

He Kōrero Hei Whakamārama Te Mahere Mātauranga Motuhake, Te Aho Matua

Information to explain Individual Education Plan (IEP), Te Aho Matua (TAM) and Mahere Mātauranga Motuhake (MMM)

Notes to elaborate for each area of Te Aho Matua:

the parameters for kura kaupapa Maori and to provide a firm philosophical base grounded in Maori knowledge. A foundation document for the kura. Provides a basis from which curriculum planning and design can evolve, allowing for diversity while maintaining an integral unity. The 6 parts identify what is crucial in the education of children for the future.

1. Te Ira Tangata:

- The physical and spiritual endowment of the child: the need to nurture both in education.
- The aim is for the child's whole being to develop positively: emotionally, cognitively, physically, socially, and spiritually.
- To enable the child's mana to be intact.
- To develop humility and caring through affectionate nurturing.
- Honor all people regardless of age, creed, colour, gender or persuasion.
- Respect the physical body, encourage children to pursue habits which guarantee personal health and well being.

2. Te Reo:

- The aim is for bilingual competence to be achieved.
- Ensure that the child's language base in te reo is secure.
- Full competency in Maori and English but that in the main, the language of the kura be Māori.

3. Nga Iwi:

- Principles important in the socialization of children: e.g. in the playground, classroom, neighbourhood, marae.
- Knowledge of genealogical ties, ancient myths and legends, folktales, poetry and song, ancient incantations including iwi Pakeha.
- To understand the historical, cultural, political, social, religious and economic events and issues which are integral to their Maori heritage.
- To understand that approval and disapproval by whānau helps to guide the child's behaviour and understanding of what is acceptable.

4. Te Ao:

- Those aspects of the world that impact on the learning of the child.
- Preparation, knowledge seeking and gaining of skills in order to be equipped to adequately cope in the world.
- Learning transitions from initially learning and mastery of the skills, tasks, expectations needed to function in the home and then on into the Maori world and then on into the wider world.

- Includes the ‘teachings of the ancestors’ to enable the child to understand and care for, take from and give thanks to Papatuanuku, the earth mother, Ranginui the Sky Father and ‘their’ worldly riches.
- Develop a holistic marvel of life.
- An affinity with nature so that the end goal is to be protectors and preservers of nature rather than destroyers: caretakers of the environment.

5. Ahuatanga ako: the principles of teaching practice that are of vital importance in the education of children.

For the teachers:

- All teaching to be delivered in a genuinely caring, vivacious way to positively stimulate the child’s mind.
- Karakia each morning: settles the inner-soul (wairua). The karakia: enables the child to move with a cleansed mind into the learning of the day.
- Adults to be facilitators of the child’s learning, not the do-ers.
- Kaumatua and kuia to be present and develop a strong interrelationship of trust and security.
- To recognise different learning styles and accommodate for these.

For the student:

- To be able to sit quietly and to listen.
- To encourage the use of body, mind and all the senses in learning, listening, thinking and quiet concentration, visualization and observation, touching, feeling and handling, questioning and discussing, analysing and synthesizing, testing hypotheses, creative exploration.
- To understand and implement the correct Maori protocol to service visitors: this upholds the mana, the dignity, and status of the whānau, hapu, or iwi.
- If the child is an older child: to ensure the safe care and protection of the younger children
- If the child is younger: to listen and co-operate with the elder children.
- To understand and sense that they belong to this group, for wellbeing and solidarity
- To use all settings: the marae, the ngahere, the seaside bush, sky, libraries, museums and all other suitable environments are used to promote the child’s learning.
- Enable and encourage both self motivation and innovative ways of learning, allow for special interests to enhance self directed learning.
- Encourage shared and co-operative ways of learning.

6. Te tino uaratanga:

A form of assessment: advocates what the desired graduate of the kura Kaupapa Māori would be like:

- The ability to reach their innermost, uppermost desires with holistic satisfaction.
- Includes having their cultural sovereignty: their tino rangatiratanga intact.
- The child is secure and remains highly alert and sharp in mind to all knowledge necessary to function in this primarily non-Maori world
- Adept and competent in listening, thinking, reasoning, oracy, writing (in te reo first, then in English).
- That their natural talents and intuitive cleverness is recognised, promoted, nurtured so that they can reach their personal best.

- Creativity skills are stimulated and advanced.
- Character qualities of joy, happiness, love, excitement and humility.
- To feel deeply the power, authority, sacredness and inner force of their personal identity and mana.
- That their inner soul: their wairua Maori holds fast to its origins: linking them to their parents, grandparents and ancestors.
- So stand firmly with dignity as a symbol of pride for their iwi.
- It is felt that Te tino uaratanga is part of all other facets of the philosophy of the kura and so can be considered under each of the 5 headings. What gains has the child made in this area towards the character qualities that the kura aspires to develop in their children.

Ngā Whaingā/Goals/Ngā Hua/Outcomes

Mahia kia tutuki: Working Towards:

Tutuki ana: Achieved

Horekau he kiko: No longer relevant

Taken from:

1. *Te Aho Matua: a submission to the Associate Minister of Education, Hon. Tau Henare by Te Runanga Nui o nga Kura Kaupapa Maori o Aotearoa (Mana Topu). 29 September 1998*
2. *Kaupapa Maori: Te Aho Matua*

Extracts from: E Hao Nei E Tenei Reanga. Te Toi Huarewa Tipuna Takana Mate Nepe, 1991 University of Auckland, Auckland.