



# Programme Guidance for the suite of New Zealand qualifications in Tikanga Qualifications

## Ngā Mātāpono

Ngā Mātāpono provide guidance for Providers designing programmes that staircase the learning of all students. Each of the mātāpono focuses on different aspects of the journey of learning and development undertaken by the ākonga in their pursuit of competency in te reo and/or tikanga practices, and within the wider concept of te reo me ngā tikanga. Therefore these principles are predicated on a Māori worldview and are contextualised through the applied practice of te reo me ngā tikanga. The Mātāpono are broad principles that ease their implementation and incorporation into the qualifications and subsequent programmes developed by Education Organisations. They are all-encompassing and support intellectual creativity and flexibility. Further, the four Mātāpono acknowledge people and place, enhance the use and recognition of te reo, and recognise the value of the reo qualifications

### i **Mana Tangata**

Kia puāwai te pitomata: the potential of each learner that acknowledges one's inherent talents to learn. The Mana Tangata principle acknowledges that each learner has potential to learn, to grow, to develop, and to advance one's learning, understanding, and practice of te reo me ngā tikanga. There is potential within each ākonga to:

- Identify, explore and develop one's natural talents
- Increase confidence, proficiency and competence in the use of reo and ngā tikanga
- Learn and understand the relevance of reo and ngā tikanga in one's life and activities.

Mana Tangata explores and develops one's cultural identity and authority but is not limited to:

- Manaakitanga (reciprocity of kindness, respect, humanity)
- Kaitiakitanga (guardianship, preservation)
- Whanaungatanga (relationships, engagement)
- Whakapapa (cultural discourse)
- Mauri Ora (health, well-being – hauora, waiora)
- Mātauranga (knowledge).

### ii **Mana Whenua**

Tūrangawaewae: the acknowledgement and affirmation that the learner has a reciprocal connection and duty to the care, maintenance, and preservation of the environment and natural resources. The Mana Whenua principle requires each learner to reaffirm their connectedness to Ranginui, Papatūānuku me ngā atua Māori through studies of te reo, tikanga, and the Māori worldview. The Mana Whenua principle also promotes the importance of location and the local environment – the places, the people, the stories, the sayings, the dialectal variations, and so on.

Mana Whenua examines inter-relationships of people, time, and place that may include but is not limited to:

- Whakapapa (cultural identity, legacy, aspirations, discourse)
- Kaitiakitanga (duty of care, guardianship, preservation)
- Manaakitanga (respect, hospitality, humanity)
- Rangatiratanga (leadership, stewardship)
- Auahatanga (innovation, enterprise).

### iii Mana Reo

Kia tangata whenua ai te reo: the confidence and proficiency of each learner to effectively use te reo in a range of settings and contexts. The Mana Reo principle encourages each learner to acquire, grow, develop, and use multiple reo and tikanga literacies accurately and competently in settings that include cultural, intellectual, social, emotional, digital environs, second language acquisition theories, and pedagogy.

Mana Reo develops confidence, competence, and fluency in all aspects of te reo and tikanga learning. This may include but is not limited to:

- critical inquiry into political, social, historical, and economic issues associated with te reo
- research and analysis that builds understanding and appreciation of tikanga
- place and value accorded to te reo and tikanga by central and local government agencies, by whānau, hapū, iwi, hāpori, by rūnanga ā-iwi, marae, and in reo homes and places of work
- cultural identity and legacy – proverbs, colloquialisms, dialects, lexicon
- challenges and opportunities to maintain te mana reo and tikanga by Māori, for Māori, in Māori, and for the benefit of all New Zealanders.

### iv Mana Ao Tūroa

Mana Ao Tūroa refers to the acquisition of proficiency and ultimately excellence as a practitioner of te reo and tikanga and its application in a chosen field of endeavour as it is expressed in the natural world. The Mana Ao Tūroa principle will focus on the required skills of the field in their performance and the required knowledge of the field in its application. Mana Ao Tūroa complements and supports the other principles by providing opportunities for students to practise tikanga by combining the skills and knowledge they have learnt and showcasing them in the manner that they normally manifest in the modern world. The Mana Ao Tūroa principle will contribute the most to transformation at each level with their respective requirements of skills performance and knowledge application. Such transformation will be evident as student's transition from learner to practitioner, from follower to leader, from the emerging light to enlightenment.

“Mai te Pia ki te Tauria, mai te Hāpai ō ki te Amorangi,  
Mai te Wheiao ki te Ao Mārama”

Mana Ao Tūroa builds capacity to effectively and appropriately use skill, knowledge, and te reo in accordance with tikanga ā-whānau, ā-hapū, ā-iwi, ā-rōpū, ā-kura, aha atu, aha atu that may include but is not limited to:

- Huihuinga (encounters of and with people)
- Kaupapa (purpose, endeavour, philosophy)
- Wero (challenge, dispute, attitudes, opinions)
- Whakatau (resolution, problem solving, authorisation)
- Mate atu he tikanga, ora ake he tikanga (adaptive practice, circumstances).

### Ngā taumata o te reo

**Te reo kia tika, te reo kia rere, te reo kia Māori** should be achieved by students studying te reo and tikanga *at each level*, and this whakaaro should be woven into programmes leading to te reo qualifications at *all* levels.

#### **Te reo kia Māori...**

*Increased use and application of te reo*

#### **Te reo kia rere...**

*Use of te reo in context*

#### **Te reo kia tika...**

*Acquisition of te reo*

It is recommended that Programme Developers and Teachers follow the orthographic conventions for te reo, as set by Te Taura Whiri i Te Reo Māori in *Te Taura Whiri i te Reo Māori Guidelines for Māori Language Orthography*:

<http://www.tetaurawhiri.govt.nz/assets/Uploads/Corporate-docs/Orthographic-conventions/Guidelines-for-Maori-Language-Orthography.pdf>

### **Te taumata tikanga**

#### ***Te tikanga – kia tika, kia rere, kia Māori!***

**Te taumata tikanga** should be achieved by students studying a tikanga practice at each level and this whakaaro should be woven into programmes leading to qualifications at *all* levels.

**Kia tika** alludes to the notion that tikanga in practice is contextual and may manifest in different ways at different times in different contextual applications. Each of these ways is correct in its appropriate context and should be applied as such.

**Kia rere** alludes to the notion that tikanga in practice is most important in its application and gives guidance to practitioners that allows them to pursue success in their endeavour within the parameters of their practice.

**Kia Māori** alludes to the notion that tikanga in practice is predicated on a foundation of understanding sourced from a Māori worldview. This worldview contributes universal principles that are widely applicable in general and specifically applicable in context.

### **NGĀ REANGA/LEVELS**

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Ngā reanga is in reflection to the different levels of learning and is modelled of the Poutama Concept and links to the NZQF level descriptors.

Ngā Reanga	Levels of learning
<b>Ka tū Rangatira</b>	Degree of application – ready to share knowledge in a wider sense within the whānau, hapū, iwi and hāpori
<b>Ka tū Tāngata</b>	Degree of application – by themselves with and without supervision
<b>Ka matatau</b>	Applying it in context with guidance
<b>Ka marama</b>	Understanding how they work together
<b>Ka mōhio</b>	Knowing the difference
<b>Ka ako</b>	What is it? exploring it