A pedagogical understanding of wānanga as a model of learning within Wintec: How wānanga is used as a model of learning under Wintec’s Blended Learning Strategy.

WĀNANGA

Nā Tania Oxenham, Wintec

CONTENT

- Description of Research Project
- Blended Learning Strategy Definition & Models of Learning Framework
- Historical Context
- Wānanga Today
- Māori Pedagogy
- Example of Wānanga in Today’s Context

RESEARCH PROJECT

- **Purpose:** To inform staff of Wānanga in historical and contemporary contexts towards understanding how it can be used under the Blended Learning Strategy – Models of Learning
- **Process:** Kaupapa Māori Research (KMR) process
  - Led by Oracles / Expert Interviewees (kaumātua)
- **Method:** Secondary sources were primary while Oracles / Expert Interviews served to contextualise wānanga for today
  - Interview 2 was carried out as a wānanga – modelled
- **Data:** From Secondary sources & transcribed Interviews / Wānanga
- **Findings:** Presented in a PowerPoint
  - From Secondary Sources & Oracles / Expert Interviews

BLENDING LEARNING DEFINITION...

Blending traditional strategies with evolving technologies in a way that promotes and develops transferrable skills and knowledges

These blended approaches can aid:
- Effective communication
- Working collaboratively and flexibility
- Information seeking
- Reflective practice and self responsibility
- Deeper value and sharing of diversity

These blended approaches can aid:
- Cost and time optimisation
- Travel / distance issues
- Increased resources
- Economy of space
- Increased enrolments
- Organisational reach (locally, globally)

MODELS OF LEARNING FRAMEWORK

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<tr>
<th>Workshops and Tutorials</th>
<th>E Learning &amp; M Learning</th>
<th>Lecture</th>
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WHAT IS WĀNANGA?
HISTORICAL WĀNANGA
(ORACLE 1, INTERVIEW 27 JULY 2012)

- E rua ngā momo wānanga:
  - Kotahi te kī: From beginning times
  - Ko te ao tūroa: of today

He oranga kei roto
There is life emanating from both...

He wana, he tika, he pono
In this wānanga learning is excited, it travels right and true...

EXAMPLES OF WHARE WĀNANGA
(LEARNING HOUSES)

- Some old whare wānanga rebuilt e.g. Ra-wheoro at Uawa (Takitimu)

Miringa te Kakara - Tūmuri Whare Wānanga

HISTORICAL WĀNANGA
(ORACLE 2, INTERVIEW 23 AUG 2012)

- I ngā wā o mua:
  - In times past:
    - Ka whiriwhiri te tohunga, te hapū, te rangatira ko wai ngā taua
    - It was the tohunga, hapū, rangatira who knew their students and were able to retain information

He iwi anō me ōna tohunga
He iwi whānau kei te whare
Nā te tangata kei te whati
Here, man will either do it right and true or he will bend it wrong

HISTORICAL WĀNANGA

- A space, place or time of learning and teaching (practice):
  - Most wānanga were iwi-centric and had their own experts and their own reasons for running a wānanga
  - However, it was not unheard of for groups to break away and run their own (e.g. whānau, hapū)

EXAMPLES OF WHARE WĀNANGA

- In some cases the whare wānanga was but a name and a system; no special house bore the name, and the knowledge pertaining to it might be taught in the open air or in any house set apart for the purpose (p.374).

Learning was not limited to a timeframe, it could go on all night without rest...
ATTENDEES
- Those chosen by their iwi or hapū (from ages 4 - 10 approx.)
- Those that showed that they were gifted
- Those that could retain or remember knowledge through recitation
- Those that showed aptitude towards specialised areas
- Both sexes (separate schools)

CULTURAL LOCATEDNESS
(ORACLE 2, INTERVIEW 23 AUG 2012)
- Ingēnei rā: In times past:
  - Pēnei ki ... Miringa te Kakara ... he riipkea te āhua o te whare. E whā ngā kuahea he mea nei te teviri, me te āhua, te hauauru, takitokorau. Mena no te āhua koe, me kuahea he kuahea wānanga mā te kuahea o te āhua.
  - Like ... Miringa te Kakara ... Whose shape was like a cross. It had four doors facing east, west, north, south. You would enter the door according to whether you were from the north, south, etc.
- Ingēnei rā: These days:
  - Kua puare ngā tatau ki ngā tō pito kia toto kiu o te aotearoa ... Hainamana mai, Pākehā mai, Māori mai.

WHY WERE WĀNANGA IMPORTANT?
- To aid in the retention of traditional knowledge passed down
- To equip the whānau, hapū, iwi with practical skills
- To uphold the mana of the whānau, hapū, iwi
- To provide skills and labour for the economy
- To ensure survivability of the whānau, hapū, iwi, culture & practices
- To encourage enlightenment, creativity, potentiality, new knowledge

WHAT WAS TAUGHT?
- Astrology
- Cosmology
- Biology (land and sea)
- Genealogy
- Medicine
- Midwifery
- Tattooing
- Marine Technology
- Navigation
- Stone Masonary
- Carving
- Carpentry
- Music
- Monotheism / Polytheism (co-existing beliefs)
- Tool making
- Weaving
- The Arcane (mysterious, secret)
- Herbology

WHAT WAS TAUGHT?
- Kauwae Runga (Things Celestial)
- Kauwae Raro (Things Terrestrial)

WHAT WAS TAUGHT?
- Underpinning values and practices
- Winter’s use of Wānanga
- Essentials and negotiables
- Māori Pedagogy
UNDERPINNING VALUES
(ORACLE 1, INTERVIEW 27 JULY 2012)

What is necessary for wānanga ....

- Ngā Mātāpono (Guiding Principles)
  - Mārunuiwhanga - up holding
  - Ruataparapara - prioritization
  - Mana Whenua - acknowledgement
  - Kaitiakitanga One-ness
  - Ngā Whakapapa - genealogy

- Whakamana - making good
- Ngā wawata - aspirations
- Whakawhanaungatanga - sharing of well
- Te reo Māori - the language
- Tapu - sacredness

Kia popuke te hihiri, te mākara, te wānanga ....
Increase the desire, the remembrance, the learning ....

ESSENTIAL PRACTICES (NO PARTICULAR ORDER)

- Pōwhiri / Whakatau - Welcome to space (Formal/Semi-formal)
- Whaiākōrero / Mihimihi - Greeting (Formal/Semi-formal)
- Karakia - Prayer, Blessing, Thought to unite all
- Poroporoaki - Farewell/Closing
- Kaiārahi / Kaitiaki - Support people (help guide process)
- Whakawhitiwhiti kōrero - Shared teaching and learning (staff/student)
- Whakawhanaunga - Sharing of Self
- Te reo me ona tikanga - Māori language
- Tuakana / Teina - Older sister/brother, younger sister/brother

NEGOTIABLE PRACTICES (NO PARTICULAR ORDER)

- Karanga - Welcoming call
- Kai - Food
- Koha (separate to booking fee) - Donation (separate from booking fee)
- Tikanga whakapai whare - Many hands make light work
- Waiata - Song

WINTEC’S USE OF WĀNANGA

- Classroom
- Lecture Room
- Rūnanga Hub
- Video-Conference (on Moodle/Website)

LEARNING AND PRACTICE

- Tikanga 'right' practices
- Karakia - prayer
- Waiata - song
- Tapu - sacredness
- Mauri - life force
- Whakapapa - genealogy
- Wawata - aspirations, hopes
- Whakamana - enhance, uplift
- Tangata whenuataanga - ownership
- Manaakitanga - care, compassion, hospitality
- Tohungatanga - expertise
- Ako - learning, teaching and practising
- Te reo Māori me ona tikanga - language development

THE PEDAGOGY OF WĀNANGA ...

Global Locational
The pūtake is that which tells you where you come from...

Favours:
- Relational ontology (state of being)
- Culturally located epistemology
- Culturally located axiology (values)

MĀORI PEDAGOGY ...

Encourages discourses around the primacy of the student; the student and teacher relationship; the student and the whānau, hapū, iwi; the student and the environment

Assumes holistic teaching practices are natural and overt. (mental, physical, spiritual, emotional, social, whānau)

MĀORI PEDAGOGY ...

Starts from the premise that traditional knowledge and practices still have relevance in the teaching domain today...

This includes tribal histories, karakia and rituals such as pōwhiri and mihimihi

Paul Stucki, 2010


AKO

RECIPROCITY OF KNOWLEDGE

“... ako means both to teach and to learn. It recognises the knowledge that both teachers and learners bring to learning interactions, and it acknowledges that new knowledge and understandings can grow out of shared learning experiences” (Ministry of Education, 2010)

AKO

AS A NOTION OF ‘BEING’

Under ako, the state of ‘being’ or ‘knowing’ is a constant activity, and gives agency to mental, physical, spiritual, emotional, social and creative formation of thought, as well as pre-existing and emergent knowledge within the student

Cf. Vygotsky’s Zone of Proximal Development

AKO AS A NOTION OF ‘BEING’

Under ako, the state of ‘being’ or ‘knowing’ allows for going ‘beyond’ here into the “unknowable, unrepresentable” (p. 4). This is sometimes referred to as the:
- Liminal space (place of transition, threshold)
- Betwixt, Between


AKO TEACHING & LEARNING PRACTICES

Reciprocity and Relationship:
- Teacher / Learner
- Tuakana / Teina
  - More capable/less capable (in a variety of forms)
  - Expert/Novice; Mentor/Mentee
- Teacher / Learner / Whānau
- Teacher / Learner / Mapu (iwi)
- Teacher / Learner / Wider community
- Teacher / Learner / Environment

AKO TEACHING PRACTICES

- Manaakitanga
  – supporting, trust, valued...
- Karakia, waia:ka
  – prayers and songs ...
- Whakawhanaungatanga & Whakapapa
  – making connections ...

AKO TEACHING PRACTICES

- Purākau
  – stories/case studies
- Whare Tapa Whā
  – holistic model of wellbeing
- Whai whakaaro
  – reflecting

PEDAGOGY OF WĀNANGA

(ORACLE 2, INTERVIEW 23 AUG 2012)

- He nei o rātou nei tikanga i te kahungu ki te wānanga.

- Ka ako ngā tauira i ngā wā whakaritea
  – prepared spaces, times and times for, free to choose self-directed, set learning outcomes.

EXAMPLE FROM WINTEC

Tīhei Mauri Ora (TMO) Māori Stream for Bachelor of Nursing Degree

Information provided by Jan Liddell – BN Tutor
TMO REPRESENTATION

**IDENTIFICATION**
D Group (across the three years)

**CAUCASING**
- TMO
- Mainstream

**SUPPORT NETWORKS**
- Cultural Safety Paper
- Kaumatua / Māori Director
- TKK/SLS support services (factored into curriculum)

**CLINICAL PLACEMENTS**
- groups/pairs
- TMO tutor

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**SELECTION PROCESS OF POTENTIAL STUDENTS**

**TĪHEI MAURI ORA (TMO)**
- Processed by TMO Kaiāwhina & TMO team
- Whakatau / Mihimihi
- Whānau interviews

**MAINSTREAM**
- Processed by Undergraduate Manager
- One on one interviews

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**TMO TUTOR PRACTICES**

- Expectant that knowledge or answers may be arrived at in more than one way
  - (e.g. whakawhitiwhiti kōrero, pūrākau, whai whakaaro)
- Methods used to reach learning outcomes are equitable in status
- Other perspectives and differences are acknowledged
  - Cultural significance, cultural capital
- Diversity contributes to:
  - standards of excellence
  - safety and management

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**TMO STUDENT EMPOWERMENT**

- Te Kete Kōnae (TKK) Student Support Services – Study wānanga and workshops embedded in course timetable (1st Year)
  - E.g. Hei Oranga Mōu [holistic wellbeing wānanga which includes academic support, mental / physical / spiritual / cultural and whānau support]
  - targeted for the 5th, 6th week of arrival (known as critical retention point)
- Māori Student Nurses Hui, Ngā Maia, Whārango Ruamano (nursing bodies)

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**WĀNANGA IN THE FUTURE??**

... to be part of a revisionary time, a return to the present to redescribe our cultural contemporaneity; to reinscribe our human, historical commonality; to touch the future on its hither side”

OTHER READING ...


