

Transcript and Translation

Video 5

Ngā Mātāpono me ngā Pakiaka

Time	Speaker	Audio
0:00		HE AHA NGĀ MĀTĀPONO?
0:04	Frances	<p>Ko te mātāpono tuatahi, ko te Mana Mokopuna. Ko ngā mahi katoa o ngā kaiako, e hāngai tonu ana ki ngā mokopuna. Na, koinā mātou e kī ana, ko te mana mokopuna tērā, ko te mokopuna tērā e hiahia ana ki te ako, ko te mokopuna tērā e tipu, e tipu pai ana, ko te mokopuna tērā e whai ana i te huarahi e tika ana mōna. Koia te mana mokopuna, ka whai a ia tōna ake mana.</p> <p><i>The first principle is education that is mokopuna-centred. All the facets of our teaching relate back to our mokopuna. That is how we have illustrated mana mokopuna, that our mokopuna are engaged, are growing, thriving, and charting their own course of success. That is what mana mokopuna encapsulates, that they are self-determining.</i></p>
0:34	Mereana	<p>E whai ana i te mahere o te Tū Rangatira e kōrero ana mō te mana mokopuna me ōna āhuaranga, pērā ana ki te kai-whakarite, te kai-mahi wēnei ngā āhua e, e ako ana roto i tō mātou kura.</p> <p><i>We implement the Tū Rangatira strategy and the descriptions for mana mokopuna, such as kai-whakarite, and kai-mahi for instance, we incorporate these in our kura.</i></p>
0:54	Frances	<p>Ko te mātāpono tuarua, ko te Rangatiratanga. Ā, i a tātou katoa ngā tangata i tōna ake rangatiratanga. Ka taea e ia te tiki atu ki tōna ake rangatiratanga ki te whakahaere i tōna ake ao ki te whakatipu i tōna ake whānau ērā āhuaranga. Nā reira, ko te mahi o te kaiako me ngā kura ki te āwhina atu i, i tērā mokopuna ki te tiki atu, ki te piki ake, ki tōna ake rangatiratanga. Ka tū tika ai, kia tū māriri ai, kia tū rangatira ai te tangata ki runga anō i tōna ake mana i tōna ake rangatiratanga.</p> <p><i>The second principle is Rangatiratanga, education that is unique to the individual. Every single one of us has our own distinctive characteristics. We all have the right to exercise our authority to be who we are in this world, to raise our families. Therefore, our work as educators is to support our mokopuna to strive, to achieve, and to exercise their authority. So that they may stand tall, stand with pride and with humility and exercise their absolute autonomy.</i></p>

1:38	Mereana	<p>Āe, e rite ana te rangatiratanga ki tā te mana mokopuna ki a au. He mana tō te tamaiti, he rangatira anō. Ko te haepapa ki a mātou kia rangatira tonu te tamaiti i a ia e noho ana ki tō mātou kura, hakoā, ko wai ia, hakoā, nō whea.</p> <p><i>Yes, in my opinion, rangatiratanga and mana mokopuna are similar. Our children have prestige, they descend from chiefly ancestors. Our responsibility to our children is to care for them honourably, each and everyone deserves that respect.</i></p>
2:04	Frances	<p>Ko te mātāpono tuatoru, Toitū te Mana! Ka noho tahi te tangata ki tōna whānau taha, ki tōna hapū taha, ki tōna iwi taha ki te ao whānui, Aotearoa nei taha, ki te ao tangata taha.</p> <p><i>The third principle is Toitū te Mana, education that affirms whānau, hapū, and iwi. We are connected through whānau, through our hapū, through our iwi, to our land and beyond.</i></p>
2:23	Mereana	<p>Mā mātou ngā wheako e whāngai ki te tamaiti kia toitū te mana ki roto i a ia.</p> <p><i>We must provide meaningful contexts, so our children are able to realise and fulfil their potential.</i></p>
2:33	Frances	<p>Ko te mātāpono hakamutunga, tuawhā, ko te whanaungatanga. Koia tērā e tūhonohono ana i a tātou ki a tātou anō, te tangata ki te tangata, otirā, mō tātou te Māori te hono atu ki te ao whānui, me kī, ki te ao o te taiao anō hoki ki ngā maunga ki ngā wai, ki ngā rākau, he tūpuna anō hoki rātou. Kia kua tātou e warewaretia he aha te tūhonohonotanga ki au me taku awa, ki au me taku maunga koira ētahi o ngā pānga.</p> <p><i>The fourth principle is Whanaungatanga, education that values whanaungatanga. That is the thread that binds us together; moreover, for us as Māori, it binds us to our natural world, to our mountains, to our rivers, to our forests, to our ancestors. We must always be conscious, and never lose sight of that connection.</i></p>
3:07	Mereana	<p>Kei te pūtake o tō mātou kura ko te whānau. Ki te kore, kei mate tō mātou kaupapa. Nō reira, ko ngā whānau, ko rātou tērā e whakahaere ana ngā kaupapa nui o te kura. Ko rātou tērā, inā e karanga atu ki a rātou, kia hono mai kia hau mai, ka haere mai, wērā, ngā whānau. Ko rātou tērā e pakanga, e whawhai tahi ana mō ngā mea e hiahia wawata nui ana e mātou.</p> <p><i>The centrality of whānau is of utmost importance at our kura. For without whānau, our kaupapa would cease to exist. Therefore, whānau play an essential part in our kura, in particular, at our big events. They are always there to support. We stand together to challenge and strive, ensuring our goals and aspirations are realised.</i></p>

3:40	Frances	<p>Ki te aro ake ki ēnā o ngā mātāpono i ngā wā katoa kia tika te mahi, kia tika te mahi koinā ngā hua ka puta.</p> <p><i>If these four principles are at the fore, then undoubtably the results will shine through.</i></p>
3:49		HE AHA TE TIKANGA MŌ NGĀ PAKIAKA O TE HARAKEKE?
3:55	Frances	<p>Ko ngā pakiaka o te harakeke, koia tērā, mai, mai i te pakiaka te, te tipu o te harakeke e, e whai oranga ana. Nā reira, koia ngā pakiaka e whakatū ana i te harakeke.</p> <p>Ko ia tērā mai i te oneone whāngai ana i te, i te tipu o te harakeke.</p> <p>I te whakaaro mātou, me tapaina ko, ko aua whakaaro nui e toru, me tapaina ko te ingoa Pakiaka ki runga i a rātou, kia, kia kore ai ngā, ngā kaiako e kōtiti ana i ēnei o ngā whakaaro nui e toru. Nā reira, ko te mea tuatahi aro ake ana ki te, ki te taha ako tuatahi.</p> <p><i>It is the root system of the harakeke that provides sustenance for the plant. Therefore, it is those roots that support the shoots of the harakeke to bloom.</i></p> <p><i>The roots feed off the nutrients in the soil.</i></p> <p><i>We decided to name those three positions as the Pakiaka to support our kaiako to see how vital they are to the kaupapa. First and foremost is to focus on ako.</i></p>
4:45	Hurae	<p>Mātāmua ko te ako, kia pērā te, te titiro ki ngā mahi. He tōtōpū nō te pakiaka, he hiwa nō te pā. Kia tika ai te, te whakariterite i ngā mahi e kite ai ngā hua. Ngā hua mō ngā mokopuna, ngā hua mō te hapori.</p> <p><i>Ako must remain the primary focus. The more entrenched the root, the more resolute the pā. To ensure programme planning is intentional and mokopuna focused. To ensure our mokopuna and our communities are benefiting.</i></p>
5:02	Mereana	<p>Ki te kore te ao ako, he pēhea tātou te aro?</p> <p><i>Devoid of ako, how is one to apply aro?</i></p>
5:08	Frances	<p>Mō te pakiaka tuarua, ā, kia tupu Māori mai te tangata wā tātou nei tamariki mokopuna.</p> <p>I runga anō i ngā mahi e hakarite ana e te kaiako e te kura e te whānau e te iwi e ngā hapū, hakaritea ana i ngā mahi e tika ana. Mai i te ao Māori, mō te ao Māori, e te ao Māori. Kia tipu Māori mai te hinengaro o te mokopuna a tōna wā, ko ia tērā e whāngai ana ki ōna mokopuna.</p> <p>(5:43) Nā reira, he momo, he tuku ihotanga ēnei. Hore kau koe e tū ana i tō ake, ko koe te timatanga me te hakamutunga, kare kau. Ko koe kei waenganui i ngā, i te aho mai i kōnei ki runga ake rā.</p>

		<p>Nā reira, koinā a mātou nei hakaaro nui kia, kia, me hakatupu i te hinengaro, i te wairua me ngā tikanga o tō tātou nei ao, koia!</p> <p><i>The second position is kia tipu Māori mai, aromatawai supports developing the young Māori mind.</i></p> <p><i>When it comes to programme planning and preparation within the kura, within the whānau, at the hapū and the iwi level, ensure it is given due consideration. Ensure it is Māori centric, for our aspirations as Māori, by us as Māori. Planned purposefully to grow our young Māori minds, as in turn, they will then impart that knowledge to their children, their grandchildren.</i></p> <p><i>Consequently, it's our cultural capital, our heritage. We never stand in isolation or profess to be the be all and end all, no way! We are inseparably connected through our genealogy, to our ancestors.</i></p> <p><i>That is why we draw specific attention to growing our young Māori minds in our traditions, our customs, in a way that is quintessentially grounded in our world.</i></p>
6:14	Hurae	<p>He mea tika, he mea pono te aromatawai.</p> <p>Ka rongō tō puku mēnā, kāore pea i tika te āhua o te aromatawai.</p> <p>Kia mōhio ngā tamariki, ngā ākongā, ā, ngā mokopuna, he aha te pūtake o te aromatawai! Kia kua e hanga kau noa iho ngā mahi, i te mea kua kōrero a mea, koinei te wā e tika ana kia oti i a koe i wēnei mahi. Engari kē, ko a tātou mokopuna te pūtake, na, hoki anō au ki te kōrero, kia kua rawa tēnei mea, te aromatawai, e takahi i te mana o a tātou mokopuna. He mea hiki, he mea whakanui i a mātou na ākongā i roto i a rātou mahi, koirā te whāinga.</p> <p><i>Aromatawai is ethical and authentic.</i></p> <p><i>If perhaps your application of aromatawai didn't quite hit the mark, you'll feel it in your puku.</i></p> <p><i>It is important that our learners, our mokopuna understand the purpose of aromatawai. It is best not to take an ad hoc approach or undertake aromatawai because you may have a deadline looming. Rather, keep our mokopuna at the forefront. I'll underscore that aromatawai should never be applied in a deficit approach. Its purpose is to illuminate and celebrate the achievements of our learners, that is the primary goal.</i></p>
7:13	Mereana	<p>E tika ana, kia tika, kia pono mātou i a mātou e aro ana ki te tamaiti kia kite i ōna, i onā katoa.</p> <p><i>It is essential for us to be authentic in our application of aro, ensuring we recognise all the qualities of our children.</i></p>