



HE PUKE MARAMA

Te Kura Kaupapa Māori o Tuia te Matangi
Kia Wairua Māori. Kia Tangata Māori. Kia Reo Māori. Ana te Hā!
Te Wāhanga 1, Wiki 4 – Rāhina 23 Hui Tanguru 2021



Hikihikita, hapahapaingia
Hikihikitia, hapahapaingia
Te wairua i haere mai i tawhiti,
Te wairua i haere mai i tata
Poho Kereru taku mata
He mata kahika, he ata onamata
Puritia taku toko, he tokomanawa

Tēnā tātou e te whānau! It's already the end of February and March is fast-approaching! Our Pouako have been working hard to build a strong, exciting curriculum for 2021, filled with challenging learning; literacy & numeracy, māori performing arts, physical education, fun and competitive, as well as cultural opportunities to grow and develop, with a Māori World View lense!

I have spent some time going through the SQV forms returned from whānau and am uplifted to read the various plans and commitments whānau have in place to support and assist you in your journey's. We look forward to meeting with you all next Thursday 4 March to discuss Goal setting for 2021. I believe this will be an opportune time to see how the kura can support the whānau, and vice versa, in the home, being a sinuous learning environment between home and kura. I sent an email home the other day for those who were still to return forms, and thank you to those who followed this up. We are still waiting on a few, so kia kaha whānau.

We welcome Matua Levi Ngawaka to our teaching team, and are excited for the many pukenga he brings with him. One of those many skills is kapa haka, which Matua Levi has wasted no time in injecting his passion into the mix here at Tuia te Matangi. His style, and challenging experience will be a valued addition to our kapa haka program here at kura. Behind any great man is his equal, if not more, and we acknowledge Whaea Nadia and their tamariki also. Te Pohoi Toroa is their mātāmua, and has settled in well with Hoewaka.

Matua Levi is the primary pouako for Kaumoana, and they have hit the ground running, exploring their learning strands, testing academic levels, and spending time just getting to know each other. We're enjoying watching their interactions, and are excited for the year.

This year we have Whaea Viv at the Kaiurungi helm, leading and guiding our older ākonga in their 2021 studies. This is an exciting space for our Yr9-Yr13 students as they start a new NCEA subject, Te Ao Haka, participate in a Waka Ama program with International gold medal paddler, Marama Elkington, prepare for the upcoming Te Taihu secondary kapa haka qualifyers, and that's just to name a few things on their wātaka!

Our Kaiahipua ākonga are the heart of our kura, and with all the new faces, their excitement and enquiring minds remind us how precious and important it is to stay learnable and teachable. Whaea Tiana has a fit-for-purpose program for lifting their reo Māori in comprehension & conversation, and all the other aspects needed to prepare them on their learning journey's.

Our Hoewaka ākonga are formidable questionarian's and Māmā Wirihana is up for the challenge and the opportunity to be with our Yr3-Yr5 ākonga. They have a strong focus on te reo, and building confidence to use it more, as a clear transparent pathway from Kaiahipua, to Hoewaka, and on to Kaumoana.

In another area of my life I have been assisting in a 12wk reo Māori program with two of our Raukura, Ebony and Kōwhai. We have a weekly zoom class as well as three wānanga-ā-tinana during that period. We have whānau who are at varying levels of fluency, who also bring their tamariki to participate in the learning. I was humbled to watch a number of our Tuia te Matangi ākonga be in the thick of it all, giving assistance to the hesitant, but also an encouraging smile of support. They were utilising their reo to communicate with adults who too had a fluency, and therefore being part of those who create and example the normalcy of our Māori language in all facets of our lives.

We are all on a journey of self-awareness, cultural discovery and empowerment for the next generation, when we are in the Kura Kaupapa Māori movement. I encourage you all to (re)-familiarise yourselves with Te Aho Matua, our foundational document and philosophy, I have attached it to this pānui also, just in case you don't have a copy in your respective homes. Our curriculum, our Māori World View, and our teaching philosophies are underpinned and uplifted in Te Aho Matua. The way in which your tamaiti/tamariki are learning, what they are being taught, and why they are being taught what they are being taught, can be highlighted through T.A.M. Knowledge is power whānau, and this gives a clear pathway and rationale as to how your tamaiti/tamariki spends their time here at Tuia te Matangi, and the all important WHY...

Concluding, I welcome you all to another year here at Tuia te Matangi, and look forward to building & uplifting the kaupapa for our tamariki, and those generations to come!

Turou Hawaiki,
Matua Antz



MATUA LEVI

Nō whea koe?

He tuuhanga teenei noo te riu o Waikato, ngaa waiaariki o Te Rotorua-nui-a-Kahumatamomoe me ngaa ihorei o Te Tai Raawhiti

Ko wai tō whānau?

Kua piri maaua ko taku makau aa Nadia mo ngaa tau e 7. Tokotoru aa maaua tamariki, ko Te Pohoi Toroa te maataamua, aa, ko Te Reiaaio raaua ko Ngaringi ngaa maaua tamaahine

I mahi koe ki whea i mua i tō taenga mai ki Tuia te Matangi?

I mahi au hei Kaiaraahi i te reo/Kaiaawhina ki Te Kura Takawaenga o Maeroa mo ngaa tau e toru

Rapunga Whakaaro Akoranga?

He mana nui too te tamaiti Maaori. He mana noo taaukiuki, noo tuawhakarehe. Me maatua whaangai i ngaa tikanga me koorero tuku iho i whakarerea iho mai e ruhi maa, e koroheke maa, kia tuu tangatanga ia ki roto i toona ake ahurea tuakiri

He Runaruna:

E ngaakau nui ana au ki ngaa mahi kapa haka, te takaro tahi me aku tamariki me te nohotahi ki taku hoa-wahine

He aha ai i noho tata koe ki ngā Kura Kaupapa Māori?

Ko te Kura Kaupapa Maaori teetehi kaupapa kua whakaritea e te Maaori, moo te Maaori anoo. He kaupapa e tohe ana i ngaa aahuatanga i peehi i ngoo taatou tuupuna i aua waa.

Kapa Haka:

Whāngārā-mai-Tawhiti,
Waihirere, Te Hikuwai, Ngāti
Rangiwehewehi, Tūhourangi-Ngāti
Wāhiao, Ngā Pou o Roto,
Taniwharau, Te Hāona Kaha, Ngā
Pua o Te Kōwhara,
Te Iti Kahurangi

Tangata Rongonui – he aha ai?

Ko Kuini Te Arikiniui Te Atairangikaahu. He wahine huumaarie, he wahine rangatira, he wahine e ngaakau nui ana ki oona iwi

Waiata:

Inaa te nui o too Korooria
naa Te Taepa Kameta

Kai:

Te oo rangaranga
(Takeaways)

Whakatauki:

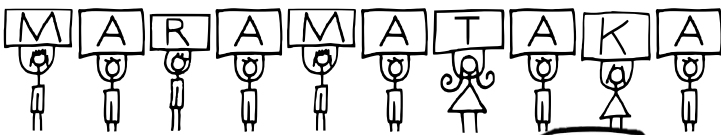
“Ki te moemoeaa ahau, ko au anake, ki te moemoeaa taatou, ka taea e taatou” – Te Puhi Ariki Te Kirihāehae Te Puea Herangi

Matua Levi Ngawaka
Whaea Nadia
Te Pohoi Toroa,
Te Reiaaio,
& Ngaringi



Hui Whānau @kura 6pm-7.30pm
Hui Poari @ kura 4.30pm-6.30pm
He ahiahi tūtaki pouako me ngā
Whaingā ā kura 2021
Kā Maea! (Wharekura)
Science Roadshow
Ana te Hā! T1
Ngā Manu Kōrero ā Rohe
Pourakahu Taki Rua 2021
Te Tauihu ki te Hoe!
Te Mana Kuratahi 2021

Thurs 4 March, 5.30pm
@ Richmond CoC
Fri 5 March
Tues 16 March
Date to be confirmed
Fri 21 May, MHS
Mon 27 September
Sat 7 August
Sun 31-Fri 5 Oct



TKKMoTTM
Kura Photos



We have been following up on a number of concerns and questions that have come to us regarding the Kura Photos that were taken in September. Whaea Janis has been in touch with the Photography company, With Love @Ethan Williams, and we can provide the following outcomes:

- An oversight on the photographers behalf, was that the reanga and student names were not listed. This will be rectified in the next 2 weeks, and once we receive the replacements, they will be sent home with ākongā,
- If you have received your pack and anything is missing, please contact Whaea Janis immediately, and these will be corrected as soon as possible also.

A regretful apology has been received from the photogrpaher and we will act to have as much as possible sorted on behalf of the whānau. If you have any further questions or concerns, please contact Whaea Janis asap.

Student Quick View Forms 2021

A huge mihi to whānau who have returned their completed forms in to the tari.

It is important we understand the significance of these forms, which are part of our start-up admin every year. They ask for vital information such as updating personal details, change of address, urgent contacts, medical and custodial arrangements, and an insight into our commitment to te reo, therefore the kaupapa of Kura Kaupapa Māori, and also in identifying which Ohu Mahi our whānau will be joining and assisting this year. If you have not yet filled in your SQV forms for your tamaiti/tamariki, please contact Whaea Janis as soon as possible – these are now overdue.





Our kura community is starting to settle into the new year ahead. You will remember that in the SQV forms, whānau were asked to identify which Ohu Mahi they would be participating in this year. The following list has the details of the Ohu and whānau who have opted into them:

Kura Reo



HĀKINAKINA	MĀ TE HURUHURU KA RERE
Roi & Jase Sam Merania Tamepo Shaeana Robson (Bball) Corina Raharuhi-Cook Natalie Young Saffron Parish Santana Nuku Leighleigh Wiremu	Isabelle Ballaert Darlene Birtles Ruby Frisken Felecia Isaacs Adrienne & Shannon Thompson Te Atapō Matthews Shaeana Robson Alena Beard Barb & Adrienne Tawaka Natalie Young Hineata Ngawaka Kimiora McGregor Anne Rapana Renee Kokiri
TUIA TE RANGI, TUIA TE WHENUA	
Janis de Thierry Teiiria Waiariki	
TE REO RANGATIRA	
Chanel Starkey Wirihana de Thierry-Lukitau Levi Ngawaka	

In January this year a number of our kura ākonga, pouako and whānau attended the Rangitāne o Wairau Kura Reo. We were privileged to be under the tutelage of Te Korou Whangataua and his skilled partner Amohia Silbery, two very exciting and reputed pouako Reo in Te Ao Māori. Whilst he wasn't with us for long, we also acknowledge Jeremy Tātere MacLeod, Pou Ahurea for Rangitāne and the time and effort put into making the wānanga a success.

Just a heads up for our whānau, there is a second Kura Reo being organised for the second week of the term 2 holidays, and we are looking forward to attending this also. The mātauranga and taura in various tikanga has been enlightening and the encouragement and upliftment from our fellow ākonga and pouako has been humbling! Tū whitia te hopo! Tini whetu ki te rangi, Rangitāne ki te whenua!

HĀKINAKINA



As you would have seen in the Photo on the front page of our pānui, the numbers for T-Ball have grown exponentially! On Monday, we had 12 tamariki arrive to get in the mix, and we are wrapped – that is two teams now! We must acknowledge Matua Dave, who has facilitated both skills & drills for T-ball. He is the MAAAAAN! Tamariki and parents are always in for firmness, fun & flexibility with this fulla! We are loving all the involvement from our ākonga, and parents who come to support them! It's all about our tamariki!

Game 1/15 Feb

PotD: Marick-Hoani Tawaka-Anderson/ Home-run in the game
PotD: Trey Robson/ T-Ball for solid all-round skills

Game 2/22 Feb

PotD: Tryton-Falcon Morris-Cook/ awesome catch on the full
PotD: Ngā Muku Herangi-Hemi/ had all-round ears on



Now that we are through our settling period here at kura, we can confirm 62 ākonga attending here fulltime at TKKM o Tuia te Matangi. We have had a slight increase since the beginning of term, evened out by some ākonga who moved on to auraki schools. We are comfortable at the moment, but are also aware that throughout the year, we will have a few more tamariki starting with us, growing our reanga, Kaihipua, even more. It is an exciting time for us whānau, so keep an eye out for a sure growth yet to come!



(R) I want to acknowledge our whānau for getting on to your tamariki absences and notifying the tari when needed.

Absenteeism can be a tricky thing to manoeuvre, especially if we don't stay on top of it. Here at the kura, we manage absentee's in a couple of ways;

1. The class registers are taken in the mornings & afternoons. Once they are marked, the registers are sent to the tari, for Whaea Janis to follow up any unexplained absences.

- Contact is made to parents/kaitiaki, by email and phone. Messages are left when there is no answer.
- We are unable to accept hearsay as this is an unsafe practice for our ākonga and whānau, but we can note it, and talk with parents when the follow-up is being conducted.

- If your child is absent on any given day, where possible you should let the kura know. This is especially important where a kura operates a system for checking that their students arrive at school safely (TTM has a contact system to identify daily absences).
- You can do this by phoning the kura office and telling them your child's name, reanga, and why they are absent. Some kura may have an automated process for reporting absences (TTM accepts phone messages recording absence details. However, if enough reason isn't given, contact will be made).
- It's also helpful for the kura if you follow this up with a note stating the same things when your child returns to school.
- It is acceptable for you as a parent to ask for your child to have time off from school for special reasons such as medical appointments. You are also within your rights to ask that your child be exempted from sex education.
- If your child is absent for a period, be it a day or more, then in the interest of student safety, the school should contact you to discuss your child's whereabouts. Although this is not a legal requirement, so is not always the case.

Remember that the kura becomes the guardian of your child during the school day so they'll want to get it right and know where every one of their students are at any given time.



Healthy School Lunches programme

Last year the government approved a nationwide initiative for healthy lunches in all New Zealand schools called Ka Ora Ka Ako. Whaea Janis has been coordinating this kaupapa, and after consultation and discussions with the regional representatives of this initiative, and having considered our region starting dates, we are excited to let the whānau know that we have a supplier start date of Term 2, day 1. I have bullet-pointed the key messages for our whānau to have at this time and will keep everyone abreast as more information becomes available...

- ✓ This is a Ministry of Education initiative, and the kura will be working closely with them to confirm our chosen lunch suppliers, and work on the administrative details;
- ✓ We have two suppliers to consider, Subway and the Garden to Table Trust. Whaea Janis will be preparing a survey and/or paper for the whānau to consider options;
- ✓ Whaea Janis will be available to talk to this at our next Hui Whānau. Hopefully the survey/paper will be completed and she can feed back responses, notes, preferences & recommendations;
- ✓ We have secured a start date as T2, wk1 – Mon 3 May. If however, we are able to complete the administrative requirements sooner, we may be able to start before then.

¹ https://ncea.education.govt.nz/the_arts/te_ao_haka

TE AO HAKA

As mentioned in previous pānui, TKKM o Tuia te Matangi has been selected as a pilot kura to teach Te Ao Haka. Māmā Wirihana, with assistance from myself will be delivering this subject to our Kaiurangi ākonga. What is Te Ao Haka you may ask?

Te Ao Haka is a culturally responsive art form, providing opportunities for all ākonga to engage in Māori culture, language, and traditional practice. Te Ao Haka is founded on traditional knowledge, but is progressive in the development and evolution of the art form.

Te Ao Haka are culture, language, and identity. Te Ao Haka is a vehicle used to wananga and communicate culture, tikanga, knowledge systems, and iwi traditions. Te Ao Haka is enabling and centres around the importance of family, marae, iwi, hapū, and waka through connection with the past, present and future. This belonging gives the ākonga a purpose to strive towards and achieve to their full potential, including empowering them to have fun and enjoy the performing arts.

Ākonga who engage with Te Ao Haka recognise that pride in their culture also comes with a responsibility in that culture and to create a positive space for others to continue expressing themselves in developing their craft. Therefore, ākonga are able to understand their contributions to the art form¹. Watch this space, it's an exciting time for Kaiurangi and the kura!

Sunhats

With the unpredictable actions of the sun, and promptings of last years' heatwave & suns' burn time, we are closely monitoring ākonga and the wearing of [appropriate] sun hats. Please be informed that when the sun is visible and/or rays are present, tamariki will be directed to the shaded areas during paramanawa and kai rānui.

Recently a pānui went out regarding sun hats. An acceptable sun hat is black in colour (as supported and endorsed by The NZ Cancer Society), and is a safe sun protector, e.g. sunhat, Aussie hat, or anything with a full cover for the neck and face.



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Kia Wairua Māori.

Kia Tangata Māori. Kia Reo Māori. Ana te Hā!

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TKKM O TUIA TE MATANGI

TE AHO MATUA



1. TE IRA TANGATA

Ahakoia iti

He iti mapihi pounamu

He kakano i ruia mai i Rangiatea

E kore ia e ngaro

Kia marama rawa te hunga whakaako ki te ahua o te tangata, katahi ano ka taea te hanga kaupapa whakaako mo te hunga tamariki.

1.1 No ngā Rangi Tuhaha te wairua o te tangata. I tona whakairatanga ka hono te wairua me te tinana o te tangata. I tera wa tonu ka tau tona mauri, tona tapu, tona wehi, tona iho matua, tona mana, tona ihi, tona whatumanawa, tona hinengaro, tona auhatanga, tona ngakau, tona pumanawa. Na ka tupu ngatahi te wairua me te tinana i roto i te kopu o te whaea, whānau noa.

1.2 Tino motuhake enei ahuatanga katoa. Ko tenei hoki te kakano i ruia mai i Rangiatea. E kore ia e ngaro. Engari, ko ta ngā matua, ko ta te whānau, ko ta te kura hoki, he mea awhi, he mea whangai, he mea whakaako i te tamaiti kia tupu ora ai tona katoa i roto, i te tika me te maungarongo.

1.3 Kia pakeke te tangata, kei a ia ano ana tikanga, mana ano e whakatau ko tewhea te huarahi e hiahia ana ia ki te whai, otira e tika ana mona. Heoi ano, ahakoia iti ahakoia rahi kei a ia tenei. Engari, mehemea i tipu ora tona katoa, e kore ia e paheke ki te he.

1.4 Ko te ngakau te mata me te kuaha o te wairua. Otira, ko te whiu o te kupu, ko te wero, ko te riri, ko te aroha, ko te humarire, me enei ahuatanga katoa he mea kuhu ki te ngakau titi tonu ki te wairua. Koia nei te timatanga o te korero 'kia ngakau mahaki'.

Ma tenei hoki ka tika te korero 'He oranga ngakau he pikinga waiora'.

1.5 He tapu te tangata ahakoia ko wai. Kohungahunga mai, tamariki mai, taipakeke mai, kaumatua mai, he tapu katoa. Kia kaua te hunga o ngā Kura Kaupapa Māori e tukino, e whakaiti, e whaka-parahako i te tangata, e mahi puhaehae ranei ki etahi atu. Kia ngakau mahaki ratou ki a ratou, ki te iwi whanui, ki a Tauwi hoki.

1.6 He tapu to te wahine he tapu ano to te tane. Kia kaua tetahi e whakaiti i tetahi. Engari kia whakanui tetahi i tetahi i runga i te mohio ma te mahi ngatahi a te wahine me te tane e tupu ora ai ngā tamariki me te iwi hoki. Kotiro, he mokopuna koe na Hinetitama Waiwai ana ngā karu te tirohanga atu.

1.7 He tapu te tinana o te tangata. No reira he mahi nui tera, ko te whakaako i te tamaiti ki ngā ahuatanga whakapakari i tona tinana, kia tupu ai tona hauora. Kia mohio te hunga tamariki ki ngā kai pai, ki ngā kai kino. Kia mohio hoki ki te painga o te korikori tinana, o te mirimiri tinana, o ngā rongoa a Tane Whakapiripiri. Kia kaua ia e tukino i tona tinana i te tinana hoki o tetahi atu.

2. TE REO

Toku reo, toku ohooho

Toku reo, toku mapihi maurea

Toku reo, toku whakakai marihi

2.1 He tapu ngā reo katoa. No reira, me whai koha te hunga o ngā Kura Kaupapa Māori ki ngā reo katoa.

2.2 Mo ngā tamariki, kia rua ngā reo. Ko te reo o ngā matua tupuna tuatahi, ko te reo o tauwi tuarua. Kia orite te pakari o ia reo, kia tu tangata ai ngā tamariki i roto i te ao Māori, i roto hoki i te ao o Tauwi.

2.3 He taonga te reo Māori i roto i te Tiriti o Waitangi, he reo tuturu hoki i roto i te Ture mo te Reo. Engari kahore he painga o te Tiriti, o te Ture ranei, mehemea kahore te reo i roto i te whatumanawa, i roto i te ngakau, i roto hoki i te mangai o te iwi Māori.

2.4 I runga i tenei whakaaro, kia tere pakari ai te reo o ngā tamariki, me whakahaere ngā mahi katoa o te kura i roto i te reo Māori. Tae atu ki te hunga kuhu mai ki roto i te kura, me korero Māori katoa, i ngā wa katoa.

2.5 Ano te wa e tika ana mo te whakauru i te reo o Tauwi ki roto i ngā mahi a ngā tamariki. Waiho tenei ma ngā pouako (ma ia whānau) e whakatau. Ko te mea nui ke kia noho wehe ngā reo e rua. He wahi ke mo te whakaako, he tangata ke hei whangai i te reo o Tauwi ki ngā tamariki. Ano, ko te mea nui, kia noho rumaki te reo, kia kaua e korero mawhitiwhiti mai i tetahi reo ki tetahi reo.

2.6 E tika ana, ma te hunga tino mohio ki te reo Māori, ki te ao Māori hoki, e arahi ngā tamariki i roto i a ratou mahi. Engari kia tika ano te ngakau me te wairua o tēnei hunga, me whakapono hoki ki te kaupapa whanui o ngā Kura Kaupapa Māori. Heoi ano, me whai aroha tonu te hunga o te kura ki a ratou kaore ano kia tino pakari te reo. Mehemea he tangata tautoko i te kaupapa, awhinatia. Mehemea e tino ngakau nui ana ki te reo, a tona wa ka mau.

3. NGÄ IWI

Te piko o te mahuri

Tera te tupu o te rakau

3.1 Mo te nuinga o ngā tamariki, tokomaha ngā iwi. Tera pea mo etahi, kotahi te iwi. Ko te mea nui kia mohio ngā tamariki ki o ratou ake iwi, hapu, whānau hoki. Tua atu o tera kia mohio hoki ki te katoa o ngā iwi tae noa ki a Tauiwī.

3.2 No reira, he mahi nui tera te whai haere i ngā whakapapa hei here i ngā tamariki ki o ratou ake whānau, hapu, iwi, matua tupuna hoki. Tua atu o tenei ko te mohio ki ngā tuhonohono ki etahi atu o ngā iwi.

3.3 E tika ana kia tu whakahihi te tamaiti i roto i tona ake iwi, engari kia whai koha ano ki ngā iwi katoa.

3.4 Kia mohio ngā tamariki ki ngā rohe, ki ngā waka, ki ngā korero nehera, ki ngā purakau, ki ngā pakiwaitara, ki ngā tikanga, ki ngā waiata, ki ngā ahuatanga katoa o tona ake iwi. Kia mohio ano ki ngā ahuatanga katoa e pa ana ki era atu o ngā iwi tae noa ki etahi o ngā iwi o tawahi.

3.5 Me whai haere ano hoki ngā tamariki i ngā ahuatanga whanui e pa ana ki o ratou iwi tae noa ki enei ra.

3.6 Ma te rongō a te tamaiti ki te awhi, ki te arataki, ki te tautoko, ki ngā tohutohu a te Whānau me tona aroha hoki, e mau ai tona piripono ki te Whānau. He mea hopu te nuinga o enei tuahua. No reira, e tika ana kia piri tonu te Whānau ki ngā tamariki i roto o te kura, i roto i a ratou mahi hoki.

3.7 Kia rongō te tamaiti ki te rekareka o te Whānau mo ana mahi pai, ki te papouri hoki o te Whānau mo ana mahi he. Ko tenei te timatanga o te pupuri i te tamaiti ki te huarahi tika, me tona tu pakari i roto i tona iwi.

3.8 Kia kite ngā tamariki ko te Whānau tonu e whakahaere ana i te kura, ko te Whānau hoki e mahi ngatahi ana me ngā pouako, ka tupu ia me te mohio ko te wairua me te mana Māori motuhake e kakahu ana i a ia me tona kura.

3.9 Ehara i te mea mo ngā tamariki anake te kura. He mātauranga ano kei te kura mo ngā taipakeke, mo te katoa o te Whānau hoki mehemea ka hiahia whakatu wananga rātou mo ratou.

3.10 Mo te whakaako pouako hou, ko te kura ano te wahi tika hei timatanga ma ratou, kia riro ano ma te Whānau ratou e arataki i roto i te mahi whakatupu, whakaako tamariki.

4. TE AO

Ka pu te ruha

Ka hao te rangatahi

4.1 Ko tona ake kainga te ao tuatahi me te kura timatanga o te tamaiti. Tua atu o tenei ko te ao Māori. Ma te Kura Kaupapa Māori ia e arahi i roto i enei nekeneke tae noa ki tona kura whaka-mutungā, ara, ki te ao whanui me ona ahuatanga katoa.

4.2 Kia kaua te tamaiti e herea ki te ao kohatu. Kia watea hoki ia ki te kapo mai i ngā painga, i ngā maramatanga katoa o te ao whanui.

4.3 Haunga tera, ko te timatanga tika mona, ko te whai haere tonu i ngā korero tuku iho a ngā matua tupuna e pa ana ki te timatanga o te taiao.

4.4 Kia whai koha ngā tamariki ki a Papatuanuku raua ko Ranginui me a raua tamariki e tiaki nei i te ha o ngā moana, o te whenua, o te rangi me o ratou ahuatanga katoa.

4.5 Kia tupu te miharo o ngā tamariki ki ngā mea ora, ki ngā mea tupu katoa. Kia kaua e tukinotia.

4.6 Kia tupu ngā tamariki hei kaitiaki i ngā painga huhua o te whenua, o te moana, o ngā ngahere. Kia mau hoki ki ngā ture tuku iho a ngā matua tupuna, e pa ana ki te moana, ki te whenua, ki ngā ngahere.

4.7 Kia whaia ano e ngā tamariki ngā ture o te ao, otira ngā putaiao e pa ana ki te moana, ki te whenua, ki te rangi, ki ngā mahi tataitai hoki.

5. AHUATANGA AKO

Tamariki wawahi taha

Aratakina ki te matapuna

O te mohio, o te ora, o te maungarongo

Whaia te iti kahurangi

Te tuohu koe

Me he maunga teitei

5.1 Ko ngā ahuatanga ako katoa he mea mahi i roto i te koanga ngakau, me te whakahihi hinengaro.

5.2 Ko te tino painga o te karakia he mea whakataua i te wairua, whakawatea i te whatumanawa me te hinengaro, whakarata i te ngakau, whakataka i ngā raru, kia ngawari ai te whakauru atu ki te mahi kua whakaritea hei mahi.

5.3 He mea whakaihiihi i te tamaiti te noho o te pakeke ki tona taha hei toko mona i roto i ana mahi. Heoi ano, ko te awhi ko te tautoko i a ia. Engari kia kaua e riro ma te pakeke e mahi te mahi a te tamaiti.

5.4 He mea nui te noho wahangu me te whakarongo mo ngā tamariki. Ma te mau o tēnei tuahua e rongorongo ai ngā tamariki ki te hohonutanga o te korero.

5.5 He mea tapiri atu ki te whakarongo, ko te titiro, ko te raweke, ko te makamaka patai, ko te whitiwhiti korero, ko te ata whakaaro, hei whakauru i te matau me te aroa.

5.6 Ko ngā kaumatua ngā kaipupuri o ngā tikanga Māori, ko ratou hoki ngā pukorero. He mea nui tera kia piri mai ratou ki te kura, ki ngā tamariki hoki hei kaiako, hei kaiarahi.

5.7 He mea nui tera te manaaki tangata. Kia kite ngā tamariki i te ahua o te manaaki, i tona kainga, i te kura, i te marae. A tona wa kia tu ratou ki te awhina i ngā mahi manaaki.

5.8 Ko roto i tona ake hunuku te timatanga o te whānaungatanga o te tamaiti, ara, ki ona tungane/tuahine, tuakana/teina. Ano, kei roto i tona hunuku tona rongorongo ki ngā tikanga tika e pa ana ki ngā pakeke me ngā kohungahunga. Me haere ano hoki enei tuahua i roto i te kura. Kia mohio ai ngā tamariki taipakeke ki te tiaki i ngā kohungahunga, kia whakarongo hoki ngā kohungahunga ki ngā tamariki taipakeke.

5.9 Na tenei tuahua e tika ai te korero, kia kaua e taikaha ngā mahi wehe i ngā kotiro me ngā tamatane, i ngā taipakeke me ngā kohungahunga hoki. Ano te wa e tika ana mo te mahi wehe i runga i te pakeke o ngā tamariki. Ano te wa e tika ana kia mahi whānau ratou. Otira, kia riro ma ngā tamariki pakeke e arataki ngā tamariki kohungahunga.

5.10 He mea tino nui te wahi ako hei whakaohoho i te wairua o te tamaiti ki ana mahi whakaako. No reira, kia kiki tonu te kura i ngā mea whakaihiihi i a ia, i ngā mea pupuri hoki i te ha o te ao Māori. Me whakawhanui hoki tona wahi ako ki ngā marae, ki ngā ngahere, ki waenga parae, ki te taha moana, ki ngā wharepukapuka, whare taonga me era atu whare whangai i te puna o te mohio.

6. TE TINO UARATANGA

6.1 Kia mau, kia noho whakaaraara, noho koi te hinengaro o te tamaiti ki ngā matau katoa hei arahi i a ia i roto i te ao hou.

6.2 Kia toa ia ki te whakarongo, ki te whakaaro, ki te korero, ki te panui, ki te tuhi i roto i te reo Māori i roto i te reo o Tauīwi hoki.

6.3 Kia tupu ngā ahuatanga tuku iho o tona pumanawa ki ngā tihi teitei o te taumata.

6.4 Kia noho ohoho tona auahatanga i roto i ngā mahi waihanga o tona ao.

6.5 Kia noho tuwhera tona ngakau ki te hari, ki te koa, ki te aroha, ara, kia ngakau nui, kia ngakau mahaki.

6.6 Kia mau ki tona whatumanawa ngā hohonutanga o te ako o te mohio.

6.7 Kia rangona tona ihi, tona wehi, tona tapu.

6.8 Kia tupu tona mana me tona rangatiratanga.

6.9 Kia ita tona mauri.

6.10 Kia puawai tona waiora me tona hauora i roto i te hono tangaengae o tona wairua me tona tinana.

6.11 Kia mau tuhonohono te here o tona ihomatua ki ona matua tupuna, piki ake i ngā Rangi Tuhaha ki te marae atea o Io-Matua.

6.12 Kia tu pakari, tu rangatira ia hei ~~raukawa~~ (raukura)² mo tona iwi.

AN EXPLANATION IN ENGLISH OF TE AHO MATUA O NGĀ KURA KAUPAPA MĀORI

PART 1 | TE IRA TANGATA

This part of the document focuses on the nature of humankind, and more particularly on the nature of the child. The Māori perception of the child is encapsulated in two well-known whakataurangi, or proverbs.

The first, which says, Ahakoa iti, He iti mapihi pounamu, refers to the singular beauty and immense value of even the tiniest piece of fine greenstone.

There are two related interpretations of the second proverb, which says, He kakano i ruia mai i Rangiātea, E kore ia e ngaro. The first interpretation refers to the child as the seed which was dispersed from Rangiātea, the island in the Society Group from which the ancestors of the Māori migrated. The second interpretation refers to the child as the seed which was dispersed from the marae, also named Rangiātea, of the supreme deity, Io-matua.

The last line in this proverb affirms that the seed will never be lost. This statement implies a strong physical orientation for life, like that of the ancestors who faced the unknown on the high seas in search of a new home. It also implies the certainty of spiritual life since humankind emanated from the marae of Io.

When both proverbs are applied to the child, the nurture and education of that child takes on a significance which is fundamental to Kura Kaupapa Māori philosophy.

The statement which follows the proverbs suggests that the teaching fraternity ought to have full knowledge of the make-up of humankind before an effective system of teaching and learning for children can be devised.

What follows is a statement which presents a Māori perspective as to the origin and nature of the human spirit. It was felt that herein lay one of the answers for recovery from the malaise induced by loss of land, power and sovereignty which has been, and still is for many, the experience of Māori people.

The statement says that the spirits of human beings derive from the Rangi Tuhaha, the twelve dimensions of enlightenment in which spirit entities dwell until physical life is desired and to which spirit entities return after physical death. The inference is that at the moment of conception the physical and spiritual potential of the human being becomes an individual entity endowed with the spirit qualities of mauri, tapu, wehi, mana and ihi; the spirit receptor-transmitters of whatumanawa, hinengaro, auaha, ngakau and pumanawa; and the iho matua, which is the umbilical cord of spirit energy which links that single entity through his ancestral lines to the primal energy source which is Io.

The spirit qualities referred to here can best be described as emanations of energy, the strength or weakness of which is determined by the condition of the receptor-transmitters where feelings, emotions, intelligence, consciousness, conscience and all other non-physical characteristics of human personality dwell.

Most often referred to as taha wairua, these aspects of the human spirit are considered as important as physical attributes, not to be dismissed as the domain and responsibility of church or religion, but regarded as an integral part of human personality and, therefore, are responsive to and affected by teaching and learning.

In summary, then, Te Ira Tangata focuses on the physical and spiritual endowment of children and the importance of nurturing both in their education. Kura Kaupapa Māori therefore:

- challenge parents, teachers and trustees to work together in establishing a harmonious, child-centred learning environment in which care, consideration and co-operation are acknowledged as necessary elements for the successful operation of the kura for the greatest benefit of its children.
- propose that the role of the kura is all-round development of its children rather than career orientation.
- assert that the nurturing of body and soul in a caring environment is the greatest guarantee that children will pursue positive roles in life.
- affirm that affectionate nurturing breeds happy hearts and lighthearted spirits and thereby, warm and caring people.
- honour all people regardless of age, creed, colour, gender or persuasion and will not therefore, belittle, resent, hurt or show prejudice towards anyone else.
- honour gender differences and attributes in full understanding that it is in the combined and co-operative efforts of men and women that the well-being of children and community is assured.
- respect the physical body and encourage children to pursue habits which guarantee personal health & well-being.
- respect the physical and spiritual uniqueness of the individual and are therefore mindful of not perpetrating physical or psychological harm against oneself or others.
- affirm that the needs of the spirit are well served through the creative arts of music and song, dance and drama, drawing and painting, prose and poetry and all the activities which give full sway to colour and imagining.

PART 2 | TE REO

Having established the nature of the child this part of the document focuses on language policy and how Kura Kaupapa Māori can best advance the language learning of their children.

As a natural and logical progression for graduates of Kohanga Reo, a primary focus of Kura Kaupapa Māori is the continuing development of the Māori language of their children. At the same time there exists a particular concern among some parents that the English language skills of their children should also be addressed. The primary language issue for Kura Kaupapa Māori became one of determining how the optimum result could be achieved in the development of both languages.

Indeed, the issue called for considerable research, including a review of the literature which described the experiences of other language communities, especially those whose language, like that of the Māori, was experiencing serious decline. The language policies and teaching practices of other nation states, where bilingualism was a valued attribute for citizenship and the learning of a second language in educational institutions was encouraged, provided a rich panorama of experience from which the first Kura Kaupapa Māori could base its language policy.

The principle of total immersion featured in much of the literature, and the published research experiments of Lambert and his associates in the French and English Quebec experience legitimised total immersion as being particularly effective in advancing the French language competence of English-speaking children.

So did the research studies of Dr Lily Wong-Fillmore, Professor of Education, University of California, Berkeley, USA, in which a range of second language learning methodologies, being used to teach elementary schoolchildren English were compared. Of these, total immersion proved to be significantly more effective.

The Ataarangi and Kohanga Reo initiatives which had preceded Kura Kaupapa Māori by five years had already established the effectiveness of total immersion. This then became firm policy for Kura Kaupapa Māori.

In summary, then, Te Reo focuses on bilingual competence and sets principles by which this competence will be achieved. Kura Kaupapa Māori therefore:

- respect all languages.
- expect full competency in Māori and English for the children of their kura.
- insist that legislation for the Māori language is worthless without a total commitment to everyday usage of Māori.
- affirm that total immersion most rapidly develops language competence and assert that the language of kura be, for the most part, exclusively Māori.
- accept that there is an appropriate time for the introduction of English at which time there shall be a separate English language teacher and a separate language learning facility.
- agree that the appropriate time for the introduction of English is a matter for the kura whānau to decide as a general rule, when children are reading and writing competently in Māori, and children indicate an interest in English.
- assert that along with total immersion, bilingual competence is rapidly advanced through discreetly separating the two languages and therefore reject the mixing or code-switching of the two languages.
- insist that competence in Māori language and culture, along with a commitment to the Aho Matua be the hallmark of Kura Kaupapa Māori teachers and parents but that there be accommodation for those who are still in the learning phase.
- believe that, where there is a commitment to the language, mastery will follow.

PART 3 | NGĀ IWI

Having established the nature of children with respect to their physical, mental, emotional and spiritual needs, and determining the most effective approach to language learning, this part of the document focuses on the social agencies which influence the development of children, in short, all those people with whom they interact as they make sense of their world and find their rightful place within it.

In traditional society whānau was the socialising agency of children, and the fragmentation of this fundamental social structure in the urban drift of Māori away from their tribal centres is one of the variables which has contributed to the “lost generations” of Māoridom.

It seemed immensely desirable that the whānau which, in this context, are all those people associated with the kura and its children, should be established as a fully functioning socialising agency, where each member of the whānau contributes to the education of all of the children. This communal responsibility for all children has to be one of the most positive moves of accommodating single-parent and dysfunctional families whose children are most at risk, while at the same time providing a haven where such families and their children can recover both stability and dignity in their lives.

All people derive from a unique culture which shapes their perception of self as belonging to, participating in and contributing to the continuum of life. The uniqueness of Māori social structures must therefore be reflected in the entirety

of the kura, allowing the children to consolidate their place among their own people as the safe ground from which they can begin, with expanding consciousness, to explore the life ways of other people.

Given that these two important factors contribute to the special nature of Kura Kaupapa Māori and are particularly relevant to the curriculum, to the functioning of boards of trustees and to the interaction of the kura with its whānau, it follows that teacher training should also be a major consideration for kura.

It cannot be assumed that the graduates of mainstream teacher training will meet the requirements of kura. In fact, kura may need to target potential teachers from within the kura whānau and to seek a suitable training package which allows such people to qualify as teachers for their kura.

As a further consideration, experience has shown that school size is a significant factor. A small school allows greater whānau participation with all the children. This same participation tends to dissipate as kura get larger. Kura may need, therefore, to set the parameters as to what their ideal population should be in order to fulfil the promise of success for all their children.

In summary, then, Ngā Iwi focuses on the principles which are important in the socialisation of children. Kura Kaupapa Māori therefore:

- emphasise the importance of genealogy in establishing links within whānau, hapa and iwi including iwi Pākehā.
- emphasise the importance to children of knowing their own ancestral links and of exploring their links with other iwi.
- emphasise that children be secure in their knowledge about their own people but learn about and acknowledge other people and their societies.
- emphasise that children study the historical, cultural, political, social, religious and economic events and issues which are an integral part of their Māori heritage.
- emphasise that whānau ties are fundamental in the socialisation of children and are established and reinforced in a caring, supportive environment where aroha is evident.
- assert that such learning is caught rather than taught and is the primary reason for the kura whānau to be close to and involved in the activities of the children.
- emphasise that the association and interaction of the whānau with the children, where whānau approval or disapproval is felt by the children, is also where their sense of appropriate and acceptable behaviour begins.
- value the participation of whānau as administrators, ancillary staff and teacher support as a means of reinforcing the cohesion of whānau and kura.
- affirm that the kura belongs to the whānau and is available for the learning activities of all the whānau members.
- assert that teacher training is a legitimate function of the kura and that aspiring teachers have extended experience in the kura before and during formal training.
- submit that the size of the kura is a factor in facilitating or mitigating against the participation of whānau.

PART 4 | TE AO

Having established the nature of children, their language learning and the people who influence their socialisation, this part of the document focuses on the world which surrounds children and about which there are fundamental truths which affect their lives.

Young children are naturally fascinated by every aspect of the natural world which enter their expanding field of experience. The task for the kura whānau is maintaining this fascination and optimising those experiences which contribute to their understanding and appreciation of the natural environment and the interconnectedness of everything within it.

Further to this, children need also to understand that the activities of people, including themselves, can have a detrimental effect on the environment and its resources.

In summary, then, Te Ao encompasses those aspects of the world itself which impact on the learning of children. Kura Kaupapa Māori therefore:

- recognise that the learning of children encompasses what enters their field of experience at home, in the Māori world and in the world at large.
- legitimise Māori knowledge of nature and the universe as an important and integral part of learning.
- encourage children to marvel at and value all life forms, and the balance of nature which gives each of those life forms its right of existence.
- develop in children an understanding that they are caretakers of the environment and are true to the laws of conservation passed down by their Māori forebears, as well as those practices which are environmentally friendly.
- inspire children to explore the natural and cosmic laws of the universe through the sciences and whatever means enhances understanding.

PART 5 | AHUATANGA AKO

Taken altogether, the perception of children being central in an ever expanding world of experience which is accessed through the people with whom they associate and language, the implications for the curriculum become evident. This model provides for every aspect of learning which the whānau feel is important for their children, as well as the requirements of the national curriculum.

A further and final consideration is how best to achieve this in practice.

Ahuatanga Ako lists the principles of teaching practice which are considered of vital importance in the education of children. Kura Kaupapa Māori therefore:

- assert that teaching and learning be a happy and stimulating experience for children.
- practise karakia as a means of settling the spirit, clearing the mind and releasing tension so that concentration on the task at hand is facilitated.
- value the presence of supportive adults as important participants in the teaching/learning process.
- emphasise the particular value of concentrated listening as a skill to be thoroughly learned by children.
- encourage the use of body, mind and all the senses in learning; listening; thinking and quiet concentration; visualisation and observation; touching; feeling and handling; questioning and discussing; analysing and synthesising; testing hypotheses; and creative exploration.
- adopt teaching practices and principles which accommodate different styles of learning and motivate optimal learning.
- honour kaumatua as the repositories of Māori knowledge and invite their participation as advisers and fellow teachers.
- expose children to the protocols of hospitality in the home, at school and on the marae, and require their participation at cultural functions in roles appropriate to their ages and levels of maturation.
- accept that healthy relationships between brothers and sisters, younger and older siblings, children, parents and elders are the joint responsibility of the kura whānau.
- encourage older children to care for the young ones and to occasionally assist in their learning activities and younger children to accept the guidance of their older peers.
- emphasise the importance of creating a learning environment which is interesting, stimulating and reflects the Māori world.
- expand the learning environment to include marae, the wide-open spaces of bush, sea and sky, libraries and museums, and all other places which contribute to learning.
- welcome innovative ways of stimulating the learning of children but encourage self-motivation.
- provide for the special interests that individual children may have in the development of self-directed learning.
- encourage shared and co-operative ways of learning.

PART 6 | TE TINO UARATANGA

Having encapsulated in the foregoing statements the major areas to be considered in the education of children in Kura Kaupapa Māori, a final consideration focuses on what the outcome might be for children who graduate from Kura Kaupapa Māori.

Kura Kaupapa Māori will have in place appropriate measures for assessing and evaluating the achievement of their children at all levels of the national curriculum, as well as whatever else the kura decides are valuable areas of knowledge for their children.

This part of the document focuses, however, on the whole person in terms of a fully functioning human being whose personal attributes are recognised, nurtured and brought to fruition.

In summary, then, Te Tino Uaratanga defines the characteristics which Kura Kaupapa Māori aim to develop in their children, that they:

- develop free, open and inquiring minds alert to every area of knowledge which they choose to pursue in their lives.
- become competent thinkers, listeners, speakers, readers and writers in both Māori and English.
- advance their individual talents to the highest levels of achievement.
- delight in using their creative talents in all feats of endeavour.
- are receptive to and have a great capacity for aroha, for joy and for laughter.
- are true and faithful to their own sense of personal integrity while being caring, considerate and co-operative with others.
- assimilate the fruits of learning into the deeper recesses of consciousness where knowing refreshes the spirit.
- manifest self-esteem, self-confidence, self-discipline and well-developed qualities of leadership.
- value their independence and self-determination in setting personal goals and achieving them.
- radiate the joy of living.
- manifest physical and spiritual well-being through the harmonious alignment of body, mind and spirit.
- are secure in the knowledge of their ancestral links to the divine source of all humanity.
- are high achievers who exemplify the hopes and aspirations of their people.