

## GUIDING KAUPAPA OF TE WĀNANGA-O-RAUKAWA

*Kia rangatira te tū a Te Wānanga-o-Raukawa  
hei whare ako, whakatupu hoki i te mātauranga<sup>1</sup>*

### **He Kupu Whakataki**

Te Wānanga-o-Raukawa was established in April 1981 as a Centre of Higher Learning for the Confederation of Te Āti Awa, Ngāti Raukawa and Ngāti Toarangatira, as part of the tribal development programme of the Raukawa Trustees, called Whakatupuranga Rua Mano. It was unique in the tertiary landscape of New Zealand, in that it was established by iwi, for iwi and of the iwi.

Te Wānanga-o-Raukawa has always described itself as a reformulation of the ancient whare-wānanga<sup>2</sup>. As such it has also described itself as a tikanga Māori institution, another unique and fundamental characteristic. Such lofty descriptions however are of little value if, on a day to day basis, the Wānanga is operating like any other tertiary institution. The tikanga Māori nature of this place is an essential part of the justification for the existence of Te Wānanga-o-Raukawa.

The effort to develop and strengthen the tikanga Māori basis of our institution over the years has been considerable. We have regularly called on the Purutanga Mauri (itself a tikanga Māori concept) for guidance. The four principles of Whakatupuranga Rua Mano have been regularly invoked. The Theory and Understanding of Wānanga is a more recent innovation to give substance to the tikanga Māori institution description.

Te Wānanga-o-Raukawa for most of its existence has operated without a substantial policy base. Tikanga Māori has been the base. Recently however there has been a desire amongst management to develop a policy base for the Wānanga to guide its decision-making. This is a bold step, as the potential to move away from tikanga Māori and take on board other philosophies and ideas is great.

This paper argues that mātauranga Māori informs and guides Te Wānanga-o-Raukawa in its policy development and decision-making. The paper does not only relate to personnel policies and practices, but rather the whole *modus operandi* of the institution.

Mātauranga Māori is the foundation for our contemplations, developments and future directions. Some of us may need to reconsider our training and / or thinking that leads us to doubt our own knowledge base as being informative. For some, moving out of our comfort zone will be difficult, especially where that zone is founded on Pākehā methodology and principles. For far too long, mātauranga Māori has been consigned to the marae and we may be accused of having perpetuated the idea that it serves no purpose and has no relevance outside the marae environs.

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<sup>1</sup> Te Wānanga-o-Raukawa Vision Statement

<sup>2</sup> Maramataka 2001, pg 15

Such an approach may require some faith in ourselves and our mātauranga. We ought to be hesitant to revert to tikanga Pākehā practices and philosophies because we are unsure of what to do at times. Should we hold as near and dear those things that a university or polytechnic management group would? What they may consider as important may not be where our priorities are.

It is desirable to go beyond our offerings that indicate our uniqueness as an institution and include the way we do things here. Those of us who have struggled in the Kura Kaupapa / Kura-a-iwi area are well aware of the distinctions between Kaupapa Māori and tikanga Pākehā management practices. One must be constantly vigilant as tikanga Pākehā ideas can be quite insidious.

There is much to learn and I suspect over the next few years we will further develop our views on what constitutes a tikanga Māori institution. A recent paper from Te Ahukaramū entitled *The Role of Te Wānanga-o-Raukawa* was warmly greeted by many of us. In his paper he describes two tasks for the Wānanga to undertake: ***the empowerment of Māori*** and ***the advancement of mātauranga***<sup>3</sup>. He states:

*...these two tasks are intimately connected as the Te Wānanga-o-Raukawa approach to the empowerment of Māori involves the application and use of mātauranga or Māori knowledge.*<sup>4</sup>

It is clear that Te Wānanga-o-Raukawa as an institution needs to understand, use and apply mātauranga Māori if we are to fulfil our role as described by Te Ahukaramū. Fundamentally these understandings are revealed through te reo Māori. Another recent commentary on the role of Te Wānanga-o-Raukawa came from the Tumuaki, who describes the need for this institution to *contribute to the survival of Māori as a people*. I have taken the liberty of contributing to his statement by adding *and the survival of the people as Māori*. The application of mātauranga Māori is an important skill to develop if we are going to continue to survive as a unique race, as Māori. Our knowledge base needs to be able to inform and guide us or it will be tossed aside. Te Wānanga-o-Raukawa could take on this particular activity with real enthusiasm, zeal and commitment.

## **Te Takenga Mai o te Kaupapa**

I was asked to convene a group to consider a values statement for Te Wānanga-o-Raukawa. This group included people from Mātauranga Māori and Te Reo. Others were invited but were unable to attend. As part of our discussions, we considered a number of models that utilise and apply mātauranga Māori. We were concerned with identifying kaupapa and tikanga and their implementation within a tikanga Māori institution. Some of these models will be familiar.

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<sup>3</sup> Royal, pg 1

<sup>4</sup> ibid

1) *Whakatupuranga Rua Mano*<sup>5</sup> –

- The People are our wealth, develop and retain
- The marae is our principal home, maintain and respect
- Te Reo Māori is a taonga, halt the decline and revive
- Self-determination

2) *Kia Rangatira Te Tū – The Waka Framework*<sup>6</sup>

This is an evaluation framework developed by Te Wānanga-o-Raukawa to evaluate four iwi health providers in 2000-2001. It included nine determinants of Māori wellbeing including Tapu, Mana, Mauri, Wairuatanga, Whanaungatanga, Tinana, Hinengaro, Ūkaipō, Mātauranga Māori.

3) *Te Whare Tapa Whā*<sup>7</sup>

Dr Mason Durie's well known model of Māori Health. Four essential elements contribute to a holistic view of health for Māori including te taha wairua, te taha hinengaro, te taha tinana and te taha whānau.

4) *Theory and Understanding of Wānanga*<sup>8</sup>

This discussion constitutes the first day of studies for all students here at Te Wānanga-o-Raukawa and includes the concepts of Te Kawa o Te Ako, Te Ōhaaki, Rangatiratanga, Whakawhanaungatanga and Manaakitanga

5) *Te Hauminga Tāngata*<sup>9</sup>

This was a model developed in my thesis written for the Master of Mātauranga Māori. It identifies common characteristics of various Māori initiatives that drew widespread support from Māori. The characteristics included: Full participation from all sectors of the iwi, the rediscovery of Mātauranga Māori, a focus on rangatahi, emphasis given to the nourishment of wairuatanga, committed leadership and adequate funding.

6) *Māori Marsden's description of the Te Tiriti o Waitangi*<sup>10</sup>

*“Me ako ā tātou tamariki, he kawenata Te Tiriti o Waitangi. Ōna pūtaketake he rangatiratanga, he whanaungatanga, he tohungatanga, he manaakitanga, he ūkaipō. Otirā, kei tua ko te aka matua, tōna ingoa ko te kotahitanga.”*

7) *Te Kura-o-Whakatupuranga Rua Mano – dispute resolution process*<sup>11</sup>

When the Kura finds itself embroiled in controversy, it uses several key mātauranga Māori concepts to help resolve situations including the; *expression of Manaakitanga, importance of Whanaungatanga, acknowledgement of Tohungatanga, confidence in Rangatiratanga, achieving of Kotahitanga.*

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<sup>5</sup> Winiata PC, 1997, 29

<sup>6</sup> Kia Tū Kia Pūāwai programme evaluation, 2000

<sup>7</sup> Durie, 1985

<sup>8</sup> Winiata PB, 2001

<sup>9</sup> Winiata, 1997

<sup>10</sup> Royal, kōrero-a-waha, 2002

<sup>11</sup> Minutes, Kura Whānau Hui, 2002

8) *Te Wānanga-o-Raukawa Charter*

This document, signed in 1993 and further refined in 1995, cites many key kaupapa / tikanga including the; principals of Whakatupuranga Rua Mano, māramatanga, Whakapono, Whanaungatanga, Rangimarie, Manaakitanga and Wairuatanga,

9) *Te Wheke – Dr Rangimarie Rose Pere*<sup>12</sup>

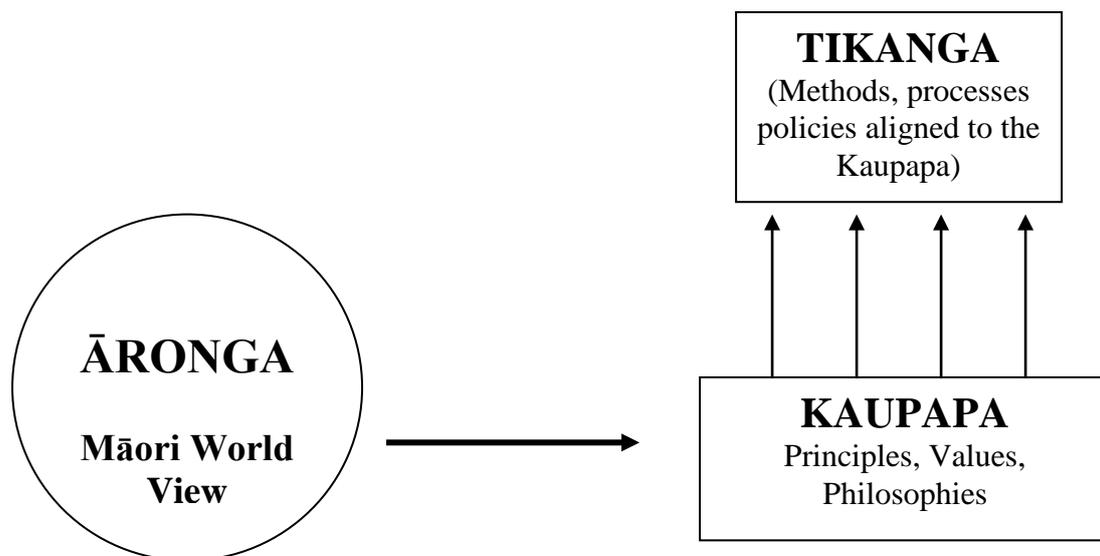
This is another well known model that expounds the importance of Mauri, Mana, Wairua, Pūmanawa, Whanaungatanga, Taonga Tuku Iho, Hinengaro and Tinana, which make up the eight tentacles that sustain the child/family.

10) *Colin Knox & Whatarangi Winiata*<sup>13</sup> -

In their paper presented to Ngā Kaihautū on 6 August, entitled *Proposed Review and Changes to Executive Structure*, a list of kaupapa / tikanga that might be included in a revised Charter included: Tikanga, Rangatiratanga, Whakapapa, Wairuatanga, Kaumātuatanga, Mana, Kaitiakitanga, Whakawhanaungatanga, Manaakitanga and Whakarite Mana.

## Te Waihanga i te Kaupapa

The deliverers in the Master of Mātauranga Māori programme, lead by Te Ahukaramū, have engaged in lengthy discussion and at times debate on the basis of tikanga Māori<sup>14</sup>. We are in agreement however with a model that has been developed and is delivered to the Masters taura:



<sup>12</sup> Pere, *Te Wheke A celebration of Infinite Wisdom*, 1995

<sup>13</sup> Paper delivered to Te Mana Whakahaere, 30 July

<sup>14</sup> Royal, 2000

The basic idea is that through Pūrākau, Karakia, Mōteatea, Whakataukī and Whakapapa our World View is described and a set of Kaupapa are drawn from which the culture is founded. These are the bedrock, the foundation of the culture. Growing from within the kaupapa are our tikanga, just like a tree springs from Papatūānuku. The tikanga are actions, methods, processes, policies etc that are aligned and consistent with the foundation Kaupapa. All tikanga purporting to be Māori can find their bases in Kaupapa.

In the case of Te Wānanga-o-Raukawa, the above model acts as the conceptual framework for the development of a tikanga Māori institution. We need to demonstrate how the tikanga of Te Wānanga-o-Raukawa are consistent with Kaupapa Māori, which themselves are consistent with the Māori World View.

The prescription we have adopted for ourselves is:

*Kia rangatira te tū a Te Wānanga-o-Raukawa hei whare ako, whakatupu hoki i te mātauranga.*

From time to time the question is asked “why?” and “what is our role as a wānanga?” Some of the answers to these fundamental questions have included:

1. to contribute to the development and well-being of Māori in order to promote Māori survival and prosperity,
2. to teach, maintain and create mātauranga Māori to ensure our uniqueness as a people and guide us in our decision-making as a people now and in the future,
3. to establish and maintain a tikanga Māori institution that is viable and robust and an attractive option for Māori.

These are some of the things we aspire to. They are at the forefront of our efforts to develop tikanga for ourselves and influence how we express Kaupapa here at Te Wānanga-o-Raukawa. The task our group worked on was to identify a number of Kaupapa, values, philosophies consistent with the Māori World View and our vision and other statements.

The expression and application of these foundation Kaupapa are the tikanga Māori of this place. The tikanga are the processes, policies, programmes, decisions that grow from the Kaupapa. This is a set of tikanga that will develop over a period of time, certainly longer than the period given to our group to consider. We did however come up with some ideas.

When we considered the ten models previously listed, we were to be able to draw some common elements. Identifying common elements was fairly straightforward. In our view these elements are consistent with our desire *kia tū rangatira*. They are also consistent with mātauranga Māori. These elements are the foundation Kaupapa for Te Wānanga-o-Raukawa and from which it will develop its tikanga.

## **Ngā Kaupapa o Te Wānanga-o-Raukawa**

The following are the kaupapa identified by the group. Working definitions are provided and are drawn from the teaching material in the undergraduate Mātauranga Māori programme, the Kia Tū Kia Pūāwai Waka Framework and other available literature.

In addition examples of tikanga consistent with the Kaupapa are outlined. These Kaupapa are consistent with the Māori World View and our Vision Statement and will assist us in developing and maintaining Te Wānanga-o-Raukawa as a tikanga Māori institution.

### **1) Manaakitanga**

As Te Wānanga-o-Raukawa, we endeavour to express manaakitanga, or mana enhancing behaviour towards each other as staff and students and to others, taking care not to trample another's mana. The concept of manaakitanga includes understanding tapu and mana. In pōwhiri rituals on the marae, the objective is to deal with the tapu and mana of the tangata-whenua and manuhiri in an enhancing, positive way. In our relationships with others we are aware of mana, our own and theirs. We act in a mana enhancing way, by expressing manaakitanga.

### **Tikanga**

- ◆ maintaining our residential seminars format and providing the best teaching and related services, kai and accommodations possible
- ◆ being generous with our Kaiāwhina
- ◆ being generous with our staff in terms of salaries, research grants, professional development, work spaces, leave etc,
- ◆ policies that foster manaakitanga by management of staff and students
- ◆ staff provided with a delivery training programme to enhance their capacity to teach,
- ◆ annual reviews focussing on how the Wānanga can be supportive of staff aspirations
- ◆ developing reciprocal arrangements between staff and departments
- ◆ students are looked after from enrolment to completion through a Kaimanaaki system
- ◆ student work and assignments are treated as taonga and looked after properly

## 2) Rangatiratanga

Rangatiratanga is the expression of the attributes of a rangatira including humility, leadership by example, generosity, altruism, diplomacy and knowledge of benefit to the people. It is the fourth principal of Whakaturanga Rua Mano. Te Wānanga-o-Raukawa acknowledges the rangatiratanga of individuals, whānau, hapū and iwi in its activities. We understand the importance of *walking the talk*, following through on commitments made, manaakitanga, integrity and honesty.

### Tikanga

- ◆ The institution nurtures and develops rangatira attributes amongst staff and students.
- ◆ The contributions made by staff, Kaiāwhina and taura to Te Wānanga-o-Raukawa are regularly acknowledged.
- ◆ The activities of senior management are reflective of the attributes of rangatira, of whakaaro Māori.
- ◆ institution displays rangatira attributes and principles it maintains
- ◆ all staff and students are considered rangatira in their own right and are treated accordingly
- ◆ high academic standards and excellence contribute to the rangatiratanga of the Wānanga

## 3) Whanaungatanga

The people are our wealth. This system of kinship, including rights and reciprocal obligations (utu) that underpin the social organisation of whānau, hapū and iwi should be part of the life of this institution. Whanaungatanga is about being part of a larger whole, of the collective. Māori are related to all living things and thus express whanaungatanga with their surroundings. Whanaungatanga is about knowing you are not alone, but that you have a wider set of acquaintances that provide support, assistance, nurturing, guidance and direction when needed. Defined roles for kaumātua, mātua, rangatahi, tāne and wāhine are also part of whanaungatanga.

Whanaungatanga is the antithesis of Pākeha models of individualism. Independence, 'standing on your own two feet', accusations of nepotism, tribalism and racism and other such ideas are inconsistent with whanaungatanga. Interdependence with each other rather than independence is the goal.

### Tikanga

- ◆ providing opportunities for the expression of whanaungatanga amongst students and staff,
- ◆ developing employment policies consistent with whanaungatanga
- ◆ maintaining close links with the founding iwi of ART.
- ◆ defining and maintaining role based systems in our activities
- ◆ encouraging reciprocity among staff and students
- ◆ planning and developing extensive support systems for taura to enhance completion rates

#### 4) Kotahitanga

This is developing and maintaining a unity of purpose and direction and avoiding approaches and decisions that lead to division and disharmony. A commitment by the institution through oneness of mind and action to achieving its Vision would be the expression of Kotahitanga. All are encouraged to make their contribution, to have their say. The collective would then determine what is best and appropriate for the institution.

##### Tikanga

- ◆ keeping people informed and in the loop
- ◆ providing for contributions from all staff to decision-making processes
- ◆ prioritising the development of unity within the institution
- ◆ discouraging division between staff and students
- ◆ major research projects are conducted across disciplines

#### 5) Wairuatanga

An emphasis on the fostering of wairuatanga is a unique feature of Wānanga. Wairuatanga is about understanding and believing that there is a spiritual existence in addition to the physical. The physical world is represented by Te Ao Mārama, surrounded and connected to Ngā Rangi Tūhāhā and Ngā Pā, the spiritual realms. We as Māori represent these realms within us, having both a taha kikokiko and a taha wairua. We are intimately connected spiritually to our environment, our maunga, awa, moana and marae, all of which have their own wairua.

The wairua of a person requires nourishment as regularly as the tinana, and the forms of nourishment differ among people. The environs of Te Wānanga-o-Raukawa are nourishing and nurturing of the wairuatanga of staff and students.

##### Tikanga

- ◆ further developing a wairua nourishing and nurturing environment including the provision of *noho puku* spaces and marae style environs.
- ◆ encouraging the inclusion of deliveries involving visiting and teaching in natural venues including te ngahere, te moana, Kapiti etc
- ◆ encouraging and continuing the practice of karakia and mihimihi after evening meals and at the start of work days
- ◆ providing for karakia Māori and other religious expression in our activities
- ◆ mirimiri sessions provided to staff for stress relief
- ◆ increased involvement by staff in pōwhiri encouraged including welcoming of new staff
- ◆ two staff retreats per annum to refresh, relax and nourish our wairua

## 6) Ūkaipōtanga

The presence of Iwi and Hapū studies as a generic programme of study highlights the importance of this Kaupapa and the importance of tūrangawaewae, te hau kainga, to ground themselves to the land and home. Ūkaipō are the places we find ourselves, our strength, our energy. Having a place where you belong, where you count, where you are important and where you can contribute is essential for Māori wellbeing. As a whole person with your identity intact, you can make your contribution.

Te Wānanga-o-Raukawa is considered more than a place of employment. The benefits derived from people being stimulated in their work and study, feeling energetic, believing they are important and having a contribution to make are considerable.

### Tikanga

- ◆ arrangements that foster a sense of importance, belonging and contribution
- ◆ work related stress management practices
- ◆ commitment to a higher purpose of the survival of Māori
- ◆ prioritising stimulating exciting activity
- ◆ maximising student retention and completion
- ◆ better on campus communications relying less on email and more on kanohi ki te kanohi
- ◆ developing interdepartmental relationships and cooperation, professionally and personally
- ◆ staff common room to come together and relax and discuss issues

## 7) Pūkengatanga

Te Ako, Te Pupuri, Te Waihanga<sup>15</sup>, teaching, preserving and creating mātauranga Māori and having a recognised ability in these areas is a reflection of Pūkengatanga. This would not be to the exclusion of mātauranga drawn from other traditions, but our traditions should be the priority and the focus.

Excellence in our mātauranga Māori academic pursuits is fundamental to our Vision.

### Tikanga

- ◆ All academic programmes have a clear mātauranga Māori basis,
- ◆ A significant proportion of research funding and time is targeted towards the preservation and creation of mātauranga Māori
- ◆ Mātauranga Māori based teaching pedagogy, assessment and evaluation is developed and implemented
- ◆ noho puku spaces are developed around campus or in the rohe
- ◆ on-going support for conference attendance and other opportunities to display the pūkengatanga of the Wānanga

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<sup>15</sup> Royal, 2002

## 8) Kaitiakitanga

Preserving and maintaining the existence of Te Wānanga-o-Raukawa so it can continue to fulfil its functions and duties is the essence of this Kaupapa. This Kaupapa has several facets including:

- a) the preservation of taonga eg te reo, tikanga, kōrero-a-iwi
- b) appropriate financial management that ensures Te Wānanga-o-Raukawa does not go bankrupt,
- c) accountability to ourselves first , to the Crown and its agencies second

The dollar is but one aspect of one of the ten Kaupapa, however it is not being promoted as the paramount consideration in the life of a tikanga Māori institution, nor the primary motivator to action. It is important however and is part of this Kaupapa.

### Tikanga

- ◆ financial management practices consistent with the Kaupapa of the institution
- ◆ financial accounting practices consistent with the Kaupapa of the institution
- ◆ an extensive recording programme to collect and archive mātauranga Māori kōrero of our kaumātua
- ◆ further development and building of more appropriate accommodation for kaumātua
- ◆ scholarships provided each year for study

## 9) Whakapapa

This is the foundation of the Māori World View. Insight into the meaning of Whakapapa in my view can be found in the kupu itself; to make or move towards *papa*, or in other words grounding oneself. As a people we trace our descent from Te Kore, to Te Pō and eventually through to Te Ao Mārama, where we are grounded to Papatūānuku and look upwards to Ranginui. Māori descriptions of the creation, conception to childbirth, the growth of a tree and the acquisition of knowledge are all whakapapa based recitals.

Shirres describes the concept of the *eternal present*<sup>16</sup>, where in ritual, the past and the present become the present. Ranginui and Papatūānuku and their children are here and now, our tūpuna are beside us. As such we become one with these ancient spiritual powers and carry out our role in creation and contributing to our future. This is whakapapa.

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<sup>16</sup> Shirres M, 1997, pg 77

**Tikanga:**

- ◆ the developing links between students, staff and hapū and iwi through mihimihi sessions and residentials be promoted and encouraged
- ◆ whakapapa as an analysis and synthesis tool within the research activity of the Wānanga be promoted
- ◆ a database of whakapapa of staff and students developed to enhance interrelationships
- ◆ more recording (audio and video) of kaumātua
- ◆ encouraging research into the Māori World View

**10) Te Reo**

Halting the decline and the revival of te reo Māori has been a central focus of activity within the ART confederation and Te Wānanga-o-Raukawa for some 25 years or more. As such, te reo Māori has been identified as a kaupapa of the Wānanga, and its revival central to not only the academic pursuits of the Wānanga, but all of its activities.

Te reo Māori is the medium through which we as Māori, articulate our World View. Debate about whether you are Māori if you can't speak Māori is not being promoted in this paper. What is being promoted is that a tikanga Māori institution ought to have te reo Māori as one of its foci. The survival of our people as Māori will no doubt be enhanced if te reo Māori survives. We simply will not be able to maintain our uniqueness as a people without it.

Our planning, policies, development, course proposals, staff development have incorporated into them processes and facets that promote te reo Māori and ensure its survival within this institution and amongst our people.

**Tikanga**

- ◆ all official documents and papers of the Wānanga are rendered in Māori eg the Charter and policy statements
- ◆ all staff are provided with the opportunity to become capable speakers and writers of te reo through classes and experiential learning
- ◆ the Wānanga strive to improve its delivery of reo studies and the outcomes for tauira
- ◆ development towards establishing a reo Māori campus

## He Kōrero Whakakapi

There is a lot more work to be done, particularly on the implementation of the Kaupapa. The group convened were comfortable with the Kaupapa selected and with the number. It was felt that it is important to have a range of Kaupapa rather than try to condense too many ideas under one Kaupapa. Where Kaupapa are seen to be in opposition in certain conditions, a natural process of prioritising and finding balance will take place. This happens regularly on the marae. We take the view that daily decision-making needs to be based on at least one of the Kaupapa, whereas major decisions need to find their basis in all ten of the Kaupapa.

It is important that Te Wānanga-o-Raukawa consider how the adoption of these Kaupapa and the resultant tikanga will intersect with other requirements regarding how an institution should operate. Some of these include the law, notions of *best practice*, EEO, employment contracts and conditions, strategic and business planning etc.

This is an opportunity to forge a new kind of uniquely Māori institution that will be distinctive in the tertiary landscape. Te Wānanga-o-Raukawa argues that its Kaupapa and tikanga are what shapes its existence, not the law or various western management practices.

Nāku, nā

Pakake Winiata

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## **Further examples of Tikanga in operation**

### **Te Whare Mātauranga Māori**

1. Kohi – collecting of funds for those needing to return to hau kāinga for tangi.  
**(Ma, Ko, Wh, Wa, Uk)**
2. Travelling to take kirmate back to hau kāinga.  
**(Ma, Ko, Wh, Wa, Uk)**
3. Koha pūtea fundraised for Kaiāwhina to present them with taonga after delivery.  
**(Ma, Ko, Wa, P)**
4. Birthdays – celebrated and someone to speak about the person – uplifting  
**(Ma, Ko, Ra, Wh, Whk, Wa)**
5. Review of Marking Guides to be more reflective of whakaaro Māori and te reo Māori.  
**(P, Wh, Ra, Wa, Uk, TeR)**
6. All staff to undertake studies in Te Reo Māori – MAIT or MReo  
**(Ma, Ko, Wh, Wa, Kai, TeR)**