Hei Tauira

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Hei Tauira

Teaching and Learning for Success for Māori in Tertiary Settings

E mihi kau ana ki ngā tāngata katoa, i whakawhiti kōrero ki ā maua mō tēnei kaupapa whakahirahira.

Ki ngā kaipānui o tēnei mahi rangahau, ko te tumanako ka kitea, ka rangona, he kōrero, he tikanga rangahau, he tauira pai hoki kua whārikihia nei e ngā kaikōrero maha, hei whakawhiti ki āu mahi rangahau, āu mahi whakaako, te tautoko rānei i ngā ākonga Māori. Kia eke panuku ki ngā taumata o te mātauranga!

Introduction

PURPOSE, CONTENT, AND METHODOLOGICAL APPROACH

The aim of this study is to investigate tauira, exemplars, of success for Māori in tertiary education

Much previous research about Māori achievement in education, both tertiary and the school sector, has focused on the under-achievement of Māori, highlighting a gap between what is achieved by the population as a whole and what is achieved by Māori.[1]

While this may be a current reality, for it to change we need to know more about what success is like from a Māori point of view, and what factors promote it. This study, therefore, has selected four programmes, in different parts of New Zealand and in different kinds of institutions, that are seen to be largely successful by students, by the Māori community, and by the institution itself. We have worked with the participants to identify what makes the programmes successful. ▲

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1 A survey of existing literature, a full description of the methodology, and a summary of each studied institution's reports may be found in our full report of this project: *Hei tauira: Teaching and Learning for Success for Māori in Tertiary Settings*: www.akoaotearoa.ac.nz/heitauira

In this document we report these elements in terms of five overarching principles:
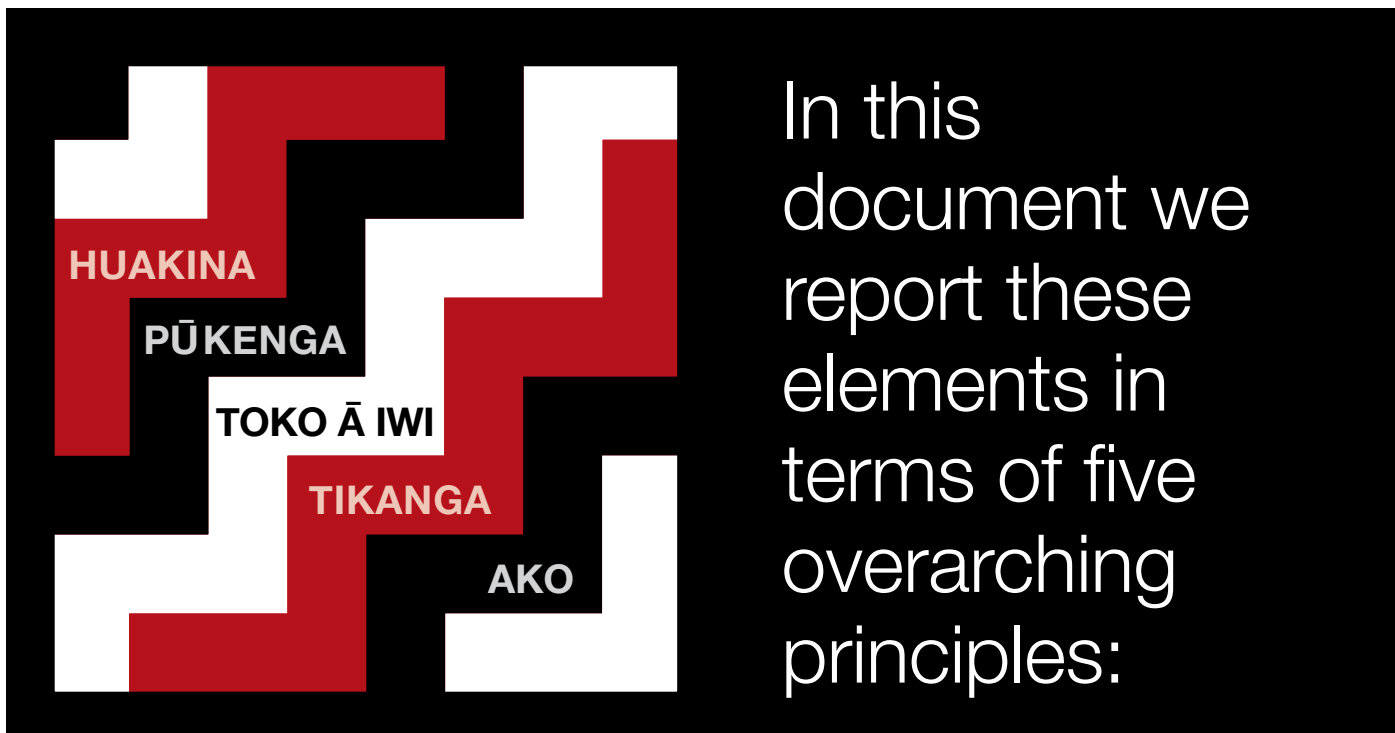
- **toko ā-iwi, ā-wānanga**, institutional and iwi support;

- **tikanga**, the integration of Māori, and iwi, values and protocols;

- **pūkenga**, the involvement of suitably qualified leadership and staff;

- **ako**, development of effective teaching and learning strategies; and

- **huakina te tatau o te whare**, opening up the doors to the house. We then consider a number of implications these elements have for a Māori approach to tertiary education. ▲
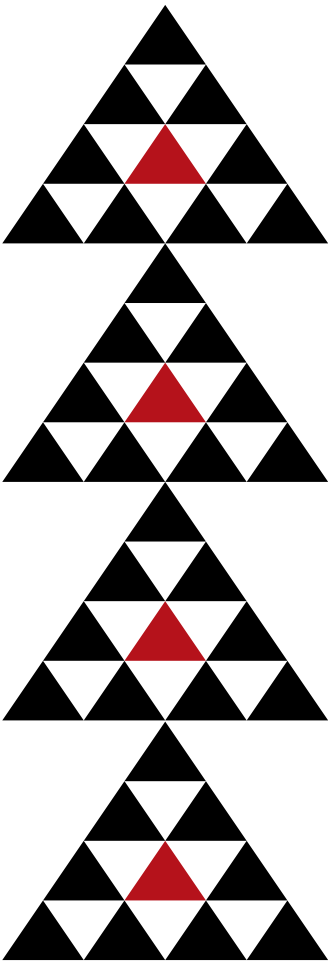
The four programmes we investigated are:

- the cluster of qualifications in social work at NorthTec in Te Tai Tokerau;

- the degree in contemporary Māori art and design, Toi Houkura, at Tairawhiti Polytechnic;

- the foundation e-learning programmes at Te Wānanga o Raukawa; and

- the Māori bilingual teacher education programme, Hōaka Pounamu, at the University of Canterbury.

Because the quantification of success in terms of enrolment, retention and completion is already addressed in each institution's reporting documents, we here examine its qualitative aspects: the complex attitudes, policies and practices that operate to bring it about.

Ko tā te rangatira kai, he kōrero: the food of chiefs is talk.

Put another way, dialogue and collaboration are means to promote well-being and development. Accordingly our approach was a participatory one. In each site we interviewed administrative leadership, teaching staff, students, and members of iwi, community groups and wider institutional documents: charters, strategic plans, accreditation and programme documents, media files. The result was a woven whāriki of perceptions, descriptions and discussion.

Co-investigation and co-construction of narrative allow participants to not only have a voice in the research but also to exercise rangatiratanga about the work, its purposes and its outcomes. Such an approach aligns comfortably with Māori cultural perspectives, and allows the research to be used for Māori development, and not only to reinforce the power of the mainstream. A recognition of the values that underpin Māori approaches to community, to knowledge, and to learning and teaching as well as of western ones are fundamental to the design of the study. ▲

The Four Programmes[2]

NorthTec: Social Services

The socio-economic status and the remoteness of many communities in Northland have created a high need for social services of various kinds. As those we interviewed point out, the high proportion of Māori in the region means a need for services that are relevant, accessible and safe for Māori. In addition, the Social Worker Registration Act 2003 has introduced a requirement of an appropriate degree in social work for registration.

The Polytechnic offers a cluster of programmes in the field of social work. The Bachelor of Applied Social Service with majors in Social Work, Counselling, and Community Development was introduced in 2006 as the key degree, and is currently in its second year. As well as cohorts at both Whangarei and Kaitaia, there is a transition programme for those who have a prior diploma or Level 6 qualification in Social Work. In addition a Level 4 Certificate in Mental Health is offered at Whangarei and Kaitaia. It is offered as a stand-alone qualification, and as a staircasing option into a future degree.

Tai Rāwhiti Polytechnic: Contemporary Māori Art

In the last quarter century Māori artists working in contemporary media have created a significant presence in New Zealand and internationally. A large number of tertiary institutions now offer some kind of contemporary Māori art and design courses and a range of funding, support and administrative associations have developed, focusing on contemporary Māori arts. Visual and performing arts are widely regarded as bridges to development of identity and pride, and sometimes as pathways to other learning. Tai Rāwhiti itself is traditionally renowned for its carvers, weavers orators, mōteatea, waiata, tā moko and kapa haka, and Toi Houkura is frequently applauded as the premier art school in New Zealand.

The School offers a cluster of programmes in the field of contemporary Māori Arts, that staircase studio certificate, diploma and degree. A number of practical disciplines are offered: Whakairo (carving), Raranga (fibre arts), Waituhi (painting), Uku (clay), Tā moko (tattoo), multimedia studies. There are additional courses in exhibition and curatorial studies and small business management. The programme takes place in a cluster of studio spaces in Gisborne. However, students are also frequently taken to work on projects in the community.

2   A more detailed description of each site and further information from reports and participant comments are available in the full report *Hei Tauira: Teaching and Learning for Success for Māori in Tertiary Settings* available on the Ako Aotearoa website: www.akoaotearoa.ac.nz/heitauira

Te Wānanga o Raukawa: e-learning

Te Wānanga o Raukawa arose from a joint commitment of three main iwi groups, Te Ati Awa, Ngāti Raukawa and Ngāti Toa Rangatira, to develop a Māori university to meet the needs of their own people: to equip its people "with knowledge of their heritage, their language, and their culture so they can handle the world at large with confidence and self determination."

A large number of students are distance students throughout New Zealand. At enrolment, each student needs to purchase a laptop and printer and have internet connections at home. Te Wānanga o Raukawa has negotiated bulk computer, internet and software suppliers for their students to enable them to access quality equipment at cost price. The Poupou Mātauranga Rorohiko (computer studies) course is a compulsory first year course for all students in all programmes, and runs as a residential course.

The practice of ensuring there is a computer in the home enhances the access of all students and their families to knowledge and technology.

University of Canterbury: Māori bilingual teacher education, Hōaka Pounamu

The Whakapiki Reo and Hōaka Pounamu courses at the University of Canterbury were developed externally by Ngāi Tahu who in their 2025 Te Reo strategy Kotahi Mano Kāika, 2001, identified a lack of bilingual teachers in the South Island. The programme was then offered to the College of Education to host. It aims to build sufficient numbers of bilingual teachers in the South Island to parallel the development of Māori as a communicative language in the home. Specifically the goal is to graduate teachers with oral confidence, proficiency in the language, a sound knowledge of iwi history and aspirations, and a strong grasp of second language pedagogies.

The two programmes constitute a year's graduate diploma study. Selected registered teachers are released from the classroom on full salary, through study awards provided by the Ministry of Education. The content of the six papers which make up the qualification are strongly inclusive of Ngāi Tahu dialect and learning and teaching contexts. Students also work closely with local *runanga*, as part of their course work.

It is the only full immersion teacher education programme (pre-service or in-service) in the South Island. ▲
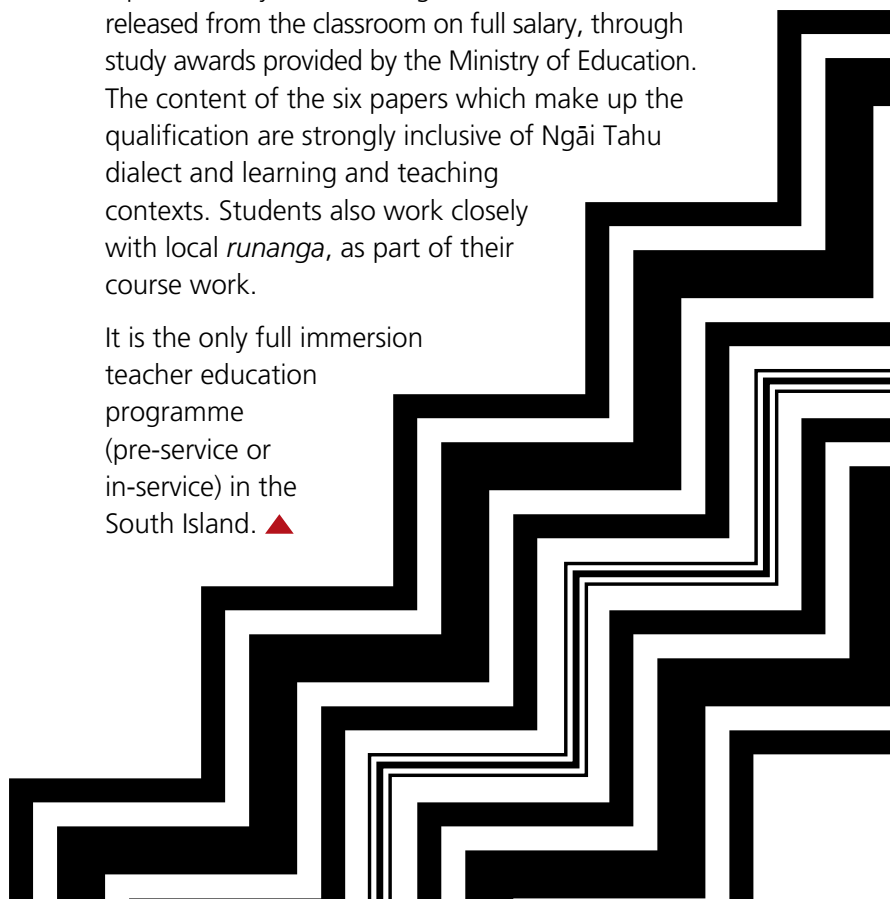
Findings – Ngā Putanga

From our analysis of the elements that contribute to success in our four tauira, despite the differences in context and tribal area, we identified five overarching active principles.

TOKO ā-iwi, ā-wānanga: institutional and iwi support

The first is support of programme by both iwi and the institution itself, together with an on-going process of consultation.

The history of each programme's development varies, and with that the means of engagement with local iwi. E-learning at Te Wānanga o Raukawa, like all its programmes, arose from an iwi plan for the educational development of its people. "We're very clear about who we are here for," the CEO states. In this case the institution is very much part of the iwi.

Toi Houkura was able to grow to its reputation as an art school, and weather the economic difficulties of its institution and differences of perspectives about administration because of the way the community embraced it and because of staff and student commitment to community development. The programme leaders, an elder explains, are "community people. They are wound up in their community and that is an advantage of Toihoukura." While the

institution is still in the process of finding how to best align itself with its community, the arts programme has positioned itself as an engaged participant in its community.

Similarly Hōaka Pounamu is perhaps the programme at the University of Canterbury that is most closely aligned with iwi aspirations. "It had collaboration with iwi right from the start," the Programme Leader states. "In fact it was iwi-driven and led." Because of the way it is funded the institution has not had to test the degree to which those aspirations are part of its own priorities.

Although the social services programme at NorthTec grew out of a response to local, and particularly Māori needs, the initiatives came from the institution. The programme like the wider institution is still in the process of negotiating its relationships with the various (related but operationally autonomous) iwi that make up Tai Tokerau. "It's still patchy," the CEO says, "but we're beginning to build strong relationship with specific iwi, and the basis for assisting in very strong long term iwi development."

A high level of iwi support of a programme impacts on the way Māori students perceive their programme, the sense of ease and safety experienced by Māori students and Māori staff, access to Māori content, the programmes' ability to promote their courses to Māori and recruit students, perceptions of future vocational success, and the institution's and the programme's ability to contribute significantly to the capacity building of the community as a whole.

All the institutions expressed a high level of support for the programmes we studied. Despite this acknowledgement of value there are sometimes mismatches between the expectations of the institution and programme in terms of criteria for quality, workloads, and provisions for student support. Clear institutional support of the programme impacts on the programme's ability to create a cohesive physical context and as well as a pedagogical one, the ease or tension in administrative relationships, and the power of the programme's staff to affirm support of what the Māori community values.

Obviously, it is easier to ensure consultation with iwi in a tribal wānanga than in a mainstream institution. The number of iwi involved also makes a significant difference. However, active consultation involves

iwi in advisory roles, strong visibility of local iwi in staff profile, iwi input into programme content, and observation of local iwi tikanga. These impact on the degree to which iwi "own" the programme and actively support it, respect the institution that offers it, provide resources, and nurture staff.

TIKANGA, the integration of Māori, and iwi values and protocols

The second principle is the integration of tikanga Māori into the content and operational style of the programme. It needs to be lived and practised and not just a theoretical construct.

Observance of the tikanga of local iwi was seen as important by all four institutions and by teaching staff in the four programmes. It was seen as vital by iwi and by Māori students for who it was an indicator of the programme's cultural integrity.

The degree of iwi involvement in each programme clearly impacts on the extent to which tikanga Māori can be implemented. The Wānanga is an iwi institution, and therefore it is seen as important for tikanga Māori to "operate absolutely" throughout its operation. Students are treated as manuhiri and as representatives of their iwi and hapu: the teachers and the distance help centre are willing to talk to students about their families and lives as well as academic problems: "It's about being Māori and that relationship thing." They are aware it is the whole person they are educating. The relationship of all learning to tribal development is consistently foregrounded.

In the mainstream institutions, the strength of tikanga Māori related to the relative independence of the programme within the institution, and to the employment of staff for whom such tikanga comes naturally. In Toihoukura and Hōaka Pounamu, the course content is specifically Māori, and predominantly based on local iwi knowledge and practices. For example the students at Toihoukura understand there is more to a moko than just the surface design: "you have to learn the whakapapa of the design," one explains; "there is a spiritual side to it too." A former student of Hōaka Pounamu told us: "The course is not just to teach te reo; it's actually about all the mātauranga, the whakaaro"; it is the Māori constructs of knowledge that give substance to the language learning. The role of kaumatua is crucial: they give the programme a mandate to use iwi history, whakapapa and tikanga.

Tikanga Māori impacts on both content and interactions. Particularly significant is the degree to which those involved in each programme can practice values of aroha, manaakitanga and whanaungatanga. In the sites where Māori had a high degree of autonomy in running the programme, students and teachers worked as a whānau, "where everyone looks after each other and supports the kaupapa". In the site where the initiative came from the institution these values were taught as were Māori models of wellness and social services, but students felt they were left to work out how to balance Māori values with the mainstream curriculum. At the same time those students who were already working in the field stressed the importance of these practical values for working in Te Tai Tokerau.

Another key aspect of tikanga Māori is affirmation of students' connection to the community. Te Wānanga actively encourages the students' families to use the computers and teaches its students how to apply the technology skills they learn to iwi development. Toihoukura actively engages in community projects. Ngāti Porou asked the School to make sculptures for Mt Hikurangi to tell their story. "Toihoukura responded to that," recounts an elder: "It's a massive creation on the shoulder of the maunga. What it is doing is translating into pictorial form the history that our people have always known." Hōaka Pounamu takes students to regional marae to collaboratively develop learning resources with the home people, and its students are very aware their learning is directed to improving schools for Māori students. NorthTec developed its Social Services programmes because of community needs, and it provides a vehicle for those already working in the community to upgrade their qualifications.

In the mainstream sites we found tikanga Māori inclusive of Pākehā. Pākehā students are strongly supported by their Māori peers. Pākehā staff who teach in the Social Services programme are valued particularly for their commitment to Māori perspectives and their willingness to continue to learn.

PŪKENGA, the involvement of suitably qualified leadership and staff

The third principle involves the skill base of the staff. It addresses the need for strong, clear-visioned and supportive leadership, significant Māori role models, teaching staff who are also prepared to learn and who have professional credibility in their field.

Leadership plays a major role in creating an environment conducive to Māori success. The leader is the shaper of the vision, encourager, facilitator, staff developer, and sometimes buffer or mediator between the institution and the programme. S/he also provides a significant bridge to the community. In the three programmes which are overtly marked as Māori programmes, Māori leadership is seen as fundamental to their successful operation.

All four programmes have strong leaders who forge the direction, head-hunt the best staff they can find and actively support their further development.

For example, the programme leader at NorthTec stressed the importance of having staff who have a good reputation in their field. "I think we attract students because of our staff," she says. "We employ people who are known and respected in the industry, who are local." She is committed to finding, appointing and upskilling Māori staff, recognising that there is a limited pool of Māori with cultural, professional and academic qualifications, and that those who are qualified are head-hunted by the industry. Staff talk about the support she gives them. "On the institutional level I am not so exposed to institutional demands and difficulties because our manager does all of that for us," a tutor explains; "she takes the brunt."

The Wānanga and Hōaka Pounamu also stress the importance of developing staff and helping them gain higher qualifications.

"*There are a lot of staff who now hold Masters and their development is necessary to our academic survival*," says the CEO of the Wānanga.

The Pro Vice-Chancellor of the College of Education speaks of the importance of building a cohesive and well qualified group of Māori staff within the College. "*If we want to attract Māori*," she said, "*we must be very proactive in developing our own talent.*"

All the sites recognise that for the programme to be successful for Māori, it needs Māori staff who are strong in their cultural knowledge. They bring expertise in Māori knowledge and tikanga, they provide roles models for the students, and they are a draw card for the community.

Staff and students identify strong professional/industrial knowledge and 'currency' in the field as vital qualifications for all teaching staff. Students find it useful when their teachers model the standards of the profession, even showing ways that the profession may be extended. For example, at Toihoukura the teachers in the programme are each outstanding artists and among the leaders of the contemporary Māori art movement in New Zealand. Students come to the programme expecting to work with the top practitioners in the field, to be introduced while they are still students to important galleries and art sponsors and to be supported in their own initial career.

Effective staff are also seen to be active learners. Repeatedly we heard about the value of teachers actively presenting themselves as on-going learners, and continuing to meet the challenges of their field. Where there are Pākehā staff they are valued for their willingness to continuously develop their ability to operate within a Māori context, and to be co-learners with their students.

AKO, development of effective teaching and learning strategies

The fourth principle is the development of a teaching environment and style that allows learning. The interdependence of teaching and learning is stressed by the term *ako*. Many of the factors we describe here, while they are particularly valued by Māori, are important for the success of all learners.

Both students and teaching staff stressed the importance of respectful and supportive relationships with students. Such relationships involve being accessible, being willing to be a co-learner, recognizing students have different preferences and needs, treating students as people who are making sense of their lives as well as acquiring qualifications, and using the power of the group.

"*I see us as very accessible to our students*," a NorthTec teacher states, "*and I think that's what*

makes a difference." And another at Toihoukura explains: "It is about establishing a relationship with your students and showing you want to know their whakapapa, connecting with their whānau." When relationships are operating well, a kuia tells us, "there is an enormous amount of trust here".

Many of the Māori students at all the sites had previous unsatisfactory schooling experiences. A community advisor at Toihoukura states: "Most of our students are Māori students and they haven't had the greatest time at school, nor have their parents." A student confirms: "I only went to school for my art. "I bunked all my other classes." Students in all four sites talked about how much they value the different environment they are in now, and how they are pleased to be able to reconstruct themselves as successful learners. "I think I have grown through having access to all this academic stuff. I love knowledge," says a Social Services student.

All the programmes appreciate that students come with varying level of entry skills and needs, and seek to accommodate the differences. Staircasing of courses is an important strategy. Toihoukura and the Social Services are able to fit together a combination of degree, diploma and certificate course to allow multiple pathways, as points of entry and exit. Hōaka Pounamu draws students with a wide range of Māori language proficiency. It has therefore developed a twelve week language learning programme, Whakapiki Reo, and a bridging summer school. The e-learning at the Wānanga is itself a bridging programme to prepare mature students for tertiary study.

The development of an environment that allows students to support each other and learn from each other also enables varying needs to be met. What students bring to each programme is as important as what their teachers bring. In the three degree or graduate programmes students explain how they bring a tuakana – teina approach to their learning, being willing to pool and share expertise and to actively support each other. "Being here, you get input from every student," says a Toihoukura student. "It's just a matter of approaching anyone with art works that interest you, and they explain how that concept was made."

Both staff and students talk about the need to recognise different personal styles of learning. For example, a Hōaka Pounamu student explains: "I actually learnt to speak Māori using sign language, because I required muscle memory to make it stick in my head."

The accommodation of student needs does not preclude an insistence on high standards, which characterises all four programmes. This is accompanied by a clear professional or vocational focus and the development of teaching spaces appropriate to the field of studies.

HUAKINA, opening up the door

The fifth principle is a proactive and strategic removal of barriers to study. The factors discussed above, of course, together create a platform that facilitates Māori students entry into tertiary study. There is, however, also a need to specifically address the financial, familial, and organisational problems that may interfere with study.

NorthTec's CEO explains that an important part of the Polytechnic's strategic direction is to examine the inhibitors to student study and to reduce the barriers: "Some of those inhibitors," he finds, "are distance, price, educational history through generational groups, and current achievement levels coming from schools." Part of the solution is the delivery of programmes at regional campuses, and the development of a technology network to connect students in the region to Whangarei. Te Wānanga o Raukawa's development of an e-learning programme in itself reduces barriers to study: it makes it possible to largely study from home. The Wānanga finds it needs to exercise ingenuity to address the needs of remote rural students, "those in rural Northland or on the East Cape", who are not reached by telephone internet connections.

Financial hardship is a key deterrent to study. Many of the students are mature students with families. The strongest solution is that provided to the students of Hōaka Pounamu who are released from their school to study on full salary. It represents a policy of strategically funding for change, but such provisions are not freely available to institutions across a range of programmes. Each of the other sites finds ways to remove some of the financial barriers. The Wānanga has negotiated with a provider for an affordable computer and software package for its students

and uncapped internet access. NorthTec structures its classes so that social service workers can attend without having to give up their jobs. Toihukura makes its own provisions as a school to deal with financial hardships: "We have provision for helping with power bills, rent and food. And counselling – a few have family problems, if we can't deal with them we move them on to a professional." Students affirm the benefit of the support: "When there are exhibitions out of town, they look after you with accommodation and food": and "They find us accommodation. They treat us like family. If someone is down, we all pick them up."

The provision of student support services, and the allowance of flexibility in deadlines helps bridge the gap between students' earlier education and the demands of their course work.

Students value, and are affirmed by, strongly human interface with the programme at the time of application and entry. Pōwhiri are important because they demonstrate commitment of the programme to Māori values, provide connection with iwi, and, from the point of view of Māori students, affirm the importance of personal relationships. Live-in inductions, preferably in a marae context are particularly effective because students can get to know each other as more than academic classmates.

Graduation plays a significant part in success. In the four sites it is a big event, involving extended whānau and community. It serves as celebration of graduands' success, as promotion to future students, and as a role model for others in the community. A number of students explained they entered a programme because of a successful course of study by another member of the family. ▲

What is different about a successful Māori approach to tertiary education?

A number of overarching themes emerged from our research

In Māori terms education is valued as a communal good not just a personal one

Students and staff talk about the importance of the programme being targeted to meet community needs.

Mainstream goals for tertiary education do encompass societal as well individual good (for instance, preparing people to contribute to "our knowledge society"). However, educational success is predominantly constructed as an individual accomplishment rather than as an interaction with the wider community. The programmes we studied are working towards twofold goals: the success of individual students (academic, artistic, personal) and the development of the well-being of the community, building its capacity in the particular area of each programme: language revitalisation, arts and community identity, appropriate social services, technology in each whānau. Students are as motivated by what they hope to be able to offer the community when they graduate as by their personal gains.

Māori models of sustainability or kaitiakitanga involve not only conservation of resources but also guardianship of land, language, history and people

The vision that underpins each of the programmes holds an understanding of and commitment to a duty of kaitiakitanga or stewardship. In various ways each programme is concerned with sustainability, in its human, spiritual and often environmental dimensions.

Whereas western approaches to sustainability in education tend to focus on conservation of threatened physical resources, and perhaps on the need for succession planning in staffing, people are the heart of Māori notions of sustainability, and with them, inseparably connected to well-being, comes language, arts, culture, land, mōteatea, histories, whanaungatanga and whakapapa.

The learner is a whole and connected person as well as a potential academic

The holistic approach that underlies the above concepts of sustainability also characterises the constructions of learner as a whole and connected person. A holistic approach to learning is invoked as students confront issues in their own lives as a result of their study (the contexts that have made them second language learners of their own language, the historical and personal themes that are being explored beneath the surface features of design, the discovery of compromise and oppression in their own lives as they study these in society). The process can be painful and needing of practical and emotional support. Within a Māori approach to tertiary education the academic goals of the programme are not separated from the holistic development of the people who are to be its graduates. In addition, each learner is a member of a wider family and of a community. Students are people with multiple obligations and personal journeys of growth. Māori perspectives look for traditional western academic expectations to be mediated by valuation of the learner as a whole person.

The development of space where Māori values operate becomes a "virtual marae"

Over the last couple of decades the building of marae in schools and tertiary institutions has allowed Māori values and processes to operate on those institutional marae without too much interference from the rest of the institution. It is sometimes claimed that learning of things Māori can only be really successful when it occurs on such marae.

Our study suggests that the placement of courses for Māori in physical marae buildings is less important than in developing spaces where Māori values operate, where Māori knowledge is valued, where iwi are welcomed and where Māori people can be at home.

There are tensions to be navigated between institution drivers and iwi goals.

Although the institutional management is strongly supportive of all the programmes we studied, in every case there are some areas of tension between the external demands made on the institutions and the aspirations of iwi.

Sometimes these are in terms of competing knowledge systems, and the struggle to assert the validity of Māori models of pedagogy and scholarship alongside the accepted western ones. Sometimes they are between what iwi value and what quality management systems prioritise. There is pressure on the teachers in each programme to meet both sets of expectations.

At the conclusion of our study, we consider that active planning for widespread success for Māori students at tertiary level will involve re-evaluation at national as well as institutional level of the drivers that shape institutional practice in terms of what Māori value.

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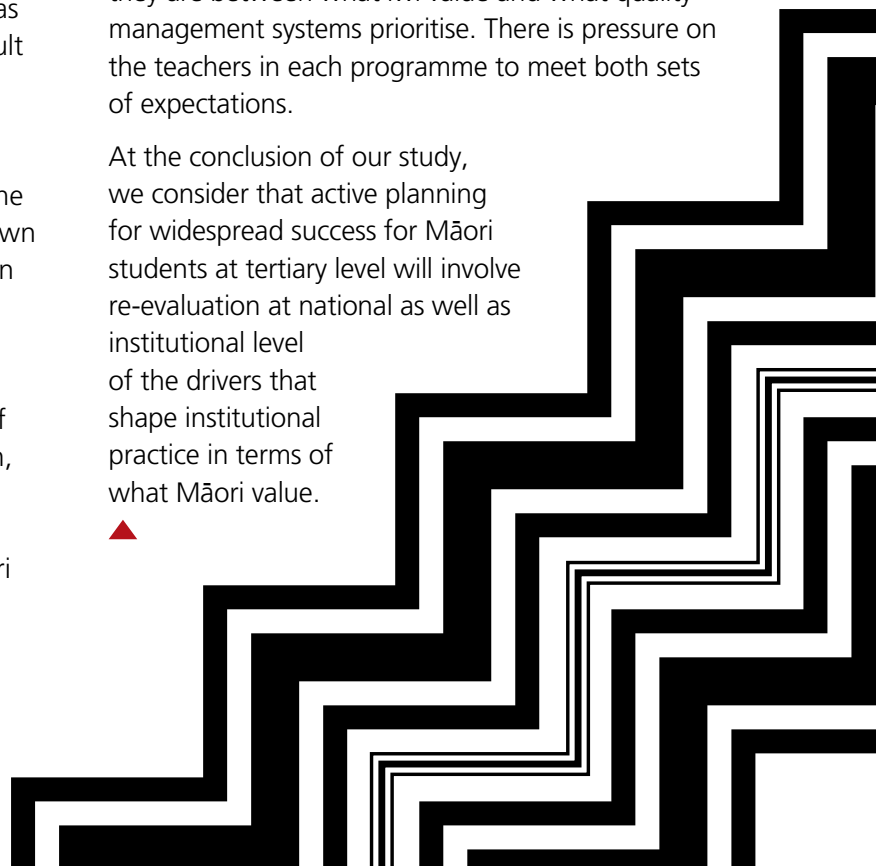
Hei Tauira

He mahi ako kia angitu ai ngā Māori i ngā whare wānanga

Ko te whāinga o tēnei mahi rangahau hei mātai i ngā tauira angitu mō ngā Māori e whai ana i te mātauranga matua.

Ko te nuinga o ngā mahi rangahau kua mahi kē e aro ana ki ngā paetae Māori i te ao mātauranga, i ngā whare wānanga me ngā kura hoki, ka aro nui ki ngā mahi kore whai angitu a te hunga Māori, ā, ka whakanuia kē te āputa whiwhi tohu mātauranga i waenganui i te hunga tangata o Aotearoa whānui me te hunga Māori.

Kia rerekē ēnei putanga me mōhio tātou te āhua o te angitu mai i te tirohanga Māori me ngā whenu hāpai.

Nā reira, i whiriwhiria ngā hōtaka e whā i Aotearoa whānui i ngā momo whakahaere mātauranga matua hoki kua whakatairangahia e ngā ākonga, e te hapori Māori, e te whakahaere mātauranga matua ake rānei. I whakawhiti kōrero ki ngā kaiwhakauru i te mahi rangahau nei hei tāutu he aha i angitu ai ēnei hōtaka. Ka pūrongo ēnei ahuatanga angitu i ngā mātāpono tāhuhu e rima: *toko-ā-wānanga*, *toko-ā-iwi*; *tikanga*, ngā uara me ngā kawa; pūkenga, te whiriwhiri kaiārahi me ngā kaimahi kounga, whai tohu hoki; *ako* – te whakawhanake i ngā rautaki whakaako me ngā rautaki ako hoki; *huakina* – arā, 'huakina te tatau o te whare' hei hiki ārai. Ka tirohia ēnei mātāpono hei huarahi Māori, ka whakamahia i ngā whare wānanga.

Ko ngā hōtaka i rangahaua: he tohu toko i te ora ki NorthTec i Te Tai Tokerau; he tohu paetahi mahi toi, ko Toihoukura ki Te Kuratini o Te Tai Rāwhiti; te hōtaka e-ako (whakawhiti pārongo) ki Te Wānanga o Raukawa me te hōtaka kaiako reo Māori, reorua hoki ki Te Whare Wānanga o Waitaha.

Ko tā te rangatira kai he kōrero, e ai kī te whakataukī. Arā, ko te kōrerorero me te mahitahi he huarahi hei whakanui i te hauora me te whakawhānaketanga o te iwi. Nā reira i whāia e māua ngā tikanga rangahau whakauru tangata. I ia wāhi rangahau i uiuitia ngā pou whakahaere, ngā pūkenga, ngā ākonga, ngā whānau me ngā mema o te hapori. Neke atu i te kotahi rau tāngata i uiuitia. I whakakao mōhiohio hoki i ngā tuhinga a ngā wānanga: arā ngā tūtohinga, ngā mahere rautaki; ngā tuhinga hōtaka i whakamanahia hei tohu wānanga, me ngā tuhinga niupepa hoki. Nā i puta mai he whāriki kōrero o ngā tirohanga, ngā whakamārama me ngā kōrerorero.

Ngā Tikanga Rangahau-He whare whakairo: he kōrero tuku iho

I whāia e māua ngā tikanga rangahau e haere tahi ana ki ngā tirohanga Māori.

Nā te mātai tahi me te hanga tahi i ngā kōrero ka āhei ngā kaiwhakauru ki te whai reo i ngā mahi rangahau, ā, ki te whakamahi hoki i ō rātou rangatiratanga i te mahi rangahau, ōna take me ōna putanga huhua.

Ngā kaupapa rangahau e whā: Mā tāu rourou, mā tāku rourou, ka mātau ai te iwi

Ka puta ngā tauira nei mai i ngā kaupapa e whā i tirohia. I whiriwhiria ēnei hōtaka hei hanga tauira; hei whenu ārahi kia rangatira ai te mahi; kia raranga tangata hoki.

Toko-ā-wānanga, toko-ā-iwi – Mēnā he kaha te tautoko-ā-iwi, ā-wānanga, ka tere kite i ngā takinga pāhekoheko, ngā takinga whakawhiti kōrero hoki i waenganui te iwi (mana whenua) me te wānanga. Ko te pānga hoki ki ngā ākonga he taiao ako e hāpai ana i te ahurea me te hapori Māori.

Tikanga – te whakauru o ngā uara me ngā takinga Māori ki ngā kaupapa ako me ngā tikanga whakahaere o ngā hōtaka.

Pūkenga – ko ngā kaiārahi me ngā kaimahi kua whiwhi tohu e tika ana mō āna mahi, ā, kua whai mana hoki ki tā te Māori titiro. Me kaha, me matakite hoki ngā pou ārahi, ā, he tangata tautoko hoki i ā rātou kaimahi. Ko ngā pūkenga whakaako kei ā rātou hoki te hihiri me te wairua kia ako i ngā akoranga o te ao whānui, ā, kua whai mana hoki i ō rātou ake umanga mahi.

Ako – Te whakawhanake i ngā rautaki whakaako me ngā rautaki ako e hāngai ana. Ko te hanga taiao ako e āhei ana te ākonga ki te ako. He ariā e hono tahi ana ki ngā mahi whakaako me te mahi ako. Ko ēnei āhuatanga kua kōrerotia he tikanga e uaratia ana e te Māori, engari e whai hua ana hoki mō te angitu o ngā ākonga katoa ahakoa ko wai.

Huakina – Huakina te tatau o te whare, whakakorehia ngā ārai whakauru mō ngā ākonga.

He mahi whai rautaki hei hiki i ngā ārai kia uru tōtika ngā ākonga Māori ki ngā whare wānanga. Engari tonu me aronui ki ngā ārai pūtea, ngā here whānau, me ngā here whakahaere e kokoti ana i te huarahi ako.

Ngā Putanga Matua

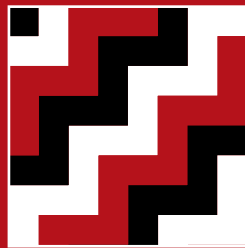Ngā paearu matua kia angitu ai ngā Māori i ngā whare wānanga.

- He kaha te toko–ā-iwi
- He kaha te toko-ā-wānanga
- He pāhekohekotanga kakama i waenganui i te iwi, ngā pūkenga me ngā ākonga o ngā hōtaka
- He aronga ngaio e hāngai ana ki te mahi
- He kaupae uru mā ngā ākonga
- Ka whakarapa ki ngā taumata angitu teitei
- Ka āhukahukatia te taha ngakau, te taha wairua, me te taha mātauranga hoki o ngā ākonga
- Ka tautokona te hononga o te ākonga ki tōna hapori
- Ka whakatū wāhi ako e hāngai ana ki ngā kaupapa whakaako
- Te whakauru o ngā tikanga Māori me ngā ariā Māori, ngā wāriu Māori.
- He tangata tū maia, he matakite, he kaitautoko hoki ngā kaihautū hōtaka
- He tauira whakahirahira ngā kaihautū Māori
- He pūkenga mahi e hiahia ana ki te ako hoki, i ngā mātauranga o te ao whānui

- He pūkenga mahi e whakamihia ana i ō rātou hāpori whakaako
- He whanaungatanga poipoia, whakautea hoki a ngā pūkenga ki ngā ākonga
- He kōwhiringa mā ngā ākonga e puretumua ai ngā wā ako kore whaihua o mua
- He kōwhiringa mā ngā ākonga hei whakawhanake i ngā rautaki ako whai hua
- Ngā whanaungatanga tuakana-teina i waenganui i ngā ākonga
- He whakaurunga whaiaro i tautokohia e te iwi kāinga hoki
- He hui whakapōtae e whakarauika ana i ngā whānau me te hapori hoki He rautaki hiki ārai pūtea mō ngā ākonga

He tāhuhu kōrero hei whenu ārahi

Ko ēnei ngā huarahi Māori whakahirahira i puta, hei whai mā ngā whare wānanga.

- Mai i te tirohanga Māori ka whakanuia te mātauranga hei painga mō te hapori me te iwi whānui kaua ko te tangata takitahi anake.
- Ko ngā tauira Māori i tirohia i ngā rangahau nei mō te whakaukatanga me te kaitiakitanga e hāngai ana ki te tiaki rawa, engari anō ko te katoa o te ahurea Māori hoki; te tiaki whenua, te tiaki reo, te hitori me ngā tāngata.
- He tangata te ākonga nō tētahi whānau, (kaua ko te hinengaro anake), me ōna tātai hononga ki tōna hāpu, me tōna iwi, ā, he pitomata hoki tōna hei whai i ngā tohu mātauranga.
- Ko te whakarite wāhi, whare hoki, hei wāhi Māori i ngā whare wānanga e whai mana ai ngā tikanga me ngā kaupapa Māori.
- He take maha e noho tārewa tonu ana i waenganui i ngā whare wānanga me ngā hiahia motuhake ō ngā iwi Māori. E taukumekume tonu ana ngā ariā me ngā whakaakoranga Māori ki te ao Pākehā me ngā mahi whakahere Pākehā o ngā whare wānanga. ▲