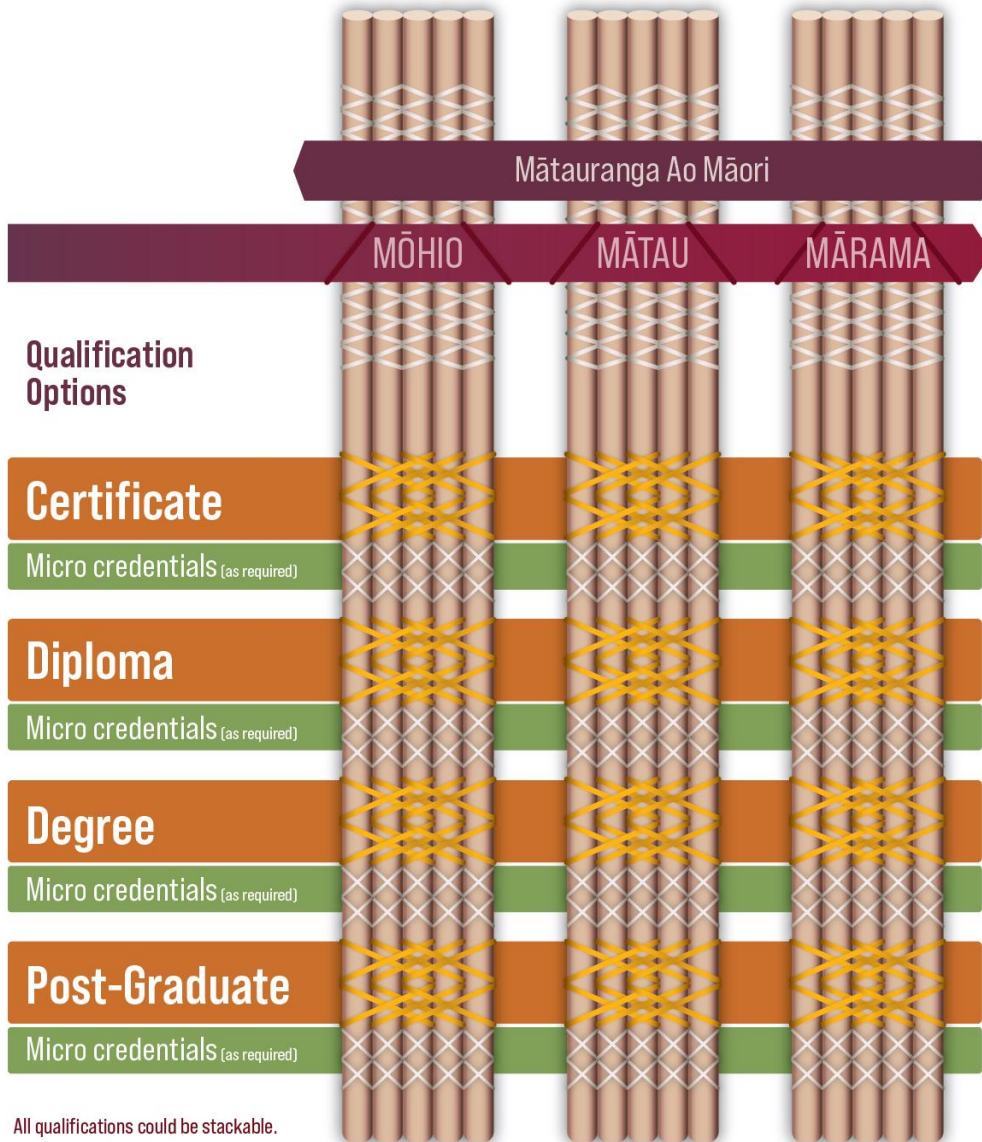


QUALIFICATION FRAMEWORK

AHURANGI - CLIMATE Kaitiakitanga · Whakaruruhau · Rangatiratanga

KOIORA – BIOLOGICAL LIFE Mātauranga Māori · Whānau · Hapū · Iwi · Hapori

WAI - WATER Wai Tai · Wai Māori · Kaitiakitanga



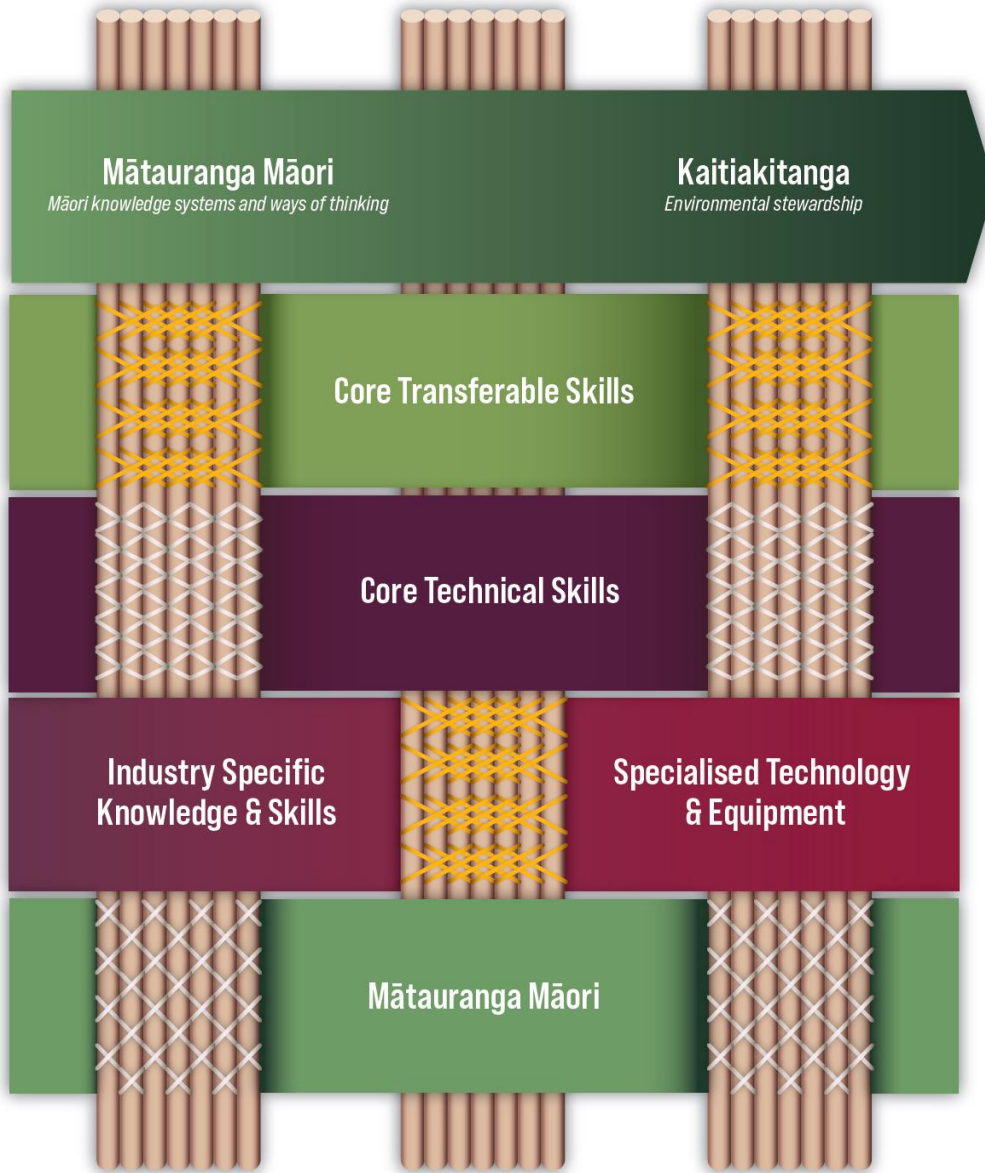
WHENUA - LAND Kaitiakitanga · Kāwanatanga · Tohungatanga · Mana Motuhake

SKILLS FRAMEWORK

AHURANGI - CLIMATE Kaitiakitanga · Whakaruruhau · Rangatiratanga

KOIORA - BIOLOGICAL LIFE Mātauranga Māori · Whānau · Hapū · Iwi · Hapori

WAI - WATER Wai Tai · Wai Māori · Kaitiakitanga



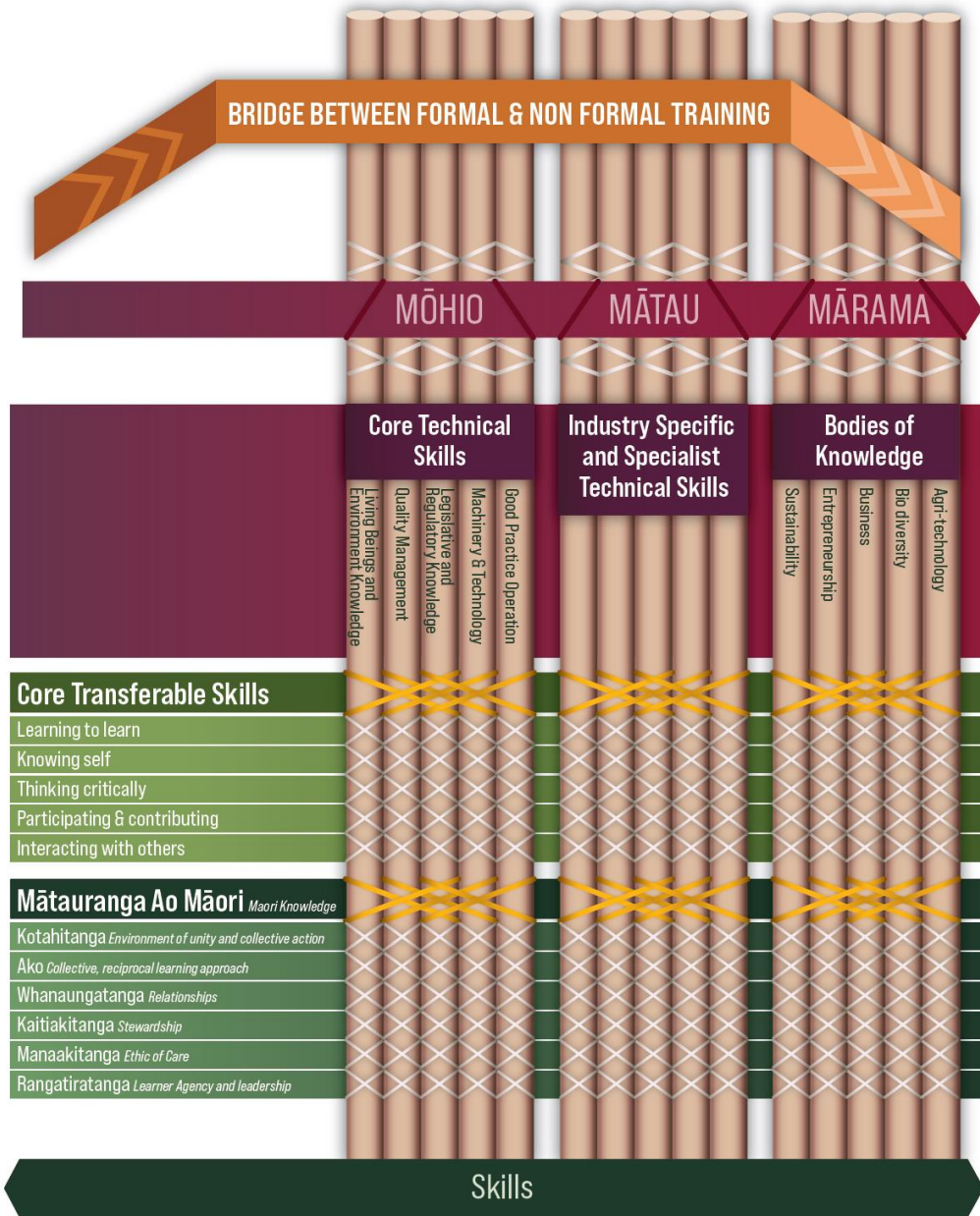
WHENUA - LAND Kaitiakitanga · Kāwanatanga · Tohungatanga · Mana Motuhake

EXPANDED SKILLS FRAMEWORK

AHURANGI - CLIMATE Kaitiakitanga · Whakaruruhau · Rangatiratanga

KOIORA – BIOLOGICAL LIFE Mātauranga Māori · Whānau · Hapū · Iwi · Hapori

WAI - WATER Wai Tai · Wai Māori · Kaitiakitanga



WHENUA - LAND Kaitiakitanga · Kāwanatanga · Tohungatanga · Mana Motuhake



MUKA TANGATA
 People, Food and Fibre
 Workforce Development Council



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The Tukatuku panel is used to underpin this framework

We have integrated Te Ao Māori by using a Māori icon in the form of a Tukatuku Lattice panels which adorn the pakiwaitara (stories) on the walls of the whare Tipuna.

Te Whare Tapa Wha is a framework situated outside of the marae. It is important to note that this framework is found inside the whare. The lattice work which adorns the inside of the whare is called Tukatuku panels. These hold stories of ahuatanga, tikanga and Mātauranga Māori through tribal narrative about life and culture. Each are significant and provide important interpretation about the land, water, air and mahinga kai in each region.

Tukatuku is common knowledge amongst Māori, and all iwi (tribes) have their own patterns and designs associated with their rohe, however we have used a generic design and pattern to ensure this can be universal across Māori. It is an icon familiar to every iwi across Aotearoa.

We use it in this way to establish links with our audience. It provides appeal and familiar comfort making it easy to engage with.

We have used this specific color scheme to represent the muka of the harakeke or the flax fiber which can be an orange color. In conjunction with the colors of the harakeke (flax) and the whenua / land and dirt (green and maroon). The muka of the flax root is used for weaving, tying, and connecting the tukatuku lattice panels together.

Te Tiriti

This model demonstrates Tangata Tiriti where we have adopted Māori iconage to provide a source of information which is easily recognised by whanau, hapu and iwi Māori.

This gives life to the law of contra proferentum as Te Reo takes its place and is explicit.

The curriculum privileges Māori ways of learning and well-being using notions such as Ako, Mohio and Marama. All of which have their centrality within Māori culture.

In this framework four Pou have been established. They are:

- Wai
- Whenua
- Ahuarangi; and
- Koiora

The function of each is to ensure structural integrity of the overall framework.

Note: Poutokomanawa are located within the Whare Tupuna and are an integral part of the main structure of the marae / whare.

The principles of Mātauranga Māori have been used to define and guide the development work of this framework.

Recommendations

1. Look at adopting Māori icons as a source of information that are easily recognized by whanau, hapu, and iwi Māori.
2. Privilege Māori learning styles such as oral (verbal presentations) and visual (videos and pictures) assessments widely.
 - a. Iwi and Māori hold oral history vs written history.
 - b. Iwi and Māori carve and weave their own histories into walls, landmarks and marae. I.e. Whare Tipuna, Pou Whenua
3. Reinterpret the tukutuku pattern and apply all existing elements of beneficial feedback from iwi and Māori and merge with metrics of qualification design.