

Increasing the Awareness and Adoption of Te Reo & Tikanga Māori

Within Student Services and Administration at AUT



Karakia Timatanga (Wellbeing Opening) – Te Katoa (Everyone)

Tūtawa mai i runga

Tūtawa mai i raro

Tūtawa mai i roto

Tūtawa mai i waho
environment

Kia tau ai te mauri tū,
te mauri ora ki te katoa
Haumi e, hui e, Tāiki e

I summon the power from above
... below (mother earth)
... within (one's self)
and the surrounding

The universal vitality to infuse
and enrich all present
Unified, connected and blessed

Pepeha – Personal Introduction



Ko Whakapunake te Maunga
Ko Wairoa te awa
Ko Takitimu te waka
Ko Kahungunu te iwi
Ko Mākoro te hapū
Ko Whetu Mārama Mākoro te marae
Nō Wairoa ahau
Ko taku kāinga noho nāianeī,
Ko Operetu o Te Raki Paewhenua ki
Tāmaki Makaurau
Ko ahau tetahi Takawaenga Māori
o te Wānanga Aronui o Tāmaki Makaurau
Ko ahau hoki te Kaihautu Mātauranga
Māori o Te Ara Whāriki
Wiremu Tipuna taku ingoa



Pepeha – Personal Introduction



Ko Rangitoto te maunga

Ko Waikato te awa

Ko Waitemata te moana

Nō Aotearoa ahau

I tupu ake au i Tauranga

Ko Tamaki Makaurau taku kāinga noho

Ko te Wānanga Aronui o Tamaki
Makaurau te iwi

Ko Te Ara Whāriki te hapū

Ko Te Wānanga Aronui o Tamaki
Makaurau ahau e mahi ana

Ko ahau te Kaihautū Whakawhiti Pānui o
Te Ara Whāriki ki Te Wānanga Aronui o
Tamaki Makaurau

Ko **Mike Shaw** taku ingoa



Background



- **Te Ara Whāriki** - the Division of Student Services and Administration have a desire to lead the way at AUT with respect to inclusivity and acceptance of both students and staff.
- Embracing tikanga Māori – Māori cultural protocols internally is seen as an important step in achieving our objective of inclusivity.
- As the Kaihautu Mātauranga Māori Te Ara Whāriki – Māori Knowledge Leader (SSA) I was mandated with driving this kaupapa (proposal).



Background



Kaihautu Mātauranga Māori Manadate Responcibility

- To provide leadership, expertise and advice on Mātauranga Māori (Māori Knowledge) and Tikanga Māori (Māori protocols) across Te Ara Whāriki (SSA)
- The mandated responcibility meant that I was tasked with the development and implementation of strategies that advance a colaborative relationship of Māori knowledge and protocols across Te Ara Whāriki

Background



Kaihautu Mātauranga Māori Manadate Responcibility

- Discussions were had with some of the Te Ara Whāriki Directors & Managers.
- These verbal conversations helped to explore some perceptions that included peoples fears, worries and unease at the idea of adopting an increased use of tikanga within the day to day work environment.
- From these conversations came a proposal for a research MBA Applied Business Project

Background



MBA Applied Business Project

Working with the Kaihautu Mātauranga Māori SSA, Wiremu Tipuna, to produce a framework for the ongoing advancement in understanding and utilisation of tikanga Māori within Student Services and Administration at AUT.



Tripartite model

Multicultural awareness

Consists of the attitudes, values, beliefs, and assumptions that shape our understanding of others who are culturally different from us.

Multicultural knowledge

Focused on background information of distinct cultural groups and content knowledge about important cultural constructs.

Multicultural skill

Consist of the behaviours used to effectively apply the multicultural awareness and knowledge previously internalised.

Adapted from Pope & Reynolds (1997)

The Vision

To create a future state where:

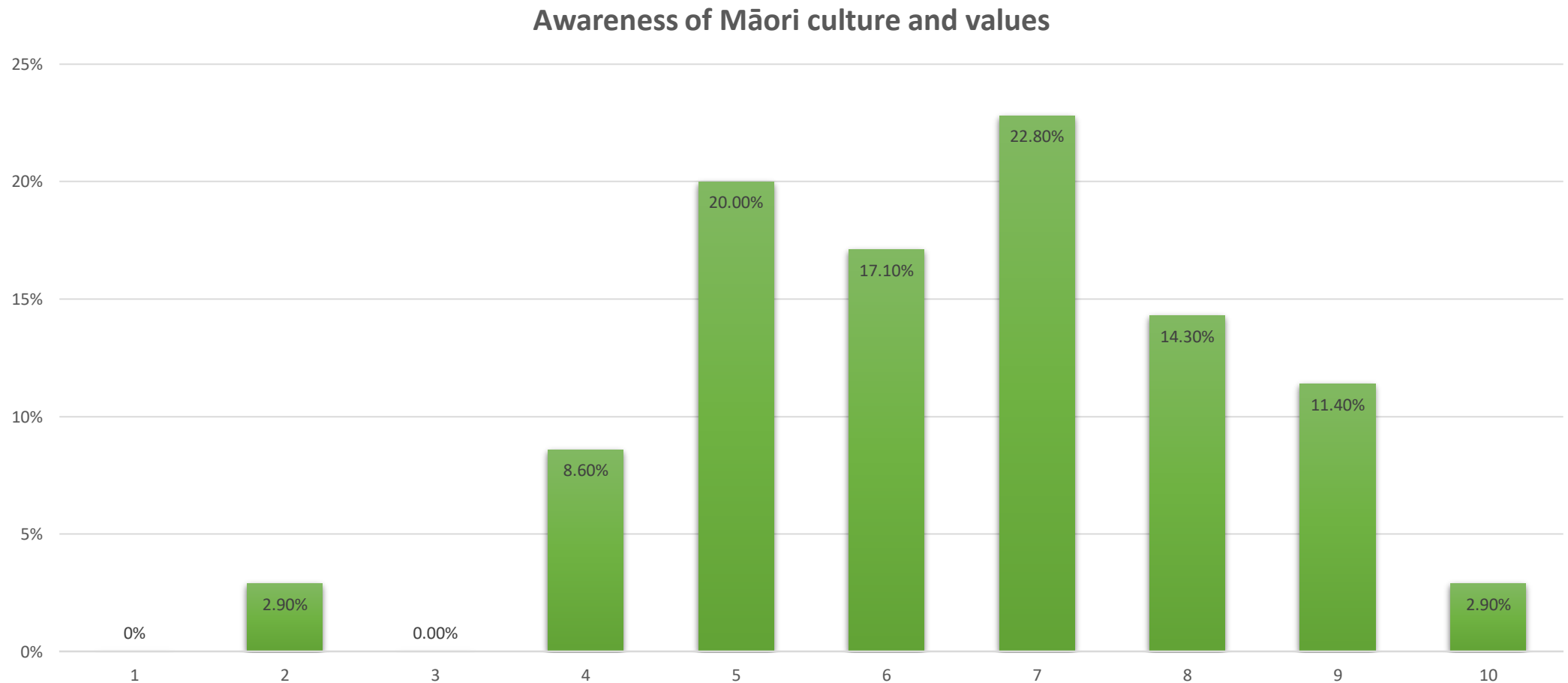
- Staff feel safe and comfortable to try new things with respect to Māori language and culture
- Staff exhibit a growing desire to develop greater awareness, knowledge and skills with respect to Māori language and culture
- Cultural practices are led by a range of staff members, not simply the Kaihautu Mātauranga Māori
- Senior staff members demonstrate leadership in regard to use of appropriate cultural practices

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The starting point...
Where were people at?

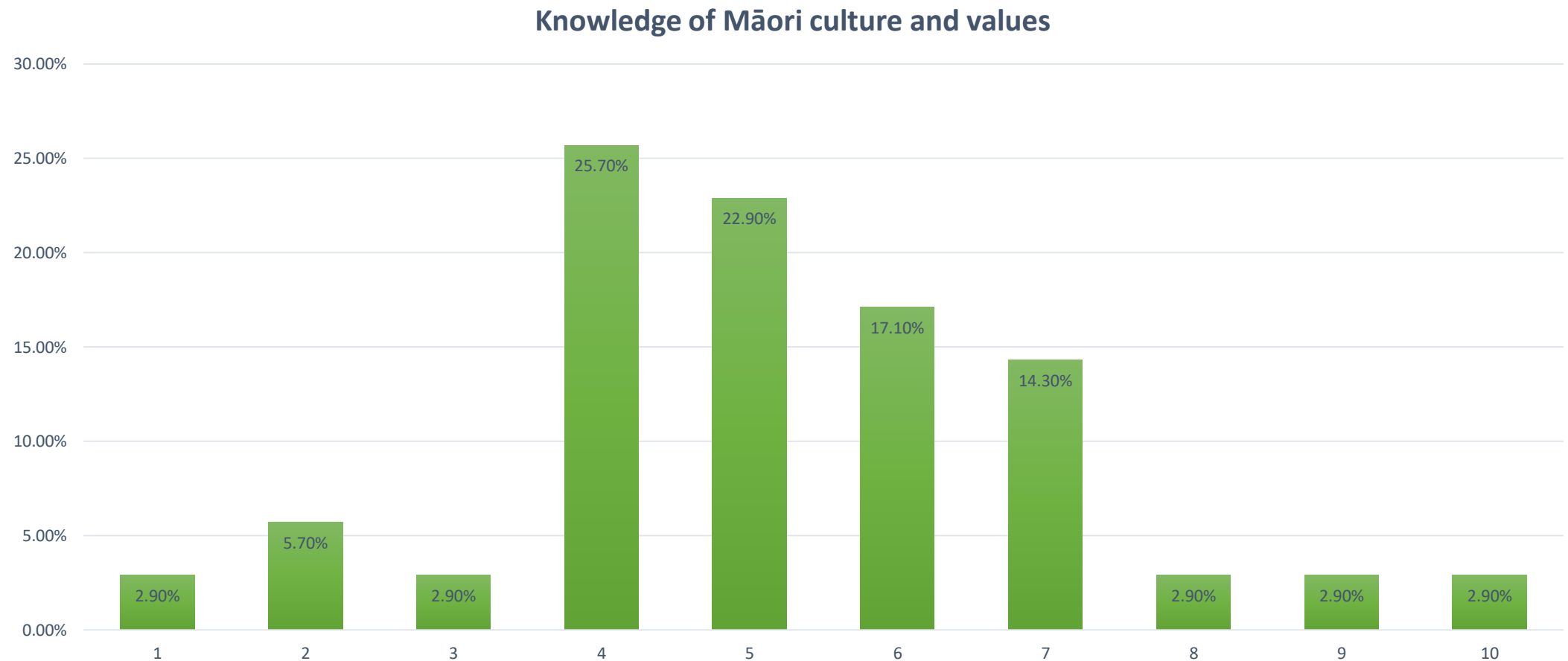
Staff Survey: Awareness

“On a scale of 1-10 how aware of Māori culture and values would you consider yourself?”



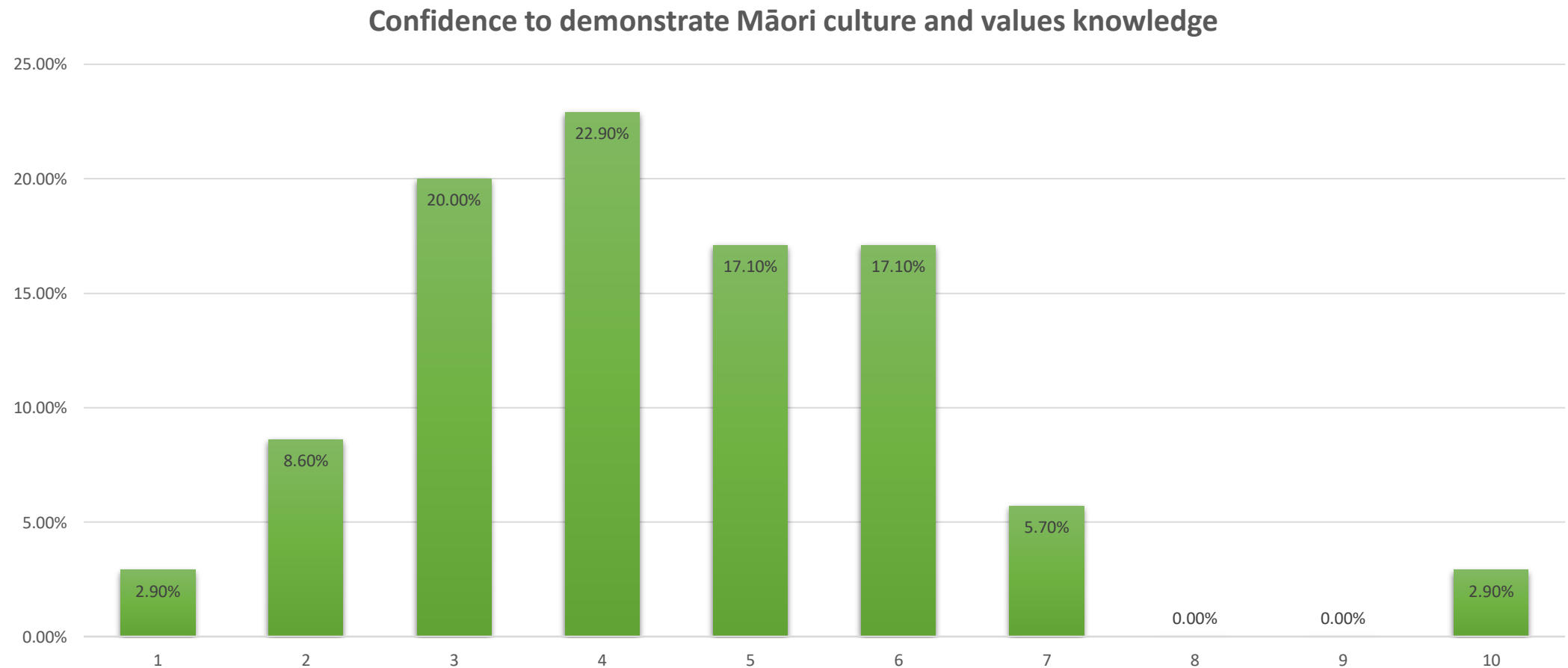
Staff Survey: Knowledge

“On a scale of 1-10 how knowledgeable of Māori culture and values would you consider yourself?”



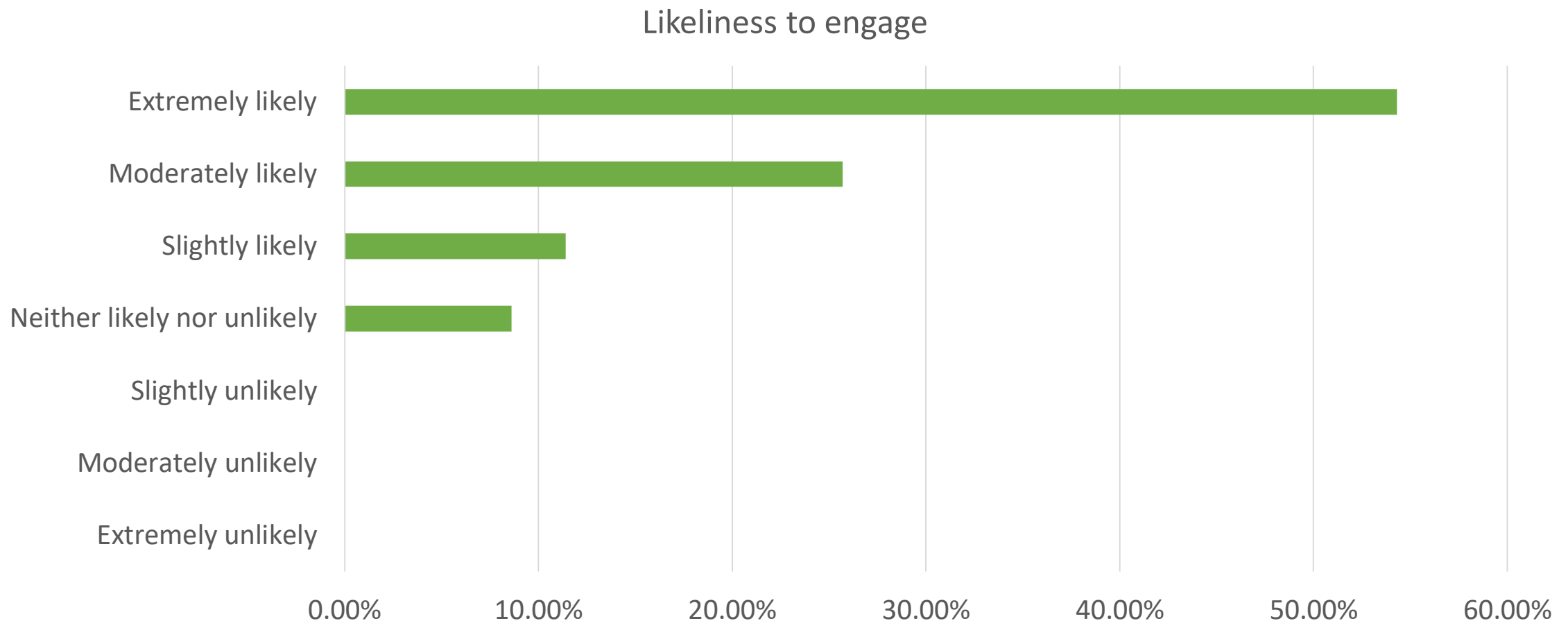
Staff Survey: Skills

On a scale of 1-10 how confident would you consider yourself to demonstrate the knowledge you have?



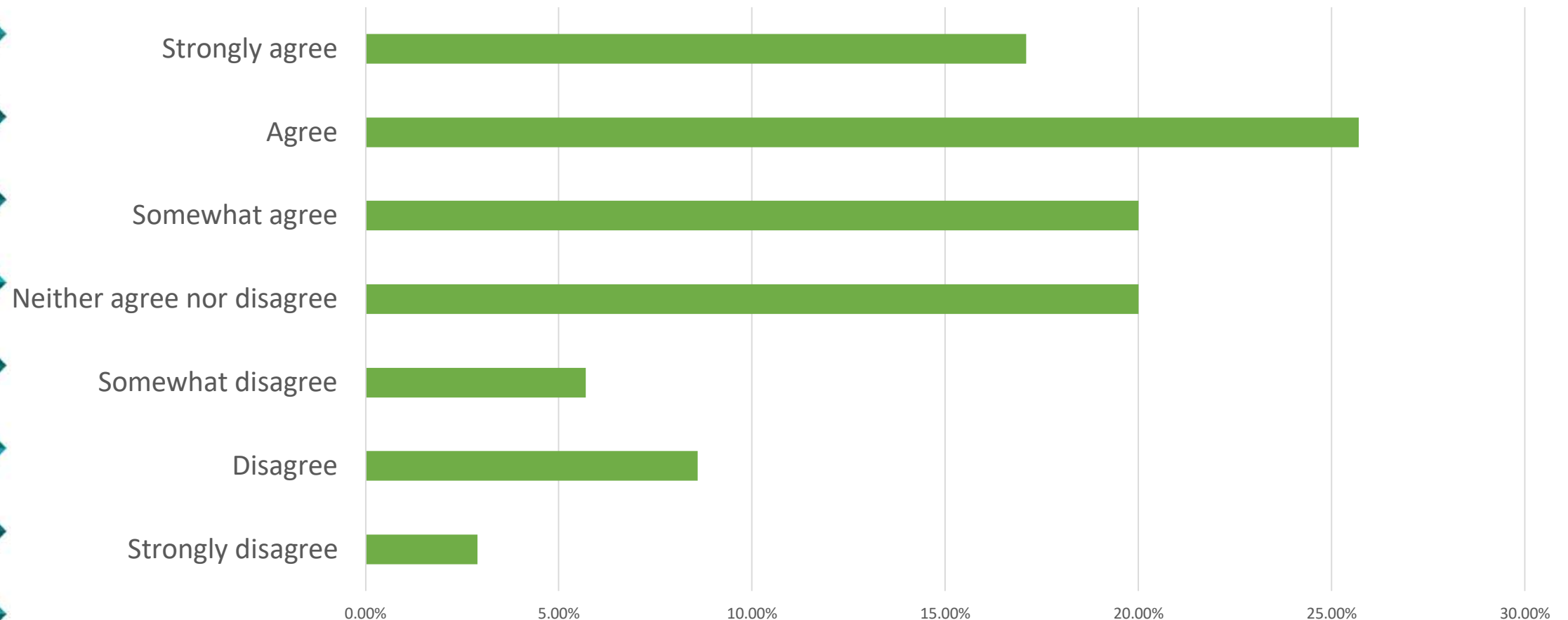
Staff Survey: Engagement

“How likely are you to engage in activity designed to increase awareness and knowledge of Māori culture and values within Student Services & Administration?”



Staff Survey: Engagement

"I seldom try to use Te Reo Māori because I'm afraid of making a mistake and/or offending someone"

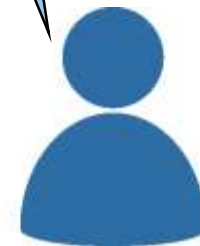


In other words...

"We don't really try because we don't want to offend anyone"

"I'm on the fence."

**"Kare he raru...
I'm a Māori Student Advisor!"**



SWOT Analysis



Strengths	Weaknesses
<ul style="list-style-type: none">• Staff are open to diversity and inclusivity• Cultural competence is highly appreciated• Senior Leadership support is strong• The Division already has a capable resource for delivering Māori cultural development initiatives	<ul style="list-style-type: none">• Staff seemed concerned with the risk of offending people by making mistakes• People generally see the use of Māori cultural practices to be the sole right of Māori staff
Opportunities	Threats
<ul style="list-style-type: none">• To create an environment that removes the fear of making mistakes and facilitates learning and growth• To ignite change, such that some may wish to undertake formal study within the University	<ul style="list-style-type: none">• People are resistant to change• People are too busy with other tasks to devote time toward cultural awareness, knowledge and skill development

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Practical Session



Basic conversational Māori

PRONUNCIATION/VOWELS

Saying it right:

With all languages pronunciation is important to the message delivered. The Māori language is no different. In this section we will cover areas of pronunciation that you are likely to come across in your general use of the language.

In the Māori language there are five short vowels:

a e i o u

If a macron is sitting on the vowel this indicates that the vowel sound is longer.

ā ē ī ō ū

Basic conversational Māori

PRONUNCIATION/VOWELS

A	ha ka	ma na	pa ra	ta wa	nga wha
E	he ke	me ne	pe re	te we	nge whe
I	hi ki	mi ni	pi ri	ti wi	ngi whi
O	ho ko	mo no	po ro	to wo	ngo who

A **E** **I** **O** **U**

U	hu ku	mu nu	pu ru	tu wu	ngu whu
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Basic conversational Māori

Whānau 4 Life

A E I O U (Tane – Men)

Tihei mauri ora (Wāhine – Ladies) x3

Tihei mauri ora

Tihei mauri ora

Nei mātau

Te Ara Whāriki

Tihei mauri ora (verse sung x2)

Tuia aroha

Tuia ao whānau

Tihei mauri ora (verse sung x2)



Basic conversational Māori

Te Ara Whāriki

Ue ue Ueee,
Shu badee du badee du bap bwadoo bwadoo
Te Ara Whāriki whānau ee
x2

Te Ara Whāriki
He Whānau kotahi
Me te kai mahi
Te Ara
Te Ara Whāriki
x2

Ue ue Ueee,
Shu badee du badee du bap bwadoo bwadoo
Te Ara Whāriki whānau ee
x2



Basic conversational Māori

Tūtira mai ngā iwi

Tūtira mai ngā iwi (AUE!!)

Tātou tātou e

Tūtira mai ngā iwi (AUE!!)

Tātou tātou e

Whaia te māramatanga
me te aroha - e ngā iwi!

Ki - a tapa-tahi,

Ki - a ko-tahi rā.

Tātou tātou e. (x2)

Tātou, tātou E!!

Hi aue hi !!!

Pepeha



Personal introductions

A recited whakapapa/pepeha reveals imperative realities and philosophies of the way in which Māori view their relationship with their world.

It is more than just the reciter's name. It is an introduction that informs people of who the reciter is, where they are from, how they are connected to the area their people come from and the journeys they have taken to arrive at that specific place in time.

The whakapapa/pepeha introduction is a verbal illustration that presents a personal valued knowledge base, that clarifies their connection with the whenua (the land), mountains, lakes, rivers, waterways and elements.



Pepeha

Personal introductions

Introducing yourself with your Pepeha

Whakawhanaungatanga is a process of introducing yourself by stating the places and people that you are a part of. The word whakawhanaungatanga literally means 'to become related' and therefore its primary aim is to make connections with others.

The foundation of identity and belonging differs between Māori and non-Māori cultures.



Pepeha

Personal introductions

Introducing yourself with your Pepeha

Those of Māori descent may typically introduce themselves by using a pepeha which refers to their tribal affiliations and landmarks. Although some non-Māori may also introduce themselves this way as well, should they choose to.

However, it may be more appropriate for them to mention other important places in their lives. Such as where they live and work, what their role is and who their family are.



Pepeha

Personal introductions

Introducing yourself with your Pepeha

The essence of the use of a pepeha by way of introduction is...?



Pepeha

Personal introductions

Introducing yourself with your Pepeha

The essence of the use of a pepeha by way of introduction is...?

To connect

Example 1:



Tēnā Koutou Katoa/ Kia ora koutou

Ko Rangitoto/te maunga

- Rangitoto is the mountain

Ko Ngā Wai o Horotiu te awa

- Ngā Wai o Horotiu is the river

Ko Waitemata te moana

- Waitemata is the ocean

Ko te Wānanga Aronui o Tamaki Makaurau te iwi - The people of AUT
are my people

Ko Te Ara Whāriki te hapū

- Student Services &
Administration are my sub-tribe

Ko Tamaki Makaurau taku kāinga noho

- Auckland New Zealand is
my home

Ko ahau te Kaihautu Whakawhiti Panui o SSA

- I am the Director Student
Communications SSA

Ko taku ingoa

- My name is

Example 2:

Tēnā Koutou Katoa/ Kia ora koutou

Ko taku ingoa

Ko taku kāinga noho

Kei te mahi ahau ki AUT

Ko ahau te ki AUT

My name is

I live in

I work at AUT (Te Wānanga Aronui
o Tamaki Makaurau)

I work as the at AUT

Example 3:

Tēnā Koutou Katoa/ Kia ora koutou

Nō ōku tūpuna

Nō ahau

I whānau mai au i

I tupu ake au i

Kei taku kāinga noho

Ko AUT ahau e mahi ana

Ko ahau teki AUT

Ko taku ingoa

My ancestors come from

I'm from (country)

I was born in

I grew up in

I live in

I work at AUT (Te Wānanga Aronui
o Tamaki Makaurau)

I am the at AUT

My name is

‘Mā te mātauranga ka mōhio, mā te mōhio ka mārama,
mā te mārama ka tu ora ai ka tu rangatira ai’



‘From knowledge comes
knowing, from knowing
comes enlightenment,
from enlightenment
comes life and freedom

Karakia Whakamutunga (Wellbeing Closing)

– Te Katoa (Everyone)



Kia whakairia te tapu
Kia watea ai te ara
Kia tūruki whakataha ai
Kia tūruki whakataha ai
Haumi e, hui e, Tāiki e

Restrictions are moved aside
so the pathway is clear
to return to everyday activities

enriched, unified and blessed

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Keen to
talk more?

Scan away!

