



BOOK OF PROCEEDINGS

HUI MANA TOHU MĀTAURANGA CONFERENCE
WAIWHETU MARAE

24 JUNE 2009

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COVER IMAGE

Korowai, supplied by the Māori Tourism Council

BIOGRAPHY OF DR RANGINUI WALKER, Page 6

Adapted from the website of the Waitangi Tribunal

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**NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA**

Ngā Kaitūhono in association with NZQA presents
HUI MANA TOHU MĀTAURANGA
CONFERENCE
24 JUNE 2009
WAIWHETU MARAE
LOWER HUTT

BOOK OF PROCEEDINGS

*“Te Manu ka kai i te miro, nōna te ngahere
Te Manu ka kai i te matauranga, nona te ao.”*

*“The bird that partakes of the miro berry, his is the forest
The bird that partakes of knowledge, his is the world.”*



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

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CHIEF EXECUTIVE'S FOREWORD



It is with pleasure that I introduce this *Book of Proceedings* of the Hui Mana Tohu Mātauranga held on 24 June 2009, at the Waiwhetu Marae, Lower Hutt.

Hui Mana Tohu Mātauranga was a significant step in the journey NZQA is taking towards exploring mātauranga Māori in qualification assessment and quality assurance, together with Ngā Kaitūhono.

The hui was hosted by Ngā Kaitūhono in association with the NZQA Board. Ngā Kaitūhono was established in mid-2008 and is a forum established as part of *Te Rautaki Māori* (our Māori Strategy). The forum assists in ensuring NZQA's approach to mātauranga Māori is compatible with Māori values, consistent with Māori expectations and complementary to other validation processes.

As part of this Ngā Kaitūhono wanted to broaden the conversation to include all those interested in Māori education and development – and so initiated the hui.

Educational practitioners from across the sector attended the hui, this included representatives from ngā wānanga, universities, institutes of technology and polytechnics, Māori private training establishments, kura kaupapa Māori, Te Kohanga Reo National Trust, industry training organisations and government sector agencies.

Hui Mana Tohu Mātauranga was a significant event that inspired a call for quality mātauranga, scholarship and understanding. The feedback from the hui is guiding the work of Ngā Kaitūhono and NZQA as we implement *Te Rautaki Māori*. *Te Rautaki Māori* is a strategy that includes a five-year implementation plan (to 2012) and is designed to direct the efforts of NZQA to support Māori educational achievement.

This *Book of Proceedings* is a significant milestone that will provide a reference to evidence NZQA's engagement with Māori.

It is appropriate that we launch this *Book of Proceedings* at the mātauranga Māori Symposium (June 2010) in honour of Dr Ranginui Walker and dedicate this publication to him. Dr Ranginui Walker has been involved with NZQA since 1992 and has made many contributions to the development of mātauranga Māori on the framework and as an Independent Chair of our degree panels. The theme for this 2010 symposium is Mātauranga Māori: Reframing the Conversation.

The keynote speeches from the 2009 Hui Mana Tohu Mātauranga, included in this book, eloquently provide examples of quality mātauranga Māori and its relevance to education in the 21st century. They have begun a conversation that will be continued today and into the future.

We look forward to future developments.

Karen Poutasi (Dr)
Chief Executive Officer
NZQA

DEDICATION: BOOK OF PROCEEDINGS

Ngā Kaitūhono in association with the NZQA Board would like to dedicate this publication to Dr Ranginui Walker to honour the contributions that he has made to the education sector and mātauranga Māori over the years.

DR RANGINUI WALKER – WHAKATŌHEA



Dr Ranginui Walker was educated at St Peter's Māori College, Auckland Teachers College and the University of Auckland. He taught in the primary school sector for 10 years and held a lectureship at Auckland Teachers College for five years.

In 1967, Dr Walker took up a temporary lectureship in the Anthropology Department in Auckland University, where he completed his PhD in 1970. He then took up a permanent post in the Centre for Continuing Education at Auckland, serving there for 15 years at the interface of community relations between Māori and Pākeha. During this time, he published numerous papers on Māori education and organised several Māori leadership conferences on urbanisation, gangs, Māori land, Māori fisheries, Māori educational development, and Māori representation in Parliament.

Dr Walker was secretary of the Auckland district Māori Council from 1969 to 1973 and chairman from 1974 to 1990. During this same period, he was a member of the New Zealand Māori Council. He was also a foundation member of the World Council of Indigenous People in 1974 and a New Zealand delegate to the WCIP until 1990.

In 1992, Dr Walker was appointed as an Independent Chair of NZQA's degree panel for which he continues to be part of to this day. Over the years he has also contributed to other NZQA initiatives including the Wānanga audit and more recently he has been part of the External Evaluation and Review (EER) team.

In 1986, Dr Walker was appointed associate professor of Māori Studies in the Anthropology Department at Auckland University. In 1993, he was appointed professor and head of department for Māori Studies. Besides his numerous papers and chapters in books, Dr Walker has published six books: *Ngā Tau Tohetohe: The Years of Anger* (1987), *Ka Whawhai Tonu Mātou: Struggle without End* (1990), *Ngā Pepa ā Ranginui: The Walker Papers* (1997), *He Tipua: The Life and Times of Sir Apirana Ngata* (2001), *Opotiki Mai Tawhiti* (2007), and *Paki Harrison: Tohunga Whakairo, The story of a master carver* (2008). Dr Walker was appointed a Distinguished Companion of the New Zealand Order of Merit in 2001, and in 2007 he was awarded Te Tohu o te Māramatanga research excellence award, Ngā Pae o te Māramatanga (CORE) University of Auckland. In 2009, Professor Walker was awarded a Prime Minister's Literary Award.

In 2003, Dr Walker was appointed to the Waitangi Tribunal.

NGĀ KAITŪHONO

In 2007, NZQA published *Te Rautaki Māori me te Mahere Whakatinana a te Mana Tohu Mātauranga* – a five-year Māori Strategic and Implementation Plan.

A key action of this strategy was the establishment of Ngā Kaitūhono in April 2008. Its purpose is to ensure that NZQA's approach to mātauranga Māori is compatible with Māori values, consistent with Māori expectations, and complementary to other validation processes, including those that may be established by Māori.

Ngā Kaitūhono are not directly concerned with approving qualifications or accrediting providers. Ngā Kaitūhono will advise NZQA on any issue which they regard as pertinent to the fulfilment of NZQA's obligations to the full implementation of *Te Rautaki Māori*.



Ngā Kaitūhono members from left to right:

Hone Sadler, Dr Shane Edwards, Professor Sir Hirini Moko-Mead, Liz Hunkin, Professor Tairahia Black, Professor Wiremu Doherty, Donna Mariana Grant, Aneta Wi Neera

HE MIHI

Ko te taumata whakaaratanga o te huimanga mātauranga Māori i hira ake i Waiwhetu marae hei whakaāhuru mai i ngā whakaaro tūhonohono o ngā momo peka huhua o te mātauranga Māori hei rapu huarahi kia pūmanawa nui te mātauranga Māori hei taumata whakaaraara, whakatinana mo ngā kaupapa huhua e kōkiri whakamua ai te Māori, ngā hapori mātauranga Māori.

OVERVIEW

Drawing from the last two to three decades of Māori social, cultural, educational and economic development, Hui Mana Tohu Mātauranga touched upon a range of relevant and related themes and topics.

This *Book of Proceedings* records the significant intellectual exchange that took place on 24 June 2009 at Waiwhetu marae in Lower Hutt. The conference relied heavily on a strong Māori development framework, which resulted in the emergence of three key innovative and inter-related themes:

1. Intergenerational knowledge transfer of teaching and applied Māori research methodologies based on mātauranga Māori.
2. An articulation of mātauranga Māori according to a level of tikanga, which reflects an appropriate understanding of Māori philosophical and cultural factors.
3. Mātauranga Māori is an inherent part of whānau understanding and participation in activities including te reo Māori teaching communities and the use of te reo Māori.



Sue Suckling addresses conference participants

MĀTAURANGA MĀORI

Ko te kākahu tata, ko te kākahu tawhiti, ko te kākahu e pōkenekene mai rā i mua e houa ai te tāonga nei te ahurea whakaheke o te pō awatea, pō awatea ko te mātauranga Māori. E noho ana ka kōhuki ki roto i te whatu manawa, i te hinengaro te whakarewanga o te kākahu ka whakaara mai te hōkai nui, te hōkai roa o ngā aho o te raranga kākahu nei i te mātauranga Māori.

Te whakarewanga o te mātauranga Māori ki ngā kokona kāinga katoa o te hinengaro o tēnā whakatipuranga, o tēnā whakatipuranga. Ka tohe au a toko iti, ka tohe au a toko nui kia kitea mai tata, kia kitea mai tawhiti ka whakamatāra. Tiketike rawa mai, kia mārāma au te titiro ki te rehu o ngā aho o ngā kākahu o te mātauranga Māori. Ko tēnei kākahu te mātauranga Māori kīhai rawa e riro ma te tangata kotahi hei whakaara, ēngari ma te ngākau whakapono, ma te ngākau hihiko, ma te ngākau whakakotahi. Mei mātau ana i ahau tēnei momo kākahu te mātauranga Māori ka matika, ka whakaara ki ngā tai e whā ka hīpokina mai i te Tai Tokerau, te Tai Tonga, te Tai Hauāuru, te Tai Rāwhiti.

E ngā rangatira i whakakao atu tātau ngā tai e whā ki Waiwhetu marae i te 24 o ngā rā o Pipiri 2009 ki te kokoru o te wahapū o Te Whanganui-ā-Tara. Toia ake rā o tātau pare kawakawa hura i te pō ki Waiwhetu marae mā te karanga, ka tangihia, ka ea! Tāia atu rā te kupu i kawea mai e tātau katoa ki runga, ki raro, ki waho, ki roto o te māramatanga o te whāinga kōrero nei o te kākahu o te mātauranga Māori. Ka eke, ka eke, ka tau!

Waiwhetu marae, Te Āti Awa nui tonu koia mātau te poari o te Mana Tohu Mātauranga, te kāhui o Ngā Kaitūhono, te Whakaruruhau Matua, me Ngā Ohu Whakahaere kōrero o ngā kāinga whāngai i te kupu o te mātauranga Māori ki roto i ngā mahi katoa huri i te motu, e mihi nei mātau katoa ki a koutou mo te whakaaratanga o tō koutou kāinga kōrero a Waiwhetu marae hei kākahu mo te huimanga mātauranga Māori.

Ko te whakaahua kei te tuarongo o te tīpuna whare o Waiwhetu ko Tāwhiao e whākana mai ana i tauria ai ana kupu ki ngā poropiti o Parihaka ki a Te Whiti o Rongomai me Tohu Kākahi;

The close immediacy of the cloak as well as the distant reaching cloak, the cloak that dazzles before us by night and by day is mātauranga Māori. Underlying and seated in the heart and mind, resting to contemplate for us to prevail upon this cloak, in its vastness there before us all are the strands and the treasured cloak of mātauranga Māori.

The launching place of mātauranga Māori to the mind of each successive generation. And so I strive forward of little significance, of great significance so that I might be discernible, close to you, connected to mātauranga Māori. To be magnanimous so that I might see clearly the principle, the threads of mātauranga Māori. This cloak called mātauranga Māori is not just the prerequisite of one single person but based on the heart of enlightenment of diligence, conscientiousness, and the heart of affection and agreement. Now it has become clear that this cloak of mātauranga Māori has without a doubt raised its prominence from the four cardinal points of the North, South, East and West.

To the leaders of the four cardinal points who gathered at Waiwhetu marae on the 24th June 2009 in the seaport of the mouth of the Wellington harbour. As we brought with us the spirit, our chaplet of greenery of our people who have conceded on to the great divide to uncover the night at Waiwhetu marae, a call, our tears, thus death is placated.

Waiwhetu marae, Te Āti Awa people, we the Board of the New Zealand Qualifications Authority, Ngā Kaitūhono, Whakaruruhau Matua and all of the Managers, representatives of the programmes give confidence and include mātauranga Māori in our programmes across the country, we thank you most graciously for providing the location, the house of discussion; Waiwhetu marae for the cloak of mātauranga Māori.

In front of us is the portrait of Tāwhiao as he looks with intention on us, we recall his words of affirmation to the prophets of Parihaka Te Whiti o Rongomai and Tohu Kākahi

“RAPUA TE MEA NGARO”

Kā tika koia te kaupapa o te huimanga a Te Mana Tohu Mātauranga i tū ki Waiwhetu marae ‘Rapua te mea ngaro’ tōna rapunga ko te mātauranga Māori te whiringa.

Ko tēnei pukapuka hei whakakao mai i ngā aho raranga i te kākahu i ngā kōrero e pā ana ki taua huimanga mātauranga Māori hei pūpū tahi i ngā whakaterenga kōrero i horahia e ngā pukenga whakatinana kaupapa o taua hui, a Kara Puketapu, Hone Sadler, Sue Suckling, Ahorangi Taurangi Tā Hirini Moko-Mead, Daryn Bean, me ngā kāinga kōrero huri i te motu i whakaara i o koutou whakaaro ki roto i ngā ohu whakahaere.

Tērā te kōtuhi e auahi mai ana ngā kākā haetara o taua rā, ā Ahorangi Te Ahukaramū Charles Royal, a Donna Mariana Grant, a Tāwhirimātea me Kaa Williams. Ka mau, ka whakaarahia e ēnei kaihautū tokowhā te pūtahi ka horahia a rātau aho o rātau kākahu raranga mai tata, mai tawhiti ko ngā aho o te huimanga mātauranga Māori te kākahu whakawhanaunga. Ko aua aho wānanga hei here i te pō, i te awatea. Hui ē, tāiki ē!

Ka mawhiti rā taku haere ki Te Moana-ā-Toitehuatahi a Toi-kai-rākau ko Te Paepae o Aotea ko Whakaari. Ko Whakaari e whakaae mai ana koe he weriwere ka titiro whakaroto ki te whaitua whenua ko Waioweka, ko Waiaua e rere ana ko te kāinga whakatara kupu tēnā o ngā uri whakaheke o te Whakatōhea. Ko Ōmarūmutu e tiro whakawaho ana ki te moana, ko Tūtāmure te tipuna whare ko Hineikauia, ka puta ko Mata Toa. Ko Mata Toa mai Ōpotiki-mai-Tawhiti.

Ko Makeo te maunga

Ko Ōmarūmutu te marae

Ko Ngāti Rua te hapū

Ko Whakatōhea te iwi

“RAPUA TE MEA NGARO”

“Contemplate that which has been lost”

The purpose and intent of this mātauranga Māori conference of te Mana Tohu Mātauranga, hosted by Waiwhetu marae, is to find consolation in the words of Tāwhiao ‘Rapua te mea ngaro’ contemplate that which has been lost. The purpose of this mātauranga Māori conference is one of searching – searching for the answers.

The publication of this *Book of Proceedings* brings together the strands of the cloak from the Hui Mana Tohu Mātauranga conference. That is the commentaries and observations by Kara Puketapu, Hone Sadler, Sue Suckling, Professor Sir Hirini Moko-Mead, Daryn Bean and the many speakers, presenters and attendees that contributed comments in the workshop discussions.

From the proceeding dawn came the articulate, candid comments by Professor Charles Te Ahukaramū Royal, Donna Mariana Grant, and Tāwhirimātea and Kaa Williams. Their presentations grasped, and elevated their comments represented in concert, these weaved the strands that contribute to the cloak of scholarship. These are the strands that were stitched together for Hui Mana Tohu Mātauranga conference, the strands of connecting relationships.

And so my passage takes me to Te Moana-ā-Toitehutahi, Toi-kai-rākau, Te Paepae o Aotea to White Island. For White Island has been fixed with its awesome energy, I fix my eyes inland to the landscape of Waioweka, Waiaua to the genre of narratives belonging to the descendants of the Whakatōhea. There stands Ōmarūmutu peering out towards the ocean, Tūtāmure the ancestral house and Hineikauia his wife, where it had emerged Mata Toa. Mata Toa from Ōpotiki-mai-tawhiti.

Mākeo is the mountain

Ōmarūmutu is the marae

Ngāti Rua the sub-tribe

Whakatōhea the people

Ka moe a Mihikore i a George Edwards ka puta ki waho he tāne ko Ranginui Hōhepa Ihākara Walker. Ka riro ma te tūākana o Mihikore mā Wairata Walker te karangatanga whāea o Ranginui e whakatangata, ka tangata a Ranginui Hōhepa Ihākara Walker. E mōhio nei tātau kua tangata ana rerenga kōrero ki ngā Tai e whā o te motu.

Ē Ranginui me to hoa pūmau a Deirdre, te whāea o ā kōrua tamariki, te kuia o ā kōrua mokopuna ko te hiahia o Ngā Kaitūhono kia tāpāea tēnei pukapuka o ngā kōrero o te huimanga mātauranga Māori i tū ki Waiwhetu marae i te 24 o Pipiri i tērā tau 2009 ki ā koe mo tō kakari, tō puha ki te hiki i ngā kaupapa mātauranga Māori ki waenga ngā Whare Wānanga, Whare Wānanga ā-iwi, Ngā Ohu Whakaterere Whakahaere e tuitui ana i ngā aho o te ao Māori huri i te motu neke atu mo te tekau mā whitu tau i pae ai te kāinga kōrero o te Mana Tohu Mātauranga o Aotearoa.

Koia te whakaaro, te hiahia o te nunumi o tēnei hui a huimanga mātauranga Māori ki te whakahōnore i a koe e Ahorangi Ranginui Walker, kia tukua tēnei pukapuka o huimanga mātauranga Māori ki a koe, te rere mai o te ao kia mau!

Mihikore became pregnant to George Edwards and produced a male, Ranginui Joseph Isaac Walker. Ranginui was given to Mihikore's older sister; Wairata Walker, and she is the person Ranginui called mother. It was her that brought him up, and Ranginui narratives encompass the four cardinal points of this land.

Ranginui, your beloved wife Deirdre, mother of your children, grandmother to your mokopuna, it is the wish of Ngā Kaitūhono that this *Book of Proceedings* of the Hui Mana Tohu Mātauranga conference held at Waiwhetu marae on the 24th June 2009 be dedicated and presented for your commitment and devotion to support and elevate mātauranga Māori to the universities, iwi wānanga, and all the other Private Training Establishments and programmes gathering together the strands of te ao Māori for more than seventeen years serving the New Zealand Qualifications Authority.

This is the wish of the people gathered here today at this mātauranga Māori Symposium to honour you Dr Ranginui Walker with this *Book of Proceedings* of Hui Mana Tohu Mātauranga.

HUI MANA TOHU MĀTAURANGA PROCEEDINGS

SUE SUCKLING NZQA BOARD CHAIR



Sue Suckling was appointed NZQA's Board Chair in April 2006. She is a governance specialist.

Previously Board Chair of both the National Institute of Water and Atmospheric Research Ltd and AgriQuality Ltd. Other governance roles have been Chair of Barkers Fruit Processors Ltd, The Oxford Clinic in Christchurch and the Carson Group. She is currently a member of the Takeovers Panel and a Board member of Restaurant Brands and Chairs, the Risk Committees for Ministry for the Environment and Education Review Office.

OPENING ADDRESS

Tēnā koutou katoa e tau mai nei ki tēnei marae o Waiwhetu.

Good morning everyone, it is a great pleasure to be here today in the centre of Waiwhetu marae. Waiwhetu marae is a manifestation of expression, together with other marae in the Wellington locality that chronicles and encompasses the continuation of Māori aspirations for a distinctive Māori identity and greater measure of self-identification.

My name is Sue Suckling and I am the Chair of the New Zealand Qualifications Authority Board. Before I begin, I would like to thank the tangata whenua of Te Ati Awa for welcoming us in such a warm way to this special wharenui Waiwhetu. This is a strong vibrant community which has made its mark in adding to the advancement of Māori. It is an honour to be part of this welcome today.

Secondly, I would like to acknowledge the members of Ngā Kaitūhono

- Professor Wiremu Doherty (Chairperson)
- Professor Sir Hirini Moko-Mead
- Professor Tairahia Black

- Aneta Wi Neera
- Hone Sadler, and
- Dr Shane Edwards.

I want to acknowledge the key role of Ngā Kaitūhono in the implementation of our Māori strategy – *Te Rautaki Māori* and we look forward to the outcomes of this hui contributing in a major way to that process. I would also like to acknowledge distinguished participants today, keynote speakers; Professor Charles Te Ahukaramū Royal, Donna Mariana Grant, Tāwhirimātea and Kaa Williams and members of Whakaruruhau Matua and the Māori Economic Development Forum.

In addition, we acknowledge the presence of Dame Iritana Tāwhiwhirangi for her lifelong contribution to mātauranga Māori through the Kōhanga Reo movement and congratulate her on becoming a Dame of the British Empire. Today, we have representatives from Private Training Establishments, Wānanga, Universities, Polytechnics, Kura Kaupapa Māori and fellow government organisations including; the Ministry of Education, the Māori Language Commission and Commissioner Erima Henare, Te Puni Kōkiri and the Tertiary Education Commission,

the Education Review Office, and Career Services.

We welcome you all. On behalf of the Board of the New Zealand Qualifications Authority, and Ngā Kaitūhono and our Chief Executive Dr Karen Poutasi, I would like to thank you for joining us today as we prepare to embark on the next stage of an exciting journey.

Today is very significant and important as we align ourselves and this conference theme mātauranga Māori to celebrate Matariki. Matariki, as you well know, is put forward to be in harmony with the traditional Māori maramataka or calendar. The New Year begins with the first new moon at the end of May or beginning of June. This is a moment in time when the star cluster known as Matariki (The Pleiades) appears on the eastern horizon offering us time to sustain our physical resources, land, rivers and sea, birds and wild food. It is of course a time for affirming the principles and protocols that taught people how to live in balance with the natural world, and with the integrated purpose of this conference based on mātauranga Māori. Therefore Matariki provides a revealing account to find new expression, the continuing importance for contemplation, deliberation and enlightenment.

On closer observation of Matariki, it is indeed germane that we host this conference on mātauranga Māori today with the support of Waiwhetu marae, because as we look around in here we see portraits of past outstanding Māori visionary leaders. We are also in the presence of proven, emerging, equally exceptional leaders who all have something in common with Matariki and Waiwhetu marae linked to mātauranga Māori, that is to advance Māori.

There are three significant points of this mātauranga Māori conference which underpin a Māori process of expansion which gives meaning to the enduring interests that have brought us here today, manifest in current Māori advancement initiatives to date. They are:

- The trials and discoveries of the past;
- The energies and initiatives of the present;
- And the priorities and plans for the future;

This is the taumata or vantage point from which we, the NZQA Board, view this conference encapsulated in mātauranga Māori aligned to Matariki and Waiwhetu marae.

Keynote speakers, and conference participants coming together today will bring forth, and have given rise in their innovative work to date, combinations of Māori strategies which have been employed to address fresh new challenges based on high level intellectual exchange of incomparable significance to support and make a contribution to the knowledge creation of our country. It is also important, I believe, to remember as we range over the issues today, to ask the all important question: from where have we come?

Stepping back momentarily, in 2007 we launched *Te Rautaki Māori* – NZQA's five-year Māori strategic and implementation plan. As a Board, we were very clear that this document should not simply be an attractive script that sat on a shelf to fulfill a statutory or constitutional obligation.

The establishment of Ngā Kaitūhono in April 2008 was a key milestone of this document and our engagement with them since is a crucial part of getting the words of *Te Rautaki Māori* off the pages and turning them into action to achieve results for the strategy. The Board puts a great emphasis on the progress towards achievement of *Te Rautaki Māori* and the Board expects, just as Māori expect, that these be more than just words. The comprehensive account of the evolving, growing requirements of quality assuring mātauranga Māori courses and qualifications and their provision for outcome and process indicators, for clear performance criteria of quality and value, has added to the capacity and capability of NZQA's Office of the Deputy Chief Executive Māori which has increased its work load over the past eighteen months. But the Board emphasises that *Te Rautaki Māori* is a challenge to be met by all NZQA staff not just Māori staff.

The Board welcomes the appointment of Daryn Bean to the Deputy Chief Executive Māori role and we look forward to his leadership and the team working with you all to meet our expectations. Of course, the voyage ahead will not be without its challenges.

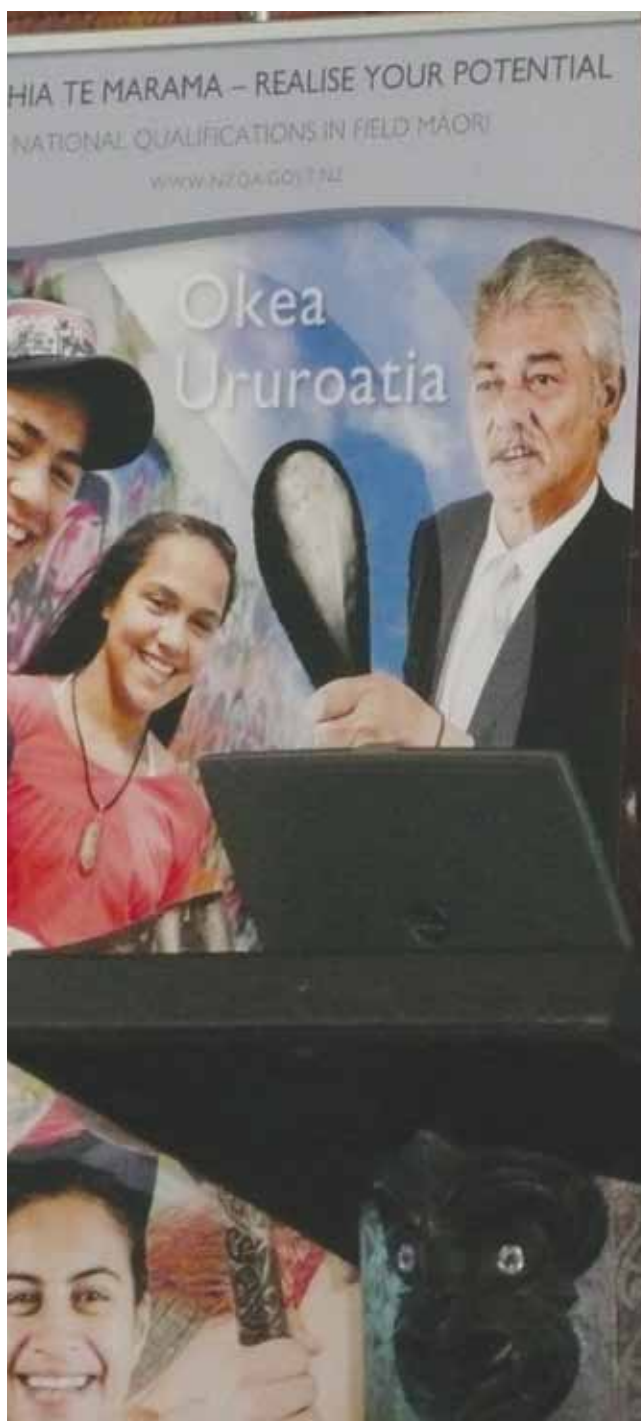
We may well face storms, towering waves, and navigational challenges! But we should not expect anything less. For this conference is about a body of knowledge that represents the collective experiences, values and practices of Māori as a people, as a culture; and knowledge exchange that is treasured and valued at home and abroad.

And therein lies the challenge before us today to collectively discuss quality and quantity mātauranga Māori in education as a lever for change and the promotion of high level Māori education, skill base achievement, and the capacity of ensuring the quality in the way this knowledge is transmitted from the teacher to the learner. In times as challenging as these, one thing is clear – without the proper guidance and expertise, this voyage will founder on the many hidden reefs, rocks, and whirlpools. In this respect it is important then to acknowledge the work of the late Dr Monte Ōhia, and those who recognised very early on, the vital role quality mātauranga Māori in education plays in realising the hopes, dreams and aspirations of Māori.

The establishment of Ngā Kaitūhono in 2008 provides a source of quality advice and expertise on how NZQA will ensure the quality of mātauranga Māori. It has been through their knowledge, expertise, and advice that this conference has come about.

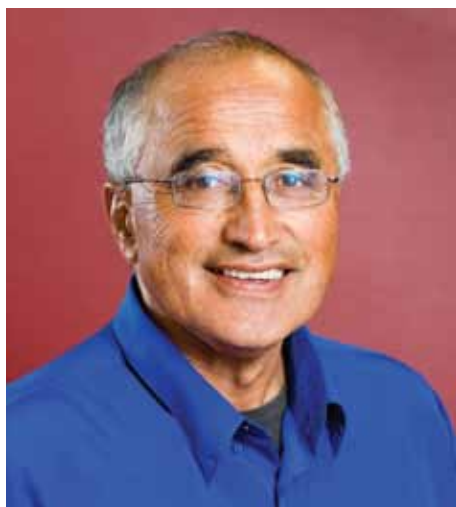
I look forward to what promises to be only the beginning in our search for innovative and creative solutions towards ensuring the quality of mātauranga Māori perspectives. This is a journey in which your participation and contributions are vitally important!

Nō reira tēnā koutou, tēnā koutou, tēnā koutou katoa.



PROFESSOR TAIARAHIA BLACK

NGĀ KAITŪHONO



Professor Tairahia Black is a member of NZQA's Ngā Kaitūhono and is currently employed at Te Putahi-ā-Toi, School of Māori Studies at Massey University in Palmerston North.

Professor Black has had extensive experience in Māori education, including the development of Māori teaching and research methodologies that distinguish the tribe as the primary proprietors of their language, history and traditions. He has also been heavily involved in developing language teaching methods that will sustain and maintain te reo Māori at a high standard. He is the author of anthology of Māori poetry: Poroporoāki for Māori academics.

SUPPORTING OPENING ADDRESSES

A summary of addresses given by Professor Sir Hirini Moko-Mead (Ngā Kaitūhono), Kara Puketapu (Waiwhetu Marae) Hone Sadler (Ngā Kaitūhono), and Daryn Bean (Deputy Chief Executive Māori, NZQA) as told by Professor Tairahia Black

When Professor Sir Hirini Moko-Mead on behalf of Ngā Kaitūhono gave his opening comments to Hui Mana Tohu Mātauranga conference at Waiwhetu marae on 24 June 2009, he made the point that this inaugural conference would enable participants, leaders of respective programmes, invited guests in the presence of Waiwhetu marae, Te Atiawa and our carefully selected keynote speakers to scope and explore the capacity of mātauranga Māori. He further added that over time, leading Māori educators had, with much foresight, given devoted expression to the manifestation of Māori values, ideas and scholarship and converted sound conceptual foundations of mātauranga Māori into practice with clarity of purpose to support our capacity to measure our collective progress.

The purpose he believed, of this conference was 'to be an agent for change, a catalyst for our collective advancement,' and that it would, 'add value to our

programmes, teaching and research, set the sights for a validation criterion with indicators for mātauranga Māori, and measure its use by our Māori knowledge communities.' Professor Sir Hirini Moko-Mead reminded us of the dynamic state of mātauranga Māori and the significant gains that have already been achieved and further gains, which would emerge from this conference.

Koia anō te whakaaro, te ritenga, inā rā kua whai hua tēnei kaupapa e wawatatia nei. Ko tā te Poari o NZQA me Ngā Kaitūhono he tautoko tika, me te whakahiāto i ana kaupapa whakahaere hei whakatinana i ngā aho, pūtake o mātauranga Māori, e rangona ai e tātau i tēnei rā. Ko te pūtake, kaupapa ka horahia e ngā kaitāwari kōrero, me ngā rerenga kōrero whakawhitiwhiti whakaaro i waenganui i a koutou hei tātari i ngā aho o te mātauranga Māori, tāonga kōrero, āhuatanga, uarā me te

ahurea e heke ai ki tēnā whakatipuranga, ki tēnā whakatipuranga. Ka tika kia mihi whānui au ki tēnei hui, me taku kupu kia whai wāhi nui a koutou whakawhitiwhiti kōrero ki tēnei hui.

Adding further, he comments: In so far as I understand it to be the case there have been some hugely significant gains already. The NZQA Board and Ngā Kaitūhono is committed and wants its quality assurance processes to contribute to strengthening the components of mātauranga Māori which you will no doubt hear more about today during this conference. The themes I envisage by the keynote speakers as well as the discussions and perspectives amongst yourselves will examine the ways in which mātauranga Māori validation, knowledge estates, criteria, values and culture are transferred between generations. I congratulate this conference and wish you well in your deliberations.

Professor Sir Hirini Moko-Mead also made the point that when he spoke of mātauranga Māori, it was as a conduit, a multitude of refreshing, new and challenging pathways:

Mai anō i te ao nui, ki te ao roa, ki te ao tawhiti, ki te ao tata. Me rapu he taumata kia ora, he papa tika huhua mo te mātauranga Māori kia kaua e whāiti te tirohanga kia māhorahora ai, kia kaua e mahue he tangata ki waho.

Professor Sir Hirini Moko-Mead took us across the seas of time and space and reminded us to seek a system, a structure where mātauranga Māori was not premised on narrow-minded views, or excluded people.

I tēnei rā kei te tika ko Waiwhetu te papa tipu kōrero mo tēnei hui, i te mea ko Waiwhetu, ko tōna pūtake ko te tangata, me te whakapakaritanga o te iwi Māori ā, ki te pakari te Māori, ka pakari tana whakatū i ana ritenga mātauranga hei haere whakamua, whakawhānui e rarangahia ai he kākahu hei whakatutuki i ngā wawata.

Waiwhetu marae is the appropriate venue for this conference because Waiwhetu is about people and Māori people advancement, and Māori people advancement is essentially about Māori defining their own priorities for knowledge progression and expansion, then weaving a kākahu to realise collective aspirations.

Professor Sir Hirini Moko-Mead further articulated the leadership of past leaders:

Kei roto i tēnei tipuna whare o Waiwhetu kia mahara tātau ki ngā rangatira o nehe, o nanahi e karapoti nei i a tātau. Kaihautū whakaaraa kaupapa. I hopukia e rātau te pono o te mātauranga o to rātau wā. Te orangatonutanga o ta rātau whakakao i te wairua, kotahitanga i te mea ko te titiro me te māramatanga ki tō rātau ao whakatū me ngā aho o te ahurea, me te māramatanga ki ngā kaupapa here, tōrangapū, tau ohaoha, tō rātau pakari ki te raranga katoa mai i aua aho katoa nei hei kākahu kotahi.

In this tipuna whare; Waiwhetu, Professor Sir Hirini Moko-Mead reminded us we are surrounded by the portraits of past giants, powerful leaders of Māori. They captured the truth and knowledge of their era. The virtue of their collectiveness, combined approach, was based on an insight into the understanding of Māori spiritual philosophical and cultural parameters, and a deep appreciation of the social, political and economic positions, with their ability to plait together these many strands to form a kākahu.

The conference is therefore underpinned by a rational approach to creating, exploring, and examining criteria for mātauranga Māori – one that acknowledges the cultural basis of this knowledge and its evolution.

In doing so, it invites engagement with wider historical, spiritual, intellectual, physical and social relationships and connections – an aspect that Professor Sir Hirini Moko-Mead notes will lead to

encounters with traditional values and attitudes – while supporting the practical adaptation of new and contemporary strands of evolving knowledge.

And this is exactly the point that Kara Puketapu made on the paepae (speaking platform) in welcoming the conference proper to Waiwhetu marae. He put it eloquently:

Ko te pūtake o tēnei hui mātauranga Māori he whakakorikori i ngā ātamira whakaaro, tuku iho kia tipu te rito tūhonohono i te tangata, kia rapua te orangatonutanga hei whakahira, takahuri i a tātau.

The underlying message of this mātauranga Māori conference is to awaken our levels of attitudes towards knowledge, to sort the restitution of positive cultural understanding and relationships as an energy for change.

Insight into mātauranga Māori comes from probing such wider historical, spiritual, intellectual, physical and social relationships and connections. It assumes identity, self-knowledge, and cultural practices, coupled with contemporary community patterns. And it reflects the interaction between the individual and the wider environment, as we seek to secure cultural identity.

Perhaps then, a criteria for mātauranga Māori is precisely that - a form of validation, which recognises how tasks are very much shaped by context and values, and are supported by learning environments, which have strong links to appropriate social and organisational structures including: whānau, hapū, iwi, wānanga, marae, Kōhanga Reo, Kura Kaupapa, Wharekura, Wānanga-ā-iwi, Māori content University courses and Private Training Establishments.

Applied across all field Māori¹ unit standards and qualifications, effective quality assurance would resemble an integrated approach where cultural and economic factors can be synthesised and alliances made between disciplines, sectors and communities.

In his reply to Kara Puketapu, Hone Sadler, a Taitokerau academic and a member of Ngā Kaitūhono reiterated such an approach:

Ē kara, e Kara ko te kāinga, ko te pūtake me ōna whakaaro o te taumata o tēnei mea te mātauranga Māori he mea hanga kia aro tika tātau ki a tātau ake, iwi ake, kōrero tuku iho, taketake ake, me tōna hononga ki te whenua e piri pono ana ki te ōrangatonutanga o te hinengaro. Ko te mātauranga Māori e kōrero nei tātau e mōhio ana au, me tōna whakaritenga i ahu mai mōku i ngā karakia, kōrero tuku iho o te Taitokerau, kia noho ake ki kona kei tua atu i te tangata. Ēngari ko tōna māramatanga kē kei roto ake i tā te iwi kaha tūhonohono me tōna pūtake ko tōna ake papa whānau, hapū, iwi ake. Ko te tangata kia piri pono ki te taha wairua, tinana, me ōna hononga tangata katoa, me tōna ao, koia a mātauranga Māori e tika ana, e tika ana kia haere mai tātau ki Waiwhetu marae hei whakaāra i tēnei take.

Sir, Kara the home, the aims and assumptions upon which mātauranga Māori is premised is that we may consider insight into ‘ourselves’ as a tribe, our oral and written literature linked to a secure land base identity is necessary for well-being and intellect. Knowledge and understanding as contained in the Taitokerau (Northland) incantation-historic sources lie beyond self. The meaning is to be found in the nature of relationships measured alongside whānau, hapū and iwi. People themselves have connections with spiritual, physical and our social fields of engagement and experience, that is mātauranga Māori. We are in the right place of Waiwhetu marae to promote this aspect.

Hone Sadler’s comment that mātauranga Māori is the proprietary right of whānau, hapū, and iwi was not lost on the audience. The point was further supported by Anaru Reedy of Ngāti Porou who also agreed with the sentiment. His translation of Mohi Ruatapu’s nineteenth century manuscripts on ancient

¹ Field Māori is one of 17 fields registered on the New Zealand Qualifications Framework. It caters specifically for Māori pedagogy, knowledge and skills.

myths and tribal history *Ngā Kōrero a Mohi Ruatapu*, highlights the role of whānau, hapū, and iwi as the guardians of their customary knowledge sources, and their right to protect and control the dissemination of that knowledge.

Overall, the comments of the NZQA Board, Ngā Kaitūhono and keynote speakers reflect a keen desire to explore the creation of new knowledge based on established cultural traditions. They also acknowledge that as a criterion of recognisable higher levels of learning, such knowledge be vested in those responsible for its creation.

The scene at the conference was set by the opening speakers who presented ideas to stimulate thought and discussion. In essence, all agreed that much can be achieved only when Māori had identified the priorities and determined how they would be progressed. Careful and deliberate planning was still required to strengthen the mātauranga Māori knowledge base for our providers and knowledge communities.

And such planning, organising and bringing together of critical contributors to events like this conference, said Daryn Bean Deputy Chief Executive Māori for NZQA, was a key role and responsibility of his office. He added further:

In diverse fields contained in the goals *Māori succeeding as Māori and citizens of the world, knowledgeable Māori Communities, Māori capability, social wellbeing and economic transformations*² NZQA's office of the Deputy Chief Executive Māori is excited by what may emerge from this conference to support our endeavours to scope the process of criteria planning for qualifications based on Māori knowledge sources as part of the quality validation process that we seek; and qualifications outcome to measure incorporation of Māori cultural perspectives – pedagogies and methodologies.

I roto i ngā whakaaro whānui tonu, kei roto i ngā whāinga *kia tīpu hei Māori, he tāngata o te ao whānui, kia tīpu te mātauranga ki roto i ngā hapori, kia pakari te Māori, kia tīpu te orangatonutanga, me te taha ohonga whakarite*, kei te hira rawa te roopu whakahaere o te Mana Tohu Mātauranga o Aotearoa ki ngā hua kōrero ka puta mai i tēnei hui, hei āwhina tonu i te pūtake whakahaere, whakaritenga māhere mo tētahi tohu hāngai ki te aho o te mātauranga, hei tuarā whakarite, me te huanga o te tohu kia herea ki te ahurea Māori, whakataunga, kaupapa whakahaere.

Reflected in the opening addresses of the NZQA Board Chair Sue Suckling, Professor Sir Hirini Moko-Mead, Kara Puketapu, Hone Sadler and Daryn Bean, the purpose of the conference was to:

- Promote and facilitate discussion on the current state of mātauranga Māori; and
- Identify key elements of a mātauranga Māori framework that will be relevant to our communities of learning.

Essentially, the Hui Mana Tohu Mātauranga conference was intended to contribute to the strategic goals of *Te Rautaki Māori – The Māori Strategic and Implementation Plan for the New Zealand Qualifications Authority 2007-2012*.

However, we may well have discovered a new horizon, and therefore the next point of departure - one where a new intellectual high point for mātauranga Māori is envisaged. So framed, further discussions on mātauranga Māori would not be constrained by narrow frameworks or foregone conclusions, nor developed without acknowledging the efforts and contributions of the many over the last two to three decades of Māori development.

With respect to mātauranga Māori, it is important to consider our roles and to reiterate the significance

² The Māori Strategic and Implementation Plan for New Zealand Qualifications Authority 2007-2012. Page 13.

of te ao whānui (global) to Aotearoa and to future Māori development. However, it is also important to acknowledge that Māori and New Zealand's future would depend on Māori solutions and aspirations. In taking this approach, the hui was mindful of the efforts made over the past to lend shape to the New Zealand of today, but also cognisant of the fact that change is inevitable and may stem from any number of sources. A systematic and planned approach, forums like Hui Mana Tohu Mātauranga conference provide food for thought, and add a further step to an on-going conversation on mātauranga Māori.

What follows are the thoughts, anecdotes, and conclusions presented before participants at Hui Mana Tohu Mātauranga by keynote speakers. Professor Charles Te Ahukaramū Royal who probes, challenges, and seeks opportunities to present before the audience new forms of indigenous knowledge and how it might find new expression and application today. Donna Mariana Grant moves us in a more practical direction, where mātauranga Māori is actively applied and demonstrated in education, and the priorities for realising the aspirations of learners through whānau inculcated in Māori performing arts.

Tāwhirimātea and Kaa Williams, within the ebb and flow of te reo Māori, lay before us a pathway towards realising our dreams and desires, thoughts, hopes and aspirations, mythology, history and customs and the scholarship in mātauranga Māori. That is, te reo Māori and knowledge acquisition supports higher levels of reo Māori proficiency skills, including; speaking, listening, reading and writing – all within the context of immersion teacher training requirements.

Haere ake rā ngā whakaaro, ka hura te awatea!



DR CHARLES TE AHUKARAMŪ ROYAL



Dr Charles Te Ahukaramū Royal is a composer and researcher. He uses his composition, research skills and experience to explore “the creative potential of indigenous knowledge.”

His abiding interest lies with ways in which indigenous knowledge might find new expressions and applications today. His particular interests lie with the use of indigenous knowledge in theatre and performing arts.

FIRST KEYNOTE ADDRESS

‘HARNESSING THE CREATIVE POTENTIAL OF MĀTAURANGA MĀORI’

In this presentation, I want to discuss and examine the ‘creative potential’ resourceful ingenious platform of mātauranga Māori. What I want to demonstrate, that is despite what appears to be the case that mātauranga Māori is fragmented and in a disorganised state, it nonetheless retains a ‘creative potential,’ that a modern mātauranga Māori inspired creativity is able to bring valuable contributions to our nations life, culture and economy. This presentation will begin by providing a working definition of mātauranga Māori, one which was utilised in a recent project that I led entitled ‘Te Kaimānga: Towards a New Vision for mātauranga Māori.’ This project was funded by the Foundation of Research, Science and Technology between 2004 and 2007.

This presentation will also discuss the kinds of applications of knowledge that can be found in this ‘kete’ of knowledge called mātauranga Māori. Then I want to pose the question; ‘what needs to be done to realise this ‘creative potential’ of mātauranga Māori? At this point I want to discuss sources of mātauranga Māori, the current reorganisation of

mātauranga Māori and more. The next question to be poised is ‘what really beats at the heart of mātauranga Māori?’

Here the presentation will alight upon questions such as indigeneity and a mana inspired way of being in the world. This presentation will conclude with some thoughts on the meaning of the word ‘tohu’ which is commonly used for qualification. The word, however, has other meanings most particularly concerned with the arrival of mana in an individual form. This therefore leads to the notion of a mana inspired approach to education.

In my opening statement I made the point that ‘mātauranga Māori has the ‘creative potential,’ to align itself with inspired creativity, ‘that will bring and determine valuable contributions to our nation’s life, culture and economy.’ What do I mean by this aspect? How does a scholarly infusion of discovery which is encapsulated in mātauranga Māori based on an oral composition and the transmission of it lie behind such works and kinds of applications contained in this ground breaking term mātauranga

Māori? The challenge therefore for this presentation is the reinterpreting mātauranga Māori conceptions, hypothesis, beliefs so that it finds its place in the programmes that you offer as part of a high level qualification within the milieu of the quality assured Mātauranga courses and qualifications offered by Mana Tohu Mātauranga o Aotearoa.

The position to take is to look at the notion of mātauranga Māori and to give it the awesome energy for renewal; that it is derived from, and must be anchored to the learner's attention, their whānau, hapū, iwi and Māori communities. That it will provide the all important assurances regarding the integrity, validity and quality of mātauranga Māori courses and qualifications, and that provision must be about high level engagement and recognition of Māori knowledge.

Let me begin by saying with this wide ranging, sweeping statement; that the Māori view of the world can be characterised by a figure holding out its arms to encompass the future and as we bear witness to the portraits of our tipuna and whakairo inside this tipuna whare of Waiwhetu. The Chair of NZQA Sue Suckling in her opening address made the very concise point 'that the visual rendering of these past outstanding leaders that look down upon us is, in itself an act of intimacy and privilege.' The Chair of NZQA is exactly right, this collection of Waiwhetu gallery of Māori leaders in this tipuna whare Waiwhetu reveals a unique transcendence or spirituality as we know in the chronology of oral compositions of their public achievements and stories, told and retold over the years. We have heard and have read about these past leaders whose work ranges from public to the intimately private, from grand to tiny, from the heroic to the perfunctory. The reputation of these past leaders as 'master planners' is one of essential truths and essential human emotions revealed through 'their stories', which are interwoven into the essential descriptions of the landscapes of knowledge that we currently work with. Undeniably so, the past has provided the foundation for us to be able to move inevitably forward.

So in this respect mātauranga Māori makes the point 'mā muri a mua kā tōtika' 'it is the precedent of the past that will sustain the front'. 'Mā muri a mua kā tōtika' is a generic, broad enough term constantly played out on our countless marae across the country. But what we need to do in so far as this conference is concerned is to validate this passage 'mā muri a mua kā tōtika' infused in mātauranga Māori that it becomes the key, or one of the solutions and means to unlocking the Māori universe of knowledge and scholarship integrated into the aspirations of the people and strongly linked to the range of qualifications that NZQA offers. The anthology of mātauranga Māori therefore demands a clear cut choice. That we select a body of verse or lines, or statements that follow the contours of Māori advancement linked strongly to Māori to support our social, cultural, educational and economic development in this country.

For the intention of this conference then mātauranga Māori is a modern term for a body of knowledge that was brought to these islands by our Polynesian ancestors of present-day Māori. Here this body of knowledge grew according to life in Aotearoa and Te Wai Pounamu. Despite an initial period of change and growth, the arrival of European populations in the 18th, 19th, and 20th centuries brought major impacts to the life of this knowledge, endangering it in many substantial ways. All, however was not lost as new knowledge was created through the encounter with the European and through the experience of the creation of the new nation called New Zealand. Important fragments and portions notably the Māori language that remains not only as a tāonga guaranteed to Māori under the Treaty of Waitangi, but it also underpins Māori cultural development which in turn, supports Māori social and economic development and contributes to a unique New Zealand identity.

As we are all on familiar terms with, the health of the Māori language was severely compromised through the course of the 20th century. From the 1970s, Māori have initiated a range of activities to retain the Māori language, and the Government has

provided support for this work through its various agencies. These initiatives are working towards the ongoing acquisition of the language by Māori and general support for the language from the wider New Zealand population. This conference therefore with leading commentators such as yourselves, and many others across the country is the realisation of human potential through positive mātauranga Māori development. As I see it Māori language has unlocked not only the wellbeing, but also the realisation of full potential, having regard for individual talent, cultural heritage and the development of whānau reo communities affiliations that engage with mātauranga Māori.

And the next question that needs to be asked is 'what kinds/application of knowledge can be found in mātauranga Māori, and what is its potential today and into the future, and of course what really beats at the heart of mātauranga Māori? I think the first point to establish is that mātauranga Māori is necessary for Māori spiritual growth and the other point of course is that the reason why we are here today is that mātauranga Māori has an economic link to our survival. On a broader field mātauranga Māori as artists will tell you 'is a written art form language' whose medium is a visual literary vernacular in both oral and written literature.

Within the expression of mātauranga Māori this art form differs from ordinary spoken language primarily in three ways:

- (i) That it is concentrated and meaningful.
- (ii) Its purpose is not simply to explain, argue or make a point but rather to give a sense of pleasure in the discovery of a new experience.
- (iii) And this form of literature demands intense concentration, a reaching out beyond 'self.'

So mātauranga Māori is not only about ideas but also about experiences. It communicates what it feels like, to undergo an experience, whether physical, artistic or emotional. So the concentrated and meaningful aspect of mātauranga Māori is about being insightful to form a character, to make you share that

particular experience. In this regard it is important to remember the close nexus between the concepts and application I have identified below, developed on principle and modelled on the process of sharing that experience.

The kinds of applications of mātauranga Māori such as Ngā Whare; traditional institutions, Ngā Mātau; applications and expressions of knowledge; Aronga, a world view perspectives and a phenomenon moving towards ngā Whare rūnanga; decision making, Whare Wānanga; teaching and learning, te Whare Pora; weaving, Whare Tapere; performing arts, games, Whare tū-tauā; military school, Whare Kōhanga; childbirth, midwifery, te hī ika; fishing, te ngaki māra kai; gardening, te Tāhere Manu; birding, te Hanga Whare; building, te whakaora Tūroro; healing, te Whakaako tangata; teaching and learning, te Hohou te rongou; dispute resolution.

As stated above mātauranga Māori is about expression and communication inherent in the nature of the activities, and its human application and therefore needs no conventional signs. For Māori this form of expression of mātauranga Māori is about working through the symptoms that are natural and unlearned. The composition therefore of mātauranga Māori may start with an emphasis on expression but, once a certain stage is reached the conventions of structural form and communication of that expression takes its place and determines the direction. The creative impulse springs from a desire for self expression, but the impulse must soon submit to formal regularity and convention if it is to achieve the status and knowledge source in the eyes of the learner. The meaning therefore that 'beats at the heart of mātauranga Māori' is descriptive and dynamic and constantly evolving: an acknowledgement that Mātauranga Māori is understood and that judgements are made within the framework of statutory obligations that Tertiary Education Organisations and NZQA are required to meet.

The purpose then of all of these concepts above that inherently belong to te ao Māori is to facilitate a discussion and the legitimate position of mātauranga Māori which is a focused approach by itself that

will highlight attitudes, and knowledge sources which brings a greater measure of agreement to this conference. The vast spectrum of platforms generated from te ao Māori brings its own forms of confidence in the form of knowledge that is, its authorship is synonymous with the generations of people and skills. Over the years we have seen the burgeoning of Māori knowledge opportunities 'beating from the heart' for individual and collective enterprise. mātauranga Māori can therefore in some sense be regarded as a change, and is inevitable and precipitates the chances to progress forward. So there is a new phase of development waiting which is linked to NZQA statements for as 'qualification providers, it enhances the current quality assurance framework to ensure a more consistent and comparable approach to the quality assurance of mātauranga Māori courses, and qualifications.'

It is now time to debate the issues and identify the key components of modern Māori qualification acquisition and the nature of the relationship between them. That relationship approach that mātauranga Māori brings forth is sufficient agreement to present a coherent plan for moving forward. The question now is about gaining access to the opportunities of the world, and its new technologies and also enhancing access to te ao Māori. It is this double-edged opportunity which Māori will be seeking to secure as the debate of mātauranga Māori warms up. So while many principles are applicable to mātauranga Māori what can emerge from this conference is the anomaly of a comprehensive research profile on Mātauranga Māori. A planning portfolio needs to be developed to focus more specifically on the traits of exploring the options collaborative Māori effort moving into whānau development and from here the expansion of Māori knowledge.

Therefore in the auspices of this conference dedicated to mātauranga Māori, centres are needed and perhaps even a research fund should be established so that the ideas can be translated into innovation and then into action. As we have seen and we will hear throughout the summation of this conference mātauranga Māori is about

responsiveness to the notion of adding value to Māori lives, Māori society and Māori knowledge.

Which of course brings me to my final point, 'Tohu.' So what is a Tohu; a view of a qualification? Is it an authoritative and an accessible qualification to tikanga Māori? Or is it a symbol, a mark as we seek to understand the correct Māori cultural and intellectual rights of Māori and indigenous peoples? Can it be linked to qualification criteria in some form in that it is wide-ranging and provides the exploration of 'creativity and interactions' between older and newer groupings of knowledge that we seek to validate? Without a doubt 'Tohu' has emerged and presents itself here to form a new area of knowledge opportunities for research as a body of knowledge in its own right. It is part of a knowledge source that we need to understand, discuss more and debate and pass on to others. From the perspective of this mātauranga Māori conference the position that we can take is that we must consider how a 'Tohu,' a view of a qualification is the set of beliefs associated with practices and procedures to be followed in conducting the assessment of quality assuring mātauranga Māori courses and qualifications. Research has shown us that for design and delivery to be effective, the course needs to accommodate tikanga and the kaupapa must be incorporated with Māori pedagogies, is the signpost that is required and matched to learner outcomes.

In conclusion then mātauranga Māori represents a continuum which spans centuries and moving forward means mātauranga Māori has the capacity to strengthen individual and the collective from the ground up to facilitate each enterprise, and the relationship of each working unit placed in perspective and premised on the future but bringing the past into view and the energies can be focused on mutually beneficial pathways to plan confidently for the future so that we may add our levels of articulation.

Haere ake nei au mai i Ngāti Raukawa, Marutūahu i a Ngā Puhī!

Tēnā koutou katoa!

DONNA MARIANA GRANT



Donna Mariana Grant (Te Arawa) is a member of NZQA's Ngā Kaitūhono, the Chair of NZQA's Whakaruruhau Matua and Executive Director of Manaakitanga Aotearoa Charitable Trust PTE. She is also Head of Discipline: Māori Performing Arts at Te Whare Wānanga o Awanuiārangī and was voted Best Māori Woman in Management at the Māori Business Awards in 2007.

Previously, she has been a national moderator for Māori performing arts with NZQA and developed a number of resources for field Māori³.

Her business career was built from an experiential base in kapa haka with current business delivery in developing kapa haka qualifications and programmes of delivery throughout Aotearoa.

SECOND KEYNOTE ADDRESS

‘MĀTAURANGA MĀORI IN EDUCATION: THE PRIORITIES FOR REALISING THE ASPIRATIONS OF LEARNERS AND WHĀNAU’

The focus for this conference centres on how the quality and value of mātauranga Māori leads and shows the way to higher educational achievement and realisation for Māori learners across a wide spectrum of offered qualifications that will increase and ensure a likelihood of career choice advancement. In addition to this, we have the stated intent of NZQA outlining that mātauranga Māori is compatible with Māori values, consistent with Māori expectations, and complementary to other validation processes, including those that may be established by Māori. Quality mātauranga Māori curriculum is presently available within 17 field Māori³ curriculum strands on the National Qualifications Framework; a framework that represents the only nationally mandated ‘indigenous’ framework in the world, yet this fact is one of the best kept secrets in the country. NZQA's website reference to field Māori reveals that this curriculum caters specifically for

Māori pedagogy, knowledge and skills enlightening that ‘one of the greatest benefits of achieving credits in field Māori is that they offer a pathway to more than 700 other national qualifications registered on the Framework.’

More importantly is the fact that field Māori offers thirty Māori qualifications within specific fields of Whakairo, Tourism Māori, Te mātauranga Māori me te Whakangungu, Seafood Māori, Reo Māori Media, Reo Māori, Ngā Mahi a te Whare Pora, Marae Catering, Māori Performing Arts, Māori Business and Management and Hauora.

Whakaruruhau⁴ members are appointed for their skills, knowledge and experience within each field Māori curriculum and have worked tirelessly and passionately in their kaitiaki role to establish this rich repository of standards and qualifications

³ Field Māori is one of 17 fields registered on the New Zealand Qualifications Framework. It caters specifically for Māori pedagogy, knowledge and skills.

⁴ Whakaruruhau are recognised Māori experts who work in partnership with the Māori Qualifications Services unit at NZQA to develop, review and maintain unit standards in field Māori.

but yet national engagement is minimal. When we locate this fact within the discussion forum of how quality mātauranga Māori leads to higher educational achievement for Māori learners, we all need to ask the question, 'Why do we have such low engagement figures of Māori qualification access?' And, if we were to consider the potential of field Māori standard achievement offering pathways to other mainstream qualifications, why would we not increase engagement with a curriculum that is compatible with Māori values and consistent with Māori expectations?

Experience tells me that the word is not out there. Everyone knows about NCEA Levels 1, 2 & 3 however if you were to ask many secondary school decision makers and tertiary providers, you would not find many that could give you the names of any three of the 30 field Māori qualifications currently available. That is, field Māori qualifications resulting from the same level of NZQA Framework Registration critique and accountability processes as mainstream qualifications. If we were to consider the alarming statistics of Māori leaving school without any qualification achievement we need to consider how NZQA mātauranga Māori may have assisted to realise the potential for these school graduates. Again, experience allows me to offer an example of a Māori male graduate profile for you all to think about.

This individual whānau member is a school star with natural sporting prowess, great relationships with his peers, a recognised leader whose achievements have contributed to the school trophy cabinet and he has enjoyed recognition and pandering by his teachers and peers throughout his school career. Upon exit from school, the persona offered reveals a shining star no more, with no qualifications and little choice on offer.

For the past eight years my establishment has worked with 'ngā amorangi mo āpōpō,' school graduates who have found themselves in a similar predicament. With our support we have been able to showcase, through a positive experience that demonstrates the use of how an NZQA

mātauranga Māori has been celebrated and utilised to realise potential for 100% Māori cohorts that have left school with little or no qualifications. When we consider brave new worlds such as those experienced by Star Trek, we actually have a very innovative and exciting example of a 2002 NZQA mātauranga Māori funded secondary school project that greatly enhanced opportunities for its targeted clientele.

The level 2, National Certificate in Māori – Te Waharoa project, targeted 1052 performers competing in the National Secondary School Kapa Haka competitions held in Christchurch in 2002. In short, it involved 27 Secondary Schools throughout the motu. 572 students graduated from the project with the National Certificate in Māori – Te Waharoa, culminating with 19 schools celebrating qualification success at a high profile graduation ceremony. Twenty learners from this graduate cohort came to my establishment and it is some eight years down the track that I can attest and demonstrate the power of how NZQA mātauranga Māori led to higher educational achievement for these Māori learners. The original cohort of twenty learners that entered tertiary training with little or no qualifications in 2002 reveals that seven went onto higher levels of study to achieve university degrees. This is an example of achievement outcome that continues to be demonstrated by ensuing student cohorts from 2003 to 2009.

Validation of cultural strength utilising NZQA mātauranga Māori provided and continues to provide these learners with choice and opportunity to realise their individual potential of higher qualification access and achievement. Why then do we not allow more opportunities for Māori to engage with NZQA mātauranga Māori qualification access?

My field of passion lies within Māori performing arts however we have 16 other NZQA field Māori curriculum areas that provide opportunities for higher qualification access and achievement. My representation as Whakaruruhau Matua Chair of the 17 field Māori curriculum areas requires me to request that we celebrate what is on offer

by getting the word out there. Iwi, wānanga, polytechnics and universities have long recognised the power of mātauranga Māori curriculum to validate and celebrate innate cultural strength and these institutions have both capability and capacity to offer degree programmes in these fields. The portal for higher achievement outcome is available with our tertiary providers however for many of our secondary learners we still need to engage in NZQA mātauranga Māori qualification access to open a multiplicity of opportunity whilst they're still at school.

Let's look at two NZQA mātauranga Māori qualifications on offer to consider. The level 2 National Certificate in Māori; Te Waharoa and the level 4 National Certificate in Māori; Te Ngutu Awa, provide the vehicle for NZQA mātauranga Māori qualification access. Each of the 17 field Māori curriculum areas can contribute to qualification achievement allowing for flexibility to attune graduate outcome according to individual strength. This is exactly the same situation as practised for NCEA qualifications Levels 1, 2 & 3 with an example of achievement gained through te reo, whakairo and tikanga coupled with some mainstream curriculum credits. Association with key signature events such as Ngā Manu Kōrero and National Kapa

Haka competitions are high profile scenarios for recognition and access. However there are localised examples of iwi, hapū and whānau events that are integral to school activities where support can be provided to assist with NZQA mātauranga Māori qualification access.

Can NZQA mātauranga Māori qualification access lead to higher qualification access? My experience demonstrates an affirmative to this question. However we need to get the word out there and it is in this forum of astute decision makers that change can happen. After all, nothing changes if nothing changes. I celebrate this initiative of NZQA – ostensibly a standards setting body, in offering such an opportunity. And, I pay homage to my fellow Whakaruruhau colleagues for their undying passion and involvement in developing a strong and robust foundation of mātauranga Māori curriculum and qualifications that sit on the National Qualifications Framework.

I conclude this keynote address with this whakataukī:

He toi whakairo, me mana tangata

Where there is artistic excellence, there
is human dignity.

TĀWHIRIMĀTEA ME KAA WILLIAMS



Tāwhirimātea and Kaa Williams address Hui Mana Tohu Mātauranga

Tāwhirimātea Williams is currently employed as the Kai Tiaki Huhua at Te Wānanga Takiura o ngā Kura Kaupapa Māori o Aotearoa.

Tāwhirimātea has extensive background in education. Some of those educational experiences include being principal for five schools, a career which spans 42 years.

Community involvement includes being a judge at 3 national Kapa Haka Competitions.

Kaa Williams is currently employed as Director and Lecturer at Te Wānanga Takiura o ngā Kura Kaupapa Māori.

Previous to this role Kaa was a Lecturer with the Auckland College of Education and holds a Masters Degree in Education.

She is also a member of the writing team for the Marautanga Pāngarau, and runs courses for teachers in the use of the curriculum document.

THIRD KEYNOTE ADDRESS

‘REALISING OUR DREAMS AND DESIRES, THOUGHTS, HOPES AND ASPIRATIONS, MYTHOLOGY, HISTORY AND CUSTOMS, AND THE SCHOLARSHIP IN MĀTAURANGA MĀORI THROUGH THE MĀORI LANGUAGE’

Ka whakaeke mai ngā tau whakapukepuke kaupapa akoranga, ka rauhi noa, ā, neke noa atu i te toru tekau, whā tekau tau māua ko taku hoa rangatira a Kaa e hoe ana i te waka nei te reo Māori ki ngā akomanga whakangungu i tō tātau reo rangatira hai tūhara i te hinengaro o te tamaiti, o te kaiako. E kore pea e tāea e au te kī atu ki a koutou ki roto i tēnei whare i a Waiwhetu i tētahi rangi i roto i ngā whā tekau tau neke atu e kore ai māua ko taku wahine e tū ki mua i te tamariki, taiohi ki te ako. Pō awatea, pō awatea tēnei mahi. Inā hoki i te kaiako pēnei i a māua ko taku wahine i a Kaa e moe ana, kua oho māua kua tuwhera mai anō te tataui te pūao o te ata tū, mea rawa ake kua awatea kai mua anō māua i ngā tamariki e auu ana. Koia to māua ao. He ao tū, he ao waiaro, he ao whakaari, he ao whakarewa i te kupu o runga o raro kia tau atu ki mua i te tamaiti, taiohi e muramura ai tana hinengaro! Ki a māua he kāpura whakamuramura, whakapukepuke pēnei tonu i ngā ngaru o te moana e whati mai nei ki te tātahi, toka tai moana tō tātau reo e mau ai tēnei rongo kōrero 'Ko te reo Māori te waka kawē i te wairua, i ngā uaratanga o te mātauranga Māori' e kōrerotia nei e tātau i ēnei rā, tae mai ki tēnei rā e hau mai nei tātau ngā pukenga whakaitaita i te mātauranga Māori ki o koutou kokona kāinga whakahiato ki Waiwhetu marae.

E whai hua ai tēnei hui mātauranga Māori hei kape whetū, me ōna whakamārama kua hau nei te rongo mai i ngā kaikōrero tuatahi, tuarua o tēnei hui i a Charles Te Ahukaramū Royal me Donna Mariana Grant hei ārahi mai i ngā hīkoinga ki tā rāua i kite, ki tā rāua i titiro ai i a rāua e takatū ana i roto i a rāua kaupapa. Ko tā Donna Mariana Grant ko te whakamuramura, whakakori mai o te tinana, kia hāngai ki ngā kupu o te kapa haka. Ko te rarau mai i te matapihi o te rangi kōrero o te mātauranga Māori ko tā Ahorangi Te Ahukaramū Charles Royal. Waihoki tātau ka mōhio ka pēnei rawa te reka, te āmiorangi, te whakapepeha mai akoranga ohomaui o te whakaaro kā tika mai i runga i te mata o tēnei whenua, me ngā rangi tūhāhā ātaahua o te hinengaro kōkoi o ngā tokorua nei.

Whāia, ko te kaupapa tonu o tēnei kauhau a māua ko Kaa he kōrero mo te pūawaitanga o Te Wānanga Takiura kura whakangungu pouako o Tāmaki

Mākaaurau (A.C.E) i roto i aua tau pōkenekene o 1990 i pari mai ai te tai timu ki tēnei kaupapa. Tekau mā rua ngā akonga i hīkoi mai ki roto i te tataui kōrero o Te Wānanga Takiura i taua tau. Ko tēnei hīkoitanga mai ko te kōkō o te whakarōputanga kiriata. Waihoki ko ngā putuputu kōrero i hahua ake i taua tau, haere ake nei ki ēnei rā, kia kitea te tūhono o te kōrero ā-waha, te kōrero ā-tuhi, te kōrero ā-waiata, ā-haka, ā-waiata tira hai whakaū i te wairua whakapuaki ki roto i te tamaiti e noho tatari mai ana ia kia whakangungua ki tō tātau reo rangatira, hāngai pū ki ngā mārautanga akoranga o Aotearoa. Ko te mea kē nē! Kāre mātau i kōrero i taua wā mo te matauranga Māori tēnei peka, tērā peka, no te mea kai te hīkoi whakamua te kaupapa ki roto i te reo rangataira, e ū ai te waka ki uta o te pā kaha hinengaro, whakarau kōrero, ko te waka hautū ko to tātau reo hai pae whakaū.

Mā te reo e tātari o whakaaro, wetewete aroā o titiro, whakapūrua tonu he kaupapa ki tā te kaiako kia hau ai te rongo o ana mahi whakaako ki mua i ana taura, tamariki. Ko te whakatinana i ēnei mahi katoa me te manaaki i te wairua o te tamaiti, ki tōna taha kia rangona ngā momo reo tata, reo tawhiti, reo tika o te hunga e tau ana ki mua o ngā kaupapa whakangungu o Te Wānanga Takiura. Ka haere tonu mai Te Wānanga Takiura hai whakatū puna taupaenga tuhinga waitara hai pūnaha wawao i te ao Pākehā ki te whakaari i ana kaupapa mātauranga Māori ki te papa tuhi, papa kōrero o te akomanga.

Mātua waiho te reo rangatira me ōna whakatakotoranga o te whakaaro ki roto i te reo Māori hei whakaatu i te hohonutanga, me te tohunga rawa o te titiro o te waitara i te kupu ki te whakatakoto whakaaro ki roto i te reo Māori, kia nānaioe! Hāngai ēnei waitara ki ēnei rā ki tēnei ao hurihuri. I te mea nē! Mā te reo e kawē ngā tūmanako, whakaaro, tikanga, hiahia, tohutohu, whakatūpato, wawata, mātauranga, mamae, pouri mo te āhua o te kaupapa e whakaaratia ana e te kaiako. Kāre e mihi kai roto tonu i tēna, i tēnā o koutou, o tātau ētahi atu kōrero hei tāpiri ki te taha o ēnei whakaaro ōku tuhinga hei waka whakaū, titikaha i te wairua mārangaranga, kia tāea te huaki te tataui o te whare whakawhanaunga kōrero, te whare whakaheke kōrero ki tēnā, ki tēnā e au ai te noho i te pō, i te

awatea o te mātauranga Māori ki waenga i a tātau katoa. Koia pea te kaupapa o tēnei hui mātauranga Māori a te Mana Tohu Mātauranga he kohikohi i ngā ritorito whakaea kōrero.

Ko ngā peka ēnei o pūāwaitanga o Te Wānanga Takiura kura whakangungu pouako. Ngā Whakaaro Taumauri o tēnei Te Wānanga Takiura. Ko te pātai ia, he aha te kawenata kaitokomauri ārahi i te kaupapa nei. Kā tika, kā tika ko Te Aho Matua! Nā ko tā māua whakapae ko Kaa ko tēnei ko Te Aho Matua te poupou noho noa whawhatitaha. He aha te tikanga o tēnei kōrero 'ko Te Aho Matua, te poupou noho noa whawhatitaha.' Anei! He whakaaro onamata tēnei e hoki whakamuri ana ki Hawaiiiki pāmamao ki te wā o ērā tipuna o Uenuku, i a Ruatapu i mua tata atu i te hekenga mai ki Aotearoa nei.

Mā ēnei kupu, mā ēnei whakatakotoranga o te whakaaro o Te Aho Matua, te poupou noho noa whawhatitaha ka whakakaotia mai hei whakaatu i te kākaho matapopore, rangatiratanga o ēnei momo kōrero hāngai ki ēnei rā ki tēnei ao hurihuri. Mā ēnei kupu Te Aho Matua te poupou noho noa whawhatitaha e kawē te ārikarika, te manaakitanga, te tuarongo whakairo kōrero o te whare. Ka hiko ko te kupu ka māhorahora ngā tūmanako, whakaaro, tikanga, hiahia, tohutohu, whakatūpatō, wawata, mātauranga, mamae, pouri mo te āhua o te kaupapa e whakaaratia ana e te kaiako, e te kaikōrero, e te kaiwaiata, e te kaitunu kai. Ko te whakapae, ahakoa he aha te kaupapa kei kona Te Aho Matua, te poupou noho noa whawhatitaha hei whakaatu i ētahi momo kōrero e tipu ai o whakaaro, o hiahia ki tēnei tāonga o te reo rangatira. Ēngari ko te mea nui rawa o Te Aho Matua te poupou noho noa whawhatitaha kia tau pai te hinengaro, wairua whakaaraara i te hira, te niwha ki te akoranga o te tamaiti o te pia kia hīranga te taumata mōhio, kā tika! Kai roto i te mātauranga Māori e hoea ai ki tawhiti 'ko te ngutu koikoi, ko te ārero, kāti rā te whakakeke noa.'

He ātamira pupuri i ngā kōrero tuku iho Te Aho Matua te poupou noho noa whawhatitaha, hei whakaatu i te auaha, i te rangatiratanga o te whakaaro, o te kōrero hei whakatipu kupu hei whakahau i tō hinengaro kia whakaaro whānuitia

te kaupapa, te āhua o te whakapuputu kupu ki roto i ngā momo whakawhitinga kōrero e mātāpono ai te kaiako me tana tauira. He painga whakaataata, he huapai whakatū kei roto i ēnei momo mahi a te kaiako mo tēnā whakatipuranga, mo tēnā whakatipuranga hei tūhono i a rātau kōrero kia titiro whakamua, kia titiro whakamuri. Ko te whakaaro he tauira ēnei o ngā mātāpono e tāea ai te mōhio, te ako ki te whakatakoto, ki te rangahau i te kupu, i te whakaaro auaha ki roto, ki waho kia mau ai tēnei momo mātauranga reo ā-kōrero, reo ā-tuhi, reo ā-waiata, reo korikori ka tipu ka mahea, ka ora.

Ae rā, ko te whakapae he taha auaha kei roto i a tātau katoa. Koia te kaupapa o tēnei Te Aho Matua te poupou noho noa whawhatitaha, ngā whakapono ka poipoi i te tauira kia pakari tana tū, kia eke atu ki ngā haetara whāinga katoa i tēnei kaupapa e mau ai te rongo o te uaratanga hei whakapuaki i tēnei momo auaha e tipu ai he kupu, he whakaaro hei whakaora i tēnei tāonga te reo, he tāonga kirituhi ki te hinengaro.

HE AHA NGĀ HUA WHĀINGA AHUREI A TE WĀNANGA TAKIURA?

- He whakatutuki i ngā wawata o tātau o tēnei motu i runga anō i te whakaaro kia manaakitia, kia whakaaratia ēnei tūmomo taunaki reo rangatira e mau ai te rongo mau o te mātauranga Māori hei puna kōrero.
- He whakahoki i o tātau mahara e riro ai mā te reo ki roto i ngā kaupapa e tutuki ai a tātau kaupapa e manakotia ana e te ngākau.
- Kia mau ko te reo mihi, te momo reo whakatau, whakatinana kaupapa ēnei momo kōrero kia whakangungua ki ngā tauira katoa.
- He momo reo hei ahurei whakarongo atu ki te reo auaha e ahu mai ana mai i roto i a koe, mai i roto hoki i ngā kaikōrero, kaituhi, kaiwaiata, kaiako me te tauira.

- He whakawhānau whakaaro hōu mo ngā momo kōrero whakaora, whakatau e mau ai te pae taumata o te mōhio ki te āta whakaako tamariki.
- He whakapakari, whakawhānui ake i o wheako whaiaro.
- He tūhono i te ao o nanahi ki te ao o nāianeī, me āpōpō.
- He whakatuārā whakaaro kia whakakitea ki ētahi atu kaupapa e manakotia ana, hāngai ki ētahi atu iwi.
- He whakaatu i te āhua, te taurira pai hei whakatakoto kupu kōrero hāngai ki tō reo kōrero, reo ako i te tamaiti.
- He whakaako i a koe, nō hea koe? ko wai ou tīpuna? ā, i ahu mai koe i whea?
- He āta whakamōhio atu ki a koe he hāngai ēnei momo kōrero ki te kawa o tōu marae, ki tōu whānau rānei, ki āu nei titiro.
- He whakatūāpapa i te ao Māori kia haere whakamua ai tātau katoa ki roto i te ao whakawhiti kōrero, mātauranga Māori ki roto i te ao tuhi, pānui, tātari, whakarite kōrero, whakakao rauemi akoranga.
- He whakaatu i te tīmatatanga o te whakaaro mo ngā kaupapa akoranga momo kaupapa o te manaaki taurira tae atu ki tōna whakamutunga kai tawhiti noa e kakati mai ana.
- He whakaatu i tō hiahia ki te whakaputa i ēnei momo kōrero ahakoa he aha te kaupapa.

NGĀ PUKENGA TAU HAURONGO, MĀTAURANGA MĀORI MA TE TAUIRA KI TE WĀNANGA TAKIURA

Ka tāea:

- Te whakaatu i te matatau o te taurira ki ana tūmomo kōrero hei whakapakari i tōna reo kōrero, reo ā-tuhi, reo waiata, reo whakaako i te momo reo kiriata ki te taurira.
- Te whakakaupapa i tētahi mārautanga ako tamariki hei whakawhanake i tōna hinengaro ki ngā kaupapa o te mārautanga o Aotearoa.
- Te rangahau i tētahi kōrero, kōrero paki, pūrākau, karakia, whakatauāki, whakapepeha, waiata tangi, whaiāipo, pātere, maimai aroha mai i ētahi atu tuhituhinga hai ako tamariki.
- Te rangahau i tētahi kaituhi pakiwaitara, whakapuaki kōrero, puha, momo kōrero heke o tēnei motu o Aotearoa.
- Te rangahau i tētahi korero rongonui o tētahi atu ahurea o tawāhi kua tuhia kua whakatakoto kaupapa e whakaatu ana i tētahi mahi tuhinga tawhito pēnei mai i te tīmatatanga tae noa ki tōna whakamutunga.
- Te kite i te huhua o ngā whakaaro rangatira, ngā tohu taketake, whakaaro ake a te Māori mo te whakatakoto i ana kōrero tuhi ā-iwi, pāngarau, hangarau, pūtaiao, kōrero whakawhitiwhiti pukapuka tāngata taumata rau.
- Te tīmata ki te whakaaro mo ngā akoranga whakahihiko ngākau ako tamariki ki tou ake iwi, tōu ake takiwā ka whakakao, ka rangahau, ka whakapukapuka hei tohu pupuri i te mātauranga Māori ma te whānau.

Me kaha tātau ki te tuhi, ki te whakaaro, ki te pupuri, ki te kōrero, ki te whakarongo ki ngā momo kiriata, ki te manaaki i ngā momo kōrero kia pai ai

te ketekete mai o te mātauranga Māori i te mea hoki he putuputu ahi kōpae ēnei kōrero hei whakanui i ngā mahi kapa haka, ki ngā kōrero ki runga marae, ki ngā kaupapa pupuri kōrero tuku iho, kia pakari ai te kaupapa me tō tātau reo kōrero, reo whakaako tamariki. Ko tētahi mahi nui o te Te Wānanga Takiura he whakatū tikanga mo te tuku iho i te momo mātauranga Māori i roto i ngā mahi whakahau, whakaū wānanga ahakoa he aha te kaupapa.

Nō reira ko Te Wānanga Takiura ka noho hāngai ki te takoto o te whenua, te hāngai ki to noho ki te tāone, ki te wā kāinga rānei, ki te taiohi, rangatahi, tamariki nonohi, te tamaiti kāre anō kia whānau mai, te tamāhine, te wahine, mokopuna, irāmutu, ki tō kuia, koroua, ki te taiao ki te ao hurihuri e tau

mai nei ōna kaupapa huhua, maha ki mua i a tātau katoa. Me kī pēnei, kei roto i te reo rangatira, te pae wānanga o te mātauranga Māori ngā whakaaro o ngā pakitara hai pae whakaterenga, paetukutuku kōtuitui tangata hei whakatipu i tōu ake whare kōrero ako tamariki. Hangaia tō whare kōrero, tō whare, manaaki tamariki ki tō hiahia, kia kitea, kia rangona ai mai tata, mai tawhiti. Koia tēnei te whakapuakitanga o tō whakatipu i tō hinengaro mo ēnei momo kōrero te mātauranga Māori ki te ao whānui, ae rā ko mātauranga Māori te pā kaha. Ngā taritari ēnei o tēnei huimanga e hui nei tātau ki raro o te tuanui o tēnei tipuna whare a Waiwhetu, Te Ati Awa kāranga mai, kāranga mai te ao mātauranga Māori hikitia te toki ngao pae, toki ngao tū. Ko te oru kupu mātāpono tēnei a māua tahi ko Kaa!



Waiata tautoko: Johnny Waititi, Donna Mariana Grant and Mihaere Kirby

IN SUMMARY: HUI MANA TOHU MATAURANGA

BY PROFESSOR TAIARAHIA BLACK

During the conference almost every aspect of mātauranga Māori was examined, discussed and clarified within the context set by the opening speakers and keynote presenters. This also included workshops, providing conference participants with an opportunity to further reflect, discuss and consider mātauranga Māori, via the following prompts:

- Describe the roles and responsibilities of Educational Providers in creating quality mātauranga Māori in education.
- List who are important in achieving quality mātauranga Māori in education.
- Who should assure quality mātauranga Māori?
- What's working now, its clarification points of contact?
- What's not working?
- How qualifications can be of high quality.
- Factors that will ensure that qualifications are relevant for Māori learners.
- Analysis and the action that evolved.

An analysis of the comments gathered during the workshop discussions showed that Māori involvement across all sectors of field Māori was essential, and that the incorporation of mātauranga Māori disciplines in institutional programmes was gaining momentum and strength. The important contribution of cultural, environmental, social, and educational assessments towards lifting the standards of learner knowledge and skills was also emphasised.

The analysis also showed Māori were actively involved in service delivery and played an important role in related policy development activities especially at local levels. Two different approaches

were also evident, one based on Māori autonomy and self-determination; the other a commitment across the field Māori sector, driven by an increasing demand for greater Māori input into the quality assurance system.

The keynote speakers presented constant challenges to the audience throughout the conference. Professor Charles Te Ahukaramū Royal offered three projects for consideration. The first suggested a reorientation, in the last two to three decades, of the literature relating to mātauranga Māori – of narrative formation – towards an indigenous milieu marked by the distinctive use of metaphor. The conference itself, he felt, indicative of a conscious and deliberate attempt to establish a diverse national literature based on the richness of our knowledge sources.

There was a common thread to which this indigenous narrative shaped our lives – and indeed the lives of many. That thread was the right of Māori, as the indigenous people of this land, as the guardians of our customary knowledge, to protect and disseminate that knowledge. This theme was consistently reiterated as he presented his argument based on a wide range of literary sources, in a balanced and reasoned manner.

The insights revealed from a combination of distinctive world views and application of several research methodologies, a more coherent picture of mātauranga Māori. This in turn, provided a common basis for considering mātauranga Māori across quite diverse sectors of Māori learning. As a result, Charles believed the conference not only met broad academic needs, but also contributed towards a clearer picture of the epistemic location of Māori in modern Aotearoa, New Zealand.

Donna Mariana Grant in her opening statement raised the point that the most significant contribution

of this conference was on how quality mātauranga Māori led to higher educational achievement for Māori learners. And appropriate pedagogies located within a clearly defined Māori ontological space was critical.

For this reason, Donna believed that while NZQA's intent with respect to mātauranga Māori was appropriate, there existed a reciprocal relationship between learner, whānau and programme objectives. And that this was always accompanied by assurances of care and respect. Subsequently, active planning to meet the needs of the learner was critical to her organisation and that practical solutions could often be found within communities themselves.

She also made the very important point that the whānau-learner relationship was a reciprocal one, one where older whānau relatives role-modelled positive traditional values and behaviours. Learners subsequently took on these values and behaviours, carrying and applying them in a contemporary world.

Tāwhirimātea and Kaa Williams reminded us that te reo Māori and living as Māori - being Māori in a modern world - were inseparable. As a result, the dynamics of te reo Māori was inextricably linked to the social fabric of modern living. It therefore had the potential to reinforce social, cultural, economic and spiritual confidence, pride, and intellectual wellbeing. Presented in te reo Māori, Tāwhirimātea and Kaa demonstrated that teacher immersion programmes in te reo Māori were essential to the intellectual growth of mātauranga Māori.

Tāwhirimātea and Kaa continued to emphasise the point that confidence and proficiency in ones first language contributed to self-esteem and a sense of identity and achievement throughout life. Similarly, te reo Māori was a vital medium for transmitting values and culture and enabled one to make sense of the world around them. Teachers with the requisite skills were therefore vital to be able to effectively assist learners in achieving excellent levels of speaking, reading, and listening skills.

Building on lessons learnt, it is now possible to view mātauranga Māori as a broad set of aims, principles, and goals upon which a set of required capabilities supporting Māori advancement may be pursued. For Māori, advancement depends on Māori people being able to fully participate in te ao Māori, wider New Zealand society and the world. This is the kaupapa for today's conference - to acknowledge, explore, share and celebrate in the achievements of our people and the further advancement of te ao Māori.

And in that celebration, the facilitation of Māori access to our bodies of knowledge and expertise; by supporting high educational performance among our learning communities; and by maintaining a dual-focus on meaningful and relevant skills development and qualifications while enhancing Māori standards of living, of being - one where Māori communities protect, partake of, share and advance our Māori knowledge sources.

CONCLUSION

In bringing together the many aho (strands), to fasten and attach this kākahu of mātauranga Māori, the mātauranga Māori conference staged at Waiwhetu Marae was a response from Māori educational communities. A response created through dedicated forums for discussions, which saw the articulation of themes that resonated with conference participants - in particular, aspirations regarding the social, economic and cultural opportunities relevant to Māori learners.

THE HUI MANA TOHU MĀTAURANGA CONFERENCE;

- Centred on the transmission, retention and maintenance of Māori knowledge - a unique point of difference from the rest of the world - a dynamic and inexhaustible source of innovation and creativity belonging to learners.
- Demonstrated how this dynamic form of community engagement could flourish unhindered. It provided a platform where the key presenters were able to engage in a 'live examination,' to openly share their own experiences, thoughts and observations in a public forum.
- Highlighted a strong need for Māori-specific measures reflecting the achievement of the highest levels of scholarship, of knowledge and skills acquisition and the significance of mātauranga Māori in the life-long process of learning from a community perspective.
- Established te reo Māori as a crucial element of whānau, hapū, and iwi teacher training, and suggestions of future challengers and potential teacher-focused research topics supporting Māori teacher training immersion programmes and language policies.
- Allowed contributing speakers and participants to generate opportunities to discuss and formulate a national outcome for Māori knowledge - cultural imperatives that will provide a framework to rationalise the future of mātauranga Māori.
- Identified wider significance in the advancement of Māori and indigenous people through respective bodies of knowledge, which are essential mechanisms of reviving, enhancing and maintaining an indigenous culture.
- Aimed to increase the domains where te reo Māori can be fostered and used within whānau, communities, and marae, education curricula, teacher training programmes, and recreational sporting events.
- Derives itself from broader Māori immersion teacher training programmes that open the way for the development of dynamic reo Māori speakers, teachers, presenters and learners skilled in the:
 - ebb and flow of Māori oratory style, prose and poetry;
 - conversational cadences, humour, and nuances;
 - levels of excellence in scholarship and provision;
 - comfortably bilingual.

KĀTI

Kua hiwā mai nei tātau ki raro o te tuanui o tēnei whare o Waiwhetu te whare maranga, kārangaranga o Te Ati Awa ki Te Whanganui-ā-Tara. I tipu te huhua kaupapa hāngai ki te iwi Māori ki konei. I kōrero ai ngā rangatira mata titiro tawhiti, whakakao i te ao Māori i tō rātau nei wā kia pukepuke te taumata whakaara i te mātauranga Māori ka kōrerotia i tēnei rā ki waenganui i a tātau katoa. Ko taua kaupapa ko te puna whakatōtō o te mātauranga Māori. Ki te kōrero koe mo te mātauranga Māori kei te kōrero koe mo tāua te tangata Māori. Ko te kaupapa o tēnei huihuinga ko te whakawātanga o ngā aho, hei rauwhiri i te kākahu o tāua te Māori ki raro i ngā pane kōrero o te mātauranga Māori. E kite nei tātau ki roto i tēnei whare kei konei ngā whakaāhua o te hunga aporei ārahi i ngā iwi o mua te whakaārikirangi mai o te whakatangatanga o te papa tipu o te mātauranga Māori. Koia tā tātau kaupapa o tēnei hui tāiki o mātauranga Māori. Te hikitanga o te kupu ki te pae. Ka huri!

LIST OF PARTICIPANTS

THE FOLLOWING ORGANISATIONS AND GROUPS WERE REPRESENTED

- Te Puna Mātauranga o Whanganui
- Te Kotahitanga e mahi kaha Trust
- Te Kura Motuhake o Te Ataarangi Inc
- UCOL
- Skills Active Aotearoa
- Orongomai Marae
- Te Kohanga Reo National Trust
- Aronui Technical Training Centre
- Learning State
- Te Wānanga Takiura o ngā Kura Kaupapa Māori
- Ideal Success Academy
- The New Zealand Qualifications Authority
- Te Wānanga o Aotearoa
- AMPTEE
- Te Kura Kaupapa Māori o Puau te Moananui a Kiwa
- Te Kura Kaupapa Māori a Rohe o Mangere
- Te Kotahitanga Training
- New Zealand Organisation for Quality
- Māori Economic Development Forum (NZQA)
- Tertiary Education Commission
- Koraunui Manaaki Akoranga
- Whakaruruhau Matua
- The Correspondence School
- Te Kura-ā-Tuhi
- Te Kōkiri Development Cons
- Bay of Plenty Polytechnic
- Mana College
- Te Kotahitanga Training
- Pounamu Performing Arts
- Literacy Aotearoa
- Kapiti Skills Centre
- Patumakuku
- Eastern Institute of Technology
- JGHL Pouaka Whakaata
- Te Roopu a Iwi o Te Arawa
- Ngāti Hine Health Trust
- Whanganui Learning Centre Trust
- Te Kura Kaupapa Māori o te Rito
- Tumahurangi Trust
- Career Services Rapuara
- Te Kura Māori o Porirua
- Ngā Kaitūhono (NZQA)
- Learning Post
- Air New Zealand
- Aviation, Tourism and Travel Training Organisation (ATTTO)
- The Open Polytechnic
- Mana Tamariki
- Work and Income NZ
- Electro-technology Industry Training Organisation
- Ministry of Education
- Massey University
- Motor Industry Training Organisation
- Tupoho Whānau Trust PTE
- Victoria University
- Waiwhetu Marae

HUI MANA TOHU MĀTAURANGA 2009 REGISTRATIONS

Surname	Given Name
Akroyd	Shaun
Amaru	Lois
Anaru	Taweka
Apiti	Marama
Armstrong	Sharon
Astle	Fred
Aubrey	Annette
Bailey	Judd
Baker	Andrew
Bartholomew	Yvette
Bean	Daryn
Beckham	Aroha
Bentham	Rodney
Biddle	Ruiha
Biddle	Teurikore
Bidois	Alex
Bird	Pani
Bishara	Sonia
Black	Professor Tairahia
Black	Tītoki
Cairns	Rangi
Cameron	Errol
Chalmers	Karen
Chalmers	Sue
Colbert	Andre
Collings	Waireka
Conklin	Alicia
Cowper	Brian
Cusack	Naomi
Dentice	Paea
Doherty	Professor Wiremu
Donovan	Caroline
Duffin	Tony
Elkington	George
Enoka	Susan
Eparaima	Taryn
Feary	Karen
Fowler	Tim
Gemmell	Heneriata

Surname	Given Name
Glogau	Linda
Grant	Donna Mariana
Haque	Bali
Harding	Kelly
Harker	Kate
Harrison	Gail
Haunui	Tamara
Hay	Janet
Heka	Philomena
Henare	Erima
Heta	Jacque-Ann
Heywood	Sylvia
Hill	Pearl
Holstein	Ewen
Hopkins	Jo
Hoy-Mack	Penny
Huata	Donna
Hughes	Evan
Hungahunga	Melissa
Hunkin	Graeme
Hunkin	Liz
Huxford	Tracey
Jolly	Val
Jones	Suzanne
Jordan-Kaa	Makere
Karauria	Patsie
Kaua	Doris
Kaua	Wiremu
Kennedy	Fraser
Kerekere	Georgina
King	Ruhia
Kirby	Mihaere
Knox	Andrea
Kruger	Sandre
Kururangi	Ari
Lambert	Jamie
Long	Addriane
Lord	Missy
Luke	Kararaina

Surname	Given Name
Lundon	Samantha
Maclaren	Kathy
Madams	Rihari
Mahuta	Tipa
Maniapoto	Jodi
Maniapoto	Ruth
Manuel	Jackie
Manuel	Margaret
Manuera	Eru
Marino	Whaimutu
Marsh	Phil
Marsh	Tui
Mason	David
Mataio	Jason
Mataira	Te Atawhai
Maxwell	Raukawa
Mc Farland	Agnes
McCreadie	Tapina
McElhatton	Emmet
McGuire	Anne
McKenzie	Mini
McNamee	Beverley
Moko-Mead	Hirini
Mikaere	Erena
Milimine	Leigh
Moeke	Trevor
Moody	Evelyn
More	David
Morgan	Mr John
Munro	Kipa
Murray	Luana
Mutu	Hone
Nathan	Eamon
Ngobi	Terisa
Nicholson	Serenah
Nikora	Elizabeth
Nopera	Wanairangi
Nuku	Pareputiputi
Ormond	Ringa
Ormsby	Mark
Orzecki	Richard

Surname	Given Name
Paenga	Dinah
Pahi	Linda Te Uru Mahoe
Panoho	Coral
Panoho	Janeene
Parsons	Jan
Paterson	Libby
Patterson	Naomi
Peina	Teresia
Peke-Paenga	Lynley
Pera	Ngaire
Pereki-Sadler	Hone
Phillips	Joshua
Poa	Hine
Pohe	Tina
Poutama	Lindsay
Poutasi	Dr Karen
Puha	Rongo
Puketapu	Huia
Puketapu	Te Tiwaha
Pulman	Josie
Puru	Ngawini
Rangiaho	Lisa
Rangihau	Tawini
Rawiri	George
Reedy	Te Oho
Reedy	Te Oraiti
Renata	Carolyn
Rendle	Steve
Reweti	Trist
Rofe	Craig
Rohe-Belmont	Parekura
Rolleston	Charles
Royal	Dr Charles Te Ahukaramū
Ruri	Dalwyna
Rutene	Loretta
Samuels	Hariata
Seelig	Caroline
Severne	Dr Charlotte
Stephens	Keri-Anne
Stirling	Martin

Surname	Given Name
Suckling	Sue
Sullivan	Leon
Taiaroa	Dovey
Tait	John
Tamanui-Nunn	Audrey
Tangaere	Cassidy
Tarr	Colin
Taukamo	Rongonui
Taumata	Dian
Tāwhiwhirangi	Dame Iritana
Tawhiwhirangi-Perry	Kathy
Te Iwimate	Lhi
Te Moana	Lucy
Te Rito	Waipa
Te Tau	Raewyn
Theobold	Jackie
Timoti	Nehi
Tipa	Nola

Surname	Given Name
Tukukino	Sophie
Tyacke	Vicki-Lee
Ulberg	Kim
Waho	Toni
Waititi	Johnny
Wanoa	Neville
Warbrick	Lisa
Wawatai	Kuku
Webster	Rod
Wehi	Annette
Wi Neera	Aneta
Wiki	Campbell
Williams	Tawhiri
Williams	Kaa
Willmott	Liz
Wright	Diana
Yates	Bronwyn
Young	Carmin



Hui Mana Tohu Mātauranga guests gather at Waiwhetu Marae

