori.
- Hui were held regularly throughout the course of the project in order to update the collaboration partners, to debate and discuss ideas and to seek their views on the next step forward.
- Collaboration members attended trust meetings and marae meetings, supported local fundraising efforts, and participated in community events in order to create high visibility (kanohi kitea) and trust within the community – and to really get to know the needs of the community.

## Challenges for effective collaboration

One of the challenges for the collaboration was the loss of a kaumātua who was the key driver of this project, a role that cannot be over-estimated. Te Putu Mihaka provided the vision and determination to bring the collaboration to fruition, he was the key connect between the TEOs and the collective. He was a long-standing trustee on two of the three trusts and had a strong relationship with Te Wānanga o Aotearoa in Waiariki. Tragically he passed away at the beginning of the project. There is no doubt that the momentum lessened as a consequence. Olive Jonas of TWoA, and Stephen Carr of Taratahi, also key contributors to the project, left midway through the project in order to take up new career opportunities. This required the creation of a whole new set of relationships, which was built into the project, but also required factoring in more time.

In terms of the collaborative partners, you could not find two more different TEOs working alongside one another to meet the aspirations of an iwi. The courageous decision to allow TWoA to assess the teaching and learning processes of Taratahi, utilising a TWoA framework of self-assessment (aromatawai), required careful negotiation to ensure that all participants engaged safely, openly and honestly with the self-assessment process. From the perspective of TWoA, Taratahi's engagement with the aromatawai activities far surpassed the requirements of the aromatawai report. The Taratahi staff embraced the aromatawai activities as 'simply good practice' that would enhance the mauri ora of both the students and staff within Taratahi. Miekies Buckley a participant and a senior manager of Taratahi made the following comments regarding the collaboration.

“Building sustainable relationships has required on-going pro-active involvement within the Ngāti Pikiao community. Engagement and interaction has not been limited to this collaboration alone – collaboration members have attended trust meetings, marae

meetings, supported local fundraising efforts, participated in community events and local kapa haka (cultural performing) teams. There has been high visibility in the community, they know the people and the people know them.”

Successful collaborations are hard work, often requiring partners to go ‘over and above’ and throughout the course of this project there have been numerous examples of how the team members have, of their own volition, been proactive because it was not just about the job. At the heart of the collaboration the common, unifying goal was about trying to achieve positive outcomes.

## Conclusion

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Iwi collaboration is not a new space for tertiary education. What has made this journey exciting is that this project was never about offering iwi a programme to meet their needs but asking, What do you want? And is this right? Then through a process of self-assessment, external assessment and testing ideas, being able to create and evaluate a purposeful intervention (a qualification) to meet their aspirations.

This project illustrates the value of collaborating to advance Māori aspirations. Working alongside and aligning to iwi educational, social and economic priorities is possible for the tertiary sector and also essential to the economic prosperity and social cohesion of Aotearoa, New Zealand.

The collective has a long-term intergenerational view that is not only about growing their assets and accumulating commercial returns. They have regard to collective aspirations which includes a focus on cultural affirmation, social equity and advancing Māori autonomy. There are strong themes in this work of Māori wanting to be the crafters and enablers of their own destinies, to be in control of their own destinies – tino rangatiratanga.

The areas that have been discussed at length in this work are collaboration – a multi epistemic approach – mātauranga Māori from theory to practice, rangatahi and ultimately the design and development of a qualification. This work has been grounded in mātauranga Māori and in creating a place for Māori thinking, wisdom and knowledge to be embraced and applied in kaupapa, thought and practice.

The stance of Ngā Ringa Raupā o Pīkiao is that where learning is relevant, contextual and localised, the best outcomes are made possible. Relevance is connected to the collective’s desire for land-based programmes and building the capability of their own people in the primary sector. Ngāti Pīkiao is the context; Ngāti Pīkiao has the desire, the people and the whenua. Incorporating the relevant skills for employment into the Ngāti Pīkiao context is the basis upon which the qualification has been designed. Moreover, this approach is transferable not only to other Māori communities, but also to other indigenous communities.

Uncle Putu said, “Hurry up boy,” and aunty Te Pora said, “Help, we need to get our whānau and rangatahi back on our lands”. All we can say right now is, “We are almost there.”

## Appendices

### Appendix 1: Programme structure

Programme Title:	Taumata Raukura
Qualification Title:	Certificate in Career Preparation (Industry Focus)
Industry Focus:	Primary Industry
Programme Length/Credits:	36 weeks/120 credits

The programme consists of eight kōnae ako (modules) of 15 credits each. There are four core kōnae ako and four industry specific kōnae ako, strand (primary industry).

**Table 3: Ngā Kōnae Ako**

Core kōnae ako	Industry specific kōnae ako, strand (primary industry)
<b>KŌNAE AKO 1 – TĀNE Rangatiratanga: Leadership (Ko au) Demonstrate knowledge of Māori principles and practices</b>	<b>KŌNAE AKO 5 – RONGO Tūhonohono: Engagement (Ko te whānau)</b> Demonstrate interpersonal and emotional intelligence leadership skills that are relevant to the specific Industry
<b>KŌNAE AKO 2 – TĀNE Rangatiratanga: Leadership (Ko te whānau) Apply leadership in the context of Māori principles and practices</b>	<b>KŌNAE AKO 6 – RONGO Tūhonohono: Engagement (Ko te ao)</b> Apply functional literacy and numeracy skills in preparation for a career in the specific Industry
<b>KŌNAE AKO 3 – TĀNE Rangatiratanga: Leadership (Ko te ao) Demonstrate leadership in the context of career preparation</b>	<b>KŌNAE AKO 4 – RONGO Tūhonohono: Engagement (Ko au)</b> Implement an industry-specific career preparation and plan
<b>KŌNAE AKO 7 – MĀUI Māuitanga: Innovation (Ko au) Develop an individual learning plan specific to career preparation</b>	<b>KŌNAE AKO 8 – MĀUI Māuitanga: Innovation (Ko te ao)</b> Apply career skills in a practical setting

## Appendix 2: Evaluation framework<sup>9</sup>

**Whanaungatanga** acknowledges that enquiry and sharing of whakapapa is valued. Whanaungatanga links relationships and life experience to the teaching and learning experience. Nurtured, encouraged and fostered in the ako experience, whanaungatanga is culturally grounded requiring a knowledge and comfort in tikanga and āhuatanga Māori.

**Table 4: Whanaungatanga**

Kaupapa	Tipakohanga and Whakamārama	Ritenga Whakaako – Practice	Taunaki – Evidence	Te Puna – Source
Whakapapa (genealogy, history)	Genealogy	<ul style="list-style-type: none"> <li>• Ākonga whakapapa factored into teaching plan and course curriculum</li> <li>• Ākonga use &amp; express their own mātauranga ā-iwi in their work</li> </ul>	<ul style="list-style-type: none"> <li>• Ākonga whakapapa</li> <li>• Iwi dialect, pūrākau etc.</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako teaching plan and course resources</li> <li>• Ākonga course work</li> </ul>
	Personal history	<ul style="list-style-type: none"> <li>• Ākonga personal history known by kaiako and shared with class by ākonga</li> </ul>	<ul style="list-style-type: none"> <li>• Written or oral shared by ākonga</li> </ul>	<ul style="list-style-type: none"> <li>• Ākonga/group and kaiako</li> </ul>
	Educational history	<ul style="list-style-type: none"> <li>• Kaiako is aware of ākonga educational history and has a range of techniques, support and resources to complement her/his prior knowledge</li> </ul>	<ul style="list-style-type: none"> <li>• Tailored teaching strategy for each ākonga</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako teaching plan, course resources</li> </ul>
Whanaungatanga (relationships)	Aligned learning/courses	<ul style="list-style-type: none"> <li>• Course curriculum is current and vocationally and culturally relevant</li> <li>• Assessment is at the national standard</li> <li>• Correspondence with industry and vocational bodies</li> <li>• Relationships/exchange/discussion with other kaiako and courses</li> <li>• Attendance at conferences</li> <li>• Kaiako undertakes professional development</li> </ul>	<ul style="list-style-type: none"> <li>• Currency of course materials and resources</li> <li>• Assessment samples</li> <li>• Correspondence with industry and vocational bodies</li> <li>• Industry and cultural publications</li> <li>• Proof of undertaking of professional development</li> </ul>	<ul style="list-style-type: none"> <li>• Industry, NZQA</li> <li>• Internal and national moderation</li> <li>• Letters, emails in correspondence files</li> <li>• Kaiako records, TWA circulars</li> <li>• TWA PD records</li> </ul>

<sup>9</sup> This framework was informed by Apanui, N., and Kirikiri, T., (2015)



		to stay abreast of new developments		
Other campuses /kaiako and ākonga	<ul style="list-style-type: none"> <li>• Sharing and support between kaiako and ākonga from the same and similar courses on other TWoA campuses</li> </ul>	<ul style="list-style-type: none"> <li>• Emails, entries in meeting minutes, circulars</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako and ākonga records, meeting minutes</li> </ul>	
Other departments on campus	<ul style="list-style-type: none"> <li>• Robust systems around practice sharing and support with other kaiako from the same campus</li> <li>• On-going conversation around kaupapa Māori-based delivery</li> </ul>	<ul style="list-style-type: none"> <li>• Policy documents, diary entries, entries in meeting minutes, emails</li> </ul>	<ul style="list-style-type: none"> <li>• Internal policy, staff meeting minutes, kaiako records</li> </ul>	
Whānau o te ākonga	<ul style="list-style-type: none"> <li>• Whānau are part of the wider support group of the course and cohort</li> <li>• Whānau are consulted about ākonga performance</li> <li>• Whānau contribute to ākonga assessment</li> <li>• Whānau commit to supporting their ākonga</li> <li>• Whānau give an end-of-course evaluation</li> </ul>	<ul style="list-style-type: none"> <li>• Items in the teaching plan, whānau relationship strategy</li> <li>• Entries in meeting minutes</li> <li>• Signed whānau support commitments</li> <li>• Oral or written whānau evaluations</li> </ul>	<ul style="list-style-type: none"> <li>• Teaching plan, course resources, kaiako records</li> <li>• Whānau</li> </ul>	
Kaiako – ākonga	<ul style="list-style-type: none"> <li>• Kaiako knows and understands the background of each ākonga and has relationship strategy for each ākonga and the ākonga group</li> <li>• Kaiako has a relationship strategy for the participation of whānau</li> <li>• Kaiako and ākonga group mutually set and agree the house rules for the course and the consequences of process or breaches</li> <li>• Kaiako recognises the prior knowledge of ākonga and encourages them to lead discussion where appropriate</li> <li>• Kaiako takes a facilitator role encouraging discussion, enquiry and reflection from the group</li> <li>• Kaiako encourages group work</li> <li>• Kaiako ensures that assessment is fair,</li> </ul>	<ul style="list-style-type: none"> <li>• Individual ākonga, group and whānau relationship strategies</li> <li>• Signed copy of house rules</li> <li>• Ākonga bios, NZQA record of learning (ROL)</li> <li>• Assessment samples</li> <li>• Assessment and moderation practices</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako records, teaching plan, ākonga</li> </ul>	

		transparent and flexible and that there are opportunities for reassessment		
	Ākonga – ākonga	<ul style="list-style-type: none"> <li>• Ākonga group are respectful to each other even when there are disagreements</li> <li>• Ākonga share ideas and help each other out without prompting from the kaiako</li> <li>• Ākonga help those who are struggling with course work</li> <li>• Ākonga are supportive of each other in difficult times, for example, personal loss etc.</li> <li>• Ākonga who have more capability in areas lead and share with the others</li> <li>• Ākonga commit to the class rules</li> </ul>	<ul style="list-style-type: none"> <li>• Robust discussions where there are differing opinions</li> <li>• Ākonga generated discussions on course work</li> <li>• Ākonga are acknowledged by others</li> <li>• Ākonga show aroha and tautoko</li> <li>• Ākonga enforce or remind others of the class rules</li> <li>• Ākonga agree and sign class rules</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako records and observations</li> <li>• Ākonga evaluations</li> </ul>

**Ngā tūtohutanga:** Evidence of the following:

- Course has strong mutually beneficial relationships with other vocationally focused programmes on campus and on other TWoA campuses nationally (sharing good practice, professional discussion, exchange between ākonga)
- Course has strong buy-in from and responds to the aspirations of the local hapū, Iwi and/or Māori community
- Kaiako understands and responds positively and proactively to the learner background in the planning and delivery of the programme
- Strong and respectful relationships between the learner cohort and teacher
- Strong and respectful inter-cohort relationships
- Strong relationships with learner whānau, hapū and community

**Ako** is a relationship with learning – the engaging in and facilitating of learning according to Māori holistic approaches. Ako in action is context-rich, relevant, appropriate, innovative, creative, engaging and interactive, informed by whanaungatanga. Given the acknowledgement and value placed on life experience, ako supports the notion that kaiako and ākonga alike become kaiako or ākonga at different stages of the ako experience, hence neutralising the power imbalance commonly associated with a kaiako-ākonga relationship.

**Table 5: Ako**

Kaupapa	Tīpakohanga and Whakamārama	Ritenga Whakaako – Practice	Taunaki – Evidence	Te Puna – Source
<ul style="list-style-type: none"> <li>• Ako (teaching, learning)</li> </ul>	Teaching	<ul style="list-style-type: none"> <li>• Kaiako takes the role of facilitator</li> <li>• Kaiako factors the social, cultural and educational background of the ākonga into the planning and delivery of the programme</li> <li>• The course work is varied and caters to ways in which ākonga learn</li> <li>• Teaching is a shared role</li> <li>• Kaiako exemplifies high professional standards</li> <li>• Kaiako uses te reo me ōna tikanga</li> <li>• Kaiako uses Māori pedagogies and teaching techniques</li> <li>• Kaiako encourages innovation and creativity</li> <li>• Kaiako encourages self-reliance and independent thinking</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako encourages input from ākonga group</li> <li>• Kaiako accepts questions and different opinions from the ākonga and allows the ākonga to come to their own conclusions</li> <li>• Ākonga oral and written presentations, group work, research etc.</li> <li>• Ākonga sometimes lead the class</li> <li>• Kaiako knows her/his subject, is well prepared, behaves professionally, uses positive language, treats all ākonga equally well</li> <li>• Te reo, use of karakia, mihi, pepeha, waiata, haka etc.</li> <li>• Kaupapa Māori, noho marae/wānanga, whakapapa, oral presentations</li> <li>• Ākonga presentations or</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako teaching plan and course resources</li> <li>• Ākonga group</li> <li>• Ākonga course work</li> </ul>

			other work displaying new perspectives	
	Learning	<ul style="list-style-type: none"> <li>• Ākonga are engaged in learning</li> <li>• Ākonga question and reflect on their learning</li> <li>• Ākonga contribute their prior personal knowledge to the class</li> <li>• Ākonga become kaiako</li> </ul>	<ul style="list-style-type: none"> <li>• Positive course evaluations from ākonga</li> <li>• Ākonga complete all course work to a high standard</li> <li>• Ākonga participate positively and constructively in class discussions</li> <li>• Ākonga contribute and assist others in areas they have strong prior skill or knowledge in</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako records</li> <li>• Ākonga course work</li> <li>• Kaiako observations and notes</li> <li>• Ākonga group</li> </ul>
<p><b>Ngā tūtohutanga:</b> There is evidence of the following</p> <ul style="list-style-type: none"> <li>• The delivery reflects positive and appropriate implementation of ako</li> <li>• Kaiako understands and responds to the learner background in the planning and delivery of the programme</li> <li>• Kaiako actively takes the role of facilitator</li> <li>• The delivery recognises the different ways in which ākonga learn</li> <li>• Ākonga sometimes lead the class</li> <li>• Ākonga are fully engaged in the classroom and have an input into the design of the programme and the learning space</li> <li>• Ākonga are developing their own mana motuhake</li> </ul>				

**Aro** encourages kaiako and ākonga to take responsibility for the ako practices through focus, reflective practice and critical thinking. This means constantly critiquing the learning journey and evaluating ako. This includes self-assessment and a constant review of the marau (curriculum) as a natural part of the ako experience.

**Table 6: Aro**

<b>Kaupapa</b>	<b>Tipakohanga and Whakamārama</b>	<b>Ritenga Whakaako – Practice</b>	<b>Taunaki – Evidence</b>	<b>Te Puna – Source</b>
Whakaaroaro (reflection)	Reflection	<ul style="list-style-type: none"> <li>• Kaiako establishes an evaluation template for each lesson</li> <li>• Kaiako routinely reflects and reviews the day’s learning</li> <li>• Kaiako routinely notes what works well and what does not</li> <li>• Kaiako routinely seeks feedback from ākonga</li> <li>• Ākonga are encouraged to reflect on and question their learning</li> <li>• Ākonga are encouraged to think and write critically</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako lesson evaluation</li> <li>• Ākonga course evaluations</li> <li>• Ākonga class discussions</li> <li>• Ākonga diary entries</li> <li>• Ākonga discussions with kaiako</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako teaching plan and course resources</li> <li>• Ākonga group</li> <li>• Ākonga course work</li> <li>• Ākonga diaries</li> <li>• Course files</li> </ul>
Aromātai (evaluation)	<ul style="list-style-type: none"> <li>• Teaching evaluation</li> <li>• Ākonga evaluation</li> <li>• Course evaluation</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako establishes a self-assessment template</li> <li>• Kaiako routinely self-assesses her/his own performance</li> <li>• Kaiako uses the information to enhance delivery</li> <li>• Ākonga are encouraged to self-assess</li> <li>• Ākonga are encouraged to provide regular evaluations of the course</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako self-assessments</li> <li>• Notes on how data used to enhance practice</li> <li>• Ākonga self-assessments</li> <li>• Notes on how ākonga self-assessments improve based on teaching practice</li> <li>• Ākonga course evaluations</li> <li>• Notes on how the ākonga course evaluations are used to enhance the course</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako records</li> <li>• Ākonga and kaiako self-assessments</li> </ul>

Arotake (curriculum review)	Curriculum review	<ul style="list-style-type: none"> <li>• Kaiako and other departmental staff periodically review the course curriculum considering new developments in recruitment, society, te ao Māori, compliance, technology and industry</li> <li>• The course curriculum review is documented and is the basis of any changes</li> </ul>	<ul style="list-style-type: none"> <li>• Course curriculum review document</li> <li>• Notes on how the course curriculum review was used to enhance the course curriculum</li> <li>• How changes in the course curriculum have enhanced outcomes for ākonga</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako and departmental records</li> </ul>
<p><b>Ngā tūtohutanga:</b> There is evidence of the following:</p> <ul style="list-style-type: none"> <li>• Established processes that allow all kaiako and departmental staff to stay abreast of new developments in recruitment, society, te ao Māori, compliance, technology and industry</li> <li>• Timetable for course curriculum review</li> <li>• Course curriculum review is documented</li> <li>• Course curriculum enhancements are clearly noted and can be traced back to the relevant review</li> <li>• All staff participate fully in the course curriculum review</li> <li>• Ākonga and whānau course evaluations are considered in the course curriculum review</li> <li>• Ākonga and whānau perspective is actively sought and used to review and further develop the course curriculum</li> </ul>				

**Te Hiringa** is the way ako is approached and conducted. A critical component of Te Hiringa is ‘te oranga wairua’ (the spiritual well-being) of the individual and the collective. It is viewed as the ‘x-factor’ – passion, motivation, commitment, determination and love of learning and this is palpable and visible through the ako experience.

**Table 7: Te Hiringa**

Kaupapa	Tipakohanga and Whakamārama	Ritenga Whakaako – Practice	Taunaki – Evidence	Te Puna – Source
Oranga wairua (spiritual wellbeing)	Love of learning	<ul style="list-style-type: none"> <li>• Kaiako is enthusiastic about the subject</li> <li>• Kaiako recognises a diversity of belief systems</li> <li>• Kaiako ensures she/he is thoroughly prepared prior to each lesson</li> <li>• Kaiako encourages ākongā to participate in karakia to start and end the day</li> <li>• Kaiako uses an appropriate range of media and methods to engage ākongā</li> <li>• Kaiako is gentle and kind in her/his treatment of ākongā particularly when they are in disagreement</li> <li>• Kaiako and ākongā have regular assessment and goal setting meetings where outcomes are mutually agreed</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako conduct in and out of class</li> <li>• A range of karakia and beliefs expressed amongst the ākongā group</li> <li>• Kaiako answers all questions and enhances ākongā learning</li> <li>• Use of a range of technology including audio, video, internet, group work, written or oral presentations and guest speakers</li> <li>• Record of goal setting sessions with ākongā</li> <li>• Goals were achieved</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako teaching plan and course resources</li> <li>• Kaiako records</li> <li>• Ākongā group</li> <li>• Ākongā course work</li> </ul>
	Motivation	<ul style="list-style-type: none"> <li>• Kaiako uses background knowledge of ākongā to set course work that aligns with ākongā interest</li> <li>• Kaiako brings in guest speakers where course work and ākongā interest align</li> <li>• Kaiako addresses barriers to ākongā achievement in a positive manner i.e. solution focused</li> <li>• Kaiako looks to build on ākongā enthusiasm and plans</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako use of ākongā bios to set course work</li> <li>• Guest speakers and the areas they addressed</li> <li>• Mutually agreed ākongā and kaiako solutions to barriers to achievement</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako teaching plan and records</li> <li>• Ākongā group</li> </ul>

		to maintain it	<ul style="list-style-type: none"> <li>• Kaiako uses positive language with ākongā</li> <li>• Kaiako notes on ākongā enthusiasm and interest</li> </ul>	
	Determination and commitment	<ul style="list-style-type: none"> <li>• Kaiako and ākongā define success</li> <li>• Kaiako uses success stories, whakataukī etc. to motivate ākongā</li> <li>• Kaiako works with the whānau to support the ākongā to succeed</li> <li>• Kaiako rewards enthusiasm and success for individual ākongā and the ākongā group</li> <li>• Kaiako models hard work and commitment to the ākongā</li> <li>• Kaiako uses stories, whakataukī from te ao Māori of hard work to motivate ākongā, for example, 'Moea te tāne ringa raupā', 'Mate ururoa, kei mate wheke'</li> </ul>	<ul style="list-style-type: none"> <li>• A success definition for each ākongā and the ākongā group</li> <li>• Use of success stories and whakataukī</li> <li>• A log of rewards etc. issued within the class</li> <li>• Kaiako works hard at being a good kaiako</li> </ul>	<ul style="list-style-type: none"> <li>• Kaiako teaching plan and records</li> <li>• Ākongā course work</li> <li>• Ākongā group</li> <li>• Teaching colleagues</li> </ul>

**Ngā tūtohutanga:** There is evidence of the following:

- The kaiako understands and proactively and positively recognises the diversity of belief in the classroom
- The kaiako uses a range of methods to encourage a love of learning in the classroom
- The kaiako uses a range of methods to motivate ākongā to achieve
- The kaiako uses a range of methods to maintain ākongā enthusiasm
- The kaiako models positive and professional behaviour that enhances outcomes for ākongā
- The kaiako uses te ao Māori as a source of inspiration for ākongā
- Ākongā and teaching colleagues provide attestation of the kaiako's ability to be a good teacher



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