


WĀNANGA

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

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SASM Māori Academic Learning Advisor



CONTENT

- ▶ Description of Research Project
- ▶ Blended Learning Strategy – Models of Learning
- ▶ Historical Context
- ▶ Wānanga Today
- ▶ Māori Pedagogy
- ▶ Example in Today's Context

RESEARCH METHODOLOGY

- ▶ **METHODOLOGY:** Qualitative
- ▶ Kaupapa Māori Research process – guided by the Kaumātua (following tikanga)
- ▶ **METHOD:** Oracle / Expert Interviews
- ▶ Interviews (1 interview was held as wānanga - modelling)
- ▶ **DATA:** Transcribed Interviews / Wānanga
- ▶ **FINDINGS:** Sharing the Learning from the Research Wānanga Interviews

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)

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

WHAT IS WĀNANGA?

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 Pōhuhu, priests of the Whare-wānanga of the East Coast, New Zealand. New Plymouth, NZ: Dominion Museum.

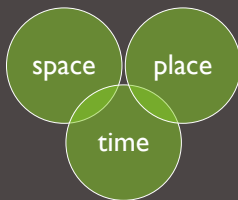
HISTORICAL WĀNANGA

- ▶ 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 Pōhuhu, priests of the Whare-wānanga of the East Coast, New Zealand. New Plymouth, NZ: Dominion Museum.

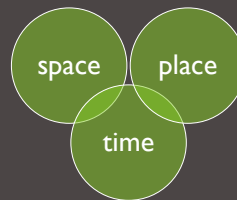
EXAMPLES OF WHARE WĀNANGA



- ▶ "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).
- ▶ Wānanga was not limited by space, place or time. Learning could go on all night without rest ...

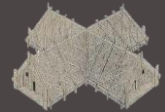
Best, E. (1934). *The Māori as he was: A brief account of Māori life as it was in Pre-European days*. 2nd ed. Wellington, NZ: Dominion Museum.

EXAMPLES OF WHARE WĀNANGA (LEARNING HOUSES)



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

Miringa te Kakara -Tainui Whare Wānanga
Erected approx. 1865 at request of Chiefness Ngāharakeke; burnt down in 1983. However, original wānanga are cited as dating as far back as far 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.

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)



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
- ▶ To encourage enlightenment, creativity, potentiality, new knowledge

WHAT WAS TAUGHT?



Kauwae Runga
(Things Celestial)

Kauwae Raro
(Things Terrestrial)

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

WĀNANGA TODAY

- ▶ In this section:
 - ▶ Expert practitioners share underpinning values and knowledge
 - ▶ Wintec's use of Wānanga
 - ▶ Non-negotiables and negotiables
 - ▶ Māori Pedagogy

NGĀ PUNA MŌHIOHIO

EXPERT PRACTITIONERS OF TODAY

- ▶ Whaea Nganehu Turner
- ▶ Matua Tame Pokaia

Both have taught previously at Wintec and are respected oracles and reciprocals of Māori Knowledge throughout Tainui

WHAEA NGANEHU

(INTERVIEW, 27 JULY 2012)

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

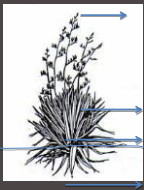
He oranga kei roto i ngā mea e rua
There is life emanating from both ...

Timatanga o te Ao <i>Beginning of Time</i>	Te Ao Tūroa <i>Present Day</i>
Kotahi te kī <i>One thing is spoken</i>	Mahamaha ngā kōrero <i>A lot is spoken</i>
Kotahi te whakaaro <i>Thought is activated</i>	Mahamaha ngā whakaaro <i>There are lots of thoughts</i>
Ka mōhio ki te timatanga o te ao, ka mōhio hoki ki te ao tūroa <i>Thought begins to develop, still connected to it's beginning</i>	Kaua e haere ki te ao tūroa rapurapu noa – kei te raru tonu <i>You can't just take from 1st wānanga without staying connected</i>
He wana, he tika, he pono <i>In this wānanga learning is excited, it travels right and true</i>	Nā te tangata kei te whati <i>Here, man will either do it right and true or he will bend it wrong</i>

TE PŪTAKE

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

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



↑ Kaupapa (Kōrari - Flower)

↑ Mātāpono

↑ Pūtake

↑ Timatanga

WHAEA NGANEHU

(INTERVIEW, 27 JULY 2012)

What is necessary for wānanga

- | | |
|---|--|
| <ul style="list-style-type: none"> ▶ Ngā Mātāpono (Principles) ▶ Manaakitanga <i>Support, Mana Giving</i> ▶ Rangatiratanga <i>Autonomy</i> ▶ Mana Whenua <i>Acknowledgment</i> ▶ Kotahitanga <i>One-ness</i> ▶ Kaitiakitanga <i>Care of resources, learning</i> ▶ Ngā Whakapapa <i>Genealogy</i> | <ul style="list-style-type: none"> ▶ Ngā Mātāpono (Principles) ▶ Whakamana <i>Mana giving</i> ▶ Ngā wawata <i>Aspirations</i> ▶ Whakawhanaungatanga <i>Sharing of self</i> ▶ Te reo Māori <i>The language</i> ▶ Wairuatanga <i>Spiritual connectedness</i> ▶ Tapu <i>Sacredness</i> |
|---|--|

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

MATUA TAME

(PERSONAL COMMUNICATION, 23 AUG 2012)

- | | |
|---|--|
| <ul style="list-style-type: none"> ▶ I ngā wā o mua:
<i>In times past:</i> ▶ Ka whiriwhiri te tohunga, te hapū, te rangatira ko wai ngā tauria ▶ <i>It was the tohunga, hapū, rangatira who chose only those students who were bright and able to retain information</i> | <ul style="list-style-type: none"> ▶ I ngā wā o mua:
<i>In times past:</i> ▶ Nā te tohunga, te hapū, i āta whakaaro mō te tamaiti me tonā ara pai ▶ <i>Tohunga and hapū would place students into the disciplinary areas according to their observed natural and learnt aptitudes and abilities</i> |
|---|--|

MATUA TAME

(PERSONAL COMMUNICATION, 23 AUG 2012)

- | | |
|--|---|
| <ul style="list-style-type: none"> ▶ I ngēnei rā:
<i>These days:</i> ▶ Kua puare ngā tatau ki ngā tō pito katoa o te ao ... Hainamana mai, Pākehā mai, Māori mai. ▶ <i>The doors of 'wānanga' are open to all peoples of the world ... Chinese, Pākehā, Māori</i> | <ul style="list-style-type: none"> ▶ I ngēnei rā:
<i>These days:</i> ▶ Ka ako ngā tauria i ngā wā whakaritea
<i>Students learn in prepared spaces, places and times (e.g 3yr courses, face to face, self-directed, set timetables, set learning outcomes)</i> ▶ Ka tipakohia e te tauria ko tēwhēa kaupapa e pai āna mōna.
<i>Students get to choose his/her discipline option</i> |
|--|---|

WINTERC'S USE OF WĀNANGA

 <p>Classroom Lecture Room Hub</p> <p>www.winterc.co.nz</p>	 <p>Marae Rūnanga</p> <p>http://www.winterc.co.nz/hi-nga-whakaaro-mo-te-tamaiti-me-tona-ara-pai</p>	 <p>Video-Conference (on Moodle, Website)</p> <p>www.winterc.co.nz</p>
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ESSENTIALS (NO PARTICULAR ORDER)

- | | |
|-----------------------|---|
| Pōwhiri / Whakatau | ▶ Welcome to space (Formal/Semi-formal) |
| Whaikōrero / Mihimihi | ▶ Greeting (Formal / Semi-formal) |
| Karakia | ▶ Prayer, Blessing to unite all |
| Poroporoaki | ▶ Farewell / Closing |
| Kaiārahi / Kaitiaki | ▶ Support people (help guide process) |
| Whakawhitihiti kōrero | ▶ Shared teaching and learning |
| Whakawhanaunga | ▶ Sharing of Self |
| Te reo me ona tikanga | ▶ Māori language |
| Tuakana / Teina | ▶ Elder / younger |

NEGOTIABLES (NO PARTICULAR ORDER)

- | | |
|------------------------------------|--|
| Karanga | ▶ Welcoming call |
| Kai | ▶ Food |
| Koha (separate to booking payment) | ▶ Donation (separate from booking payment) |
| Tikanga whakapai whare | ▶ Many hands make light work (ALL, not some) |
| Waiata | ▶ Song |

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*

PEDAGOGY IN WĀNANGA ...

MĀORI PEDAGOGY ...


▶ Favours a:

- ▶ 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 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 practice still has relevance in the teaching domain ... 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 a taura

Cf. Vygotsky's Zone of Proximal 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 TEACHING & LEARNING PRACTICES

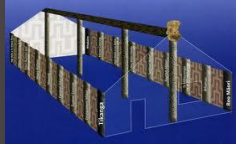
Reciprocity and Relationships:

- ▶ 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



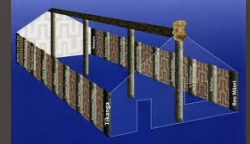
AKO TEACHING PRACTICES

- ▶ 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



STILL RELEVANT ...

- | | |
|------------------------------------|---|
| ▶ Tikanga <i>'right' practices</i> | ▶ Whakamana <i>enhance, uplift</i> |
| ▶ Karakia <i>prayer</i> | ▶ Tangata whenuatanga <i>ownership</i> |
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| ▶ Wawata <i>aspirations, hopes</i> | |

EXAMPLE FROM WINTEC



Tihei Mauri Ora (TMO)
Māori Stream for Bachelor of Nursing Degree
Information provided by Jan Liddell – BN Tutor

SELECTION PROCESS OF POTENTIAL STUDENTS

TĪHEI MAURI ORA

- 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



TUTOR PRACTICES ...

- Expectant that knowledge or answers may be arrived at in more than one way
- Methods used to reach learning outcomes are equitable in status
- Other perspectives and differences are acknowledged
- Diversity contributes to:
 - standards of excellence
 - safety and management

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)

STUDENT EMPOWERMENT

- Māori Student Nurses Hui, Ngā Maia, Whārango Ruamano
- Te Kete Kōnae (TKK) Student Support Services – Study support embedded in course timetable (1st Year)
- Noho Marae (funded)
- Tuakana / Teina (Mentor / Mentoree)
- Tīhei Mauri Ora Facebook site

WĀNANGA IN THE FUTURE???



OTHER READING ...

- Bensen, J., & Sutton, A. (2008). Facing the Challenge. *Foundation Learning for Adults in Aotearoa New Zealand*. Wellington, NZ: Dunmore Publishing Ltd.
- Benseman, J., Finsden, B. & Scott, M. (1996). *The Fourth Sector, Adult and Community Education in Aotearoa New Zealand*. Palmerston North, NZ: Dunmore Press Ltd.
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- Pihama, L., Smith, K., Taki, M. & Lee, J. (2004). *A literature review of kaupapa Māori and Māori education pedagogy*. Retrieved from <http://ako.aotearoa.ac.nz/node/199/group-category-resources/4920>
- Royal, C. (2011). *Wānanga*. Monograph 4.