Te Tīpare
Guidelines on Making it Happen/ Reflective questions

This is a guide to things you can do to action the various levels in the Tipare. It is <u>not</u> the last word. As a practitioner, you will be doing your own research on activities you can do with the students and staff to introduce mātauranga Māori (mM) into your discipline/trade.

You will notice that it asks a lot of questions. Just as you require students to have an enquiring mind and to be curious, the questions are designed to set you off on a journey of enquiry. Sometimes a question is asked; sometimes a suggestion is made; sometimes a statement is made. The intention is you embark on a journey of learning during which you fill your baskets of knowledge.

On the left are the Kaupapa (attributes) in the TIPARE. Each Mauri represents a level in that Kaupapa indicating a higher level or greater depth of teaching and learning occurring. On the right is Ngā Hua for that Kaupapa should the curriculum reflect the appropriate responses to the prompts provided.

POU *Focus Areas*	Mauri Oho *Emerging*	Mauri Tū *Demonstrating*	Mauri Ora *Modelling*	NGĀ HUA *Outcomes*
WHANAUNGATANGA ***Acknowledge*** *Whanaungatanga is the importance of fostering and maintaining meaningful relationships that are based on trust, respect, integrity and empathy.* ***Foster*** *Whanaungatanga to create connectivity, interdependence for collaboration.* *Work together towards a shared vision.*	What do you currently do to build and sustain relationships between staff & students; students and students; staff and staff; staff and the community? *Pōhiri* – Do you welcome new students and staff with a *pōhiri*? This is a good way to introduce students and staff to mM and the Unitec marae, Te Noho Kotahitanga.	Are any Māori students in your course or programme participating in *Whai Ake*? *(L4 and above learners only)* If you don't know what Whai Ake is then contact Jonyne Mariu-Komene who is the Whai Ake Teaching and Support Coordinator.	Have you considered senior students as mentors *(tuakana)* and advisors *(kaitohutohu)*? See the *Whai Ake* programme as an exemplar. What do you need to put in place to ensure that consultation with *Māori* communities/expertise is embedded in the	The student/graduate/staff member who feels they are in a safe learning and working environment and confident that what they have learnt and/or working on is *tika* (correct) and *pono* (valid) and they feel valued. The notion of *whānau* as *māori* (normal, usual, natural, common) is integral to the delivery of

.	*Mihi whakatau* – Have you ever considered a *mihi whakatau*? Sometimes this simpler process of welcome & acknowledgment is more appropriate than a *pōhiri*. This can take place in any room that you are occupying. *Wānanga* - Do you participate in school-wide wānanga with new students? This is a good way for staff and students to consolidate their relationship between Te Noho Kotahitanga marae, the whenua, staff and students. Shared *kai* (food) – Do you have occasions where you have shared food as part of the course or programme or how the staff in your courses interact? It is an activity that builds and strengthens relationships. How much time do you invest in building your relationship with students/ staff/ community and the relationships of students with each other?	Do you think a *whānau* evening would be a good way to meet whānau and explain what is required of study on the programme? Do you think that would also be a good way to find out what they expect of the student and yourselves? Do you have a *whānau* room and what are the benefits of one? A *whānau* room is used in many other tertiary environments to support *Māori* students to engage in learning and study. What can you do to find out about their effectiveness? Suggestion – start each session with a mihi to students and end by thanking them for their time & energy.	development and delivery of your programme? Is there capacity to establish external and internal Māori advisory groups within schools to strengthen the collective approach?	the programme therefore *whānau* are seen and heard in Unitec.

	Do you make a concerted effort to correctly pronounce Māori names of staff and students? What *Māori* communities are your programme currently engaging with and for what reason? Do you have an Industry Advisory Group and are there Māori on it? What relationship do you have with *Māori* staff across the Institute? Do your existing Māori staff have relationships with other Māori staff through Te Rōpū Mataara? You can contact Ngaire Molyneux for more information about when they meet and what they do. How can those staff add value to the ability of your programme/staff to engage with *Māori* communities/stakeholders?	Who are your current *Māori* advisors and in what ways do they advise you? Also include guest presenters/lecturers in that list. Is there an opportunity to establish events for Māori within the calendar year? Graduation celebrations, open days, whānau days, Matariki, Te Reo Māori?	

ARO *Focus* ARO on past present and future knowing by consciously looking at and thinking about experiences, actions, feelings and responses. *Integrate* this reflective practice to support growth and transformation.	Identify a range of assessment approaches relevant to discipline & reflecting a diversity of learning styles. Make a list with a description of each assessment approach used in the programme and why that tool is used. What are the gaps or overlaps? What research do you need to do to learn about the learning preferences of *Māori* that may inform your decisions regarding assessment? What can you do to make an assessment relevant to the *Māori* student? For eg. student preferred or culturally preferred pedagogies/ methodologies. Are you currently collecting, collating and responding to Māori student voice? Did you know that with assistance from your Kaihautū you can facilitate a Māori Student Focus Group for Māori students enrolled in your programmes?	Consider the question – is there space for an assessment approach that might reflect a *Māori* world view. If your answer is no, ask yourself why not? There might be a simple enough answer; there might also be a challenge to your perception of the 'no'. Explain your 'no' to a colleague – the feedback may help you with the final look of the assessment. Have you thought about integrating mM into an assignment by using *kupu Māori*, proverbs, stories, metaphors, to introduce ideas? Have you thought about setting an assignment that addresses issues of mM. If you have/do, can you mark it? If, not who will? How can you build your capacity and capability to be able to mark in the near future?	Have you had a look at the policy related to writing assignments in *te reo Māori*? Do you inform students somewhere they can write assignments in *te reo Māori*? If a student approached you about wanting to write their assignment in *te reo Māori*, what are the sorts of things you need to take into consideration? Can you mark it or have you organised a marker? If so, are you confident the marker is a fluent speaker of *te reo Māori*, knows the content and is therefore competent to mark? Talk to your Kaihautū who can help you identify someone to mark the assignment. NB – an external marker will expect to be paid.	The student/graduate who knows they have been fairly assessed; a number of different types of assessment have been used so at least one per paper reflected their learning preference or reflected content with which they identified. The student feels validated through participation in the assessment.

AKO **Promoting** Ako as the reciprocal relationship between learner and teacher. **Sharing** of knowledge recognising a joint responsibility.				
	Have you considered delivering your classes in the *wharenui* at the *marae*? *Noho Marae* - Do you stay overnight on a *marae* as a way to deliver deep learning and building relationships? If you would like to hold a noho marae program particularly for your first year students, then you can organise a program with the Kaihautū in conjunction with the Marae Team. There is also a Tikanga Marae workshop that you are able to enrol on as part of the Te Rito suite of badges that shows how you can participate proactively in the pōhiri process. What research do you need to do to understand what this means for the *Māori* student? Who can you get to mentor you – one of your Māori colleagues, someone in the community with whom you already have a	Have you conducted any research on *mātauranga Māori* in your discipline/trade/work area? What new material can you introduce e.g. a theory, model, framework; a reading; a guest lecture? Have you attended professional development in *mātauranga Māori*? Do you need additional PD & where can you get it from? Have you read any of the publications produced as a result of *Te Kotahitanga* (TK) or other similar research outputs. TK was a major research undertaken on teacher attitudes to *Māori* students. Where schools have engaged with TK the success rate of *Māori* students has increased. Likewise the success rates of students in general.	When did you undertake an evaluation of your practice in relation to pedagogy and the integration of mM? How informed are you and your Discipline about new mM in your discipline or area of work. Do you know who the key Māori academics are who do research on pedagogy and do you regularly check their work out? If you don't know who they are, do some research online. Taking the latest research about pedagogy how can it be further informed by mM? This question is raised because there are always newer and later ways of viewing pedagogy. Who can help you to understand this issue?	Ensure that the way in which they have been taught has acknowledged their way of learning and being, and doing things as an individual and as a member of their *whānau*/family, *hapū* and *iwi*.

	relationship and is familiar with tertiary education, a colleague in your Discipline? Do you need professional development? What is available in Unitec? Is there something better outside Unitec? Do you understand the concept of *Ako* as a pedagogical approach?			
MĀTAURANGA MĀORI ***Mātauranga Māori** is an embodiment of **Te Ao Māori** worldview offering multiple principles and frameworks for teaching and learning that affirms identity, supports holistic growth and development and validates ways of knowing, doing and being.* ***Te Reo Māori, Tikanga Māori** and **Kaupapa Māori** are intrinsic to Mātauranga Māori.*	Have you identified current mM content in your programme? This is a good place to start and you might be surprised at how much content is already being taught. What is the basic requirement in your discipline/trade? What is the minimum you can do to introduce mM? Do you invite *Māori* staff from elsewhere in Unitec to give guest lectures? List and assess relevance.	What mM theories, models and frameworks relevant to your discipline/trade have you integrated into your course content? Have you given consideration to specific mM courses or content? If not, why not? Where is the best place to start from if wanting to include mM content? *Māori staff within your School, external Māori Advisors, Kaihautū.*	When will you know that mM is integrated into all courses/ levels of the programme? What mechanisms have you in place to ensure that new mM in your discipline enables the updating of content? Do you regularly review your courses/ programmes? What mechanism do you have in place to ascertain whether the level of *te reo Māori* in the programme is appropriate? What do you need to do if it is not appropriate?	Are confident that the mM they have is relevant and provides them with the ability to be able to stay up-to-date on new knowledge emerging in their discipline/trade/practice. *Te reo Māori* has been acknowledged in a real way as an official language of the country. *Te Reo Māori* has been accorded substance in the way it has been integrated

	Do you bring in guest speakers from outside the programme? List including dates and assess relevance. Do not assume *Māori* students have the capacity to complement you in the classroom. It is not their responsibility to do so. However, what opportunities do you provide that reinforces inclusivity, the experiences and expertise of students? Have you identified a list of *Māori* words relevant to your discipline? Do you use those words? How do you assist students to develop confidence in using *te reo Māori*? Do you have expectations of students in the use of *te reo Māori* and have you stated that anywhere?	Is there a place for a *te reo Māori* paper/course/stream in your programme? If there is, what do you need to do to make this happen? What year will it be available to students? If your answer to including a *te reo Māori* paper is 'no', examine why that may be the case. Present your case to a colleague for testing. Who can you get to help you design the papers/courses? What professional development do you need? Are there dedicated spaces that can be named in Te Reo to provide a better sense of belonging for Māori?	What professional development is necessary? Consult with a Māori colleague, Māori Success Champ and/ or Kaihautū. If you have external contacts who can help you with this, by all means ask them to help you.	into the content of the programme.

	Are your materials/handouts/resources in your Discipline bilingual? For those of you who worry about then having to provide signage in every language, *te reo Māori* is one of the three national languages and along with NZ Signing is enshrined as such in legislation. English is not so enshrined. Have you got access to an English to *Māori* dictionary? There are online ones – give it a go. Cross reference with a number of dictionaries, ask your Kaihautū to check. Who among your staff or elsewhere in Unitec can help you identify words? Is professional development in *te reo Māori* necessary? You can contact staff in Learning and Development to book in te reo PD. Even better organise it for your School. Are your students able to be assessed in Te Reo Māori? Are		

	you aware of Unitec's policy for Assessment in Te Reo Māori? Is the policy conveyed clearly to Māori students? Is there support for the student to present their ideas in Te Reo Māori e.g. Kaihautū. Does Unitec have a pool of Te Reo Markers who can be employed to mark assessments submitted in Te Reo Māori? Do you know that you can take an introductory level workshop in Te Reo Māori? See your Kaihautū for details. Do you incorporate karakia and mihimihi in your regular staff hui?		

| PŪKENGA

Equip our people with essential knowledge and skills to sustain the principles, beliefs, needs and aspirations of those we serve.

Encourage professional learning and development which is a focused investment of time, resources, energy and effort. | Are you enrolled in any of the two Māori parity badges? (Living Te Noho Kotahitanga and Te Tīpare - Embedding Mātauranga Māori).

What professional development do you need?

Do you know about the Te Rito suite of workshops i.e. Te Reo Māori, Tikanga Māori, Te Tiriti o Waitangi? See The Nest for details.

Have you thought about enrolling into the Te Rito workshops as a cohort?

When asking a guest lecturer/ expert/ Kaihautū to deliver a class/ workshop do you attend to further your learning? This is another way to build capability. | Is there a pool of Māori advisors who are attached to the programme/school including guest lecturers/ speakers/ experts? If yes, how do they advise you? If no, is there an opportunity to create one?

Who can you get to help you design the papers/courses?

Do you need additional PD & where can you get it from?

Do you have access to others in your field who can bring knowledge and experience to your course and enhance understanding of Mātauranga Māori within the context of your discipline? | Does the school/ institution have the capacity to employ staff who bring comprehensive Mātauranga Māori knowledge to the program?

Have you thought about co-facilitating workshops with Kaihautū?

Does your school request peer reviews on mM content? | Staff are competent, are supported and well equipped to meet the requirements of their roles and responsibilities. |
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MANAAKI **Live** *a duty of care for ākonga, whānau, iwi, reo and community through behaviour and practice that is mana-enhancing. This is also reflected in the quality of resource, support, space and expertise that we provide.*	Have you built relationships with Student Support Services including Maori Academic Lecturers? Maori Student Support Advisors, Māori Counsellor and the Librarian Specialist who looks after the Māori collection. Have we built relationships with Maori students and their whanau? *Whānau Hui* Are there any designated facilities/ spaces where students can gather, study, hold kaitahi (food sharing) hui (meetings) and events? Does the school have its own Māori student databases to be able to identify and regularly report on Māori cohorts within programs and the school? Do you know who your Māori Success Champion is? Do you know what their roles and responsibilities are, how they support Māori students? What systems or processes do you	Do you take the time to know your Māori learner? *Name, where they're from, what they know, their aspirations etc.* When you identify a student who requires assistance from one of our Support Services. Do you personally take this student to the appropriate person and its service? When reviewing articles, case studies and written text for classes/ meetings are you aware of any deficit language and visuals that may cause offence to Māori students and staff? Have you thought about creating an in-class tuakana/ teina support system?	Do you use Māori case studies/ scenarios that reflect positive outcomes?	The student/ whanau/ iwi/ community/ staff member is acknowledged, valued and respected through mana-enhancing practices.

	have in place to assist in the monitoring of student success including Māori students. Are their dedicated transition programs for Māori students in your school? e.g. UPC Has a more visual and visible environment with Māori art and artefacts been constructed? Are students accessing student to student academic mentoring and support via programs such as PASS or any other? Do you include Kaitahi (Sharing of food) as a part of manaakitanga in your practice? Do you co-construct rules of engagement/ tikanga and kawa for your classroom practice, with your students?		