



**TE WĀNANGA O RAUKAWA**  
*E Kore Au E Ngaro* ▲▼▲▼▲▼▲▼▲▼▲▼▲▼▲▼

# TE PAPA KĀINGA MŌ TE REO AROMĀTAI

<b>Purpose Statement:</b>	Furthering the goals of Whakatupuranga Rua Mano, including meeting the educational aspirations of the ART Confederation
<b>Focus Area:</b>	Te Papakāinga mō te reo
<b>Wānanga Aromātai:</b>	30 June & 1 July 2025

KIRI-OLIVE MAXWELL, SONYA DALY  
TE WĀNANGA O RAUKAWA

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## Mihi

Me tuku atu he mihi ki te hunga nā rātou tēnei kaupapa i āwhina, i tautoko. Tuatahi ki a koutou i whakakanohi i te Mana Tohu Mātauranga o Aotearoa (NZQA), Miriata kōrua ko Shane. Nō mātou te maringanui i whai wāhi ai kōrua ki tēnei mahi. Tae rawa atu ki a koe Roxanne i tō tautoko mai i mua i te wānanga. Nā ō koutou rourou, nā ō mātou rourou, ka hua mai ai Te Pae o Rehua, he whakamātauranga kaupapa arotake tuatahi nā Te Wānanga o Raukawa tonu i waihanga nā koutou i tautoko. Nā reira e mihi ana i te papai o ngā mahi.

Kei ngā ihuputa me ngā tauira i tae ā-tinana mai, ā-huitopa mai rānei ki te whakatakoto whakaaro me te whakautu pātai. Ka nui te aroha ki a koutou me ā koutou kupu. Kua titia ki te ngākau me te hinengaro ā koutou kōrero hei whakaarotanga, hei ngaungau mā mātou. Ko te pae tawhiti e whāia tonutia, ko te pae tata ka ū tonu.

E kore hoki e mutu a mātou mihi ki tō mātou whanaunga a Jeanette Grace. Ahakoa te nui o ngā mahi kei mua i a koe, i manaaki koe i tā mātou tono kia tae mai hei kaiwhakahaere mō te kaupapa. He koanga ngākau te mahi tahi ki a koe me ō pūkenga nui. E te uri o Ngāti Toa Rangatira, o Ngāti Tūwharetoa he mihi mutunga kore tēnei ki a koe.

Arā hoki te hunga i tuku i ō rātou kaha ki Te Wānanga o Raukawa, he kaimahi tonu. Kua toro atu te ringa ki a koutou ngā ringa raupā, ngā whakamarumarū o ā koutou tari. Whakahokia ngā kōrero ki ā koutou tāngata. Kōrerotia ngā kupu i hora ki te pae o wānanga. Whakatīnanahia ngā tūmanakohanga a rātou mā kia ora tonu te kākano i ruia mai i Rangīātea. Nei rā te tangi o te ngākau ki a koutou rā.

E te hunga e kaha nei te tahuri mai, tēnei te hora nei i te Pūrongo hei komekome mā koutou.

## 1. Whakarāpopototanga Matua | Executive Summary

This report presents the findings of a pilot aromātai (evaluation) led by Te Wānanga o Raukawa (TWoR) in collaboration with NZQA, using its kaupapa Māori evaluation framework, Te Pae o Rehua. An exercise in rangatiratanga, the focus of the aromātai centred on the impact of Te Papakāinga mō Te Reo, the Wānanga environment that embeds te reo in all of its undertakings, as well as piloting the effectiveness of Te Pae o Rehua as a reflective tool. It explored the lived experiences of ākonga and kaimahi, and examined how well institutional practices align with kaupapa tuku iho, the guiding principles of Whakatupuranga Rua Mano, and the broader educational aspirations of the ART Confederation.

Key highlights include Te Wānanga o Raukawa's unwavering commitment to providing a safe and nurturing learning environment where Māori values are visible, and Māori learners are supported to learn as Māori. The Wānanga offers a unique opportunity for all to engage within a tikanga Māori community, guided by the principles of the iwi development strategy, Whakatupuranga Rua Mano. Aroha shown to taura is deeply felt, and the collective, organisation-wide dedication to te reo Māori is woven through every aspect of the Wānanga. This commitment is reflected in the deep alignment with kaupapa tuku iho and the strategy's principles, high levels of learner satisfaction, and whakatupu mātauranga that supports the acquisition of te reo. Relational teaching practices, enhanced by purposeful publications, contribute to a uniquely restorative and empowering environment where te reo Māori can truly thrive.

To support the vision for a fully immersive te reo Māori campus, Te Wānanga o Raukawa is encouraged to develop a comprehensive language development strategy for staff to build internal capability. Additional priority areas for improvement aligned with the educational aspirations of the ART Confederation include targeted academic and IT literacy support, communication processes and information sharing, support for learners to connect with their whakapapa, and a recommendation that investment in kaupapa-aligned campus design and wellbeing services continues.<sup>1</sup> Additionally, Te Pae o Rehua, the framework piloted for this evaluation, will undergo further refinement. Resourcing this work will ensure that future reflective and evaluation exercises are well-supported, and capable of capturing meaningful insights over time.

Te Papakāinga mō te reo stands as a powerful expression of rangatiratanga, an enduring principle of the Wānanga and a cornerstone of Whakatupuranga Rua Mano. It reflects the Wānanga's resolute focus to the maintenance, revival and survival of te reo Māori. The aromātai affirmed its significance and identified practical steps to deepen its reach and influence. Te Pae o Rehua, piloted as a framework for reflection and improvement, proved to be useful in guiding evaluative practice and measures that are meaningful to *te kākano i ruia mai i Rangiātea*.

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<sup>1</sup> Areas identified as needing strengthening additional to te reo outcomes

## 2. Whakataki | Introduction

Te Wānanga o Raukawa stands as the embodiment of a fierce determination by a people to live in the world as Māori.<sup>2</sup> More than an educational institution, it is a movement committed to the resilience and prosperity of Māori as a people. As such, the adoption of kaupapa to guide its undertakings ensures that every action, decision, and aspiration is founded in mātauranga Māori, upholding the values, tikanga, and vision of our tūpuna.

On January 30 and July 1, 2025, Te Wānanga o Raukawa partnered with NZQA to conduct a pilot evaluation (aromātai) using Te Pae o Rehua, a component of Te Huanui, the overarching quality assurance framework<sup>3</sup> of Te Wānanga o Raukawa. This initiative supports the Wānanga’s purposeful commitment to enhancing the resilience and prosperity of Māori through:

- Ngā Mātāpono o Whakatupuranga Rua Mano
- Ngā Kaupapa Here
- Te Whāinga a Te Wānanga o Raukawa (Purpose)

This pilot evaluation occurs less than two years after Te Wānanga o Raukawa achieved status as a non-Crown entity which gives some insight into the momentum the Wānanga maintains in pursuit of kaupapa, its whāinga, and Ngā Mātāpono o Whakatupuranga Rua Mano.<sup>4</sup>

### 2.1 Te Pae o Rehua

<i>Kia whakarare atu</i>	<i>(a change in direction, distort in either direction, movement away from the norm)</i>
<i>Kia whītiki pū atu</i>	<i>(turning in one direction and another direction only)</i>
<i>Kia whītiki rua atu</i>	<i>(turning to both directions)</i>
<i>Kia piki ake ki te pae o Rehua</i>	<i>(ascending to a place where beauty radiates and is appreciated)</i>

Te Pae o Rehua is the evaluative lens through which Te Wānanga o Raukawa explores and understands progress. Inspired by Tāwhaki’s ascent to the heavens in pursuit of the three baskets of knowledge, the framework reflects its intentional, kaupapa-driven journey toward insight, understanding, and collective growth through aromātai. The reclaiming and exercising of rangatiratanga is understood as a necessary foundation for any successful strategy for Māori development and advancement.<sup>5</sup> Te Pae o Rehua is an expression of rangatiratanga. It ensures that our evaluations are meaningful, framed through a Māori worldview and aligned to our own context, values and aspirations. This approach prioritises Māori ways of knowing and being, affirming our right to define success on our own terms.

*The ability to evaluate its own performance in all its activities to best achieve the survival of Māori as a people is an absolute for Te Wānanga o Raukawa.<sup>6</sup>*

<sup>2</sup> Grace (2025)

<sup>3</sup> The framework is evolving as discussions continue with external agencies

<sup>4</sup> Grace (2025)

<sup>5</sup> Mikaere (2014)

<sup>6</sup> Winiata (2013, October)

### 3. Te kaupapa ka arotahitia | Focus

#### 3.1 Te Papakāinga mō Te Reo

Revival, maintenance and survival of te reo Māori has remained a central endeavour within the Confederation of Te Āti Awa, Ngāti Raukawa, Ngāti Toa Rangatira (ART) and Te Wānanga o Raukawa. More than a mode of communication, te reo Māori embodies intergenerational knowledge, serving as a vessel for the wisdom and experiences of past generations. It is integral to our identity and mission; without it, milestones such as academic achievement or campus development do little to support the long-term resilience and prosperity of Māori as a people.

The aspiration to become a fully immersive reo Māori campus is expressed through the concept of Te Papakāinga mō te Reo. This envisions the entire campus as a living language environment, providing a safe space for te reo Māori to be heard and spoken at all times, in all areas of the Wānanga, by all proficiency levels. This vision builds upon the legacy of Whakatapuranga Rua Mano, which established te reo Māori as a taonga to be cherished and actively revitalised.

This commitment to te reo and tikanga Māori is reflected in the Wānanga's everyday practices and scholarly pursuits. It is expressed not only as a natural way of being but also as a deliberate contribution to the survival statement: *E kore au e ngaro, he kākano i ruia mai i Rangīātea.*

### 4. Te Tikanga Aromātai | Methodology

The evaluation of Te Papakāinga mō te Reo was conducted using the kaupapa-driven process set out in Te Pae o Rehua. This process comprised five interconnected phases designed to ensure that reflection and assessment were grounded in the kaupapa and aspirations of Te Wānanga o Raukawa.

The first phase, Initiation, involved defining the focus area and clarifying the scope, objectives, and expected outcomes to ensure clear alignment with the kaupapa of TWoR. A timeline and work plan were established, and the necessary resources and personnel were identified to support the process.

In the preparation phase, detailed planning was undertaken to guide data collection and self-assessment. Ngā Pātai Aromātai initiate the self-reflective enquiry process applicable to the purpose of Te Wānanga o Raukawa. Ngā Pātai Aromātai align to the interconnected concepts<sup>7</sup> that contribute to the advancement of the mātauranga continuum: wānanga (critical dialogue), ako (reciprocal teaching and learning), mōhiotanga (awareness), mātauranga (knowledge), māramatanga (understanding) and pūkengatanga (excellence). These elements form a coherent system for inquiry, guiding the questions we ask, the way we interpret responses and how we determine success. There are six pātai aromātai. They are as follows:

- WĀNANGA Why and what are we currently doing?
- AKO How are we doing it?
- MŌHIOTANGA How well are we doing it?
- MĀTAURANGA How could we do it better?
- MĀRAMATANGA What else should we be doing?
- PŪKENGATANGA How can we do it?

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<sup>7</sup> As described in 2025 Durie, Meihana – Advancing a Te Wānanga o Raukawa Assessment Framework DRAFT (not available for wider distribution).

Pre-evaluation engagement followed, emphasising early and meaningful involvement with kaimahi and ākonga. Insights and perspectives were collected to inform a draft report that provided an initial picture of how Te Papakāinga mō te Reo was being expressed and experienced.

The process culminated in the Wānanga, a two-day collaborative session where participants reflected on the evidence, shared experiences, and assessed practice together. This wānanga created a safe and participatory environment to explore the expression of kaupapa, discuss what was working well, and identify opportunities for further development.

On 30 June 2025, the Wānanga Aromātai commenced with a whakatau and whakawhanaungatanga, setting the tone and tikanga for the evaluation process. The day began with reflections on the founding vision of Te Wānanga o Raukawa, shared by Ngā Pou Herenga, providing a historical and philosophical grounding for the kaupapa. This was followed by a focused session on Ngā Kāhui e toru o TWoR<sup>8</sup>, where representatives described the distinct contributions of each Kāhui to Te Papakāinga mō te Reo, highlighting their roles in fostering an environment where te reo Māori can thrive. The evaluation team undertook initial synthesis and analysis of these discussions to identify emerging themes.

Further exploration of te reo provision was carried out in the Te Whare Kōrero<sup>9</sup> session, examining current practices, delivery approaches, and the quality of outcomes. The evaluation team continued to reflect and synthesise observations to inform later stages of the process. Over a working lunch, the team discussed insights from the Te Whare Kōrero perspective.

The afternoon centred on Te Kāhui Ihuputa, where graduates shared how their learning had impacted their lives, what aspects of their experience they valued most, and what improvements could be considered. The day concluded with an evaluative synthesis session.

On 1 July 2025, proceedings opened with karakia and a review of the previous day's discussions. The morning session, Te Kāhui Ākonga, provided a platform for current ākonga to share their perspectives on learning and teaching experiences, including what they were enjoying and suggestions for enhancing delivery. Insights from this kōrero were synthesised in preparation for the afternoon's discussions.

The evaluation team then undertook a comprehensive wānanga to collate findings, identify strengths, and confirm opportunities for development, establishing a shared understanding of the evaluation criteria (ngā paearu). This was followed by a review of the Te Pae o Rehua approach, drawing together reflections on how this framework informs practice. The wānanga concluded with a formal summary of findings and kōrero whakakapi, closing the Wānanga Aromātai with shared acknowledgement of contributions and commitment to the kaupapa moving forward.

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<sup>8</sup> Kāhui Akoranga, Kāhui Whakahaere and Kāhui Whakatupu Mātauranga

<sup>9</sup> Whare for reo provision

## 5. Ngā Kitenga | Findings

The following findings present a summary of evidence gathered through the wānanga, interviews, observations, and documentation review. They reflect the collective voices and experiences of those engaged in the kaupapa, and the insights of the evaluation team. Each finding is framed in relation to Ngā Kaupapa Here o Te Wānanga o Raukawa, with an emphasis on highlighting both strengths and opportunities for enhancement. The intention is to provide a transparent and constructive account of how well the kaupapa is being expressed in practice, and to support ongoing development and improvement.

### Rangatiratanga

*Rangatiratanga exemplifies the attributes commonly associated with a rangatira: responsibility, integrity, generosity and the ability to unite people. We are expected to demonstrate and foster these qualities as we determine our collective aspirations and design strategies for their achievement.*

As expressions of rangatiratanga TWoR takes its responsibility seriously and seeks to nurture and develop Rangatiratanga at both the wānanga and amongst those that work and study there.

In creating and nurturing the environment for te reo Māori to survive, we heard numerous examples of students being challenged to discover, to grow, and to apply their learnings in meaningful contexts in their immediate environments and other spheres of influence. Students also hold a sense of responsibility to contribute to the wellbeing of others over self.

TWoR operates with high degrees of integrity as shared by the people we spoke to who commented on the high quality of teaching, the high quality of support, and care, and the value of the environment and philosophies underpinning the wānanga and its people.

TWoR demonstrates acts and practices of generosity in line with the principal of rangatiratanga. The generosity of time, the generosity of care, the generosity of patience, the generosity to accept and understand people, their aspirations, their hopes and their dreams and the attempts by the wānanga to be responsive to those things.

TWoR has crafted the ability to unite people in a common purpose to help people succeed, to have meaning, to develop skills and knowledge that are considered valuable and of worth. There exists the opportunity to unite people with a common philosophy and purpose by ensuring the genesis and the kaupapa of Te Wānanga o Raukawa is accurately and regularly shared.

The ability to unite and demonstrate integrity by continuing to strengthen relationships and accountability to the founding iwi of the ART confederation remains an opportunity. There is the potential to consider the quality of communication systems and IT literacy support and academic writing support as part of a commitment to responsibility and being responsive as an expression of rangatiratanga.

The panel consistently heard of challenge and anxiety for students through the Iwi and Hapū studies. An opportunity exists to review how the intent and outcomes sought can be achieved whilst still ensuring that the rangatiratanga of hapū and iwi is recognised, and the mana and safety of all parties is considered as acts of responsibility and generosity as features of rangatiratanga.

There are many strengths identified in the expression of rangatiratanga as exemplified through Te Papakāinga mō te Reo. Continuing to develop, strengthen and complete the work in the many areas that

the Wānanga has started work on will further strengthen the Wānanga in achieving its purpose, including strengthening the knowledge and understanding of the organisations purpose, kaupapa and practice and continue to act on student and stakeholder feedback to enhance and further satisfaction and to further serve the kaupapa of Te Wānanga o Raukawa. Kia kore e ngāro.

“The fury of tino rangatiratanga requires us to act now!”

Whatarangi Winiata

## Pūkengatanga

*Pūkengatanga challenges us to be bold, imaginative and rigorous in our exploration and expansion of mātauranga. It requires the pursuit of excellence in all our activities, demanding the provision of distinctive, innovative and high-quality facilities, programmes, publications and services.*

It was pleasing to feel from both students and staff that the foundational and ‘legacy’ constructs of Te Wānanga o Raukawa continue to underpin and permeate across all areas of the organisation’s infrastructure. This was also evident throughout the documentation provided. It speaks to the strength and integrity of Te Wānanga o Raukawa’s kaupapa and the enduring presence of its founding principles. The fact that both taura and kaimahi feel this alignment, is a powerful testament to the organisation’s commitment to its legacy and vision. E mihi ana.

Nonetheless, there remains scope for further development, some of which is outlined below.

Enrolments - Streamline enrolment to support student success from the outset.

- Develop a culturally responsive enrolment checklist that includes learning support needs, whānau involvement, and prior learning.
- Include questions that identify potential barriers early (e.g., transport, childcare, digital access).
- Create a digital onboarding process that includes videos or interactive guides in te reo Māori and English.

Delivery Modes - Enhance engagement and wellbeing through adaptive delivery.

- Review current delivery modes for alignment with student needs (e.g., hybrid, marae-based, online).
- Embed tuakana/teina models into both delivery and assessment—e.g., peer-led workshops or collaborative projects.
- Pilot alternative assessment methods such as oral presentations, storytelling, or mahi-a-ringā (hands-on work).

Te Wānanga o Raukawa is well-positioned to continue exploring new, creative, and innovative approaches to extend its reach and enhance the overall experience of its people. Your ongoing efforts are commendable, keep up the excellent work. E kore e mutu ngā mihi.

‘Building Māori futures on kaupapa tuku iho’

Whatarangi Winiata

## Manaakitanga

*Manaakitanga embodies behaviour that is mana-enhancing of those around us. Manaakitanga inspires us to demonstrate generosity, fairness, appreciation, respect and consideration for others in the way that we perform our roles and responsibilities.*

Te Wānanga o Raukawa stands as a place where te reo Māori is not only taught but cherished and lived. Across the qualifications, te reo is woven into the everyday, with ākonga engaging in learning that affirms identity and whakapapa. Immersion programmes offer more than academic achievement they create spaces where learners feel uplifted, safe, and encouraged to contribute and thrive.

The high completion rates and positive learner voices reflect the care and commitment of those who teach and support them. It is evident pūkenga walk alongside their ākonga, not ahead of them this expression of manaakitanga builds deep trust and connection.

The Pā Reo is more than a campus, it is a home for te reo Māori, designed to nourish wairua and ignite pride providing spaces to manaaki the whare tapa whā. Resources from Te Tākupu ensure that mātauranga lives on, in print and voice, extending manaakitanga to support the revitalisation of te reo Māori to ākonga and communities across Aotearoa. Whānau learning, embodied practice, and kaupapa-aligned teaching methods combine to create a learning environment that feels both purposeful, mana-enhancing and personal.

Staff are not left behind, their growth in te reo is supported and celebrated, recognising that their mauri and leadership shape the collective journey. Through each of these expressions, the Wānanga carries forward a legacy of care, responsibility and aroha for its people and its purpose.

While much has been achieved, the journey of reo revitalisation is ongoing and calls for deepened care. Some learners, particularly those beginning their reo journey still face barriers that can dim their light. Strengthening support for these ākonga is not just a strategic goal; it is an act of compassion and commitment to equality.

Digital learning can open doors, but only if those doors are reachable. More needs to be done to ensure all learners, regardless of location or confidence, feel equipped and involved. This includes being fully informed through each step of their journey from enrolment to graduation. Leadership in reo must be lived and visible; continued support for staff across all levels to grow their reo is an essential gift that will ripple through generations.

Pathways must be clear and accessible, helping every learner see that there is a place for them, no matter where they begin. Mentoring, whānau involvement, and kaupapa-rich teaching are not extras they are essential for sustaining confidence and momentum.

There is a call here to ensure that every ākonga, every pūkenga, every kaimahi feels seen and valued not just in principle, but in everyday practice. The opportunity before us is not only to grow what we do, but to deepen how we do it with integrity, compassion and manaakitanga at the centre. The people are our wealth; develop and retain them.

## Kaitiakitanga

*Kaitiakitanga urges Te Wānanga o Raukawa to nurture and protect its people and its place. It requires us to preserve and enrich those taonga that we have inherited, which have been created and tended by others. We must employ our resources wisely, ensuring that their use contributes positively to our viability and reputation.*

## Te Reo

*Te Reo is a taonga that we have inherited from our tūpuna. It is an invaluable body of knowledge, enlightenment and innovation. Te Reo is intimately connected with mātauranga, conveying important messages about the way our tūpuna understood and experienced the world. The acquisition, maintenance, promotion and revival of Te Reo are priorities for Te Wānanga o Raukawa.*

Regarding Kaitiakitanga and Te Reo, the overwhelming feedback is that Te Wānanga o Raukawa and the kaiako/kaimahi provided a space where ākonga felt safe and supported to learn te reo. The many challenges that Māori can experience on the language learning journey (trauma of language and identity loss), were managed in a way that provided healing and reconnection. Learning about te reo me ōna tikanga, and the rich mātauranga inherent to this had a positive impact not just on the ākonga, but also their whānau. It often became a whānau journey, with inter-generational language learning and a new reality for their tamariki – the next generation – one where te reo was the spoken language.

There were several opportunities identified to tweak the current processes and expand the support to enhance the work already being done.

1. More digital resources
2. Review tuakana/teina roles for kaumātua
3. Offer writing assistance
4. Ensure optimum class numbers.

Te Pae o Rehua has provided an excellent foundation to begin our own model for self-reflection and improvement, with kaupapa at its core. There are some refinements that can be made to the process, but it has been a great learning opportunity to be part of this group.

It's exciting to think about the possibilities ahead!

## Kotahitanga

*Kotahitanga flourishes when commitment to a shared vision is built and sustained. It expresses strength in cooperation. Kotahitanga is evident when we pool our talents and energy, working together in order to realise common goals.*

Kaupapa tuku iho continues to shape behaviour, guide activities, and inform decision-making at Te Wānanga o Raukawa. Students and graduates learn, see, and feel this commitment daily, with staff practices amplifying its impact and inspiring sustained engagement.

Te reo me ōna tikanga is woven across all three kāhui, embedded in every programme, and infused throughout the culture of Te Wānanga o Raukawa. This represents a steadfast commitment to the survival of the language to ensure the Māori worldview sustains across generations.

Each whare supports this kaupapa through a whakatupu mātauranga plan, with individual reo development plans led by their Kaihautū. These structures reinforce the importance of language preservation and mātauranga Māori grounding.

Students and graduates report increased confidence in using te reo since joining their programmes. They affirm that the hui rūmaki environment, while emotionally and spiritually intense and often daunting for new learners, is the most effective path to fluency. It also provides a safe space to make mistakes and grow. The tuakana-teina relationships offer vital support, enhancing engagement and improving retention.

This positive experience is extending beyond the classroom. Students are actively applying their reo in whānau, hapū, iwi, and hāpori settings. Their journeys are inspiring whānau members to enrol, fostering intergenerational language learning and collective whānau growth.

Self-reflective practice is deeply embedded within the organisation, driving continuous improvement and collective development. However, administration elements have not always been easy for students to navigate.

Staff wellbeing is also recognised as essential. As class sizes grow, careful management is needed to ensure the quality of learning and teaching is not compromised.

While staff are strongly aligned with the kaupapa, overall te reo Māori competency remains below the level required to fully realise the vision of a total immersion campus. This gap risks placing undue pressure on those with higher proficiency, potentially undermining kotahitanga.

### **Opportunities**

Te Wānanga o Raukawa has an opportunity to review and strengthen its learner support systems to better enable student success. Feedback from students, graduates, and staff highlights challenges with digital literacy, academic writing, and support for students disconnected from their hapū. These gaps are often being bridged informally by tuakana or pūkenga, whose support is invaluable but not a substitute for structured assistance.

Te Wānanga o Raukawa has a unique opportunity to strengthen relationships with hapū. A practical step would be to notify hapū when their whanaunga enrol in iwi and hapū studies and to inform them of hapū graduates.

To further support the vision of a total immersion campus, Te Wānanga o Raukawa should consider developing an organisation-wide Language Development Strategy for staff that is reviewed regularly. This strategy could set clear expectations for progression and ongoing te reo Māori capability growth, helping to distribute language responsibilities more equitably and reduce over-reliance on highly proficient speakers. Building this capacity would also ensure that kōhanga and kura graduates can continue their learning in a fully immersive environment.

## Wairuatanga

*Wairuatanga acknowledges the spiritual dimension in our lives and in mātauranga. It is embedded in the extensive web of relationships that weaves present, past, and future generations together. Wairuatanga is explored, expanded, and nourished as we strive to maximise our contribution to the resilience and prosperity of Māori as a people.*

The thoughtful design and materials used in the Pā Reo have a positive impact on staff, students, and the natural world. Its intentional focus on kaitiakitanga and upholding whakapapa responsibilities has been described as a source of wairua nourishment, a place of restoration during moments of mental and emotional fatigue often experienced by second language learners. This connection to the environment supports ākonga in navigating the emotional intensity of te reo learning, where feelings of not understanding, anxiety, and self-doubt can be common.

Ūkaipōtanga, or the sense of belonging, plays a vital role in supporting wairuatanga. Students have shared that they do not feel alone on their reo journey, and that the support of pūkenga is both present and deeply valued. This sense of collective care is further strengthened by TWoR's deliberate focus on affordability. By minimising costs, barriers to participation are reduced, allowing students to remain engaged and succeed, a key contributor to their overall wellbeing.

Additional wellbeing supports, such as access to a doctor on campus, a mental health practitioner, the gym, and low or no-cost services that mainstream universities are known to charge for, further reinforce this holistic approach. These provisions reflect a commitment to nurturing te whare tapa whā ensuring that students are supported not only academically, but physically, emotionally and spiritually.

Students describe their reo learning journey as an awakening – a deeply connective experience. The wairua of the language pedagogy at TWoR is distinct, allowing for *te rere o te reo* to flourish in ways that set it apart from other institutions. However, this journey is not without its challenges. Some pakeke in tuakana roles have expressed feeling overwhelmed by the expectations placed upon them, with a few considering not returning to study next year.

The expectation to engage deeply with whakapapa and hapū narratives – while central to the kaupapa of the Wānanga – can inadvertently place a heavy burden on students who lack established relationships or access to hapū knowledge. Students spoke of the whakamā they feel when requesting hapū mātauranga as estranged members, and the delays in accessing the information required to meet assessment outcomes. These experiences highlight the emotional labour involved in reclaiming identity and knowledge, and the importance of continued support for both staff and students as they navigate these deeply personal journeys.

### Opportunities

Te Wānanga o Raukawa has an opportunity to expand access to its four-day immersion programme by exploring external delivery options. Partnering with an ART group could be a practical starting point, allowing the kaupapa to reach more learners while maintaining local support. Alternatively, identifying suitable local spaces could help achieve the same goal, increasing participation and encouraging growth in te reo Māori and kaupapa understanding.

Providing clarity and reassurance to reo learners who are anxious about progressing to the next level of study presents an important opportunity for Te Wānanga o Raukawa. By clearly defining the tuakana role

and its expectations, the organisation can help alleviate uncertainty, retain these students in the programme, and support them to successfully complete their tohu.

There is also an opportunity to review the Iwi and Hapū Programme assessments through an evaluative lens. Applying pātai such as ‘why are we doing it’, ‘how are we doing it’, and ‘how can we do it better’ will help ensure the programme remains relevant, responsive, and effective. This reflective approach can strengthen the learning experience and better support students navigating complex personal and whakapapa reconnections.

Finally, consideration should be given to continued investment in kaupapa-aligned environmental design and wairua spaces as a forward pathway for ongoing campus development.

## Whanaungatanga

*Whanaungatanga reminds us that our accomplishments are typically the result of collaborative effort, made possible by developing and maintaining strong relationships. Whanaungatanga creates opportunities for each of us to make our unique contribution to the communal enterprise, enabling shared objectives to be advanced and reinforcing our whānau, hapū and iwi associations.*

The ultimate expressions of whanaungatanga were demonstrated through ākongā and pūkenga relationships, and the impact of this on learning for ākongā whānau, hapū, iwi as relayed by ngā raukura (graduates). It is through whanaungatanga that quality learning and teaching takes place.

The wānanga aromātai team heard from raukura that confidence in reo, tikanga and mātauranga Māori has and continues to positively impact their immediate whānau, hapū, hapori and mahi. Knowledge and skills gained through study continues to uphold the aspirations of Whakatapuranga Rua Mano.

The mutual regard for both ākongā and pūkenga form the basis of what is determined to be an extremely difficult journey for ākongā, that is the acquisition of te reo Māori. The teaching and learning facilities and environment have been well considered and aligned to the Reo acquisition journey. Herenga Kaupapa form the basis of whanaungatanga for ākongā, pūkenga, and kaimahi.

Ākongā support has been improved through the completion of Te Ara a Tawhaki which is a hub for ākongā support services ranging from library services, pastoral care, study spaces, internet and IT technology access notwithstanding. Another opportunity exists to provide better support to ākongā fearful of assuming tuakana responsibilities within year 3 of the degree. Improved services include increased support to ākongā regarding academic writing skills, and better support for identified ākongā regarding IT literacy. Further, an opportunity to strengthen relationships with the founding iwi of the ART confederation was shared. Whanaungatanga internal to Te Wānanga o Raukawa can be strengthened across the three kāhui through collaboration, data and commentary, reporting, communication and hui/wānanga. This allows for shared learnings and growth collectively.

## Whakapapa

*Whakapapa reinforces the connections between us, and to our tūpuna, atua and tūrangawaewae. Whakapapa guides our efforts to better understand and contribute to the mātauranga continuum that binds us to one another across the generations.*

Fifty years on, the foundational principles of Whakatupuranga Rua Mano continue to inspire and shape every aspect of Te Wānanga o Raukawa. Embedded in kaupapa tuku iho, we uphold our tino rangatiratanga and affirm the centrality of te reo Māori in our identity, practice, and purpose.

Whakapapa is the thread that binds us, connecting ākongā, pūkenga, and kaimahi to their tūpuna, whenua, and whānau. It is felt deeply from the moment one arrives for their first pōwhiri, where initial feelings of uncertainty are met with the manaakitanga of the Wānanga community. Through whanaungatanga, new relationships are formed, whakapapa connections become apparent, confidence grows, and wairua is nourished.

The journey of teina and tuakana under a shared kaupapa reflects the strength of whakapapa in action, where learning is reciprocal, grounded in aroha, and enriched by intergenerational knowledge. Students reconnect with whanaunga, often for the first time, becoming empowered kaitiaki of te reo and mātauranga Māori, and extending the reach of their learning to whānau, hapū, and iwi.

Within the Whare Kōrero, the expertise and responsiveness of staff ensure that the environment remains safe, adaptive, and effective. The relational and physical spaces of Te Pā Reo and Te Taiao provide a sense of belonging and value, essential for Māori wellbeing and the flourishing of te reo Māori.

Whakapapa is not just a record of descent, it is a living, breathing force that informs our journey, sustains our purpose, and guides our collective growth. The emphasis on whakapapa supports the revitalisation of te reo Māori and mātauranga Māori, ensuring that learners are not only acquiring language but also deepening their understanding of who they are and where they come from.

Students and staff are strongly aligned with the whakapapa of the Wānanga and its kaupapa, demonstrating a shared commitment to the legacy and vision of Whakatupuranga Rua Mano. This alignment is evident in the way foundational principles permeate daily practices, teaching methods, and institutional culture.

## Ūkaipōtanga

*Ūkaipōtanga speaks to the significance of connection with land and place. Marae are acknowledged as places that sustain and inspire us, connecting us with mātauranga from our own whānau, hapū, and iwi. We encourage active participation in our marae while working to create a welcoming environment at Te Wānanga o Raukawa, nurturing a sense of belonging and value among staff.*

Ūkaipōtanga speaks to the deep sense of belonging, identity, and nourishment that comes from being grounded in place, people, and purpose. At Te Wānanga o Raukawa, this is embodied in the whenua itself, once home to the Ōtaki Native Boys College, a site gifted by local iwi leaders and now a living expression of kaupapa Māori education since the Wānanga's establishment in 1981.

The vision laid down in 1972 – to ensure the survival of our people as confident speakers of te reo Māori and practitioners of tikanga Māori – continues to guide our journey. This vision is realised through the creation of a learning environment where te reo Māori is not only taught but lived, and where mātauranga Māori is sustained and transmitted across generations.

Ūkaipō are places that restore us. They are where we find strength, clarity, and connection. For many ākonga, the journey begins with reconnection, returning to their marae, seeking out kōrero tuku iho, and responding to the call of their whānau to uphold the mana of the pae. These experiences, though often accompanied by anxiety and vulnerability, are transformative. They affirm identity and ignite a sense of purpose.

Te Papakāinga mō te Reo nurtures this reconnection. It provides a space where learners feel valued, where their voices matter, and where they can contribute meaningfully to the collective. The physical and relational environments, Te Pā Reo and Te Taiao are designed to uplift wairua and support the holistic wellbeing of all who enter. In this way, ūkaipōtanga is not just a concept, it is a lived reality that anchors the Wānanga and its people in a shared legacy of care, resilience, and cultural continuity.

## Ngā Paearu

The paearu provide a framework for understanding how well the organisation is fulfilling its purpose through the expression of kaupapa in practice. They are not designed to judge in deficit terms, but to affirm what is in place, identify areas for refinement, and offer pathways for future growth.

Paearu	Whakataukī alignment	Focus	Ngā Tohu
<b>Te Pae Tata</b> <i>Mā te huruhuru, ka rere te manu</i>	Acknowledges that the essential elements are in place. It reflects a strong foundation and readiness, affirming the organisation’s visible strengths and capacity to fulfil its purpose.	The organisation is performing to a high standard, with deeply embedded kaupapa and visible impact.	Keep improving what we are already doing in the short term, identify and acting on opportunities for continual enhancement.
<b>Te Pae Roa</b> <i>Whaowhia te kete mātauranga</i>	This proverb speaks to integrity, consistency, and alignment between words, actions and values. Reflection of kaupapa that is well-embedded and practiced within authenticity.	This level acknowledges that while progress is underway, there is still room for improvement and deeper integration.	Develop and strengthen the areas we have already started working on, consolidating progress and building capacity over the medium term.
<b>Te Pae Tawhiti</b> <i>Whāia te iti Kahurangi, ki te tuohu koe, me he maunga teitei.</i>	Reflects kaupapa that are firmly grounded, resilient and continually growing, capable of long-lasting and transformative change.	This level is aspirational, pointing to the organisation’s potential to lead transformative change and shape future directions.	Look ahead and plan for future initiatives that fit our purpose, anticipating longer-term developments we haven’t yet undertaken.

The table below outlines each of the Ngā Kaupapa Here alongside the corresponding paearu that has been identified. These paearu help Te Wānanga o Raukawa to see how effectively each kaupapa is being expressed within the context of Te Papakāinga mō te Reo.

Kaupapa	Te Paearu
Rangatiratanga	Te Pae Tawhiti
Pūkengatanga	Te Pae Roa
Manaakitanga	Te Pae Roa
Kaitiakitanga	Te Pae Roa
Te Reo	Te Pae Roa
Whakapapa	Te Pae Tawhiti
Kotahitanga	Te Pae Roa
Whanaungatanga	Te Pae Roa
Ūkaipōtanga	Te Pae Roa
Wairuatanga	Te Pae Roa

## 6. Kōrero Whakakapi

Te Papakāinga mō te Reo stands as a living embodiment of Te Wānanga o Raukawa's unwavering commitment to the revitalisation, maintenance and survival of te reo Māori.

This pilot aromātai has illuminated the profound impact of a reo-rich environment on identity, wellbeing, and educational success. The findings affirm that kaupapa tuku iho are deeply embedded across the Wānanga, shaping practice, guiding relationships, and inspiring transformative learning.

Tikanga and āhuatanga Māori pervades thoughts and practices throughout the Wānanga and its people. This is evident in the aroha expressed and felt by its learners.

While many strengths were identified, the journey ahead calls for some action identified within the report for senior leadership to prioritise areas for improvement, strengthen organisational responsiveness, and ensure sustained alignment with the Wānanga's kaupapa and strategic direction.

As Te Wānanga o Raukawa looks to the horizon, the vision of a fully immersive campus remains not only achievable but essential to its kaupapa. Anchored in the enduring legacy of Whakatupuranga Rua Mano, the Wānanga continues to uphold its responsibility to future generations. The call to act is clear and compelling: *E kore au e ngaro, he kākano i ruia mai i Rangīātea* – a reminder of its whakapapa obligations and unwavering purpose that guide this journey.

## 7. Next Steps

Following are the opportunities and suggested actions, for consideration, in response to the insights and learnings gained through the aromātai. These steps are intended to ensure that the expression of kaupapa continues to be strengthened in future mahi, in alignment with the kaupapa and aspirations of Te Wānanga o Raukawa.

### Ngā Whaiwāhitanga | Opportunities

Opportunity	Suggested Actions	Report Source / Section
1. Strengthen Staff Te Reo Capability	<ul style="list-style-type: none"> <li>• Develop a Language Development Strategy</li> <li>• Distribute reo responsibilities more equitably</li> <li>• Integrate tuakana-teina support systems for kaimahi</li> </ul>	Pg 11 – Kotahitanga, Te Reo
2. Enhance Learner Support Services	<ul style="list-style-type: none"> <li>• Expand academic writing and IT literacy support</li> <li>• Strengthen mentoring for tuakana role</li> <li>• Improve connection support for learners estranged from hapū</li> </ul>	Pg 11 – Kotahitanga Pg 13 – Whanaungatanga
3. Streamline Enrolment and Onboarding	<ul style="list-style-type: none"> <li>• Develop a culturally responsive enrolment checklist</li> <li>• Create bilingual digital onboarding tools to help taura understand kaupapa and systems</li> </ul>	Pg 8 – Pūkengatanga
4. Refine Delivery and Assessment	<ul style="list-style-type: none"> <li>• Review hybrid, marae-based and online delivery models</li> <li>• Embed tuakana-teina in assessments</li> <li>• Pilot kaupapa-aligned assessment methods like storytelling and mahi-a-ringā</li> </ul>	Pg 8 – Pūkengatanga
5. Expand Wairua and Wellbeing Support	<ul style="list-style-type: none"> <li>• Continue investment in kaupapa-aligned environmental design and wellbeing services</li> <li>• Clarify tuakana expectations</li> <li>• Reinforce holistic learner care (whare tapa whā)</li> </ul>	Pg 12 – Wairuatanga Pg 9 – Manaakitanga
6. Deepen Hapū Engagement	<ul style="list-style-type: none"> <li>• Notify hapū of enrolments and graduations in iwi/hapū studies</li> <li>• Develop knowledge-sharing protocols</li> <li>• Actively include hapū in curriculum and student support processes</li> </ul>	Pg 11 – Kotahitanga Pg 13 – Whanaungatanga
7. Improve Internal Communication	<ul style="list-style-type: none"> <li>• Improve communication and reporting systems across the three kāhui</li> <li>• Facilitate cross-kāhui hui/wānanga</li> <li>• Use aromātai findings for continuous organisational feedback and planning</li> </ul>	Pg 13 – Whanaungatanga Pg 15 – Ngā Paearu

## Contributing Panel Members

He mihi tēnei ki te hunga nā rātou i tuhituhi ngā wāhanga mō Ngā Kaupapa Here ki tēnei Pūrongo:

Shane Edwards rātou ko Miriata Tauroa ko Renee Kerehoma ko Denise Hapeta ko Emma Whiterod ko Marama Hapeta ko Sonya Daly.

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