



**MUKA TANGATA**

**People, Food and Fibre**

Workforce Development Council



**Guidelines for providers:**

# **Embedding Tirohanga Māori**

Key guidelines for embedding tirohanga Māori into programme delivery



Ki te kahore he whakakitenga ka ngaro te iwi  
Without foresight or vision the people will be lost

- Kīngi Tāwhiao Pōtatau Te Wherowhero

## Introduction

Muka Tangata is committed to enhancing vocational education and training to meet the needs of industry, iwi and hapū, ākonga (learners), and kaimahi (workers). The Workforce Development Councils are committed to supporting Māori in ways that enable them to learn, develop, and flourish as Māori, and do so at all levels, and across all industries.

One of the ways that we can provide this support is through the qualifications, standards, and micro-credentials that we develop to make sure people in our sector have the skills for work. To be able to achieve this, we need to be able develop qualifications that all ākonga can see themselves in. Where an industry has indicated a need, Muka Tangata is starting to embed or offer te ao Māori principles within qualifications and skill standards.

This guidance is designed to give programme developers, tutors and assessors further clarity round what te ao Māori principles mean in respect of delivery in the food and fibre sector, and provide tangible examples of how they can, and are being applied within programmes.

These examples have been mapped against the te ao Māori values of whanaungatanga, manaakitanga, kotahitanga, rangatiratanga, and kaitiakitanga.

It is important to note that these examples are not exhaustive, and there are numerous interpretations that could be provided. However, by teaching these key interpersonal skills in the context of te ao Māori, providers are enhancing the learning experience for ākonga.

**Please note:** If te ao Māori is embedded in a section of the qualification that requires ākonga to be assessed (GPO, learning outcome), we are not asking providers/on-job assessors to assess te ao Māori, we are asking them to assess the skills and behaviours that are associated with practicing the value. For example, to practice whanaungatanga you need to demonstrate effective communication, empathy, and teamwork.

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## 1) Whanaungatanga

**‘Belonging, kinship, relationship development’.** Whanaungatanga can be viewed as a way of structuring and maintaining social relationships within the whānau (Mead, 2003).

Whanaungatanga can be expressed in an industry context as contributing to Māori development, creating a whānau environment in business.

### 1.1) Understanding the link between whanaungatanga and the skills needed to practise it (communication, teamwork, relationship development)

- **Building rapport that focuses on both informal and formal relationships and connections between the people involved in the communication is essential.** This can also be extended to include the whānau of the people involved. This relationship building needs to be prioritised. Providing an opportunity to formally welcome ākonga and their whānau to the study/ job is a good way to achieve this.
- **Verbal and non-verbal communication:** Understanding non-verbal cues requires a strong level of understanding of the person. This can be achieved if trust has been built in the relationship.
- **Effective communication can also be expressed in written communication.** This can include email communication. It is important that ākonga are supported to understand the importance of starting the correspondence with a friendly greeting and showing care for the recipient through the written text, even when addressing business matters. Taking a moment to check in before diving into tasks shows respect for the relationship.
- **Is there an opportunity to engage with the whānau of ngā ākonga?** Where possible, include the wider whānau in the learning experience. Making yourself available to whānau will provide a more complete picture of ākonga. Remember, there is a level of privacy that needs to be considered with the sharing of information.

### 1.2) How can this te ao Māori aspect be embedded, delivered and assessed by a provider

- **On-the-job learning:** Emphasise the importance of effective communication and building strong relationships with colleagues. This will result in employees being more confident to raise issues with managers or colleagues or identify ways to improve. Bishop & Berryman (2009) found that a key determinant for academic success for ākonga Māori was creating a ‘whānau like’ experience that focused on enhancing interactions and relationships between everyone involved in the learning experience.
- **In the classroom:** There are likely to be more opportunities to discuss these te ao Māori values in a classroom setting. There may be opportunities to have specific lessons that focus on each of the concepts. The classroom provides a kanohi ki te kanohi (face to face) approach, giving ākonga the opportunity to build in-person relationships.
  - **If there are opportunities to have this material delivered by mana whenua that are associated with the PTE/Polytechnic/workplace, this would enhance the learning for ākonga.**
- **Where possible, provide opportunities for ākonga to demonstrate and apply a process,** how to use a tool, provide instructions, or other processes relevant to the field of work or study to other ākonga/customers/instructors in a real-world setting. Below is how it could be done:
  - Ākonga will need to structure this information logically, covering all aspects, including health and safety (if applicable).
  - They must consider communication style, adjusting formality based on their audience. For example, when explaining health and safety requirements, clear communication is required to ensure clarity about risks and conduct.
  - If assessed, evidence must be collected for moderation, such as recordings of the ākonga explaining the information, which can be uploaded to platforms like Moodle or Google Classroom.
  - Alternatively, assessment could include a reflective journal or document detailing the process. Google Docs could provide an opportunity for collaboration and feedback from peers on how the presenter demonstrated effective communication.
  - This reflective practice should encourage ākonga to explain how they are demonstrating whanaungatanga.



### 1.3) Examples of application provided by industry and providers

- One industry partner noted the benefits of working with ākonga to understand the concepts of tangata whenua and mana whenua. This is especially relevant for industries that are grounded in the land, sea and environment.
  - Ākonga can benefit from understanding the history of the area that they are working in, knowing about the narrative that frames the area, and understanding the historical land usage. This supports building connection to the land and the mana whenua. Feeling connected to people and place enhances the learning experience.
  - Most iwi, rūnanga, and hapū based organisations will support with this. It is helpful to develop relationships with mana whenua as this will assist with understanding the cultural context of the area. This relationship needs to be based on reciprocity.
- We also heard from providers who utilise a whakawhanaungatanga session with ākonga and their whānau once they received an enrolment into the programme of study:
  - Once an enrolment is received, the provider contacts the prospective ākonga and invites them to come to a whanaungatanga hui with the teaching team and student mentor (it was noted that there is never more than three kaimahi that attend)
  - The ākonga is encouraged to bring whānau, if desired
  - This is an opportunity to discuss their aspirations for study in a less formal context
  - This provides an opportunity to discuss pastoral care with ākonga and their whānau. For example, one provider discussed the logistics of getting to classes, transport needs, the work experience component of the course, whether the ākonga has friends that also attended the polytechnic, interests and hobbies, and what extra support may be needed to support the ākonga to succeed in the qualification.

## 2) Manaakitanga

‘Care for people, generosity and hospitality’. Manaakitanga is about showing respect to manuhiri (visitors) and has always been an important aspect of Māori society. It is acknowledging that all your actions and interactions are reflected on everyone that has come before you.

### 2.1) Understanding the link between manaakitanga and the skills needed to practise it (reciprocity, hospitality, communication, having difficult conversations, conflict management strategies)

- **Manaakitanga supports creating a culture of accountability in the classroom and workplace.** This presents the opportunity to support ākonga to develop the skills and attributes required to have difficult conversations with colleagues if they see that others are not performing and actively participating in tasks that they are responsible for. Teach the skills required to deescalate a situation and conflict management strategies.
- **Showing manaakitanga in the communication process requires ākonga to understand that all their communication (verbal, non-verbal and written) will have an impact on the receiver.** Having the ability to understand and show empathy is important.
- **Many workforces across the primary industries are multicultural workforces.** This often means that English is a second language and verbal communication can be more challenging. **Creating a sense of whānau and showing manaakitanga in the workplace is essential.** Emphasising cultural similarities that exist and discussing cultural difference creates learning for everyone. Having shared lunches and emphasising cultural language weeks can support in creating stronger relationships. These concepts can be further explored in learning settings where ākonga live together or participate on work-based learning.
- **Having the ability to ‘walk in the other persons shoes’ understanding and showing empathy is a key.** Teach ākonga to show kindness, empathy, and understanding toward one another. Encourage positive communication and the resolution of conflicts with respect and care.

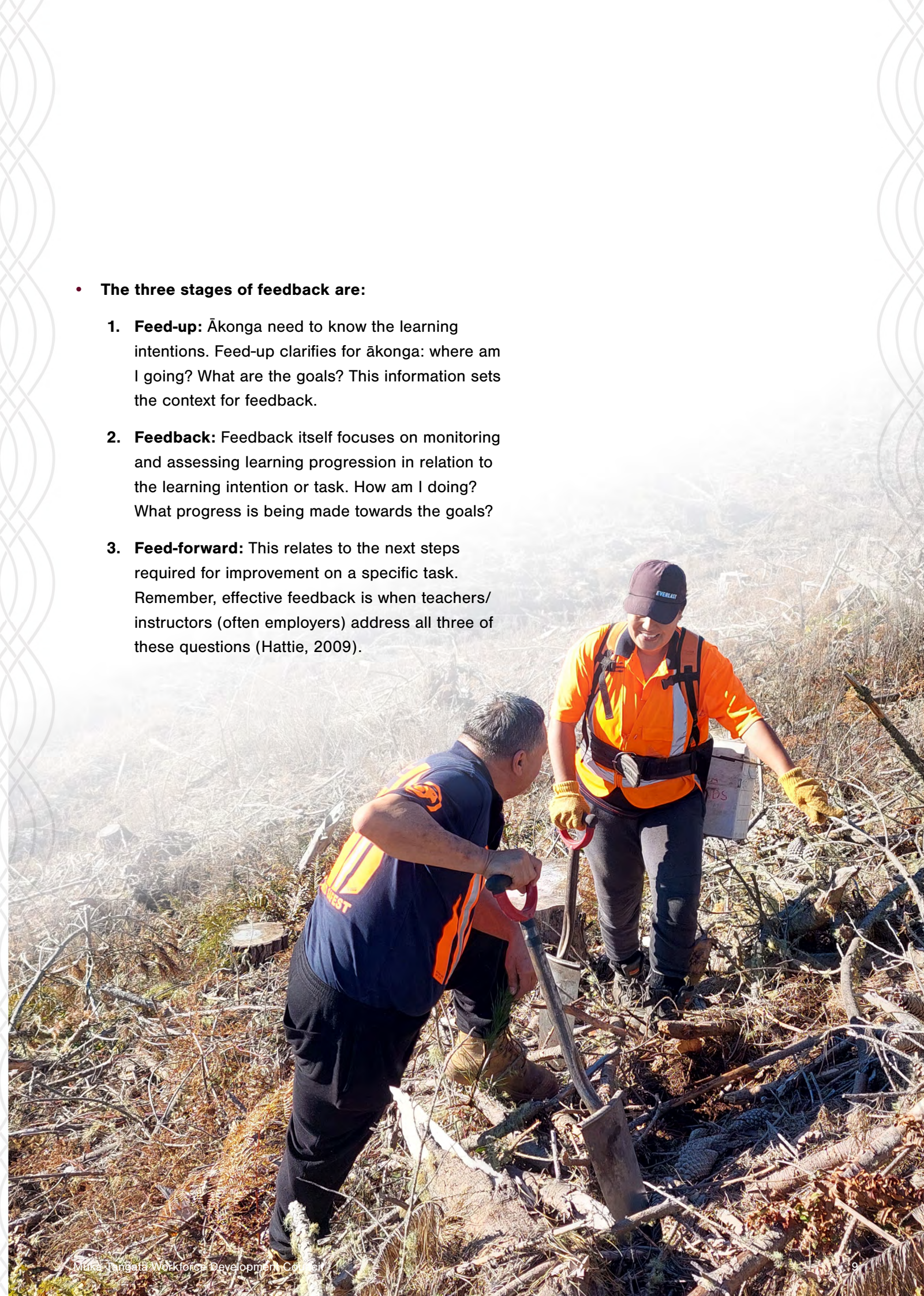


## 2.2) How can this te ao Māori aspect be embedded, delivered and assessed by a provider

- Provide ākonga with opportunities to practice what they are learning. Ideally this would occur in the real-world setting like a farm, factory or in a simulated environment, using role play or a field trip.
- Take ākonga outside of the classroom/work environment through marae visits, environmental projects, and partnerships with local iwi/hapū/Māori business to provide real world problems and issues for ākonga to engage in.
- Engage with local businesses, the local council, and/or community groups to identify issues that are impacting the community, and design learning material to support these organisations.
- Collaborate with iwi and hapū to teach traditional knowledge and its relevance to industry practices.
  - **Please note:** Collaboration with iwi and hapū must align with your organisation's Māori engagement approach and the strategic direction of the iwi, hapū, or rūnanga. Their mission and values are often available on their websites and should be reviewed before engagement.
- Teach and outline the process that ākonga should follow if they are required to have a difficult conversation with a colleague that is not performing to the required level.
- Consider conflict management strategies that could be taught to frame the process:
  - Provide ākonga with opportunities to practice this process in a 'real world' setting. If this is not possible, recording ākonga role playing these scenarios is the next best thing.
  - There may also be opportunities for ākonga to reflect on their experiences when following the process. Get them to consider the different parts of the process and what was the most challenging part for them. What did they think they did well? What would they do differently next time?
- Manaakitanga is a value that we can all practice. If you want to receive manaakitanga, you need to give it. Providing ākonga with constructive and appropriate levels of feedback to better support them with their work ultimately leading to improvement in their formative and summative assessments is demonstrating manaakitanga.

## • The three stages of feedback are:

1. **Feed-up:** Ākonga need to know the learning intentions. Feed-up clarifies for ākonga: where am I going? What are the goals? This information sets the context for feedback.
2. **Feedback:** Feedback itself focuses on monitoring and assessing learning progression in relation to the learning intention or task. How am I doing? What progress is being made towards the goals?
3. **Feed-forward:** This relates to the next steps required for improvement on a specific task. Remember, effective feedback is when teachers/instructors (often employers) address all three of these questions (Hattie, 2009).





### 2.3) Best practice examples of application provided by industry and providers

- We've seen programmes being co-created by teacher and ākonga at the beginning of the year to design a course that suits the interests of the group or individual.
- One programme worked with their local community (hapū, whānau and Māori businesses) to determine relative issues and problems that existed in their regional context and framed their learning material and assessments around these contemporary issues.
- One Māori post-settlement organisation in the North Island supports cadets from their local area where many of them have shared whakapapa. The cadets work for the iwi in the day to day running of an apple orchard and are supported by their employer and the local tertiary provider to complete their Level 3 Horticulture qualification.
  - Interviews with the cadets highlighted the effectiveness of the on-the-job training with the provider, noting the weekly visits from the trainer from the polytechnic, and the trainer's flexibility, resulting in strong cadet-trainer connections. The cadets also receive onsite accommodation, and extensive pastoral care that includes budgeting support, driver licensing, and a leadership programme.
- Another Iwi-mandated authority has a holistic approach to learning and embeds mātauranga a iwi (tribal or regional cultural knowledge) through all programmes. **This is applied in the following ways:**
  - Experiential learning is prioritised. There is a focus on learning then doing.
  - They provide ākonga with opportunities to extend knowledge of their whakapapa, reo Māori, iwi, hapū and whenua.
  - Have specialised support for ākonga with disability based on Māori values. There is a focus placed on pastoral care.
  - Provide a safe and inclusive learning environment providing for the total wellbeing of ākonga including: Taha Hinengaro (mental wellbeing), Taha Wairua (spiritual wellbeing), Taha Tinana (physical wellbeing).

## 3) Kotahitanga

**'Unity, solidarity'.** Kotahitanga promotes the importance of networks and relationship to achieve a common goal. This includes collective action to support outcomes, it acknowledges the power in working together rather than individually

### 3.1) Understanding kotahitanga and the skills needed to practise it (communication, active listening, collaboration, adaptability, problem solving, teamwork, relationship development)

- **Ākonga need to understand the importance of working together**, and impact of their contribution to the team.
- **Encourage ākonga to connect and communicate with a range of stakeholders that are relevant to the industry that they are training for.** This is a good way to encourage communication and the importance of relationship building and networking to achieve a common goal – he rau ringa e oti ai. This whakatauki (proverb) is like many hands make light work. It can be used to invite people to participate or to acknowledge the effort and work of many. Groupwork, co-construction, and cooperative learning are all good learning strategies to engage ākonga Māori.
- **Getting ākonga involved in mission and vision statements** can support with the understanding of unity and demonstrates what the team is working towards.
- **Ensure Māori voices are represented:** When designing or choosing materials, ensure that Māori perspectives, authors, and artists are included in the resources you use. This can include Māori-authored literature, films, documentaries, and digital resources.
- **Developing team dynamics.** While ākonga may be comfortable managing themselves and their tasks within a team, what happens when they are responsible for others? What skills and knowledge will they need to manage others?
  - In this instance it is useful to have a range of scenarios to share with ākonga and get them to articulate how they would handle the different situations. Use scenarios that require ākonga to consider their response if they were managing others as well as people from different cultural backgrounds.
- **Get ākonga to consider the implications of working with people from different organisations.** What information can be shared? What is the risk involved? Support them with strategies around managing information sharing, health and safety.

### 3.2) How can this te ao Māori aspect be embedded, delivered and assessed by a provider

- **On-the-job learning:** It is helpful to include teamwork concepts to help ākonga understand how to be part of an effective team. This can be reinforced by the workplace assessor and employer.
- **In the classroom:** These concepts can be delivered in a class that focuses on teamwork. Delivering these concepts in the context of kotahitanga provides an opportunity to extend the learning.  
There could also be an opportunity for the ākonga and the other group members to reflect on the process and highlight where they displayed effective teamwork as well providing feedback on how they thought their groups members participated. This could provide a way to collect evidence of the learning occurring.

#### Also consider:

- Are there any opportunities for external stakeholders to provide feedback on how well ākonga worked as a team to get a task completed? Were they able to achieve within budget and the timeframe allocated? This may be relevant if ākonga engage with external stakeholders as part of their course/job.
- Do you have guest speakers that could provide feedback on how ākonga engaged with the topic and asked questions?
- Are there any opportunities for ākonga to be involved in a project that involves their wider community? If so, is there a way that this project can be used to demonstrate what ākonga are learning in class / on-the-job? Does the project meet a real life business need? Can this be mapped against the learning outcomes of the qualification?

### 3.3) Examples of application provided by industry and providers

- **One polytechnic provider explained the importance that they place on kotahitanga with their ākonga:**
  - During the first week, the provider organises ākonga into whānau groups which they remain in for a four-week period. Group composition follows tuakana-teina principles and complementing values, skills and knowledge.
  - Each group selects a leader who then assigns roles to members for the four-week period. The groups also agree on 5-10 rules that all members must follow.
  - The instructor then takes each of the groups through the graduate profile outcomes of the course to highlight the skills and attributes ākonga will gain upon completion of the qualification. This helps ākonga focus on their goals and gives a clear sense of purpose.
  - Teaching staff emphasised that this process also holds them accountable as ākonga know what they will achieve, and the concentrated effort the teaching staff will take to support this outcome.
  - By knowing the graduate profile outcomes, ākonga were able to see that all the activities and assessments aligned to the outcomes of the course. They realised that everything that they were learning was purposeful and important to their overall achievement of the qualification.





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## 4) Rangatiratanga

‘**Self-determination**’. Rangatiratanga is a term extensively covered especially in relation to te Tiriti o Waitangi. In this context, the term is associated with political concepts such as sovereignty, leadership, self-determination and self-management (Mead, 2003). This self-determination also applies at a personal level. This is the right to define who you are, what you believe in and what is important to you.

### 4.1) Understanding the link between rangatiratanga and the skills needed to practise it (leadership, teamwork, relationship development, time management, delegation)

- It is important to provide opportunities for ākonga at the beginning of the qualification to **set clear goals and objectives for their learning**, allowing them to self-determine what they want to achieve. Ask ākonga to reflect on how they learn and what learning environment best suits their learning needs.
- **Ākonga benefit from exposure to leaders in their sector and community.** Guest speakers provide a unique opportunity for ākonga to be exposed to real world insights and examples. They can share personal experiences about overcoming challenges, making decisions, and leading teams. They can provide tangible experience of what it is like to be leader. Guest speakers could also be people that have progressed throughout the organisation to show ākonga the opportunities that exist if you work hard.
- Rangatiratanga can be related to putting **ākonga in the centre of their learning**. Creating an environment that provides opportunities for this to occur is important.
- One way that we can encourage ākonga to take control of their learning is by applying **co-construction as a teaching and learning strategy**. Co-construction is a collaborative process in which ākonga learn from one another to further expand their knowledge based on one another's ideas and contribution.
- **The application of tuakana-teina can also support ākonga in this context.** Tuakana-teina is relationship between an older/more experienced (the Tuakana) learner and a younger and less experienced learner (Teina). It is based on concepts of reciprocal learning, mentorship, and guidance, and whanaungatanga.

### 4.2) How can this te ao Māori aspect be embedded, delivered and assessed by a provider

The following ideas are relevant for both workplace learning and classroom learning:

- **What does it take to be a good leader? What are the traits that strong leaders display?**
  - A useful activity to get ākonga thinking about leadership is to ask them to choose a leader that they admire and believe is a strong leader.
  - Ask them to identify the characteristics and traits of the leader that they believe makes them a good leader.
  - Have them present their findings to the group. While listening to the other presentations, ask ākonga to record the leadership traits of the leaders.
  - In the next task, ask them to start to theme the traits - which ones are similar? Are there differences?
  - Once this task is complete, start to rank the traits from most common (most important) to least and check to see whether there is agreement.
- This activity can also be adapted for workplace learning. For example, instructors could provide a session on leadership in their staff induction or have a regular focus on leadership in team meetings. Profiles of leaders could be added to workbooks or online journals.
- The aim is to get ākonga to start thinking about leadership traits that they will need to develop if they aspire for higher duties.
- Workplace learning may also provide opportunities for staff within the organisation who have progressed to management roles to share their experiences with ākonga. Are there opportunities for ākonga to ‘follow the leader’ for the day at work pairing them with someone in a leadership position to provide mentorship?
- Place a focus on leaders in New Zealand. Get ākonga to think about leadership in New Zealand and whether it differs from examples from other countries. What are common leadership traits of Māori?
- Is there a difference between a leader and a manager? Work with ākonga on this statement. What is the difference?



- **Work with ākonga to understand the Māori concepts of whenua (land) and tūrangawaewae (a place to stand), and encourage them to connect with the local environment, community, and history.** Use local Māori landmarks, iwi, and hapū history to make the learning more relevant. Understanding the iwi and/or hapū that reside in the location of the organisation shows respect for mana-whenua. This is especially important when the organisation is owned and/ or operated by iwi, hapū or it is a Māori owned organisation. If this is the case it will be likely that values that guide the iwi, hapū, rūnanga will be aligned with that of the business. Working with ākonga to gain an understanding of mana-whenua, their aspirations, and strategic direction will support them to understand their community better and their place within it.
- **Tuakana-teina system:** Assign Tuakana learners to mentor and guide Teina learners during the hands-on activities. Encourage Tuakana learners to share their experiences and problem solving strategies for common issues. Encourage learners to collaborate in small groups, drawing on the tuakana-teina approach.
- **Think about adopting a more holistic approach to assessing ākonga progress.** Not only academic achievement but also social, emotional, and cultural development. This can align with Māori approaches that value the interconnectedness of the physical, spiritual, emotional, and intellectual aspects of a person.

#### 4.3) Examples of application provided by industry and providers

- **One organisation in the seafood industry noticed a high staff turnover and conducted research to identify the reasons.** Exit surveys highlighted that staff who left identified being ‘bored’ and ‘not seeing a clear career pathway’ as reasons for leaving. To combat this:
  - Management discussed the importance of having staff that were able to be trained in multiple roles to cover different positions.
  - They decided to have staff rotate between roles in quality control, packaging, and machine maintenance to gain a broad understanding of the whole production process.

This builds flexibility, reduces turnover, and boosts productivity by equipping staff with diverse skills and ensuring knowledge is shared, so work can continue smoothly even if someone leaves.

- **One agriculture organisation was finding it difficult to recruit and hold onto shepherds, so implemented a mentorship programme with other farms (including whenua Māori leased farms).** This mentorship focused on having farm managers mentor shepherds, guiding them through complex farming techniques, seasonal crop management, and the use of agricultural technologies that they use as part of their day-to-day operations management.

This is an example of applying tuakana-teina, as the process fosters knowledge transfer to gain a deeper understanding of the industry. It also highlights the importance of showing ākonga a pathway for higher duties in their chosen industry.



## 5) Kaitiakitanga

‘Guardianship of natural resources’. Kaitiakitanga can be defined as the responsibilities handed down from the ancestors, for Māori to be guardians of natural resources in their area and the mauri (physical life force) of those resources (Mead, 2003). Kaitiakitanga can refer to people also.

### 5.1) Understanding the link between kaitiakitanga and the skills needed to practise it (communication, leadership, environmental sustainability, reciprocity, teamwork, data analysis)

- **Kaitiakitanga focuses on reciprocity.** In this instance it encourages reciprocity and respect between humans and the environment.
- **Teach ākonga about their role as guardians of the environment** and integrate sustainable practices into daily classroom/workplace routines.
- **Incorporate natural elements.** In line with Māori values, use elements like plants, stones, or wood to connect students to nature. A classroom garden or plant maintenance project can encourage students to take ownership of the environment and learn about kaitiakitanga.
- Are there opportunities for teachers/instructors to upskill and learn about **indigenous ways of managing the environment**? Are there any case studies that can be shared with ākonga? There are many examples of indigenous agricultural systems that include practices like crop rotation, companion planting, and polycultures (growing multiple species in one area) to maintain soil health, biodiversity, and ecosystem resilience. There are also numerous examples of indigenous people (including Māori) having long practiced controlled burning to manage the whenua.
- **Invite local Māori experts or kaitiaki to share their knowledge and perspectives** on sustainable land use and environmental stewardship. Having guest speakers share the environmental issues that they faced and explanations about how they mitigated these impacts will assist ākonga to understand the concepts by utilising real world Māori perspectives on environmental stewardship.

### 5.2) How can this te ao Māori aspect be embedded, delivered and assessed by a provider

The following ideas are relevant for both workplace learning and classroom learning:

- **There is a clear connection between environmental sustainability and the food and fibre sector** - from dairy farming to seafood, there is a reliance on supporting the environment to produce the best products possible. A useful way for teachers/on-job instructors to approach this is to map out the core values that align with the qualification and the industry that the qualification is related to.
- Following a discussion on environmental responsibility and impacts, **have ākonga develop a sustainability plan for an organisation** (for workplace ākonga this could be their organisation). This could include the following:
  - Setting sustainable goals: reducing carbon footprint, minimising waste, reducing water consumption, ensuring ethical labour practices.
  - Developing an environmental action plan: strategies for energy efficiency, waste management, sustainable packaging, or minimising transport impacts.
  - Monitoring and reporting: how can this be measured?

Ākonga could be assessed on feasibility of goals, creativity in implementing sustainable practices, measuring impact on environmental performance.

### 5.3) Examples of application provided by industry and providers

- **One of the largest meat producers in Aotearoa has committed to sustainable farming practices:**
  - They have a comprehensive environmental management programme that includes reducing carbon emissions, waste, and water usage.
  - They also focus on regenerative agriculture practices.
  - Their regenerative farming initiatives reflect the values of kaitiakitanga by promoting the health of the land, ensuring resources are used responsibly, and striving for a balanced relationship between people and the environment.





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## Glossary

- **Ākonga** - Student
- **Hapū** - Subtribe
- **Iwi** - Tribe
- **Kaimahi** - Employer
- **Kaitiaki** – Guardian
- **Kanohi ki te kanohi** – Face to face
- **Mana whenua** – Customary land rights
- **Manuhiri** - Visitors
- **Mātauranga a iwi** – Tribal knowledge
- **Rūnanga** - Council
- **Taha Hinegaro** - Mentally
- **Taha Tinana** – Physically
- **Taha Wairua** – Spiritually
- **Tangata whenua** – Indigenous peoples
- **Tuakana-teina** – A relationship between an older/more experienced (the Tukana) learner and a younger and less experienced ones (Teina). It is based on concepts of reciprocal learning, mentorship, and guidance, and whanaungatanga
- **Tūrangawaewae** - A place where one has rights of residence and belonging through kinship and whakapapa
- **Whakapapa** – Genealogy
- **Whakatauki** – Proverb
- **Whakawhanaungatanga** – Building relationships
- **Whenua** - Land