

Introduction to Huakina Mai

Professor Angus Hikairo Macfarlane: E ngā nui o te whakaaro, e ngā pou o te ako, e ngā pūtake o te mārama, e ngā reo, e ngā mana, tēnei te mihi ki a koutou. Anei mātou te kāhui rangahau e whāriki atu nei ki mua i te aroaro o te hunga whakaako. Hopukina mai te rauemi nei, arā ko Huakina Mai. Wānangatia, kōrerohipa, mahingia. Nā reira, huri noa i te motu tēnā koutou katoa.

Dr Sonja Macfarlane: It's very important for kids to see themselves in the school environment, and what Huakina Mai does is opening doors for Māori learners and their whānau. bring Māori kids to the point where they are tasting success, reaching their potential, connection to places as well. Who are your mana whenua? What are the narratives of this community? How can we bring that reality into our school so that the kids don't have to leave their culture at the school gate?

Shane Ngātai: So understanding and acknowledging first where you stand, and then making sure from the beginning of that conversation, that iwi and hapū are involved. If you're going to live in that te ao Māori world, you have to have a clear understanding of the tikanga and the protocols of that iwi and that hapū.

Darlene Te Karu: Ka Hikitia, Tau Mai Te Reo, Tātaiako, having a really good understanding of how all those documents link to teaching. I absolutely believe Huakina Mai is the space, the waka, to do that.

Shane: For our teachers to be effective with Huakina Mai, they've got to really understand the reason that they're here in the first place, and that is to facilitate learning. Not to teach at, but to help learners understand the best way that they can learn and giving them a range of strategies to do that.

Sonja: We decided to use the metaphor of a wharenui because it represents safety, inclusion and belonging. It's a place where people are welcomed. They can join in. There's always a purpose for being there. There are protocols to guide how things operate and how things happen.

Shane: Huakina Mai isn't just for Māori, it's actually for everybody. If you can acknowledge where you come from and how the environment reflects who we are, and the nurturing of that environment with a physical, emotional, spiritual. If that's part of who your whānau is, and you build that strength within all the values that you have, then you're well on the track to living in the world of te ao Māori.

Sonja: The Ngā Hau e Whā concepts really reflect a Māori worldview. Whanaungatanga, building of relationships. Manaakitanga, how is the ethic of care expressed. Kotahitanga is the notion of building a team. Kotahitanga - unity. So how do we blend as a whānau and work as a team? And rangatiratanga. You could describe that as autonomy, but it also is leadership. So how does the teacher lead? How do the children lead? Do they have their own self-determination? You'll see those four constructs being played out, which is why it's called Ngā Hau e Whā or the four winds. And what emanates out of that as a lovely pulse in

a classroom where children feel that sense of belonging. We call it Pūmanawatanga. Our hope is that teachers will interact with this resource and then reflect on their culturally responsive pedagogy.

John: Huakina Mai helped us to ask to recognise what we needed to do to make things better. Not only for Māori students, but it's well-known, if you're getting it right for Māori students, you're getting it right for every student.

Shane: Opening doors for learners to be able to be successful as learners means that there is no fixed plan or model that you can follow. It's a way of living, a way of doing things.