

TIKANGA MĀORI AT VICTORIA

NGĀ TIKANGA MĀORI KI TE WHARE
WĀNANGA O TE ŪPOKO O TE IKA A MĀUI
MĀORI CUSTOMARY CONCEPTS AT
VICTORIA UNIVERSITY OF WELLINGTON

INTRODUCTION

Kei ngā hoa mahi o Te Whare Wānanga o Te Ūpoko o te Ika a Māui, tēnā koutou katoa. Tēnā tātou e whai whakaaro ana ki ngā tikanga Māori i roto i ētahi āhuatanga o ā tātou mahi. Ahakoa he tīmatanga noa, he iti noa, he pounamu kē hai whakatairanga i ngā tikanga a kui mā, a koro mā.

Welcome to the *Tikanga Māori at Victoria* booklet. This text was compiled to help staff and other members of Victoria University of Wellington's community incorporate more tikanga Māori (Māori customs and protocols) into our university environment and culture.

While we have taken care to be as accurate as possible with the information contained in this booklet, it is only a starting point. There may be finer details or different protocols necessary for a range of Māori events and contexts not covered here. However, by engaging with the material in this booklet, you can be confident that you will be more prepared and informed to support Māori students, staff, events and activities on campus.

ACKNOWLEDGEMENTS

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WHY YOU SHOULD KNOW ABOUT TIKANGA MĀORI AT VICTORIA

There are many reasons for a booklet like this, from the cultural, to the political to the practical. Overall, however, the University's Vision Statement has affirmed that "Victoria will be imbued with distinctive qualities through its values and through the Treaty of Waitangi, mātauranga Māori and te reo Māori" (*Victoria University of Wellington Strategic Plan*, page 7).

The values referred to in that statement are *akoranga*, *whanaungatanga*, *whai mātauranga*, *kaitiakitanga*, *manaakitanga* and *rangatiratanga*. Each of these concepts requires an understanding and commitment to *tikanga* Māori.

Akoranga means teaching and place of learning. It is derived from the root word *ako*, which means both to teach and to learn, and recognises the reciprocal relationship of both processes.

Whanaungatanga is based on the root word *whānau* (extended family). It acknowledges the familial and close relationships and bonds that are formed through collective experiences that provide a sense of belonging.

Whai mātauranga comprises two words—*whai*, meaning to pursue, search or aim at, and *mātauranga*, meaning knowledge, wisdom and understanding. Together, they express a commitment to investigating and exploring ideas in order to create new and better understandings of old knowledge.

Kaitiakitanga is commonly translated as guardianship. Its root word is *tiaki*, which means to guard, care for and conserve. The prefix *kai* indicates 'the person who does the action' and, therefore, the meaning of *kaitiaki* becomes guardian or trustee.

Manaakitanga conveys notions of hospitality, based on the compound word *manaaki*, which means to support and respect. It also encapsulates the root word *mana*, which translates as reputation, influence and authority. Thus, in Māori tradition, a person could enhance her or his *mana* by being generous and sharing with others.

Rangatiratanga is based on the root word *rangatira*, which means to be noble or chiefly. With the added 'tanga' suffix, it alludes to such English language concepts as sovereignty, autonomy and leadership.

By incorporating *tikanga* Māori into your academic practices, not only will you be helping to invoke each of these university values, but you will also be giving effect to Victoria's Treaty of Waitangi Statute (www.victoria.ac.nz/policy) along with many of our institution's other strategic documents and plans. Together, we can make Victoria a more inclusive place for Māori students and staff, and provide a more distinctive, place-based educational experience for all our students.



TE HERENGA WAKA MARAE

In 1980, Victoria established the first marae (Māori meeting house/place) at a university. Te Herenga Waka marae was in a refurbished building on Kelburn Parade. A few years later, Professor Hirini Moko Mead, along with Dr Wiremu Parker and tohunga (cultural expert), Te Rangiāhuta Ruka Broughton, were instrumental in the construction of a newly carved meeting house, Te Tumu Herenga Waka, which was opened on 6 December 1986. Located next to the meeting house at 46 Kelburn Parade is the wharekai (dining room and kitchen) called Ngā Mokopuna.

Since that time, the marae complex has been well utilised for a range of Māori activities and events. Its primary purpose is to serve the learning and teaching needs of Victoria's students and staff. It is used for lectures, tutorials, noho marae (marae stay overs), assessments, orientations, meetings, wānanga (seminars and forums), conferences and debates. It is also used for a range of social and cultural gatherings such as kapa haka practices, student association gatherings, weddings, christenings and tangihanga (funerals). Highlights of the marae calendar are the hosting of Te Hui Whakapūmau, a Māori graduation celebration held in May, and a graduation ceremony held in December.

For more information about Te Herenga Waka marae or to contact marae staff, go to www.victoria.ac.nz/marae

FURTHER READING

Department of Māori Studies, 1986. *A Short History of Te Herenga Waka Marae: Te whakatuwheratanga o Te Tumu Herenga Waka*. Wellington: Victoria University of Wellington.



PŌHIRI

MĀORI RITUAL OF WELCOME

In traditional (pre-European) times, Māori developed a process to receive visitors that was designed to protect the hosts from attack and set an appropriate tone for the gathering. In contemporary times, the risk of confrontation has waned but Māori still take time to welcome guests formally and establish the purpose of their visit. This ritual, known as a pōhiri (or pōwhiri in some dialects), is routinely performed at the beginning of Māori events, meetings and celebrations. At Victoria, pōhiri are often held to welcome students and staff at the start of the academic year, to welcome new staff into senior leadership roles, to welcome international visitors, at the start of conferences held on campus and as part of graduation celebrations.

In the pōhiri, men and women have different, but complementary, roles. The pōhiri is performed outside, in front of the wharehau (meeting house) in the realm of the Māori atua (god) called Tūmataunga. The stages of the welcome are prescribed to ensure the physical and spiritual safety of the participants. Despite a number of tribal and regional variations, the basic flow of the pōhiri is as on the following pages.



PREPARATION FOR THE PŌHIRI

As the manuhiri (visitors) assemble at the entrance of the marae (Māori community space), they should gather their thoughts for the pōhiri ahead. The speaker and/or leader of the group may recite a waerea (incantation) to prepare and protect the group. The group should arrange themselves to walk on the marae together, with their female elders towards the front, the remaining women and children gathered behind them and the men flanking the group and bringing up the rear.

At Te Herenga Waka marae, all formal pōhiri procedures are conducted entirely in te reo Māori (the Māori language). After the Māori cultural formalities are over, however, visitors may be invited to give speeches in other languages.

KARANGA

The first voices heard as part of the pōhiri are usually those of Māori women. First, a woman from the tangata whenua (host group) will call words of welcome (karanga), in the Māori language, to the visiting group. In reply, a woman from the manuhiri will reply. They will continue in their exchange of calls as the visiting group, led by the kaikaranga (female caller), enters the grounds of the marae and makes their way to the paepae (visitor seating area).

Generally, the karanga will include an exchange of greetings between the groups, the paying of respects to people, connected to either group, who have recently passed away and an acknowledgement of the purpose of the gathering. The karanga exchange will continue until the manuhiri have arrived at their seating area.

At Te Herenga Waka marae, the front row of the paepae is reserved for the male speakers and other male leaders within the group. For their protection, women and children in the group must sit behind the front row.

WHAIKŌRERO

The next phase of the pōhiri is an exchange of whaikōrero (speeches), delivered by men in each group. Traditionally, these speeches greet the other group, emphasise their shared relationships and acknowledge the purpose of the gathering. The order in which these speeches are delivered depends on the kawa (sacred protocols) observed by the marae. The two different types of speech-making kawa are pāeke and tāutuutu. Pāeke refers to an exchange where the tangata whenua speakers deliver their speeches first and then the manuhiri deliver theirs. In contrast, tāutuutu refers to a speaking order where the two sides alternate their speakers, starting and ending with a speaker from the tangata whenua.

The kawa of Te Herenga Waka is pāeke. In pāeke, all speakers from the tangata whenua speak before the manuhiri during whaikōrero. The first speaker is seated closest to the house, and the speaking order continues away from the house until all speakers have finished. The order then crosses to the manuhiri side. Here, the order is reversed, with the first speaker seated furthestmost from the house, and the last speaker situated closest to the marae. Done in this way, the mauri (life force) of the ceremony begins with, and is restored, to the wharehau at completion (Mead, 2003, page 16).

Whatever the kawa, holding the pōhiri outside means that it is in the realm of Tūmataunga (the Māori god of war), speakers are welcome to use traditional Māori weapons and other adornments (such as tokotoko (walking sticks) and patu (clubs)) to enhance their oratory.

WAIATA

After each speaker, their group performs a waiata (song). This indicates the support of the group for the speaker and his speech. Different iwi (tribes) will often sing particular songs from their area. Groups should stand near their speaker to sing their waiata and then return to their seats as soon as it finishes.

KOHA

When the final speech from the manuhiri has finished, the speaker may place on the ground in front of him a koha (gift) for the hosts. In pre-European times, the koha would have been produce or treasures specific to the manuhiri. Today, the koha is more likely to be in the form of cash. Koha is a practical response to sharing the cost of coming together, so people should consider what they bring as their contribution. Usually, the costs of events at Te Herenga Waka marae that involve Victoria University staff and/or students are covered by the University but it would be appropriate to give koha on some occasions, such as tangihanga (funerals).

HONGI

The next stage is for the two groups to come together for the hongi. This involves the manuhiri lining up and, one-by-one, pressing their noses together with the tangata whenua to symbolise the unity of the group. Today, this usually includes a handshake and often a kiss on the cheek too.

It is usually appropriate for everyone in the visiting group to be involved in the hongi. However, there are a number of situations when this might not be appropriate:

- If a visiting group is really large and it would take too long to hongi everyone, the people nearest the speakers may be called forward to hongi on behalf of their group.
- If any of the visitors are sick, it is best for them to stay seated rather than pass on any illness.
- If it is against the cultural or religious beliefs of any of the visitors to be in such close proximity with another person, it is best for the specific members of the visiting group to remain in their seats during the hongi. No offence will be taken.

KAI

A shared kai (food) marks the final formal stage of the pōhiri. Māori believe that the participants in a pōhiri move into a heightened state of tapu (sacredness) and that this sacred state is removed by eating food. Food is not eaten inside the wharenuui. Instead, the people move into the wharekai (dining room) next to the wharenuui for the meal.

VARIATIONS AND ADDITIONAL ELEMENTS

There are other stages or variations that may occur as part of the pōhiri:

- For particularly auspicious pōhiri, a wero (challenge) may be performed. This involves one or more Māori males approaching the manuhiri at the beginning of the pōhiri with a taki (dart) or something similar. The idea is to test the visiting group to see if they come in peace, or not.
- Some iwi (tribes) conduct their pōhiri in a different order. For example, the Te Atiawa and Taranaki people will hongī with their visitors before the speeches begin. This links to the passive resistance movement that evolved in Parihaka, a Taranaki settlement, in the late 1800s, and acknowledges the philosophy of their charismatic leaders, Te Whiti o Rongomai and Tohu Kākahi.
- Some tribes have a tradition of women delivering whaikōrero as part of the pōhiri. However, when Te Herenga Waka marae's protocols were established, it was decided to emulate the more common practice of women performing the karanga and men performing the whaikōrero.

MIHI WHAKATAU

Sometimes, the manuhiri may be welcomed inside the whareniui. This is generally called a mihi whakatau.

The rules of a mihi whakatau are slightly different from an outdoor pōhiri. For example, it begins with a karakia (prayer) to set the tone. Also, speakers are not allowed to use ceremonial weapons inside the house as it is considered to be the realm of Rongomātāne (the Māori god of peace). In addition, the places for the manuhiri and tangata whenua to sit are reversed from their outside locations.

Mihi whakatau can also be conducted in places other than a marae. For example, government departments, schools and community groups may decide it is more appropriate to host a mihi whakatau to welcome visitors.

At Te Herenga Waka marae, a mihi whakatau is sometimes held instead of a pōhiri. This means that the manuhiri sit inside, on the right-hand side of the whareniui. The kawa of the marae is still followed though, and the formalities are still conducted in te reo Māori.

FURTHER READING

Higgins, R., & Moorfield, J., 2003. 'Ngā Tikanga o te Marae'. In Ka'ai, T., Reilly, M., Moorfield, J., & Moseley, S., *Ki te Whaiao: Introduction to Māori society and culture*. Auckland: Pearson Longman, pp. 73–84.

Mead, H.M., 2003. *Tikanga Māori: Living by Māori values*. Wellington: Huia Publishers.

Roa, T., & Tuapiki, J.T., 2005. Tikanga Tainui: Tikanga whare wananga. *He Puna Kōrero: Journal of Māori and Pacific Development*, 6(2), p. 3.

Salmond, A., 2009. *Hui: A story of Māori ceremonial gatherings*. 3rd edition. North Shore: Raupo.

Tauroa, H., & Tauroa, P., 1986. *Te Marae: A guide to customs and protocol*. Auckland: Reed Methuen.

A young man with dark hair and a beard is seated, playing an acoustic guitar. He is wearing a dark t-shirt. Behind him is a large, vertical Māori carving (hau) with intricate designs in red, orange, and yellow. The background is slightly blurred, focusing attention on the man and his instrument.

KARAKIA AND WAIATA

FURTHER READING

For lyrics and sound files of popular Māori songs, go to www.folksong.org.nz/waiata.html

For more about Māori spiritual beliefs, go to www.nzetc.victoria.ac.nz/tm/scholarly/tei-corpus-ElsdonBest.html

KARAKIA

There are many situations at Victoria where it may be appropriate to conduct a short karakia (prayer). A karakia can be said at the beginning or end of a meeting or gathering.

The karakia listed on the following pages are short, quite simple and suitable for most occasions.

This karakia was composed by Professor Rawinia Higgins and Dr Mike Ross. It can be used to start or close a meeting or event. It has no religious connotations so is suitable for any gathering.

Mauri oho
Mauri tū
Mauri ora ki a tātou
Haumi e, hui e, tāiki e!

*Awaken the spirit
Engage the spirit
The spirit of life amongst us
Be united in purpose!*

This is a more traditional karakia that calls on the elements to focus the people and ensure a successful gathering. It can be said at the beginning of an event or meeting.

Whakataka te hau ki te uru
Whakataka te hau ki te tonga
Kia mākinakina ki uta
Kia mātaratara ki tai
Kia hī ake ana te atakura
He tio, he huka, he hau hū
Tīhei mauri ora!

*Cease the winds from the west
Cease the winds from the south
Let the breeze blow over the land
Let the breeze blow over the ocean
Let the red-tipped dawn come with a sharpened air
A touch of frost, a promise of a glorious day
Let there be life!*

This is another traditional Māori karakia but it is said at the end of an event to draw the gathering to a close.

Unuhia, unuhia,
Unuhia ki te uru tapu nui
Kia wātea, kia māmā te ngākau,
te tinana, te wairua i te ara takatā
Koia rā e Rongo, whakairia ake ki runga
Kia tina! Tina! Hui e! Tāiki e!

*Draw on, draw on,
Draw on the supreme sacredness
To clear, to free the heart,
the body and the spirit of mankind
Rongo, high above us
Draw together! Affirm!*

It is common Māori practice to say karakia before eating meals. The following is a karakia for kai that draws on Christian tradition.

E te Atua
Whakapainga ēnei kai
Hei oranga mō ō mātou tinana
Whāngaia hoki ō mātou wairua
ki te taro o te ora
Ko Ihu Karaiti tō mātou Ariki
Ake, ake, ake
Amine

*Lord God
Bless this food
For the goodness of our bodies
Feeding our spiritual needs
also with the bread of life
Jesus Christ, our Lord
Forever and ever
Amen*

This karakia is another that can be used to bless food before eating. It is more traditional in style and has no Christian connotations.

Nau mai e ngā hua

o te wao

o te ngākina

o te wai tai

o te wai Māori

Nā Tāne

Nā Rongo

Nā Tangaroa

Nā Maru

Ko Ranginui e tū iho nei

Ko Papatūānuku e takoto nei

Tūturu whakamaua

Kia tina! Tina! Hui e! Tāiki e!

Welcome the gifts of food

from the sacred forests

from the cultivated gardens

from the sea

from the fresh waters

The food of Tāne

of Rongo

of Tangaroa

of Maru

I acknowledge Ranginui who is above me

Papatuanuku who lies beneath me

Let this be my commitment to all!

Draw together! Affirm!

WAIATA

There are many situations where it may be appropriate to perform a waiata (song). A waiata may be sung in support of a speaker or to create a sense of group unity.

These three waiata are short, simple and suitable for most occasions. Sound recordings of all three are available online.

Māku rā pea

Māku rā pea	<i>I will perhaps</i>
Māku rā pea	<i>I will perhaps</i>
Māku koe e awhi e	<i>I will help you</i>
Ki te ara, ara tupu	<i>Upon the pathway, of progress</i>
Māku koe e awhi e	<i>I will indeed help you</i>

E tū kahikatea—Nā Hirini Melbourne

E tū kahikatea	<i>Stand like the kahikatea [tree]</i>
Hei whakapae ururoa	<i>To brave the storms</i>
Awhi mai, awhi atu	<i>Embrace and receive</i>
Tātou, tātou e	<i>We are one together</i>

Mā wai ra—Nā Henare Te Owai

Mā wai ra	<i>Who will stand</i>
e taurima	<i>to deliver</i>
te marae i waho nei?	<i>on the marae now?</i>
Mā te tika	<i>Let it be justice</i>
Mā te pono	<i>Let it be truth</i>
me te aroha e	<i>and let it be love</i>

This waiata was composed by Te Rangiāhuta Ruka Broughton shortly before his passing in 1986, just a few months before Te Tumu Herenga Waka was opened. The waiata is about his ill health, which is said to have been the utu (sacrifice) for the building of the wharehū. The waiata urges students and staff members who enter the wharehū to uplift each other, to think critically and to engage in higher learning. This waiata is performed by the tangata whenua during most pōhiri at Te Herenga Waka marae. It is important to note that this waiata is sung only by the tangata whenua of the marae, and is not appropriate for anyone coming on to Te Herenga Waka as manuhiri.

A recording of this waiata is available from the Language Learning Centre at Victoria. Victoria staff, students or alumni who would like an electronic copy of the sound recording can email ako@vuw.ac.nz and it will be emailed.

Kāore taku raru—Nā Te Rangiāhuta Ruka Broughton

Kāore taku raru te āta mōhiohia
i ngā rau rangi nei.

Ko ngā ngaru kai waka
i te au a Tāne.

Pākia mai rā
e ngā pōtiki a Rakamamao
e hūhū rā he hiku taniwha pea ngē

kei te aukume,
kei te aurona,
kei te aukaha
te tau a Whiro.

E tū e hine mā, e tama mā,
whakaarahia ake ngā poupou

o tō whare
o Te Herenga Waka
me tōna tāhuhu.

Ko te pātaka kai iringa hoki
o te kupu o te kōrero
a te kāhui kāhika
o ngā rā ki tua.

Kia toka ia nei
te paepae tapu
kei ngā waha kākā nui a Tāne,
kei ngā manu tioriori
pari karangaranga o Rongomaraeroa.

Pūkana whakarunga
Pūkana whakararo

Ko Poutūterangi tonu
kei ngā huihuinga a Matariki
hei rāhiri mai i te ngahue tangata

Ka huri au ki te whare
mōwai rokiroki hai!

*My sickness is unresolved
these many days past.*

*It afflicts me like the canoe-eating waves
raging against Tāne.*

Slapped

*by the winds of Rakamamao,
that swishes like the tail of the taniwha
and creates a whirlpool,
an ever-deepening whirlpool,
that gathers strength
and causes Whiro to sing.*

*Arise young men and women,
raise the posts
of your house*

*Te Herenga Waka
and its ridgepole.*

*The storehouse from which suspends the world and history
of the towering assemblage
of past times.*

*Make strong
the sacred benches
of the speakers of Tāne,
of the singing birds
that reverberate*

*on the marae.
Stare fiercely above,
stare fiercely downwards.*

*‘Tis Poutūterangi
of the gathering of Matariki
that welcomes the multitudes.*

*Thus I turn to the house
of infinite calm!*



GENERAL TIKANGA TIPS

Generally speaking, tikanga are Māori customary practices or behaviour. The concept is derived from the Māori word tika, which means 'right' or 'correct', so, in Māori terms, to act in accordance with tikanga is to behave in a way that is culturally proper or appropriate. The relationship Māori have with the different atua (gods) is reflected in the customs and rituals that make up tikanga Māori (Ka'ai et. al., 2004, page 13).

The basic principles underpinning the tikanga noted below are common throughout New Zealand. However, different iwi, hapū (sub-tribes) and marae often have their own variations. These guidelines relate to practices endorsed by Te Kawa a Māui / School of Māori Studies and are modelled at the University's Te Herenga Waka marae. They can be reflected and upheld on any Victoria University premises and in other situations.

HEAD (MĀHUNGA)

Māori regard the head as the most tapu (sacred) part of a person (Mead, 2003) and you should avoid touching someone's head unless invited.

FOOD (KAI)

There are many Māori rituals and practices relating to food. In a teaching and learning context, it is common for Māori to share food as a means of welcoming people, removing tapu, celebrating and further building rapport. However, when dealing with food, ensure it is not passed over anyone's head and that it is kept well away from hats and pillows. Food is not to be brought into classes held in the whareniui.

TABLES (TĒPU)

Avoid sitting on tables, particularly any with food on them or tables that are likely to have food on them at some point.

BAGS (PĒKE)

Avoid placing bags on tables. Instead, place them on a chair or on the floor.

PILLOWS (PERA)

Linked with the idea that heads are tapu, anything that relates to heads, like pillows, should be treated carefully. Do not sit on pillows or cushions.

HATS (PŌTAE)

Similarly, hats need to be handled carefully. Do not place hats on tables and, if possible, avoid wearing a hat during karakia.

SPEAKING (KŌRERO)

In a Māori context, it is considered rude for a person to enter and cross a room, or speak, while someone is addressing an audience. To avoid offence, either wait quietly by the door until a break in the dialogue or, when that is not appropriate, enter as discreetly as possible. Try to avoid walking directly in front of the speaker and, if you cannot avoid this, crouch down as you pass as a sign of respect.

FURTHER READING

Barlow, C., 1991. *Tikanga Whakaaro: Key concepts in Māori culture*. Auckland: Oxford University Press.

Mead, H.M., 2003. *Tikanga Māori: Living by Māori values*. Wellington: Huia Publishers.



TIKANGA AND RESEARCH

Increasingly in New Zealand, research activities and funding applications are expected to include a Māori dimension. If you are engaging in research, in whatever field or topic, it may help you to be aware of the following tikanga.

ETHICS

Any research conducted by Victoria's staff and students that involves human participants or human tissue or affects people's privacy, rights and freedoms, is subject to the Human Ethics Policy. The Human Ethics application process requires applicants to consider the following question: How does your research conform to the University's Treaty of Waitangi Statute? This question requires a full and thoughtful response. The Human Ethics Committee is not usually swayed by statements that the Treaty of Waitangi is 'not applicable' or 'not relevant' to the research project. In fact, the provision of such a response is likely to slow down the approval process of an application.

The Human Ethics application form also asks if you are specifically recruiting from particular groups. If you select 'Māori' from the list of options, you will need to explain the consultation you have undertaken with Māori. This can be challenging for researchers who have not formed research relationships with Māori groups before submitting their application. Researchers are strongly encouraged to engage with Māori groups as early as possible to establish relationships (and achieve the required ethical approval).

For further help in developing relationships with Māori people and groups, or for conducting Māori-related research, contact the Office of the Deputy Vice-Chancellor (Māori).

For more information about the Human Ethics application process, go to www.victoria.ac.nz/human-ethics

VISION MĀTAURANGA

Vision Mātauranga is a government policy designed to encourage research that draws on Māori knowledge, resources and people.

Since 2010, the goals of Vision Mātauranga have been integrated across all of the Ministry of Business, Innovation and Employment (MBIE) investment-priority areas. This means that in order to, for example, apply to the Endeavour Fund, you will need to demonstrate how your research will give effect to Vision Mātauranga. The Vision Mātauranga framework is even applied beyond MBIE. For example, the Marsden Fund, which is administered by the Royal Society of New Zealand, also requires applicants to consider the Vision Mātauranga policy in the development of their proposals.

For more information about Māori research at Victoria, go to www.victoria.ac.nz/maori-research

FURTHER READING

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TIKANGA AND TEACHING

There are many ways to incorporate tikanga Māori into the classroom. The key to the effective use of Māori content is the way that the content is delivered. We know from ample research that the demeanour and enthusiasm of the lecturer affects the way students engage with a course. Similarly, it stands to reason that the way lecturers and tutors approach the delivery of Māori course content will impact on how positively the students receive it.

If you are new to teaching with, or about, Māori cultural practices, you could start by inviting a Māori guest lecturer into your course, or co-teaching with them. Another useful way to introduce Māori ideas is by engaging in comparative analysis, either in a lecture, tutorial or an assignment.

Another example is to model the concept of manaakitanga (hospitality). You could do this not just as a topic of study but as a means to acknowledge the contribution of others; for example, in the way that guest lecturers are greeted and thanked by the class or how you demonstrate your gratitude for student contributions.

Other tikanga Māori that you could model or advocate in your courses include such things as sharing kai, not sitting on tables, having mihi (introductions) at the beginning of the course and ending the course with a poroporoaki (an opportunity for students to farewell and thank each other).



MĀORI REPRESENTATION AND SUPPORT

There are a number of Māori entities at Victoria as well as support for people interested in developing their Māori cultural competence.

OFFICE OF THE DEPUTY VICE-CHANCELLOR (MĀORI)

The Office of the Deputy Vice-Chancellor (Māori) is responsible for leadership and oversight of all things Māori at Victoria. It is led by Professor Rawinia Higgins (Ngāi Tūhoe), who was appointed to the role of Te Tumu Ahurei / Deputy Vice-Chancellor (Māori) in July 2016. Professor Higgins is ably backed by an administrative team that provides her with policy, strategy, liaison and operational support.

A key priority of the Office is the realisation of its strategic outcomes framework, *Mai i te Iho ki te Pae* (go to www.victoria.ac.nz/outcomes-framework). This document aims to more effectively link Victoria's Māori-related activities with our Māori-related outcomes. Every staff member at Victoria is encouraged to engage with this document and contribute to the fulfilment of its goals.

TOIHUAREWA

Toihuarewa is a subcommittee of the Academic Board and a vehicle for Māori academic issues at Victoria. Toihuarewa is also a tangible form of the University's commitment to the Treaty of Waitangi. The Deputy Vice-Chancellor (Māori) is the convener of Toihuarewa.

Toihuarewa members provide Māori representation on a number of university committees, including the:

- Academic Board
- Academic Committee
- Equity and Diversity Committee
- Faculty of Graduate Research
- Human Ethics Committee
- Learning and Teaching Committee / Te Maruako
- Research Evaluation Committee
- Student Experience Committee
- University Research Committee.

In addition, Toihuarewa members are regular participants in university reviews, academic audits, faculty committees, school committees and programme committees.

Toihuarewa meets monthly. To be part of a Toihuarewa meeting, for example, to discuss a Māori-related project or issue, contact the Office of the Deputy Vice-Chancellor (Māori).

To talk to a Toihuarewa representative about learning and teaching or research matters, contact the Assistant Vice-Chancellor (Mātauranga Māori) via ako@vuw.ac.nz or the Office of the Deputy Vice-Chancellor (Māori) at tumu.ahurei@vuw.ac.nz

TE HAUHIKU

Te Hauhiku is the representative body for Māori professional staff at Victoria. The group has evolved somewhat organically; however, its purpose is to support Māori professional staff and engage with issues that relate to Māori professional staff activities.

Te Hauhiku meets monthly. To be part of a Te Hauhiku meeting, for example, to discuss a Māori professional staff-related project or issue, contact the Office of the Deputy Vice-Chancellor (Māori).

TE HĀPAI PROGRAMME

Te Hāpai is a staff development programme designed to increase the understanding, and use of, Māori culture, language and the Treaty of Waitangi within the University.

The courses are coordinated by Victoria's Human Resources team, with the support of the Office of the Deputy Vice-Chancellor (Māori). Courses include an introduction to te reo Māori, an introduction to tikanga Māori and an introduction to the Treaty of Waitangi. All three courses are designed specifically for the Victoria context and include discussion and experiential learning.

To find out more about the programme and to enrol, go to www.victoria.ac.nz/te-hapai

FEEDBACK ON COURSE OR QUALIFICATION PROPOSALS

At Victoria, most proposals for new or amended courses or qualifications require a statement about how they will demonstrate the University's commitment to the principles of the Treaty of Waitangi. It is an opportunity to reflect on how well the course or qualification can create meaningful outcomes for Māori students. Proposers should refer to the *Māori Strategic Outcomes Framework / Mai i te Iho ki te Pae* (www.victoria.ac.nz/outcomes-framework) and indicate how the proposal will align with the Framework. For example, how will Māori concepts and examples be taught? Are Māori staff likely to be involved in an advisory, teaching or research capacity, and if so, who will they be? What opportunities are there for Māori research associated with the proposal?

For advice on incorporating Māori research, tikanga, perspectives and examples into courses and programmes and to find out about the *Māori Strategic Outcomes Framework / Mai i te Iho ki te Pae*, contact the Office of the Deputy Vice-Chancellor (Māori) or email ako@vuw.ac.nz or tumu.ahurei@vuw.ac.nz

FREQUENTLY ASKED QUESTIONS

This booklet is a basic introduction to tikanga Māori at Victoria, so will not address every question readers may have. Below are a few common and/or important questions that are often asked and have not been addressed earlier in this booklet.

Q When can I come to a marae?

A The first time you visit a marae you should be welcomed at a pōhiri. When this is over, you are considered part of the marae community and you can generally return to the marae at your leisure.

At Victoria University of Wellington, we host a mass pōhiri at the start of each year to welcome new students and staff. This means that, even if you did not attend the pōhiri in person, you were symbolically welcomed and so you are able to attend classes and other events at the marae without the need for another pōhiri.

Q Why are the women seated behind the men at the pōhiri?

A When a man conducts his whaikōrero on the marae ātea (the outside area in front of the marae) he is entering into the spiritual realm of Tūmatauenga. As women are revered in Māori society for their ability to give life, Māori are conscious not to expose women to threats that might be made on the marae and may affect subsequent generations (Ka'ai et al., 2004).

Q I am not cisgendered, so where should I sit during the pōhiri?

A The overall point of the pōhiri at Te Herenga Waka marae is to welcome people so that they can become part of the community and have a positive and successful learning experience. The practice at Te Herenga Waka marae is for people to participate in the pōhiri in a way that is appropriate for their personal identity, without overtly transgressing the kawa of the marae. So, for example, a person who was born a biological male but who identifies as female can sit with the women during the pōhiri. Similarly, a person who was born a biological female but who identifies as male can sit with the men.

Q Why do we take off our shoes before entering the wharenui?

A The wharenui is considered to symbolically represent a Māori ancestor. It is a mark of respect for people to remove their shoes before entering the metaphorical body of the tipuna (ancestor). Others believe that dust and dirt from the marae ātea being the realm of Tūmatauenga, should not be brought inside the wharenui. Whatever the case, you should assume that you will need to remove your shoes when visiting a marae.

Q Can I eat food in the wharenui?

A Generally speaking, food cannot be consumed inside the wharenui at Te Herenga Waka marae. The only exceptions are water, which can be drunk to avoid dehydration, and medicine, which can be taken as required.

Q What is said in the whaikōrero?

A The structure of a whaikōrero is determined by the speaker but generally follows a set format:

- Whakaaraara
Tauparapara/tau
Mihi ki te marae and whare tipuna
Mihi mate
Mihi ora
Take
- Mōteatea, waiata and /or haka
- Forms of karakia
- Acknowledging the marae
Acknowledging ancestors
Acknowledging the living
Acknowledging the purpose of the meeting/pōhiri
Singing a traditional chant or waiata

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