Slide 1

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

WĀNANGA

O MUA, O NĀIANEI, A NGĀ RĀ WHAKAHEKE …
YESTERDAY, TODAY AND TOMORROW ….

Nā Tania Oxenham, Wintec

Slide 2

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

Slide 3

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

Slide 4

BLENDED 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 flexibly
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)

Slide 5

MODELS OF LEARNING FRAMEWORK
FIXED & FLEXI SPACE, PLACE, TIME (SPT)

Workshops and Tutorials	E Learning & M Learning	Lecture
Fixed Space & Time	Fixed & Flexi SPT	Fixed & Flexi SPT
PowerPoint Video Specialist Technologies	Moodle Mobile phones Internet Web 2.0	Lecture Capture PowerPoint Video
Wānanga	**Work-based Learning**	**Project & Inquiry-based Learning**
Fixed & Flexi SPT	Flexi SPT	Flexi SPT
Video, Online, Classroom, Marae, Self-directed	Moodle Mobile phones	Moodle Internet Web 2.0 Technologies

Slide 6

WHAT IS WĀNANGA?

HISTORICAL WĀNANGA
(ORACLE 1, INTERVIEW 27 JULY 2012)

- E rua ngā momo wānanga:
  2 types of wānanga:
  - Ko te tīmatanga o te ao
    1st *Wānanga: from beginning times*
  - Ko te ao tūroa
    2nd *Wānanga of today*

He oranga kei roto
i ngā mea e rua
There is life emanating from both …

Tīmatanga o te Ao *Beginning of Time*	Te Ao Tūroa *Present Day*
Kotahi te kī *One thing is spoken*	Mahamaha ngā kōrero *A lot is spoken*
Kotahi te whakaaro *Thought is activated*	Mahamaha ngā whakaaro *There is lots of thoughts*
Ka mōhio ki te tīmatanga o te ao, ka mōhio hoki ki te ao tūroa *Thought begins to develop, still connected to it's beginning*	Kaua e haere ki te ao tūroa rapurapu noa – kei te raru tonu *You can't just go to this wānanga without being connected to the other*
He wana, he tika, he pono *In this wānanga learning is excited, it travels right and true …*	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)

He iwi anō me ōna tohunga
me tōna whare wānanga
me ana whakahaere

Smith, P. S. (1913). *The lore of the whare-wānanga.* Written down by H.T. Whatahoro from the teachings of Te Mātorohanga and Nepia Pohuhu, priests of the Whare-wānanga of the East Coast, New Zealand. New Plymouth, NZ: Dominion Museum.

HISTORICAL WĀNANGA

- A place, space or time of learning *and* teaching:
  - That benefited the individual and the wider community
  - Where specialised arts and knowledges were learnt and taught

…he whare nō ngā taitamariki e whakaarotia ana e ngā iwi nōna aua tamariki, e tika ana, e kakama ana ngā mahara, e ū ana hoki ngā whakaaro ki te mea I whakaua atu ai ki te ako.

Smith, P. S. (1913). *The lore of the whare-wānanga.* Written down by H.T. Whatahoro from the teachings of Te Mātorohanga and Nepia Pohuhu, priests of the Whare-wānanga of the East Coast, New Zealand. New Plymouth, NZ: Dominion Museum.

EXAMPLES OF WHARE WĀNANGA
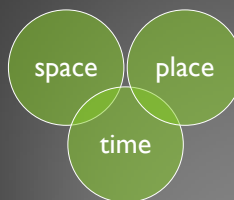
- "In some cases the whare wānanga was but a name and a system; no special house bore the name, and the knowledge pertaining to it might be taught in the open air or in any house set apart for the purpose" (p.374).
- Learning was not limited to a timeframe, it could go on all night without rest …

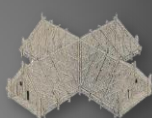Best, E. (1934). *The Māori as he was: A brief account of Māori life as it was in Pre-European days.* 2nd ed. Wellington, NZ: Dominion Museum.

EXAMPLES OF WHARE WĀNANGA
(LEARNING HOUSES)

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

Miringa te Kakara -Tainui Whare Wānanga
Erected approx. 1865 at request of Chieftainess Ngāharakeke; burnt down in 1983. However, original wānanga are cited as dating as far back as for as 1682, 1788, 1887 (renovations).

Best, E. (1934). *The Māori as he was: A brief account of Māori life as it was in Pre-European days.* 2nd ed. Wellington, NZ: Dominion Museum.

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 tauira
  - *It was the tohunga, hapū, rangatira who chose only those students who were bright and able to retain information*

- I ngā wā o mua:
  In times past:
  - Nā te tohunga, te hapū, i āta tītiro, i āta whakaaro mō te tamaiti me tona ara pai
  - *Tohunga and hapū would place students into the disciplinary areas according to their __observed and felt__ natural and learnt aptitudes and abilities*

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)

- I ngēnei rā:
  In times past:

  - Pēnei ki ... Miringa te Kakara ... he rīpeka te āhua o te whare. E whā ngā kuaha; he mea mai te rāwhiti, mai te tonga, te hauauru, taitokerau. Mena nō te tonga koe, me kuhu koe ki te whare wānanga mā te kuaha o te tonga.

  - *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,*

- I ngēnei rā:
  These days:

  - Kua puare ngā tatau ki ngā tō pito katoa o te ao ... Hainamana mai, Pākehā mai, Māori mai.

  - *The doors of 'wānanga' are open to all peoples of the world ... Chinese, Pākehā, Māori*

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?

Kauwae Runga (Things Celestial)

Kauwae Raro (Things Terrestial)

Smith, P. S. (1913). *The lore of the whare-wānanga.* Written down by H.T. Whatahoro from the teachings of Te Mātorohanga and Nepia Pohuhu, priests of the Whare-wānanga of the East Coast, New Zealand. New Plymouth, NZ: Dominion Museum.

WHAT WAS TAUGHT?

Cultural located-ness

- 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

WĀNANGA TODAY @ WINTEC

- Covered in this section:
  - Underpinning values and practices
  - Wintec'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)
  - ► Manaakitanga *Support*
  - ► Rangatiratanga *Autonomy*
  - ► Mana Whenua *Acknowledgment*
  - ► Kotahitanga *One-ness*
  - ► Kaitiakitanga *Care of resources, learning*
  - ► Ngā Whakapapa *Geneology*
- ► Ngā Mātāpono (Guiding Principles)
  - ► Whakamana *Mana giving*
  - ► Ngā wawata *Aspirations*
  - ► Whakawhanaungatanga *Sharing of self*
  - ► Te reo Māori *The language*
  - ► Wairuatanga *Spiritual connectedness*
  - ► Tapu *Sacredness*

Kia pupuke te hihiri, te mahara, te wānanga ....
Increase the desire, the remembrance, the learning ...

ESSENTIAL PRACTICES (NO PARTICULAR ORDER)

Pōwhiri / Whakatau	► Welcome to space (Formal/Semi-formal)
Whaikōrero / 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

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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 Hub — www.goinglifelessons.com

Marae Rūnanga — http://www.teaorakia.co.nz/81cg//page_id=1631

Video-Conference (on Moodle, Website) — www.videocentric.co.uk

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LEARNING AND PRACTICE

Cultural located-ness

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

THE PEDAGOGY OF WĀNANGA …

PEDAGOGICAL WHAKAPAPA
(ORACLE 1, INTERVIEW 27 JULY 2012)

Ko te pūtake koia i mea atu nei i ahu mai i whea …
The pūtake is that which tells you where you come from …

Te Pūtake

Topic	Kaupapa
Principles	Mātāpono
Essence	Pūtake
The Beginning of All Things	Timatanga

Kaupapa (Kōrari - Flower)

Mātāpono

Pūtake

Timatanga
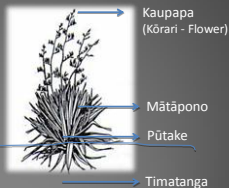
MĀORI PEDAGOGY …

▶ 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

Stucki, P. (2010). *Māori Pedagogy, Pedagogical Beliefs and Practices in a Māori Tertiary Institution* (Unpublished doctorate, Massey University, New Zealand). Retrieved from http://mro.massey.ac.nz/bitstream/handle10179/2329/02_whole.pdf?sequence=1

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 Proximinal Development

Chaiklin, S. (2003). The Zone of Proximal Development in Vygotsky's analysis of learning and instruction. In Kozulin, A., Gindis, B., Ageyev, V. & Miller, S. (Eds.) *Vygotsky's educational theory and practice in cultural context*. 39-64. Cambridge: Cambridge University.

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

Bhabha, H. K. (1995). *The location of culture*. New York: Routledge.

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 / Hapū – Iwi
- Teacher / Learner / Wider community
- Teacher / Learner / Environment

AKO TEACHING PRACTICES

- Manaakitanga
  – supporting, trust, valued…
- Karakia, waiata
  – 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)

- I ngēnei rā:
  These days:
  - He nui o rātou nei tikanga i te kuhunga ki roto i te wānanga.
  - *There are a lot more worldviews, principles attached to modern wānanga.*

- I ngēnei rā:
  These days:
  - Ka ako ngā tauira i ngā wā whakaritea
    Students learn in prepared spaces, places and times (e.g 3yr courses, face to face, self-directed, set timetables, set learning outcomes)
  - Ka tipakohia e te tauira ko tēwhea kaupapa e pai ana mōna.
    Students get to choose his/her discipline option

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

Cultural Safety Paper

CLINICAL PLACEMENTS
- groups/pairs
- TMO tutor

TMO student reps
TMO student forums

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

SELECTION PROCESS OF POTENTIAL STUDENTS

TĪHEI MAURI ORA (TMO)

- Processed by TMO Kaiāwhina & TMO team
- Whakatau / Mihimihi
- Whānau interviews
- Involvement of:
   - Kaumatua
   - Director
   - Te Kete Kōnae Student Support Service

MAINSTREAM

- Processed by Undergraduate Manager
- One on one interviews

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

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 well-being 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]

WĀNANGA IN THE FUTURE???

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"*

Bhabha, H. K. (1995). *The location of culture.* New York: Routledge.

philsblogofneglect.blogspot.com

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