

AUT

TE WĀNANGA ARONUI
O TĀMAKI MAKAU RAU

TE ARONUI

AUT TE TIRITI FRAMEWORK



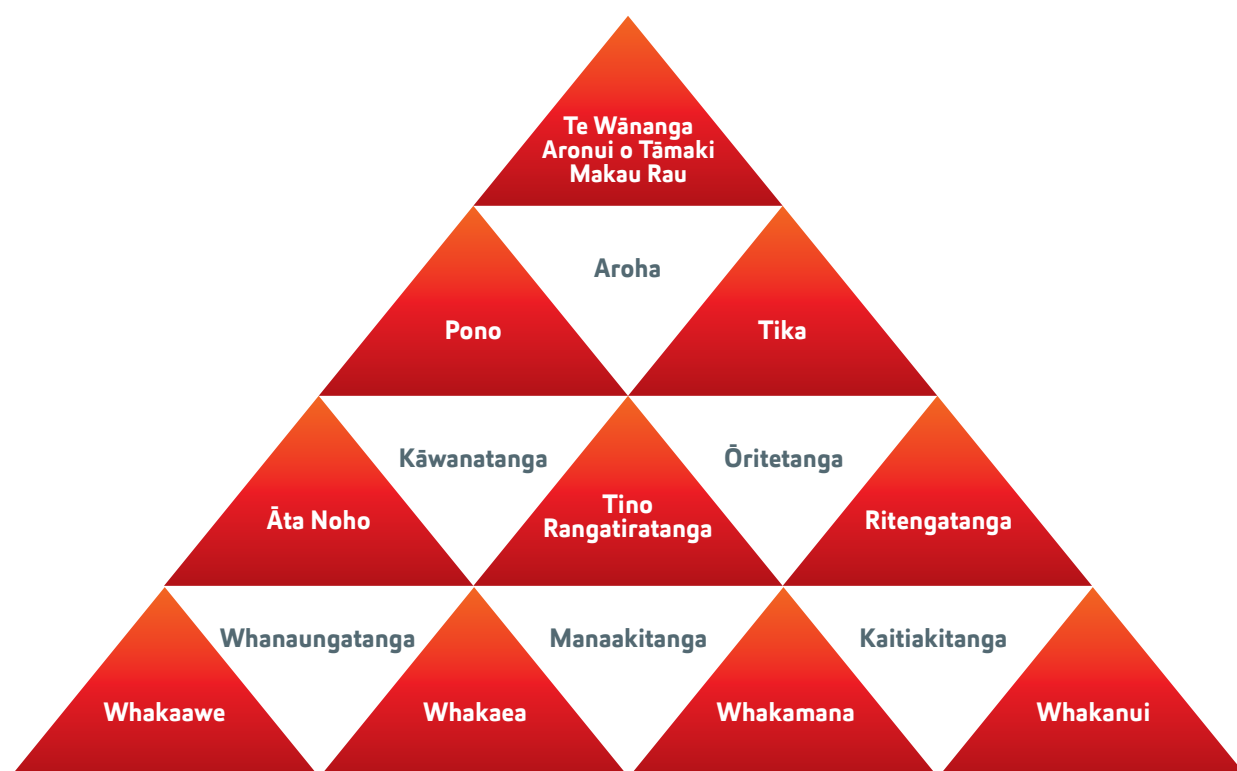
TE ARONU

AUT TE TIRITI FRAMEWORK

Te Aronui is a confident response to our commitment to Te Tiriti o Waitangi and seeks to enable us all to give life to Tiriti honouring actions. Such an ambition requires a living framework that is at the centre of all that we do. It represents our Te Tiriti journey as we continue to mature and grow as a university of New Zealand. Importantly Te Aronui responds to the National Education and Learning Priorities (NELP) and the Tertiary Education Strategy (TES) 2020.

The framework adopts the tāniko pattern 'Aronui' which represents the pursuit of knowledge. It utilises the traditional mode for sharing mātauranga (knowledge) by

pairing the visual art form of tāniko with an explanatory narrative. The top tier representing our people weaves into our values of tika, pono and aroha, threads down to the articles of Te Tiriti o Waitangi¹ inlaying a set of Māori principles that inform four Tiriti enactments². Te Aronui visually illustrates the complementarity and inter-connectivity between each tapatoru (triangle) and tier. While Te Aronui is presented in a linear format, it is philosophically grounded in a Māori worldview which is dynamic, iterative, and relational.



1. Te Tiriti was drafted in 1840 in a time of peace between the British Crown and rangatira (chiefs) and established the terms and conditions of British settlement. Eventually, over 500 rangatira Māori signed Te Tiriti, with another 40 or so signing the different English version. Not all chiefs signed Te Tiriti, some concerned their mana motuhake (independence and power) would be compromised, and others never had the opportunity as it was not taken to their regions. Te Aronui recognises the mana motuhake of those tribes that did not sign. While not all tribes signed Te Tiriti o Waitangi, Te Aronui is inclusive of all tribes and aims to foster an education environment that enables uri (descendants) from all tribes to achieve education success as Māori at AUT. As a Tiriti framework it responds to our statutory obligation as a Crown entity to honour and give effect to Te Tiriti o Waitangi (Education and Training Act 2020) at AUT.
2. Appendix 1 Te Tiriti Enactments

APPLYING THE FRAMEWORK

Te Aronui should be used prior to and throughout an implementation effort. To guide this application, the framework has been unpacked signalling 'In Action' and 'Desired Outcome' statements. Prompt questions are also provided to provoke thinking as to what potential actions could be and what potential outcomes might look like. Te Aronui is not intended to be prescriptive; rather a platform to encourage and guide implementation³ discussions.



TIER 1

Te Aronui reflects our collective responsibility to enact Te Tiriti, where tangata whenua⁴ and tangata Tiriti⁵ work alongside each other to see a culture within AUT that is transformative for our students and staff, and our wider and international communities.

Te Wānanga Aronui o Tāmaki Makau Rau

Our name, *Te Wānanga Aronui o Tāmaki Makau Rau* reflects our mission and purpose. Tāmaki Makau Rau acknowledges our long history and connection to Auckland and its people; Wānanga is the opportunity to come together, persevere, have courageous conversations, and carefully yet confidently venture beyond the known horizon; Aronui refers to deepening our knowledge and understanding and references one of the three baskets of knowledge⁶ – Te Kete Aronui. The knowledge attained in this basket centres around the human experience of discovery, of technology and innovation and the transformative power of education and research. Therefore, Te Wānanga Aronui o Tāmaki Makau Rau is a space that celebrates the pursuit of knowledge and embraces new realisations that reflect our world, which is meaningful, impactful, and transformative for collective wellbeing and growth.

3. Professional development requirements are integrated into Te Aronui to scaffold and support all staff to build cultural confidence. Workshops will cover Māori values and principles, te reo, racial bias and inequity, and Tiriti training designed to reach a level of Tiriti understanding to effectively implement Te Aronui in our core work safely and successfully.
4. For the purpose of this framework, the term tangata whenua represents Māori staff and students, iwi, hapū and Māori communities
5. Tangata Tiriti translates as 'People of the Treaty'. Tangata Tiriti are New Zealand citizens who are non-Māori, or non-Māori who live in Aotearoa New Zealand. The term tangata Tiriti acknowledges that Aotearoa is multicultural and that Te Tiriti brings everyone together – tangata whenua and tangata Tiriti working alongside each other for mutual benefit (Dewes 2022).
6. The three baskets of knowledge – Te Kete Tuauri, Te Kete Tuatea and Te Kete Aronui

APPLYING THE FRAMEWORK (continued)



TIER 2

AUT has adopted the Māori values of tika, pono and aroha. They are important and guide the way we live and work. If we view Te Tiriti through the optics of pono, tika and aroha then how we enact Te Tiriti at AUT must lead to positive outcomes for all our people.

Māori Values	Pono	Tika	Aroha
Description	Fact, truth, reality, integrity	Act accordingly, appropriate action, ethical expression	Empathy, care, compassion, passion
In action	We're truthful, honest, and sincere in our interactions with others. Our integrity acknowledges and accepts there can be differing interpretations of the same fact or event. Pono helps us to navigate this space	Tika is a physical manifestation of pono. We express ourselves in accordance with what we believe is the right thing to do. Ethical expression considers the consequences of all affected by the action	Aroha determines how pono and tika are expressed and received. If pono is the why, and tika is the what, aroha is the how. The desired outcome of aroha is to ensure mana and relationships are not diminished
Desired outcome	To communicate clearly with integrity and purpose	Any action is considered and appropriate	Mana is restored, intact or enhanced



TIER 3

We are committed to upholding Te Tiriti⁷ for the benefit of all our communities – mō ngā mokopuna me ngā uri katoa

AUT Commitment Statement

We will play a critical role in shaping Aotearoa New Zealand's next generation of future leaders. To ensure a thriving Aotearoa New Zealand for all, we need to acknowledge and redress the enduring harms of colonisation and racism, and all forms of discrimination by creating an environment in which tangata whenua succeed alongside tangata Tiriti, and to ensure that we understand how we work together to achieve that. Te Tiriti o Waitangi guides us in this work. AUT has a role and responsibility to support the aspirations of Māori. AUT is committed to an ongoing relationship of mutual benefit for all – tangata whenua and tangata Tiriti. We are committed to upholding Te Tiriti for the benefit of **all** the communities we serve – mō ngā mokopuna me ngā uri katoa.

7. Te Aronui centres Te Tiriti o Waitangi (the Māori text) as distinct from the English language version, the Treaty of Waitangi. In choosing to privilege the wording of Te Tiriti over the English version, the approach taken with this framework is consistent with the original intent of Te Tiriti as understood by the rangatira who signed the Māori version in 1840 (Mutu, 2010). Further under the international legal doctrine of contra proferentem, where there is ambiguity between two versions of a contract (or, in this case, treaty), the version not written in the language of the drafter takes precedence. Thus, with Te Tiriti and the Treaty of Waitangi, the Māori language version informs this framework.

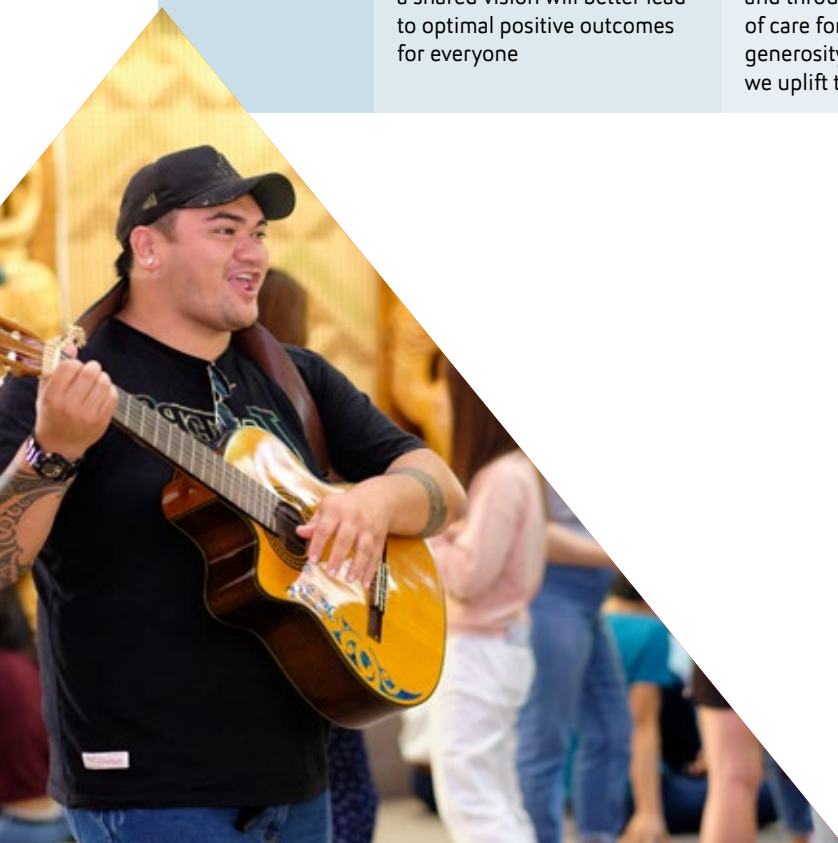
APPLYING THE FRAMEWORK (continued)



TIER 4

Māori principles guide how we might give effect to Te Tiriti o Waitangi in a way that is more relational and mutually beneficial for everyone.

Māori Principles	Whanaungatanga	Manaakitanga	Kaitiakitanga
Description	Relationality. Derived from the noun 'whānau' (family, kinship, relation) whanaungatanga describes the relational space between people maintained by mutually beneficial exchanges	Mana Enhancing. Derived from the noun 'mana' (prestige, pride, standing), manaakitanga describes the process of uplifting the mana of everyone by showing care and respect	Guardianship. Derived from the verb 'tiaki' (protect, care, look after), kaitiakitanga describes the enactment of protecting all taonga
In action	Being clear about our positionality and maintaining a sense of belonging and connection to each other enhancing the relational space	Through clear relationality we enhance the relationship through reciprocal mutually beneficial exchanges	We identify what is important to us and put measures in place to ensure taonga are protected and thrive
Desired outcome	Relationships are pono, respectful, meaningful, and mutually beneficial	Uplift the mana of all our people understanding that through whanaungatanga we are all uplifted	Actively retain, develop, and protect Māori culture, language, and interests, and the natural environment
Approach to Te Tiriti	A Whanaungatanga approach requires both tangata whenua and tangata Tiriti to work alongside each other for mutual benefit. It understands that working together towards a shared vision will better lead to optimal positive outcomes for everyone	A Manaakitanga approach recognises everyone at AUT are at different stages of their Tiriti journey and that that's okay. It acknowledges the mana of all our people at AUT and through the expression of care for one another, generosity, and mutual respect we uplift the status of everyone	A Kaitiakitanga approach actively protects the natural environment. It recognises and supports both the rights of Māori to retain, develop and actively protect Māori culture, activities and interests, and that they are critical to exercising whanaungatanga and manaakitanga



APPLYING THE FRAMEWORK (continued)



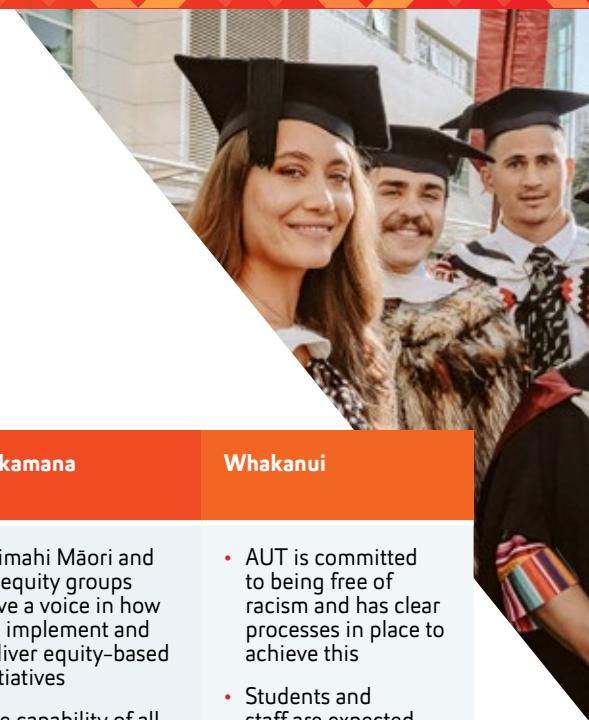
TIER 5

Tiriti Enactments inform Te Aronui. It centres around addressing the university's Te Tiriti responsibilities through four strategic goals;
1. Whakaawe – Enabling Māori Influence; 2. Whakaea – Realising Māori Aspirations; 3. Whakamana – Equitable Outcomes for All;
4. Whakanui – Eliminating Racism and Discrimination.

Tiriti Enactments	Whakaawe	Whakaea	Whakamana	Whakanui
Description	Enabling Māori Influence. Derived from the verb 'awe' (power, strength, influence), whakaawe is the act of causing influence and change	Realising Māori Aspirations. Derived from the verb 'ea' (fulfilled, complete, satisfied), whakaea is to reach a goal or realise a dream	Equitable Outcomes For All. Derived from the noun 'mana' (prestige, pride, standing), whakamana uplifts and enhances the pride and agency of a person or people	Eliminating Racism and Discrimination. Derived from the verb 'nui' (great, large, important), whakanui celebrates the ethnicity and diversity of all people
Meaning	Our strategic direction and decision making is informed and shaped by tangata whenua and tangata Tiriti worldviews and perspectives	We acknowledge tangata whenua aspirations are an important part of our strategic direction and we support tangata whenua to lead and realise those aspirations	We are committed to equitable outcomes for tangata whenua, tangata Tiriti and our international communities	We identify, address and eliminate all forms of racism and discrimination across AUT
Questions could be:	<ul style="list-style-type: none"> • How do we maintain tika relationships with tangata whenua upon which our campuses are located? • How do we maintain tika relationships with iwi and hapū of Tāmaki Makau Rau? • How do we maintain tika relationships with mātāwaka, Māori communities and iwi o te motu? • How is Māori leadership within the university supported? • How is Māori influence reflected in policy development? • How are Māori-led processes actions and decision-making being enabled through dedicated power and resources? 	<ul style="list-style-type: none"> • How are we supporting the needs and aspirations of tangata whenua upon which our campuses are located? • How are we supporting the needs and aspirations of iwi and hapū of Tāmaki Makau Rau? • How are we supporting needs and aspirations of mātāwaka, Māori communities and iwi o te motu? • How are Māori enabled to decolonise and indigenise Māori spaces? • How are Māori supported to create long-term structural solutions so that change is both scalable and sustainable? • How are Māori aspirations achieved at all levels of the university? • What mechanisms are in place to prioritise investment in Māori advancement? 	<ul style="list-style-type: none"> • What specific actions are being undertaken to ensure equitable outcomes for Māori and other priority groups? • How are barriers to Māori advancement and other priority groups being eliminated, minimised or mitigated? • How is AUT ensuring robust and equitable participation in deciding resourcing allocation? 	<ul style="list-style-type: none"> • How is discrimination and racial bias being addressed in your area? • How are victims of discrimination and racial bias being supported? • How are staff and students supported and kept safe when calling out racism and discrimination?

APPLYING THE FRAMEWORK (continued)

TIER 5



Tiriti Enactments	Whakaawe	Whakaea	Whakamana	Whakanui
<p>This could look like:</p> <ul style="list-style-type: none"> • Governance structures and decision-making processes reflect Te Tiriti responsibilities • Māori are active in decision-making and leadership • Systems and policies support tika and sustainable relationships with hapū and iwi, and Māori communities 	<ul style="list-style-type: none"> • Developing the capability and capacity of Māori staff is prioritised • Building Māori research capacity and expertise • Processes support Māori students to succeed as Māori • Hapū and iwi, and Māori communities are benefitting from a relationship with us 	<ul style="list-style-type: none"> • Kaimahi Māori and all equity groups have a voice in how we implement and deliver equity-based initiatives • The capability of all students and staff to uphold Te Tiriti is developed • Māori staff are supported to connect across the university • Teaching and learning reflect diverse ways of being and knowing 	<ul style="list-style-type: none"> • AUT is committed to being free of racism and has clear processes in place to achieve this • Students and staff are expected and know how to actively contribute to a racism free environment 	
<p>Action could be:</p> <ul style="list-style-type: none"> • Undertake workshops to affirm the importance of Te Tiriti as an opportunity to grow and prosper as a university • Ensure Māori voice is included in decision-making protocols • Ensure tika and meaningful engagement with iwi and hapū, and Māori communities. • Become an ally voicing the importance of equitable Māori voice in decision-making at all levels • Identify emerging Māori leaders and upskill them to assume leadership roles that advance AUT's strategic priorities 	<ul style="list-style-type: none"> • Engage genuinely and respectfully with those advocating for Māori advancement, amplifying their voices and becoming a champion and ally • Support kaupapa that meet the needs of hapū and iwi, and Māori communities • Create and/or support recruitment processes that attract and work for Māori • Support Māori researchers and research that benefits hapū and iwi, and Māori communities • Enabling Māori spaces and respecting boundaries 	<ul style="list-style-type: none"> • Take steps to unblock barriers to achieving equitable outcomes for all based on evidence, best practice and policy • Ensure you/your staff build cultural safety and confidence • Support priority groups to equitable access/entry to a quality education • Support staff to receive ongoing professional development to their roles in relation to Te Tiriti • Support staff to attend professional development te reo classes • Honour people's names by learning to pronounce Māori names/all names correctly 	<ul style="list-style-type: none"> • Establish processes to ensure personal and collective safety • Identify and dismantle spaces that perpetuate discrimination and racism • Create spaces where allyship is practiced and discrimination is not tolerated • Learn how to actively contribute to a racism free environment • Support diversity and inclusion initiatives 	

To uphold our Te Tiriti commitment, change is needed throughout our university at both the individual and organisational level.

Individual Growth

At the individual level Te Aronui recognises the different stages of the Tiriti journey our people are at, and accepts that each individual will be enacting the framework relative to their personal situation. We will make mistakes. What is important is that we reflect on our experiences, and the shared experiences of others and learn from them. As a collective, the goal is to support a cultural shift that views Te Tiriti as an opportunity to grow and prosper and accept that the journey is far more important than the destination.

Professional Development

People and Culture have introduced professional development workshops to support staff to give meaningful authentic expression to Te Aronui. The workshops include Te Tiriti o Waitangi training, Māori world-view, values and principles, tikanga and te reo, and building cultural intelligence. The workshops are designed to raise awareness, expand knowledge, and support colleagues to acquire relevant skills, adopting appropriate behaviours, and fostering inclusive attitudes that acknowledge Māori as tangata whenua, value diversity and inclusion, and support equitable outcomes for all.

Organisational Growth

In the same way, the different parts and activities of our organisation are at different stages of the Te Tiriti journey.

The intended approach to enacting change at an organisational level includes:

- Ensuring that Te Aronui is at the centre of our strategic planning.
- Supporting the identification of specific activities and measures for operational planning.
- Ensuring an ongoing programme of change and improvement across the organisation.

The process for enacting Te Aronui requires further discussion, including:

- How the framework aligns with iwi plans and processes.
- How we monitor progress, ensure accountability, and measure the impact of Te Aronui.
- How the ongoing work of Te Aronui will be resourced.

Te Aronui is a framework. As a framework it should be a living document that is iterative, dynamic, and robust enough to withstand sudden changes yet malleable enough to be responsive and evolve accordingly. The kōrero captured in Te Aronui is not exhaustive. It does however provide a starting point. We should be mindful that transformation takes time, and that this is a journey not a destination. Transformation requires resilience and courage. It requires an uncomfortable shift into the unknown. We all have a collective responsibility to bring Te Aronui to life and by working together we will achieve that.

APPENDIX 1

Tiriti Enactments

We acknowledge the many tangata whenua and tangata Tiriti who have long been giving effect to Te Tiriti in their work. We also acknowledge the Wānanga Aronui series in 2020⁸, the Te Ara Paerangi Green Paper 2022⁹ wānanga, the Senior Leaders Tiriti Workshop 2022¹⁰ and all those who participated in the Tērā Te Haeata 2023 consultation round¹¹, all exploring the desired future state of a Tiriti enacting AUT. These initiatives whakapapa and weave into this work providing the foundation and context for the Tiriti Enactments used in this framework.

WHAT OUR PEOPLE HAVE TOLD US: MĀORI LEADERSHIP

Wānanga Aronui 2020	<p>“Co-governance, co-everything”</p> <p>“Strong knowledgeable leadership in moving this forward”</p>
Te Ara Paerangi 2022	<p>“Māori appointments in senior leadership roles”</p> <p>“For systemic transformation to be realised the void of Māori at senior leadership roles needs to be addressed”</p>
AUT Senior Leaders Tiriti Workshop 2022	<p>“Because AUT is in a position to influence the future by creating graduates who understand and embrace Te Tiriti and operate in a Te Tiriti framework – AUT’s reach is huge”</p> <p>“Leadership by Māori in the workforce at all levels, and a more inclusive employment relations environment which is better for all New Zealanders”</p>
Tērā Te Haeata Tangata Whenua Consultation 2023	<p>“Māori lead Kaupapa Māori, not the other way around”</p> <p>“Invest in more Māori staff”</p>
Tērā Te Haeata Tangata Tiriti Consultation 2023	<p>“More Māori in leadership positions”</p> <p>“Māori decision making at a high level”</p>

IN SUMMARY

A genuine tangata whenua and tangata Tiriti relationship should be reflected in the sharing of power and resourcing. This is critical if Māori are to influence and effect change. Notions of co-governance require a clear understanding of what that means and if it will achieve desired outcomes. It is clear however that courageous and strategic transformational change is needed at AUT. Māori representation in spaces of influence, and upskilling of senior and junior Māori staff needs to be a priority now if we are to produce leaders who will take us into the next phases of our development

Tiriti Enactment aligned to **Whakaawe – Māori Influence**

8. Office of Māori Advancement and AltLab facilitated three day long wānanga discussing AUT’s Tiriti journey
9. Office of Māori Advancement and the Deputy Vice-Chancellor Research facilitated a day wānanga with senior Māori staff responding to the Green Paper Te Ara Paerangi which explores a Tiriti-led Research Science system
10. Tiriti Workshop for AUT’s senior leaders facilitated by Groundworks
11. The Office of the Vice-Chancellor facilitated 13 wānanga with Māori staff, taurira Māori, tangata Tiriti staff and students to inform and shape the design of Te Aronui

APPENDIX 1 (continued)

WHAT OUR PEOPLE HAVE TOLD US: MĀORI AGENCY

Wānanga Aronui 2020	<p>“Appoint more Māori staff”</p> <p>“Funding and resourcing Māori in our teams”</p> <p>“As tangata whenua, we have a duty to protect taonga tuku iho, and if our taonga are being violated, then it is our responsibility to put measures in place until such time their tapu is restored.”</p>
Te Ara Paerangi 2022	<p>“Kaupapa Māori research design methodologies are embedded, funded and recognised”</p> <p>“Engaged as my whole person with expertise. eg women, Māori, citizen of Aotearoa, employee of AUT”</p>
AUT Senior Leaders Tiriti Workshop 2022	<p>“Co-governance. Exploring what it means and looks like. Commitment to Māori leadership – including Council and boosting the prominence of OMA”</p> <p>“Continue to be the university of choice for Māori”</p>
Tērā Te Haeata Tangata Whenua Consultation 2023	<p>“2050 27% Māori”</p> <p>“Completion of degree programmes entirely in te reo”</p>
Tērā Te Haeata Tangata Tiriti Consultation 2023	<p>“Te reo spoken widely on campus”</p> <p>“Adequate resources, supportive/empowering organisational leadership, systems and processes”</p>

IN SUMMARY

Our rangatahi (young Māori) will be the drivers of the future and we as AUT need to be clear as to our role in the development of that future. To grow culturally confident taura who have a strong sense of agency and rangatiratanga over their future endeavours, we have a responsibility to provide them with an environment that is not only culturally safe and uplifting, but a space that inspires them to imagine a future beyond the horizon. To this end our cultural whenua needs to be nutrient rich. To grow the numbers of achieving taura Māori we must commit to growing a critical mass of bi-culturally confident and competent Māori staff. AUT would profit from having culturally competent Māori researchers, lecturers and professional staff confident in their own agency and rangatiratanga, and harmoniously and confidently working alongside tangata Tiriti to support the dreams and aspirations of our rangatahi and taura Māori. We all have a role to play, and we will all benefit from producing great Māori graduates who are inspired and prepared for where they want to go.

Tiriti Enactment aligned to **Whakaea – Māori Aspirations**

WHAT OUR PEOPLE HAVE TOLD US: MĀORI EQUITY

Wānanga Aronui 2020	<p>“Being Māori doesn’t equate to being the resident go to for translations and mihimihi”</p> <p>“Funding and resourcing Māori in our teams”</p>
Te Ara Paerangi 2022	<p>“Recognition that Māori researchers may be under extra pressure because of cultural double shift”</p> <p>“Often Māori are expected to adopt an educative role. There must be roles to halt the requirement of Māori researchers to educate non-Māori.”</p>
AUT Senior Leaders Tiriti Workshop 2022	<p>“A more equitable balance of power and all which stems from that”</p> <p>“How do we get everyone to a baseline where everybody can be ambitious?”</p>
Tērā Te Haeata Tangata Whenua Consultation 2023	<p>“Stop alienating taura Māori especially with assessments”</p> <p>“Bigger and more Māori spaces”</p>
Tērā Te Haeata Tangata Tiriti Consultation 2023	<p>“I hope for equality and respect, in togetherness at all levels at AUT.”</p> <p>“Students past and present flow in and out of our environment supporting and growing into our communities from which we belong.”</p>

IN SUMMARY

Māori equity considers both historic and contemporary determinants of inequality and imagines a system in which Māori participate with the same capacity for influence as other citizens collectively determining pathways towards equity of outcomes. The distinction from other priority equity groups is Māori are a Tiriti partner framed within our status as tangata whenua of Aotearoa. However, tikanga Māori encourages us to explore how we might enhance the mana of everyone, to collectively challenge current inequities, and co-design innovative solutions to level the floor so we may all lift the ceiling.

Tiriti Enactment aligned to **Whakamana – Equitable Outcomes For All**

APPENDIX 1 (continued)

WHAT OUR PEOPLE HAVE TOLD US: SYSTEMIC RACISM

Wānanga Aronui 2020	“A passion for ignorance scaffolds systemic racism and perpetuates racist behaviours and attitudes”
Te Ara Paerangi 2022	“Māori face explicit racism – non recognition of the value of mātauranga especially in the field of ‘science’. Mātauranga requirements of researchers has seen a renewed resistance to things Māori” “The current debate around mātauranga and science needs to be addressed”
AUT Senior Leaders Tiriti Workshop 2022	“Change first requires an ethical imagination. Whether it be racism, sexism or homophobia the status quo is an all powerful anchor for sloth. And consequently injustice, inequity and pain” “Racism (also sexism and homophobia) Pākehā expect Māori to do all the cultural work. Pākehā (some) are ignorant and don’t see the existence of racism, but get offended when Māori try to teach them”
Tērā Te Haeata Tangata Whenua Consultation 2023	“Whakanui – eliminating discrimination is something everyone can relate to” “Call it for what it is – racism”
Tērā Te Haeata Tangata Tiriti Consultation 2023	“Acknowledge our own bias, and use the framework to shift our own thinking, and how we act moving forward” “Increased belonging by all, a stronger sense for equality in togetherness – perhaps the full notion of Kotahitanga”

IN SUMMARY

Engaging with Te Tiriti requires acknowledging that Aotearoa is a colonial society structured on racism, discrimination and injustice. A lack of understanding, and for some ignorance, scaffolds systemic racism and perpetuates racist behaviours and attitudes in different parts of the university. Once acknowledged, actions can be taken to rectify and bring justice to historical grievances of inequality, discrimination and racism that has caused generations of trauma for both tangata whenua and many other groups. All our people need to understand the purpose of engaging in Te Tiriti to grow awareness, reduce discrimination and racism leading to a shared understanding as to why Te Tiriti is being implemented at our university.

Tiriti Enactment aligned to **Whakanui – Eliminating Discrimination**

GLOSSARY

Aotearoa	New Zealand
Aroha	Empathy, care, compassion
Aronui	Focus, commit to
Āta Noho	Considered collaboration
Hapū	Sub-tribe
Iwi	Tribe
Iwi o te motu	Tribes across the land
Kaimahi Māori	Employee who is Māori
Kaitiakitanga	Guardianship
Kaupapa	Purpose, initiative
Kāwanatanga	Governorship
Mana	Prestige, standing
Mana Motuhake	Independence
Manaakitanga	Care for, look after
Māori	Indigenous people of Aotearoa
Mātauranga	Knowledge
Mihimihi	Speech of welcome
Mō ngā mokopuna me ngā uri katoa	For the grandchildren and all descendants
Ōritetanga	Equity
Pono	Truth, integrity
Rangatahi	Youth
Rangatira	Chief
Rangatiratanga	Chieftainship
Ritengatanga	Spiritual and religious freedom
Tāmaki Makau Rau	Auckland

Tangata Whenua	Host people
Tangata Tiriti	New Zealand citizens
Tāniko	Type of tapestry art
Tapatoru	Triangle
Tapu	Sanctity, parameters
Tauira	Māori student/s
Te Aronui	AUT Tiriti Framework
Te Kete Aronui	Basket of Experiential Knowledge
Te Kete Tuatea	Basket of Ancestral Knowledge
Te Kete Tuauri	Basket of Sacred Knowledge
Te Tiriti o Waitangi	The Treaty of Waitangi
Te Wānanga Aronui o Tāmaki Makau Rau	AUT
Taonga	Valuables, treasures
Taonga tuku iho	Treasures handed down
Tika	Ethical and appropriate action
Tino Rangatiratanga	Agency, self-determination
Uri	Descendants
Wānanga	Robust discussion, consider
Whakaawe	Influence
Whakaea	Realisation
Whakamana	Empower
Whakanui	Celebrate
Whakapapa	Genealogy
Whanaungatanga	Relationships