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To cite this article: Nell Buissink, Piki Diamond, Julia Hallas, Jennie Swann & Acushla Dee Sciascia (2017) Challenging a measured university from an indigenous perspective: placing 'manaaki' at the heart of our professional development programme, Higher Education Research & Development, 36:3, 569-582, DOI: [10.1080/07294360.2017.1288706](https://doi.org/10.1080/07294360.2017.1288706)

To link to this article: <http://dx.doi.org/10.1080/07294360.2017.1288706>



Published online: 08 Mar 2017.



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Challenging a measured university from an indigenous perspective: placing ‘manaaki’ at the heart of our professional development programme

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ABSTRACT

Globally, universities show an outward strength partly built upon imported and exported commonalities that are measurable and therefore accountable, rankable and marketable. While there are advantages to this, it can create a barrier within each institution to acknowledging and valuing indigeneity, local flavour or special character. Such a barrier is present in Aotearoa, New Zealand, where it can be challenging to uphold obligations to the founding Treaty – Te Tiriti o Waitangi. This paper presents a case study that highlights our experience as academic developers in embedding a Māori value, manaaki, in the creation of a professional development programme and imported recognition scheme for university teachers. We were challenged to view the external visitors (the United Kingdom Professional Standards Framework (including the UKPSF)) as an opportunity for our land, to welcome them into our community using the protocols of the pōwhiri and to walk side by side with our colleagues, while aspiring to meet their needs. Embedding manaaki into a professional development programme has not been simply about being ‘kind’. Manaaki is inseparable from a worldview that values and measures in a way that is fundamentally different to that of many modern European cultures. Within our University setting, manaaki as a measurement has sustained, nourished and uplifted both host (our team, our people, our University and our land) and visitor (the UKPSF and our participating colleagues) and it is continuing to challenge the existing view of measurement, cutting right through layers of institutional policy and practice. We are challenging the comfortable sameness, and the comfortably measurable sameness, in the global university. This case study aims to share the story behind the development of our programme, and will be of interest to those considering valuing indigeneity, local flavour or special character in a modern, measured university.

ARTICLE HISTORY

Received 20 July 2016

Accepted 9 December 2016

KEYWORDS

Māori; manaaki; indigenous; kindness; measured university; Higher Education Academy; UKPSF; values; professional development; teacher accreditation

Introduction

Manaaki whenua, manaaki tangata, haere whakamua (Care for the land, care for people, go forward). (Māori proverb)

In an increasingly vanilla and globalised world, organisations such as universities tend to gravitate towards a comfortable and comfortably measurable sameness. Within this

space it is not always easy to acknowledge or value indigeneity, local flavour or special character, yet for many peoples around the world to do so would be seen as a positive step. Further to this, in countries such as Aotearoa, New Zealand, there is also a legal duty through our founding Treaty – Te Tiriti o Waitangi – to ensure that our indigenous culture is fully integrated into all systems and organisations.

As a group of academic developers at a university in Aotearoa, it is important to us that we honour and embed the Treaty in all of our work. This paper shares how we strived to honour the Treaty in the importation of an external framework (Higher Education Academy United Kingdom Professional Standards Framework (HEA UKPSF)) and the creation of a professional development programme (Ako Aronui) to surround it. More specifically in this paper we share, as a case study, our focus on embedding an important Māori value, *manaaki*, through the development of a professional development programme for university staff that integrates traditional values, concepts, worldviews and philosophies.

While this case study is set in Aotearoa it is applicable globally to those involved in post-compulsory higher education who wish to embrace and sustain special character or local and indigenous knowledge whether that be a language, a way of life, a values system or an indigenous culture. This case will also have relevance to those interested in the burgeoning movement to bring affective values such as *manaaki* and kindness into the measured university.

The paper begins with a background to the Treaty, followed by a review of the literature related to the notions of *manaaki* and the measured university. Next the design of Ako Aronui is explained, the process and how what we did exemplified *manaakitanga*, the practising of *manaaki*. In order to fully convey the richness of the case study we have peppered the paper with quotes from one of our team, Piki Diamond. Piki is of Ngāpūhi and Ngāti Tūwharetoa iwi and has lineage to Britain and Ireland. Piki was not raised within either of her tribal regions; instead her *whānau* (family) were welcomed into the hearts of the iwi of Tauranga Moana, Ngai Te Rangi, Ngāti Ranginui and Ngāti Pūkenga. Piki explains:

As Tauranga Moana opened their hearts my parents did the same, opening our heart, our home, welcoming *whānau* resettling to Tauranga Moana and children whose homes weren't so stable. I have realised I grew up in a privileged environment. *Aroha* (love) was abundant and expressed to us through actions of *manaaki* and *tiakina* (protection). Even angry words and tones of reprimand couched in actions of *aroha*, demonstrated that I had been spoken to because I was heading into an unsafe space. Actions spoke louder than the words and *manaaki* is the doorway to sanctuary.

Background to the case: Te Tiriti o Waitangi

Aotearoa, New Zealand, is an island nation situated in the South Pacific, where the indigenous Māori people signed an agreement with the British Crown in 1840 to ensure the retention of their lands, belief systems and language – however, this assurance has not been fully upheld, resulting in significant loss of language, culture and economic base (Smorti, Peters-Algie, & Rau, 2013). There is a lively history of establishing equity and cohesion between the two signatory parties, with Māori having a constant battle to uphold Te Tiriti o Waitangi. This conflict is seen and heard every day throughout the

country, in every forum: education, industry, politics and the legal system (Borell, Gregory, McCreanor, Jensen, & Moewaka Barnes, 2009). Piki explains this struggle from her perspective.

This battle is still alive and it will continue if we repeat past actions that have caused grievances. For me, it is not a fight against other races, though some do make it that. It is not about ego, nor is it political, in the Western sense that perceives progress and wellbeing as financial growth or the accumulation of possessions. This is *tāngata mauri* (collective consciousness, Māori ideals of politics). This is about life, this is about the land, this is about consciousness. Colonisation and industrial consciousness changed the face of our land. We call her *Papatūānuku*, Earth Mother. The new consciousness and its actions tipped her out of balance, spiralling her into devolution.

Through Piki's eyes, Māori have constantly struggled to be *kaitiaki*, custodians and carers of this land and this is done through values, language and protocols. Traditionally higher education institutions in Aotearoa have valued Eurocentric ways above indigenous knowledge and ways of being, because as a relatively young country, in terms of colonial settlement, our institutions of higher education have tended to look to 'international practice for its norms and values' (Prebble et al., 2004, p. 48). In order to successfully import a programme from Britain we had to change our mindset. As Piki explains,

Our initial reaction to the idea of importing an accreditation scheme from Britain was, 'Great! Another form of colonisation'. But it was one we had to work with, and thankfully our whole team is sensitive to our country's history and know the wrongs that need to be righted. The drawing up of the *Ako Aronui* programme was not solely an intellectual pursuit. It was about restoring justice. It is about restoring balance.

Viewing the accreditation scheme through Piki's eyes required us to think about how such a balance may be achieved. We had to remember *tikanga* (protocol) and who both we and HEA are. We are *tāngata whenua* (people of the land, hosts) and they are *manuhiri* (visitors). *Tikanga* calls for us to *manaaki*, to follow protocol and care for the visitors. Through the welcoming ritual of *pōwhiri*, mutually beneficial relationships can be formed and in *manaakitanga*, *manuhiri* are welcomed to become *whānau* (family) with the *tāngata whenua*. Within the context of academic development, our team adopted the role of *tangata whenua*, set to *manaaki* our *manuhiri* – the HEA and eventually our participating colleagues.

Understanding manaaki

With its commonplace meaning, *manaaki* is hospitality, people caring for people and being kind (Moorfield, 2011). When *manaaki* is broken down into its compounds we can begin to see how *manaaki* also offers a measurement. The Qualifications Authority (New Zealand Qualifications Authority, 2013, p. 3) provide a number of ways of breaking down and explaining *manaaki*, and for this paper we draw on three of these:

- (1) *Manaaki* – being careful with how we nurture and look after people and their *mana*.
- (2) *Mana-aki* – taking care of and enhancing the *mana* of the people. This is what is measured.
- (3) *Mana-ā-kī* – the power of the spoken word about the measurement. *Mana-ā-kī* reminds 'hosts to be expressive and fluent in welcoming visitors. It is also a reminder

to the tangata whenua (hosts) that the power of the word (or the words) of your manuhiri (guests) can sing your praises if your expression of manaakitanga is exemplary. But beware – it can also be detrimental, if manaakitanga is less than acceptable'. Mana-ā-kī reminds the tangata whenua that they need to be consistent and truthful in what they say, for actions will reveal any discrepancies and if what we say and/or do is not favoured by the manuhiri it can be detrimental to the tangata whenua and their project.

Mana is a concept that is integral to te ao Māori (the Māori worldview) and it attends to a person or people's prestige, influence and spiritual authority (Pere, 1997). Intrinsic to mana is humility and empowering others towards collective empowerment inclusive of oneself. The association of mana with manaaki is pivotal as it acknowledges that mana is being measured. Expressing manaakitanga is 'role modelling mana enhancing behaviour towards each other, taking care not to trample another's mana' (Williams & Broadley, 2012, 'Manaakitanga-Enhancement', para). Manaaki is demonstrated on a number of levels including one's relationship with the local environment as well as the dynamics of growing a healthy community (New Zealand Qualifications Authority, 2013). Piki explains further,

When I say manaaki, I know what it looks like, feels like, sounds like. It is my lived experience, it's my ethical compass.

Here Piki has viewed manaaki as an ethical compass, one that guides decisions in her everyday life. Manaaki does this by providing a measure of things – affective values – which are so difficult to measure that they are often ignored (Buissink-Smith, Mann, & Shephard, 2011). This is possible because manaaki provides an alternative view of measurement based on an internal and external perception of how value has been demonstrated, rather than the western view of measurement which tends to be counted in terms of outputs. So, with manaaki there is measurement in that there is a judgement, evaluation or observation; however, the measurement relates specifically to the demonstration of an 'ethic of care' related to the well-being of yourself, others and the land (New Zealand Qualifications Authority, 2013). Specifically, the measurement relates to the uplifting (or not) of mana (prestige, authority, control, power, status, charisma, spiritual power or influence). A Māori proverb explains the measure by way of a cautionary reminder of the ramifications of not providing manaakitanga – 'Kai ana mai koe he atua; noho atu ana ahau he tangata' ('You are eating like a god; I am sitting here as a man') (Martin, 2008, p. 20). The measure inherent in this proverb can be applied to all types of relationships both between people and the environment, including the university. A university's teaching staff for example may feel like the University has everything (money, power, ranking, prestige, mana) while they do not feel their own mana is being enhanced as they are poorly welcomed, cared for or suitably resourced, and therefore, they may measure the University similarly.

The place of values such as manaaki in a measured university

We can see that when we look at a simple definition of manaaki it has a close relationship with values such as kindness, and kindness has been described as being 'out of place' in

contemporary talk about higher education and higher education pedagogy (Clegg & Rowland, 2010, p. 722), in that it moves too far from the safety of a rationalist perspective and thinking behind the measured university – a university that has been described as a place where ‘only the measurable matters’ where, with entrepreneurialism at its heart, a particular ‘careless’ form of competitive individualism flourishes (Lynch, 2010, p. 55). Similarly, manaaki itself is a concept that is not often explicitly associated with mainstream post-compulsory higher education although it has been embraced in compulsory education. Manaaki is prominent in policy and practice in early childhood education as well as primary education in Aotearoa (New Zealand Qualification Authority, 2013). The national early childhood curriculum document, *Te Whāriki*, has been described as ‘reflecting the partnership between Māori and The Crown inherent within Te Tiriti o Waitangi, New Zealand’s founding document, and is an example of how traditional values, concepts, worldviews, and philosophies have been integrated into a modern, bicultural, educational document’ (Rameka, 2011, p. 245). Furthermore, the concept of mana has been described as being ‘central’ to *Te Whāriki* which states: ‘Ko te whakatipu i te mana o te mokopuna te tino taumata hei whāinga ma tātou’ (‘Enhancing the power/status of the child is the highest objective for us all’) (Rameka, 2011, p. 251). When manaakitanga is embedded in early childhood education it can be reflected in behaviours such as: ‘showing respect and kindness to others, caring, sharing and being a friend’, and it requires that learners ‘develop empathy and connectedness with others, social and communal identities, and understanding of roles and responsibilities associated with those identities’ (Rameka, 2011, p. 252). Manaaki clearly goes beyond simple kindness and is aligned throughout *Te Whāriki*, as a measurement and indeed as an assessment.

Manaaki is much less frequently mentioned in higher education literature or policy documentation, especially when we look outside of specific kaupapa Māori spaces such as Wānanga or Māori Departments. The limited existing literature in this area tends to not report on any actual application of manaaki in higher education, rather discussing the *potential* for the application of manaaki in higher education. Pio, Tipuna, Rasheed, and Parker (2014, p. 676), for example, recently raised the challenge of reimagining universities from an indigenous worldview with a ‘foundation in Kaupapa Māori (the rights of Māori to be Māori), Manaaki (care/hospitality) and tino rangatiratanga (sovereignty)’.

It is clear that the emphasis and consciousness of honouring the Treaty through the delivering and enlivening of a bicultural curriculum has not become a norm in the university. There is no clear path to upholding Treaty obligations in Aotearoa; however, we are committed to fulfilling our educational obligations. This commitment can also be seen as part of a wider movement within measured universities internationally towards bringing back, remembering or reflecting on values. There are many examples in the literature that illustrate this shift towards values, and these stem from a variety of approaches and contexts (Burrows, 2012; Fortune, Ennals, Neilson, Bruce, & Bhojti, 2016; Samu, 2016). What these various authors describe or are advocating for is a return in higher education to basic human values and needs, highlighting the fact that many of our communities have become disconnected from the land and from each other. This aligns with the gaining of ascendancy in recent decades of indigenous worldview(s) in a world that is fragile, tired and unsustainable (Pio et al., 2014). In the process of flattening and globalisation, higher education institutions seem to have become koretake. In the Māori language the term koretake is used to mean useless, but a truer definition is rootless, without purpose and

disconnected from origins. In many ways universities appear to have forgotten who they are and why they are here (Collini, 2012). This is why it is important to return to the basics, to go back to values, back to needs, to reconnect, to re-establish our roots and our purpose.

External measures and the HEA

The movement towards values described above is in part a reaction to an ongoing and powerful shift towards measurement in higher education, including an international trend to import external accreditation, recognition and measures into educational institutions (e.g., Harrison-Graves, 2016). Based on standardised notions of excellence, international and national measures have been widely employed across campuses including university-wide ranking of research performance, teaching quality and student experience (Hazelkorn, 2015). Specific to the professional recognition of teaching, many of the initiatives have been driven from outside the university by state and national bodies (Chalmers, 2011), and institutions in Australia, for example, have begun adopting the HEA's UKPSF (Beckmann, 2015) and the Australian University Teaching Criteria and Standards Framework (e.g., Chalmers et al., 2014).

The HEA framework has been offered in the UK since 2004 and has more recently been introduced into a small number of institutions in Australasia, led in part by the Australian National University (ANU). The HEA (2016) 'work(s) extensively in partnership with universities, bringing about change at institutional and departmental level to enhance the learning experience of students by improving the quality of teaching they receive'. The HEA enables participating or accredited institutions to frame their teaching professional development schemes within the UKPSF. Based on satisfactory evidence of professional practice, successful applicants are awarded one of four categories of Fellowship of the HEA (Beckmann, 2015). The recognition scheme is 'enacted in diverse ways by diverse institutions' (Beckmann, 2015), in that there is a focus through a framework of common standards but institutions are encouraged to develop and apply teaching development programmes fitted to the specific needs of their own staff (Parsons, Hill, Holland, & Willis, 2012). This advertised flexibility has encouraged variety in the courses put forward locally to support or surround the HEA framework. However, until 2015 no institution had also integrated the existing UKPSF with indigenous worldviews and values or special character.

The following section of the paper shares our case study; our journey of welcoming this 'visitor' – the UKPSF – to our University, a visitor that we saw as having the potential to provide a visible face for our drive towards creating a space and place for manaaki in our institution. In a context of international adoption of frameworks that are 'foreign', 'generic', 'flexible' or all of these things, we hope that this overview of our journey will provide inspiration or encouragement for others faced with a similar task (e.g., Chalmers et al., 2014).

The setting

This case study examines how manaaki was integrated into the Ako Aronui professional development programme at the Auckland University of Technology (AUT). It discusses

how the programme was developed by a team of academic developers in the university's academic development unit, the Centre for Learning and Teaching (CFLAT). Two of the five academic developers who developed and implemented the Ako Aronui programme were Māori, and all five are the narrators and researchers behind this case study. This case study provides an understanding of their lived experiences. Not only do case studies focus on the perspectives of a group of people in order to 'understand their perceptions of events', but they also view the researcher as an integral part of the case (Cohen, Manion, & Morrison, 2011, p. 290), and as such 'may be linked to the personality of the researcher' (Verschuren, 2003, p. 133). Therefore one of the researchers, Piki, has been linked to this case by offering personal insights which are expressed throughout the article in the form of quotations.

The creation of Ako Aronui: AUT meets HEA

There is a dance that occurs when two entities meet with the intention of forming a union. This is a time of uncertainty, a time required to truly get to know each other. Māori formalise this dance, this initial encounter between *tāngata whenua* and *manuhiri* in *pōwhiri*. The authors, as the *tāngata whenua*, welcomed the *manuhiri*, the visiting HEA and the UKPSF. The CFLAT team working on this project held an ongoing concern around the question of how to meaningfully integrate the Treaty into our University's programmes. It was clear to all of us that contextualising the UKPSF to Aotearoa meant that it had to be connected or woven with *te ao Māori*. This convergence was not an instant or easy process, and it took time to understand how this could occur. Keeping our concerns in mind, the UKPSF was analysed and evaluated in relation to our contexts Aotearoa, *te ao Māori*, our University and individual philosophies.

As part of this analysis we wanted to ensure that any new teaching accreditation criteria could support existing policies and practices including the teaching excellence award criteria. In attending to the acknowledgement of Te Tiriti o Waitangi, the AUT Excellence in Teaching Awards and the Aotearoa National Tertiary Teaching Award criteria are provided in both English and Te Reo Māori. We wondered how the UKPSF would also translate and we questioned whether it could be aligned within our current teaching award structures. It was of critical importance to us that the accreditation upheld the mana of the HEA whilst recognising and empowering our second group of visitors, in this instance the teaching academics in our University. We were informed by HEA that although the UKPSF could not be changed, it could be woven with *kaupapa Māori*, in order to recognise Māori knowledge and perspective. So began the development of the Ako Aronui programme.

The two Māori developers evaluated the dimensions and criteria of the UKPSF in relation to Māori concepts and overarching worldview. The team worked at creating a programme underpinned by the UKPSF that was a fusion of HEA, AUT and Māori, and together we developed the first version of the Ako Aronui programme. Below is an example of the Professional Values dimension of the UKPSF and its representation in Ako Aronui (Figure 1). The UKPSF is retained in the green text and then followed by the recontextualised statements.

The practice of these values encompass *manaakitanga*. For example, the original UKPSF Professional Value 2 states, 'Promote participation in higher education and

Ngā Uara: Professional values



Figure 1. Contextualised Ako Aronui framework – Nga Uara: professional values.

equality of opportunity for learners’, while the aligned value – Ako Aronui’s Ngā Uara 2 – states ‘Whakapiri, whakamana, whakamarama. Engage, empower and enlighten learners so that they can strive for tino rangatiratanga (self determination)’. In this instance, Ngā Uara 2 provides a pointer as to ‘how’ Value 2 can be achieved, and it re-positions the learner as the determiner and navigator of their learning. Underpinning concepts of engagement, empowerment, enlightenment and self-determination with manaakitanga recognises the role of the applicant throughout the new framework. To whakapiri (engage learners) the staff member (as a participant and applicant) should reflect practices of how they manaaki – welcome – their learners and create a safe space for learners to engage. Staff then needed to consider how they mana-aki the learners, that is to provide learning opportunities that draw on the learners’ potential and acknowledge their achievements, thus helping them in experiencing a sense of whakamana (empowerment). Whakamārama are those moments when the learner is realising their potential, their tino rangatiratanga.

Embedding manaaki in Ako Aronui

Kaua e takahia te mana o te tangata (Do not trample on the mana of the people). (Māori proverb)

Manaaki draws attention to the need to make meaningful connections, to care for people and to treat them with compassion. It brings an accountability that is based on the practice of values. Accordingly manaaki is measured by the practice of attending to the community and this involves remaining loyal to the community in which one serves. So it was vital that we practised and lived the values we had carefully weaved into the newly aligned framework. If we encouraged learner-loyalty or being learner-centred, for example, we had to ensure our own practice placed our loyalty with our academic and teaching staff. Our focus had to be on how the University and our team could support our academics, rather than asking how academics could support the University and its systems. The latter should be an incidental of the former. The mana of AUT should be raised as a result of our team encouraging and developing a culture focused on the well-being of people and underpinned by values. This relates to manaakitanga as an ethic of care which links directly to well-being (New Zealand Qualifications Authority, 2013). As such, the team set about ensuring that manaaki underpinned the Ako Aronui programme, in terms of our practice with staff. Being value-focused rather than content or system-focused we put people at the heart of the accreditation process. By focusing on manaaki first, we were reminded that we were walking alongside our colleagues, supporting them to tell and celebrate their teaching stories. Drawing on the explanations of manaaki given earlier as criteria for measuring manaaki, the following three sections provide examples of how we worked to embed the values of the Treaty through practising manaaki.

Manaaki – being careful with how we nurture and look after people

When we began the HEA accreditation journey, our team had no experience of the process, and only one other university in Aotearoa – Massey University – had engaged with them. In presenting the programme to our first group of staff we made this very clear, advising them that we were on the journey with them and would work towards providing them with knowledge and resources as they came to hand. We envisioned that the process would be collaborative, and in essence it was very much a ‘let’s give it a go’ attitude. With this welcoming openness coupled with notions of ako (reciprocal learning) we took the opportunity to consult with the ANU. A contract with ANU enabled a cohort of 15 staff to obtain Fellowship under their accredited programme. This gave the group – including both the CFLAT team and other staff from across AUT – the opportunity to determine what was required for the written applications and how feedback could be provided. This support was invaluable for us as a team, and although the ANU accreditation staff did not explicitly approach their work from a viewpoint of manaaki, we learnt much from their ‘down to earth’ individualised approach to feedback. In our approach to welcoming our first group of applicants and in openly asking for help from ANU we aimed to be transparent and honest with our co-learners at AUT.

Drawing on the notion of manaaki, we organised events to develop a community of HEA applicants and to support staff to write their HEA submissions. These events were

deliberately kept informal to encourage staff to feel comfortable sharing their stories with us and their peers. We did this by making time for hākari – sharing kai (food) just to enjoy the company of the community. It was important that manaaki was practised in informal ‘meet-ups’ and workshops. This was done through balancing information-giving with social salutations, congratulations and invitations of sharing, the good and the ugly. Additionally, each teacher was matched with a mentor from the Ako Aronui team.

Mana-aki – taking care of and enhancing the mana of the people

We wanted to revive the celebration of good teaching to provide a space where staff could think about their academic practice and feel a member of a supportive learning and teaching community. We wanted staff to self-elect to participate, not to be told to do it. To empower applicants by letting them make decisions and to engage as they choose, we placed few restrictions on staff. While we had deadlines for submission we offered these as a guideline-only for the applicant, and clearly communicated that it was the applicant’s responsibility to advance their application.

It was important that we took care of participating staff members by giving them the opportunity to reflect on themselves as a holistic ‘person’ with affective values in an institution of higher education. While mentoring applicants our team spent the time needed to get to know why staff were teaching, why they valued teaching and what their story was. We worked with applicants to ensure that their core values were woven throughout their application and that their passion for teaching shone. This has proven to be a strength of the programme and the team’s ability to manaaki staff, guiding them through a reflexive process where staff are reminded of and celebrated for their passion for teaching. Accordingly upon ‘graduation’, the individual successes of staff were celebrated by their mentor, the team and the institution.

Mana-ā-kī – the power of the word

Mana-ā-kī refers to the power of the spoken word and it reminds the tangata whenua that they need to be consistent and truthful in what they say, for actions will reveal any discrepancies and if what we say and/or do is not favoured by the manuhiri it can be detrimental to the tangata whenua and their project (New Zealand Qualifications Authority, 2013). Our transparency and honesty aided in building trust with not only our applicants but also our wider community.

Mana-ā-kī has been invaluable to the ongoing recruitment and engagement of the Ako Aronui programme and the community. After an initial recruitment drive for the first phase of the programme – the development that has been discussed here – we have been able to rely on ‘word of mouth’ as our sole promotional channel. Positive recognition from the community gives mana to CFLAT. This demonstrated that our manaaki and service to our staff was appreciated and beneficial to the wider community. We are now into the second phase of the programme and while resource restrictions mean that we do not actively promote the programme, ‘word of mouth’ from our first cohort continues to spread and our Ako Aronui community is growing and staff remain eager to participate. Once staff have received recognition through HEA our team continues to enhance our relationship with them, and to date most ‘graduates’ look forward to becoming active

participants in the community taking on ambassadorial, recruiting and mentoring roles – ensuring the scalability and sustainability of the programme – purely from their own enthusiasm and wanting. Their efforts and the efforts of our team help to ensure that the AUT's decision-makers see a culture that is becoming firmly established within the University where we value and recognise our people as people and not as commodities of production. Our growing community are 'waving the manaaki flag' at committee meetings, working parties, workshops, teaching spaces and in staff lunchrooms across our three AUT campuses. This is a beginning. AUT's values of aroha, tika and pono (integrity, respect and compassion) which tended to only appear in the policy documents are slowly being brought to life through the Ako Aronui programme and we have recently seen these values reflected in institutional job descriptions for example.

Through a similar 'word of mouth' process and mana-ā-kī, Ako Aronui has also gained national and international interest. Universities across Australasia and beyond have asked about the process and thinking behind embedding manaaki into the international accreditation process – in many cases with an interest in transferring our experience to recognising a special character or culture in their own institution.

Conclusion

This case study has illustrated our experience of acknowledging, valuing and sustaining indigeneity, local flavour or special character in a modern, measured university. Working collaboratively with an external model challenged us to view the external visitors as an opportunity for our land, to welcome them into our community using the protocols of the pōwhiri and to walk side-by-side with our colleagues, while aspiring to meet their needs and in turn those of the student community.

It has been a privilege to be able to embrace our indigenous culture and to contribute to the well-being of our nation. Manaaki as a measurement has uplifted both host and visitor, placing kindness, generosity and hospitality right at the centre of an institution where 'only the measurable matters'. For our team, as hosts, manaaki as a measurement brought an awareness to the team of our own actions, to ensure that what we espoused we practised. The result is an engagement from staff who appreciate the time and care that have been taken to bring a recognition programme to them and staff who continue to be active and supportive of our efforts.

Many universities that we have met with are watching our progress with particular interest – the most alluring aspect for external parties is the contextualisation of an imported framework to a local context. Ako Aronui is contributing to the development of our University's culture and community through its emphasis on acknowledging and celebrating the values of participants and the University – aroha, tika and pono (compassion, integrity and respect). Ako Aronui places manaaki at the heart of an ethical and good education, so that a member of the AUT academic community will be able to work in ways which are considered and self-determined. In their daily practice we have engaged our staff to: Manaaki – care for our learners and peers; whanaungatanga – build and maintain strong relationships; whakapiri – focus on the engagement and success of our learners; whakamarama – be enlightened and informed; auaha – be creative and innovative with their approaches to ako and whakamana – be empowered and confident in making decisions that support the well-being of the AUT community.

Embedding manaaki into a professional development programme has not been simply about being 'kind'. Manaaki is underpinned and inseparable from a worldview that values and measures in a way that is fundamentally different to that of many European-Industrialised cultures. Within our University setting, manaaki is continuing to challenge the existing view of measurement, cutting right through the many layers of institutional policy and practice. We are challenging the comfortable sameness and the comfortably measurable sameness in the global university. We know that making a change in a university, such as introducing a new graduate attribute, is best done with a fully integrated and embedded approach rather than as a token gesture or an 'add-on' (Spronken-Smith et al., 2016). Our key learning from this process has been that to truly integrate an indigenous value or viewpoint may involve an even bigger step – to challenge and question the very fabric of our measured institutions. What are we measuring? How are we measuring? What is the thinking behind the measuring? What and who are we valuing? Who are we rewarding? These questions all have follow-up questions, such as, who are we promoting? And, then further follow-on questions, such as, what sort of research output are we valuing? How does this translate to marketing, employability or university rankings? Being true to embedding manaaki is an ongoing process that is creating ripples across our institution that go well beyond a small group of academic developers simply being kind or welcoming in the delivery of their professional development programme.

This case study has focused on the development of the Ako Aronui programme and the creation of a space for considering manaaki as an alternative form of measurement, and what this might mean for the people and the land, as well as institutional policy and practice. We felt that the time was right for this development, this concerted move away from a measured vanilla sameness that was denying the rights of other opportunities to shine. As a team we encourage others to embrace and welcome international opportunities in a way that also lets their own special culture, flavour or character to have true voice and heart. Tihei. Mauri ora! (Let there be life!).

Acknowledgements

We would like to acknowledge the first cohort of academics who with their willingness and enthusiasm continue to support, promote and participate in the development and practice of Ako Aronui. We would like to thank Emily Whitehead and Pam Wyse for always being there to help and enhance.

Disclosure statement

No potential conflict of interest was reported by the authors.

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