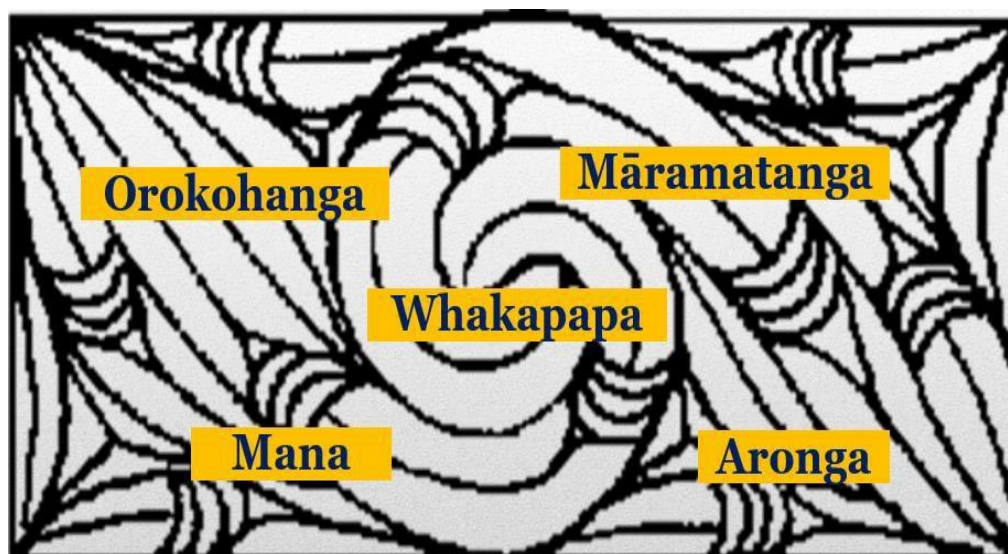


# RAURU WHAKARARE: HE ANGA AROTAKE



## Te Anga me ngā Whakamārama

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# RAURU WHAKARARE: HE ANGA AROTAKE

Kia whakaaro tātou ki ā tātou mahi i roto i tētahi taiao mōhiohio e tuhituhi noa ai te tangata e pōhi noa rānei i tāna e hiahia ai, ko te āta kōwhiri nō hea hoki te toi o te mōhiohio he mea mātuaatua.

Kua kitea e mātou te kōwhiringa toi mōhiohio a ngā tauira me ētahi atu i te mea ka kī mai te mōhiohio rā tā ngā tauira e hiahia ana, arā, ka aro atu ki te iho kua ko te kounga. Kāore hoki rātou e whakaaro ki te horopaki i waihangatia ai te mōhiohio, mā wai hoki te mōhiohio, he aha oti rānei te rītaha o te kaituhi i taua mōhiohio e waihangatia ai e ia me ngā karere ka tukua.

Mea atu au ki ngā tauira, “ina kore he kaituhi, te wā hoki i tuhia ai te toi mōhiohio he aha koe e whakamahia ai?” Kāore koe e mōhio nōnahea i waihangatia ai, nā wai i waihanga, ka mutu, kāore e taea te whakamana.

Kua whakawhanakehia e mātou te Rauru Whakarare kia arotake paitia ai e koe i a koe e rapu mōhiohio ana me te kōwhiri mōhiohio mō ngā take huhua.

Ka āhei koe ki te whakamahi i tēnei anga ki ngā tinimano toi mōhiohio e kitea ai e koe i te ipurangi i hea rānei, me kī, ngā wāhi e puritia ana te mōhiohio.

Kia mōhio mai tātou he anga ia e kitea ai he tirohanga Māori, he whakaaro Māori engari ehara i te mea he anga o te mātauranga Māori. Kua whakamāoritia te Rauru Whakarare mei kore ake e āwhina i ngā tauira Māori kei ngā whare wānanga, kei ngā Kura Reo Rua, Kura Kaupapa Māori hoki.

## OROKOHANGA

### 'The Origins'

Te toi o ngā mōhiohio:

- ✦ Nōnahea i tāngia/i waihangatia ai te toi mōhiohio?
- ✦ Nō hea te toi mōhiohio?

E rua ngā ara e taea ai te ine te hōrapa:

1. Te rā – nōnahea i waihangatia ai te toi mōhiohio?
2. Te wāriu o te akoranga/umanga – e hāngai tonu ana ētehi toi mōhiohio tawhito i ēnei rā nā te mea i whai māramatanga tātau ki tētehi kaupapa, take rānei.

Ko tā te Orokohanga he whai whakaaro ki te wāhi i ahu mai ai ngā mōhiohio, ā, ko wai hoki ngā kaituhi/kaitā o te toi mōhiohio.



## WHAKAPAPA

### 'The Background'

Te takenga mai o ngā mōhiohio:

- ✦ He aha i waihangatia ai te toi mōhiohio, ā, mā wai?
- ✦ He aha te horopaki o ngā mōhiohio kai te toi o te mōhiohio?
- ✦ Kua arotakea aropāngia ngā mōhiohio?
- ✦ He pēhea te hōkaitanga whenua?
- ✦ He tohutoro mō te toi mōhiohio? Kua kōrerotia, kua tohutorotia hoki ētehi atu rangahau?
- ✦ He momo taunakitanga anō hai tautoko i ngā tohenga, i ngā whakapae rānei?

Ko tā te Whakapapa he tautohu, he tūhono hoki i ngā paparanga rerekē kua tautohua i tēnei anga hai whai whakaarotanga ina arotakea ai ngā toi mōhiohio.



## MANA

### 'The Authority'

Te mana o ngā mōhiohio:

- ✦ Ko wai mā ngā kaituhi? Kua whakarārangihia ā rātau whakatutukinga?
- ✦ He rōpū/paetukutuku/whakaputanga whai mana?
- ✦ E tika ana te wetereo me te reo?

Ko te kupu Mana he kōrero mō te tūnga i roto i tētehi hapori, i tētehi rōpū rānei. He tino whakahirahira tēnei ina whai whakaaro ai ki te whakamahi i tētehi rauemi. He hononga kaha ki tō te kaituhi tohungatanga, mana anō hoki.



## RAURU WHAKARARE - HE ANGA AROTAKE

## MĀRAMATANGA

### 'The Content'

Te kiko me te whakamahinga o ngā mōhiohio:

- ✦ Kua kōrerotia hōhonutia te kaupapa, ā, e taurite ana ngā tohenga o ngā taha e rua?
- ✦ He ngāwari te whai haere, he mārama hoki ki ngā mōhiohio?
- ✦ He āwhina tēnei rauemi ki te whai māramatanga mō te kaupapa?
- ✦ Hai tāu, ka tāpiri tikanga, mōhiohio hoki te toi mōhiohio ki tō rangahau?

Ko te tikanga o te Māramatanga mā te toi o te mōhiohio e whai māramatanga ai te hapori whānui, ā, ka hoatu wāriu hoki ki ngā whakawhitinga kōrero o nāianei mō tētehi kaupapa.



## ARONGA

### 'The Lens'

Te arotahi, te tōkeke rānei o ngā mōhiohio:

- ✦ He rītaha, he tōkeke rānei te rauemi?
- ✦ Kua whāki te kaituhi i ētehi ngoikoretanga, i ōna whakapae rānei?
- ✦ Ka whai whakaaro te toi mōhiohio ki ngā tirohanga a te kaituhi me te kaipānui mā te ara kore rītaha?

Ko tā te Aronga he tautohu i te aronga me te pūtake o ngā mōhiohio. E mōhiohia whānuitia ana mō te mahi i tēnei momo rangahau, mahi rānei?

## Whakapapa

**Ko te Whakapapa** – ka kapohia atu te kāwai o te akoranga me te pēhea e hono ai ki ngā kaupapa kōrero me ērā atu toi mōhiohio e kōwhiri ana koe. Ui ki a koe anō:

- ✦ *He aha i waihangatia ai te toi mōhiohio? Mā wai hoki?* Me whakaaro te hunga māna te mōhiohio me te mātauranga e whakapaea ana kei a rātou mō te kaupapa kōrero, tā rātou mahi, tō rātou tohungatanga hoki.
- ✦ *He aha te horopaki o te mōhiohio kei te toi mōhiohio?* Me whakaaro te hāpori te whenua rānei i ahu mai ai te mōhiohio. Hei tauira, ko te mōhiohio a te kāwanatanga nā te kāwanatanga anō pea i waihanga me rātou anō mō te kāwanatanga rānei. Me whakaaroaro ēnei tirohanga e rua.
- ✦ *Kua arotakengia ā-aropātia te mōhiohio?* Arā, kua whakawākia paitia e tētahi pae aropā nō rātou te mātauranga me te mana hei whakawā. Hei tauira anō, ko ngā kōrero hautaka ka arotakengia ā-aropātia. Ehara i te mea ka whakaae ngā kaiwhakawā ki ngā kitenga o te rangahau. Ko te mea kē ka whakaae ngā kaiwhakawā ki te tukanga me ngā kitenga e taunakihia ana. Kia maumahara ka auau te tohe rangahau–titiro ki te taunakitanga me ngā tautohetohe kātahi ka whakaarohia ina tika rānei.
- ✦ *Ka hāngai ki te wāhi ia?* Ka tūhono tēnei ki te wāhi o te mōhiohio o te rangahau rānei. He pēhea te hāngai o te mōhiohio i waihangatia ai i Amerika ki a tātou i Aotearoa nei? He tino rerekē ā tātou horopaki pāpori, horopaki ahurea, nā reira ka hāngai pea ētahi tūāhuatanga engari kāore pea ētahi atu.
- ✦ *He tohutoro mō te toi mōhiohio? He rangahau atu anō kua tohua? Pēhea te kounga o te rangahau e tohua ana?* Ko tō āhei ki te whakawā ka pai ake tō pānui haere i ngā toi mōhiohio rerekē. Me whakaaro tētahi kōrero mō te pānga atu o te mahi tūkinu kei te pouaka whakaata me ngā kēmu rorohiko ki ngā tamariki, ā, ko te taunaki matua ko te kaituhi e whakamana ana i āna ake rangahau. Ehara i te mea kāore i te pai te rangahau, engari mā te mōhio ki tēnei me whakaaroaro i te wā ka kōwhiri toi mōhiohio hei āwhina i tō mahi.
- ✦ *He momo taunaki atu anō hei tautoko i ngā tohenga, i ngā whakapae rānei?* Ehara ētahi mōhiohio ka tonoa e koe i te rangahau pūmātauranga–ka hiahia pea koe ki tētahi āwhina hei rapu kōrero kounga, kōrero ngaio hoki ki te tautoko i tō mōhio ki tō kaupapa. Ka tohu ētahi kōrero noa he tohutoro, kāore ētahi atu. Tirohia ina kaha te tohe a te kaituhi me te tautoko mai ki ngā tauira papai, kātahi ka hono atu ki te mana o te kaituhi e whakatau ai koe ina whakapakepaketia koe ki tāna taunakitanga.

Ki te whakaaro koe ki ēnei pātai mō āu toi mōhiohio, ka tatū te toi o te mōhiohio me te whakatau tika ina whakamahia kāore rānei.

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<sup>1</sup> Ko te toi mōhiohio ko te ‘toi o te mōhiohio’ ia, arā, nō hea te mōhiohio, nā wai te mōhiohio i waihanga.

# Orokohanga

**Ko te Orokohanga** – ka ui atu kia whakaarohia te toi o te mōhiohio. I ahu mai i hea?

Ui ki a koe anō:

- ✦ *Nōnahea te toi mōhiohio i tāngia ai/i waihangatia ai? Ka kitea te rā, te tau o te tuhituhi, kei te mōhiohio pea mō te manatā?* Kei tētahi whārangi ipurangi ka rua atu pea ngā pāwhiri kia tae atu ki tētahi whārangi 'mō mātou' kei reira he kōrero mō te rōpū, te kaituhi rānei o te mōhiohio, kei reira hoki pea he mōhiohio mō ngā uara me ngā whāinga a te rōpū. Ka āwhina tēnei tū kōrero mō te take i waihangatia ai te mōhiohio.
- ✦ *Nō hea te toi mōhiohio?* Ko tētahi wero mō te ao rerehiko ko te kōrero a ētahi, "I tīkina i te ipurangi". Engari he kōrero tēnei mō te tiki atu kua mō te wāhi i waihangatia ai. Ka taea e koe te kite ina ahu mai te mōhiohio i tētahi tangata, i tētahi rōpū, i tētahi pae ipurangi, i tētahi nūpepa, moheni, rangitaki, pātengi raraunga, i te aha, i te aha. Kua e kōrero noa nō te ipurangi, me paku ruku e kitea ai tōna momo.

Ko te rongonui o te mōhiohio tētahi āhua hei whakaaro. Me mātua mōhio ina tīkina atu he rangahau, he kōrero nō āiane tonu mō tētahi kaupapa.

E rua ngā ara hei ine i te **rongonui**:

- ✦ **Ko te Rā:** *Nō na tata nei te mōhiohio i waihangatia ai?* Mō ngā mōhiohio o āiane ka rapua he mōhiohio o te tekau tau ka hori. Whakaarohia te wā hei whakaputa pukapuka, kupu hautaka ka āhua toru tau a muri atu i te otinga rangahau.

Ka āhua tere te whakaputa i ngā tuhinga o ngā hui nui, nā te tere whakaputa pea kāore e tino arotakengia e ngā aropā. Me kaha whakahoungia e ngā rōpū ō rātou pae tukutuku. Ki te kore tētahi pae tukutuku i whakahoungia mai i te tau 2010 me whakaaro koe ina hāngai tonu te mōhiohio.

- ✦ **Te mana o te momo ako, te umanga rānei:** *Ka hāngai tonu te toi mōhiohio ki te kaupapa?*

Ka hāngai tonu ētahi toi mōhiohio tahito i te mea ka tautoko i te māramatanga mō tētahi kaupapa, tētahi take rānei. Ko tētahi tauira ko tētahi toi mōhiohio i mahia ai ki roto ki tētahi Hotāka Whakamahere Taiao ki Te Kunenga ki Pūrehuroa. He tuhinga kōrero nō te tau 1969 mō tā Arnstein Arawhata Uru Marea – kei te mahia tonutia tā Arnstein anga i tēnei wā. Ko tētahi atu tauira pai ki Aotearoa nei ko Te Tiriti o Waitangi me tōna hāngai, tōna mana hoki i tēnei rā. He mea nui te whakamihi i ngā tuhinga 'rangatira', ngā tuhinga tūturu, tuhinga tahito i tāraia ai ō tātou māramatanga mō ētahi ariā, kaupapa rānei.

# Mana

**Ko te Mana** ka tūhono ki te pono ki te mana rānei o te kaituhi, te rōpū rānei ki roto ki te hāpori. Me ui mai koe *'he aha au e whakapono atu ai, he whakawhirinaki atu ai ki ngā whakaaro, ngā uara, ngā mātāpono o te tangata o te rōpū nāna nei tēnei mōhiohio i waihanga?'*

Ui ki a koe anō:

- ✦ *Ko wai ngā kaituhi? Kua rārangihia ā rātou pukapuka kōkahu? Me whakaaro ina mōhiohia ngā kaituhi i te wāhi mahi, i te umanga rānei. Ko tētahi tauira pai ko te kaitātaki o mua o Ngā Ōpango ko Ritchie McCaw. I te wā i tākaro ia ā muri hoki o te tākaro ka kitea nuitia ia i ngā pānuitanga hoko – Adidas, Versatile Homes, Fonterra Milk in Schools ina tata nei me tana wahine me Gemma. Ka kī mai te rangahau ko ngā tāngata rongonui i roto i ngā pānuitanga me pono, me mātau, me whai i te tika, ā, me whai hono ki te māketē – nā konei tō rātou mana. Kimihia te mana ka herea mai e ngā kaituhi ki te mōhiohio nā rātou i waihanga, i hoatu.*
- ✦ *Ka puta mai te mōhiohio i tētahi rōpū/paetukutuku, tāngā pukapuka rānei e whaimana ana?*
- ✦ *I roto i te horopaki pūmātauranga, me whakaaro e koe ina tāngia te mōhiohio i tētahi hautaka rongonui engari rā tētahi hautaka ā-ipurangi tē whaimana ōrite. Ina tirohia ana ngā rangitaki, ngā paetukutuku, ko ētahi he mea whaiaro noa iho, ko ētahi atu kua waihangatia e ngā tohunga, e ngā mātanga rānei o te kaupapa hei tuku mōhiohio mō te mahi tika i whakatauria ai mā te rangahau me te wheako.*
- ✦ *He mea tautohenga, tōkeke te mōhiohio ka puta? Ka hāngai pū ki tō mātāuranga o āiane i e whanake ana? He nui ngā mōhiohio kua waihangatia hei whakapakepake i te tangata kia whakaaro ki tētahi tirohanga kē kia tū rānei ki tētahi taha o tētahi tautohetohe. He mea nui te mana o te toi mōhiohio i te mea he rua ngā taha mō ngā take tautohenga.*
- ✦ *He tika te taha wetereo, te reo tonu o te mōhiohio? Ka whakamahia he reo tāpiti me ngā whakaahua tōkeke kia kore ai e whakahāwea tangata? Ka kī mai ki a koe 'koinei te pono' ka kī kē atu 'he pono pea tēnei me te taunakitanga hei tautoko' kātahi ka waiho ki a koe hei whakaaro? Ko te tika o te reo me te mōhiohio he tohu kounga.*

Kia mōhiohia e koe e whaimana ana te toi mōhiohio, ā, kia kitea he kaituhi, he rōpū rānei e pono ana ka toro anō pea koe ki ēnei toi mōhiohio hei kohikohi i ngā toi mōhiohio rangatira, toi mōhiohio whaimana hoki.

# Māramatanga

**Ko te Māramatanga** he whakaaao mārama. Ko te tikanga o tēnei kupu me whaimana te pānga atu o te toi mōhiohio ki te hāpori whānui me tōna māramatanga, kia whaimana hoki ngā kōrerorero o āiane i roto o tētahi kaupapa ia. Ka tūhono atu ki te māramatanga, ki te āhei o te whakamahī me te hāngai hoki o te toi o tō mōhiohio. Ka rokohanga atu pea koe ki ētahi mōhiohio kei reira he whakapapa kōunga, he Orokohanga, he Mana, engari me mātua whakaaro koe ina tino hāngai rānei ki te mōhiohio tāu e hiahia ai – hei tauria, ko te take o tō kaupapa, taumahi rānei. Kei te ui mai te Māramatanga kia whakaarohia e koe te tika o tō mōhiohio mō tāu e hiahia ana, mō te hunga pānui hoki me te horopaki. Ui ki a koe anō:

- ✦ E hōhonu ana te kupu kōrero me te whārite anō o ngā tautohenga? Me matatau ki ngā mōhiohio tino rītaha e kōrero anake ana mō tētahi haurua o te kaupapa, e mahue ana rānei ngā kupu tūturu, te taunakitanga e tukituki ana i ngā tautohenga i te tirohanga kei te whakatakotoria.
- ✦ He māmā te tiroiro haere i ngā mōhiohio me te mārama? Ko te mōhiohio pai e arotau ana te raupapa, ko ngā hononga ngā whakaaro rānei he ngāwari te tiroiro haere. Mehemea ka rangirua koe i te pānui atu, i te whakarongo atu rānei, ā, ka whakahē tētahi wāhanga i tētahi atu me āta whakaaro pea koe ina whakatutuki rānei i tāu e hiahia ana.
- ✦ Ka āwhina tēnei toi mōhiohio kia mārama koe ki tō kaupapa? Ko te mōhiohio pai ka waiho ki a koe ko ngā whakautu kua ko ngā pātai atu anō.
- ✦ Ka tūhono atu tēnei toi mōhiohio ki ētahi atu mōhiohio kōunga? Kei ngā hautaka pūmātauranga me ētahi atu momo mōhiohio ka kitea i te rārangi tohutoro ngā rangahau o mua e tautoko ana i ngā kōrero a te kaituhi. Ki te kite koe i tētahi whakatauraki tētahi kōwae kōrero rānei ka hiahia kia whakamahia, he mea pai kia kimihia te toi o te mōhiohio e kitea ai ina whakamihi tika i taua toi mōhiohio e te kaituhi. Kia maumahara ko taua kupu whakamihi he whakaaro noa iho o te kaituhi ki tō tētahi atu kaituhi whakaaro.
- ✦ Ka whakaaro koe ka tautoko ā-tikanga, ā-mātau i tō rangahau, tō māramatanga rānei ki te take? Ina pānui ana koe i taua kōrero anō ki ngā mōhiohio huhua he tohu tēnei mō te ōritenga o te whakaaro o te tokomaha. Kātahi pea ka kitea he tirohanga hou, he huarahi hou e hihiko ake rā i tērā atu mōhiohio. Ina pai ana te Whakapapa, te Orokohanga, me te Mana me tūhura tonutia ēnei momo mōhiohio.

Ka kitekite tātou me te tīpako i ngā mea e hāngai ana ki tā tātou e mārama ana ki ā tātou tirohanga rānei, ā, ko ā tātou nuka auau o te mīhini rapu e tautoko ana mā te whakataurite i tā tātou e rapu ana ki tā tātou e hiahia ana. Engari me rapu tonu i ētahi atu mōhiohio me te rapu whakaaro hou, tirohanga hou hoki. Mā konei ka ārahi atu i a tātou ki te ao mārama me te āhei ki te whakaaro ki te whānuitanga o ngā tirohanga mō tētahi kaupapa, take rānei kua anake ki tō tātou whakaaro o āiane.

# Aronga

**Ko te Aronga** e tūhono ana ki te 'tirohanga', ki te 'aronga' rānei me te hāngai ki te arotahi ka whakamahia e koe mō te tiroiro toī mōhiohio. Ko tētahi atu tikanga kia whakaaro ki te arotahi a te kaihanga o te mōhiohio me te whakaaro anō ina whai Mana rānei te toī mōhiohio. Ka tūhono te Aronga ki ōu whakaaro mō ngā rītaha pūmau, te kaha te ngoikore rānei o te toī mōhiohio.

Ui ki a koe anō:

- ✦ *Hei aha te mōhiohio, he aha i tuhia pērātia ai, i waihangatia pērātia ai? Mā wai te mōhiohio? Mārama pū ana te hiahia, te whāinga o te mōhiohio?* He uaua ki ngā tauira te pānui hautaka, ā, he take e pērātia ai. Kāore i te tuhia mā rātou. He tikanga ā-tuhi me whai ki ngā tuhinga hautaka me tā te hautaka whakapae kua waea te kaipānui ki ngā ariā me te mātauranga o te kaupapa. He āhua ōrite te mōhiohio ka waihangatia o roto o ngā rōpū e whakapaea hoki pea e mārama ana te hunga pānui, e mātau ana rānei ā-pakihi, ā-kaupapa me te aha ka uru mai ngā kupu umanga ka kore pea e mārama ki ētahi.
- ✦ *Ka kitea he rītaha i te mōhiohio?* Ka tino kitea he rītaha ina āta aromātai koe i te mōhiohio hei rapu i ētahi taunakitanga me ngā kupu e whakaatu ana i te mōhiohio. Me whakaaro ki te mōhiohio mō te āhuarangi hurihuri ka tāngia e te pāti Nāhinara, e Reipa, e Ngā Kākāriki rānei – ka rerekē ngā tirohanga mō ngā kaupapa āhuarangi hurihuri kia aro atu ki te ōhanga, ki te taiao, ki te mana taurite rānei. Kei te tirohanga o ngā kaihanga mōhiohio, te mea ai hoki ngā 'tāngata whakahē'. Mā te kōwhiri tonu i te kupu 'tāngata whakahē āhuarangi hurihuri' ka tohua taku whakapono he tino take te āhuarangi hurihuri.
- ✦ *Ka whai pānga te rōpū tuku pūtea ki te āhua o ngā pūrongo? Ka āta aweawe ngā whakaaro o ngā rōpū tuku pūtea i ngā kitenga o te rangahau?* Ki te tautoko ā-pūtea tētahi kamupene i te rangahau kore whaihua ki te kamupene ka taea e te kamupene taua rangahau te rāhui, ka mutu, tē taea ngā kitenga te whakaputa ki te marea mō tētahi wā ka tohua. Ka rāhuitia hoki he rangahau tino matatapu e kore ai e kitea ngā hua. Mai te tirohanga a tētahi rōpū, me whakaaro anō ki a Ritchie McCaw hei māngai mō ā Fonterra pānuitanga me tōna mana– he āhua pai te ingoa o Fonterra, heoi, he nui ngā kōrero whakahē mā rātou mō ngā take tautohenga pērā i te tāhawahawa paura miraka, i ngā hua nui ki ngā kaitautoko i te wā ka nui te utu ki te tangata noa. Nā reira, he aha oti kei te rangahau mō te miraka ka tautokohia e Fonterra? Ko rātou pea ka kaha tautoko ā-pūtea nei i tēnei momo rangahau engari ka aweawe tēnei i ngā kitenga? Ko wai ka mōhio, engari he tūāhuatanga hei whakaaro.
- ✦ *Ka whakamihī te mōhiohio i ngā tirohanga kē?* Ka kaha kōkiritia e tātou ā tātou kaupapa whaiaro ki roto ki te mōhiohio ka waihanga tātou. Ahakoa ka mihia tērā atu taha o te tautohetohe, mā te hanga o te mōhiohio tā tātou tirohanga e whakakaha me te tīpako taunaki hei tautoko. Nā reira, karekau he mea e kīia nei ko te mōhiohio rītaha kore. Me whakaaro ina tohua e te kaituhi he ngoikore i āna



tukanga, he whāititanga i te hōkai kaupapa, te horopaki rānei o te mōhiohio, i hea waihangatia ai, ngā whakapae e whakaponotia ana e te kaituhi, ka mutu, tērā e tautoko ana i ngā whakakapinga, ngā tohutohu rānei. Mōhiohia ana e tātou ko te nuinga o ngā mōhiohio he tirohanga nō Ūropi, nō Amerika ki te ao whānui e āpitihia ana ko ngā tirohanga Pākehā. Kei te akiaki ahau i a koe kia mōhio ki ngā reo matua me te rapu i ngā reo tokoiti, reo taketake i roto i ngā whakawhitinga kōrero o tētahi kaupapa, take rānei. Ka tino whakapakepaketia koe ki ngā mōhiohio e tuhia paitia ana me ngā āhua whakapakepake – ka rarata ki te arotau, ki ngā kare ā-roto, ki ngā matatika rānei.

Ko te Aronga ko tō āhei ki te tautohu i te rītaha o ngā kaihanga mōhiohio me ō rātou tirohanga, me te whakatau hoki ina pai ki a rātou te titiro ki tētahi kaupapa, tētahi take mā arotahi kē, kia mihi rānei i te tika o ētahi atu tirohanga ahakoa kāore rātou e whakaae ki aua tirohanga



**Aronga** connects to 'perspective' or 'direction' and refers to the lens you apply when looking at information sources. It also means considering the lens of the information creator and what this means for the Mana of the source. Aronga connects how you consider inherent biases, or strengths and weaknesses, in an information source.

Ask yourself:

- ★ *What is the purpose of the information and why it's been written or created the way it has? Who is the*

*information created for? Are the intentions or purpose of the information clear? Students often struggle to read journal articles and with very good reason. They are not written for them. There is a standard structural format that journal articles follow, and they assume that the reader is familiar with the theories and ways of knowing of the discipline. Similarly, information created within organisations may assume that the audience has a good understanding or business or technical expertise, and so include jargon that will be unfamiliar to audiences who lack this expertise.*

- ★ *Is there any potential bias in the information? Bias becomes evident when you critically evaluate the*

*information for evidence of claims and the words chosen to present the information. Consider information on climate change produced by National, Labour or the Green Party in NZ – you will get very different viewpoints on whether climate change initiatives focus on economy, environment or equity. This depends on the perspectives of the information creators, particularly climate change deniers. Even selecting to use the term 'climate change deniers' indicates that I believe climate change is a very real concern.*

- ★ *Could the research funding body lead to subjective reporting of results? Could the sponsorship or funding*

*providers views and values negatively influence the findings of the research? If a company funds research and the findings are unfavourable, the company has the right to embargo the research, which mean the findings cannot be released to the public for a stated amount of time. Highly sensitive research may also be embargoed so the results are not made public. From an organisational perspective, think again how having Richie McCaw as a spokesperson for Fonterra ads provides mana – Fonterra's reputation is reasonable, but they have certainly had their share of negative media over controversial issues such as milk powder contamination or high profits for stakeholders while milk and dairy products are costly for the average kiwi. So, what bias would be considered to be present in milk-related research sponsored by Fonterra? They seem the most likely source of research funding for this kind of research, but does this influence the findings? Hard to tell, but definitely worth considering.*

- ★ *Does the information recognise alternative viewpoints? We will almost always push our personal agendas in the information we create. Even if we acknowledge the other side of the debate, the structure of the information will always emphasise our perspective and select evidence that supports this. So really, there is no such thing as unbiased information. Consider whether the author identifies any weaknesses in their methods, any limitations on the scope or context of the information and where it was created and any assumptions the author believes to be true and therefore which support the conclusions drawn or advice given. We know that much published research has a Euro-or US-centric view of the world, often accompanied by Caucasian perspectives. I encourage you to recognise the dominant voices and seek the minority or indigenous voices in any conversations about a topic or issue. You will easily be persuaded by information that is written well using some of the persuasive techniques – appeals to logic, emotion or ethics.*

Aronga is your ability to recognise the information creators bias and perspectives, and to also determine whether they are open to considering a topic or issue through a different lens or to recognise the validity of other perspectives, even if they don't agree with them.

**Māramatanga** means enlightenment. This means that the source should positively impact the wider community of understanding and add value to the existing conversations within a particular topic area. It connects to understanding, usability and relevance of your information source. You may come across information that has quality Whakapapa, Orokohanga and Mana, but you need to consider whether it closely relates to your information need – for example, the topic of your project or assignment.

Māramatanga asks you to consider the appropriateness of your information for your purpose, audience and context.

Ask yourself:

- ✘ *Is the topic covered in depth and represented by balanced arguments?* Be aware of deliberately biased information that only tells half the story or omits key facts or evidence that may undermine the arguments or positions presented.
- ✘ *Is the information easy to navigate and understand?* Good information is usually logically organised and links between sections or ideas are easy to navigate. If you are confused after reading or listening to it, and the information in different sections tends to contradict each other, then perhaps consider whether the information source meets your needs.

- ✘ *Does this resource help you understand your topic?* Good information will leave you with more answers than questions.

- ✘ *Does the source link you to other quality information?* In academic journal articles, and some other source types, the reference list provides you access to previous research that supports the current author's claims. If you find a quote or paragraph you want to use that cites someone else, it is useful to find the original source of the idea to make sure the current author has cited that source accurately. Remember that citation is only one author's interpretation of the ideas of another.

- ✘ *Do you feel it adds meaning and insight to your research or understanding of the topic?* If you are reading the same thing in multiple sources, then this suggests everyone is on the same wavelength. But then you might come across a new perspective or approach, somewhat more innovative than the other information. If the Whakapapa, Orokohanga, and Mana are good, then these kinds of information sources are worth exploring further.

We often find and select things that match our existing understanding or perspectives, and our search engine algorithms are actually making this more likely by matching our searches to preferences they believe we hold. But we need to explore alternatives and seek our new ideas and perspectives. This leads us to enlightenment and the ability to consider a range of perspectives on a topic or issue and not just our own existing ones.

**Mana** connects to the credibility or standing within community of the author or organisation. You need to ask yourself 'why should I believe and trust in the views, values and ideal of the person or organisation who created this information?'  
Ask yourself:

- ✦ *Who are the authors? Are their credentials listed? Consider whether the authors are known in the field or profession. A good example for credibility is former All Blacks captain Richie McCaw. During and post-rugby, he is popping up in several adverts – Adidas, Versatile Homes, Fonterra Milk in Schools and more recently in turmeric "Sports Complex" supplement advert with his wife Gemma. Research suggest that celebrities in advertising must be considered trustworthy, expert, respectable and similar to the target market – this is where their credibility comes from. Look for the credibility any author brings to the information they create or share.*

- ✦ *Does the information come from a reputable organisation/ website or publication? In the academic context, you can consider whether the information has been published well-known journal rather than on online journal that doesn't have the same credibility. When looking at blogs or websites, some are personal, while others have been created by professionals or experts in the field to provide key information on best practice determined through research and experience.*

- ✦ *Is the information presented controversial or objective? Does it provide a good match with your existing and expanding knowledge? Much information is created to help persuade the audience to consider alternative positions or to take sides in a debate. The mana of the source is essential as there are usually two perspectives on most controversial issues.*

- ✦ *Is the information presented with accurate grammar and language? Does it avoid discrimination by using inclusive language and unbiased images? Does it tell you 'this is truth' or does it suggest 'this might be truth and here is the evidence why', and then let you, as the audience, make up your mind? Accuracy in language and information is a useful quality indicator.*

Once you determine the mana of a source and find the author or organisation trustworthy, you are likely to consult information from these sources again and build your arsenal of reputable and credible information sources.

**Orokohanga** – asks you to consider the origin of the source. It had to come from somewhere.

Ask yourself:

- ✘ *When was the source published/created? Can you find a date or year of publication, perhaps in the copyright information? On a webpage, you may have to make a couple of extra clicks to an 'about' page which may give more information on the organization or author of the information, and you may find information about the organisation's values and goals as well. This will help you determine their reason they created the information.*

- ✘ *Where has it come from? One of the challenges in electronic access is people often say, 'I got it online'. But this refers to where it was accessed, rather than where it was created. You can determine if the information is from a personal or organisational website, a newspaper, trade magazine, blog, database etc. Try to avoid just saying online and dig a little deeper to find the type of source it is.*
- The currency of information is also an important consideration. We want to make sure that we are accessing and engaging with the most recent research or conversations about a particular topic.

The **currency** can be measured in two ways:

- ✘ **Date:** *How recently was the information created? For up-to-date information, we would be looking for information in the past 10 years. Consider that a book or journal article can take up to three years after the research was done to be produced. Conference papers tend to be more recent as they are faster to publish but may not have been through the same robust process of peer-review. Organisations also should be keeping their websites up-to-date. If a website hasn't been updated since 2010, you would need to consider how relevant the information still is.*
- ✘ **Value to the discipline or profession:** *Is this source still relevant for the topic? Some older sources are still relevant today because of their contribution to our understanding of a topic or issue. An example of this is a source used in an Environmental Planning programme at Massey. It is a 1969 paper on Arnstein's Ladder of Public Participation – Arnstein's framework is still being used today.*

Another apt example or New Zealand is the Te Tiriti o Waitangi and its relevance and importance today. It is important to recognise the importance of 'seminal' texts, those historical or older documents that have helped shaped our understanding of certain concepts or topics.

# RAURU WHAKARARE CONCEPTS EXPLAINED

**Whakapapa**

**Whakapapa** – it captures the pedigree of the course and how it connects to the topics and all other sources you are selecting.

Ask yourself:

- *Why was the source created and who was it created for?* Consider the intended audience for the information and what knowledge they are assumed to have of the topic, and also their background and expertise.
  - *What is the context of the information in the source?* Consider the community or country the information comes from. For example, government information could be created by the government, with the government or about the government. Each of these perspectives need to be considered.
  - *Has the information been peer-reviewed?* This means has it been judged as acceptable by a panel of peers who have the expertise and authority to do this. Journal articles, for example, are usually peer-reviewed. This doesn't necessarily mean that the reviewers agree with the findings of the research. It just means they agree the research was robust and the findings are supported by evidence. Remember that research is often debatable – look at the evidence and arguments provided and decide whether you accept the findings or not.
  - *What kind of geographical coverage is there?* This connects to the location of the information or research. How relevant is information produced in the US relevant to us here in Aotearoa NZ? Our social and cultural contexts are quite different, so some aspects may be relevant, but others may not.
  - *Are there references within the source? Is other research referred to and cited? What is the quality of the research being cited?* Your ability to judge this will improve the more you read and engage with different source types. Consider an article on how TV and game violence affects children, where the main evidence is the author self-citing his own research. This doesn't mean the research is not good, but awareness of this means you have considered it when selecting the source to use for your purposes.
  - *Are there any other types of evidence to support arguments or assertions?* Not all information you access is academic research – you may need to find quality professional sources as well to support your understanding of your topic. Some non-academic sources will cite references, others won't. Look to see whether the author is providing robust arguments, supported by good examples, and then connect to the credibility of the author to determine whether you are persuaded by their evidence.
- If you consider these questions about your sources, you can determine the background of the source and make an informed decision about whether to use it or not.

Aronga identifies the focus and purpose of the information. It can influence the author/organisation/publishers are they well known for doing this kind of research or work.

- ✘ Is the resource biased or objective?
- ✘ Has the author acknowledged any weaknesses or stated their assumptions?
- ✘ Does the source consider the perspectives of the author and the reader in an unbiased manner?

The lens or objectivity of the information:

### 'The Lens'

## ARONGA



Maramatanga indicates enlightenment which means that the source should positively impact the wider community of understanding and add value to the existing conversations within a particular topic area.

- ✘ Is the topic covered in depth and represented by balanced arguments?
- ✘ Is the information easy to navigate and understand?
- ✘ Does this resource help you understand your topic?
- ✘ Do you feel it adds meaning and insight to your research?

The content and usability of the information:

### 'The Content'

## MARAMATANGA

# RAURU WHAKARARE EVALUATION FRAMEWORK



- ✘ Why was the source created and for whom?
- ✘ What is the context of the information in the source?
- ✘ Has the information been peer-reviewed?
- ✘ What kind of geographical coverage is there?
- ✘ Are there references for the source? Is other research referred to and cited?
- ✘ Are there any other types of evidence to support arguments or assertions?

The background of the information:

### 'The Background'

## WHAKAPAPA



Orokohanga considers where the information has come from and who the authors/publishers of the source are.

- ✘ When was the source published/created?
- ✘ Where has it come from?
- ✘ The currency can be measured in two ways:
  - ✘ The date—how recently was the information created.
  - ✘ The value to the discipline/profession—some older sources are relevant today because of their contribution to our understanding of a topic or issue.

The source of the information:

### 'The Origins'

## OROKOHANGA



Mana as a term refers to status and standing within a community or organisation. This is vital when considering whether to use a particular source. It connects strongly to the author's expertise and reputation.

- ✘ Who are the authors? Are their credentials listed?
- ✘ Is it a reputable organisation/ website/publication?
- ✘ Does it have accurate grammar and language?

The authority of the information:

### 'The Authority'

## MANA



## EVALUATING INFORMATION SOURCES

# EVALUATION FRAMEWORK

# RAURU WHAKARARE

When we consider that we are operating in an information environment where anyone can write and post anything they want, carefully considering your information source selection becomes very important.

We have observed that students, and others, tend to select and use a source because it says what they need it to i.e they focus on content over quality. They also may not consider the context within which the information is created, who the intended audience is, or what bias the author may bring to the information they create and messages they send.

I often say to students, "if there is no author and no date on a source, why would you use it?" You have no idea when it was created or who created it, and so can't determine its credibility.

To evaluate sources effectively, you need to consider a number of factors. Not every source will meet all of the quality indicators, so we need to think about what's important in your information search contexts. There are a number of source evaluation checklists on the internet that ask you to consider a range of factors when selecting a source ( for example, The Virtual Salt Evaluat Website evaluation checklist).

We have developed the Rauru Whakarare Evaluation Framework to provide you with a holistic Māori-informed view of information evaluation as you find and select information for a range of purposes. You can apply this framework to any information sources you find online or from any context where information is kept.

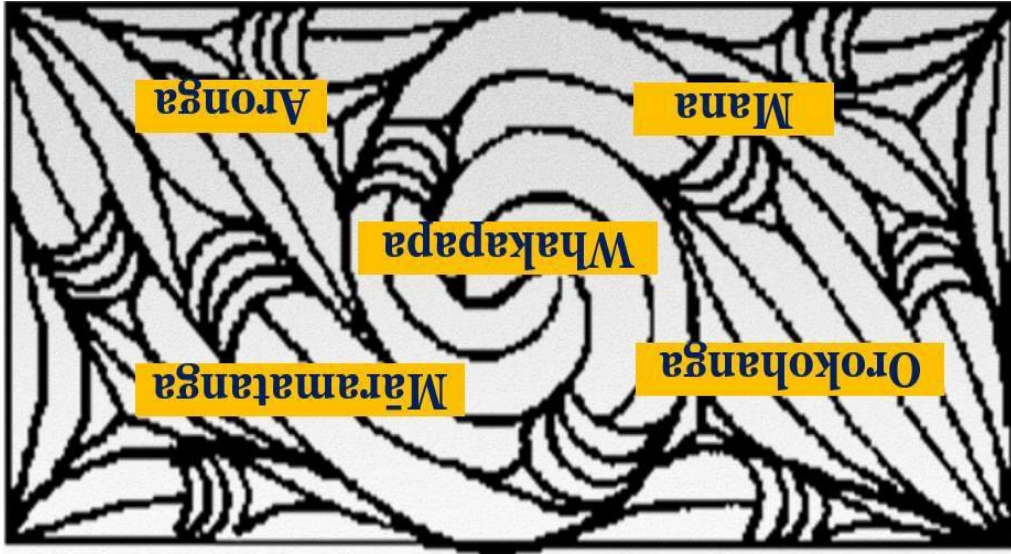
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RAURU WHAKARARE  
EVALUATION FRAMEWORK