

PART ONE
TE WĀNANGA-O-RAUKAWA
THE THEORY (AND UNDERSTANDING) OF WĀNANGA

INTRODUCTION

The purpose of this paper as Part 1 of this document is to impress on those who are attending Te Wānanga-o-Raukawa for the first time that they are likely to be entering a space that they have not been in before. Other papers that extend on this one in various ways form parts 2 – 9. This part describes some of the distinctive aspects of student and staff life at the wānanga and how they may be applied while studying on marae.

In the course of its two decades of existence, Te Wānanga-o-Raukawa has developed practices, which though of Māori origin, are rare, if they exist at all, within educational and other institutions in this Country. It is essential that those who come to Te Wānanga-o-Raukawa are aware of these practices. This paper is an offering of assistance in this regard.

SEEING THE WORLD THROUGH MĀORI EYES

We use the term 'tikanga' to mean 'anything normal or usual'. Accordingly, tikanga Māori is what is normal or usual to Māori. This is one of several uses of this word.

A convention that has emerged in the course of debate over constitutional matters seeks to distinguish between tikanga Māori and Tikanga Māori that is, where the first letter is printed differently. The convention is as follows:

- ❖ tikanga Māori refers to ordinary or normal *practices* that are Māori
- ❖ Tikanga Māori is a reference to *people* whatever their origins or whakapapa who observe these practices

Te Wānanga-o-Raukawa strives to carry out its business following tikanga Māori for Tikanga Māori. Students are assisted to see the world through Māori eyes and encouraged to behave accordingly. This is a big challenge because we have so much to rediscover/ discover about tikanga Māori. The learning of a whole new culture by our people over the last century and a half has been exciting and was a remarkable accomplishment. However, we underestimated the risk of the loss of absolutely essential elements of tikanga Māori, including the language.

An important part of the work at Te Wānanga-o-Raukawa is to conduct research into tikanga Māori for guidance and direction in a wide range of matters. It is expected that all staff will engage in research activity. New students will discover that before very long they too, are doing research. In their case it is about themselves. With the help and supervision of staff at Te Wānanga-o-Raukawa, every student is required to study their marae, hapu and iwi. For most students, this requires re-entry to the community where they spent their early years, or, for those who have been living 'away' it will mean entry to this community for the first time.

In this note, 'tikanga Pākehā' is taken to mean anything normal or usual to Pākehā. We will see that some of the policies and procedures of Te Wānanga-o-Raukawa are clearly tikanga Māori and they are not likely to be found within tikanga Pākehā organisations. These features of the life of Te Wānanga-o-Raukawa allow us to describe it as a tikanga Māori institution. Most entities in Aotearoa New Zealand could not be so described.

Our experience at Te Wānanga-o-Raukawa is that the familiarity of students and staff with tikanga Pākehā is greater, by far, than their familiarity with tikanga Māori. In this respect, we reflect the majority scene, namely, that most people in Aotearoa New Zealand are much better endowed with understanding and expertise in tikanga Pākehā than in tikanga Māori. This is a reality with which we must deal as we search for our way forward within tikanga Māori.

Within the confederation of the three Iwi that founded Te Wānanga-o-Raukawa namely, Te Āti Awa, Ngāti Raukawa and Ngāti Toarangatira, in the latter half of the 19th century and for a good part of the 20th century, our people took on board tikanga Pākehā with enthusiasm and energy. They underestimated the need to give continuing attention to tikanga Māori. A consequence is the imbalance between the understandings of tikanga Pākehā and tikanga Māori. One of the jobs of Te Wānanga-o-Raukawa is to rectify this imbalance.

There is evidence that this Confederation has not been alone in this experience. Of the students enrolled at Te Wānanga-o-Raukawa, two thirds are from beyond the Confederation and their thirst for studies into tikanga Māori is no less intense than that of students from within the Confederation.

There is a combination of tikanga Māori that is part of the life and fabric of Te Wānanga-o-Raukawa that is not found in the wider community from which our staff and students come and the operation of tikanga Māori at Te Wānanga-o-Raukawa make the wānanga, as a space, distinctive relative to the wider community. For many the newness will be in the combination rather than in any particular aspect of tikanga Māori.

To the Māori mind, that is the mind that is able to view the world through Māori eyes, what happens at Te Wānanga-o-Raukawa will be easily understood. However, any person not so endowed is not likely to recognise, readily, nor be comfortable in the tikanga that is operative here. It is essential that we help the latter through the uncertainty and likely discomfort.

Easily the biggest part of the teaching enterprise of Te Wānanga-o-Raukawa has te reo as its subject. Every student must study this taonga; every student has a set of learning outcomes to achieve, depending on the level of the qualification being sought. We discuss later the absolutely central role of te reo in our effort to penetrate the depth and breadth of mātauranga Māori.

WHAKATUPURANGA RUA MANO – GENERATION 2000

The three Iwi who established Te Wānanga-o-Raukawa in April 1981 had the benefit of more than thirteen decades of working together on major joint projects, one of which was the building of Rangiātea Church in the late 1840's.

The Wānanga grew out of an experiment in Iwi development known as Whakatupuranga Rua Mano – Generation 2000 and first spoken of in 1975.

The guiding principles of *Whakatupuranga Rua Mano – Generation 2000* are:

- Our people= Our wealth: develop and retain
- Reo= Taonga: Halt the decline and revive
- Marae= Our principal home: maintain and respect
- Self determination= Discovering opportunities to advance our aspirations

The 25-year experiment that commenced in 1975 is seen as having completed its initial term. The principles remain helpful and will guide future developments within the Confederation. At various points in this paper, it will be convenient and appropriate to refer to these principles, not necessarily in the order, in which they appear above.

TE REO MĀORI

Revival of te reo within the founding Iwi is one of the four guiding principles of their 25 year experiment in Iwi development, known as Whakatapuranga Rua Mano – Generation 2000

In a radio broadcast over Te Upoko o te Ika, the late Sir James Henare, one time Commander of 28 (Māori) Battalion, scholar and one of the matua of the Kōhanga Reo Movement, described the reo as the embodiment of all that is Māori thus:

Ko te reo, te kaupuri i te Māoritanga and followed with the matching expressions for other languages. ***Ko te reo Pākehā, te kaupuri i te Pākehātanga*** and ***ko te reo Inia, te kaupuri i te Iniatanga***.

The reo is essential to the long-term survival of Māori as a people. It is not only a means of communication between contemporaries; it is the bearer and embodiment of all knowledge Māori across generations. Accordingly, for Te Wānanga-o-Raukawa, as a creator (through research) and disseminator (through teaching) of knowledge Māori, there is no higher priority than the task of assisting staff and students to know the reo and to use it effectively.

The survival of te reo Māori in the long run requires urgent and effective attention to revival of the reo in the short term and, of course, revival of the reo and its long-term survival guarantees a gathering place for Māoritanga.

Te Wānanga-o-Raukawa attracts Māori from around the Country; more than 90 percent would not describe themselves as competent in the reo. Accordingly, the clientele of the Wānanga are Māori learning the reo as a second language.

We strive for rapid, efficient acquisition of the reo and to achieve these things we have developed techniques in the following areas:

- Immersion teaching / hui rūmaki reo
- Weekly classes or distance learning / te ako mai i tawhiti
- Self-directed learning

Regular and reliable assessment of student capability and immediate prescriptions for further advancement are essential elements in the teaching / learning process.

Absolutely key to the rapid, efficient and effective acquisition of the language by Māori is the commitment to the following personal policies and practices.

- To reserve the personal time and energy, as and when necessary, to do what is prescribed in the reo curriculum
- To undertake assessments, as and when required and
- To follow through on prescriptions for improvement as recommended

Hui rūmaki reo last six days during which Māori is the only language to be spoken, wherever you are in the classroom, in the dining room, in the ablutions, on campus, off campus. This is an extremely demanding requirement, however, its achievement is accompanied by significant progress with the reo. There should be no doubt about the nature of the experience of the participants. Hui rūmaki reo are exhausting emotionally, spiritually, physically and intellectually.

To get their flying licenses, pilots of aeroplanes are required to clock up hours of flying time. Students at Te Wānanga-o-Raukawa are required to do something similar. Progress in the reo will come to those who clock up minutes and hours on their feet speaking during mihimihi and at other times. All students are required to do this at residential periods (noho) and not just at hui rūmaki reo. Consider the following arithmetic:

3 hui rūmaki reo (a total of 18 days) and 5 noho (a total of 20 days) give a total of 38 days at noho. A student who speaks publicly (at mihimihi or at other times) for 2 minutes per day will clock up 76 minutes of 'flying time' in a year.

Increased confidence and capacity in the reo will follow as surely as day follows night in this part of the world.

Self directed learning of the reo is scheduled into the learning programme. Attending hui where the reo is spoken, keeping a notebook at hand and recording, in increasing numbers, words and phrases heard is prescribed. Attendance at such hui will give further opportunities to increase 'flying time' of course. Reports on this activity are required.

IWI AND HAPŪ STUDIES

Whakatupuranga Rua Mano – Generation 2000 introduced the following principle:

“Our people = Our wealth; develop and retain”.

The field of study known as Iwi and Hapū Studies helps us with this. Students are led into a personal exploration that, in its fullness, few, if any, have taken before.

Every student must study himself / herself through research into his / her Whānau / Hapū / Iwi. This is called Iwi and Hapū Studies and for most students success in this field will be an absorbing experience that will offer rewards that are significant and permanent. For many it will mean a return to the Ūkaipō, where they suckled milk from their mother's breast. For others, it will be entry for the first time into the activities and affairs of their wider Whānau, Hapū and Iwi.

These journeys will require students to complete field research into their marae and all that is associated therewith.

All of the fruits of the research and writing done by students at Te Wānanga-o-Raukawa, including, of course, in the field of Iwi and Hapū Studies, is presumed to be the property of the student and / or of the Whānau, Hapū or Iwi of the student. No papers are retained by Te Wānanga-o-Raukawa without the express permission of the author and of his / her Whānau, Hapū or Iwi as the case may be.

These papers comprise intellectual property of the Whānau / Hapū / Iwi and each successful student at Te Wānanga-o-Raukawa makes a valued contribution to this. Consider the following, a student completing an undergraduate degree, will write 13 Iwi and Hapū Studies' papers of 2000 or more words each – a total of 26,000 or more words.

SPECIALISATIONS

Beside the requirements to study the Reo and to engage in Iwi and Hapū Studies, students are required to include a specialisation as part of their study.

Te Wānanga-o-Raukawa is committed to providing an option and in this respect it avoids the replication of courses that are offered elsewhere. Accordingly, its specialisations, the titles of which might appear familiar, are presented from within a tikanga Māori context. The theory commences with fundamental assumptions found within tikanga Māori and the analyses that follow must be consistent with this, of course.

An example might be helpful.

In the last two or three decades, the expression 'human resource management' has become popular when referring to the whole range of staffing matters. Within tikanga Māori, this selection of words creates certain problems. Firstly, it takes us down the trail toward treating people as commodities or things. This commodification of people is inconsistent with the tapu and mauri attributed to the human being that is central to tikanga Māori.

Secondly, the word 'management' runs the risk of implying hierarchical relationships in situations where the teina or the tamaiti is characterised as the superior and, respectively, the tuakana or the matua as the subordinate. To avoid these rather fundamental inconsistencies, a more neutral word such as 'facilitation' will be given preference over 'management' in our teaching on personal and personnel matters. The concept of 'human resource management' will be captured in the expression 'he tangata'. In doing so we acknowledge the pēpeha given to us by Te Aupouri as follows:

Unuhia i te rito o te harakeke; kei whea koe e te kōmako e ko, whakatairangitia: rere ki uta, rere ki tai, kii mai ki au "He aha te mea nui o te ao?" Māku e kii atu "He tangata, he tangata, he tangata".

PRACTICES AT TE WĀNANGA-O-RAUKAWA

As Te Wānanga-o-Raukawa has progressed, it has designed and refined practices that reflect its evolution within tikanga Māori. These practices, while familiar in concept, will be new territory for those entering its doors for the first time.

TE KAWA O TE AKO

Out of *Whakatupuranga Rua Mano – Generation 2000* came the commitment expressed in the following principle:

Marae = Our principal home; maintain and respect

This has many implications for the way in which tangata whenua and manuhiri will act on marae. In tikanga Māori an accepted practice, procedure and protocol is known as 'kawa'. Each marae has its kawa. Adherence to the kawa of a marae or some other space to which the kawa applies is important to the people of that place. Infringement, for whatever reason will be seen as demeaning of the 'home' people. It is tikanga Māori for those of a marae or other space, the kawa of which has been infringed, to take steps to reaffirm the kawa. Generally, this will involve some form of defence of the kawa. It might lead to a rebuke there and then; or, the reaction might be delayed.

At Te Wānanga-o-Raukawa, one set of practices, procedures and protocols that applies is described as the kawa of learning, te kawa o te ako. It relates to protecting and maximising the learning and teaching potential of students and staff at Te Wānanga-o-Raukawa. It aims to curb activity that reduces the capacity to learn and teach.

The majority of the teaching-learning process at Te Wānanga-o-Raukawa requires that students attend noho (that is be in residence) for periods of four to six days. Most students are required to attend eight noho a year: five that are four days in length each; and three that are six days each. While in residence at Te Wānanga-o-Raukawa, everyone is expected to behave in ways that are consistent with the maintenance of the kawa of the Wānanga.

One dimension of te kawa o te ako, simply put, says that anyone who feels unable to forego the use of drugs or alcohol during any upcoming noho should stay away. That is, the person is not to come for that particular noho. This does not mean that the person is to stay away forever.

If a person disregards this requirement, decides to attend and does infringe the kawa, that person, and possibly his/her Whānau, Hapū and Iwi are at risk. The reason for this is that those who feel responsible for upholding the kawa might chose to challenge the offending party. The timing of the challenge might be selected to achieve maximum embarrassment for the person who has 'broken the kawa'.

If there is no challenge and the person involved returns to the Wānanga and repeats the infringement then that person could be seen to be untrustworthy with respect to the kawa. At that stage, the defenders of the kawa might ask that the offender go and never come back. Such is the seriousness with which disrespect for the kawa is viewed.

An important understanding with kawa is that the defenders do not have to explain it; they don't have to remind people about it; and, they are not obliged to forgive the unwary or the ignorant. Everyone is expected to know the kawa of the space in which they find themselves. Everyone is expected to respect the kawa of the place. This is tikanga Māori.

Mutual respect and the pursuit of understanding are behaviours that are mana enhancing and, generally, these are uppermost in the minds of those who are gathered in a Māori space. However, the adequate and appropriate defence of kawa is admired and will be expected and will affect the way others, particularly Whānau, Hapū and Iwi view the people of that space. Perceptions of weakness with respect to the maintenance of kawa will be accompanied by reduced admiration by observers.

The use of drugs and the consumption of alcohol are impediments to effective learning and teaching. Users of drugs and consumers of alcohol reduce their own capacity to participate effectively in learning and they are a risk to others. It is our experience at Te Wānanga-o-Raukawa that property damage, offers, threats and acts of violence, and sexual harassment accompany the use of alcohol and the consequential reduced capacity to act responsibly.

TE OHĀKĪ

A wish at the time of death (known as an "ohākī" to Māori) of a staff member who succumbed to lung cancer was that others "learn from my experience". Subsequently, colleagues of the deceased at the Wānanga and Te Mana Whakahaere (the Council) of Te Wānanga-o-Raukawa, resolved to uphold this ohākī.

Since the middle months of 2000, Te Ohākī Committee of the Wānanga has been active in seeking advice from people knowledgeable in the promotion of wellness especially among smokers; communicating with those affected by the upholding of Te Ohākī; and, consulting with those addicted to nicotine. The decision to uphold the ohākī has seen the campus made smoke free as from 1 January 2001.

The Ohākī Committee, a group appointed to manage this project, has produced a booklet, entitled *Te Ohākī that the Wānanga had been able to arrange for those who are having difficulty observing the Ohākī*. Most of the content of this booklet was developed during the second half of 2000. As the research of the Ohākī Committee progressed regular reports were made to students and staff. Developments at the end of 2000 and the beginning of 2001, with which students and staff may not be familiar are included. These relate to arrangements that have been settled only recently.

An important task of the Ohākī Committee has been to spread word of Te Ohākī well beyond the student body and the staff of Te Wānanga-o-Raukawa. Our hope was to avoid any surprises when new students arrive for their classes. That was a tall order and it is likely that we have not been 100 percent successful.

We have relied on meetings, memoranda, letters and word-of-mouth, facilitated particularly by students and staff. We have used media, major events (including the graduation) and personal contact during or immediately following the graduation by telephone and mail. Recently, we have communicated through the mail, by telephone by fax or by email with:

- Māori radio stations
- All Hāpu and Iwi listed whose names appear in the Graduation Programme for 2001
- All enrollees

Readers will note that Te Wānanga-o-Raukawa offers a variety of assistance, including financial.

The total cost of Te Ohākī to the Wānanga, including administrative support, is substantial and this was to be expected. Given the seriousness, within tikanga Māori, attributed to the upholding of an Ohākī. Te Wānanga-o-Raukawa has accepted the financial responsibility.

The commitment to wellness that is inherent in this Ohākī is a step toward the fulfilment of the principle of Whakatupuranga Rua Mano – Generation 2000 that calls for us to develop and retain our people.

RANGATIRATANGA

The principle of 'self determination' in the Whakatupuranga Rua Mano – Generation 2000 line-up of guiding principles refers to the individual as well as the Confederation of Hapū and Iwi that framed these guidelines. Rangatiratanga and its exercise are deeply set within tikanga Māori.

Everyone has the potential to act in ways that are attributed to rangatira and the wānanga proceeds on the assumption that all who study and / or are employed at Wānanga will express this potential. Three well-known and widely accepted statements about those who command respect as rangatira are set out below.

The challenge to act in ways that are consistent with the behaviour of a rangatira is substantial. All students and staff at the Wānanga are presumed to have the potential to demonstrate the attributes that are described below.

Te kai a te Rangatira, he kōrero
(The food of rangatira is talk)

Although frequently used humorously, the expression attributes special significance to the word and to undertakings given. Having agreed to do something, having accepted an obligation, having 'signed off' to an agreement, the rangatira follows through. To not do so is inconsistent with the expression of rangatiratanga. The person in default is less likely to be attributed with rangatira qualities than if the obligation were fulfilled.

Students and staff will be attentive to this at the time of enrolment or soon thereafter when it might become apparent that one's enrolment is more than one can handle.

Accordingly, students and staff, being mindful that their personal rangatiratanga is dependent on the fulfilment of their word, will not undertake to do more than they are able to deliver. This does not lead to the prescription that one should set goals well below one's potential to ensure fulfilment; rather it calls for being realistic about one's potential and performing up to that.

This, of course, is directly relevant, also, to the handling of assignments. Students have assignments to complete by due dates, and, staff face due dates by which assignments are to be returned to students. Failure to fulfil such responsibilities is not consistent with behaviour expected of rangatira.

We have found that the following differences exist between students who keep abreast of their commitments and those who don't:

Showing concern for others, your own family and more distant relatives, is a sign of a rangatira. This is a significant challenge, given that all Māori are related.

Concern for others at Te Wānanga-o-Raukawa is expressed in a number of ways. There are many opportunities for us to be generous to all who are part of the Wānanga.

We have numerous examples of manaakitanga / generosity being expressed at the Wānanga: catering staff providing for students, staff and manuhiri are prominent in the offering of the kind of manaakitanga well known on marae; students sharing time, knowledge and skills with each other are extending manaakitanga; at Te Wānanga-o-Raukawa, we have more than 300 kaiāwhina / volunteer helpers; over the years, their generosity with their time has made it possible for the Wānanga to save on salaries and other out goings and to buy and restore buildings for classrooms and offices; this is manaakitanga in a big way; staff at the Wānanga attribute high importance to ensuring support amongst each other, are respectful of every Hapū and Iwi with whom we contact, directly, indirectly, or through our students; and the Wānanga relies for its survival on the ability of its students, staff, kaiāwhina and officers to act generously toward our people.

The concept of manaakitanga/generosity and its relevance to the behaviour of rangatira has some very specific applications for students and others associated with programmes at the Wānanga.

Consider the following: treatment of library books – allowing books to become overdue is an act that is contrary to manaakitanga. The same can be said of removing books from the library without authority. Yet another example that relates to library resources is tearing pages out of books; interfering with the property of others, without authority – to intrude into a staff member's office, to invade another person's sleeping space, to take another person's belongings and so on without authority are not the actions of a rangatira. Each is a breach of the rangatiratanga of the person whose space or property is being interfered with.

Moreover, each is a denial of manaakitanga. Likewise copying the work of others without appropriate recognition – to use another student's work, to take a piece from a book or from an article or to use information from an interview without giving recognition to the source, is a misuse of the property of others and is contrary to extending manaakitanga. Such is not the sign of a rangatira. Removing equipment, including parts from the computer lab may make the test of manaakitanga, being mindful of the needs of others, very easy to ignore, especially when the piece is sorely needed. Resisting the temptation, upholding the concern for others and fulfilling the test of rangatiratanga are not easy but are necessary.

Te mahi a te rangatira, he whakatira i te iwi
(The work of a Rangatira is to unite the people)

The ability to bring together an Iwi is seen to be the work of rangatira. The Wānanga hopes that in the course of its teachings, this ability will be enhanced while the other characteristics of a rangatira are observed.

WHAKAWHANAUNGATANGA

All Māori are related. For whakapapa experts, this is not difficult to demonstrate. Often it is forgotten in the heat of debate or when personal concerns override wider considerations. Whanaungatanga and whakawhاناungatanga are constantly on the lips and minds of staff and kaiāwhina at the Wānanga and students are encouraged to be the same.

The intensity of whanaungatanga (of familiness) grows as the unit of focus moves from Māori as a people, to Waka, to Iwi, to Hapū, to Whānau. All waka are represented at the Wānanga and their connectedness, through whakapapa, can be enhanced at the Wānanga.

Essential for the long-term survival of Māori as a people, are knowledge of whakapapa and the expression of its derivatives, including whakawhاناungatanga. The importance that the Wānanga places on whanaungatanga and whakawhاناungatanga is a consequence of this belief in the significant survival for Māori as a people.

A CONCLUDING COMMENT

In running the day-to-day affairs of Te Wānanga-o-Raukawa, care is taken to be attentive to the guiding principles of Whakatupuranga Rua Mano – Generation 2000 and to the prescriptions of tikanga Māori or to be working toward these ends. Many appear on the rolls of Reo Studies and Iwi and Hapū Studies as well as on the rolls of one or another specialisation.

Staff share the responsibility to support and enhance those practices of the Wānanga discussed above. They must be prominent among the defenders of the kawa, supporters of Te Ohākī, encouragers of Rangatiratanga, displayers of manaakitanga and promoters of whanaungatanga. But there is more. They must be vigilant, constantly, to ensure that their behaviour and that of the Wānanga and those places where and when wānanga programmes are delivered is consistent with tikanga Māori.

The grafting of one set of tikanga onto another set is difficult and successful cases of this are hard to find in this Country. Population differences and the preponderance of one of the tikanga generally mean that the integrity of tikanga Māori will be at risk.

Māori are in recovery mode from the loss of knowledge of tikanga Māori. As is the case with any patient in recovery mode, protection from further infection is a priority. Accordingly, the Wānanga is cautious about the adoption of policies and practices from other tikanga no matter how high the admiration within the context of that other tikanga.

The restoration, refinement and enhancement of tikanga Māori and its embodiment in all aspects of the affairs of the Wānanga will be ongoing. The journey has started and it will be a long one.

As Te Wānanga-o-Raukawa enters its 24th year, its experience reveals the making of a tikanga Māori institution. The journey has started and it will be a long one as we explore the depth and breadth of mātauranga Māori and embody our friendship into all life of Te Wānanga-o-Raukawa.