

HEI RAUKURA MŌ TE MOKOPUNA



Ko te mokopuna kei te toi o ngā whakaaro



Hei Raukura Mō te Mokopuna Strategy

A Te Reo Matatini and Pāngarau Strategy¹

¹ Hei Raukura Mō te Mokopuna (the name of this strategy) is in recognition of the purpose of this strategy (mō te mokopuna - for our mokopuna), and its link with the Te Tamaiti Hei Raukura.

HE MIHI

This paper was commissioned by the Ministry of Education and developed by experienced practitioners and leaders in the field of te reo matatini and pāngarau, professional learning development, pre-service teacher training, curriculum and resource development and effective pedagogical approaches to teaching in Māori medium education settings.

Prepared by key writers Cath Rau, Frances Goulton and Dr. Pania Te Maro.
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Please note all ideas within this paper will continue to evolve and develop over time and should not be considered final.

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BACKGROUND - HE KŌRERO WHAKAMĀRAMA

Hei Raukura Mō te Mokopuna, (a te reo matatini³ and pāngarau strategy) has been called for as part of the Ministry's redesign of *Te Marautanga o Aotearoa* and accompanying support materials.

Hei Raukura Mō te Mokopuna strategy aligns strongly with Te Tamaiti Hei Raukura, the emerging national curriculum statement for *Te Marautanga o Aotearoa*, and is a renewed call to reclaim the original intent of te reo matatini and pāngarau that better reflects Māori succeeding as Māori.

Hei Raukura Mō te Mokopuna takes full advantage of the renewed opportunity to shape learning and teaching for mokopuna in ways that are most meaningful for themselves, their whānau, hapū, iwi and communities.

Hei Raukura Mō te Mokopuna is a high-level document that supports transformative and ongoing conscientised praxis of, and for education, for Māori (Smith, 2005). Thus the initiatives this strategy seeks to be informed by and to inform require iterative development.

A process that allows for regular communication between this strategy and with other key developments enables a greater level of coherence, and for it to be as responsive as possible. This will also allow a line of sight to ensure kaiako practice and workload is appropriate, as well as ensuring the strategy remains relevant in this evolving space.

Parity for Mātauranga Māori in education is an integral component of this strategy.



INTRODUCTION

**He taonga te reo matatini ki tōku ao, hei ara rērere
ki te ao whānui**

**Te reo matatini, a treasured pathway
by which to access knowledge and understanding of
my world**



This strategy acknowledges the central role of te reo matatini in the achievement of successful education outcomes for mokopuna Māori. The curriculum refresh and national curriculum development provide the ideal opportunity to explore and create new ways by which to understand how kura, kaiako, whānau, hapū and iwi can leverage this opportunity.

The overall purpose of 'Hei Raukura Mō te Mokopuna' is to promote and enhance a mātauranga and kaupapa Māori understanding of te reo matatini and pāngarau across the curriculum. This is expected to result in increased well being, higher educational outcomes and qualifications, and better job opportunities for mokopuna.

Te Tamaiti Hei Raukura signals the necessity for a managed transition from *Te Marautanga o Aotearoa* to Te Tīrewa Marautanga, and the introduction of Tīrewa Ako.

This latter process has already started for pānui, tuhituhi, kōrero ā-waha and pāngarau with the development of Tīrewa Ako sourced from the current wāhanga ako (learning areas). Indeed it is an opportune time to re-introduce and build innovation around some of the ideas presented in this paper and in particular how the sector participates and contributes.

Hei Raukura Mō te Mokopuna acknowledges that:

- Tīrewa Ako for pānui, tuhituhi, reo ā-waha and pāngarau have already been developed. These have been derived in the first instance from the wāhanga ako and supporting materials and comprise foundation learning that cannot be left to chance
- Te Tamaiti Hei Raukura signals the scope for future extensions to these tīrewa ako and/or the development of complementary ones for universal use
- Te Tamaiti Hei Raukura also signals extended opportunities for whānau, hapū, iwi and kura to use existing tīrewa in ways that privilege reo ā-iwi and te mita ā-iwi
- Te Tamaiti Hei Raukura recognises the important role the marau ā-kura plays in localising and personalising tīrewa ako.

All of these contribute to a richer understanding of the potential of te reo matatini to expand our learning and teaching repertoire; therefore, our capability to explore beyond what we presently do. Hei Raukura Mō te Mokopuna is a vehicle for planning for the implementation of programmes of work that realise mokopuna potential.

GUIDING PRINCIPLES

This strategy is underpinned by these three guiding principles, *Ko te mokopuna kei te toi o ngā whakaaro, Te Reo Matatini and Mātauranga*. It is expected these principles will be embedded across the programmes of work and evident in each of the workstreams as practice. Not only are they important indicators of direction, but they also indicate how the vision and principles work in tandem to deliver an inspiring and innovative twenty-first century curriculum that focuses on mokopuna, ako/mātauranga and te reo matatini.

Principle 1: Ko te mokopuna kei te toi o ngā whakaaro⁴

Any workstreams and work generated as part of this strategy should be focused on the learning and teaching needs of mokopuna that are compatible with a mokopuna-centric curriculum as proposed by Te Tamaiti Hei Raukura (p.19).

Principle 2: Te Reo Matatini

Te Reo Matatini refers to the many 'faces or facets of language' - *ngā tini mata o te reo*. It takes into account the multitude of ways that language can be **linguistically, culturally, socially, spiritually, and academically** acquired, represented and expressed. Indeed it is far more expansive than the term 'literacy' with which it has unintentionally become synonymous.

This strategy seeks to position te reo matatini as having an inextricable link across the reo ā-waha pānui, tuhituhi, and pāngarau tīrewa ako, and in doing so, help reclaim its original intent as well as support the transition from wāhanga ako to tīrewa ako.

Principle 3: Mātauranga

Mātauranga is dynamic and fluid and for the purposes of Hei Raukura Mō te Mokopuna strategy, is best understood within the context of marau ā-kura (the localised curriculum) where whānau, marae, hapū and iwi have the opportunity to define what mātauranga is to them and determine how this is expressed in the teaching and learning programme. It is through principle 3 that we can embed principles 1 and 2.



*Ko te mātauranga te whakamāramatanga o tō tātou nei ao
Ko te reo matatini hei whakamārama i te mātauranga⁵
Hei Raukura Mō te Mokopuna*



GOALS

Hei Raukura Mō te Mokopuna seeks to:

1. Reclaim the meaning of te reo matatini to reflect its original intent and clarify its contribution to Te Tamaiti Hei Raukura (kia rangatira te mokopuna).
2. Emphasise the importance of te reo matatini for meeting iwi aspirations for language revitalisation and regeneration (kia rangatira te iwi).
3. Imagine the wāhanga ako of *Te Marautanga o Aotearoa* as tīrewa ako in Te Tīrewa Marautanga from understandings gained from the development of tīrewa ako for reo-ā-waha, pānui, tuhituhi, and pāngarau (kia rangatira te reo).
4. Emphasise the critical role of kaiako, both as learners and teachers of ngā reo matatini to maximise mokopuna success in the classroom and in their everyday lives (kia rangatira te kaiako).
5. Promote opportunities for mokopuna to make sense of their experiences and to make connections with their stories, cultures and communities, through increased access to and understanding of the role of te reo matatini and pāngarau.
6. Propose te reo matatini as an important leverage to social inclusion, and to take concrete measures to ensure that everybody has the opportunity to obtain the skills required for them to participate fully in society.
7. Ensure that whānau and kaiako have a primary role in the educational development of mokopuna through te reo matatini and pāngarau and that the support services in schools complement the work of the classroom teacher.

It is envisaged that from these goals, a set of actions will be developed and implemented as part of the work program in transitioning into Te Tīrewa Marautanga, Te Tīrewa Ako and Te Tīrewa Mātai.

HEI RAUKURA MŌ TE MOKOPUNA

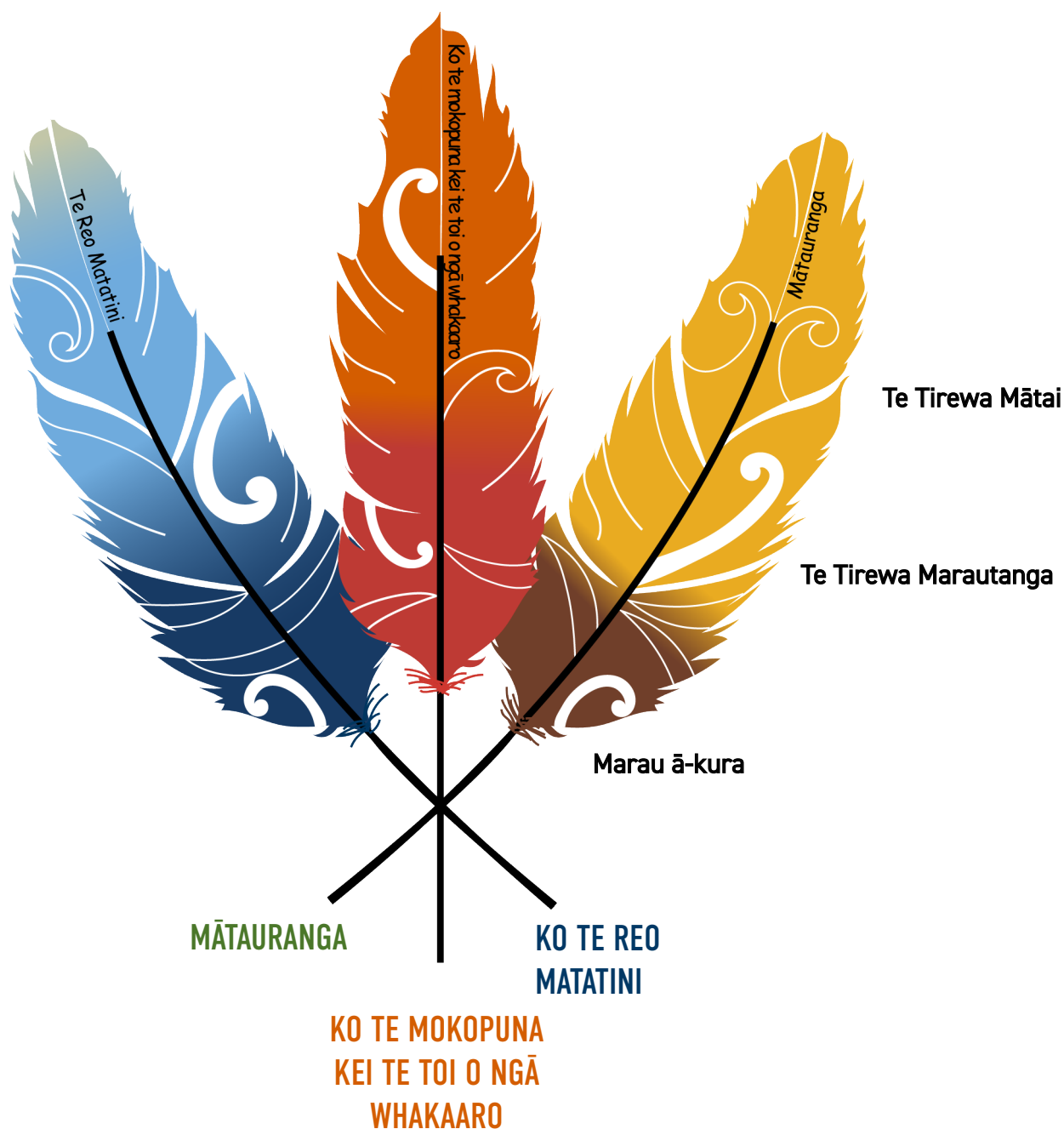
The inter-relationship

The following diagram illustrates the inter-relationship between and across the ideas and positions that have been discussed so far and supports a strategic and coherent approach to the programme of work and arising workstreams. The raukura (feathers) depict the need to draw on the principles and big ideas as presented in the lead statements to guide decision making and development. The points of inter-relatedness will make up the design of the programme of work.

HEI RAUKURA MŌ TE MOKOPUNA

HE TĀONGA TE REO MATATINI KI TŌKU AO, HEI ARA RĒRERE KI TE AO WHĀNUI

Kia rangatira te mokopuna, kia rangatira te kaiako, kia rangatira anō te reo, kia rangatira te iwi



Ko te reo Māori te kākahu o te whakaaro, te huarahi ki te ao tūroa

KIA RANGATIRA TE MOKOPUNA

Reclaiming the term reo matatini and clarifying its contribution to Te Tamaiti Hei Raukura

Reclaiming the term te reo matatini is necessary to release the limiting grip that its singular association with pānui and tuhituhi has had.

Towards a definition of te reo matatini

Te reo matatini - ngā tini mata o te reo.

(the many faces and facets of language)

The term te reo matatini is credited to Professor Wharehuia Milroy, Dr Huirangi Waikerepuru, and Pēti Nohotima who sought to capture the essence of what would be required to deliver a programme of learning that upheld the heart of 'te reo Māori' in ways that acknowledge the deep and diverse forms that it takes and the wide range of functions it performs.

Te Reo Matatini therefore, is a culturally located term and is so much more than what is suggested in our print saturated world. As articulated by the late Hirini Melbourne:

"...The ancient world of the Māori was surrounded by writing in their daily life: the carvings on posts and houses, the marks on cloaks, the very architecture of the great meeting houses..."

"...The fact that texts - compositions, speeches, ritual replies, and so forth - were memorized, not written down, does not mean that the ancient Māori inhabited a world from which writing [as we know it], was absent. It was a world in which a variety of forms, written and oral gave vivid and complex expression to a culture..."

His view presents an authentic pathway by which mokopuna can gain access to, and create mātauranga, where they learn to articulate their understanding of the past, interact with their present and influence their future world because there are multiple contributors and multiple ways to get there.

Towards a definition of pāngarau

Pāngarau comprises a distinct and valid body of mātauranga, tikanga and kaupapa Māori that equitably and authentically privileges te ao Māori while accessing mātauranga, tikanga and kaupapa mathematics for purposes that are authentically relevant to the future needs of mokopuna.

Figure 1. A Cultural Symmetry Framework



If we examine the diagram above, pāngarau is the intersection of all three elements represented. However, the missing fourth element that would be added is the purpose for our uses of mathematics. For example, to gain qualifications we learn mathematics that will help us pass assessment, or we use mathematics to improve indigenous lives when it is a useful tool to do so.

Historically pāngarau (a modern construct), in a similar vein to te reo matatini, has been treated as mathematics clothed in te reo Māori (Christensen, 1996) and has been cited as a Trojan Horse with huge potential for perpetuating colonisation of Māori thought processes (Barton & Fairhall, 1995).

Mātauranga, kaupapa and tikanga curriculum mathematics bring social, cultural and political views of the world into kura that have the power to format colonised and colonising identities of mokopuna, their whānau, hapū and iwi and we need to be vigilant about that. (Te Maro, 2019).

Due to assessment regimes, curriculum mathematics knowledge tends to be afforded higher status than mātauranga, kaupapa and tikanga Māori. Consequently, mathematics curriculum teaching and learning co-opts time, space and activity, pushing aside teaching and learning for mātauranga Māori (Te Maro, 2019). Pāngarau, however, has the potential to re-position mathematics to support kura to equitably privilege tikanga, kaupapa and mātauranga ā-iwi with tikanga, kaupapa and mathematical knowledge. (Te Maro, 2019). It is this view of pāngarau as a social, cultural, political and ethical system of utilising and instrumentalising mathematics for the purposes of the mokopuna and their iwi, hapū and whānau that is privileged in this strategy.

In the appendices, the pāngarau wāhanga ako from *Te Marautanga o Aotearoa* and te tīrewa ako: pāngarau are used to exemplify how they might be positioned within Te Tamaiti Hei Raukura with specific references to te reo matatini o pāngarau for illustrative purposes only.

The positioning of te reo matatini and pāngarau in Te Tamaiti Hei Raukura

Learning organised around subjects (wāhanga ako) or derived from tīrewa ako, kaupapa based, key constructs or important ideas or any combinations of these will rely on a teacher's ability to draw on their understanding of te reo matatini. Not only as an overarching concept to evolve their learning and teaching practice, but to also strengthen their knowledge of the relationship between āheinga reo (language purposes, context and function), puna reo (pool of language knowledge) and rautaki reo (language skills and strategies) to find expression. Typically, these terms have only been used in Te Reo Māori and Te Reo Pākehā wāhanga ako of *Te Marautanga o Aotearoa*, however, as organisational features, they need to also be utilised to support learning in other wāhanga ako, or to enhance conceptual understanding in significant ways.

Effective te reo matatini practices promote the development of concrete ideas into abstract ones through critical thinking and linguistic capability, which then go on to form the unique worldview of the mokopuna.

The relationship between acquiring and using language has a direct correlation to the development of cognition. Te Reo Matatini as a key component for conceptual understanding and articulation of comprehension of disciplinary knowledge (eg. te reo o te whare tāpere) has been recognised in the pāngarau wāhanga ako in *Te Marautanga o Aotearoa*, where one of the main aho is dedicated to te reo matatini o pāngarau. The aho of te reo matatini o te pāngarau can and should be easily transferred to te tīrewa Ako: Pāngarau.

HE ĀKONGA TE TAMAITI

Includes aspects such as imagining, predicting, creating models, risk-taking, innovative thinking, creativity, looking for patterns, generalising and describing relationships between things. Mathematics has a form of logical reasoning and uses quantitative calculation⁷.

When mokopuna show interest, they are introduced to even more challenging levels of idealisation and abstraction. It is worth keeping in mind here that numbers are a conceptual and abstract notion that can be demonstrated in concrete and visual ways, therefore we are already demanding high levels of conceptual and abstract thinking from young children when we discuss numbers with them.

Pāngarau, as a system, goes beyond mathematics to support mokopuna in an ever-changing world to utilise a range of skills to adapt and find social, cultural, political and ethical ways to understand and manage ordinary, unique and challenging situations. For example pāngarau is useful for supporting critical (social, cultural, political) understanding of mathematical modeling for COVID-19, climate change and global warming, what is happening to te reo Māori, and other wicked problems⁸. Pāngarau also serves us in everyday functions when we are calculating, interpreting data/graphs, traveling and much more.

⁷ Te Tamaiti Hei Raukura . Supporting the development of 'He Ākonga te Tamaiti' is promulgated through the understanding of te reo matatini as praxis, and through learning contexts.

⁸ A wicked problem is a social or cultural problem that's difficult or impossible to solve—normally because of its complex and interconnected nature. Wicked problems lack clarity in both their aims and solutions, and are subject to real-world constraints which hinder risk-free attempts to find a solution.

HE PUNA KŌRERO TE TAMAITI

Includes having the ability to engage with and use a range of literacies such as te reo Māori, te reo Pākehā, technical literacies (financial, mathematical, STEM), cultural literacies and the arts⁹.

Mokopuna are best served when we support them, through ngā matatini o te reo, to articulate what they are imagining, creating, discovering and predicting. When they utilise pāngarau as the vehicle for drawing from mathematics, te reo matatini provides them with the tools they need to describe everyday situations and wicked problems, patterns, data, generalisations they can (or cannot) find about solutions to situations. Pāngarau offers a broader perspective than mathematics, encouraging mokopuna to communicate mathematical ideas through te reo matatini o pāngarau that are tempered and balanced by socio-cultural and socio-political, Māori focussed lenses, that are relevant to discussing and debating ethical (Māori) solutions to wicked problems as well as everyday situations that require mathematical knowledge.

HE TANGATA TE TAMAITI

Includes aspects such as GRIT, determination, mental, physical, and cultural well-being as well as collaborating and having empathy¹⁰.

Pāngarau is a socially and culturally located system to which the field of mathematics contributes. Pāngarau is best utilised when mokopuna have the opportunity to operate as communities. Communities of mokopuna can be enabled to situate the mathematics they need to use to support them in solving wicked problems, as well as learning to deal with everyday situations that include a need for mathematics. Giving mokopuna the tools they need to choose the issues that they want to address and the problems they wish to solve by utilising all facets of ngā pānga rau, supports their levels of engagement, motivation and determination to see projects through, with the right kinds of involvement and support from kaiako, whānau, hapū and iwi, and the wider community.

HE URI WHAKAHEKE TE TAMAITI

Includes having cultural and linguistic confidence as the foundation for engaging in a global world¹¹.

Mathematics provides support for us to seek solutions for the wicked problems that have been created in the world. Pāngarau is a system that provides the cultural, social and ethical tools to support mokopuna to find solutions that are beneficial to Papatūānuku, to Māori, to others, and therefore can be seen to be a vehicle that can provide global solutions. (Indigenous kaitiakitanga of the world has been noted by eminent scholars and philosophers such as Naom Chomsky for example <https://ecoligise.in/2017/11/04/noam-chomsky-indigenous-people-are-the-only-hope-for-human-survival/>) Gutstein (2007); Greer & Mukhopadhyay (2012); Fasheh (2012); Pais (2012); Popkewitz (2004) and others have critiqued the colonising power of mathematics and have also discussed how mathematics can be positioned to support us to critique the inequities in the world and to enact social justice as global citizens. Pāngarau draws on mathematics, to help with enacting social justice ethically for the benefit of te taiao and vulnerable communities.

⁹ Te Tamaiti Hei Raukura . 'He Puna Kōrero te Tamaiti' is promulgated through the understanding of te reo matatini as praxis, and through learning contexts.

¹⁰ Te Tamaiti Hei Raukura . 'He Tangata te Tamaiti' is promulgated through the understanding of te reo matatini as praxis, and through learning contexts.

¹¹ Te Tamaiti Hei Raukura . 'He Uri Whakaeke te Tamaiti' is promulgated through the understanding of te reo matatini as practice, and through learning contexts.

Emphasising the importance of te reo matatini for meeting whānau, hapū and iwi aspirations for language revitalisation and regeneration (kia rangatira te whānau/hapū/iwi)

Opportunities to learn through te reo Māori were driven by the desire to revitalise and regenerate te reo. It was a drive that came from whānau who were committed and believed that their tamariki/mokopuna could be educated through the medium of te reo Māori, while at the same time having access to a high quality education. The development of a national curriculum, *Te Marautanga o Aotearoa*, and localised curriculum provided a framework by which this vision was able to be realised.

In more recent years, however, a call to respond to a greater level of input from whānau, hapū and iwi has been advanced, because it is through their contributions that they can directly influence the revitalisation and regeneration of te reo ā-iwi, te reo ā-hapū and te reo ā-whānau. Their input is important because the language of schooling (and revitalisation) must be readily recognisable to the community kura serve, while at the same time providing the platform upon which to continue to create, and/or evolve their own mātauranga and reo.

The proposed curriculum refresh and accompanying support materials align to continuing the strengthening between whānau, hapū and iwi reo and mātauranga.

Imagining the wāhanga ako of Te Marautanga o Aotearoa as tīrewa ako in Te Tīrewa Marautanga from understandings gained from the development of tīrewa ako for kōrero ā-waha, pānui, tuhituhi, and pāngarau (kia rangatira te reo matatini).

Tīrewa Ako¹² for kōrero ā-waha, pānui, tuhituhi and pāngarau have already been developed and are yet to be disseminated. These have been derived from Te Reo Māori and Pāngarau wāhanga ako from *Te Marautanga o Aotearoa*, and potentially provide a blueprint that could guide similar developments for other wāhanga ako, kaupapa ako, and/or learning contexts, such as marae and local places of importance.

Future developments provide a number of new opportunities such as:

- the ability to demonstrate the interrelated nature of learning and the increased integration and expansion of mātauranga Māori (free from a subject based focus)
- signaling broader and deeper learning experiences through context-based learning as opposed to subject focused learning
- other learning areas will get a stronger voice through the reclaimed te reo matatini focus
- knowledge systems can be strengthened in yet undiscovered ways
- āheinga reo, puna reo and rautaki reo could be used as a universal framework across wāhanga ako, tīrewa ako and/or kaupapa ako
- learning that cannot be left to chance could be embedded across different modes of learning and contexts.

¹² Tīrewa describes a progression of significant learning within a context.

The key outcomes to emerge from these opportunities are:

- The exemplification of a range of inquiry based kaupapa ako
- An indication of how tīrewa ako can be developed in classrooms and kura to show
 - how te reo matatini weaves across and within learning contexts, and the four dimensions of Te Tamaiti Hei Raukura
 - how aspects of tīrewa from a range of knowledge disciplines can be incorporated in a kaupapa ako matua
 - how tīrewa mātai are linked into the learning and teaching phases.

An example of a possible tīrewa can be found in appendix 3.

Emphasising the critical role all kaiako play as learners and teachers of reo matatini to maximise their success across all learning (kia rangatira te kaiako)

Given the interdependence of linguistic capability and cognitive development, as discussed earlier, it follows that this relationship also has significance for kaiako as learners themselves. To achieve this they require a commitment to continue to develop their professional knowledge, skillset in the art of teaching, developing language skills, technical vocabulary development, phraseology and specialised registers. Without taking up the opportunity to be a learner, kaiako will be challenged to meet the needs of mokopuna 'who are being prepared to live well' in the twenty first-century.

Therefore, regardless of what age group one is teaching, whether generalist kaiako or subject specialist, all need to be great learners and teachers of language and more priority needs to be given to this.

This also speaks to Initial Teacher Education and the need to ensure that all aspects of Te Tamaiti Hei Raukura and Hei Raukura Mō te Mokopuna are explicitly included in the development of future kaiako.

Panning out further from the in-service and pre-service professional development, is the political and cultural system that has historically played a part in the colonisation process. Conscientisation that leads to transformative praxis to decolonise education (even in kura) needs support from policy and decision-makers. The opportunities being afforded to Māori education at this moment are important ones to create, develop and utilise potential to give parity to mātauranga Māori in education.

A STRATEGIC DIRECTION

There are five strategic directives.

1. Whakarite Mahere

Develop a plan that will outline the reset work required to align and create the opportunities for learning what to do to meet the goals of this strategy.

1.1 Alignment Work

Seek to understand the alignment between the goals of this strategy, Te Tamaiti Hei Raukura, (He Tīrewa Ako, kōrero ā-waha, pānui me te tuhituhi, He Tīrewa Mātai, He Tīrewa Marautanga), *Te Marautanga o Aotearoa*, He Ara Ako i Te Reo Matatini and the Pāngarau Number Framework, including other contributions, and determine how they should be reflected in the resulting work programs.

1.2 Revisit and assess the action plans from the previous pāngarau and te reo matatini strategies.

Both the previous pāngarau strategy (2016) and the te reo matatini strategy (2007) identified key areas for development and promotion. To date not all areas have been progressed and remain key sources from which further **action plans** should be developed and current ones evaluated.

2. Rangahau/Research

Develop a research program that captures and supports the key propositions in this strategy. It is expected that each of the 6 strategic directives be informed by good information, informed direction, and especially make a positive impact on kaiako practice, mokopuna learning and whānau, hapū, iwi aspirations.

3. Rauemi Tautoko/Support Resources

Develop some early examples of Te Tīrewa Ako showing the integration of te reo matatini and pāngarau, embedded within other learning areas and/or kaupapa ako/big ideas.

3.1 Rauemi should:

- provide teachers with an appropriate level of support to teach content, reinforce context and then embed and demonstrate the nature and expansivity of te reo matatini
- demonstrate some key transition points or Tohu Ako, including how they support the teaching and learning process (including teacher planning)
- show cohesion and knowledge of how aromatawai informs learner progress across the marau ā-kura (as described in Rukuhia, Rangahia).

These examples/rauemi could be key ways by which to help kura and kaiako transition from *Te Marautanga o Aotearoa* to Te Tamaiti Hei Raukura, and from Ngā Wāhanga Ako to Ngā Tīrewa Ako, resulting in the development of Ngā Marau ā-kura. They will be key support mechanisms by which to reclaim, revitalise and enhance the learning and teaching of te reo matatini and pāngarau.

4. Hei Ako me te Aromatawai

An aromatawai plan is developed.

The work that is derived from this strategy must be underpinned by the philosophy of aromatawai set out in Rukuhia Rarangahia (Ministry of Education: 2014) and be representative of authentic learning and teaching experiences.

5. He Whakangungu Kaiako

The development of a robust and responsive PLD strategy that provides direction and guidance in the role and place of Te Reo Māori and Pāngarau within the context of learning and teaching through Te Reo Matatini, is an important feature of transitioning our understanding from *Te Marautanga o Aotearoa* to Te Tirewa Marautanga, and from Wāhanga Ako to Tirewa Ako.

Educators working in reo Māori learning contexts require a unique skill set in order to be able to deliver the 'intention' of te reo matatini. Focussed enquiries into some of the following areas will support the development of the unique skill set required of Māori medium educators:

- Best pedagogical practices
- Planning and the role of aromatawai
- Linguistic competence
- The relationship and correlation between teacher language and language development and success of the mokopuna
- Recognition of hegemonic and colonising practices, values and beliefs about teaching.

Utilising a design, implementation, and monitoring framework over five years in each of these areas should ensure coherence, equity and development are appropriate and match the desired outcomes of the strategy.

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APPENDIX 1

NGĀ TIREWA

Tīrewa, traditionally, took various forms, sizes, and shapes depending on their intended use. All however, were designed as structures upon which things could be hung, draped or presented. Among their many forms, tīrewa were erected as scaffolding, or 'rangitupu', to raise the ridgepole for a new whare. More commonly, tīrewa were also constructed to grow food, hang harakeke or other fibres for drying prior to weaving, and to dry food (e.g., tuna, pātiki, karengo).

Given their varied uses, we could assume that tīrewa were modified as required to ensure their fitness for purpose. The diagonal posts of a tīrewa provide the strength needed for whatever its intended purpose. The 'test' of the tīrewa was in its strength to support its load and its ability to exist in the local environment. Without structural integrity the tīrewa would fail. Tīrewa were of various heights, and lengths. Those used for drying food, or harakeke for example, were constructed with a series of 'rails' upon which the food or fibre was hung. It was up to the builder of the tīrewa as to its length, height, and the number of rails. The tīrewa was constructed according to the needs of the users and designed specifically to meet those needs. It was likely that the users were also the builders of the tīrewa.

These concepts are key in the context of curriculum.



Figure 2 - drying harakeke on a tīrewa¹³.



Figure 3 - drying eels on a tīrewa at Wairewa (Lake Forsyth) in 1948¹⁴.

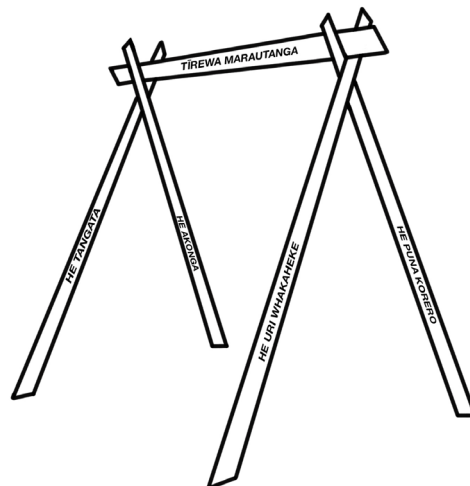
¹³ Te Raā Ringa Raupā. (15 August 2020). In Facebook [Facebook post]. Retrieved August 21, 2020, from https://www.facebook.com/groups/2194548750614650/?post_id=3116894645046718

¹⁴ Harvesting and preserving food was important in Māori communities. Archives New Zealand Te Rua Mahara o te Kāwanatanga, Wellington Office (National Library of New Zealand Te Puna Mātauranga o Aotearoa, Alexander Turnbull Library, Wellington, F400047 1/2 AAQT 6401.A6120). Treaty 2U, n.d. <http://www.treaty2u.govt.nz/thetreaty-today/the-ngai-tahu-claim/index.htm>

TĪREWA MARAUTANGA

Primary posts, symbolising the national curriculum.

In the proposed model, the national curriculum for Māori-medium compulsory education is conceptualised as a 'tīrewa' – a framework for hanging things upon.



Te Tīrewa Marautanga

Figure 4 - main posts of the tīrewa.

In a tīrewa intended to support progress, learning and achievement, the main posts represent the national curriculum – a structure with integrity which defines the purpose of education and scope of learning.

Those posts reflect the needs, values, and aspirations of the users, in this case our aspirations as Māori for our children. Currently, those aspirations are most likely to be given expression through the marau ā-kura. In this model Māori aspirations for our children would be reflected more explicitly in the marautanga ā-motu. Specifically, the Tīrewa Marautanga would comprise four 'pou', each reflecting a broader aspiration for ākonga to be confident, competent, and successful:

1. communicators (he puna kōrero te tamaiti)
2. representatives of, and contributors to their whānau, hapū and iwi (he uri whakaheke te tamaiti)
3. learners and thinkers (he ākonga te tamaiti)
4. managers of their own wellbeing, relationships, and personal attributes (he tangata te tamaiti).

This model attempts to more explicitly align the marautanga ā-motu with marau ā-kura by moving the aspirations reflected in marau ā-kura to the forefront of the marautanga ā-motu.

Transitioning to Tīrewa Marautanga

Establishing structural, internal and functional coherence is critical to building high trust partnerships and gaining confidence that will be necessary for evolving and opening up the curriculum. Moving to a new system of curriculum, progress and achievement for Māori-medium ākonga, whānau and kura will take courage and commitment to embracing new thinking, truly valuing mātauranga Māori, and engaging in a new level of partnership with kura and whānau.

The proposed model is one that disrupts the current approach to curriculum design and pedagogy borrowed from traditional Western schooling and provides for greater flexibility and a broader set of opportunities. However, it is still possible within the proposed Tīrewa model for kura and whānau who do not wish to fully adopt a new approach to retain parts of the current curriculum.

TĪREWA AKO

Rails, presenting the learning progressions

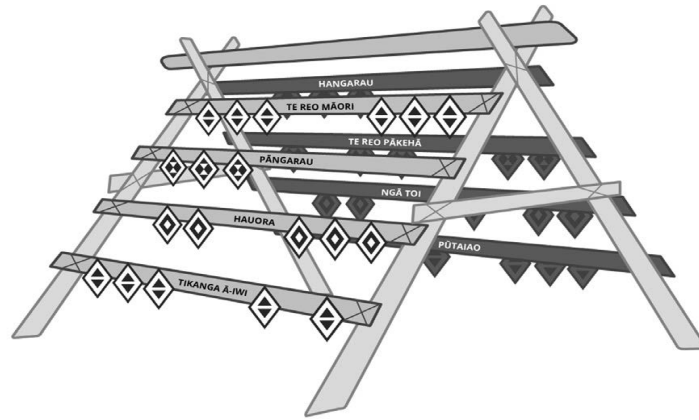


Figure 5 - tīrewa ako me ngā wāhanga ako

The rails of the tīrewa represent the various contexts for learning that kura identify to meet the expectations described in the national curriculum. These contexts may be subjects (wāhanga ako), kaupapa, key constructs or important ideas, or a mix and describe a progression of significant learning within each context. Importantly, kura would be supported to construct their own tīrewa ako to reflect the expectations of the national curriculum in the context of what is important also to the kura whānau. For some kura, the tīrewa ako will be synonymous with their marau ā-kura i.e., the tīrewa ako would be their marau ā-kura.

For others, the tīrewa ako may be only a part of a marau ā-kura that extends beyond the teaching and learning programme. What matters most is that the marau ā-kura is valued as the exemplification of the national curriculum, Te Tīrewa Marautanga, providing the links between and the context for exploring each of the four pou. Marau ā-kura, in this model, are not supplementary to the national curriculum, but give expression to the national aspirations within a local context.

TĪREWA MĀTAI

End braces, symbolising national monitoring.

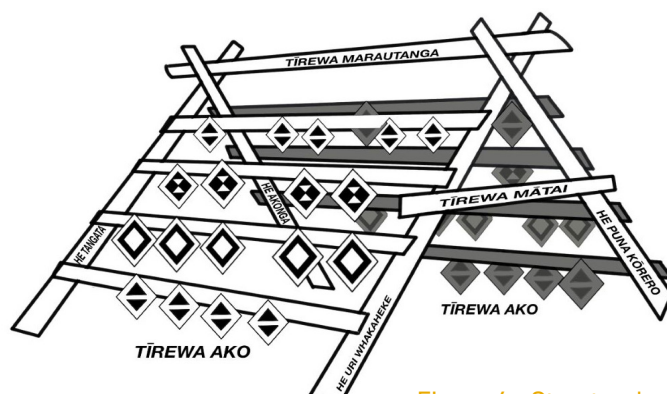


Figure 6 - Structural coherence Te Tīrewa Marautanga model

The third feature offering structural coherence to the tirewa are the braces at each end which contribute to the integrity of the whole structure, providing strength, stability, and reassurance. These braces represent a monitoring system. The Ministerial Advisory Group—Curriculum, Progress and Achievement proposed a national monitoring system based on a “high trust partnership model of information sharing [where] kura whānau ... agree to what information is important to share, and what information is required in order to know how well the system is doing to support the outcomes whānau deem valuable for their children” (Ministry of Education, 2019, p. 32)

APPENDIX 2: HEI TAUIRA

Te Ine me te Āhuahanga- How many hospitals, nurses, doctors, beds, ICU units are there and how far away are they from each where? How long would it take a whānau to get to hospital if someone got sick with COVID and how much time would be needed to get there?			
1	Measurement Order and compare objects or events by length, area, volume and capacity, weight (mass), turn (angle), temperature, and time by direct comparison and/or counting whole numbers of units. Position and orientation Give and follow instructions for movement that involve distances, directions, and half or quarter turns. Describe their position relative to a person or object.	Mokopuna can: Practice computer-based mathematics to Google map the distance from their where to the hospital and talk about and show who lives closest to the hospital, who lives furthest away using mathematical communication and discuss different ways to express the different distances away using non-standard measurement. Create a floor map of their rohe and give instructions for how to get from different where to the hospital. Talk about where they are in relation to another mokopuna who is "traveling" from their "where".	Te reo Māori - ā-waha - give simple directions for someone else to follow. Talk about where they live in relation to where someone else lives. Write a simple sentence in relation to directions, or there address, or going to hospital, or? Read and follow directions that are written down for them. Draw their own symbols for directions (a map, or other). Social Sciences - express.
2	Measurement Create and use appropriate units and devices to measure length, area, volume and capacity, weight (mass), turn (angle), temperature, and time. Partition and/or combine like measures and communicate them, using numbers and units. Position and orientation Create and use simple maps to show position and direction. Describe different views and pathways from locations on a map.	What units do your mokopuna use now to talk about distance, can they devise a measuring tool (using computers) to support others to understand how far away the hospital is? Start to look at the scale of the maps drawn and figure out what measurements we should be using to talk about time and distance for the context we are using. As above, with more sophistication and using Google maps more.	

APPENDIX 3: HEI TAUIRA

Context :

Iwi roadblocks to protect iwi rohe communities against COVID

Ākonga inquiries:

1. Why do we have to stop people from coming into our community?
2. Who would get sick if COVID entered our community?
3. How many hospitals, nurses, doctors, beds, ICU units are there and how far away are they from each where? How long would it take a whānau to get to hospital if someone got sick with COVID and how much time would be needed to get there?
4. How would we model the potential growth of COVID if a whānau member tested positive? What information would we need?

Pāngarau is required to answer each of these kinds of questions and ensures that we begin learning through authentic questions rather than through decontextualised mathematics, or contexts that are merely contrived for mathematics. There is a desire and empirical evidence that by approaching mathematics learning in this way, eventually mokopuna will approach learning where mathematics itself is the context.

Context: Iwi roadblocks to protect Iwi rohe communities against COVID		Links to other tīrewa ako/ wāhanga ako
Āheinga Reo	Who is the audience for your findings? What purpose might your findings serve? What ethical considerations are necessary?	Communities, letters to the editor, posters informing other citizens about why road-blocks are important, blogs. Take care of mokopuna voice in open forums. Keep their identities protected.
Puna Reo	What language resources do you need?	Te Tīrewa Ako: pānui, tuhituhi, kōrero ā-waha Te reo matatini o Pangarau Te reo matatini o Ngā Tikanga o Iwi Te reo matatini o Hauora Te Reo matatini o Pūtaiao
Rautaki Reo	What pāngarau strategies do you need to draw on? OTHERS	Communicating mathematical findings - how mathematical strategies were employed to investigate such a wicked problem.





ĀPITI HANGA 3: HEI TAUIRA

Horopaki:

Ngā aukati huarahi ā-iwi hei tiaki i ngā hapori o ngā Iwi i te KOWHEORI

Ngā pakirehua ākongā:

1. He aha te tikanga o te aukati i te tangata i te kuhu mai ki tō tātou hapori?
2. Ko wai te hunga ka pāngia e te mate ina uru mai te KOWHEORI ki tō tātou hapori?
3. E hia nga hōhipera, ngā nekahi, ngā tākuta, ngā moenga, me ngā whare ICU, ā, he pēhea te tawhiti atu i ia whare? Ka pēhea te roa o te taenga o tētahi whānau ki te hōhipera mēnā ka pāngia tētahi e te mate KOWHEORI?
4. Ka pēhea tā tātou whakatuiria i te tūpono hōrapatanga o te KOWHEORI mēnā ka kitea e tētahi whakamātautau, e pāngia ana tētahi o te whānau? He aha ngā mōhiohio e hiahia ana e tātou?

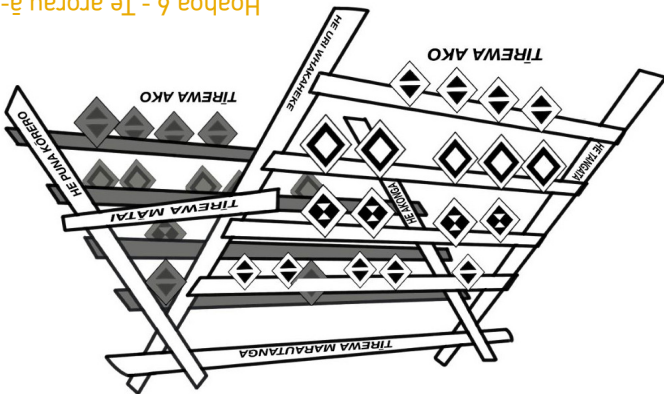
E hiahia ana te pāngarau ki te whakautu i ia momo pātai, me te whakarite anō kia tīmata tātou ki te ako mā ngā pātai motuhenga, kaua mā te mahi kaute horopaki-kore, ngā horopaki rānei i take noa mai i te mahi kaute. He koronga anō, he taunakitanga wheako hoki, mā te ako pēnei i te mahi kaute, he wā anō ka whāia e ngā mokopuna ngā mahi ako e noho ko te mahi kaute tonu te horopaki.

Horopaki: Ngā aukati huarahi ā-iwi hei tiaki i ngā hapori o ngā Iwi i te KOWHEORI	Ngā hononga ki ētahi atu tīrewa ako/wāhanga ako	Āheinga Reo	Mā wai ō kiteanga? He aha pea te kiko o ō kiteanga? He aha ngā whakaarotanga ā-matatika e hiahia ana?	Te Tīrewa Ako: pānuhi, tuhituhi, kōrero ā-waha Te reo matatini o Pangarau Te reo matatini o Ngā Tikanga o Iwi Te reo matatini o Hauora Te reo matatini o Putaiao	Puna Reo	He aha ngā rauemi reo e hiahia ana e koe?	He aha ngā rautaki pāngarau me nanaotanga māu? ETAHĪ ATU	Rautaki Reo	He aha ngā rautaki pāngarau me nanaotanga māu? ETAHĪ ATU Mā te whakawhiti i ngā kiteanga mahi kaute - i pēhea te whakamahi i ngā rautaki mahi kaute ki te tūhura i tētahi raru kikinno.
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ĀPITI HANGA 2: HEI TAUIRA

Te ine me te Ahuahanga- E hia nga hōhipera, nga nēhi, nga tākuta, nga moenga, nga whare ICU, ā, he pēhea te tawhiti atu i ia whare? Ka pēhea te roa o te taenga o tētahi whānau ki te hōhipera mēnā ka pāngia tētahi e te mate KOWHEORI?		
1	Ine Whakarapapata, ā, ka whakatairite i nga mea, i nga takahanga rānei mā te roa, te horahanga, te rōrahi me te raukaha, te taumaha, te koki, te pāmahana me te wā, mā te whakatairite me te kaute hāngai rānei/hoki i nga tauoti. Tunga me te aronga Tukuna, ā, ka whai i nga tohutohu mō nga nekehanga e uru ai nga tawhiti, nga ahunga, me nga huringa haurua, hauwhā rānei. Whakaahuatia tō rātou tunga i runga ano i te tunga o te tangata, mea rānei.	Ka taea e nga Mokopuna: Te whakaharatau i nga mahi kaute kei te rorohiko, kia pai ai te whakamahere mā te google i te tawhiti mai i tō rātou kāinga ki te hōhipera, ā, ka kore, ka whakaatu hoki ko wai te hunga noho tata ki te hōhipera, ko wai e noho tawhiti ana hoki, mā te whakamahi i nga whakawhiti mahi kaute ki te kore i nga huarahi rerekē ki te whakaputa i nga tawhiti rerekē, mā te whakamahi i tētahi atu momo ine. Waihangatia he mahere papa o tō rātou rohe me te tuku tohutohu me pēhea te haere i tētahi atu whare, ki te hōhipera. Kōrerotia kei hea rātou e tū ana, atu ki te wahi tū o tētahi atu mokopuna e "haere" ana i tō rātou ake "whare"
2	Ine Waihangatia, ka whakamahi i nga wae e tika ana, me nga pūreure tika hei ine i te roa, te horahanga, te rōrahi me te raukaha, te taumaha, te koki, te pāmahana, me te wā. Whakawheea, whakarōputia hoki/rānei nga ine ōrite, ā, ka whakawhiti i ēnei mā te whakamahi tau me nga wae. Tunga me te aronga Waihangatia me te whakamahi i nga mahere ngāwari hei whakaatu i te tunga me te ahunga. Whakaahuatia nga tirohanga me nga ara rerekē mai i nga wahi i runga i tētahi mahere.	He aha nga wae ka whakamahia e au mokopuna ki te kōrero mō te tawhiti, ka taea e rātou te whakaa-ro ake i tētahi pūreure ine (mā te rorohiko) hei tautoko i tētahi atu kia mārama he pēhea te tawhiti atu o te hōhipera? Me timata ki te tiro i te āwhata o nga mahere kua tāia, ka whakaaro he aha nga ine hei whakamahinga ki te kōrero mō te wā me te tawhiti mō te horopaki e whakamahia ana. Pērā i runga, engari me nui ake te whakaniko me te whakamahi i a google maps.
	Te reo Māori - ā-waha - tuku tohutohu ngāwari hei tētahi atu. Kōrero mō tō rātou wahi noho, atu ki te wahi noho o Tuhia tētahi reenga ngāwari, e pā ana ki nga tohutohu, ki tō rātou wahi noho, te haere ki te hōhipera rānei? Me pānui, ka whai i nga tohutohu kua tuhia hei whai mānā. Taia ā rātou ake tohu mō nga tohutohu (he mahere, tētahi atu rānei). Putaiao Pāpori - whakapauaki	

Nga tauhōkai, e tohu ana i te mātai ā-motu.

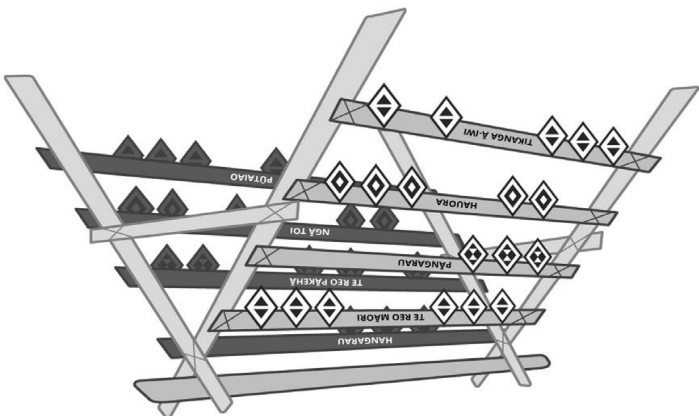


Hoahoa 6 - Te arorau ā-hanganga
Te tauiira Tīrewa Marautanga

Ko te āhuatanga tuatoru e tuu ana i te arorau ā-hanganga ki te tīrewa ko ngā tauhōkai i ia pito e whai wāhi ana ki te pakari o te hanganga katoa, e whakaratō ana i te kaha, te tuwhēna me te whakatītina. Ko ēnei tauhōkai e tohu ana i tētahi pūnaha aromātai. I marohitia e te Rōpu Tohutōhu ā-Minita - Marautanga Raupapatanga me te Paetae, tētahi pūnaha aromātai ā-motu i runga anō i tētahi "tauirā rangapūtanga whakapono nui o te toha mōhiohio, otiā ka whakaae ngā whānau o te kura ki te momo mōhiohio e hira ana kia tohaina, ā, he aha ngā mōhiohio e tika ana ki te mōhio i te pai o te mahi a te pūnaha ki te tautoko i ngā putanga, e whakatau ana te whānau he whai uara mā ā rātou tamariki" (Te Tāhuhu o te Mātauranga, 2019, wh.32)

TIREWA AKO

Ngā kaho, te whakaatu i ngā raupapa ako



Hoahea 5 - ngā tirewa ako me ngā wāhanga ako

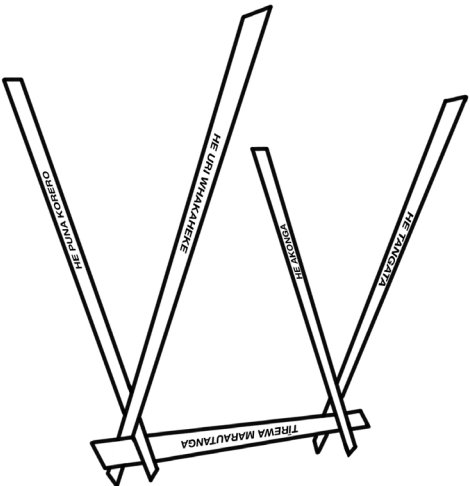
Ko nga kaho o te tirewa e tohu ana i ngā momo horopaki mō te ako e tautuhia ana e ngā kura ki te whakatutuki i ngā tūmanako i whakaahuatia i roto i te marautanga ā-motu. Tērā pea he kaupapa ēnei horopaki (wāhanga ako), he kaupapa, hanganga matua, he whakaaro hira rānei, he hanumitanga rānei, ā, ka whakaahua i te kōkenga o te akoranga nui i roto i ia horopaki. Ko te mea nui, ka tautokona te kura ki te hanga i tā rātou ake tirewa ako hei whakaata i ngā tūmanako o te marautanga ā-motu i roto i te horopaki o ngā mea hira ki te whānau o te kura hoki. Mō ētahi kura, ka ōrite te tirewa ako ki to rātou marau ā-kura arā, ko te tirewa ako to rātou marau ā-kura.

Mō ētahi atu, tērā pea he wāhanga anake te tirewa ako o tētahi marau ā-kura e toro atu ana i tua atu i te hōtaka ako. Ko te mea nui kē, e uaratia ana te marau ā-kura hei tauira o te marautanga ā-motu arā Te Tirewa Marautanga, e whakaratona ana i ngā hononga me te horopaki mō te tūhura i ngā pou e whā. I tēnei tauira, ehara ngā marau ā-kura i te mea kinaki noa i te marautanga ā-motu, engari ka tuku whakapauakitanga ki ngā wawata ā-motu i roto i te horopaki paetata.

TIREWA MARAUTANGA

Ko nga pou matua, e tohu ana i te marautanga ā-motu

I roto i te taurua kua marohitia, ko te marautanga ā-motu mō te akoranga me mātua tutuki kaupapa Māori, kua whakaritea ki te 'tīrewa' - he anga mō te whakairi mea.



Te Tīrewa Marautanga

Hoahea 4 - ngā pou matua o te tīrewa

I roto i te tīrewa i hangaia hei tautoko i te koke whakamua, te ako me te paetae, ko ngā pou matua e whakaatu ana i te marautanga ā-motu - he hanganga pakari e tautuhi ana i te kaupapa o te mātauranga me te hōkaitanga o te ako.

E whakaata ana aua pou i ngā matea, ngā uara me ngā wawata o ngā kaiwhakamahi, otiā i tēnei kēhi, ko ngā wawata mō ā tātou tamariki hei Māori. I tēnei wā, ka kitea pea te whakaaturanga o aua wawata i roto i ngā marau ā-kura. I tēnei taurua, he mataaho ake te kite i ngā wawata Māori mō ā tātou tamariki i roto i te marautanga ā-motu. Tūturu ake, e whā ngā pou o te Tīrewa Marautanga, ko ia pou e whakaata ana i tētahi wawata whānui e manawanui ake, e matatau ake, e angitu ake ngā ākongā:

1. kaiwhakawhiti kōrero (he puna kōrero te tamaiti)
 2. ngā kaiwhakakanohi me ngā kaitāpae ki ō rātou whānau, hapū, iwi hoki (he uri whakahaheke te tamaiti)
 3. ngā ākongā me ngā kaiwhakakaako (he ākongā te tamaiti)
 4. Ko nga kaiwhakahaere o tō rātou ake oranga, hononga, me ngā āhuatanga whaiaro (he tangata te tamaiti).
- E ngana ana tēnei taurua ki te whakarārangi mārama ake i te marautanga ā-motu me te marau ā-kura mā te neke i ngā wawata e kitea ana i te marau ā-kura ki te aroaro o te marautanga ā-motu.

Te whakawhiti ki ngā Tīrewa Marautanga

He āhuatanga waiwai te whakarite i te aroaro hanganga, ā-roto, ā-mahi hoki, ki te tuitui i ngā hononga rangapu whakapono nui me te whai manawanuitanga e hiahia ana ki te whakatipu me te whakatuwhera i te marautanga. Ko te neke ki tētahi pūnaha hou, me manawanui, me ū ki te whai i ngā whakaaro hou, e tino uara ana i te mātauranga Māori, me te whakauru ki tētahi taumata hou o te rangapūtanga ki ngā kura me ngā whānau, e pai ai te koke whakamua me te eke o ngā paetae mō ngā ākongā, ngā whānau me ngā kura kaupapa Māori.

Ko tā te taurua kua marohitia, he whakamaru i te whāinga o te wā nei ki te hoahoa marautanga me te tikanga ako i tikina i ngā momo kura Pākehā takeake, me te whakarato i te raungāwaritanga nui ake, whānuitanga nui ake hoki o ngā āheinga. Engari e taetae tonu ana i roto i te taurua Tīrewa kua marohitia mō ngā kura me ngā whānau kāore i te hiahia ki te whai katoa i tētahi whāinga hou ki te pupuri i tētahi wāhanga o te marautanga o te wā nei.

ĀPITI HANGA 1 NGĀ TIREWA

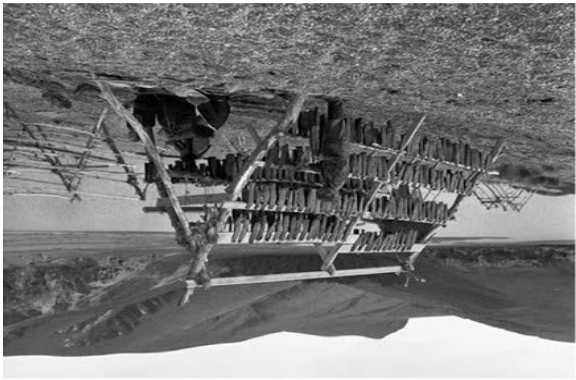
I ngā wā o mua, he nui ngā momo āhua, hanga hoki o ngā tirewa, i runga anō i te āhua o te whakamahinga. Engari, ko te katoa, he mea hoahoa hei hanganga whakairi, whakaatu mea rānei. I roto anō i aua momo hanga, i whakaturia ngā tirewa hei rangitupu, ki te whakaara i te tāhuhu o te whare hou. Hangaia ai hoki te tirewa ki te whakatipu kai, ki te whakairi i te harakeke, i ētahi atu wewu rānei mō te whakamaroke i mua i te raranga, me te whakamaroke kai (hei tauira, te tuna, te pātiki, te karengo).

Nā runga i ngā momo whakamahinga rerekē, e taea ana te ki, i urutautia ngā tirewa kia tika ai, kia hāngai ai ki te kaupapa. Ko tā ngā pou hauropi o te tirewa he whakapakari i te tirewa mō te kaupapa e whakamahia ana. Ko te 'whakamātautau' nui o te tirewa, ko tōna pakari ki te toko ake i ngā mea e iri ana i runga, me tōna pakari i te taiāo e tū ana te tirewa. Ina kāore i pakari te hanganga, ka papahoro te tirewa. He rerekē anō te teitei o ia tirewa, me te roa. Ko ngā tirewa mō te whakamaroke kai, harakeke rānei hei tauira, he mea whakatu me ētahi 'kaho' hei whakairinga kai, wewewu rānei. Nō te kaihanganga te tika o te reo, te teitei me te nui o ngā kaho o te tirewa. I whakaturia te tirewa i runga anō i ngā hiahia o ngā kaiwhakamahia, ā, i hoahoatia motuhaketia mō aua take. Tērā pea ko ngā kaiwhakamahia hoki nga kaiwhakatu i te tirewa.

Ka noho hei take matua ēnei ariā i roto i te horopaki o te marautanga



Hoahoa 2 - te whakamaroke harakeke i te tirewa¹³.



Hoahoa 3 - te whakamaroke tuna i tētahi tirewa i Wairewa (Lake Forsyth) i te 1948¹⁴

¹³ Te Raa Ringa Raua. (15 Hereturikōkā 2020). I te Facebook [pōhi Facebook]. I tikina i te 21o Hereturikōkā 2020, i https://www.facebook.com/groups/2194548750614650/?post_id=3116894645046718

¹⁴ He take nui tonu te hauhake me te tāroki kai i ngā hapori Māori. Te Rua Mahara o te Kāwanatanga, Te Whanganui-a-Tara (Te Puna Mātauranga o Aotearoa, Alexander Turnbull Library, Te Whanganui-a-Tara, F40047 1/2 AAGT 6401 A6120). Treaty 2U, n.d. <http://www.treaty2u.govt.nz/the-treaty-today/the-ngai-tahu-claim/index.htm>

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Hei Ako me te Aromatawai

Kua hangaia tētahi mahere aromatawai.

Ko te mahi i takea mai i tēnei rautaki me tāu mau ki te iho matua o te aromatawai i whakatakotoria ki Rukuhia Rarangahia (Te Tāhuhu o te Mātauranga: 2014) otiā me whakaatu i ngā wheako ako motuhenga.

5.

He Whakangungu Kaiako

Ko te whanaketanga o tētahi rautaki PLD pakari, urupare hoki e tuku ana i te aronga me te tohutohu i roto i te tūrangā me te wāhi o Te Reo Māori me te Pāngarau i roto i te horopaki o te ako mā te Reo Matatini, he āhuatanga hira o te whakawhiti i tō tātou māramatanga mai i Te Marautanga o Aotearoa ki Te Tīrewa Marautanga me te Wāhanga Ako ki te Tīrewa Ako.

E hiahia ana ngā kaiako e mahi ana i roto i ngā horopaki reo Māori i tētahi huinga pūkenge ahurei, kia pai ai te tuku i te 'wairua' o te reo matatini. Ka tauutoko ngā pakirehua arotahi ki ētahi o ngā wāhi e whai ake nei i te whanaketanga o te huinga pūkenge ahurei e hiahia ana e ngā kaiako kaupapa Māori:

- Ngā tikanga ako pai rawa
- Te whakamahere me te tūnga o te aromatawai
- Te matatau ā-wetere
- Te hononga me te oruatanga i waenga i te reo kaiako me te whanaketanga reo, me te angitu o ngā mokopuna.
- Te mōhio ki ngā tikanga, ngā uara me ngā whakapono whakatuanui, tāmi hoki

Mā te whakamahi i tētahi anga hoahoa, whakatīnana, me te aroturuki i roto i te rima tau i ia wāhi e mātua whakarite i te hāngaitanga o te arorau, te mana taurite me te whanaketanga ki ngā putanga e wawatatia ana i te rautaki

E rima nga aronga rautaki.

1. Whakarite Mahere

Hangaia tētahi mahere e whakahuahua ana i te mahi tautuhi anō e hiahiatia ana ki te tiaroaro me te waihanga i ngā āheinga mō te ako me aha hei whakatutuki i ngā whāinga o tēnei rautaki.

1.1 Mahi Tiaroaro

Me rapu maramatanga ki te tiaroarotanga i waenga i ngā whāinga o tēnei rautaki, Te Tamaiti Marautanga), TMOA, He Ara Ako i Te Reo Matatini me te Anga Tau Pāngarau, tae atu ki ētahi atu tāpaetanga, me te whakatau me pēhea te whakaata i ngā hōtaka mahi ka hua ake.

1.2 Tiro anō me te aromatawai i ngā mahere mahi i te rautaki pāngarau me te reo matatini o mua.

I kitea e te rautaki pāngarau o mua (2016), me te rautaki reo matatini (2007) ngā wāhi matua mō te whanaketanga me te whakatatiranga. Kaore anō kia koke whakamua ngā wāhi katoa; engari e noho tonu ana hei mātāpuna matua hei whanaketanga mō ngā mahere mahi anamata, ā, kia arotakehia hoki ngā mea onāianei.

2. Rangahau

Hangaia tētahi hōtaka rangahau e hopu ana, e tautoko ana i ngā tono matua i roto i tēnei rautaki. E tūmanakohia ana kia whai mōhio ia aronga rautaki e 6 e ngā mōhiohio pai, te aronga whai mōhio, ā, kia nui tonu te pānga pai rawa ki ngā tikanga whakaako a ngā kaiako, te akoranga a ngā mokopuna me ngā wawata o ngā whānau, ngā hapu me ngā iwi.

3. Rauemi Tautoko

Hangaia ētahi tauria tōmua o Te Tīrewa Ako e whakaatu ana i te pāhekohekotanga o te reo matatini me te pāngarau, e tāmaua ana i roto i ētahi atu wāhanga ako, kaupapa ako/whakaaro nui hoki/rānei.

3.1 Ko tā ngā Rauemi he:

- whakaratō ki ngā kaiako te tautoko tika hei whakaako kaupapa, whakapakari i te horopaki, ā, e tāmau ana, e whakaatu ana hoki i te āhua me te whānuitanga o te reo matatini
- whakaatu i ētahi tohu whakawhiti matua, Tohu Ako rānei, tae atu ki te āhua o te tautoko i te tukanga ako (tae atu ki te whakamahere kaiako)
- whakaatu i te tūhonotanga me te mōhiotanga me pēhea te whakamōhio atu o ngā aromatawai i te kōkenga ākongā puta noa i te marau ā-kura (e whakaahuatia ana i Rukuhia, Rarangahia).

Ka noho pea ēnei ara tauria/rauemi hei ara e taea ai te āwhina i ngā kura me ngā kaiako ki te whakawhiti mai i Te Marautanga o Aotearoa ki Te Tamaiti Hei Raukura, ā, mai i Ngā Wāhanga Ako ki Ngā Tīrewa Ako, ko te hua ko te whanaketanga o Ngā Marau ā-kura. Ka noho hei tikanga tautoko matua hei whakahoki, hei whakarauora, hei whakaniko i te mahi ako o te reo matatini me te pāngarau.

Ko ngā putanga matua e puta mai ana i ēnei āheinga ko:

- Te tauritanga o te whānuitanga o ngā kaupapa ako ā-pakirehua
- te tohu me pēhea te whakawhanake i ngā tīrewa ako i ngā akomanga me ngā kura hei whakaatu:
- me pēhea te raranga haere o te reo matatini puta noa, i roto hoki i ngā horopakī ako, me ngā ahunga e whā o Te Tamaiti Hei Raukura
- me pēhea te whakauru i ngā āhuatanga o ngā tīrewa mai i ngā kaupapa mātauranga whānui ki tētahi kaupapa ako matua
- he pēhea te hononga o ngā tīrewa mātai ki ngā wāhanga ako

Ka kitea tētahi tauira o te Tīrewa i te āpitihanga 3.

Mā te miramira i te tūrangā waiwai o ngā kaiako hei ākonga, hei kaiako hoki o te reo matatini ki te whakamōrahi i te rātou angitu puta noa i ngā mahi ako katoa (kia rangatira te kaiako)

Nā runga i te taupuhipuhitanga o te āheinga reo me te whanaketanga hirikapo, otiā i kōrerotia i mua, ka noho tēnei hononga hei hononga nui mā ngā kaiako hei ākonga. Kia taea ai tēnei, ka hiahia rātou i tētahi pūmatanga kia haere tonu ngā mahi whanake i ngā mōhiotanga ngāio, ngā pūkengea toi whakaako, te whanake i ngā pūkengea reo, te whanaketanga huinga kupu hangarau, te mātai renga me ngā momo reo motuhake. Ina kore e whāia te āheinga kia tū hei ākonga, ka uaua ki ngā kaiako te whakatutuki i ngā matea o ngā mokopuna 'e whakariteritea ana kia ora te noho' i te rautau rua tekau mā tahi.

Nō reira, ahakoa he aha te pakeke o te rōpū e whakaakotia ana, ahakoa ko te kaiako ahuwahānuī, ko te tohunga kaupapa rānei, me noho te katoa hei ākonga, hei kaiako miharo hoki o te reo me ētahi atu matea whakaarotau.

He tohu hoki tēnei ki te Mātauranga Kaiako Tuatahi, ā, me te hiahia ki te whakarite kia mātua uru katoa ngā wāhanga katoa o Te Tamaiti Hei Raukura me Hei Raukura Mō te Mokopuna, i roto i te whanaketanga o ngā kaiako i muri nei.

Toro whakawaho ake i te whanaketanga ngāio ratonga ā-roto me te ratonga tōmua, ko te pūnaha ā-tōrangapu, ā-ahurea hoki i whai wāhi i mua ki te tukanga tāmitanga. Me whai tauoko te whakaarotanga ka ahu atu ki te tuaka whakawhiti, ki te mātaraunga wete tāmi (i roto hoki i ngā kura Māori), i ngā kaihanganga tūre, whakatāu kaupapa hoki. He tino hira ngā āheinga e tukuna ana ki te akoranga Māori i tēnei wā, hei hanga, hei whakawhanake, hei whakamahi hoki i te pitomata, e tuku tauritenga ai ki te mātauranga Māori i roto i ngā mahi ako.

- te āhei ki te whakaatu i te āhua tūhonohono o ngā akoranga me te nui ake o te pāhekohekotanga me te whakawhānuitanga o te mātāuranga Māori (e wātea ana i tētahi arotahi ā-kaupapa)
- te tohu i ngā wheako akoranga whānui ake, hōhonu ake hoki mā te akoranga ā-horopaki, kua i te akoranga arotahi ā-kaupapa
- te kahatanga mai o te reo o ētahi atu wāhanga ako mā te arotahi whakahoki mai i te reo matatini i te whakapakaritanga o ngā pūnaha mātāuranga mā ngā huarahi kāore anō kia tūhuratia
- te whakamahinga o ngā āheinga reo, puna reo me ngā rautaki reo hei anga arowhānui hōrapa i ngā wāhanga ako, tīrewa ako, kaupapa ako hoki/rānei
- te tāmau pea i ngā akoranga e kore e waiho kia tūpono noa, puta noa i ngā momo ako, horopaki rerekē hoki

Ko ngā whanaketanga ā muri ake e whakaratona ana i ētahi āheinga hou pēnei i :

kaupapa ako, horopaki ako rānei/hoki, pēnei i te marae me ētahi atu wāhi hira. o Aotearoa, ā, tērā pea ka tuku mahere ka ārahi pea i ngā whanaketanga ōrite, mō ētahi atu wāhanga ako, kia whakaputaina. I takea mai ēnei i ngā wāhanga ako o Te Reo Māori me te Pāngarau mai i Te Marautanga Kua hangaia kētia te Tīrewa Ako¹² mō te kōrero ā-waha, te pānui, te tūhītuhi me te pāngarau, ā, kāore anō

E whakaaro ana ko te wāhanga ako o Te Marautanga o Aotearoa hei tīrewa ako i Te Tīrewa Marautanga mai i ngā mōhiotanga i whiwhi mai i te whanaketanga o ngā tīrewa ako mō te kōrero ā-waha, pānui, tūhītuhi, me te pāngarau (kia rangatira te reo matatini).

Ko te whakahoutanga marautanga e marohitia ana, me ngā rauemi tautoko, e hāngai ana ki te whakapakaritanga o te hononga o te reo o te whānau, hapū me te iwi ki te mātāuranga.

mātāuranga me te reo. kotahi e whakaratona ana i te pūhara kia haere tonu ai te wāhanga, me te whakaputa rānei i tō rātou ake rātou tāurunga nā te mea me mōhio ngāwari te reo o te kura (me te whakaaro anō), ki te iwi kura, i te wāhakaaweawe hāngai i te whakaraupatanga o te reo ā-iwi, ā-hapū me te reo ā-whānau. He mea hira to mai i ngā whānau, ngā hapū me ngā iwi, i te mea mā roto kē i ā rātou whai wāhitaanga ka taea e rātou te Heoi anō, i ngā tau tata nei, kua nui ake te putanga o te karanga ki te urupare ki tētahi tāurunga nui ake mā te reo. Ko ngā āheinga ki te ako mā roto i te reo Māori, i kōkiritia e te koronga ki te whakaraupora i te reo. I kōkiritanga i hua ake i ngā whānau e ū ana, e whakapono ana hoki ka whai mātāuranga ā rātou tamariki/ mokopuna mā roto i te reo Māori, i te wā hoki e āhei ana ki tētahi mātāuranga kounga tēitei. Nā te whanaketanga o tētahi marautanga ā-motu, arā Te Marautanga o Aotearoa, me ngā marautanga ā-rohe i whakaratona e te anga i taea ai te whakatīnana i te whakakītena.

Te miramira i te hirainga o te reo matatini mō te whakatīnana i ngā wāwata o ngā whānau, ngā hapū, ngā iwi mō te whakaraupora reo (kia rangatira te whānau/hapū/iwi)

HE PUNA KÖRERO TE TAMAITI

Ōtirā ka uru te āheinga ki te whakauru me te whakamahi i te whānuitanga o ngā reo pēnei i te reo Māori, te reo Pākehā, ngā reo hangarau (ahumoni, pāngarau, STEM), ngā reo ahurea me ngā toi

Ka angitu ake ngā mokopuna ina tautokotia rātou e tātou, mā ngā matatini o te reo, ki te whakaputa i tā rātou e pohewa ana, e hanga ana, e tūhura ana, e matapae ana hoki. Ina whakamahi rātou i te pāngarau hei waka o te nanao atu ki te mahi kaute, ka whakaratō te reo matatini i ngā taputapu e hiahia ana rātou ki te whakamārama i ngā āhuatanga o ia rā, me ngā rau kikinō, ngā tauira, ngā raranga, ngā tiro whānui hoki, kia kite rātou i ngā otinga ki ngā take. Ka tāpae te pāngarau i te tirohanga whānui ake i te mahi kaute, e akitaki ana i ngā mokopuna ki te whakawhiti i ngā ariā pāngarau mā te reo matatini o te pāngarau, e āta whakahaeretia ana, e tauritētia ana e ngā arotahi pāpori-ā-ahurea, pāpori-ā-tōrangapu, ā-Māori hoki, e hāngai ana ki te kōrero me te tohe i ngā otinga matatika (Māori) ki ngā rau kikinō, tae atu ki ngā āhuatanga o ia rā e hiahia ana i te mātāuranga pāngarau.

HE TANGATA TE TAMAITI

Kei roto ko ngā aranga pēnei i te GRIT, te manawanui, te oranga hinengaro, tinana, me te ahurea, me te mahi ngātahi me te ngākau aroha¹⁰.

Ko te Pāngarau tētahi pūnaha ā-pāpori, ā-ahurea hoki e whai wāhi ai te wāhanga o te mahi kaute. He pai ake te whakamahi i te wā e āhei ai ngā mokopuna ki te mahi hei hapori. Ka taea te whakahohe i ngā hapori ki te kite i ngā mahi kaute e tika ana hei whakamahi i ngā rātou, kia pai ai te tautoko i a rātou ki te whakaoti i ngā rau kikinō, tae atu ki te whakatau i ngā āhuatanga o ia rā, otiā he āhuatanga mahi kaute kei roto. He tuku i ngā taputapu tika ki ngā mokopuna kia pai ai te kōwhiri i ngā take hei whakatau mā rātou me ngā rau hei whakaoti mā te whakamahi i ngā āhuatanga katoa o ngā pāngarau, otiā he tautoko i ngā tauмата whakaurunga, te whakahihi i te manawanui ki te whakatutuki i ngā kaupapa, mā te whakaurunga tika a te kaiako, te whānau, te hapu me te iwi, tātū noa ki te hapori.

HE URI WHAKAHEKE TE TAMAITI

Ka uru te manawanui ā-ahurea, ā-reo hei tūāpapa mō te whakauru ki te ao¹¹.

Ka whakaratō te mahi kaute i te tautoko kia pai ai tā tātou rapu otinga mō ngā rau kikinō kua hangaia i te ao. Ko te Pāngarau tētahi pūnaha e tuku ana i ngā utauta ahurea, pāpori, matatika hoki hei tautoko i ngā mokopuna ki te kimi otinga e whai hua ai a Papatūānuku, te Māori, ētahi atu hoki, nō reira ka kitea hei waka e āhei ana ki te tuku otinga ā-ao. (Kua mōhiotia te kaitiakitanga iwi take i te ao e ngā mātanga rangatira me ngā kairapunga whakaaro pēnei i a Naom Chomsky hei tauira <https://ecologise.in/2017/11/04/noam-chomsky-indigenous-people-are-the-only-hope-for-human-survival/>.) Kua arohaeetia e Gutstein (2007); Greer & Mukhopadhyay (2012); Fashen (2012); Pais (2012); Popkewitz (2004) me ētahi atu te mana tāmi o te mahi kaute, ā, kua kōrerotia hoki te āhua whakanoho o te mahi kaute ki te tautoko i a tātou ki te arohae i ngā tōritetanga i te ao, me te whakatīnana i te manatika ā-pāpori hei kirirarau ā-ao. Ka nanao atu te Pāngarau ki te mahi kaute, ki te āwhina ki te whakatīnana tika i te manatika ā-pāpori e hua ai te taiāo me ngā hapori whakaraerae.

Ko tā ngā mahi ako i whakahuhihuitia i runga anō i ngā wāhanga ako, i takea rānei i ngā tīrewa ako, i takea i ngā kaupapa, ngā hanganga matua, ngā ariā hira rānei, tētahi tōputanga rānei o ēnei, he whiririraki ki te pūkenga o te kaiako ki te nanao atu ki tō rātou mārama ki te reo matatini. Kua noa hei ariā hora wāhāni hei whakawhanake i ā rātou tikanga ako, engari hei whakapakari hoki i tō rātou mōhiotanga o te tūhonotanga i waenga i ngā āheinga reo, puna reo me ngā rautaki reo, ki te rapu i te whakaatutanga. I te nuinga o te wā, whakamahia ai ēnei kupu i ngā wāhanga ako o Te Reo Māori me Te Reo Pākehā o Te Marautanga o Aotearoa, engari, me whakamahi anō hei āhuatanga whakahaere, hei tauoko i ngā mahi ako i tētahi atu wāhanga ako, ki te whakare i ake rānei i ngā māramatanga ā-ariā, i ngā huarahi nui. Ka whakatairanga ngā tikanga te reo matatini whaihua i te whanaketanga o ngā ariā tūturu, hei ariā tūrehurehu, mā te whakaaro arohaehae me te āheinga wetereo, kātahi ka hanga i te tīrohanganga ā-ao ahurei o te mokopuna.

He hononga tonu i waenga i te whiwhi reo me te whakamahi reo, ā, he oruatanga hāngai ki te whanaketanga o te hirikapo. Kua whai mana Te Reo Matatini hei waehanga matua mō te māramatanga ā-ariā me te whakapuaki o te aroā o te mātauranga ā-kaupapa (hei tauira, te reo o te whare tapere), i roto i te wāhanga ako pāngarau i Te Marautanga o Aotearoa, otiā ko tētahi o ngā aho matua e motuhake ana ki te reo matatini o te pāngarau. Ka mārama noa te whakawhiti i te aho o te reo matatini o te pāngarau ki Te Tīrewa Ako: Pāngarau.

HE AKONGA TE TAMAITI

Kei roto ngā āhuatanga pēnei i te whakapoheua, te matapae, te hanga tauira, te whai-tūraru, te whakaaro auaha, te kimi tauira, te whakatau ahuhānui me te whakamārama i ngā hononga i waenga i ngā mea. He momo whakaaro arorau tō te pāngarau, ā, ka whakamahi i te tatauranga inerahi⁷.

Ina whakaatu te mokopuna i te kainiākautanga, ka whakamōhiotia rātou ki ngā tauмата uaua ake o te ariātanga me te tūrehurehutaanga. E whai hua ana te mahara ake ko ngā tau he whakaaro huatau, tūrehurehu e takea ana te whakaatu mā ngā huarahi tūturu, ā-ataata hoki, nō reira, kua timata ke te tono i ngā tauмата tēitei o te whakaaro huatau me te tūrehurehu mai i ā tātou tamariki i te wā e kōrero tau ana ki a rātou.

Ko te pāngarau, hei pūnaha, ka haere ki tua noa i te mahi kaute, ki te tauoko i ngā mokopuna i tētahi ao hurihuri nui, ki te whakamahi i tētahi tūmomo pūkenga ki te urutau me te rapu i tētahi huarahi pāpori, ahurea, tōrangapu, matatika hoki o te māramatanga, ā, me te whakahaere i ngā āhuatanga o ia rā, ngā āhuatanga ahurei, uaua hoki. Hei tauira, he hua tō te pāngarau ki te tauoko i te māramatanga arohaehae (ā-pāpori, ā-ahurea, ā-tōrangapu) o te whakatauira ā-pāngarau mō te KOWHEORI-19, te huringa āhuarangi me te whakamahanaatanga o te ao, ngā āhuatanga e pā ana ki te reo Māori me tētahi atu rau kikingo⁸. He mahi hoki tā te pāngarau i ngā whakaritenga o ia rā, i te wā e tātai ai ana, whakamārama raruunga/kauwhata ana, e hāereere ana, me tētahi atu.

⁷ Te Tamaiti Hei Raukura p. Te tauoko i te whanaketanga o 'He Akonga te Tamaiti' e hōrapatia ana mā te mārama ki te reo matatini hei tuaka, mā ngā horopaki akoranga hoki.

⁸ Ko te raruraru kikingo he raruraru pāpori, ahurea rānei e uaua ana, e kore rānei e takea te whakaoti - i te nuinga o te wā nā tōna āhua matatini, tūhonohono hoki. He pūtakea kore ngā rau kikingo, i te takea o ngā whāinga me ngā otinga, ā, e herea ana e ngā hereinga ao-tūturu, e aukati ana i ngā whakamātaunga tūraru-kore ki te rapu otinga.



Ki te tirohia e tātou te hoahoa o runga ake nei, ko te pāngarau te pūtahi o ngā huānga e toru katoa e whakamahi i te mahi kaute. Hei tauira, e whiwhi tohu ai tātou, ka ako mahi kaute tātou hei āwhina i tātou ki te whakatutuki i tētahi aromatawai, ka whakamahi mahi kaute rānei hei hiki i te oranga o ngā iwi taketake, i te wā e whai hua ana ki te pērā.

Ko te pāngarau i mua, (he hanga hou), otiā he pērā ki te reo matatini, kua whakahaeretia kētia ānō nei ko te mahi kaute e kākahuria ana ki te reo Māori (Christensen, 1996), ā, kua kīia he mea Matahuna, otiā kei noho hei kaiwhakapūmau i te tāmitanga o ngā tukanga whakaaro a te Māori, (Barton & Fairhall 1995).

Ka kawea mai e te marautanga pāngarau ā-mātauranga, ā-kaupapa, ā-tikanga hoki i ngā tirohanga ā-pāpori, ā-ahurea, ā-torangapu hoki o te ao ki roto i te kura, e whai ana i te kaha ki te takahuri i ngā tuakiri tāmi o ngā mokopuna, o rātou whānau, hapū me ngā iwi, ā, me mataara tātou i tērā. (Te Maro, 2019).

Nā runga i ngā tikanga aromatawai, ko te ia o ngā mōhiotanga marautanga mahi kaute, he tēitei ake te tūnga ki ō te mātauranga, te kaupapa me te tikanga Māori. Nā reira, ka riro katoa i te ako marautanga mahi kaute te wā, te mokowā, me ngā mahi, otiā ka peia te ako i te mātauranga Māori ki rahaki. (Te Maro, 2019). Engari anō te Pāngarau, he pitomata tonu ki te whakahāngai anō i te mahi kaute hei tauoko i ngā kura ki te whakateitei ā-mana ōrite i te tikanga, te kaupapa me te mātauranga ā-iwi, ki te mōhiotanga ā-tikanga, ā-kaupapa, ā-mahi kaute hoki. (Te Maro, 2019) Ko tēnei tirohanga o te pāngarau hei pūnaha pāpori, ahurea, torangapu, matatika hoki o te whakamahi me te huri i te mahi kaute hei utauta hei painga mā ngā mokopuna me ō rātou iwi, hapū, whānau hoki, otiā e whakateiteitia ana i roto i tēnei rautaki.

I roto i ngā āpitihana, ka whakamahia te wāhanga ako pāngarau mai i Te Marautanga o Aotearoa me te tirewa ako: ka whakamahia te pāngarau hei whakatauria ake me pēhea e whakatūria ai i roto i te Te Tamaiti Hei Raukura me ngā tohutoro motuhake ki te reo matatini o te pāngarau mō ngā take whakaahua anake.

KIA RANGATIRA TE MOKOPUNA

Te whakahoki mai i te kupu reo matatini me te whakamārama i tona pānga ki Te Tamaiti Hei Raukura

E tika ana kia whakahokia mai te kupu te reo matatini kia pai ai te tuku i here e here ana i a ia, otiā he whānui ake i te pānui me te tuhituhi.

Te ahunga ki tētahi whakamārama o te reo matatini

Te reo matatini - ngā tini mata o te reo.

(te tini o ngā 'mata me ngā āhuatanga reo')

Ko te kupu te reo matatini, nā Ahorangi Wharehuria Milroy, rātou ko Tākuta Huirangi Waikerepuru, ko Pēti Nohotima, otiā i rapu rātou ki te kapo ake i te wairua o te mea e hiahia ana ki te tuku i tētahi hōtaka ako, e hāpai ana i te uho o 'te reo Māori' i ngā huarahi e whakanui ana i te hōhonoutanga me te kanorautanga o ōna momo, me te whānuitanga o āna mahi.

Nō reira, ko Te Reo Matatini, he kupu ā-ahurea, ā, he whānui noa atu i tēra e whakaarotia ana i tō tātou ao kua waipuketia e te reo tā. Pērā i tēra i kōrerotia e Hirini Melbourne:

"... I karapōtia te ao tawhito o te Māori e te reo tuhi i ō rātou ao o ia rā: ngā whakaīro i ngā pou me ngā whare, ngā tohu i runga i ngā kākahu, te hoahoa o ngā wharenuī tonu..."

"... ahakoa i pūmaharatia ngā kuputuhi - ngā tītonga, ngā kauhau, ngā whakautu tapu, me ētahi atu - ā, kāore i tuhia, ehara i te mea kāore i te iwi Māori tawhito i noho i tētahi ao kāore he tuhituhi. He ao tēra o te nui o ngā momo, ā-tuhi, ā-reo, otiā he whakaaturanga miramira, he tuatini o te ahurea..."

E whakaatu ana āna tirohanga i tētahi huarahi tūturu e taea ai e ngā mokopuna te āhei atu, te hanga hoki i te mātūranga, otiā e taea e ia te ako ki te kōrero i tō rātou marama ki te ao o nehe, te pāhekoheko ki te ao onāiane, me te whakaawe i tō rātou ao anamata, i te mea he matatini ngā kaiwhaipānga, me ngā huarahi e tae atu ai ki reira.

Te ahunga ki tētahi whakamārama o te pāngarau

E hangaia ana te pāngarau i tētahi tōpūtanga mātūranga, tikanaga me te kaupapa Māori motuhake, whaimana hoki, e whakateitei ana i te ao Māori, ā-mana taurite, ā-motuhenga hoki, i te wā e whakauru ana i te pāngarau ā-mātūranga, ā-tikanaga, ā-kaupapa Māori hoki, mō ngā kaupapa e tino hāngai ana ki te anamata o ngā matea o ngā mokopuna.

HEI RAUKURA MŌ TE MOKOPUNA

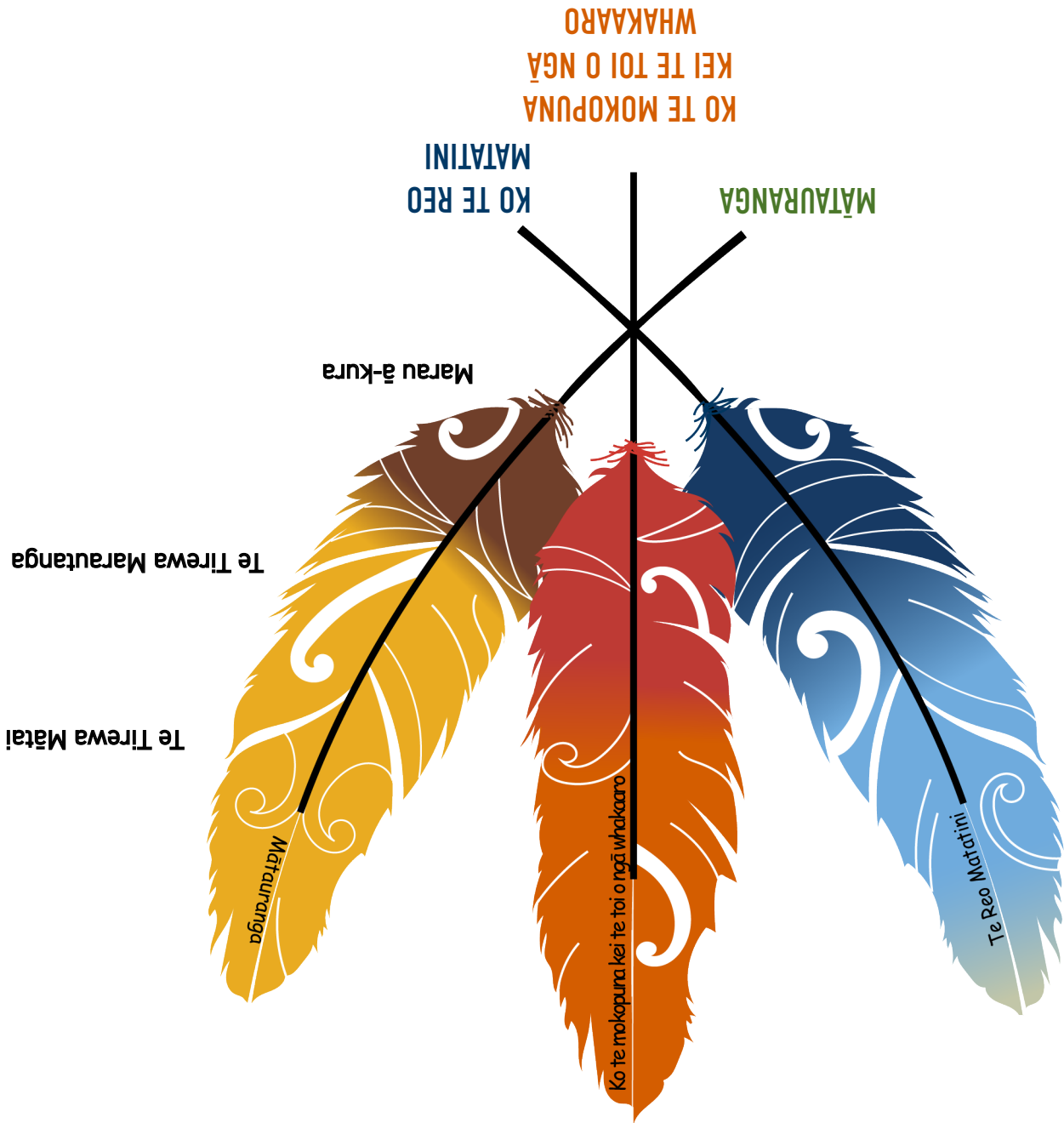
Ngā tūhonohongotanga

Ko te hoahoa e whai ake nei e whakaatu ana i te hononga i waenga, puta noa hoki i ngā ariā me ngā tūrangā kua kōrerotia i tēnei wā, ā, e tautoko ana i tētahi huarahi ā-rautaki, ā-arorau ki te hōtaka mahi me ngā awa mahi e ara mai ana. E tohu ana ngā raukura i te hiāhia ki te nanao atu ki ngā mātāpono me ngā ariā nui pērā i ērā kua whakaatuhia i ngā tauākī ārahi, hei ārahi i ngā whakatanga me ngā whanaketanga. Ko ngā tohu tūhonohono ka noho hei hoahoatanga o te hōtaka mahi.

HEI RAUKURA MŌ TE MOKOPUNA

HE TĀONGA TE REO MATATINI KI TŌKU AO, HEI ARA RĒRERE KI TE AO WHĀNUI

Kia rangatira te mokopuna, kia rangatira te kaiaiko, kia rangatira anō te reo, kia rangatira te iwi



Ko te reo Māori te kākahu o te whakaaro, te huarahi ki te ao tūroa

E rapu ana a Hei Raukura Mō te Mokopuna ki te:

1. Whakahoki mai i te tikanga o te reo matatini hei whakaata i tōna whāinga take me te whakamārama i tōna koha ki Te Tamaiti Hei Raukura (kia rangatira te mokopuna)

2. Miramira i te hirainga o te reo matatini mō te whakatutuki i ngā wawata o ngā iwi mō te whakarauora me te whakatipu anō i te reo (kia rangatira te iwi)

3. Whakapohewa i ngā wāhanga ako o Te Marautanga o Aotearoa hei tīrewa ako i Te Tīrewa Marautanga mai i ngā mōhiotanga i ahu mai i te whanaketanga o tīrewa ako mō te reo ā-waha, pānui, tuhituhi, me te pāngarau (kia rangatira te reo)

4. Miramira i te tūranga nui o te kaiako, hei ākonga, kei kaiwhakaako hoki o ngā reo matatini hei whakamōrahi i te angitu o ngā mokopuna i te akomanga, ā, i roto hoki i ō rātou oranga o ia rā (kia rangatira te kaiako)

5. Whakatairanga i ngā āheinga mō ngā mokopuna kia mōhio ai ki ō rātou wheako me te rapu tūhonotanga ki ā rātou pūrākau, ahurea me ngā hapori, mā te whakapiki i te āheinga me te māramatanga ki te tūranga a te reo matatini me te pāngarau.

6. Marohi i te reo matatini hei whakaaratanga hira ki te whakaurunga ā-pāpori, ā, ki te whai i ngā mahi tūturu ki te whakarite kia whai āheinga te katoa ki te whiwhi i ngā pūkenge e tika ana ki te whakauru mārika ki te porihanga.

7. Mātua whakarite he mahi matua tā te whānau me ngā kaiako i roto i te whanaketanga māturanga o ngā mokopuna mā te reo matatini me te pāngarau, ā, kia hāngai ngā ratonga tautoko i ngā kura ki te mahi a te kaiako akomanga.

E whakaarohia ana, mai i ēnei whāinga, ka hangaia, ka whakatīnania hoki he raupapatanga mahi hei wāhanga o te hōtaka mahi o te whakawhiti ki Te Tīrewa Marautanga, Te Tīrewa Ako me Te Tīrewa Mātai.

E poutokotia ana tēnei rautaki e ēnei mātāpono ārahi e toru, *Ko te mokopuna kei te toi o ngā whakaaro*, *Te Reo Matatini me te Mātauranga*. E tūmanakohia ana ka mau ēnei ture puta noa i ngā hōtaka mahi, ā, ka kitea i ia awa mahi hei tikanga mahi. Ehara i te mea he tohu ahunga hira anake ērā, engari e tohu ana hoki he pēhea te mahi ngātahi a te whakakaitenga me ngā mātāpono ki te tuku i tētahi marautanga whakaaweawe, auaha, o te rautau rua tekau mā tahi, e arotahi ana ki ngā mokopuna, ako/mātāuranga me te reo matatini.

Mātāpono 1: Ko te mokopuna kei te toi o ngā whakaaro⁴

Ko ngā awa mahi me ngā mahi i hanga hei wāhanga o tēnei rautaki me arotahi ki ngā matea ako o ngā mokopuna e hototahi ana ki tētahi marautanga ā-mokopuna e ai ki te marohitanga a Te Tamaiti Hei Raukura (wh.19).

Mātāpono 2: Te Reo Matatini

E tohutoro ana te Reo Matatini ki ngā tini 'mata, āhuatanga rānei o te reo' - ngā tini mata o te reo. Ka whai whakaarotia te matatini o ngā huarahi ka taea te whai reo, te whakakuppu me te whakaatu i te reo, ā-wetereō, ā-ahurea, ā-pāpori, ā-wairua, ā-mātāuranga hoki. He pono he nui kē atu i te kupu 'literacy', engari kua whakaritea kētia te reo matatini ki taua kupu.

E whai ana tēnei rautaki ki te whakanoho i te reo matatini kia whai hononga pūmau puta noa i ngā tīrewa ako o te reo ā-waha, te pānuhi, te tuhihihi, me te pāngarau, ā, ki te pērā, ka āwhina ki te whakahoki mai anō i tona tikanga ake, me te tautoko hoki i te whakawhitinga mai i te wāhanga ako ki te tīrewa ako.

Mātāpono 3: Mātāuranga

He hihiri, he urutau hoki te Mātāuranga, ā, mō ngā take o te rautaki o Hei Raukura Mō te Mokopuna, e tino mārāma ana i roto i te horopaki o te marau ā-kura, te wāhi e whai āheinga ana te whānau, te marae, te hapū me te iwi ki te whakatau he aha te mātāuranga ki a rātou, me te whakatau anō me pēhea te whakaatu i tēnei i roto i te hōtaka ako. Mā te Principle 3 ka taea e tātou te tāmau i ngā mātāpono 1 me te 2.

*Ko te mātāuranga te whakamāramatanga o tō tātou nei ao
Ko te reo matatini hei whakamārama i te mātāuranga⁵
Hei Raukura Mō te Mokopuna*



⁴ Kātahi anō tēnei mātāpono ka tikina mō te mahi whakakahoutanga o Te Marautanga o Aotearoa
⁵ Wānanga Tuihono a Kia Ata Mai Pāngarau, he whakaaaturanga nā Toni Trinick

He taonga te reo matatini ki tōku ao, hei ara rēre
ki te ao whānui

Te reo matatini, he ara matahiapo
o te āhei atu ki te mātauranga me te māramatanga
o tōku ao



E tūtohu ana tēnei rautaki i te mahi matua o te reo matatini i te whakatutukitanga o ngā putanga mātauranga angitu mō ngā mokopuna Māori. E whakarato ana te whakahoutanga marautanga me te whanaketanga marautanga ā-motu i te āheinga pai rawa ki te tūhura me te hanga i ngā huarahi hou kia mōhio ai ngā kura, ngā kaiako, ngā whānau, ngā hapū me ngā iwi ki te whakaaara i tēnei āheinga.

Ko te whāinga katoa o 'Hei Raukura Mō te Mokopuna' ko te whakatairanga me te whakarei ake i tētahi māramatanga ā-mātauranga, ā-kaupapa Māori ki te reo matatini me te pāngarau puta noa i te marautanga. Ko te matapae ake ka piki te oranga, ka nui ake ngā putanga mātauranga me ngā tohu, ā, me ngā āheinga tūranga mahi pai ake mā ngā mokopuna.

E tohu ana Te Tamaiti Hei Raukura i te hiahia mō tētahi whakawhititanga ā-whakahaere mai i Te Marautanga o Aotearoa ki Te Tīrewa Marautanga, me te whakaurunga o Tīrewa Ako.

Kua timata kē te tukanga tuarua rā mō te pānui, te tūhītuhi, te kōrero ā-waha me te pāngarau i te taha o te whanaketanga o Tīrewa Ako i takea mai i te wāhanga ako onāiane! (ngā wāhanga ako). Inarā he wā tika tēnei ki te whakataki anō me te whakatipu i te auaha huri noa i ētahi o ngā whakaaro kua whakatakotoria i tēnei tuinga, ina koa te āhua o te whai wāhi me te whakauru o te rāngai ki ngā mahi.

E tūtohu ana a Hei Raukura Mō te Mokopuna:

- Kua whanaketia kētia ngā Tīrewa Ako mō te pānui, te tūhītuhi, te reo ā-waha me te pāngarau. I takea tuatahi mai ēnei i ngā wāhanga ako, me ngā rauemi tauoko, ā, e hangaia ana i ngā akoranga e kore e tika kia waiho kia tūpono noa
- E tohu ana Te Tamaiti Hei Raukura i te hōkaitanga mō ngā torohanga anamata ki ēnei tīrewa ako, me te whanaketanga o ngā mea e hāngai ana hei whakamahinga whānui
- E tohu ana hoki a Te Tamaiti Hei Raukura i ngā āheinga torohanga mā ngā whānau, hapū, iwi me ngā kura ki te whakamahi i ngā tīrewa o te wā nei i runga anō i te ara e whakateitei ana i te reo ā-iwi me te mīta ā-iwi
- E whakaae ana a Te Tamaiti Hei Raukura ki te tūranga nui o te marau ā-kura i roto i te mahi whakawhaiaro i ngā tīrewa ako kia hāngai ki te rohe

Ka whai wāhi ēnei mea katoa ki te māramatanga hōhonu o te pītōmata o te reo matatini ki te whakawhānui i ō tātou kete ako; nā reira, tō tātou raukaha ki te tūhura i tua noa atu i ngā mahi e mahia ana i tēnei wā. He waka a Hei Raukura mō te Mokopuna hei whakarite i te whakatīmanatanga o ngā hōtaka mahi e whakaae ana i te pītōmata o ngā mokopuna.

HE KŌRERO WHAKAMĀRAMA

Kua karangatia a Hei Raukura Mō te Mokopuna, (he rautaki reo matatini³ me te pāngarau) hei wāhanga o te hoahoa anō a Te Tāhuhu i Te Marautanga o Aotearoa me ngā rauemi tautoko e hāngai ana.

E tino hāngai ana te rautaki o *Hei Raukura Mō te Mokopuna* ki Te Tamaiti Hei Raukura, te tauāki marautanga ā-motu e tipu haere ana, mō Te Marautanga o Aotearoa, me te karanga anō ki te whakahoki mai i te kaupapa ake o te reo matatini me te pāngarau e tino whakaata ana i te Māori e angitu ana hei Māori.

Ka whai painga katoa a *Hei Raukura Mō te Mokopuna* i te āheinga whakahou ki te hoahoa i te mahi ako mā ngā mokopuna i ngā huarahi e tino whai hua ana mō rātou ake, ō rātou whānau, iwi me ngā hapori. He tuhinga tauмата tiketike a *Hei Raukura Mō te Mokopuna* e tautoko ana i te tuaka whakawhiti, whai mātauranga hoki o te mātauranga, mō te mātauranga mō te Māori hoki. (Smith, 2005). Nō reira ko ngā kaupapa e whakamōhio ana i te rautaki, hei whakamōhiotanga rānei mā te rautaki, me auau te whanaketanga.

He tukanga e āhei ana te whakawhiti kōrero auau i waenga i tenei rautaki me ētahi atu whanaketanga matua, otiā ka whakarite i tētahi māramatanga teitei ake, ā, kia kaha tonu tana noho urupare. Mā tenei hoki e āhei ai tētahi rārangi tirohanga, kia mātua whakarite i te hāngai o ngā mahi kaiako me ngā kawenga mahi. Me te whakarite hoki kia noho hāngai tonu te rautaki ki tenei mokowā hurihuri. He wāhanga nui tonu o tenei rautaki te mana ōrite o te Mātauranga Māori i te mātauranga.



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I whakaritea tēnei pepa e Te Tāhuhu o te Mātāuranga, ā, i hangaia e ngā mātanga me ngā kaiārahi o te reo matatini me te pāngarau, te whanaketanga akoranga ngaio, te whakangungu kaiako ratonga tōmua, te marautanga me te whanaketanga rauemi me ngā huarahi mātāuranga whaihua ki ngā mahi whakaako i roto i ngā taiao kaupapa Māori.

I whakaritea e nga kaituhi matua e Cath Rau, rātou ko Frances Goulton, ko Tākuta Pania Te Maro. Ina kore rātou i ū ki tēnei tuhinga, kua kore e puāwai mai.

E tino mihi ana Te Tāhuhu o te Mātāuranga ki tēnei hunga e whai ake nei, i whai wāhi hoki ki tēnei tuhinga, ko: Tākuta Ian Christensen, ko Leeana Herewini, ko Hūrae White, ko Rosina Shandley, ko Ana Pipi, ko Ros Bartosh me Tākuta Katarina Edmonds².

E hiahia ana hoki Te Tāhuhu o te Mātāuranga ki te whakahua motuhake me te mihi ki a Core Education Ltd, mō te whakahaeere i ngā wānanga me ngā ākonga, ngā raukura, ngā wānau me ngā kaiako i whai wāhi nui mai ki te whanaketanga o tēnei rautaki. He tino taonga ngā whakaaro me ngā wheako i tiria e pā ana ki ngā mahi ako o te reo matatini me te pāngarau.

I tonoa e Te Tāhuhu o te Mātāuranga, Nōema 2021

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HEI RAUKURA MŌ TE MOKOPUNA



Ko te Mokopuna kei te toi o ngā Whakaro



Rautaki o Hei Raukura Mō te Mokopuna

He rautaki Reo Matatini me te Pāngarau'