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**KUA TAKOTO TE MAANUKA:
Te Tiimatanga o teetahi Kura Kaupapa Maaori**

A thesis
submitted in partial fulfilment
of the requirements for the degree
of
Master of Educational Leadership
at
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by
Vianney Gaye Douglas



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

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ARIAA

He paapaku te puna rangahau e paa ana ki te whakatuu i ngaa kura hou, i ngaa Kura Kaupapa Maaori hoki. He moroitiiti hoki ngaa tuhinga e whakaatu ana i te tirohanga, i te wheako hoki o te whaanau, o te hapuu raanei me aa raatou mahi i roto i ngaa hinonga Kaupapa Maaori (Mane, 2009).

Ko te tino take o te tuhingaroa nei, he whakatakoto i te rerenga o teetahi whaanau ki te whakatuu too raatou Kura Kaupapa Maaori. Ko taaku e whakapae nei he take puu, he wero puu hoki moo ngaa whaanau Maaori ki te whakatutuki i oo raatou moemoeaa ki te whakatuu i teetahi kura hou. Hei taapiri atu i teenaa, ko ngaa puumanawa o te amokapua he aahuatanga hirahira kia whai angitu.

Naa reira, ko taa teenei tuhingaroa nei he tuuhuratanga ki te ariaa o te Kaupapa Maaori me te whanaketanga o te hinonga a Te Kura Kaupapa Maaori. He tuuhuratanga hoki teenei ki ngaa aahuatanga o te amokapua Maaori i roto i te hapori whaanui me te kura Maaori hoki.

Heoi anoo, noo te reo o ngaa maatua, o ngaa kaimahi, o ngaa tauira, o te Timuaki hoki o Te Kura Hou ka rangona ngaa koorero e paa ana ki ngaa wero me ngaa huarahi naa raatou i takahi. Ahakoa ngaa aupiki me ngaa auheke, e ai ki Te Tari Arotake Maatauranga, he kura angitu.

Maa ngaa hua o te rangahau nei ka tipu te maaramatanga o ngaa whaanau me ngaa amokapua e hiahia ana ki te whakatuu kura ki ngaa tino wero e rima, me eetahi huarahi maa raatou kia ea aua wero.

ABSTRACT

There is a paucity of literature on the establishment of new schools, and more particularly, the establishment of Kura Kaupapa Maaori. In addition, there is even less literature concerning the experiences and perspectives of whaanau and hapuu within Kaupapa Maaori initiatives.

This thesis, therefore, illustrates the experience of a whaanau in the establishment of their Kura Kaupapa Maaori. The assertion within this thesis is that there are unique issues and challenges that Maaori communities encounter when pursuing the establishment of a Kura Kaupapa Maaori. Furthermore, a key factor in the success of establishing and sustaining the school is in the leadership.

Thus, the cognisance of Kaupapa Maaori and the development of Kura Kaupapa Maaori are explored. In addition, the key characteristics, roles and responsibilities of Maaori leadership both within the wider community and within schools are explored.

This case study included an interview with the Principal, and several focus group interviews with parents, staff and students of the new Kura Kaupapa who were involved with the school's establishment during its first three years. In 2013, in its eleventh year, the school was identified as one of the top five successful Kura Kaupapa Maaori.

The findings of this research will assist whaanau and leaders within schools to develop an understanding and appreciation of five key issues and challenges that a new school may face, and avenues that may take to address these.

HE WHAKAWHETAI

I te mea ko te kura me aana tini taangata te puutake o taaku koorero tuhinga ka rere te maahara ki teetahi rerenga “He kura hunahuna, he kura ka whaakina!”

Kia toko ake te whakaaro i awau moo te hunga naana te kupu naana hoki te koorero i wetewete i tohatoha ki teenei tuhinga aaku. Ko raatou tonu aku Puureirei, aku Maarihi Piki-kotuku i whakairoiro i taaku tuu ki ngaa keo o te wairua rangahau.

Ka tokatuu te mahara ki Harataunga ki taana uri tonu, aa, ko ia teenaa te kaiaarahi matua ki taaku tuhinga whakapae. Ka mihi ki a koe Korohere Ngaapoo e te puna kii, e te reo korotangi i puta mai i te korokoro o te hunga maarama. Naau i herehere taaku whai i ngaa tohutohu kia tootika te haere a taaku tuhi. Teenaa hoki koe naau i aarahi te takoto o te tuhi i taea ai e au ngaa koorero te whiitiki kia tina.

Ka tawhiti te maatakitaki ka peka iti ka mahuta raa ki runga ki Te Maahurehure ki Ngaa Puhi nui tonu. E kakapa ana te manawa ki a koe Margie Hoohepa ko koe teetahi o ngaa kaiaarahi. I aarahina mai awau ki ngaa peeneitanga ki ngaa peenaatanga, teenei ka tuuohu teenei ka mihi.

Ka toopaki whakarunga ki tooku maunga hauhunga ki a Hikurangi. Ka eke whakararo ka haatepe te tiro mootoi kura ki te hau kaaenga ki ngaa uri i kawai heke iho hei uri wiiwii ngaati o Ngaati Porou. Ki te kuia ka mihi ki a koe Raunikau Stainton naau taku korokoro i taaniko ki te reo o ngaa maatua kua huri ki tua. I tuuwherawhera koe i too kaaenga kia taurikura ai taku noho ki te taonga o te wahanguu kia whai maarama awau i a koe ka koorerorero.

Ka kohuki te kupu whakamihi ki ngaa Timuaki e pae nei ki ngaa kura o Te Tairaawhiti, koia raatou e whakatauiratia te tuu o teenei mea te ako, o teenei mea te whai i te maatauranga. Teenaa koutou katoa.

Me matua whakaaro awau ki ngaa tipuranga ki ngaa reanga hoki. Ko ngaa tamariki eeraa ngaa whakatinanatanga o te pepeha i puakina mai e Taa Apirana Ngata “E tipu e rea!” Ko te tuumanako he hua kai teenei koorero whakapae hei tauira whakamihi atu ki a koutou aa, teenaa hoki koutou.

Me huri aamio te kanohi ki te waka Te Arawa ki teetahi anoo taha ki roto tonu ki awau. E maatuutuu ana te whakaaro ki taku tuakana a Zalene, i tuuwherawhera hoki koe i too kaaenga kia taurikura ai taku noho ki te taonga o te wahanguu. Ki taku tuungane hoki a Angus Douglas raaua ko taana tamahine Zanna-Maraea, naa raaua i mata koorerorero taku tuhinga me te whai whakaaro hoki ki ngaa tuhinga.

Teeraa ia nei ka huri ki a Krista-Mei raaua ko Jackie aku tamariki pakeke moo te taha whakatikatika i eetahi waahanga o taku tuhinga.

Me kore au e wareware ki te huanga o taaku tuu hei uri wahine o te Tairaawhiti. Koia teeraa ko taku puurotu Pierre raatou ko aa maaua tamariki ko Karere Katau, ko Te Ariki o ngaa Mareikura, ko Te Kohakahurangi. Koia nei taku whaanau, taku pataka iringa moo te kupu moo te koorero, araa ko taku whare rokiroki. Ki te kore raatou, ka kore e taea eenei kawenga te whakatutuki.

Noo reira ki a koutou katoa, koutou te hau tipua i nanao ai i te ngako a taaku tuhinga teenaa koutou. He nui noa atu te ara i whakaaria mai ki awau i runga i te tukitukinga o teenei whakapae. I taea ngaa piki, i taea ngaa heke heoi ko te mutunga iho he ara i taaraia kia puta mai taku tuhinga whakapae. E tika ana te whakataukii “ka mate kaaenga tahi, ka ora kaaenga rua”.

Kaati raa! Aawhitu!

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UPOKO TUATAHI

He Kupu Whakataki

*E kore e mau i a koe te whai i te ika iti,
i raaoa ai Tamarereti, ka horo Maungaroa.*
(He whakataukii noo Ngaati Porou)

He kupu whakataki

He paapaku te puna te rangahau e paa ana ki te whakatau i ngaa kura hou, i ngaa Kura Kaupapa Maaori hoki. I te tau 1998 ki te tau 2000 i toko ake te whakaaro i waenga i eetahi o maatou o te Kura aa-Rohe ki te whakatau teetahi Kura Kaupapa Maaori. Naa reira, i tiimata ngaa waananga i taua waa. I te mutunga o te tau o 2000 i wehe atu awau i te rohe.

Heoi anoo, i taku hokinga mai i te tau 2008 hei kaiako moo Te Kura Kaupapa Maaori o Te Kura Hou (Te Kura Hou - ko teenei te ingoa huna i roto i te tuhingaroa nei) i kite awau i ngaa hua maha o te whaanau me too raatou kura naa raatou i hanga. Nui ake i te 90 ngaa tamariki i te kura. Ko te reo matua o te kura ko te reo o Ngaati Porou, ko te reo Maaori. Ka tangi te uumere, ka maranga te huupeke te aahua o te papa taakaro.

Haaunga anoo teeraa, i rangona hoki e awau moo ngaa piki me ngaa heke i runga i te huarahi naa raatou i whai. I puta noa hoki ngaa koorero maha moo Chief, (ehara teenei toona ingoa tuturu) te Timuaki, me aana mahi ki te kookiri i te kaupapa. Naana i whakamanawa te nonoke a te whaanau kia whai, kia puumau ki te kaupapa.

Ko taku hiahia kia whakaatuhia te rerenga o teenei kura hei tauira. Ka tautokohia ngaa koorero a Mane (2009, wh.2), "If we examine the recent history of Kaupapa Māori approaches, it is rarely discussed from the position of community and particularly less so from the experience of whanau and hapū."

Hei aapiti atu, ka mahuki ake i roto i ooku whakaaro ngaa paatai nei. He aha ngaa take puu me ngaa wero puu moo te whakatu i teetahi Kura Kaupapa Maaori hou? Me peehea e te amokapua me te whaanau e tutuki ai eenei wero? Naa reira, ko te tino take o te tuhingaroa nei, he rapu i ngaa whakautu ki eenei paatai.

E takune ana awau ki te whatu, ki te tuitui i ngaa whakaaro me ngaa akoranga o tooku tipuna a Arapeta Awatere i roto i teenei tuhingaroa. Ahakoa kua mate, ko aana mahi, ko aana tohutohu, ko oona whakaaro e ora tonu ana ki a awau. He tohu whakatipu maa oona uri. E ihiihi ana te ngaakau nei i a ia me aana mahi katoa. He tangata tino kaingaakau ki aana tikanga Maaori me ngaa take hoki o teenei tuhingaroa, araa te maatauranga, te reo me te aahuatanga o ngaa momo rangatira. Naa reira ka aarahi aana kupu i awau.

Kua tuhia hoki ngaa kupu Maaori i teenei tuhinga ki te whakatu-punaru o te puu, i te mea koinaa te tikanga tuhi a tooku tipuna a Arapeta Awatere. Ki taa Mervyn McLean (2004), “Peter Awatere, among others, was a staunch advocate of the double-vowed system of indicating long vowels in Maori, but it failed to win widespread acceptance” (wh.70). Heoi anoo, kua pupuritia ngaa whakatakotoranga o ngaa kupu ina he taukii naa teetahi atu.

He horopaki hiitori

He koorero poto i raro iho nei hei whakapuaki i te horopaki i ngaa tau i tiimata ai te kura me te tuuaahua o te hapori.

Te Puurongo o Te Tari Arotake Maatauranga (ERO) 1997

I te tau 1997, i tukua e ERO teetahi puurongo i whakaatu i te ngoikoretanga o ngaa kura o Te Tai Raawhiti, araa, “Improving Schooling on the East Coast.” Naa konaa me ngaa mahi ki te whakatikatika i te ratonga maatauranga i roto i te rohe ka puaawai te hiahia ki te hanga i teetahi kura hou.

I tautuhi te puurongo i ngaa tino take e rima e paa ana ki ngaa hua o ngaa kura o Te Tairaawhiti:

- te iti o ngaa hapori maha o te takiwaa
- he waahi taratahi o te takiwaa
- te torutoru rawa o ngaa kaiako e hiahia ana ki te hunuku ki te rohe nei
- te whakangungu kaiako me ngaa timuaki
- ngaa hua o ngaa poari o ngaa kura.

(ERO, 1997, koowae43)

Ehara i te mea wheetuki, kua paangia ngaa kura katoa o te rohe e ngaa take e rima kai runga ake nei. I taua waa, e whaa ngaa kura i roto i te rohe; e toru ngaa kura tuatahi he kura auraki eeraa, aa, kotahi te kura aa-Rohe, he rumaki te kura tuatahi, he kura auraki te kura tuarua. Kai raro iho nei teetahi tuutohi e whakaatu ana i ngaa kura o te rohe kua hokihoki mai a ERO ki te arotake i a raatou. Ko te aahua, e 20 miniti noa iho te tawhiti maa runga waka mai i teetahi kura ki teetahi atu. Kua toomau ia hapori ki too raatou ake kura.

Tuutohi 1: Ngaa tauira me ngaa arotake a ERO ki te rohe ki te 1997

School	Number of Students	Review History
Kura Tuatahi 1	19	AA (1993) AA (1996)
Te Kura aa-Rohe	87	Review (1991) AA (1995) DAA (1996) DAR (1997) DAR (scheduled)
Kura Tuatahi 2	60	Review (1991) AA (1994) DAA (1995) DAA (1996) DAA (1997)
Kura Tuatahi 3	46	Review (1993) AA (1996)

Key: AA – Assurance Audit
DAA/DAR – Follow-up Review (ERO, 1997, app 3c).

Ahakoia i whakapau kaha te whaanau o teeraa kura, o teeraa kura o te hapori ki te whakarite i teetahi mahere rautaki hei huarahi hou maa raatou, i whakapaoho a Trevor Mallard (2004) ka whakangaatahi ngaa Kura Tuatahi e rua ki te Kura aa-Rohe. I taua waa hoki, ka noho tonu te whaanau o Te Kura Hou i teetahi marae, aa, ka whakaae a Mallard ka hunuku te whaanau ki ngaa whare o teetahi o aua kura.

Te whakaahunga o te whaanau

Kaaore i roa i muri mai i te whakaputanga o te puurongo, i tiimata ngaa mema o te whaanau o roto i te kura tuatahi noo te Kura aa-Rohe ki te kaupeehi i te Poari moo ngaa tiinhanganga i roto i te kura, hei whakaaro raanei moo te whakatu i te Kura Kaupapa Maaori i runga i ngaa whenua o te kura. I toko ake too raatou aawangawanga i te hua o te whakaako me ngaa huarahi whakaako huanga kore, te 'taahawahawa' o ngaa akomanga ruumaki i ngaa kura auraki tuarua, kaaore he wharekura, te hekenga o te aarahitanga i roto i te kura me te taumata angitu i roto i te iwi whaanui.

I tiimata Te Taahuhu o te Maatauranga me te iwi ki te whakatakoto hiinonga, rangahau hoki hei taunaki i te nukuhanga whakamua o te kura. I uru mai ngaa whaanau ki eenei hiinonga tautoko ai, aa, i whakahaere hoki i eetahi o eenei kaupapa. I te tuatahi, i whakahaerehia eetahi waananga e haangai ana ki Te Aho Matua naa ngaa mema o Te Ruunanganui o Ngaa Kura Kaupapa Maaori i kawe. Tuarua, i raro iho i te mana aarahi o te Timuaki o Te Kura Hou o naaiane, i whakatuuria e eetahi o ngaa mema o te whaanau he tautiaki akoranga kaiako me te Whare Waananga Whakaako o Ootautahi, aa i tonu atu hei aakonga. He waiaro puumau teenei kia kua e whakahee i tangata kee atu engari kia uru upoko pakaru ki ngaa mahi!

Noo te tau 2001 i kitea noatia ngaa rerekeetanga iti noa nei i roto i te Kura aa-Rohe, aa, i noho whakaahunga tonu eetahi o ngaa mema o te whaanau. I runga i ngaa koopana a Chief ki te noho tonu mai kia nuku whakamua me Te Kura aa-Rohe, kia whakatau raanei i teetahi kura hou ki waahi kee atu, iti noa ngaa tangata i whakatauria kia nuku atu ki waahi kee.

Te whakahiato me te tipu o TKKM o Te Kura Hou

Te tere o te tipu

I whakatuwheratia Te Kura Hou i te tau 2002 i teeraa waa 13 ngaa aakonga me te kaiako kotahi. I whakatuuria te kura ki teetahi o ngaa marae taratahi, tata ki te 12 kiromita mai i te taaone. Ahakoa ngaa tini taumahatanga i whakatakotohia i mua i te aroaro moo te whakatau i te kura, he wawata noo raatou kia uru ki ngaa kaupapa reo, ahurea hoki i raro iho i te rapunga whakaaro o te Kura Kaupapa Maaori Te Aho Matua.

Ko te katoa o ngaa aakonga 13 kura tuatahi i whakauru mai ki te kura. I te mutunga o te tau tuatahi i tuaruatia te nama o ngaa aakonga i te kura. Noo te 1 o Pepuere 2014 ko te rahi o te kura ko te 159, 20 noo Te Koohanga Reo, 87 noo te kura tuatahi, 52 noo te Wharekura.

Ngaa wero

He nui ngaa tohu whakariri a te tangata moo Te Kura Hou, noo ngaa kaimahi me ngaa whaanau ake o te Kura aa-Rohe i whakarite huarahi hei whakahinga i te whanaketanga o te kura. I te tipuranga o te kura i kitea te katinga o ngaa kura auraki tuatahi e rua, naa teenei i tipu tonu te riri o roto i te rohe. I whakaaro tonu eetahi o ngaa taangata o roto i te iwi kaaore he waariu o te ako i te reo Maaori.

I te tau 2005 i whakaae teetahi o ngaa Kura Kaupapa Maaori noo te rohe whaanui aa-iwi kia noho hei kura tuakana. Kaatahi ka nuku te kura ki te tuunga hou. Ko teenei te waahi i tuutohutia e Mallard i te tau i mua, kaaore te waahi i rata ki te whaanau o Te Kura Hou. I te mea tokotoru noa iho ngaa aakonga noo te nohanga paku i te tae atu ki te kura, kaaore te kura i whakaarotia hei kura moo te iwi. I tua atu o teeraa i whakahee te iwi i Te Kura Hou moo te hinganga o too 'raatou' ake kura.

I te tau 2006, i whakaheia te Kura Kaupapa ki te tikanga whai mana moo ngaa tau 1-8. I whakaakohia ngaa aakonga o te wharekura i te tuunga kura o Te Kura Hou, engari i whakaurua ki Te Kura Tuakana i te mea kaaore anoo kia whakawhiwhia ki te mana whakahaere hei Wharekura. I te tau 2010, i whakaaetia kia whakaakohia te kura i ngaa tau 1- 15.

He horopaki hapori

He iwi taiwhenua taratahi a te rohe.

Ngaa whaanau o te rohe

He rawa kore te nuinga o ngaa whaanau, he tamariki a raatou, aa, kaaore he mahi.

E ai ki te Kaunihera o Tuuranga (Gisborne Districe Council, n.d.) o ngaa tataunga aa-rohe i kohia noo te kautenui o te tau 2006, e 405 ngaa whaanau i te noho ki te rohe. He tamariki, aa, te 77 oorau o eeraa whaanau, 36 oorau he maatua hiianga, aa 78 oorau o raatou i utua ki ngaa penihana Kaawanatanga, utunga raanei. Hei taapiritanga, ko ngaa moni i utua e te 38 oorau o eenei whaanau i raro iho i te \$30,000. Ehara i te mea ko te utu o waenga iti rawa moo te takiwaa o Tuuranga engari he \$16,000 iti iho i te utu o waenga moo te rohe o Tuuranga, aa, \$31,000 iti iho i o waenga katoa moo Aotearoa.

Ahakoia i kiiia e 45 oorau ngaa taangata e mahi ana (i waenganui i ngaa tau 15- 60 tau) e 64 oorau noa iho o raatou e mahi ana. Ko ngaa momo mahi i whai mahi ai ngaa mema whaanau ko te mahi ahuwheenua, te ono raakau me te hii ika (39%), Maatauranga me te Akoranga (14%) ngaa whare noho me ngaa waahi kai (7%).

Te pakeke me te tuakiri

Ko te nuinga o ngaa taangata o roto o te rohe he Maaori, he taiohi hoki. O ngaa taangata katoa o te rohe, e 76 oorau he Maaori, aa, ahakoia ko te reo Paakeha te reo matua moo te rohe, e 40 oorau he kaikorero reo Maaori. E toru tekau maa whitu oorau o te nuinga taangata kai raro iho i te 20 tau.

Maatauranga

Ahakoia e 43 oorau tangata whenua pakeke ake i te 15 tau i whakawhiwhia ki te Tohu Tiwhikete aa Motu i te Taumata 1- Taumata 4, e 45 oorau o raatou kaaore kau ana he tohu kee atu. I te tau 2006, ko te aahua nei, e 168 ngaa tamariki i raro iho i te 5 tau. Naa reira, kotahi torutanga o ngaa tamariki i raro iho i te 5 tau i tae atu ki te Koohanga Reo. Kaaore kau ana he waahi whakaako koohungahunga kee atu i te rohe. I teenei waa, he rahi ake Te Kura Hou i te Kura aa-Rohe.

Naa reira, ka whakaatu ngaa tataunga nei i te iwi taratahi, paku, Maaori te nuinga, taiohi, kaaore he mahi, kaaore hoki he tohu.

Ngaa whanaungatanga aa iwi me ngaa manahau

Ahakoia ngaa whakakitenga o runga, ka tino whai mana ngaa hononga whakapapa ka heke i ngaa tiipuna rangatira o Ngaati Porou ki te iwi. Tokowaru ngaa marae ka tino whakamahia moo ngaa momo hui. E tino paarekareka ana hoki te iwi ki ngaa mahi haakinakina me ngaa ngahau paapori i ngaa karapu haakinakina e ono.

Ahakoā kaaore he hootera, ka tino whakamahia te RSA aa-Rohe. He mea haakoakoā, nui hoki te whakangau kararehe me te hopu kaimoana ki a raatou, waihoki hei whaangai i ngaa tini whaanau.

Ko teenei te iwi whaanui e noho ai ngaa aakonga o Te Kura Hou.

UPOKO TUARUA

He Mahere Rangahau

“To speak as of one of the oft-researched Maaori people is interesting. I acquire the view and attitude of a guinea pig into who researchers stick pins to discover what makes the animal and his culture tick.”
(Awatere, 2003, wh.49)

He kupu whakataki

Ko te whaainga matua o teenei waahanga kia whakatakotohia ngaa maataapono me ngaa tikanga rangahau naaku i whai ki te kohikohi i ngaa koorero.

He aha te rangahau? E ai ki a Linda Smith (1990, wh.170) “research is about satisfying a need to know and a need to extend the boundaries of existing knowledge through a process of systematic inquiry.”

Ahako teena, ko te tikanga me whai i eetahi aahuatanga kia pupuri tonu ai te hunga rangahau me te hunga kaiuru i oo raatou ake mana. Ka rongona te aahua moorikarika o tooku tipuna i tana koorero kai runga raa. Mai raanoo kua rangahaua keetia te iwi Maaori e te mano, heoi ano kua puakina ki te aroaro o te Maaori e horihori ana te hua.

Kua rangahaua whaanuitia e Russell Bishop (1997a) ngaa maanatunatu katoa o te Maaori e paa ana ki ngaa mahi rangahau i roto i oo raatou oranga. Naana i tautuhi ngaa take e toru. Ka tahi, naa te mahi a ngaa kairangahau tauwiwi, koia i ngaa tau 1900, kua whakangaawaritia, kua huri kee te hiitori me te maatauranga o te iwi Maaori hei mea whakapeto ki te ao. Naa teena, kua hee rawa te whakatakoto o ngaa koorero a oo taatou tiipuna (Bishop, 1997a).

Ka rua, ka tautohe hoki a Bishop kua hurihia keetia e ngaa tauwiwi te maatauranga aa-punenga me te maatauranga aa-ahurea o te Maaori hei mea kia hokona atu ai. I ngaa tau 1980 ki te 1990 naa te kaha o te karawhiu o ngaa oohanga o Aotearoa kua huri ngaa tikanga ohaoha ki te whai i ngaa ariaa neo-liberalism. Ko te puutake o teenei ariaa ko te takitahitanga me te ohaoha me aana maakete herekore. E ai ki a Linda Smith (2005, wh.93), “The neoliberal economic vision of globalization is one in which the market shapes and determines most, if not all, human activities.” Naa runga i teeraa whakaaro ka whakatinanahia e ngaa kairangahau tauwiwi te maatauranga Maaori hei mea kia hokona atu ki te ao whaanui, maa te paapaaho, maa te ipurangi raanei.

Ka paanekeneke te mana o teenei maatauranga, naa te mea e haangai ana ngaa uara o taua maatauranga ki te oohanga, i tua atu i toona ake uara ki te iwi Maaori (Smith, kua whakahuatia e Bishop, 1997a). I tautokohia teenei koorero e Merata Mita:

We have a history of putting Maori under the microscope in the same way as a scientist looks at an insect. The ones looking are giving themselves the power to define. (Kua whakahuatia e Smith, 1999, wh.58)

Heoi anoo, naa Smith (2005) anoo te koorero whakatuupato, araa, ahakoa i pooheehee ngaa kairangahau puutaiao o mua, he “irrational and dogmatic” te maatauranga o ngaa iwi taketake, kua piki rawa inaaiane te hiahia o ngaa kairangahau tauwiwi ki te kimi i teeraa momo maatauranga (wh.93).

Ka toru, ko te aronga nui o eetahi kairangahau ki te kaha hekenga o te Maaori me ngaa aahuatanga Maaori e ngoikore ana ki te aarahi i te iwi i roto i te ao hurihuri. I piihia e ngaa kairangahau ngaa paanga mai o ngaa tahumaero, o te raupatu whenua, o ngaa peehitanga a te Kawanatanga ki te iwi Maaori. Naa reira, naa ngaa kairangahau tauwiwi i whakatoo te kaakano, he ahurea takarepa te ahurea Maaori.

I te mutunga iho he maha ngaa reanga o Aotearoa i whakapono ake ko te ahurea Maaori he ahurea tuutuuuaa, ka mutu i aata whakahaaweatia.

Ko te hua o eenei take i runga ake nei, e ngaro ana te reo o te Maaori i roto i ngaa koorero rangahau. Ko taa Bishop, kua puta kee mai:

“...the development of a tradition of research into Māori people’s lives that addresses concerns and interests of the predominantly non-Māori researchers own making as defined and made accountable in terms of the researchers’ own cultural worldview(s)” (2005, wh.110).

Naa konei i whai huarahi ngaa kairangahau Maaori me ngaa kairangahau taketake o te ao whaanui, ki te whakahoki i too taatou reo ki te rangahau:

[I]ndigenous researchers have been active in seeking ways to disrupt the “history of exploitation, suspicion, misunderstanding, and” of indigenous people in order to develop methodologies and approaches to research that privilege indigenous knowledges, voices, experiences, reflections, and analyses of their social, material, and spiritual conditions. (Smith, L. 2005, p.87.)

Rangahau Maaori

I awau e whaiwhakaaro ana moo te rangahau nei kaaore awau i hiahia kia taka ki runga i te huarahi hee, peeraa i ngaa kairangahau o mua. Me te aha, e tika ana ka tahuri ki ngaa kaupapa Maaori. Kua koorerotia keetia te Kaupapa Maaori i te upoko tuarua. Heoi anoo, i horahia te aahuatanga o te Kaupapa Maaori ki ngaa momo take maha (Smith, G., 1992; Smith, L., 2000). Peeraa anoo hoki, i takea mai ngaa ariaa o te rangahau Maaori i te Kaupapa Maori. Naa reira, me uru tonu atu eetahi huanga o te maatauranga me ngaa tikanga a te Maaori hei whaariki moo ngaa mahi rangahau.

Hei taapiri atu ki teena, e ai ki a Linda Smith (2000), kua whakaae a Bishop raatou katoa ko Irwin, ko Pihama, ko G.H.Smith ko eetahi tino aahuatanga o te kairangahau e mahi ana i raro i te piringa o te rangahau Maaori, he Maaori te tuakiri, he Maaori te toto e paatere noa. Engari ia, ka taea tonu te whakaoti mahi hei kairangahau “systematic, ethical, and ‘scientific’” (wh.229).

Nгаа Maataapono

He ngaawari, he haakune hoki te mahi ki te tautuhi i ngaa maataapono hei aarahi i taku rangahau. Ahakoa kua whakapuaki kee a Linda Smith (2000), i eenei maataapono, koinei hoki ngaa huanga o te iwi Maaori e tino ngaakaunuitia ana e tooku tipuna a Awatere. Araa, ko te whakapapa, ko te tikanga Maaori, ko te reo me te rangatiratanga. E kore awau e aata whakatewhatewha i eenei aahuatanga, engari ka whakamaaramahia te hononga ki te rangahau.

Hei taa Apirana Ngata (Ngata H, 1972, wh.6), “Whakapapa is the process of laying one thing upon another. If you visualise the foundation ancestors as the first generation the next and succeeding generations are placed on them in ordered layers.” Heoi anoo ko te hononga i waenga i teena papa i teena papa o te whakapapa te mea nui, araa ko te whanaungatanga. I roto i te pukapuka *Māori custom and values in New Zealand law* ka whakamaarama ai teenei whakaaro, “Of all the values of tikanga Māori, whanaungatanga is the most pervasive. It denotes the fact that in traditional Māori thinking relationships are everything...” (wh.30).

Naa, ko te mea nui ka moohiotia ngaa whakautu ki ngaa paatai e toru ka rangona i ngaa waa katoa i te kaaenga nei, anaa, noo hea koe? naa wai koe? ko wai koe? Ko te kairangahau e moohio ana ki toona whakapapa e taea te noho maaia me te huumaarie i roto i toona ake kiri, kai mua i teetahi atu. Ka tautokohia te koorero nei e tooku koroua, “He who respects whakapapa develops feeling for kinship, has grasped at the core of Maaoritanga. His loyalty will be unbending, he will know his identity, he will achieve inner serenity” (Awatere, 2003, wh.73).

Teeraa pea, ka taea hoki te kimi hononga ki te hunga ka patapataitia. Ahakoa kai whea te Maaori i roto i teenei ao whaanui, ki te tuutaki ia i teetahi atu Maaori ka koorerorero raaua tae noa ka kitea teetahi hononga tata, hononga whaanui raanei. Hei taapiri atu ki tana koorero, ka tuhi atu a Awatere (2003) ki tooku maamaa:

“When you are aware some stranger is a tribal cousin, your attitude changes, you take an openness of heart towards him or her. When that happens, you are on the way to the core of Maaoritanga, whanaungatanga revealed by your knowledge of whakapapa” (wh.96).

Ko te maataapono tuarua e aarahi ana i taku mahi ko te tikanga Maaori. E ai ki a Hirini Moko Mead (2003, wh.7), “Tikanga Māori might be described as Māori philosophy in practice and as the practical face of Māori knowledge.” Ko te hunga kaiuru katoa o teenei rangahau he Maaori. Ko taku tumanako i awau e mahi ana ka whakaatu taku ‘mata’ Maaori, tooku reo Maaori, ooku whakaaro Maaori kia ngaawari ai te tukanga rangahau moo ngaa kaiuru, moo maatou katoa raanei. Naa te mea he kaupapa Maaori hoki teenei e hiahia ana awau ki te whai i te huarahi ‘tika’. Kaaore awau e hiahia ki te takahi i te mana, i te tapu o teetahi atu. Hei taa Cram (2001, wh.41), “Kaupapa Māori within research practice therefore dictates that Māori tikanga and processes are followed throughout the research, from inception to the dissemination of results to the ongoing relationship formed between the researcher(s) and the research participant(s).”

Hei aawhina i runga i teenei huarahi i paatai atu awau ki teetahi o ooku kuia kia tuu hei taituaraa, hei kaiaarahi. Ahakoa waru tekau maa rua toona pakeke, ka mutu mai i a ia te kaha pukumahi me te puumau ki toona whakapono. He Minita o te Haahi Mihingare, he Kaiaarahi Reo i te kura, he kaikaranga, he kaiwaiata, he kuia moorehu i te marae, he kaiaarahi moo ngaa reanga e whai ana i a ia, he maareikura.

Kai te tuhi hoki ia i taana ake tuingaroa moo tana Tohu Paerua. He wahine e whakakipakipa ana i a awau. Ko teetahi o oona painga he kaha ki te whakahua i oona whakaaro ki te whakatikatika i a awau, ina ka hapa. Ahakoa raa, he kaha ake hoki ki te whakarongo, ki te tautaaahi i awau. Maaringanui kaaore ia i whakaaroaro moo te aawhina mai.

Aa muri ake nei awau aata titiro ai ki eetahi o ngaa tikanga Maaori e aarahi ana i ngaa uiui. I whakataki ai tooku tipuna i ngaa kupu e whai ake nei. Ki ooku nei whakaaro e haangai ana aua kupu ki te puutake o aa taatou tikanga, “Kia rangatira te hinengaro, ngaa whakaaro. Ko eenei raa ngaa taonga pai a ngaa tipuna (sic) hei hari maa tou ngaakau hei tikitiki e!” (Awatere, 2003, wh.428)

Ko te reo Maaori te maataapono tuatoru. E ai ki a Taa James Henare, “Ko te reo te mauri o te mana Māori” (Te Puni Kokiri, 2011, wh.13). I roto i te puurongo *Te Reo Mauriora* kua whakawhaanuitia peeneitia whakataukii nei, “ko te reo te mauri, te haa, te manawa o te ao Māori.” (Te Puni Kookiri, 2011, wh.13). Ko te kaupapa o te rangahau nei ko te tiimatanga o teetahi Kura Kaupapa Maaori. Ko teetahi tino aronga o eenei kura ko te whaangai i te reo Maaori me aana tikanga ki ngaa tamariki. Naa reira ko te reo Maaori te reo tuatahi, ko te reo Paakehaa te reo tuarua, peeraa i ngaa tohutohu i roto i Te Aho Matua (The Department of Internal Affairs, 2008). I roto i ngaa uiui katoa i tukuna ngaa paatai i roto i te reo Maaori. Kai te hunga kaiuru te whiringa ko teehea te reo moo aa raatou urupare. Rere noa te reo Maaori a te Timuaki me ngaa tauira. Peeraa anoo ko eetahi o ngaa kaimahi. Otiraa ko te nuinga o ngaa maatua i koorero mai i roto i te reo Paakehaa. Naa reira i tukuna hoki ngaa paatai i roto i te reo Paakehaa ki a raatou.

Ko te rangatiratanga te maataapono whakamutunga. Kua aua atu te waa e matapaki ana a ngaa taatou he aha teenei te rangatiratanga. He nui ngaa matapakinga kai roto i ngaa puurongo o Te Roopuu Whakamana i te Tiriti o Waitangi. I roto i taa raatou puurongo *Orakei Report* (1987, wh.134) ka mea mai, “rangatiratanga denotes the mana not only to possess what one owns but, and we emphasise this, to manage and control it.”

Ka toko ake ngaa whakaaro e rua moo te rangahau me te rangatiratanga. Tuatahi, ka whakahokia ngaa whakaaro ki ngaa aawangawanga o te Maaori me te rangahau. Kua taka i a Bishop (2005) te whakaaro, e rima ngaa tino take e paa ana ki te mana e karapoti ana i ngaa mahi rangahau: Initiation – ka whai take ngaa tikanga mahi i te ahurea Maaori? He aha ngaa hao? Noo wai ngaa hao?; Benefits – he aha ngaa hua moo ngaa kaiuru?; Representation – noo wai te reo koorero?; Legitimacy – noo wai te koowhiringa koorero?; Accountability – kai a wai te mana? Koinei ngaa tino paatai moo ngaa kairangahau kia arotake ai i te tika me te pono o aa raatou mahi, araa kia whakaea i ngaa maaharahara o te Maaori (Bishop, 1994).

Ko taku whakaaro tuarua, kia tika anoo hoki aku mahi hei kairangahau aa-roto kia kua e aweawe ngaa hua o te rangahau i ooku ake moohiotanga o te kura, o te hapori me ngaa tangata i rangahaua. Heoi anoo hei taa Linda Smith (2006, wh.8), “Insider research is really a misnomer as a researcher has to define and maintain their roles as a researcher as an ethical and professional responsibility.” Kaatahi te koorero tika ko teenaa!

Ka mutu, kia rima ooku hononga ki te kura:

- i) ka noho awau i roto i te hapori o te kura,
- ii) he hononga whakapapa ki eetahi o ngaa kaimahi me ngaa tamariki
- iii) he hononga maatua – i reira aaku tamariki tokorua
- iv) he kaiako hoki
- v) he mema o te poari taku hoa rangatira

Heoi anoo, he ririki noa te aahei atu ki te whai i ngaa kaupapa o taku rangahau nei ki waahi kee. E kaha ana hoki te tautoko a te Poari i te rangahau, ka kitea ngaa hua o te mahi. Kua wehe awau i te kura moo te tau nei kia oti ai te mahi, me te aha kua aahua mamao noa atu awau i te kura me aana mahi.

Naa, koinei ngaa maataapono o taku rangahau. I te mutunga iho, ki taa Powick (2003), “The researcher needs to know what is the right (tika/pono) way to do something in a culturally constructed environment and to be able to contribute in a culturally conscious manner to the whānau interest” (wh.20). Ka whai muri iho ko aana tikanga.

Ngaa Tikanga

E ai ki a Cohen, raatou ko Manion, ko Morrison (2000) “the aim of methodology is to help us to understand, in the broadest possible terms, not the products of scientific inquiry but the process itself” (p. 45). Ka taatarhia te tuuaahua o teetahi kura anake. Ko te painga o eenei momo tikanga rangahau ka hurahuraina hoohonutia teetahi aahuatanga tuuturu, ka kitea aa-kanohitia hoki teeraa aahuatanga. Waihoki, ka taea te whakatau whaanui mai i eenei aahuatanga o te kura kotahi ki eetahi atu kura hei aawhina (Cohen, Manion & Morrison, 2011). E ai ki a Stake, (2000, wh. 442), naa eenei momo rangahau ka kitea “both propositional and experiential knowledge”, araa, ki te paanui te tangata i ngaa tuhinga o te rangahau me te mea nei i reira kee ia, aa, ka whakawhaanui hoki i oona maharatanga. Naa, he painga anoo hoki ka puta mai te reo o te hunga kaiuru me aa raatou koorero paki.

Me peehea taatou e whakaatu i ngaa tikanga Maaori i roto i ngaa whakahaeretanga a ngaa mahi? Ko te koorero a Linda Smith:

For indigenous and other marginalized communities, research ethics is at a very basic level about establishing, maintaining, and nurturing reciprocal and respectful relationships, not just among people as individuals but also with people as individuals, as collectives, and as members of communities, and with humans who live in and with other entities in the environment (2005, p.97).

Hei taapiri atu ki teena, naana hoki i whakarato ngaa uara kia aarahi ai te mahi a ngaa kairangahau ki te hunga kaiuru.

E whai ake nei ko aua uara:

- Aroha ki te tangata
- He kanohi kitea
- Titiro, whakarongo...koorero
- Manaaki ki te Tangata
- Kia tuupato
- Kaua e takahi te mana o te tangata
- Kaua e maahaki (Smith, L., 2005, p.98)

He tikanga pai eenei katoa. Ahakoa he aahua oorite, ki ooku nei whakaaro me huri hoki ki ngaa uara o te kura i roto i te rangahau nei hei arataki i te mahi, araa:

- Wairua aroha – *kimihia te pai i roto i ngaa mea katoa*
- Ngaakau maahaki – *kia ngaakau maahaki kia mauri tau*
- Pukumahi – *kia upoko pakaru te karawhiu*
- Hinengaro koi – *kaaenga te maatauranga i te ao i te poo*
- Tangatanga te reo – *koorero Maaori i ngaa waa katoa i ngaa waahi katoa*

(ERO, 2010, wh.5)

Kua ngaro teetahi o ngaa uara o te kura i runga ake raa; ko te Toa ki te Taakaro teenaa. Kaaore he take moo taua uara i roto i teenei mahi, i tua atu hei kaupapa koorerorero i mua i te uiui kia whakatau wairua ai, me te whakapakari i tooku ake tinana kia noho ora pai ai ki te whakaoti mahi.

E muna ana te ingoa o te kura i roto i te rangahau hei waonga moo te hunga kaiuru, te kura me te hapori. Ko te mea nui ko ngaa aahuatanga o te kura hei tauira maa eetahi atu, ehara ko ngaa taangata tonu nei.

Taku huarahi rangahau

Paatai matua

Ko te paatai matua o teenei tuhingaroa; He aha ngaa take puu me ngaa wero puu moo te whakatuu i teetahi Kura Kaupapa Maaori hou?

1. Me peehea e te amokapua me te whaanau e tutuki ai eenei wero?
2. He aha ngaa rautauki ki te haapai i te kaupapa?
3. Tekau maa tahi ngaa tau o te kura inaaiane, he aha ngaa wero me ngaa kaupapa kai mua i te kura? Kai mua i te amokapua raanei?

Ngaa uiuinga

I awau e whakarite ana i taku kaupapa, i koorero haaramuramu noa ki te Timuaki o te kura kia moohio ai awau e rata ana ia ki taku mahi. Ki ooku whakaaro mehemea kaaore ia e whakaae, he moumou waa te whai i teenei kaupapa, i tua atu o teeraa, ko ia te kaihautuu o te kura i taua waa, i teenei waa hoki. Kaatahi ka riro i awau te whakaaetanga i te Koomiti Matatika o te Kura Toi Tangata, aa ka tuku reta ki te Timuaki me te Poari.

Ahako kua oti kee i awau eetahi atu akoranga me ngaa tuhingaroa i te Whare Waananga moo ngaa kaupapa nei ko taku mahi tuatahi moo te rangahau ko te uiui. Kaaore au i rapu koorero i ngaa pukapuka i te tiimatanga, kia kore ai awau e anga atu i ngaa urupare o te hunga kaiuru ki ngaa whakatau i roto i ngaa pukapuka raa. Ko te mea nui ka koorero noa te hunga kaiuru e paa ana ki ngaa paatai.

I aahua nahanaha ngaa uiui katoa. I rite kee ngaa paatai i mua i te uiui, ahako i taea tonu te tuku i eetahi anoo i roto i te uiui. I tukuna ngaa paatai kia maahorahora te whakaaro. Ko teetahi huanga o teenei momo uiui ka puta mai te hoohonutanga o te whakaaro, aa, he pai hoki moo te uiui takitahi, roopuu raanei. Ki taa Qu raaua ko Dumay (2011, wh.246), “The semi-structured interview enjoys its popularity because it is flexible, accessible and intelligible, and more important, capable of disclosing important and often hidden facets of human and organizational behaviour.”

I tiipakohia e awau te uiui hei roopuu kia puta mai ngaa mahara me ngaa whakaaro maha i te whakawhiti koorero i waenganui i ngaa kaiuru (Rabiee, 2004; Kitzinger, 2005). Hei aawhina i te hunga kaiuru i tohaina ngaa paatai ki a raatou e rua ngaa raa i mua i te uiui. Ko te tikanga, kia whai waa ai raatou ki te kimi whakaaro, ki te kimi kupu kia whakamaarama ai i oo raatou whakaaro. Kaaore he reo Maaori o eetahi o ngaa maatua, naa reira i hopukina ngaa koorero ahakoa he reo Maaori he reo Paakehaa raanei. Ko te mea nui ka whakahuahuatia oo raatou whakaaro i roto i aa raatou ake kupu (Qu & Dumay, 2011; DiCicco-Bloom & Crabtree, 2006).

Kia akiaki ai eetahi taangata ki te tuuao ki te whakahokihoki i aaku paatai i tuu awau i teetahi hui aa-whaanau kia maarama ai raatou ki taku hiahia me te aahua o taku rangahau. Noo muri iho i tuku koorero whakamaarama hoki i roto i te paanui a te kura kia uru ai hoki taku tono ki ngaa kaaenga o te whaanau. I taetae mai eetahi ki te whakamoohio mai ko wai ngaa mema o te whaanau me ngaa tamariki katoa i te tiimatanga o te kura, kai whea raatou inaaianeini me eetahi atu koorero hei aawhina i awau. Engari, ka tuku paatai ki teetahi ki te aawhina mai, aa, he tere te whakaae me te harikoa o te ngaakau moo te tautoko.

I te tiimatanga o ia uiui ka whakamaarama ano awau i te kaupapa o te rangahau me ngaa whakaritenga. Ki te whakaae tonu raatou ki te uru ki te uiui, me te kore whaaki hoki i ngaa koorero a teetahi i waho atu i te uiui ka hainatia te paanui whakaae.

Te hunga kaiuru

He paanga te hunga katoa i rangahaua ki te kura i ngaa tau tiimatanga e toru. E whaa ngaa momo roopuu i uiui nei awau.

1. Ko te Timuaki.
2. Ko eetahi kaimahi.
3. Ko eetahi o ngaa maatua o ngaa tauira.
4. Ko eetahi tauira.

I whakaritea eenei roopuu naa runga i te whakaaro he ngaawari ake moo ngaa kaiuru ki te koorero i waenganui i a raatou moo oo raatou wheako tairite (Kitzinger, 2005). Ki ooku nei whakaaro ki te noho ngaa tauira i waenga i ngaa pakeke, teeraa pea ka noho wahanguu, ka tuohu raanei ki ngaa whakaaro o ngaa pakeke. He kaha hoki ngaa kaiako ki te koorero. He aahua whakamataku ki eetahi maatua. He pai ake kia noho tahi raatou.

Ko te uiui tuatahi i te taha o te Timuaki. I hopukina toona reo i runga i taku rorohiko kawe, i roto i toona tari. Ko te tikanga ko te toenga o ngaa uiui he uiui aa-roopuu. Ahakoa raa, kaaore ngaa tauira e waatea ana kia nohotahi mai ki te uiui, koia i noho takitahi ai raaua. I hopukina oo raaua reo i runga i te rorohiko kawe. E whaa ngaa uiui aa-roopuu. Naa reira hui katoa, ko te Timuaki, tokorua ngaa tauira, tokorima ngaa kaimahi, tokowhitu ngaa maatua. Ko teetahi o ngaa kaimahi ko te Timuaki o Te Kura Tuakana. Naa tana tino tautoko i te whaanau me tana mahi hei kaiaarahi, hei kaiako ka uiuitia. Naa ngaa aahuatanga o teenei ao kaaore eetahi i tae mai.

I tuu ngaa uiui e toru i te kura, i teetahi kaaenga te toenga. Ka hoki ngaa mahara ki te uiui aa-roopuu tuatahi. I tuu te uiui i te kaaenga o te kuia, waru tekau maa tahi toona pakeke; he kaiako o mua, i te mea he rangi makariri naa reira he pai ake te mahana o toona kaaenga. I te tiimatanga o ia uiui i whakamaaramatia kaaore e roa ake te uiui i teetahi haora me te haurua. Naa reira i te taha o ngaa roopuu koinaa te roa o ngaa uiui. He poto iho ngaa uiui o ngaa tauira. Ahakoa kua urupare kee te Timuaki i ngaa paatai, e hiahia tonu ana ki te koorero. Heoi anoo, noo muri i te rua tekau miniti kua pau te koorero.

I hopukina ngaa uiui katoa i runga i te rorohiko kawē. Ko te nuinga o ngaa uiui aa-roopuu i hopukina i runga hoki i te kaamera. Ko te painga o te kaamera ka taea te kite ko wai te kaikoorero, aa, ka hopukina hoki te reo aa-tinana. Heoi anoo he roa ake ki te tuhi i ngaa koorero i muri i te uiui (Cohen, Manion & Morrison, 2007). Koinaa hoki te take i hopukina e au ngaa reo i runga i te rorohiko kawē, kia ngaawari ai te tuhituhi koorero i awau e whakarongo ana. Ko te mea pai hoki o te rorohiko kawē, ka haukoti ana te hiko ka mahi tonu te rorohiko. Kotahi noa iho te waa ka haukoti te hiko i awau e uiui ana. Haukoti ai te hiko i teenei waahi.

I te mutunga o te uiui o te Timuaki i tuhituhia aana kupu katoa me te whakaatu ki a ia kia whakatika ai, ina i hiahiatia. Ki te hiahia awau ki te koorero anoo ki ngaa kaiuru kua whakaae kee raatou. He tika ka whakairo ngaatahi maatou i ngaa koorero, aa, he pono ngaa tuhinga ki oo raatou maaramatanga, ki oo raatou whakaaro me ooku whakaaro hoki (Bishop, 1997b). Kia mutu te rangahau nei, ka waiho teetahi kape i te kura, aa, ka hoki atu ki te whaanau, ki te hunga kaiuru hoki ki te whaaki i ngaa hua o aku mahi, kia whai waahi hoki raatou ki te taapae koorero moo te mahi.

Tukanga Taatari

Ko te take o te tukanga taatari ko te whai maaramatanga ki ngaa koorero me te aahuatanga i rangahaua. Heoi anoo, ki taa Rabiee (2004), “analysis should be systematic, sequential, verifiable, and continuous” (wh.657). Kua whaiwhakaaro a Rabiee ki ngaa tukanga taatari a eetahi maatanga rangahau, peeraa i a Krueger raatou ko Ritchie & Spencer. Naa, kua whakawhaaititia oo raatou ariaa e ia hei tukanga he aahua ngaawari kia whakatinanahia e teetahi atu. E rima ngaa mahinga: “familiarization; identifying a thematic framework; indexing; charting; mapping and interpreting” (wh.657).

Familiarisation: Whai muri i ngaa uiui ko te mea nui ko te aata whakarongo ki ngaa koorero kua hopukina me te aata paanui hoki i ngaa tuhinga naa te uiui tae noa ki te waa kua waia noa ki ngaa koorero katoa.

Identifying a thematic framework: I raro i ngaa paatai, i te tapa o ngaa tuhinga o te uiui, ka tuhia anoo he kiianga, he koorero whakaahua me ngaa kaupapa kua puta mai i ngaa koorero o te uiui. Naa teenei ka kitea ngaa ariaa whaanui, aa, ka tiimatahia te taatari raraunga.

Indexing: Ko te miramira, te whakawehe me te whakatairite o te raraunga me ngaa tohutoro te mahi inaaiane.

Charting: Tiipakohia ngaa tohutoro i te horopaki tuuturu me te whakaraarangi i raro i ngaa ariaa whaanui hou.

Mapping & Interpreting: Ko te mea nui o te mahinga whakamutunga kia whai matuu i ngaa tohutoro, kia kitea hoki te paanga o teetahi kaupapa ki teetahi atu. Ko teenei te waahanga kia whatu i ngaa aho kaupapa kia hanga ai te aahua katoa o ngaa uiui (wh.657-659).

He ngawari te aahua o teenei mahi engari he nui rawa tonu ahakoa he kairangahau tauhou, he kairangahau maatanga raanei.

He kupu whakakapi

Kua tirohia ngaa ariaa aa ngaa tohunga rangahau moo teenei kaupapa me ngaa maataapono me ngaa tikanga e aarahi ana i aku mahi. Ko te tuumanako i awau e takahi ana i te huarahi rangahau i puumau tonu ki ngaa whakaaro tika me ngaa mahi tika. Kua whakatakotohia hoki te tukanga naaku i whai kia taatari i ngaa raraunga o te rangahau.

UPOKO TUATORU

Kura Kaupapa Maaori

*“Haere mai raa hei hoa e taurima i ngaa taonga nei
Tuku iho naa ngaa tuupuna raa
Ko ngaa tohu mana e!”
(Awatere, 2003, wh.390)*

He kupu whakataki

I te tau 2013, e 72 ngaa Kura Kaupapa Maaori e whakaako ana i ngaa tamariki i te nuku o te whenua. I tipu mai eenei kura i ngaa whakaaro Maaori, noo te iwi Maaori hei huarahi ako moo ngaa tamariki Maaori. Ko te tuuaapapa o ngaa kura nei ko te reo Maaori me ngaa tikanga Maaori. E ai ki ngaa puurongo a Te Taahuhu o te Maatauranga he pai ake ngaa hua o ngaa tamariki e kuraina ana ki ngaa Kura Kaupapa Maaori i ngaa tamariki Maaori o ngaa kura auraki (Te Taahuhu o te Maatauranga, 2009).

Ko te take o teenei waahanga kia whakatakoto i te aranga mai o ngaa Kura Kaupapa Maaori. Ka aata tirohia ngaa tino kaupapa o eenei kura me te tohu rangatiratanga o ngaa kura nei, araa, Te Aho Matua. Engari i te tuatahi ka aro ki teenei ariaa hou ko te Kaupapa Maaori me ngaa tuuaahuatanga o te waa ka tuu te iwi Maaori ki te whakarauora i te reo, ki te whakamana te maatauranga a oo taatou tiipuna.

Kaupapa Maaori

Kua tipu mai te Kaupapa Maaori i te maatauranga Maaori, araa, noo te maatauranga tuku iho noo ngaa tiipuna. Ki taa Hunkin (2012),

“Ko te mātauranga tūturu, nō te ao Māori, nō te kapunga o te ringa o te ngākau Māori, ā, nō te wairua Māori” (wh.80).

E ai ki a Nepe (1991) he mana, he pono too te maatauranga Maaori, aa, ko te Kaupapa Maaori te “conceptualisation of Māori knowledge” (kua whakahuatia e Cram, Pipi, Lenihan & Pihama, 2000, wh. 3).

Ki taa Mane (2009),

“As an approach that has been determined by Māori it is important that understandings of Kaupapa Māori are recognised as having originated from Māori concepts, views and values” (wh.1).

Hei taapiri atu ki teenaa, kua whai mana anoo hoki te maatauranga Maaori. E kawe ana te koorero a Graham Smith (1992) i teenei whakaaro,

“Kaupapa Maori speaks to the validity and legitimacy of being and acting Maori; to be Maori is taken for granted. Maori language, culture, knowledge and values are accepted in their own right” (wh.13).

He tino maarama te koorero a Leonie Pihama e whakaatu ana i te paanga o te Maatauranga Maaori me te anga ariaa o te Kaupapa Maaori,

“As such, kaupapa Māori is based upon, and informed by mātauranga Māori that provides a cultural template, a philosophy that asserts that the theoretical framework being employed is culturally defined and determined. This has been argued consistently by Kaupapa Māori theorists as the organic nature of Kaupapa Māori theory. In other words, kaupapa Māori theory is shaped by the knowledge and experiences of Māori. It is a theoretical framework that has grown from both mātauranga Māori and from within Māori movement for change.” (kua whakahuatia e Edwards, 2012, wh.47)

Heoi anoo, i ara mai te Kaupapa Maaori hei reo aatete hei reo wero i ngaa hapori Maaori ki te Paakehaa kua taamia haerehia te mana taurite o te iwi Maaori.

I ngaa tau 1980 – 1990 kua panonihia rawa te hapori o Aotearoa e te ringa kaha o te oohanga me teetahi ariaa hou, araa ko te neo-liberalism. Ko te puutake o teenei ariaa ko te tangata takitahi, te mākete korehere me te pepa whakaaetanga moo ngaa kaiwhakahaere o ngaa ohaoha.

Ko te hua o te huringa kee o ngaa whakaaro toorangapuu ki teenei ariaa hou ko te aarika ki te whakapau moni, ki te hanganga o ngaa ohaoha nui rawa, ki te hikinga o ngaa here ture a te Kaawanatanga ki ngaa ohaoha, me te hurihanga o te Kaawanatanga me ana pekanga hei waahi ohaoha tuumataiti.

E haangai ana te aroro o te takitahitanga ki te tangata takitahi e taea ana te aata whakaaro ki a ia anoo, peeraa rawa tonu aana mahi. He tangata 'manipulatable', he tangata 'perpetually responsive', aa, ko ana hiaha he peeraa hoki i ngaa hiahia o te haponi katoa (Olssen, O'Neill & Codd, 2004; Olssen & Mathews, 1997). Me te aha nei ko te tangata hoki inaaiane he mea hei hoko atu i te maakete, engari he kaiwhakohoko anoo hoki ia i ngaa hanga me ngaa ratonga o te maakete kia whakapai ake i toona ake oranga me te oranga o toona ake whaanau (Olssen et al, 2004).

E ai ki a Graham Smith, he whakaaro aronga kee teenei ki ngaa tikanga, ki ngaa kaupapa o te Maaori, araa, ki te iwi, hapuu, whaanau, utu, manaaki, tieki, hui me te aroha (1992, wh.8). Haaunga anoo teenei, kua kitea te whiunga a te Paakehaa ki ngaa Maaori e manauhea ana, e kore e taea raanei te whai eeraa aahuatanga hou i tua atu i ngaa peehitanga i koorerotia keetia i mua raa. Naa Graham Smith hoki i kii,

“we have seen an unprecedented and consistent attack on Maori language, Maori culture, Maori knowledge, Maori values and Maori rights” (wh.7).

Naa reira, ka auee kaha mai te iwi Maaori. I taua waa hoki ka kitea te nekunekutanga o too taatou reo, te karotanga o te maatauranga Maaori me ngaa tikanga, te hua ngoikore moo ngaa tamariki Maaori i te kura, te kore whai mana i runga i ngaa poari me ngaa tari maatauranga, me te putanga noa mai o ngaa ariaa Paakehaa me ngaa tikanga Paakehaa i roto i ngaa aahuatanga katoa o te ao.

Ka taukotohia te taukii whakamutunga raa e Pihama, Kapua, Taki & Lee (2004),

“The marginalisation of *Maori* has meant the privileging of *Pakeha* knowleges over *Maori* knowledges” (wh.8).

Engari raa, ehara ko te moohiotanga me te maatauranga anake te mea e haukerekeretia ana e te Paakehaa. Me te moohio anoo hoki e kore te mana o te Maaori e tauriterite ana ki too te Paakehaa (G. Smith, 1997; Cram et al, 2000; Doherty, 2012).

Koia naa te take ka hiki anoo te reo aatete kia whakataurite te mana me te paanga o te Maaori ki te Paakehaa. Ko te mea nui hoki e hiahia ana te iwi Maaori ki te whai i taana ake huarahi kia huri kooaro i eenei aahuatanga aupeehi. Maa raatou e tautohu ngaa mea e matea ana, maa raatou hoki e rapa ngaa huarahi me ngaa hua tika maa raatou anoo, araa, ‘maa Maaori moo Maaori’.

Naa konaa, he maha ngaa momo whakautu i puta mai i te haponi Maaori e paa ana ki ngaa take kua paa ki a raatou i roto i ngaa ratonga tuumatanui, araa, te maatauranga, te papaaho, te hauora, te rangahau me te ture (Pihama et al, 2004). Naa te ruruku puumau a te iwi Maaori hei pupuri i te maatauranga Maaori me ngaa tikanga Maaori hei arataki i ngaa whakautu hou nei, aa, ka pupuri hoki i te mana whakahaere i tapaina eeraa momo mahi hei ‘Kaupapa Maaori’.

I te mutunga iho, ko te oranga papai o te iwi Maaori te mea nui. Ki taa Graham Smith (1992)

“It is not a rejection of Pakeha knowledge and or culture. Kaupapa Maori advocates excellence within Maori culture as well as Pakeha culture. It is not an either/or choice” (wh.13).

Ka taapirihia e Linda Smith oona whakaaro (2000),

“There is more to Kaupapa Maori than our history under colonialism or our desires to restore *rangatiratanga*. We have a different epistemological tradition that frames the way we see the world, the way we organize in it, the questions we ask, and the solutions we seek.” (wh.230).

Ahakoia, i tiimatahia e Graham raaua ko Linda Smith i te whakatakoto whakaaro moo te aahua o te Kaupapa Maaori me te rangahau, kua waipukehia ngaa tuinga tautohetohe paakahukahu moo teenei kaupapa. Hei tauira, ko ngaa tuinga a Nepe raatou ko Cram, ko Bishop, ko Durie, ko Hohepa, ko Pihama, ko Ka'ai me eetahi atu (Mane, 2009; Cram et al, 2000). Naa tana taatari i ngaa Kura Kaupapa Maaori whai angitu me eetahi atu hinonga Kaupapa Maaori whai angitu i tautuhi a Graham Smith ngaa maataapono e ono hei huanga waiwai. Anei ngaa huanga waiwai e ono:

- *Tino Rangatiratanga (te maataapono e paa ana ki te mana motuhake)*
- *Taonga Tuku Iho (te maataapono e paa ana ki ngaa wawata ahurea)*
- *Ako Maaori (te maataapono e paa ana ki ngaa aahuatanga ako Maaori)*
- *Kia piki ake i ngaa raruraru o te kaaenga (te maataapono e paa ana ki ngaa aahuatanga kia whaarite ai ngaa tirohanga a te ohaoha oranga)*
- *Whaanau (te maataapono e paa ana ki te mana whakahaere o te whaanau whaanui)*
- *Kaupapa (te maataapono e paa ana ki ngaa moemoeaa o te whaanau)*

Kua taapiri hoki i ngaa maataapono me ngaa whakaaro hou o eetahi atu puukenga rangahau ki eenei whaakaaro. Naa reira e kore e taea te kii me peenei me peenaa te aahua o ngaa mahi i roto i te Kaupapa Maaori.

Ki taa Cram et al (2000),

“In essence what we are saying is that there is no Kaupapa Māori ‘recipe’ and to attempt to construct one would be antithetical to the fundamentals of Kaupapa Māori”

Heoi anoo, ka mutu tonu te tautohetohe i waenga i ngaa puukenga rangahau, waihoki he rite tonu te mahi i roto i ngaa hapori Maaori.

Te Nekunekutanga o te Reo Maaori

He maha ngaa tuinga e whakahuatia nei he taonga te reo ki te iwi Maaori. E kawe ana te koorero a Rose Pere (1991) i teenei whakaaro,

“Language is the life-line and sustenance of a culture. It provides the tentacles that can enable a child to link up with everything in his or her world. It is one of the most important forms of empowerment that a child can have. Language is not only a form of communication but it helps to transmit the values and beliefs of a people” (wh.9).

Ahakoia teenaa, he tere te hekenga iho o te tataunga o te iwi Maaori e aahei ana ki te koorero Maaori i te rau tau kua hipa. Kua whakatakotohia e Te Roopuu Whakamana i te Tiriti o Waitangi te hiitori o te nekunekutanga o te reo Maaori i roto i te waahanga o te Kereeme Wai 262 mo Te Reo Maaori (1989). E toru ngaa waahanga rerekee o taua hiitori ka kitea te papaatanga whakaiki ki te reo Maaori. Ko te waahanga tuatahi ko ngaa tau 1900 - 1925.

I taua waa, he reo Maaori too ngaa tamariki. He reo momoho, he reo ora rawa. I haere ngaa tamariki ki te kura ki te ako i te reo Paakehaa. Ka waiho te reo o te kaaenga i te keeti o te kura. Ko te waahanga tuarua, ko ngaa tau 1925 - 1950. Kua pakeke eeraa tamariki. Ka koorero Maaori ki oo raatou maatua me oo raatou hoa. Uuaa ana nei hoki, kaaore raatou i koorero Maaori ki aa raatou tamariki.

Ko te waahanga tuatoru ko ngaa tau 1950 - 1975. Kotahi noa iho te reo o te nuinga o te iwi Maaori. Ko te reo Paakehaa teenaa. Naa ngaa taumahatanga o te ao hurihuri me te taiparatanga o te reo Paakehaa i ngaa waahi tuumatanui katoa tae atu ki roto i ngaa kaaenga hoki, ka tata ngaro te reo Maaori. (Waitangi Tribunal, 2010, wh. 393-394).

He maha hoki ngaa koorero me te tangi a te iwi Maaori i roto i te puurongo, Te Reo Māori Claim (Waitangi Tribunal, 1986) moo ngaa mahi tuukino a te Karauna, a te kura, a te haahi me ngaa taangata Paakehaa ki a raatou kia karo ai te rere o te reo. Mai i te tau 1900 ki te tau 1975 ka heke rawa iho te oorau tamariki koorero Maaori ana i te 90% ki te 5%!

E kii ana a Baker, (2011, wh.47),

“Power, prejudice, discrimination, marginalization and subordination are some of the causes of language decline and death.”

Te Koohanga Reo

Hei whakautu i ngaa maanatunatu o te iwi Maaori e paa ana ki te mimiti haere o te reo, i whakaaratia Te Koohanga Reo e Te Tari Maaori. I tuwhera te tatau o te koohanga reo tuatahi i Pukeatua i te tau 1982. He tino tere te rearea ake o ngaa koohanga reo. Kotahi rau o ngaa Kohanga Reo i whakatuwhera i ngaa hapori Maaori i te tau tuatahi (Te pae tukutuku o Te Koohanga Reo National Trust, 2013). I ngaa tau tiketike o 1990 i haere ngaa tamariki 14,514 ki ngaa koohanga reo e 809 (Chen, 2011).

Maa te rumakinga katoa o ngaa whaanau me aa raatou mokopuna i roto i te reo Maaori, ngaa tikanga me ngaa aahuatanga Maaori ka whakahaumarutia eenei aahuatanga katoa. Koinei te tino whaainga me te wawata o Te Koohanga Reo.

E ai ki te pae tukutuku a Te Koohanga Reo National Trust (2013), ko te aahua nei e 60,000 ngaa tamariki kua whakatutuki i too raatou kuranga koohungahunga ki teetahi koohanga reo. Naa te pahuhunga o te ringaringa o ngaa haate me te hekenga o te werawera i tutuki ai te kaupapa. Miiharo ana te iwi Maaori ki teenei kaupapa i para te huarahi ki te whakarauora i te reo.

Heoi anoo ko te raruraru moo ngaa maatua ka kuraina ngaa tamariki ki whea i muri i te koohanga reo. Ki taa Reedy (1992),

“Heoti, i kitea, kāore he painga o ngā mahi a ngā wāhi whakaakoranga whānui tonu pērā i ngā karaehe Māori kai roto i ngā kura ko te reo Pākehā kē te reo matua, i ngā kura reo-rua me ngā karaehe reo-rua rānei, ki te whāngai i te reo Māori” (wh.11).

Naa reira, i kii a Graham Smith (1997),

“The critical question of ‘what happens to five year olds once they have graduated from the Kohanga Reo and are ready to go to school? underpins the development of the Kura Kaupapa Maori resistance strategy in primary schooling” (wh. 258).

I runga i eeraa whakaaro i tiimata ngaa Kura Kaupapa Maaori.

Kura Kaupapa Maaori

I tiimatahia te Kura Kaupapa Maaori tuatahi i te tau 1985 i te taaone o Waitakere. Mai i taua waa ki ngaa tau e rima whai muri iho, e rima ngaa kura hou i whakatuwheratia. Kaaore te Kaawangatanga i tautoko aapuutea nei i eenei kura tae noa ki te tau 1990. Naa ngaa whaanau te puutea moni i koho. Ko te nuinga o ngaa kura kua whakahaerehia i waho o te Kaawangatanga tae noa ki te waa i whakaaetia e te Kaawangatanga. Kaatahi ka tuu i raro i te ture Section 155 o te Education Act 1989.

I mua i te tau 2001, ki te hiahia teetahi whaanau ki te whakatau i teetahi kura hou ka tonu atu raatou ki teetahi atu kura, kua riro kee te whakaaetanga a te Kaawangatanga, i noho hei kura tuakana. Naa teenei, ka taea e te kura tuakana te tuku puutea me ngaa kaiako ki te kura teina. Ka noho te kura teina i raro i ngaa parirau o te kura tuakana tae noa ki te waa ka whai mana raatou i raro i Te Taahuhu o te Maatauranga. Naa teenei huarahi i piki haere te tataunga o ngaa kura huri noa i te motu.

Heoti, e 72 ngaa Kura Kaupapa Maaori i teenei waa kua horapa katoa ki ngaa toopito o te motu. E toru ngaa momo kura; kura tuatahi, kura arongatahi me te wharekura.

Ko te whaanau te puutake o ngaa Kura Kaupapa Maaori. I whakataua e raatou te whiriwhiri me te whai i teenei huarahi hou. Maa raatou hoki e kawe ngaa kaupapa katoa o te kura.

“Decision making at a Kura Kaupapa Maori, for example is carried out by a whanau who are all totally committed to the vision or kaupapa of the school. Although there is a great deal of debate and contestability of ideas within a whanau, there is an explicit philosophy which binds all parents together” (L. Smith, 1992, wh.404-405).

Ko te tino ariaa e paihere nei i ngaa maatua kua whakahua nei a Smith, ko Te Aho Matua.

Te Aho Matua

Ko Te Aho Matua te tohu rangatiratanga mo ngaa Kura Kaupapa Maaori, e rerekee ai i eetahi atu kura Maaori, kura Paakehaa raanei. Ko ngaa maataapono o Te Aho Matua te tuuaapapa hei arataki i ngaa waahi whakaakoranga e haangai tonu ana ki te whakatipuranga me te oranga o te tamaiti. E ono ngaa waahanga o Te Aho Matua. Ko te waahanga tuatahi ko *Te Ira Tangata*. Anei te whakamaarama kua whakatakotohia e ngaa kaihanganga o Te Aho Matua,

“Kia marama rawa te hunga whakaako ki te ahua o te tangata, katahi ano ka taea te hanga kaupapa whakaako mo te hunga tamariki” (Internal Affairs, wh.735).

Ko te waahanga tuarua ko *Te Reo*. Ko te tino kaupapa o teenei waahanga he mana too te reo ahakoa noo hea. I tua atu i teena, ko te reo Maaori te reo matua o te kura, engari, me whakaako hoki i te reo Paakehaa. Ko *Ngaa Iwi* te ingoa o te waahanga tuatoru. Ko te whakaako i ngaa tikanga Maaori, ngaa tikanga ahurei i waenga i te taiao aahuru o raatou ake whaanau, hapuu, iwi kia taea e raatou te tuu i runga i too raatou moohio ko wai, naa wai, noo hea raatou.

Ko *Te Ao* te waahanga tuawhaa. Ko te take o teenei waahanga ka paatari ngaa tamariki ki te rapu moohiotanga me te maaramatanga e paa ana ki te taiao me tana paanga ki te taiao, me te paanga o ngaa mea katoa o te ao whaanui. Ko te ingoa o te waahanga tuarima ko te *Aahuatanga Ako*. Ka haangai tonu teenei waahanga ki te marautanga me ngaa tikanga whakaako a ngaa kaimahi o te kura. Naa reira he roa te raarangi tohutohu me peehea te whakarite i teetahi hootaka ako, he karaehe ako me te karaehe aahuru moo ngaa tamariki.

Ko te waahanga whakamutunga ko Te Tino Uaratanga. Ko te uho o ngaa Kura Kaupapa Maaori ko te haangai tonu ki te ahureitanga o te tamaiti kia puaawai oona pito mata. Naa reira i roto i teenei waahanga kua tautuhitia ngaa aahuatanga me ngaa ura hei whakamana i te tamaiti i mua i tana putanga atu i te kura ki te ao whaanui.

Ki awau nei, he ataahua rawa te hoohonutanga o te koorero me te whakaaro i roto i eenei maataapono o Te Aho Matua. Ka kitea te wawata me ngaa tuumanako o ngaa kaituhi ki te tieki, ki te poipoi i ngaa waahanga katoa o te tamaiti.

E hia nei te roa ka hapahaapai Te Kura Kaupapa Maaori o Ruamata i Te Aho Matua hei tuuaapapa moo eenei momo kura. Kai roto i te pukapuka ‘Te Piko o te Māhuri’ i whakamaaramahia e Cathy Dewes te hiranga o teenei ariaa, “Ko te ahurea ko Te Aho Matua. Ahakoa kāore anō kia tino tika, kei te whai tonu i tērā ahurea” (Taakao, Grennell, McKegg & Wehipeihana, 2010, wh.112). Ahakoa ka tiimata te whaanau o Te Kura Kaupapa Maaori o Te Ara Hou i teetahi kura reo-rua, i kitea te aahuatanga o Te Aho Matua, aa, ka whakatau raatou ki te wehe atu, “The decision to leave the mainstream structure and set up as a Kura Kaupapa Māori Te Aho Matua was clear to them from the outset. The values and principles espoused by Te Aho Matua continue to drive and permeate everything they do” (wh.97).

Whai muri i te akiaki a ngaa Kura Kaupapa Maaori, ka noho Te Aho Matua hei aratohu hoki moo ngaa arotake a Te Tari Arotake Mataauranga i te tau 2001.

Nгаа Tino Kaupapa

E ai ki te Komiti o ngaa Kura Kaupapa Maaori o Tamaki Makaurau (1991) e toru ngaa tino kaupapa:

1. To secure the revival and survival of the Maori language.
2. To redress the crisis facing Maori children within the education system by providing academic excellence within a Maori based education and cultural context.
3. To produce through total immersion based programmes bilingual and bicultural citizens of Aotearoa who are educationally prepared for the complex social and technological world of the twenty first century.

Koia anoo te tino take i tukuna ai e ngaa maatua aa raatou tamariki ki ngaa Kura Kaupapa Maaori. Naa reira, ka tuuhuratia te takahanga whakamua o ngaa kura i raro i eenei kaupapa.

1. Te Whakarauora i te reo Maaori

Kai ngaa pukapuka huhua eetahi koorero moo ngaa Kura Kaupapa Maaori me taa raatou taunakitanga ki te kookiri, ki te whakarauora hoki i te reo Maaori (Kirkness, 1998; Spolsky, 2003; Harrison & Papa, 2005; McClutchie Mita, 2007). He tauira hoki raatou moo ngaa iwi taketake o whenua kee (King, 2001; Wilson & Kamana, 2001; Yaunches, 2004).

I te tau 2013, e 72 ngaa Kura Kaupapa Maaori e whakaako ana ki te reo Maaori ko toona 6,352 te rahi o ngaa tamariki moo te 80 -100 oorau ngaa haaora o te kura (Te Taahuhu o te Maatauranga, 2013). Ki ooku nei whakaaro naa te angitu o te Koohanga Reo me ngaa Kura Kaupapa i piki rawa hoki ngaa tamariki e haere ana ki ngaa kura reo-rua me ngaa karaehe rumaki i roto i ngaa kura auraki. Hui katoa, 17,343 ngaa tamariki e ako ana i roto i te reo Maaori 51 -100 oorau haaora o te kura i teenei waa (Te Taahuhu o Te Maatauranga, 2013).

Kua tohetohe a McCarty (2007), ko te tino rautaki ki te whakaora reo ko ngaa kura reo rumaki. E kii ana a Hinton (kua whakahuatia e McCarty, 2007, wh.37),

“There is no doubt that this is the best way to jump-start the production of a new generation for fluent speakers.”

Ahakoia teenei kai te heke te tataunga o ngaa maatua e whiriwhiri ana i teenei huarahi moo aa raatou tamariki. Naa Te Ururoa Flavell (2013) i whakatakato te wero ki te iwi Maaori,

“Ka taea e a tatou tamariki te tere mau i nga momo reo katoa, kaore he paku raruraru ki a ratou. Koia nei au e ohorere tonu nei ki to tatou kore hiahia ki te whai i to tatou reo Maori. Ka `oooooh', ka `aaahhh' mai etahi ina rongu nei ratou i nga tamariki e korero Maori ana. Ka miharo tonu atu tatou ki nga tatauranga e mea ana, e eke tonu ana nga tamariki o nga kura reo Maori nei, kura a iwi, Kura Kaupapa Maori ki nga taumata tiketike o te matauranga, engari rima orau o te ao Maori e whai nei i tenei huarahi. E hoa ma kua eke ki taua wa. Ata whakaarohia, ko te reo Maori, ko te matauranga Maori mo nga tamariki.”

Uuaa ana nei hoki, ka heke tonu hoki ngaa taangata e aahei ana ki te koorero Maaori. Naa, kua huri te arotahi inaaiane ki teetahi atu rautaki ki te whakarauora i te reo. E ai ki a Fishman (1996, wh.6) he mea nui ake ki te tukutuku i te reo ki te kaaenga i waenga i te whaanau, i te mea, me huatau te iwi Maaori,

“...that school itself is not going to transmit it to the next generation because the society has not set up a transmission mechanism that picks up after school.”

E tautoko ana a Hohepa (1999) me tana koorero,

“...processes of intergenerational language transmission in personal domains such as ‘family’ are of fundamental importance.”

Ka hoki te tirohanga ki a Fishman anoo me tana koorero,

“The road to societal death is paved by language activity that is not focused on intergenerational continuity” (1991, wh.91).

Kua rangona teenei whakapae e Te Paepae Motuhake, naa raatou te aahua o te reo i aromatawai, i taatari i ngaa tau 2010 - 2011. Naa reira ko teetahi o aa raatou tohutohu matua e ora ai te reo “ko te anga nui ki te whakapūmau anō i te reo i roto i ngaa kāinga” (Te Puni Kookiri, wh.6). Ko taku tuumanako kia hoatu ngaa tautoko nui ki ngaa whaanau i tukuna kee aa raatou tamariki ki ngaa Kura Kaupapa me ngaa kura reo rumaki.

Ko teetahi haku kai roto i ngaa tuhinga paanui maha e paa ana ki ngaa Kura Kaupapa Maaori, ko te kounga o te reo. He pakupaku noa iho te hunga matatau ki te koorero Maaori. (Harrison, 1998; Wylie & Arago, 2004; Skerrett, 2011; Ministry of Education, 2009; Te Puni Kōkiri, 2011). Naa reira, ka puta mai te reo anuanu, te reo tapepe.

I aata tirohia e Cooper, Arago-Kemp, Wylie & Hodgen ngaa tamariki i te koohanga reo me te Kura Kaupapa Maaori i roto i ngaa tau e whaa. I kitea e raatou, “Kei raro paku iho i te haurua o ngā kaiako me ngā tumuaki o ngā kōhanga reo me ngā kura i rangahaua, ko te reo Māori tō rātou reo mātāmua” (2004, wh.xii).

I whakautu mai Te Paepae Motuhake i roto i taa raatou puurongo *Te Reo Mauriora* (2011, wh.23) “It is vital to train teachers of the Māori language to achieve high levels of proficiency.”

2. Te hiranga ake o te mahi kura

Kai roto i ngaa puurongo a Te Taahuhu o te Maatauranga *In Focus* (2006) e toru, ka taataritia te raraunga paetae o ngaa aakonga i roto i te paangarau, te tuhituhi me te paanui. I kohikohia ngaa raraunga i waenganui i te tau 2001 me te tau 2003 mai i ngaa kura reo. E ai ki eenei puurongo i kaha te haere whakamua a ngaa tamariki nei i roto i ngaa kura tuatahi.

He pai ake ngaa hua o ngaa tamariki o ngaa Kura Kaupapa Maaori i ngaa tamariki o eeraa atu kura reo Maaori. He pai ake ngaa hua paetae oo raatou i uru toomua ki te kura rumaki i roto i ngaa kaupapa katoa. Hei taapiri atu ki teenaa, ko raatou e koorero Maaori ana i te kaaenga ahakoa te rahi he pai ake anoo hoki ngaa hua paetae.

He mea whakamanawa i roto i ngaa puurongo nei ko ngaa waiaro o ngaa tamariki ki te mahi. Ki taa eenei puurongo he waiaro pai aa ngaa tamariki katoa ki ngaa kaupapa katoa ahakoa te roanga o te kuranga rumaki. E tautoko ana te rangahau a Cooper maa (2004) i teenei koorero. Ki taa raatou tuhinga ko te nuinga o ngaa tamariki e aahei ana ki te koorero moo ngaa aahuatanga pai o te kura, ngaa mahi ngaahau raanei (wh.54). Ko ngaa aahuatanga pai rawa atu ki ngaa tamariki ko ngaa hoa, ko te paangarau, ko ngaa haerenga, ko te tuhituhi me te kapa haka (wh.53). Kotahi rau oorau ngaa tamariki e whai painga ana i roto i ngaa mahi kura i ngaa waa katoa, i eetahi waa raanei. I aakona hoki e raatou katoa eetahi tikanga Maaori ka manawareka.

Ka rangona te harikoa o Reedy (1992) i roto i tana puurongo ki ngaa mahi kua tutuki i ngaa tamariki. Ki a ia,

Ko ngā mea matua kua taea e ngā tamariki o ngā Kura Kaupapa Māori ko ērā e whāriki ana i ngā mōhiotanga e pā ana ki nga R e 3, arā ngā Ritenga pānui, ngā Ritenga ā-tuhi, me ngā Ritenga tātai, ā, kua karangahia e au te R tuawhā, e pakari haere nei te tipu i roto i tēnā, i tēnā o rātou ko te Rangatiratanga (wh.28).

Ahakoa he ririki iho ngaa tataunga o ngaa tamariki i ngaa Kura Kaupapa Maaori me ngaa kura rumaki reo, e ai ki te rangahau ka eke ngaa tamariki o te wharekura ki te taumata tika, te taumata tiketike ake raanei moo taa raatou reanga. Waihoki ka tutuki hoki ngaa whakamaatautau ki te whakauru i te Whare Waananga i tana Tau 13, engari kaaore i peeraa oona hoa Maaori i ngaa kura auraki (Wang & Harkess 2004 p.1). Tokomaha o ngaa tamariki kura rumaki ka riro maaka NCEA moo te paanui me te tuhituhi i te reanga 9 me te 10 raanei, i mua atu i te reanga 11.

Kai roto i te puurongo te akiaki ki te whakanui i ngaa tamariki me aa raatou mahi whai angitu,

Their successes should be acknowledged in kura, and at an education system level, as we develop and implement initiatives for improving ākonga achievement in Māori medium. We could undertake further research aimed at understanding more about factors related to these ākonga successes. (Satherley, 2006, wh.18).

Engari, ki taa ngaa kaituhi o ngaa puurongo katoa nei;

he nui tonu ngā mahi kei te toe hei mahinga, e pā ana ki te whakapai ake i ngā huarahi ako kia haere whakamua ai ngā mahi tohutohu me ngā mahi whakawhiwhi i te reo, tae atu hoki ki ngā rakau hei tātari i te āhua o ngā mahi. He taiao pai ngā Kura Kaupapa Māori mō ēnei tūmomo mahi whakapakari, mahi ako (Reedy, 1992, wh.25).

I puta ake anoo i ngaa rangahau whakataki a Hohepa raaua ko Rau (2012) he hua pai hoki maa ngaa kaiako, engari he taarore. E kiiia ana nei,

“while Maori medium schooling is a relatively new provision within the New Zealand education system, there is capability within it to provide Maori medium professional development of high quality. However it is still too often the case that Maori medium teachers and leaders are expected to access English medium professional development and then transfer any learning so that it is relevant for Maori medium classrooms, philosophies and goals (Hohepa & Rau 2012, wh.76)

Kai roto i te puurongo *OECD Review on Evaluation and Assessment Frameworks for Improving School Outcomes* (2010) i taupua mai i ngaa koorero e paa ana ki te angitu o ngaa kura rumaki. Engari i whakatakotohia he raarangi take kia arotahi ai ngaa kura me te Kaawanatanga ki ngaa mahinga ki te whakatipu ake te angitu o eenei tamariki.

Anei eetahi o ngaa take:

- increasing the supply of teachers with the Māori language proficiency required to teach across all Māori language education settings;
- ensuring all teachers have the levels of language proficiency necessary to implement Te Marautangao Aotearoa and Ngā Whanaketanga Rūmaki Māori;
- continued development of resources and tools (including assessment tools) with a particular focus on supporting the teaching and learning of te reo Māori as a second language (wh.10).

Ina paanui mai i teenei raarangi ka toko te pooheehee kaaore anoo ngaa kura me te Kaawanatanga kia neke whakamua, naa te mea koinei tonu ngaa take i ngaa tau toomua (Te Komiti o Ngaa Kura Kaupapa Maaori o Tamaki Makaurau, 1991; Reedy, 1992; May, Hill & Tiakiawa, 2004). Heoi anoo ahakoa teenaa ka whai angitu tonu ngaa kura nei.

3. Kia waatea hoki ia ki te kapo mai i ngaa painga, i ngaa maaramatanga katoa o te ao whaanui¹

I tuwhera te Kura Kaupapa Maaori tuarua i ngaa tau e 28 kua hipa. Naa reira tokomaha ngaa tamariki kua pakeke haere, kua puta atu i te kura ki te ao whaanui. Ko te koorero a Cathy Dewes (1991) e koopani ana te wairua o ngaa wawata o ngaa maatua moo aua tamariki,

“Kura Kaupapa is not just about learning Maori, it goes beyond that. It’s really about reclaiming our mana. Personal mana – identity, dignity and self-respect, competence, confidence and ability to make our own decisions. Group mana – the whanau and hapu at a regional level. Political mana – having authority and power to make decisions in all areas that affect our lives. Reclaiming our tino rangatiratanga for future generations – that’s what Kura Kaupapa Maori are about” (wh.1).

¹ Noo te waahanga ‘Te Ao’ o Te Aho Matua o Ngā Kura Kaupapa Māori (2008)

Ka haere tonu a Dewes (1991),

“We work at enhancing the childrens self-esteem first, then strive for excellence of performance in other areas. Every child must know its GOOD to be MAORI, it’s OKAY to be MAORI, it’s NORMAL to be MAORI, it’s RIGHT to be MAORI – it’s more than right it’s IMPORTANT, it’s more than important it’s ESSENTIAL. Our survival depends on it” (wh.1).

Naa, kua puta peenei mai ngaa tamariki i ngaa Kura Kaupapa Maaori?

Kai roto i te pukapuka a Taakao maa (2010) ko ngaa koorero a ngaa kura angitu kua whiriwhiria e Te Taahuhu o te Maatauranga. Whakahiihii ana ngaa whaanau me ngaa raukura i a raatou e koorero ana moo ngaa aahuatanga o te kura e poipoi ana ngaa tamariki kia puta takatuu ai ki te ao. Ki taa Heemara Rauhihi, teetahi o ngaa raukura o Te Kura Kaupapa Maaori o Mana Tamariki, “Ko te reo me taku Māoritanga, koirā ngā mea e kore rawa au e tuku. Nā te mea he tirohanga whānui te Māoritanga engari kei roto i tērā ngā āhuatanga katoa me whiwhi au kia whai au i te ora, kia whai au i te pai” (wh.5).

I takea mai te kaupapa o te tuhingaroa a Tocker (2002) i te paatai, ‘Where are the graduates of Kura Kaupapa Maori?’ Ahakoa i aarohingia ngaa whakatipuranga e toru i roto i tana rangahau, i aata tirohia hoki ngaa raukura i puta atu i eetahi Kura Kaupapa Maaori. I kitea e ia, naa aa ratou rumakanga ki te reo me ngaa tikanga Maaori i tipu pakari ai te tuakiri Maaori me te hiahia ki te ako. Kua puta atu hoki ngaa raukura puumau ki te whaangai i te reo ki aa raatou ake tamariki, aa, ka aro tonu ki ngaa maataapono o Te Aho Matua hei arahi ki oo raatou orange. Ki oo raatou whakaaro naa te kounga o te reo Maaori he aahua ngawari ki te whai mahi.

Ki taa Tocker (2012),

“The graduates are all making a positive contribution to New Zealand in their various occupations and employ Māori ways of behaving to cope with the conflicts that sometimes arise as a result of living as Māori within a world dominated by Western values” (wh.27).

He puukenga aahua ngoikore ki eetahi o raatou, ko te kounga o te reo Paakehaa. Heoi anoo, kaaore teenei i whakahootaetae i a raatou ki te whai take ki te ao. I te mutunga iho, i whakatakoto a Tocker i teenei koorero, “the objectives set by the early pioneers of the Kura Kaupapa Māori have been largely met” (wh.27).

He kupu whakakapi

Ka mutu, hui katoa he aahua tika te koorero whakamutunga raa a Tocker. Ahakoa ngaa piki me ngaa heke kua whai hua ngaa Kura Kaupapa Maaori. Kua puea ake eenei kura mai i raro i ngaa peehanga kino a te Kaawanatanga ki ngaa kura hei waahi whakarite i ngaa tuuaahuatanga katoa o te tamaiti kia aahei toona puaawaitanga mai. He Maaori te taiao, te reo, te tikanga me te tuakiri.

UPOKO TUAWHAA

He Amokapua

*He ringa i tuu
He kanohi kitea
He hokinga mahara*
(He whakataukii noo Ngaati Porou)

He kupu whakataki

Ka kitea te koohukihuki o te mahara i roto i te koorero a Hackman raaua ko Wageman (2007) moo teenei mea te amokapua, araa, “there are no generally accepted definitions of what leadership is, no dominant paradigms for studying it, and little agreement about the best strategies for developing and exercising it” (wh.43). E ai ki a Mead raatou ko Stevens, ko Third, ko Jackson, ko Pfeifer (2006) neke atu i te 5000 ngaa whakamaaoritanga moo te amokapua i roto i ngaa tuinga maha moo teenei kaupapa.

Ahako teenaa, ki awau nei kaaore he aroro i tua atu i te amokapua hei kookiri whakamua i teetahi kaupapa, hei whakahihiko i ngaa whaanau ki te whai i oo raatou moemoeaa. Kai roto i te ao Maaori me ngaa ariaa hou o te ao hurihuri he tiiwhiri moo ngaa aahuatanga o te amokapua.

Ko taa teenei waahanga o te tuingarua, ka tuuhuratia te aahua o te amokapua i roto i te ao Maaori, i te ao rapu maatauranga, i te ao o ngaa kura hou me ngaa Kura Kaupapa Maaori hoki. Ko te tuumanako ka whai maaramatanga moo teenei mea te amokapua i roto i te Kura Kaupapa Maaori.

Ka whakapekaina ngaa koorero i konei ki te take e whakamahi ana awau i te kupu amokapua i tua atu i eeraa atu kupu maha moo teenei kaupapa. I te tuatahi, i tohutohu mai tooku kaiaarahi reo, tooku kuia, koinei te kupu me whakamahi awau. Kaaore he take i tua atu i teenaa.

Heoi anoo, ko te take tuarua, he maha ngaa whakamaaoritanga e karapoti ana i te kupu rangatira, naa reira ka mahue taua kupu hei kupu whakaata i te tuunga o ngaa momo kaitaataki, kaiaarahi o te kura. Ka mutu, he taurira anoo kua whakamahia keetia teenei kupu amokapua i roto i eetahi atu horopaki. Kai roto i te tuhinga a Hongi (1894) me aana kupu whakatika a ngaa mahi a Tarakawa ka whakamaaramahia teetahi aahuatanga o te kupu amokapua:

He is now recognised as the Ahurewa, Amo-Kapua, or Pouwhenua of his people—there can be none greater than he. Kei a ia tonu te tangata me te whenua, kei a ia anake te ritenga o nga mea katoa nga mea whai tikanga nei ia, e kore ana ringaringa e whawha ki te kai, ki te wai ranei, e rangi he tangata ke ano hei wha-ngai i a ia (p.37-40).

He kupu eenei e whakaahua ana i te tohunga. Ehara teenei whakamaarama i te tika moo te Timuaki, moo ngaa kaiaarahi hoki o te kura.

E ai ki te papakupu *He Pātaka Kupu: te kai a te rangatira* ko te tikanga o te kupu amokapua:

1. Te upoko, te kaiārahi o tētahi iwi, he tangata whai mana i roto i te iwi.
2. Te tangata kei te upoko o tētahi whakahaere, o tētahi rōpū rānei, ko ia e ārahi mana i ana tāngata.
3. He tangata kua tau ki runga i a ia te mana o ngā atua, ā, māna ngā karakia nui e whakahaere. (wh.17)

Ko ngaa kupu whakarite i roto i te papakupu ko te rangatira, ko te kaihautuu me te tohunga. Ki awau nei ko ngaa tikanga 1. me te 2. ngaa mea e haangai ana ki teenei kaupapa.

I te paanuitanga o te matenga a Madiba Nelson Mandela i runga i te hootaka o *Te Kaea*, ko te kupu i meatia mai e ngaa kaipaaho moo te kootuku rerenga tahi raa, ko te amokapua (Taylor & Pihama, 2013). Hei taapiri atu, ka whakamahi eetahi tari o te Kaawanatanga i te kupu amokapua moo ngaa upoko o ngaa Komihana, peeraa i Te Kaahui Tika Tangata (2011).

I te kura i roto i te rangahau nei ka whakamahia e raatou teenei kupu hei whakanui i ngaa tamariki kua eke ki te taumata kairangi o te mahi. I te mutunga iho, he kupu waia ki a maatou o te rohe nei.

Te amokapua o neheraa

Kaatahi anoo ka puta mai te pukapuka a Katene (2013) *The spirit of Māori leadership*. Kua whakatakotohia te koorero moo ngaa amokapua o neheraa. Peeraa i ngaa tuhinga o muri a Te Roopuu Whakamana i te Tiriti o Waitangi (1987), a Ngaa Tuara (1992), a Royal (2001) me Mead maa (2006) kua huri tana koorero ki ngaa kaatuarehe tokorua a Tikitu raaua ko Te Rangikaheke. Ka koorero raaua moo ngaa puumanawa o te rangatira. Ahakoa i ngaa waa rerekee, ka whakaae raaua tahi ko te whakapapa, araa, te moenga rangatira, teetahi o ngaa tino aahuatanga, aa, ka puta mai ngaa puumanawa i roto i ngaa uri. He momo whakaheke. Heoi anoo, ki taa Te Roopuu Whakamana i te Tiriti o Waitangi (1987):

Te Rangikaheke appears to say that chiefly traits are hereditary, not the right to rule. It is not an affirmation of the western view that 'ascent to the throne' follows one line but an opinion that leadership in Maori terms requires both status proven by descent and a strong display of certain personal attributes. Most significantly it is for the people to recognise those qualities and so identify the rangatira in the course of time (wh.133).

Ka tautokohia e Mahuika (1973) teenei koorero, engari ko tana whakapae, i roto i a Ngaati Porou ehara ko te araa tamataane anake i te mea nui, engari he oorite te mana o te kaawai rangatira ahakoa taane mai, wahine mai, aa, ka taea hoki te mana e ia te riro.

Teena, e whai ake nei ko ngaa puumanawa kua raarangi e Te Rangikaheke raaua ko Tikitu.

Ngaa puumanawa e 6 o Te Rangikaheke, 1850:

1. He moohio ki te whakahaere i ngaa koorero a te mahi kai
2. He moohio ki te whakahaere i ngaa koorero a te tangohanga whare, waka, paataka, hereimu
3. Ka moohio ia ki te whakahaere i ngaa koorero moo te whawhai, toa tonu ki te riri, hopu tuupaapaku tonu atu, whati rawa mai ka riri, naana anoo i whakahoki atu te whati
4. Ko te koorero manuhiri anoo teetahi
5. Ko te koorero ruunanga anoo teetahi
6. Ko te atawhai anoo teetahi

Ngaa puumanawa e 8 o Tikitu, 1898:

1. He kaha ki te mahi kai
2. He kaha ki te whakahaere i ngaa raruraru
3. He toa
4. He kaha ki te whakahaere i te riri
5. He moohio ki te whakairo
6. He atawhai tangata
7. Te hanga whare nunui, waka raanei
8. He moohio ki ngaa rohe whenua.

(Katene, 2013, wh.17-19).

Ka kitea ngaa tairitenga o ngaa whakaaro, engari e ai ki a Mead maa (2006) kua aweawe raaua i te aahuatanga o te waa. Koinaa pea, ko te tangata; kaha ki te whaangai i te iwi; oowhiti ki te whakatautapa riri; maaia ki te tuuparekura, ngaa puumanawa kai runga ake aa raaua raarangi. He mea whakaharaha hoki te kite i te uara o te atawhai hei teetahi tino aahuatanga o te amokapua.

I koo atu i teenaa, ka whakapono hoki a Tikitu ka puta hoki eetahi o aua puumanawa i roto i ngaa tuutuuaa, ahakoa kaaore a ia i tuutohu ko eehea o aua puumanawa (Mead maa, 2006). Naa teenaa pea, ka whai mana te tangata hei amokapua, hei rangatira raanei ahakoa ko wai, ina kai a ia ngaa puumanawa e hiahia ana moo te oranga o te iwi. E tautoko ana a Mahuika (1973) teenei koorero, “He [Augustus Earle] claims it was possible for a slave to achieve chieftainship in terms of leadership if he has real ability and intellect, and married the right partner to gain rank and status” (wh.33).

Te amokapua o inaaiane

I te waa o Rangikaheke raaua ko Tikitu naa te aupeeheinga me ngaa wero naa te Paakehaa i uruhi ki ngaa amokapua, ka whakararu i oo raatou mana (Katene, 2013; Walker, 1993). Ka kitea hoki te whakaaratanga mai o ngaa amokapua hou, araa, ko ngaa poropiti, peeraa i a Te Kooti, i a Te Ua Haumene, i a Ngata, i a Buck, i a Pomare. I puaawai hou hoki ngaa amokapua i te Pakanga Nui o te Ao Tuarua. I tuhia e tooku tipuna te whiti kai raro nei hei whakamaharatanga ki a Ngarimu. E koopani ana i ngaa koorero ko ngaa uara me ngaa puumanawa o ngaa tiipuna, o ngaa amokapua o neheraa, aa, kua puuaawai anoo i roto i ngaa uri. Taapiri atu i teenaa, ko te hiahia o Awatere ki te whakaatu i te hiranga o te whakapono karaitiana ki ngaa amokapua hou o taua waa.

kia riri ururoa	“kia mate ururoa” said he of old
kia mate ururoa	and thus the warriors fought
ee ai taa Nehe	“fight as a tiger shark be bold”
whakaita i te toa	this motto was their thought
tuutohu i te toa	and down the ages year by year
tohinuku i te toa	these words rang out clear
ki te parawhakawai	and who so flung a deadly spear
i te pae oo te riri	lived by this mode austere

i Te Maaniaroa
i te hiwi tokatoka
whakarae atu raa
te Moana a Kiwa
kaa roha i konaa
me he manu pookai
ngaa kurii paakaa
aa Uetuhiao

mid underfeatures war raged on
the heights of Maaniaroa
that ever to the east gazed on
the seas of blue Tangaroa
the battlefield the story runs
was strewn with dead twas hell
there at last the warrior sons
of U-E-TU-HI-A-O fell

i Tawhaa i Te paaka
i te Hiwi tokatoka
poutihi atu raa
'te pito oo Maareta
'parekura ngaa hoa
me te hoariri hoki
'parekura mokopuna
aa Uetuhiao

mid underfeatures war raged on
the heights of Two Owe Nine
that ever to the East gazed on
the mighty Mareth Line
about him in this ghastly hell
lay friend and foe as one
there a-battling Ngaarimu fell
Uetuhiao's great grandson!

i te riri ururoa
kua mate ururoa
i te uma ko te tohu
riipeka maitai
moo te toa-taua
i te poka ko te tohu
riipeka raakau
MOO TE TOA-WAIRUA

and he was killed upon his feet
fighting facing the foe
a tiger shark in a furious heat
ripping them high and low
the cross won by a silent brave
tells of the ancient mode
the cross upon his desert grave-
IT IS HIS CHRISTIAN CODE!

(Awatere, n.d, wh.21 -22)

Ko te mea pouri ruarua noa iho nga hooia i hoki ora mai. Ka hoki mai kua aupeehi ngaa paaraeroa i te haawiniwini me ngaa taotuuanga o te pakanga. Ahakoa, tokomaha o raatou i hoki mai i uru atu raatou ki ngaa tari hei aapiha toko i te ora o te Kaawanatanga ki te aawhina i te iwi Maaori, peeraa i a Awatere, i a Wikiriwhi, i a Royal maa.

Tokomaha anoo kaaore i taea te aha. Naa te pakanga eetahi o ngaa amokapua o taua reanga i whaanako.

Ka arohaehaetia e Ranginui Walker (1993) ngaa take matatini i mua i ngaa amokapua moo aua tau, ngaa tau i whai muri ake. Ko te whai mahi, te whai maatauranga, te hekenga nui ki te taone, te tuku mana haere moo ngaa ratonga papori ki te hapori me ngaa kereeme ki Te Roopuu Whakamana i te Tiriti o Waitangi eetahi o ngaa tino take o teeraa waa. Naa reira i hua mai eetahi amokapua hou. I whakaraapopotia e Walker (1993):

The structural relationship of domination and subordination, between the ruling class of metropolitan society and Maori subalterns, became entrenched and carried over into the twentieth century. Thereafter, achievement became more influential than ascription in the assumption of leadership roles. But because the corporate kinship groups of whanau, hapu and iwi survived the colonial enterprise, contemporary Maori leadership is a contradictory mix of tradition and modernity.

Ahakoia kaaore a Mahuika (1992, wh. 61) e whakaae maa te mahi anake ka riro i ngaa amokapua taua tuunga, i kitea e ia teenei aahuatanga i roto i a Ngaati Porou, heoi anoo ka mau tonu ngaa kaawai rangatira i oo raatou mana. "Some of Ngaati Porou's senior families have lost their leadership role to other families on the grounds that they lacked the ability to provide effective leadership. However, as in the traditional case, their mana as rangatira remains intact" (Mahuika, 1992, wh.62).

Ahakoia noo ngaa tau noa atu ngaa tuhinga a Te Rangikaheke raaua ko Tikitu, he take tonu eena maa taatou. I roto i te puurongo a Mead maa, *Maori Leadership in Governance* (2006), kua haangaitia ngaa puumanawa i tautohua e Tikitu ki ngaa aahuatanga o eenei raa. Kua whakamaaoritia, kua whakaraapopoto hoki kai raro nei.

Ngaa Pumanawa e waru moo inaaiane.

1. He kaha ki te whakahaere i ngaa koorero me ngaa taupatutapu i roto i te hapori kia tutuki ai te whakatau, aa, ka tau te rangimaarie, ka houhia te rongo kia noho kotahi ai te whaanau, te hapuu me te iwi.
2. He kaha ki te tieki, ki te whaangai, ki te whakahei i aana takohanga moo tana ake whaanau me tana whaanau whaanui, aapiti atu me aarahi tonu i toona hapori.
3. He toa, he oowhiti ki te whawhai moo ngaa tika tangata, ngaa tuumanako me ngaa moemoeaa o toona hapuu, o toona iwi ka whakatinanahia.
4. He kaha ki te aanga whakamua ngaa kaupapa hei oranga aa wairua, aa ngaakau, aa tinana moo te iwi.
5. He moohio ki ngaa taonga o oona tiipuna.
6. He atawhai tangata.
7. He moohio ki te aarahi te whakaotinga a ngaa hinonga nui, peeraa i te hanga marae, i te wharekai, i te waka ama, i te Koohanga Reo, i te Kura Kaupapa Maaori raanei.
8. He moohio ki ngaa tikanga, ki ngaa kawa, ki te reo, ki ngaa maatauranga o oona tiipuna.

Ki taku titiro ka taea e oo taatou amokapua te mahi te whakatutuki. Heoi anoo, me aro ki ngaa koorero tautohe a Aroha Mead (1994), araa, ehara moo ngaa taane, moo ngaa pakeke anake te tuunga amokapua. Ki a ia, tirohia ngaa waahine, ngaa rangatahi hoki. Kai a raatou ngaa puumanawa me ngaa puukenga o te amokapua. Ehara i te mahi ngutu kau noa iho, engari he huarahi kua puumau hei painga moo te iwi. Hei koorero tautoko, naa Katene (2010, wh.13) i kii, "Lessons have been learnt from the effects of male-dominated colonisation which contributed to the marginalisation of complementary female leadership. Leadership from men and women of all ages and affiliations, remain the most potent factor in Māori society and an effective catalyst for constructive change."

Noo Aroha Mead hoki te whakaaro, kaaore i eetahi o ngaa amokapua ngaa puumanawa katoa, naa reira me maarama ki teenaa, aa, me kimi aawhina, kua e tinihanga. “It is one thing for people to be encouraged to recognise their skills, but they must also recognise their limitations and therefore the value of others who can complement and strengthen their own contributions for the collective good” (A. Mead, 1994, wh.4). Kai roto hoki i aana kupu ko teetahi atu huarahi pai, araa, te tohatoha mahi me ngaa kawenga a ngaa amokapua.

Ki ooku nei whakaaro kua ngaro teetahi tino aahuatanga o te amokapua i roto i te raarangi hou nei engari kua meatia keetia, araa, te kaha ki te uu ki toona whakapono ahakoa he whakapono karaitiana, he whakapono anoo raanei.

He kite hoki taaku i te hiranga o ngaa taonga me ngaa tikanga a oo taatou tiipuna hei tikitiki moo te mahunga o ngaa amokapua. Naa Awatere i tautuhi ngaa taonga me moohio te amokapua i roto i teetahi o tana paatere.

Tuu ana koutou ‘te ao hou nei noo koutou raa!
Ngaa taonga aa oo tiipuna
Hei hari maa too ngaakau
Ko te marae tuurangawaewae te mea tuatahi;
Te whakairo, te tukutuku, te koowhaiwhai
Te taaniko, raranga-whaariki, raranga-kete
Ngaa puueru, ngaa korowai, ngaa whakapapa
Ngaa whanaunga, poowhiri-tangata, ngaa manuhiri
Te tangi-mate, tuumau-marae, tuu-i-te-marae
Koorero waka, koorero tiipuna, ngaa whakataukii
Ngaa waiata, nga paatere, nga apakura
Te mooteatea, te haka, te ngeri, te peruperu

Te oha, te mihi, te ringaringa, te hongii-aa-ihu
Te mahi whaanui, te tautoko 'ngaa mahi-aa-iwi:
Kia rangatira te hinengaro, ngaa whakaaro
Ko eenei raa ngaa taonga aa oo tiipuna
Hei hari maa too ngaakau
Hei tikitiki e!
Tuu ana koutou 'te ao hou nei noo koutou raa!

(Awatere, n.d. wh.14)

Ehara teenei i te raarangi ngaio o ngaa taonga katoa, heoi anoo ka taea te kite te whaanuitanga o ngaa taonga ka moohiotia e ngaa amokapua.

He roa rawa te waa e hapahapai ana a Hana O'Regan i te whakarauoratanga o te reo Maaori. Ko tana koorero moo ngaa amokapua, "They must be able to understand the language's value, its academic potential, its richness and beauty. And once again, they need to be able to support themselves into positions where they can argue for its provision, its survival and its development" (O'Regan, 2011, wh.44)

Kaati, ehara te oranga o te amokapua Maaori i te mea ngaawari, inaa hoki ka pooreareatia e ngaa kawenga o te ao Maaori me te ao Paakehaa. Kua koopani te aahua nei i roto i ngaa koorero a Awatere me aana kupu whakaahuru.

It is quite bothering to maintain and fulfil two sets of intangible values in this modern complex society of ours. When in doubt, remember, born a Maaori, not so much by colour but by deep attitudes and by intangible values and traditions. (1970, wh.3 - whakatauritea te pukapuka a Awatere, H. wh.84, kua etitatia. Naa te reta tuturu taaku tohutoro).

Te amokapua Maaori i roto i te ao rapu maatauranga

E ai ki a Robinson raatou ko Lloyd, ko Rowe (2008, wh.636) ka aronui ngaa kaiwaihanga kaupapa here o te maatauranga ki ngaa amokapua o ngaa kura kia puni ai te muuhore pukutohe a ngaa tamariki i roto i ngaa kura o Aotearoa, i raro i te whakaaro he kawenga nui taa te amokapua o te kura.

E whakapono ana eetahi o ngaa kaiariaa, ki te uu ngaa amokapua ki ngaa mahi whakaheke te aaputa i waenganui i ngaa tamariki angitu me ngaa tamariki e takaoraora ana i te kura, te tukunga iho ka whaihua. Ko te ingoa o teenei whakaaro ko te take matatika, araa, ko te *moral purpose* (Fullan, 1993; Fullan, Cuttress & Kilcher, 2005; Bishop, O'Sullivan & Berryman, 2010). Naa reira ko te uho o te mahi i te kura ko te akoranga whakauka. Kaaore he take i tua atu i ngaa akoranga a ngaa tamariki, aa, ko ngaa akoranga a ngaa kaimahi e haangai puu ana ki te tautoko i ngaa tamariki (Hargreaves and Fink, 2003).

Ka tautokohia e Robinson raatou ko Hohepa, ko Lloyd (2009) teenei whakaaro i roto i aa raatou rangahau *Best Evidence Synthesis Iteration* (BES). I kitea e raatou he pai ake te tuuaahua o te *amokapua whakaakoranga* (pedagogical leadership) kua whakarautia e toru, e whaa raanei i teeraa atu tuuaahua amokapua ko te *amokapua huringa keetanga o te hinengaro* (transformational leadership). Ko te take ka arongatahi te *amokapua whakaakoranga* ki ngaa akoranga o te kura, araa, “schools where, over time, teachers consciously and collaboratively develop deeper understandings and more highly accomplished pedagogic practices, as well as similarly rich insights into the nature of pupils learning” (Southworth, 2000, wh.23).

Heoi, ka aro te *amokapua huringa keetanga o te hinengaro* ki ngaa hononga i waenganui i te amokapua me aana kaimahi. He mea nui teenei, i te mea e ai ki a Katene (2010, wh.13) i a ia e tuhituhi ana e paa ana ki ngaa aahuatanga tika o te amokapua Maaori, “The primary characteristic of leadership that this paper has reinforced is the importance of transformation leadership and focusing on the vision.”

Engari me maumahara, ki taa Leithwood raatou ko Seashore Louis, ko Anderson, ko Wahlstorm (2004, p.5) “leadership is second only to classroom instruction among all school-related factors that contribute to what students learn at school.” Engari, ahakoa teenaa he painga tonu i roto i te aahuatanga o te transformational leadership me eeraa atu.

Ko te hua o te puurongo BES i tautuhia e ngaa kairangahau ngaa momo tuuranga e waru o te amokapua kia whaihua ai ngaa tamariki. Heoi anoo, ki ooku whakaaro ka ngaro tonu teetahi mea nui e whakaata ana te aahuatanga o te amokapua Maaori i roto i te ao rapu maatauranga, araa ko ngaa tikanga me ngaa uara Maaori. Ka matapakina e Hohepa teenei take me tana ngaakau koonatunatu i roto i tana tuhinga *Doing things the same differently? Educational leadership and indigeneity*, “there are fundamental tensions in attempting to fit Māori leadership in generic conceptions of educational leadership that are developed largely from research findings that sit outside of a Māori world view and Māori knowledge, understandings and experiences of leadership” (2013, wh.620). Ki taana, kai te iwi Maaori te tikanga kia tautuhi i oo raatou ake tuumanako me ngaa hua e hiahia ana.

Māori educational leadership requires an enactment of indigeneity in order to continue to contribute to the transformation of education in Aotearoa-New Zealand. Indigeneity assumes that Māori have rights in the control and decision-making relating to the education of Māori children. These rights extend to control over defining what counts as desired or valued educational outcomes and what kinds of Māori educational leadership are required in order to realize such outcomes (wh.627-628).

Naa teenaa, ahakoa he aahua oorite ngaa tuuranga o te amokapua Paakehaa ki te Maaori he rerekee hoki. Naa reira i roto i te pukapuka *Tū Rangatira: Māori medium educational leadership*, ko Hohepa teetahi o ngaa kaiuru i whakaputa whakaaro, he whakatakoto tauira o te tuu hei amokapua e whakaata ana i eetahi o ngaa tuuranga me ngaa kawenga matua a te amokapua e tino puta ai ngaa aakonga Maaori i ngaa mahi rapu maatauranga. E ai ki te pukapuka nei,

Ko te arotahinga matua o te tū hei kaitātaki i te ao rapu mātauranga, kia kaha ake te whaihua o ngā mahi whakaako, kia kaha ake te puta o ngā ākonga, noho ora anō rātou; ko te hiringa ake o te kaupapa nei, ko te oranga ake o te reo Māori, o ngā tikanga Māori, me te kaha hiahia, te kaha ū o ngā whakahaere e whai pānga mai ana kia pēnei te āhua (wh.7).

Ka kitea kua whai waahi te tikanga Maaori me te reo i roto i teenei whakamaaramatanga e haangai puu ana ki ngaa amokapua Maaori. Naa reira i whakatakotohia ngaa tuuranga maataamua e whitu o te amokapua me ngaa arotahinga maataamua. Kai raro iho nei:

Ko ngaa tuuranga maataamua

1. *He kaitieki* – he tieki, he poipoi i teetahi taiao atawhai, e uaratia ai ngaa tangata me ngaa whakaaro; e haapaitia ai te hauora, te haumaruru me te noho ora; e torokaha ai ngaa taura tangata
2. *He kaiwhakarite* – he whakahaere i ngaa taangata, i ngaa taiao, i ngaa whakaakoranga kia nui te whaihua kia iti ngaa whakapaunga, e pai ake ai ngaa haponi whakaako me ngaa haponi ako
3. *He kanohi matara* – he kawehi i ngaa mahi taataki i runga i nanao atu i ngaa whakaaro hou me te anga o te titiro ki tua kia whiwhi ai ngaa aakonga i ngaa maatauranga i ngaa puukenga me ngaa uara e angitu ai raatou i te rautau 21 i taa raatou tuu hei Maaori, hei taangata anoo o te ao
4. *He kaiako* – he ako tauutuutu, he whakatauiria papai i te nanaotanga atu o ngaa whakaaro hou, e waihangatia ai, e horahia ai ngaa horopaki ako tuuturu me ngaa akoranga tuawhiti tonu

5. *He kaimahi* – ko te aarahi maa te kawhe tonu i te mahi, he aata mahi tahi ki ngaa hoamahi e nui ake ai taa raatou aahei ki te whakatutuki haere i ngaa whaainga o te kura
6. He *kaikootuitui* – he tuitui he poipoi taura tangata, he taka i waenga i ngaa roopuu, e tutuki haere ai ngaa whaainga o te kura
7. He *kaiarataki* – he whakatairanga i te taarainga me te whakatinanatanga o ngaa rautaki, ngaa mahere me ngaa kaupapa-here, e eke ai ia aakonga ki te tino taumata e taea ana e ia, e puta ai toona ihu i ngaa mahi rapu maatauranga, i runga anoo i tana tuu hei Maaori

Ko ngaa arotahinga maataamua

1. *Te mana mokopuna* – ngaa mea teeraa tonu ka taea e te aakonga, me te puta o toona ihu i ana mahi rapu maatauranga
2. *Te mana wairua* – te noho ora o teenaa, o teenaa aakonga – taha tinana, taha kare aa-roto, taha paapori, taha maatauranga
3. *Te mana tangata* – te whiri i ngaa taura tangata i runga i te whakapono, i te ngaakau pono, me te whakaaro rangatira ki eetahi atu
4. *Te mana reo* – te whakarite, te whakapakari ake, te whakapuumau i te horahanga o ngaa whakaakoranga tuawhiti tonu ki te reo Maaori, i roto i ngaa kawenga o ia raa, o ia raa
5. *Te mana tikanga* – te whai kia kawea ake ngaa tikanga Maaori e tika ana i roto i ngaa whakahaere me ngaa mahi katoa a te kura
6. *Te mana maatauranga* – te whakauu i te whakaaro he hua anoo kei roto i te tuu hei Maaori, me te whakaaro Maaori
7. *Te mana aa-kura* – te tautohu, te whakatakoto kaupapa whakaako, kaupapa ako e haangai puu ana ki ngaa whaainga me ngaa wawata o ngaa whaanau o te kura

(Te Taahuhu o te Maatauranga, 2010, wh.14-16).

Otiraa, kua tuku a Leithwood maa (2004, p.13) te koorero tuupato ki ngaa amokapua; ahakoa ngaa tirohanga a te amokapua ka arotahi ngaa hua ki ngaa aakonga.

Waihoki, ka tautohe a Robinson raatou ko Hohepa, ko Lloyd (2009) ko te manako o te iwi kia tuu ngaa amokapua Maaori o ngaa kura hei kaimahi kia whai panoni i roto i too raatou hapori. Naa reira ko te amokapua te waka e tutuki ai ngaa hiahia, ngaa wawata me ngaa tuumanako, “Their sphere, therefore, includes not only leadership within the classroom and the community but extends ‘into the wider corridors of Māori development’” (wh.70).

Kaati, ina ka tirohia ngaa tuuranga nei me ngaa tuumanako o te iwi moo ngaa amokapua o te kura ka kitea te taumahatanga o ngaa kawenga e pikau nei i a raatou.

Te amokapua i roto i te kura hou

He moroititi noa te koorero i roto i ngaa tuhinga maha moo te maatauranga e paa ana ki te amokapua me te whakatuu i teetahi kura hou (McGhee, 2001; Nicholas, 2008). Heoi anoo, ka tuuhuratia e awau teenei aahuatanga kia maarama pai ake ai te horopaki o te amokapua i a ia e whakatuu ana i teetahi kura hou. E ai ki a Nicholas (2008, wh.2) “New schools are unique and the events, processes and products of the establishment period are quite distinct from any other stage of a school’s life. The distinction is based purely on the reality that the time of establishment will never occur again.”

Uuaa ana nei hoki, naa tana rapu moohiotanga i roto i ngaa tuhinga moo teenei kaupapa i kitea e Nicholas (2008) te koorero tino tuumatatenga, araa, “A disconcerting and unfortunate conclusion of the literature is that the creativity and innovations in teaching and learning, organisational structures and processes, and leadership, that define new schools are not sustained over time. Invariably, these schools become like those schools from which they sought to depart” (wh.3).

Ko ngaa tino take o teenei aahuatanga ko te aupeeinga o ngaa roopuu maataamua e whai paanga mai ana ki te kura; te paku rawa o ngaa rauemi; te rahi o te mahi me te ruha a ngaa kaiako; te whakapau waa ki te poipoi me te pupuri i ngaa hononga ki te haponi ki te tautoko, ki te whakatairanga i te kaupapa o te kura; ko te amokapua e kore e uu ki te kaupapa, te whakapaa ki aana kaimahi, te whakatau me te aro nui ki ngaa whaainga me ngaa moemoeaa o te kura; aa, ko te mea whakamutunga kaaore te amokapua e aro nui ki ngaa raa ki tua o te tiimatanga me te whakatakoto rautaki moo te kura moo ngaa raa kai te heke iho.

I te tiimatanga o teetahi kura hou, i te nuinga o te waa ka whiriwhiria te amokapua i te tuatahi. Heoi anoo, i marohi a Nicholas (wh.198), me whakatakoto te amokapua i teetahi mahere me ngaa rautaki hei mahi tuatahi. Hei taana, “It is not best practice to expect that planning will occur simultaneously with the day-to-day business of the school” (wh.203). Me moohio hoki te amokapua kua whakaritea te kaupapa me ngaa whaainga o te kura, aa, whaangaia ki te whaanau o te kura.

Ko teetahi atu tino kaupapa kua tautuhi a Nicholas, me whakarato te amokapua i te tautoko ki ngaa kaiako me teetahi huarahi kia tika ai ngaa take me ngaa raruraru e puta mai nei i roto i te kura, mai i waho raanei (2010).

Naa Margolis (2005) i rangahau te tiimatanga o eetahi kura hourua i Amerika. I whakaae ana hoki a ia ki ngaa koorero a Nicholas e paa ana ki te tieki, ki te tautoko i ngaa kaimahi. Ki taana, naa oo raatou hiahia ki te whakatika ake te maatauranga, te paaponi me te oohanga o te haponi ka uru matapookere ngaa kaiako e matenui ana ki te mahi i roto i eenei kura hou. Naa, ki te tieki pai ngaa amokapua i a raatou ka whaihua. “If charter schools are to actualize their intended benefits for students—many of whom are disenfranchised youth in urban areas—teacher supports will need to be part of school plans” (Margolis, 2005, wh.107).

He koorero whakatuupato hoki taa Margolis, ki te kore te amokapua e aro nui ki te whakaakoranga i roto i ngaa karaehe, ka wehe atu ngaa kaiako. Kua kitea e ia ngaa amokapua kua whakawarea e ngaa mahi oohanga o te kura, naa reira, naana hoki te koorero, “while choice and competition may lure teachers to a charter school – these business-world facets of school life are often not enough to sustain teachers long-term” (wh.105).

Engari, ehara teenei waahanga i te rongo kino noa iho. E ai ki te rangahau a Nicholas e waru ngaa tino take moo te amokapua i te tiimatanga o teetahi kura hou.

1. He kaupapa me ngaa maataapono aarahi kia whakakotahi ai te kura
2. He whakahaere i ngaa whakatau o te kura me ngaa whakapaa atu ki te whaanau whaanui o te kura
3. He whakahaere i ngaa taangata, i ngaa taiao, i ngaa whakaakoranga kia taea e ngaa kaimahi te tutuki aa raatou mahi me ngaa whaainga o te kura
4. He tuitui, he poipoi taura tangata
5. He whakahaere i ngaa whakapakari i ngaa kaimahi
6. He maarama ngaa tuuranga katoa me aana kawenga
7. He tieki, he poipoi ngaa kaimahi
8. He whakamahere me te whakatakoto whaainga aa-rautaki

(Nicholas, 2008, wh.192-198)

He whakaaro ooku, he nui rawa atu te aro o Nicholas ki ngaa aahuatanga o te kaiako i roto i tana rangahau i tua atu i ngaa matea o ngaa tamariki kia whiwhi ai raatou i ngaa maatauranga, i ngaa puukenga me ngaa uara e angitu ai.

Te amokapua i roto i te Kura Kaupapa Maaori

Kua koorerotia keetia te tiimatanga o ngaa Kura Kaupapa Maaori i roto i te waahanga tuatoru o teenei tuhinga roa. Heoi anoo, kaaore awau i tuuhura i ngaa amokapua i taua waa. He rerekee ngaa tiimatanga o ngaa Kura Kaupapa Maaori ki ngaa kura auraki hou me ngaa kura hourua kai runga raa. E tika ana kai te ora tonu te nuinga o ngaa Kura Kaupapa Maaori. Ki awau nei ko te whakapau kaha me te uu o ngaa amokapua ki te kaupapa, eetahi o ngaa tino take kai te ora kaha tonu eenei kura. Engari he rerekee hoki te tuuaahua o eenei taangata. Hei tauira, kua whiriwhiria ngaa amokapua e rua o te hinonga nei.

Ki eetahi, ko Kaaterina Te Heikoko Mataira te maamaa o teenei kaupapa, Te Kura Kaupapa Maaori. He tangata i tino mate ki te whakarauora i te reo Maaori. Ko tana mahi i Te Whare Waananga o Waikato ko te rangahau ki te whaiwhai haere i ngaa tuuaahua ako reo hei aawhina i te hunga pakeke ki te ako i oo raatou reo rangatira (Melbourne, 2010b). Naa raaua ko tana whanaunga aa-iwi a Ngoi Pewhairangi, i tiimata te hinonga a Te Ataarangi i te tau 1978 me te kawe taua kaupapa tae noa ki aa raaua wehenga atu ki tua o te arai. Ka mahi hoki a Mataira ki te tuhi pukapuka i roto i te reo Maaori, toonui ana ngaa mahi i oti i a ia.

Kua waia a Pita Sharples ki aana mahi, naa reira i tono atu ki a ia ki te aawhina i te whaanau o te marae o Hoani Waititi ki te tiimata i teetahi kura Maaori. Ko Mataira raaua ko Aroha Paenga ngaa timuaki me ngaa kaiako tuatahi o te kura kaupapa Maaori tuatahi o te motu i te tau 1985. Ki taana (Melbourne, 2010a), “He huarahi hou. He huarahi kaaore anoo kia takoto he paku tauira hei whai atu maa maaua ko Aroha, atu i tooku moohio kia kaa e rite ki ngaa kura auraki me tooku moohio ko te mea nui kia mau tonu i roto i te kura te wairua Maaori, ngaa tikanga Maaori.”

Engari i te moohio hoki ia ko ngaa tamariki me te huarahi ako kai mua i a raatou te mea nui. “Taku taenga tuatahi atu, ko koutou 10 pea e nohonoho ana i te whaariki e tiro makutu mai ana ki au...Otiraa i paa mai ki au teetahi tino whakaaro e mea ana, ‘Kei roto i oo ringaringa ngaa tau ka whai mai ngaa tamariki nei. He tino taonga ngaa tamariki nei. Naa reira, kia tika too mahi!” te koorero a Mataira (Melbourne, 2010a). I roto i aana kupu ka kitea e awau tana arongatahi ki ngaa tamariki me te whakapono ki aa taatou tikanga Maaori, oo taatou wairua Maaori hoki.

Ko ia teetahi o ngaa kaiwhakairo o te kaupapa aarahi ko Te Aho Matua, aa, ka taea te rongoi i te wairua Maaori kai roto. I hoki oona mahara i a ia e tuhituhi ana Te Aho Matua, i peenei ana tana koorero, “i rere noa iho taku pene i runga i te ngaawari o te takoto mai o ngaa kupu. Kaha taku whakapono i teenei waa, naa ngaa tiipuna i homai ngaa kupu” (Melbourne, 2010a).

I roto i teetahi hootaka pouaka whakaata i koorerohia e Mataira moo te ngoouruuru o ngaa rawa ki te whakaako tamariki. Kaaore he pukapuka, kaaore he aha. Ko tana karaehe tuatahi he paakoro tawhito. Ka marangai, ka turuturu ki roto.

Hei taapiri atu, i a ia e mahi ana hei amokapua moo te kura hou, i te kawehoki tonu a Mataira i aana kaupapa katoa o te reo ki te hapori whaanui. He tangata, he tipua, he kaakaa tarahae i taatangihia te reka o te reo.

I toona matenga i tuhi a Pita Sharples i eenei kupu maana, “He tangi aroha ano hoki ki nga mahi kua oti i a koe - ki nga pukapuka i tuhia e koe, hei whakaoho i te wairua Maori, hei wero i te hinengaro; ki nga kura kua whakaturia i runga ano i te kaupapa Maori i horahia e koe, mai ra ano i te Aho Matua; a, ki nga whanau e kaha ana ki te korero Maori, na Te Ataarangi i penei ai” (Turia & Sharples, 2011). Engari i mahue hoki i a ia te wero ki ngaa whakatipuranga e whai ake. Naa Pania Papa i whakahua teenei whakaaro, “Ko ngaa akoranga hei kawehoki, ngaa haepapa hei kawehoki maa maatou te hunga rangatahi e whai whai atu ana i toona para rahi, ko te uu tonu peeraa i taana i uu ai moo ngaa tau 30 nuku atu. Koia te wero ki a maatou” (Wickliffe, 2011)

Koiraa hoki te mana o teetahi o ngaa amokapua tuatahi i roto i te kura kaupapa Maaori, engari he tauira hoki o te kawenga ki te tautoko, ki te aawhina i te hapori whaanui ahakoa he taumaha kee te mahi i te kura, ahakoa ngaa wero ki te kookiri i teeraa momo kaupapa i te paapori nei.

Ko Cathy Dewes te Timuaki o teetahi atu Kura Kaupapa Maaori tuatahi o te motu. I te tau o 1987 i whakatuwhera te TKKM o Ruamata ki runga i te marae o Ruamata. I te tiimatanga o te kura, ka huri hoki oona whakaaro ki te wero kai mua i a ia moo te whakaako tamariki. Ki taa Dewes, “He rongu i te koa naa te mea kua tutuki i taua raa teetahi take kua roa e whaaia ana e maatou. Heoi anoo, i rongu hoki i ngaa uauatanga ki ngaa raa, ki ngaa marama, ki ngaa tau e whai ake ana me peehea taa maatou whakaako i eenei tamariki kia reo Maaori anake te reo o te kura me te moohio anoo kaaore kau he rauemi hei tautoko i teeraa ako” (Melbourne, 2010a).

Ki awau nei he maha ngaa tairitenga i waenga i a Dewes raaua ko Mataira. He tino kaingaakau raaua tahi ki te whakarauora i te reo. Mai i te whaakorekore ki tana tono ki te ako i te reo Maaori i a ia e kuraina tuarua ana ka tuu a Dewes ki te kookiri i te kaupapa moo te reo Maaori. Ko ia teetahi o ngaa rangatahi i whakatakotohia te pitihana ki te Kaawanatanga kia whakanuia te reo moo teetahi raa, teetahi wiki ia tau ia tau (Martin, 2011).

E whakapono ana hoki a Dewes naa ngaa ringa aarahi o oona tiipuna ka tutuki te mahi. “Kei te aarahina ahau e raatou maa kia mahia aku mahi. Ko ahau te haapai oo o raatou maa kua wehe ki tua o te arai” (Melbourne, 2010a).

Naa reira, he mema ia o te Poari o Te Pouaka Whakaata Maaori, o te Reo Irirangi o Te Arawa me Te Runanganui o Ngaa Kura Kaupapa Maaori o Aotearoa. Maa eenei kawenga ka whakatairangatia tonu te kaupapa o te reo. Heoi anoo, kua kookiri hoki a Dewes i eetahi atu kaupapa, araa, te tuuranga o te wahine i runga i ngaa poari o te iwi; te whakapiki hauora o te tangata maa te haakinakina o te waka ama; te taapae kereeme ki mua i Te Roopuu Whakamana i te Tiriti o Waitangi moo tana iwi. Kua mahia e ia teenei mahi i a ia e arataki ana i toona kura. Ina te mahi, he amokapua.

I te mutunga iho ka whakapono ia ki te kaupapa o te Kura Kaupapa Maaori. "The children continue to inspire me. They succeed and achieve within the kura kaupapa Maori environment and graduate with pakeha qualifications, with Maori language, Maori values, Maori identity, Maori spirituality and self esteem intact" (Martin, 2011). Naana hoki i kii, "I runga i te whakapono a raatou maa, a Kaaterina me te hunga Ataarangi, aku maatua, aku tuupuna he whakapono ki te tino tika teenei kaupapa i kaha maatou."

E ai ki a Robinson maa (2009) ka aarahina ngaa huarahi e toru i te waa kotahi e ngaa amokapua Maaori i roto i ngaa kura reo Maaori, araa, ko raatou ngaa:

- leaders of a kura responsible for raising the standard of teaching and learning
- leaders of teaching and learning te reo Māori, developing and using Māori pedagogical practices
- leaders in the regeneration of te reo Māori me oona tikanga (p.71).

Ki awau nei koinaa te mahi a Mataira raaua ko Dewes. Engari, kua e pooheehee ko raaua noa iho e whakaatu ana i eenei puumanawa, i eenei aahuatanga miiharo o te amokapua i roto i ngaa Kura Kaupapa Maaori. I te tau 2010, i taaia te pukapuka *Te Piko o te Māhuri: Ngā āhuatanga matua o te Kura Kaupapa Māori whai angitu* e Te Taahuhu o Te Maatauranga. I whiriwhiria ngaa kura e rima me oo raatou aahuatanga angitu. Ko te amokapua o eenei kura kua whakaahuatia hei 'toka tū moana'. He kupu whakarite moo te aaheitanga o te tangata ki te tuu kaha i ngaa waa o te kino, kia rite ki te toka tuu i roto i te moana, ahakoa te aha. "Ko ngā pūmanawa o tēnei tū kaiārahitanga ko te pono, ko te mārama me te upoko pakaru" (Te Taahuhu o te Maatauranga, 2010, wh.12).

E ai ki te pukapuka nei, i roto i ngaa kura whai angitu ka kitea teetahi amokapua me te whaanau:

1. E whakanui ana i ngaa taha katoa o te tamaiti: araa, ko te taha tinana, ko te taha hinengaro, ko te taha whaanau me te taha wairua
2. E puumau ana ki too raatou tino rangatiratanga, kia whakatau ai ko teewhea te huarahi maatauranga e tika ana moo aa rātou tamariki te whai atu
3. E whakangaakau ana moo te whakaoratanga i te reo Maaori
4. E whakamihi ana i te tuakiri o te tamaiti i roto i toona whaanau, oona hapuu me oona iwi
5. E whakapono ana ki Te Aho Matua hei tuuaapapa moo te kura. E whakapono ana hoki ko te taiao ako e whakaawe ana, e whakahihiri ana i te tamaiti ki te ako.
6. E ngaakaunui ana ki te whakaputa tangata hei raukura moo toona iwi.

(Te Taahuhu o te Maatauranga, 2010, wh.11-18)

Naa reira, ko te amokapua e whakaatu nei i eenei aahuatanga katoa, e arataki hoki i eenei aahuatanga i roto i te kura, ka whai angitu.

I te whakamaanutanga o te pukapuka nei ka whakaputa a Sharples i oona whakaaro i roto i te Whare Paremata. Ki taana, ko te hiahia o te Timuaki: ki te maatauranga, te torotoro atu ki ngaa whakaaro hou, ki ngaa huarahi hou me te pupuri, te whanaketia he kaiako koohure ki te ako e whai hua ai oo raatou kura, aa raatou tamariki hoki (Sharples, 2010).

I whai muri mai, me aarahi tahi te Timuaki me te whaanau i te kura kia noho tonu te mana ki te whaanau katoa o te kura. Naa reira ehara ko ngaa Timuaki noa iho ngaa amokapua o eenei kura. Me i kore ngaa whaanau, kaaore he kura. Tokomaha hoki ngaa Timuaki me ngaa mema o te whaanau kura e whakaatu ana i eenei tuuaahua hoki, peeraa i a Tuki Nepe, raatou ko Toni Waho, ko Linda Smith, ko Graham Smith, ko Uenuku Fairhall maa.

He kupu whakakapi

Ko te take nui rawa o roto i te waahanga nei ko teenei: kia whai maarama moo ngaa tuuaahuatanga o te amokapua Maaori i roto i te Kura Kaupapa Maaori. Heoi anoo, i te tuatahi i tuuhuratia te tuuaahua o te amokapua Maaori i roto i te ao whaanui me te amokapua o te kura hou. Kua tautuhia e Mead maa (2006) ngaa puumanawa e waru. He tangata moohio ki te tieki tana whaanau, ki te atawhai tangata, he tangata kaha ki te whakahaere i ngaa koorero me ngaa taupatupatu, aa, he kaha hoki ki te aanga whakamua ngaa kaupapa hei oranga aa wairua, aa ngaakau, aa tinana moo te iwi. Koinaa eetahi paearu, eetahi puumanawa. Heoi anoo, ko te tino puukenga tonu, he tangata moohio ki ngaa taonga me ngaa tikanga a oona tiipuna.

I roto i te pukapuka *Tū Rangatira: Māori medium educational leadership* kua whakamoana ai ngaa whakaaro e paa ana ki ngaa tuuaahua o te amokapua Maaori i roto i ngaa kura. Ko te aahua nei ka noho tau ngaa puumanawa e whakatakoto ana a Mead maa ki ngaa tuuranga i roto i te pukapuka. Ko te tino rerekeetanga ko te aronga ki ngaa tamariki me aa raatou akoranga. Heoi anoo ko te manako anoo hoki o te iwi kia tuu ngaa amokapua Maaori o ngaa kura hei kaimahi kia whai panoni i roto i too raatou hapori. Ka kitea teenei aahua i ngaa amokapua o ngaa Kura Kaupapa Maaori. Ka kookiri raatou i te whakarauora o te reo me eetahi atu kaupapa i roto i te ao whaanui. Ka whakaaturia e ngaa amokapua o te Kura Kaupapa Maaori te hiranga o te tikanga Maaori me te reo.

Hei manatu, ka huri ngaa whakaaro ki ngaa kupu tika a Aroha Mead, araa, kaaore i eetahi o ngaa amokapua ngaa puumanawa me ngaa puukenga katoa, naa reira me maarama ki teenaa, aa, me kimi aawhina. Naana hoki i kii ehara te tuunga amokapua moo ngaa taane, moo ngaa pakeke anake. Ki a ia, tirohia ngaa waahine, ngaa rangatahi hoki.

I te mutunga iho, ki taku titiro, he taumaha te kawenga me te haepapa o te amokapua Maaori ahakoa e mahi ana i roto i te kura, i roto i te ao whaanui.

UPOKO TUARIMA

Ngaa Hua o te Rangahau

*Kia mate ururoa.
Kei mate tara aa-whare.
(He whakataukii noo Ngaati Porou)*

He kupu whakataki

Ko te paatai matua o teenei tuhingaroa; He aha ngaa take puu me ngaa wero puu moo te whakatuu i teetahi Kura Kaupapa Maaori hou?

1. Me peehea te amokapua me te whaanau te whakatutuki i eenei wero?
2. He aha ngaa rautauki ki te haapai i te kaupapa?
3. Tekau maa tahi ngaa tau o te kura inaaiane, he aha ngaa wero me ngaa kaupapa kai mua i te kura? Kai mua i te amokapua raanei?

Naa reira ka tiimata teenei waahanga ki te take he aha raatou i whakatuu ai i te kura hou. Whai muri i teena ka whakatakotoria ngaa whakaaro o taua roopuu ki ngaa paatai nei. Ko te mea miiharo ki awau nei ko te reo ake o eenei taangata e taaruatia ana aa raatou ake koorero, oo raatou ake wheako hoki.

E rua ngaa waahanga. I te tuatahi ko ngaa koorero a te whaanau, araa ko ngaa tauira (T), ko ngaa kaimahi (K) me ngaa maatua (M). Ko te waahanga tuarua ko te koorero a te Timuaki. Ki ooku nei whakaaro, maa konaa ka kitea te maaramatanga ki roto i ngaa hiahia, i ngaa wawata o ngaa maatua, me te mea hoki ka taea e ia te tutuki aua kawenga.

Te Whaanau

Te tiimatanga – te take moo te whakatuu kura hou

Me maumahara, kua puta ngaa tamariki katoa o teenei roopuu i te koohanga reo, aa, i te haere raatou ki te reo rumaki i te Kura aa-Rohe.

Naa reira, kua uu kee ngaa maatua ki te kaupapa o te reo o Ngaati Porou me ngaa tikanga moo aa raatou tamariki.

Haaunga raa, ko te whakaaro o ngaa tauira i roto i te rangahau nei, ko te reo te tino take ka wehe atu te whaanau i te Kura aa-Rohe.

T1: Te whakaora i te reo. Te whaanau i eeraa waa ka tino hiahia ana ki te mau te mita o Ngaati Porou, ki te mita o teenei rohe anoo hoki.

Engari, teeraa anoo ngaa take i pooraruraru ai ngaa maatua; kaaore te poari o te Kura aa-Rohe i te whakarongo ki oo raatou reo, ki oo raatou whakaaro e paa ana ki te whakaakoranga a ngaa tamariki.

K2: I actually wanted to have more say on my children's education. We were not even asked what they, our children, wanted to learn.

M1: I think a lot of people think that education is too important to mess around and change, but then there are those that think it is too important not to jump in and change it when you feel it's not heading in the direction that you want it to go in, and that's probably where I jumped on board.

Heoi anoo, he maanukanuka hoki te whaanau i te mea kaaore te Kura aa-Rohe e uu ana ki te kaupapa o te reo.

K1: Kaore ngaa maatua o te kura katoa i tino hiahia kia whakawhanake te kaupapa i roto i te wharekura. Kaaore he rauemi, kaaore he kaiako. Ka wehe atu ki te whakatuu te kura hou.

Hei taapiri atu, kua rangona e te whaanau nei ngaa hua angitu o ngaa Kura Kaupapa Maaori i te nuku o te whenua. Naa reira i hiahiatia.

M1: Te Aho Matua and Kura Kaupapa Maaori back then it was relatively new, and really, it sounded too good to be true. I thought, 'wow how could a school offer all of that.' For me, it was a leap of faith.

Ngaa take puu me ngaa wero puu

Kua rangona, kua paanuihia hoki e awau ngaa koorero a eetahi atu moo ngaa wero i te tiimatanga o oo raatou kura (Melbourne, 2010a; Melbourne, 2010b; Reedy, 1992). Ahakoa i aahua oorite, ki awau nei, he rerekee ngaa wheako o teetahi whaanau o te kura hou ki teetahi atu. Heoi anoo, ko teetahi aahuatanga oorite ki ngaa kura katoa ko te torutoru noa iho a ngaa rawa me ngaa taputapu. I te wehenga atu o te whaanau i te Kura aa-Rohe, tee ai rawa!

T1: Maumahara au i te waa i tiimata te kura, ko te pene raakau me te pepa noa iho ngaa rawa.

M1: Challenges was the teaching spaces. The noise. Up to 5 groups working in the dining hall, reading, computers, guitar lessons, cooking in the kitchen, and maths happening in the kaauta.

M2: We had to try and get a building anywhere. It was promised that we would open on the first day of school. We would look at everyone's garages, clubrooms, marae, spare rooms.

K1: Kaaore he teepu, kaaore he turu. I te hootoke he maatao i te marae. Kaaore he heater. Ka neke ngaa karaehe ki roto i te kaauta ka tahu te ahi. I te hootoke i te waa marangai i turuturu te wai i roto i te kihini i te pakitara.

Ko te noho i te marae kai teetahi waahi taratahi, i mauria mai aana ake whakatara.

K2: Because it was marae based, when there was a tangi they had to pack up. But the kids could pack down the whole place, mop out already for the manuhiri in an hour. We moved elsewhere for 3 days. That happened a lot, but if it was nice we just stayed at the beach.

T1: He take nui te rori. I ngaa waa o te marangai ka heke te [ua], ka horo te whenua, ka aukatingia te kura. Pai ki a maatou teenaa, engari ki ooku mahara, he wero anoo teeraa ki ngaa maatua me ngaa kaiako. Me peehea te hoki atu ngaa tamariki ki oo raatou kaaenga? I noho mai eetahi, ko te toenga i hoki atu. Ka piki te poharu kaitaa. Kai teetahi taha ko te maunga, ko teetahi atu taha ko te pari, kai raro iho te toka me te moana!

Naa te tuuaahua o te rori kaaore te tangata noona ngaa pahi i whakaae ki te kawe ngaa tamariki ki te kura. Heoi anoo, kaaore ngaa maatua e whakapono ana ki taua koorero.

Ko te nekuneku rawa ake o ngaa maatanga reo i roto i te whaanau, i roto hoki i te hapori he tino take anoo moo te whaanau me ngaa kaiako.

K5: Kai te rerekee haere te ao, kai te ngarongaro haere ngaa puukorero, ngaa urupaa o te maatauranga. Naa reira, i ngaa tau o mua, puukahu ana ngaa kuia i konei. Ngaa mea i tipu ake i roto i te reo ake o Ngaati Porou. Inaaiane, kai te huri kee ngaa tauira ki a maatou o raro. Me taa maatou moohio pau noa iho taa maatou noho i te taha o eeraa mea kua ngaro atu.

Kaaore he take i tua atu i te tautohetohe me te waawaahi i ngaa whaanau me ngaa hoa i runga i teenei kaupapa kia kitea te pupuke ake o te mamae me ngaa kare aa-roto o te ngaakau. Kua paangia te whaanau e te riri me te aakiri a te hapori.

M3: I had fall outs with my own family. My brother and I have only just started talking. You know the schools 11 years. [Up until] 3 years we would still be disputing about the kura.

K5: Ko ngaa kume o te ao hurihuri. He mea nui teeraa. He uaua te whati teeraa. I te mea i roto i te ao Maaori teeraa momo whakapapa, eeraa momo tuuhono. He mea nui ahakoa te kaupapa ahakoa kai te kaingaakau ki te kaupapa, ehara i te mea ngaawari ki te huri tuaraa ki eeraa momo tuuhono.

M2: My nan was hearty no, no, no, no! It took her years to get over leaving there. It was a tapu as subject for years! That was their loyalty to their old school. Yeah I can respect that that's the one and only school I attended, but I wanted what was best for my family. Even their grandparents have come around now. Their father, that took him awhile. I'm glad they're right behind us now.

Ahakoia te tautohetohe i waenga i te whaanau i taetae mai tonu ngaa tamariki ki te kura.

K1: I te raa tuatahi tuwhera ngaa tatau, 12 anake ngaa tamariki i tae mai. I te mutunga o te raa 18. I te mutunga o te wiki tuarua, tata ki te 27. I eetahi waa mataku maatou ki te titiro ki waho o te wini. Tae mai ngaa tamariki hou ia rangi!

He wero anoo, kai whea ngaa kaiako? Noo whea hoki ngaa kaiako? Ehara teenei take i te take hou moo ngaa kura katoa o Te Tai Raawhiti, ahakoia he kura auraki, he kura reo Maaori raanei.

K5: Ko te mea nui ko ngaa kaiako. Kaaore te tangata e pirangi te hoki mai ki eenei toopito o te whenua. Kai waenga paarae taatou e noho ana.

Ki teenei whaanau ko te kimi tautoko i teetahi kura tuakana, me te tutuki i aa raatou ake tohutohu teetahi o ngaa whakatara nui.

K5: Tuu a Chief ki te tono ki Te Kura Tuakana whaanau, meenaa ka taea e Te Kura Tuakana te whakaae hei ruruhau o Te Kura Hou. Aahua tuungoungou ngaa mahunga. Aae ka whakaae, heoi anoo ka paru te ingoa o Te Kura Tuakana i a koutou ka topia te kaki!

K2: Chief and I went to Te Kura Tuakana to ask if we could become their teina. Ooh that was really scary because their parents were really vocal. They were so worried that their children's education would suffer. They wanted a guarantee that no way would us being a part of them interfere with their own children's education.

Ki taa anoo te Timuaki o Te Kura Tuakana,

K5: Ko te tino wero, ka noho puumau ki too raatou tirohanga whaanui, tirohanga roa. Ka uu tonu, ka uu tonu ki te kaupapa. He nui ngaa taangata e maatakitaki ana me te paatai ka tuu ka hinga raanei te kura. Naa reira kore rawa a Chief me te whaanau e hiahia ana ki te hinga, i te mea ka hinga teetahi kura he raru teeraa moo ngaa Kura Kaupapa katoa.

Ko te amokapua me eetahi rautaki

Ko te tino puutake o teenei rangahau ko te aahua o te amokapua, me ngaa huarahi i whaaia e raatou te tutuki ngaa wero i te mura o te ahi, araa, i a raatou e whakatuu ana te kura hou. Naa reira ka puta te aahua o te amokapua i ngaa koorero e whai ake nei. Ki a raatou katoa ko te tautoko o te whaanau katoa he momo aahua o te amokapua, naa, ki a raatou ko te whaanau, hei teetahi roopuu kotahi, he roopuu amokapua.

Haunga ko teeraa, ahakoa he nohinohi tonu a ia i taua waa, ki taa teetahi o ngaa tauira,

T1: Naa toku haeretanga tuu ki te kura koinaa taku aawhina. Koinaa taaku rourou kia ora ai te kura.

Heoi, naana hoki i whakahua mai te hiranga o te whaanau ki te kaupapa.

T1: Ko te whaanau te puutake o te kura. Ko raatou ngaa waewae, ngaa ringaringa, te kikitanga o te kura. Naa raatou te werawera i ngaki kia tutuki pai ngaa hiahia o te kura. Te Kura Tuakana, ko raatou hoki teetahi peka o te raakau i hoatu i ngaa rawa kia whakatuu te kura. Naa reira, naa raatou te ringa aawhina. Naa Chief i kokiri whakamua. Taku miharo ki a raatou naa te mea he rerekee ngaa mahi o ia maatua. Ko teetahi he kaipamu, ko teetahi he tangata e mau waea i ngaa tari, ko teetahi he nehi, ko eetahi he kaitaraiwa pahi, he tope rakau, eeraa o ngaa momo mahi.

Heoi anoo, i roto i teenei tuuaahuatanga ka kotahi raatou katoa i te whakaaro. Noo reira, koira aku tauiratanga o te kaiaarahi. Ina kotahi ai te whakaaro ka taea te tutuki te kaupapa me te pukumahi. I kitea e au te tauiratanga o te rangatira, o te kaiaarahi i roto i a raatou mahi ahakoa paku noa. Ko te mahi o teena o ngaa maatua he mahi rangatira. Kaaore eenei maatua i te paku moohio he aha a raatou mahi. Heoi anoo, naa too raatou uu ki te kaupapa ka kimi te whakautu.

Whitu tekau maa rua te pakeke o teetahi o ngaa kuia i tana tiimatanga i te kura hei kaiako. I taaoki ia i te kura i tana tau 80. He taonga tonu ia ki te kura. Ki taana,

K4: He kaiaarahi katoa taatou. Naa te whaanau, naa te kaha tonu o te whaanau te kawe, te hiki, te whakatinana te aahuatanga i roto i te kura.

Kua whai waahi ngaa whakamaarama ki ngaa maatua i aa raatou mahi tuuao hei aarahi, hei tautoko i te kura i roto i teenei waahanga, kia whakaatuu ngaa kawenga a raatou katoa. Ka kitea hoki te hua o te noho piri, te mahi ngaatahi.

M1: My role as a parent was driver, cleaner, swim coach. Whatever needed to be done I was it, because I wasn't a teacher. I think my role, our role was to support Chief and [te kaiako tuatahi] who were our two driving forces, and to let them know that we were there and weren't going to go running back to Te Kura aa-Rohe.

M3: Our biggest role was to stick together and be unified in the direction that we wanted. We all worked on a roster system, so on the weekends to clean the toilets, windows, mopping, mowing the lawns. I don't actually recall any whaanau not turning up to help. I participated in classes at least 3 days a week. If there was an outing we provided our vehicle. We attended all the Te Aho Matua hui.

He maha ngaa hui maa raatou kia whakarite teetahi mahere rautaki kia whakatakoto te huarahi kai mua i aa raatou, me te whakamohio atu ki te whaanau ko eehea ngaa mahi kua oti kee, kaaore anoo raanei. I whakarite hoki raatou katoa i ngaa mahere ako. Ia wiki ia wiki ka hui raatou.

I reira hoki te kahu pakeke, ngaa hau o ngaa reo e pupuhi nei i roto i te rohe hei tuaraa hei whakaruruhau moo te whaanau e mahi ana te mahi.

He nui rawa te mihi a te whaanau o Te Kura Hou ki te whaanau a Te Kura Tuakana. Moohio katoa te whaanau, mei kore raatou, te whaanau o Te Kura Tuakana, e tautoko, he uaua rawa ake te huarahi. Ki taa te Timuaki o Te Kura Tuakana:

Aawhina te whakaako i te Te Aho Matua. I whakatakoto hoki teetahi mahere kia puuaawai a Te Kura Hou kia kite te iwi he kura whaihua, he kura e ora ai te reo me oona tikanga, he kura tuu whakahiihii ai ngaa tamariki, ngaa whaanau hoki o eeraa tamariki. Koiraa te tikanga o too maatou tautoko.

Heoi anoo, maarakerake ana te kitea ahakoa te kaha o te whaanau ki te haapai i te kaupapa nei, i reira teetahi tangata hei amokapua moo te whaanau katoa, moo te kaupapa hoki i taua waa.

K5: Ka koorero mai koe 'Te Kura Hou', ka hou mai te ingoa o Chief.

E ai ki eetahi o te whaanau, kai roto i oona kaawai ngaa aahuatanga o te hautuu o te kura naa te mea i te mahi kee eetahi o tana whaanau i roto i teenei umanga.

Ko teetahi tino puumanawa e hira ana ki te whaanau, ko te whakapaa atu a Chief ki te whaanau, ki te iwi, ki te Taahuhu, ko wai ake raanei.

M3: He was good for leading us through our hui, keeping us up to date all the time; where the kura was going with the Ministry, what was required of us. He's got a way with words. Just keeping everyone informed. You could ask a different person what was happening and they would probably give you the same koorero about where we were going next.

Engari, ka tae mai Te Taahuhu me eetahi atu ki te kura ehara ko Chief anake e matapaki ana. Ka noho te whaanau katoa ki te whakarongo ki ngaa koorero, ki te whakaputa whakaaro ki a raatou. Koinaa te tikanga naa Chief i whakatakoto. Kaua e huna ki roto i te tari. Waatea ana ki te katoa.

K2: We were all being heard, all had our say.

He tangata maahorahora hoki a Chief ki te rapu moohiotanga, ki te maarama hoki i ngaa puunaha a te Kaawanatanga.

M1: Getting through all the bureaucracy issues. His ability to retain information. Understanding the process to take to become a legal entity. Because none of us knew what that was.

Ka taea hoki e ia te tiro whaanui me te whakarite rautaki. I maarama hoki a Chief kia whakawehea te mahi a te akomanga i te mahi ka whaaia e raatou te whaanau ki te hanga kura.

K1: Somebody needs to be focussed on what's happening in the classroom making sure that's ticking over okay, and somebody needs to have their head above the parapets watching for the arrows and planning and strategising for them. While I was in the classroom he would be on the phone ringing everybody and anybody. He'd be on the emails to Parekura in Wellington, to any Ministry person, to anybody who could help us in any way, and to get a hold of any of the resources we might need.

But he was always thinking ahead to the next step and getting us used to the idea of where we were heading to next. That's the role that he played and he'd say don't worry about that, leave that to me so that all I had to do was feedback to how everything was going in terms of the learning in the classroom.

Atu i eeraa mahi, kaaore a Chief i karo i ngaa mahi a te pononga! Kaaore i aarika ngaa waa naana i kawewai, i whakatika te ngongowai, i whakawaatea ngaa wharepaku, i tapahi miiti, i tapahi wahie me eeraa atu momo mahi. I whakaae katoa te whaanau he tangata whakahihiwa ki te kaupapa, naa te mea kaaore he mahi iti rawa, nui rawa raanei ki a ia ki te haapai i te kaupapa.

Ka whakapekaina ngaa koorero i konei ki teetahi momo auwhi i heipuu ki a Chief me te whaanau i roto i aua mahi nunui mo te kaupapa nei. Maa konei ka kitea kaaore i marino ukiuki tonu te waa i oti ai eenei mahi nunui i a ia.

K1. There was so much working against us. There were people ringing to check the legality of us being out there on the marae, and how we were disadvantaging the children being based on the marae with no resources. At that same time Chief was still going to see groups, and Neni was encouraging him to go back to Te Kura aa-Rohe to seek support there, which he did twice, and it was a horrible, horrible meeting. Chief would go and ask if he could speak to the Koohanga about the kura. He'd have instances where they'd have changed the meeting to the night before, so it was all done before he got there, or they'd just didn't turn up to their own hui.

M3: When he went door knocking he had doors slammed in his face.

He nui rawa te aroha o te whaanau ki a Chief, naa te mea i tau te nuinga o ngaa amuamu, ngaa whaiwhaiaa pea o ngaa whakaaro kino raanei i runga i a ia. He kaha hoki a ia ki te pakanga aa-waha ki ngaa hoa kakari.

Haaunga raa, ka tuu maaia, ka mahi tonu ia.

M1: He had a great sense of humour. We would laugh at ourselves all the time because it was such a ratshit time. If you didn't laugh I think we would have cried. Kept up the morale within the whaanau. Always held his head up. He'd tell us to keep our heads up.

He maha ngaa wero i taetae mai ki a raatou. Ahakoa raa, i puta mai eetahi whakaaro auaha, eetahi atu huarahi hoki kia tutuki ai. E kore te noho marae, te kore moni me te kore rauemi e taami. Ko te moana me te marae ngaa tino rauemi hei whakaako tamariki i ngaa marau maatauranga katoa; i hoko raatou teetahi waakena tawhito ki te kawae tamariki ki te kura (ahakoa te kanukanu o te aahua); i te kimi rauemi ahakoa i whea.

M1: Remember when we heard that a previous kura was gonna dump some [books], and before they could get it off their trailer, we were backing in, getting them. They hadn't actually hit the dump pit.

Engari, noo te whakaaro aroha o eetahi kaiako o ngaa kura auraki ka riro i te whaanau eetahi pukapuka paanui, ahakoa kaaore ngaa poari o aua kura i whakaae. Naa reira, naa te piinono, te pooriro me te paahua i hangaia e te whaanau te huarahi hou, aa, ka whaaia tonu.

Ngaa whakatara aa mua

Ko te tino wero i ngaa tau e heke mai nei i taaruaruatia e te whaanau ko te uu tonu ki te kaupapa, araa Te Aho Matua, te kounga o te reo o Ngaati Porou, te whakaako tamariki me te hanga i te huarahi tika maa raatou ake.

M1: We need to refresh Te Aho Matua. We've had our academic successes and sporting success and they [new parents] want a part of that without knowing what this is all about.

K2: Getting that same whaanau commitment.

T1: Ko taaku wawata kia kua raatou e ngaro i to raatou ake tuakiritanga, kia mohio ai raatou ko wai raatou. Kua e ngaro to tuakiritanga, to motuhaketanga, te mita o Ngaati Porou.

K1: Te kounga o te reo, kua aahua heke i teenei waa, pakari tonu eetahi engari me whakakaha te kounga o te reo i roto i te kura.

K1: I think we need to refocus on our core business, our kaupapa. I think that means teaching – getting our staff on board with that, but everybody who's involved with the kura involved with that.

M4: Listening to our parents. What are the aspirations for their children?

Hei taapiri atu ki teena, naa te Timuaki o Te Kura Tuakana i whakaraapopoto te maanatunatu o te whaanau e paa ana ki te reo o te iwi.

Ko te wero nui ki a taatou katoa kia paanui taatou i to taatou ake ao. Kaaore he whakaritenga i waenganui te matatoru o Ngaati Porou kia tino whakaora te reo o Ngaati Porou. Naa reira te paatai, naa wai te kawenga kia ora ai te reo me oona tikanga? Ehara te mea naa Te Kura Hou me Te Kura Tuakana anake. He kawenga tino taumaha teeraa. Kua tau ki runga i ngaa kura nei.

Kaaore he mea ohorere, kua whakaritea e ngaa kura e rua nei, araa ngaa Timuaki e rua, i te waananga tuatahi o Te Waananga Reo o Porou Ariki i raro i te mana o Te Runanganui o Ngaati Porou, i te tiimatanga o te tau 2014.

Heoi anoo, ko te whakapono o te nuinga o te hunga i rangahaua, maa te whaanau katoa me te Timuaki e kawe ana eenei mahi katoa kai runga nei. Ehara maa te Timuaki noa iho. Engari ka moohio hoki raatou kua huri te aahua o te whaanau o te kura i teenei waa, aa, ka whirinaki rawa raatou i runga i ngaa pakahiwi o te Timuaki, a Chief. Ahakoa teenei, ka moohio hoki raatou kua hangaia teetahi kura angitu.

K2: At the beginning I said I wanted a say in my children's education...so yes I'm happy because I go to the whaanau hui; my voice is heard.

Te Timuaki

Te tiimatanga – te take moo te whakatau kura hou

Kua moohiotia whaanuitia a Chief e te hapori, inaa hoki he uri o ngaa tiipuna o te rohe nei, he tiamana o teetahi Koohanga Reo, he mema o te haahi me ngaa karapu haakinakina. Kua uru hoki ia i ngaa tino mahi o te rohe nei, araa te mahi paamu me te mahi ngaherehere. I haere kee a Chief ki te whare waananga ki te whai i te kaupapa i kaingaakautia nei e ia, araa, te mahi paamu.

Ahakoia kaaore anoo kia whaanau mai aana ake tamariki i te tiimatanga o ngaa akomanga rumaki reo, i tautoko a Chief i te Kura aa-Rohe i te mea i reira tana wahine hei kaiako, ko te nuinga o ngaa tamariki i reira kuraina ai ko oona whanaunga tata, aa, he tino kaitautoko hoki a ia i te reo Maaori hei reo ako. Hei taapiri atu, ko ia te tauira tuatahi i reehita i te akoranga kia whakangungu kaiako maa Te Whare Waananga Whakaako o Ootautahi.

Kaati, i kitea e Chief te maaharahara i tau iho i runga i teetahi roopuu o Te Kura aa-Rohe me oo raatou hiahia ki te kimi i teetahi huarahi hou maa ngaa tamariki. Peeraa anoo i ngaa maatua, i moohiotia e ia kaaore te Poari i tautoko i te kaupapa kia tipu ake ai te reo o ngaa tamariki, aa, ko taana:

Ko te mataka pea me te tumeke, ka titiro ki te hoki whakamuri.

He roa ake tana koorero moo te hohonutanga o te mautohenga a te hapori.

He aahua pangopango tonu taku maumahara o taua waa, noo te mea te pouri hoki, te riri hoki moo taua waa ki te pakanga atu ki eeraa o ngaa whanaunga tata me ngaa hoa. Ko te nuinga o te hapori whaanui kaaore e tautoko ana.

Otiraa, i kitea te aranga o ngaa Kura Kaupapa Maaori ki waahi kee i waho o Ngaati Porou. I kitea hoki te tipu o teeraa kaupapa ki waahi kee i roto o Ngaati Porou.

Kua kitea hoki ngaa painga, ka puta mai ka hua mai. Tokowhaa o maatou e pirangi ki te hiki i te maanuka kia kawe i teeraa kaupapa kia kite ai e hia te roa o teenei huarahi hou kia hanga he kura kaupapa Maaori i konei.

Naa teenaa ka moohio maatou, te tokoiti, meenaa e piranga ana maatou he Kura Kaupapa Maaori me wehe i te kura, ahakoa ko Te Kura aa-Rohe too maatou tino kura. Ehara i te whiriwhiringa ngawari, he uaua.

E ai ki a Chief, i te mutunga iho ko tana tino hiahia kia kite,

te tuu tootika o te tamaiti i runga hoki i tana whakahiihitanga Maaori, tana mana Maaori motuhake.

Ngaa take puu me ngaa wero puu

Ka taunakitia e Chief ngaa koorero katoa a te whaanau e paa ana ki ngaa wero.

He nui ngaa wero, nui ngaa mea katoa!

Naa, i roto i tana tuuranga hei maangai moo te roopuu, ko teetahi wero ki a ia ko te mahi kooroiroi a te Kaawanatanga me Te Taahuhu raanei.

Ko maatou noa iho o roto i ngaa tau e 9 o taua Kaawanatanga i te whai mana motuhake hei kura kaupapa Maaori. Tino kaha hoki Te Taahuhu kia tuku apiha mai ki te whakatuupato me peenei, me peeraa, te aahuatanga o te marae. Engari, ko taku whakautu ki a raatou, 'Kai a koe te moni mo teenaa?' 'Kaa.' 'Naa reira kaaore e taea te peehea, engari, haere mai moo te kapu tii.'

Te kaha hoki o raatou ki te hou mai ki te akiaki i a maatou me peehea te hoki atu ki teeraa atu kura!

I puupuu ake te maangeonge o roto i a ia i te kaha o te Kaawanatanga ki te taapiri tonu i eetahi atu paearu kia riro ai te kura i te mana hei kura motuhake. I rapu tonu a Chief i teetahi huarahi kia tutuki.

Ko teetahi atu aawangawanga oona ko te ruarua noa iho o ngaa kaiako i a raatou te reo me te tohu kaiako e noho ana i te rohe.

I te nuinga o te waa i haere au huri rauna i te motu. Kaaore a Ngaati Porou e pirangi ana ki te hoki mai ki Ngaati Porou. Kaaore hoki raatou e pirangi ana ki te hoki mai ki teetahi marae hei ako.

Kaaore he mutunga ki tana manawanui ki te kimi kaiako. Naana i tari ake ki eetahi kia hoki mai eetahi i te taone hei kaiako. Uuaa ana nei hoki, he aahua poto te noho a eenei kaiako, engari i mahue oo raatou tapuwae i runga i te huarahi hanga kura hou hei tohu o aa raatou taunakitanga ki teenei kaupapa. Naa konaa, i toko ake te whakaaro o Chief,

Ka huri anoo maatou ki a maatou anoo kia tuu hei kaiako, kia whai i te tohu kaiako.

Inaaiane, tokowhaa o ngaa maatua i reira i te tiimatanga o te kura kua riro te Tohu Kaiako, aa, he kaiako i te kura. Iwa tekau maa whaa oorau kaiako he tamariki aana i te kura. Tokomaha o ngaa kaiako i oti ai ngaa Tohu Kaiako i a raatou e noho ana i te kura hei kaiako, hei kaiaawhina raanei. He maatua o te kura hoki i taua waa. Naa reira, kua tino aro a Chief ki te whakatipu kaiako i waenga i te whaanau.

Ko te amokapua me eetahi rautaki

Ko teetahi mahi tuatahi i whakarite a Chief, ko te whakatakoto mahere rautaki.

Kaaore maatou i te haere ki wiiwii ki waawaa i runga hoki i te kore moohio. Koinaa hoki te mea i puta mai i te waananga, me whakatakoto he rautaki moo te tau kotahi kai mua i a koe, moo ngaa tau e 3 pea.

I roto i te hapori ka karangahia Te Kura Hou, 'ko te kura o Chief'. I te nuinga o te waa he koorero whakahaaweana teenaa. Me te mea nei noona anake ngaa whakaaro me te kaha ki te kookiri i te kaupapa. Naa reira, i tiimata te whaanau ki te tono i eetahi atu ki ngaa hui maatauranga i roto i te hapori i taua waa, ka noho wahanguu raanei a Chief, kia kite ai te hapori ehara ko Chief anake te maangai o te whaanau. Ahakoa he ohorere ngaa taangata i reira kia kite i teetahi atu e koorero ana, he peeraa tonu oo raatou whakaaro.

I te mutunga iho, i whakaae a Chief me te whaanau ko ia te maangai, ko ia te amokapua.

Ko au te maangai o te kaupapa, o te whaanau. Ko au te mea i te mura o te ahi me kii, i te aroa kapa, noo te mea i te nuinga o te waa ka hoki atu au ki te whaanau, 'He aha inaaiane?' I te nuinga o te waa ka hoki mai raatou, 'He aha too whakaaro?'

Naaku hoki i whai i te marae, naaku i tuhi ngaa reta, naaku i pakanga aa-waha ki ngaa mea kaha ki te whakahee i a maatou. I te nuinga o te waa pirangi raatou i te moohio me peehea te haere.

Ka hoatu i ngaa mea katoa; ngaa piki me ngaa heke kia whakamoohio atu ki a raatou. Naa reira kua tukuna atu. Kua tahuringia e maatou teeraa aahuatanga, kia tukuna ki te katoa kia koorerorero ai, kia whakawhiti whakaaro ai, kia whakatakoto koorero ai, kia whiriwhiri ai.

Ki ngaa maatua, he mea nui teenei aahuatanga hou, te aaheinga ki te moohio i ngaa aahuatanga katoa, me te aaheinga ki te whakaputa i oo raatou ake whakaaro. Naa teenaa, ka noho puumau tonu raatou ki te kaupapa.

Ki a Chief, he tuutei hoki tana tuuranga kia mataara ai ki ngaa raruraru me ngaa aaheinga i heipuu.

Ko au te mea hei tiro atu moo ngaa wero, hei tiro atu moo ngaa kaupapa hei whai pea, hei tiro atu ki ngaa whaainga hoki kua whakatakotohia i roto i te rautaki. Kia tiro atu meenaa he take anoo kai teenaa kai teenaa o ngaa huihui. Ka haere ki reira, [ki te] kawe te kaupapa, kia whai tautoko.

Ko au teeraa, e pikau hoki i ngaa kaupapa ake huri rauna i te kura, kia kua e tau atu ki runga hoki i te kaiako me aana tamariki. Naa reira me takai pea, me tuhi he raina hei aarai i te kaiako me ngaa tamariki kia noho motuhake, kia noho aahuru pea, kia aro ki te kaupapa o te ako.

Naa te kaha o tana hiahia hoki ki te tautoko i te mahi whakaako i tuao ia hei kaiaawhina.

Ko au noa iho te kaiaawhina engari kaaore he utu. Kaaore i te whai puutea moo taku mahi. Engari ko te mea nui ko te kaiako.

Kua tautuhitia keetia te uauatanga ki te whai puutea me ngaa rawa moo te kura. E whakawhetai ana a Chief ki Te Kura Tuakana, moo oo raatou whakaaro aroha ki te whaanau.

Ka tono atu maatou ki Te Kura Tuakana hei kura teina me noho raro i te parirau o Te Kura Tuakana. Naa reira, ka reehita maatou ngaa ingoa o ngaa tamariki i runga hoki i te reehita o Te Kura Tuakana. Ka tuku ki a maatou te paku putea ki ia tamaiti ki a maatou. Naa reira he putea moo te kaiako, he putea hei hoko rauemi.

Naana hoki i tuku mihi ki ngaa kaiako o eeraa atu kura i roto i te rohe i taakoha mai i ngaa rauemi ako. Naa oo raatou whakaaro aroha i taea te whakaako.

Naa reira he tino taonga eeraa mea i homaingia e raatou kia tiimata anoo te paanui pukapuka, kia tiimata anoo te tuhituhi koorero, kia tiimata anoo te kaute, te mahi whika.

Ngaa whakatara aa mua

I tautokona kahatia e Chief ngaa mahi katoa me ngaa whakahaere o te kura i roto i ngaa tau tiimatanga. I whai muri i ngaa tau e toru ka hunuku te kura ki te waahi hou. I hiahia te whaanau ki te kimi i teetahi kaiako matua kia aarahi i a raatou, atu i a Chief, i te mea katahi anoo ka mutu tana tohu whakaako, aa, i pirangi a ia ki te aro ki tana mahi whakaako. E matamata tonu ana i roto i te mahi whakaako.

I te tau 2006 kua riro i a raatou te mana motuhake hei Kura Kaupapa Maaori, naa reira i te hiahia te whaanau ki te whiriwhiri i te Timuaki tuatahi o te kura. I taua waa i whakatuu te poari tuatahi i raro i ngaa ture. Ko te koowhiringa a te poari ko te kaiako matua, engari ka tutuu te puehu. Ko te tino hiahia o te nuinga o te whaanau ko Chief hei Timuaki, i runga i te whakaaro, naana te ngao i whakapau ki te whakatuu i te kura, aa, i te ao i te poo, i te ao, i te poo, i tuu a ia hei amokapua ki te kookiri i te kaupapa mai i te tiimatanga ki taua raa. Naa, ka hurihia te koowhiringa o te poari.

Naa Chief i kii,

Ko te tino kaupapa o te kura ko te tamaiti me oona painga.

Ko te whakaaro o Chief, naa teenei uara o te kura me te tataunga o ngaa tauira kua eke ki te taumata o te maatauranga i te wharekura, ka whiriwhiri ngaa maatua ki te tuku i aa raatou tamariki ki Te Kura Hou. Kai te piki tonu ngaa tauira. Ahakoa teenaa, ka moohio tonu a Chief kaaore anoo kia tau ngaa wero o muri, aa, kaaore e kore ka taetae mai eetahi atu.

Ko taku wero inaaiane ki a au me hoki anoo ki te reo - kai roto i Te Aho Matua - te reo, kai roto i te whakatauki - te reo, kai roto i ngaa uaratanga – te reo.

Kaaore au i te tino tautoko te whakaora i te reo i roto i ngaa maatua me teeraa reanga. Noo te mea he moumou taaima ki au. Engari kua ako au inaaiane he moumou taaima teeraa mehemea kaaore ngaa maatua e ako hoki i te reo Maaori me oona tikanga.

Inaaianeī kai te whakapau ngao ki te whakarite he huarahi maa ngaa maatua hei ako i te reo o Ngaati Porou me oona tikanga.

Ki taana, ko te kimi, te pupuri me te whakawhanake i ngaa kaiako koohure he tino wero tonu maana.

I te uauatanga kia whai kaiako mai i waho, ka tahae kaiako mai i teetahi atu kura raanei. Ka whakatoo te whakaaro me taraina hoki maatou i a maatou anoo hei kaiako moo teenei whaanau. Kauaka e tiro atu i waho i te whaanau, me tiro anoo ki roto i te whaanau moo eetahi e aahei ana te whai i te tohu maatauranga, tohu kaiako kia hoki mai anoo hei kaiako i roto i te whaanau.

Kua hou mai eetahi atu i roto i te rohe whaanui o Ngaati Porou ki te koorero ki a Chief me peehea te whakawhanake i too raatou Kura Kaupapa, ki te whakatau raanei i teetahi Kura Kaupapa hou. Kaatahi anoo teetahi o eenei kura ka tono mai kia noho i raro i ngaa parirau o Te Kura Hou hei kura teina. Naa te tautoko i riro mai i Te Kura Tuakana, kua whakaae te whaanau ki te whakahoki taua whakaaro rangatira ki teetahi atu kura hou. Heoi anoo, ahakoa kua tuuwhera ngaa tatau ki a raatou me toona hiahia ki te tautoko, ki taana me whai raatou i te huarahi e tika ana maa raatou.

Noo te mea kai teenaa kai teenaa o ngaa kura he whaingā anoo maa raatou. Kaaore e taea te hiki teenei kura kia mau ki waahi kee, iwi kee raanei kia tuu pakari ai. Kao. Ko teenei kura i tipu ake ai i runga hoki i te whakapau kaha o te iwi i konei. Naa raatou moo raatou. Naa reira he moumou taaima ki te hiki i teenei kura me ngaa uaratanga me ngaa whakapono hoki o teenei kura kia mau i teetahi atu kura. Maa raatou noa iho e whai he aha hoki aa raatou tikanga, hei tuu motuhake ai.

He kupu whakakapi

Maea rawa ngaa werowero ki te whaanau. Ko teetahi raru nui ko ngaa matatiki – matatiki rawa, matatiki whakaako, matatiki puutea, matatiki tangata. Ahakoa hoki te kaha o te mautohenga ki a raatou me te huarahi naa raatou i para, kua kitea te whakaaro kotahi o te whaanau, e kaha ana ki te kookiri te kaupapa. Naa te mahi tahi, te whakatakoto mahere, te uu ki te kaupapa, te tirohanga roa o te amokapua me tana upoko maro ka ea ngaa moemoeaa.

UPOKO TUAONO

He Matapaki hei Whakakapi

*“He kakama i te hoko he mata tuu;
he orotaa i ngaruru he mata tau!”
(He whakataukii noo Ngaati Porou)*

He kupu whakataki

Mai i te reo aatete i tipu mai i ngaa hiinonga ki te whakarauora i te reo Maaori. I tipu mai te Koohanga Reo, naa wai raa, i puaawai te Kura Kaupapa Maaori kia haere tonu ai te ako o te reo puta noa i te kura. Ko te tino take me mutu te taami i te reo me te ahurea o te iwi Maaori. Hei taapiri atu, i hiahia hoki te iwi Maaori ki te whai i toona ake huarahi ki te whakapai ake i ngaa hua o te puunaha maatauranga maa aa raatou tamariki. Maa te reo Maaori te waka hei whakapaoho oo raatou whakaaro ki te ao. I roto i te reo o ngaa tiipuna ka atawhaitia ngaa tamariki me te ako anoo i a raatou ki ngaa tikanga kia moohio ko wai raatou.

Ka tautokohia e Cooper maa (2004) teenei koorero, “Ko te kaupapa matua a ngā kōhanga reo me ngā kura kaupapa Māori ko te whakaako i te reo me ngā tikanga Māori i tētahi taiao āhuru, ā, ko te whai kia pakari te tū a ngā ākongā i runga i tō rātou mōhio ko wai rātou” (Cooper, Arago-Kemp, Wylie & Hodgen, wh.xii). Koia naa teetahi take i whiriwhiri ai te whaanau o Te Kura Hou ki te wehe atu i Te Kura aa-Rohe me te whakatuu i too raatou ake kura. Kaaore te kaupapa o te reo i te titikaha ki roto i te Poari o Te Kura aa-Rohe, me te aha ka puta ngaa huarahi whakaako huanga kore.

Moohio katoa te whaanau i taua waa ehara i te huarahi maamaa kai mua i a raatou. Ahakoa teenaa i wehe tonu ka whakamomori kia tutuki i ngaa whaainga me ngaa manakohanga o te whaanau, araa, naa raatou i hiki te maanuka. Heoi anoo, e rima ngaa tino take me ngaa wero i tuutaki ki taua huarahi, araa:

- He Kaupapa
- Ngaa Matatiki
- Ngaa Kaiako
- Te Reo
- Te Amokapua

He kaupapa

Ko Te Aho Matua te kaupapa naa te whaanau i whiriwhiri moo too raatou kura hou. I mua i te wehenga atu i te Kura aa-Rohe i waananga raatou i te taha o Cathy Dewes raaua ko Anahera Bowen, ngaa waahine poutokomanawa o Te Kura Kaupapa Maaori o Ruamata. I tuu ngaa waananga e toru i ngaa tau e rua ki te whakamoohio atu i ngaa kaupapa o Te Aho Matua. E whakapono ana te whaanau ki eenei maataapono, i kitea hoki ngaa hua o ngaa kura kua tuu kee.

I ngaa waa e kaha ana te mautohenga, ka uu tonu te whaanau ki taua kaupapa, naa oo raatou whakapono ki te kaupapa. Naa teenaa hoki, ka noho piri tata, ka noho kotahi ai te whaanau, aa, ka kaha kee atu too raatou hiahia me te whakapakari anoo i a raatou.

Kua hipa atu te waa, kua huri anoo te whaanau ki Te Aho Matua. Ki oo raatou whakaaro naa te mea he tere te piki o ngaa nama i te kura me te taenga mai o ngaa whaanau hou, ka maaheahea kau ana te aronga ki te kaupapa. Inaaiane, kai te hiahia te whaanau kia mahea ake te aronga kia maarama ai hoki ngaa whaanau hou i ngaa kaupapa katoa o Te Aho Matua, aa, ka uu kau ana hoki.

Heoi, naa te mea i a raatou kee te kaupapa i te tiimatanga o te kura, i moohio hoki te whaanau ko te mahi tuatahi ko te whakarite mahere. I whakatakoto raatou i ngaa moemoeaa, aa, ka whiriwhirihia ngaa whaainga moo te tau tuatahi tae noa ki te tau tuatoru o te kura.

E ai ki a Nicholas (2008), koiraa te tino mahi a te kura hou i mua i te tuwheratanga o te kura. Kaaore te whaanau o Te Kura Hou i oti te mahere i mua i te tiimatanga o te kura, engari i oti i a raatou hei mahi tuatahi.

Ki te whakarite tonu te whaanau i ngaa mahere ka whanake tonu te aaheitanga ki te waihanga i te huarahi hou kai mua i a raatou. E whakaaro ana te whaanau ka taea tonutia te whakapai ake ngaa whaainga e wawatatia ana. E ai ki a Senge (1990) ko te kura e taea ana te whanake me te whai panoni he roopuu ako teenaa. Ki taa Nanus hoki (kua kitea e Leithwood et al, 1999, p.58), “There is no more powerful engine driving an organisation towards excellence and long-range success than an attractive, worthwhile, and achievable vision of the future widely shared.”

Ngaa matatiki

Ki awau nei, e kore ngaa kura hou o te Kaawanatanga me ngaa Kura Hourua e tiimata peeraa rawa i Te Kura Hou me eeraa atu o ngaa Kura Kaupapa Maaori moo te kore rawa, kore rauemi raanei. Noo te whakaaro aroha o eetahi atu ka whiwhi te whaanau o Te Kura Hou i eetahi rauemi ako, tae atu ki teetahi waahi ako. I taua waa hoki e whanake tonu ana ngaa pukapuka kua taaia i roto i te reo Maaori, engari he torutoru noa iho.

I mea mai te Timuaki o Te Kura Tuakana, “ka taea te mahi i runga i te kore, mehemea he kaiako koi.” Ko te taiao me te marae ngaa tino rauemi o te kura moo ngaa kaupapa ako katoa. Noo te whakaaro auaha me te mahi auaha i tutuki. Naa reira, aae, he tika te koorero a te Timuaki, engari he pai ake ina he rauemi ako e waatea ana.

Maringanui, i eenei raa he maha ngaa pukapuka i roto i te reo Maaori kua taaia moo ngaa kaupapa ako katoa o te kura. Kua whakamaaoritia hoki e Kaaterina Mataira ngaa koorero puuraakau rekareka e maha moo ngaa taitamariki. Inaaianei, naa te kaha penapena moni me te rahi o te kura, ka tuu ngaa akomanga hou, aa, kua kii rawa te kura i ngaa rauemi ako. Maa teenaa, maa teenaa tauira o te wharekura he rorohiko. Tekau ngaa rorohiko i roto i ngaa akomanga katoa o te kura tuatahi. Ahakoa ka kawe mai ngaa pahi o te taone i ngaa tamariki ki te kura, e rua ngaa waakena hou noo te kura. Naa reira, kua pahure te waa o te kore rauemi.

E ai ki te whaanau ko te wero inaaianei ko te tieki rauemi kia kore e noho tahanga ai ngaa kaapata, aa, ka whakamiha ai ki ngaa rauemi o te kura.

Hei taapiri atu, ahakoa kua harangotengote te whanaketanga o teenei kura kua puta ngaa ihu o ngaa tauira.

Ngaa kaiako

Kua tautohu kee Te Taahuhu o te Maatauranga me ERO he tino take te ririki noa o ngaa kaiako reo Maaori, he uua hoki ki te whakamanea ngaa kaiako ki ngaa waahi taratahi. Naa reira, he tino uua ki te whakamanea ngaa kaiako ki te rohe, ki Te Kura Hou. Maa wai ngaa tuuranga maha e whakakii? He tere te ako a te amokapua me tiimata te whakangungu haere pea i te whaanau ake o te kura kia noho hei kaiako a toona waa.

Tokowhaa o ngaa maatua i tiimatahia te kura kua riro teetahi tohu whakaako i ngaa tau kua hipa. Atu i a raatou tokowhaa anoo o ngaa maatua noo te rohe nei kua riro hoki teetahi tohu whakaako; kua noho hei kaiako moo te kura inaaianei. Kua puta te tohu ako a teetahi o ngaa maatua ki te whakaako i ngaa koohungahunga, naa reira ko ia te kaiako matua o te Koohanga Reo o te kura. Tokotoru o ngaa maatua, tokorua o ngaa raukura o te kura kai te whai i te tohu kaiako inaaianei.

Naa te whakapau kaha a eenei kaiako kua whai angitu.

Tuutohi 2: Ngaa hua o ngaa whakamaatautau NCEA 2010-2013

	2013	2012	2011	2010
NCEA Taumata 1	80%	75%	100%	100%
NCEA Taumata 2	100%	100%	100%	100%
NCEA Taumata 3	100%	100%	100%	100%
Te Whakauru Whare Waananga	80%	85%	100%	100%

Aapiti atu, kua oti i ngaa tamariki ngaa whakamaatautau nei i roto i te reo Maaori, te reo o Ngaati Porou. Kaaore he hua i koo atu i teenaa.

Ka hoki atu ki ngaa koorero a Margolis (2005) raaua ko Nicholas (2008) me aa raaua koorero taunaki ki te tieki, ki te poipoi i ngaa kaiako i roto i ngaa kura hou. Naa te rahi o te mahi, te iti o ngaa rauemi, me eetahi atu kaupapa ka ruuhaa. Peeraa i ngaa kaiako o ngaa Kura Hourua o Amerika, ka tae mai hoki ngaa kaiako o Te Kura Hou e hiahia ana ki te whai panoni ki te maatauranga moo ngaa tamariki Maaori me ngaa kaupapa o toona hapori. Ko te mea rerekee, ka noho hoki ngaa tamariki o ngaa kaiako o Te Kura Hou, i roto i taua kura, naa reira he kaha rawa ake te hiahia ki te whai panoni, ki te whakapau kaha.

Hei tauira, ka whakarite ngaa kaiako i ngaa waananga i ngaa waa whakataa, ka whakarite hoki ngaa karaehe i muri tata i te kura tae atu ki te poo, ka tunu kai, ka whakaako, ka whakahoki ngaa tamariki ki oo raatou kaaenga. Ia wiki ia wiki ka hari ngaa kaiako i ngaa tamariki ki aa raatou mahi haakinakina i te taone nui ahakoa ka pau ngaa haora e 5 i runga i te haurahi. Uu kau ana ngaa kaiako ki te kura, ki ngaa tamariki. Kai te moohio te whaanau me peenei te aahua o ngaa kaiako. Koinaa te take kai te hiahia raatou te whaanau ki te tautoko i ngaa kaiako.

Naa te whakaaro o Chief, i te tiimatanga o te kura, ki te raahui i te whakaako tamariki mai i ngaa piki me ngaa heke i waho o te karaehe, i totoa ai te maaramatanga i waenga i te whaanau ko te whakaakoranga a ngaa tamariki me ngaa kaiako te mea nui. Naa reira, me whakarite te kura i ngaa momo mahi, i ngaa momo akoranga kia taea ai e ngaa tauira te takahi ngaa momo huarahi e wawatatia ana e raatau hei whakaora i a raatau kia puta ki te ao whaanui (Te Kura Hou, 2010).

Naa konaa, uu kau ana te kura hoki ki te tari ake me te tautoko i ngaa kaiako kia whai tonu i eetahi atu tohu maatauranga. I te tau 2013, i tiimatahia e teetahi kaiako tana Tohu Kairangi (i oti tana Tohu Paerua i te tau 2011), i te whai Tohu Paerua ngaa kaiako e whaa, (ko te Kaiaarahi Reo teetahi, 82 tana pakeke), tokotoru o ngaa kaimahi e whai ana te tohu Pou Tuarongo o te Puna Maumahara (he Tohu Paetahi, ko te tieki taonga te tino take), aa, tokotoru o ngaa kaiaawhina e whai ana te tohu kaiako. Ina ka tirohia ki te maramataka o te kura, ka kitea te tini o ngaa waa akoranga, waananga raanei moo ngaa kaiako kia whakawhanake te maatauranga whakaako tamariki, aa, kia tipu mai hoki ngaa kaiako koohure i roto i te kura.

I taua tau hoki, i whakarato ngaa Whare Waananga Maaori e toru me te Kuratini o Te Tairaawhiti i ngaa akoranga maha i ngaa marae i roto i te hapori nei. Haere poka noa ngaa kaimahi o te kura ki eenei akoranga.

Taa te kura tautoko aa-puutea, aa-waa, aa-rauemi, aa-wairua hoki i aana kaimahi.

Ko te wero moo te kura i ngaa tau ka heke mai nei, kia whai waahi moo ngaa kaiako katoa o te whaanau, ka whai puutea kia tautoko tonu ai hoki i ngaa akoranga katoa a ngaa kaiako. He wero anoo, kia aata tieki i ngaa kaiako, kia kore raatou e hinga i te ruuhea, aa, ka whai angitu tonu ina kua puta ngaa tamariki katoa a ngaa kaiako i te kura. Ka aahei tonu raatou ki te whakauta i te kaha me te hiahia?

Me hoki ake anoo ki taa Hargreaves raaua ko Fink (2003), kaaore he take i tua atu i ngaa akoranga a ngaa tamariki, aa, ko ngaa akoranga a ngaa kaimahi e haangai puu ana ki te tautoko i ngaa tamariki.

Te reo

Ko te reo Maaori hei reo ako moo ngaa tau katoa o ngaa tamariki e kuraina ana, te tino wawata o te whaanau. Koinaa teetahi take i wehe atu i teeraa atu kura, i te mea kaaore i taea e te Kura aa-Rohe te whakapuumaui i teenei kii taurangi. Naa, i tiimatahia hei kura tuatahi, inaaianei, he koohanga reo, he wharekura toona.

E whai ake nei ko te tirohanga whaanui a Te Kura Hou;

Mutu ai i te kura o Te Kura Hou

Ka puta ko te tamaiti tangatanga te reo,

tamaiti wairua aroha, tamaiti ngaakau maahaki,

tamaiti pukumahi, tamaiti hinengaro koi,

tamaiti toa ki te taakaro,

Tihei Mauri Ora!

(Te Kura Hou, 2012, wh.11)

Ko te whakataukii ko teenei, “Hei whakaora i te reo o Ngaati Porou me oona tikanga” (wh.10). Naa reira, ko te kawenga hei tieki i te reo he tino kaupapa o te kura. Ko te reo o ngaa hapuu o te rohe nei te reo tuatahi o te kura, i te mea ko teenei te reo e koorerotia nei e ngaa maatua, ngaa tiipuna i roto i ngaa kaaenga, i runga i ngaa marae, i ngaa momo hui o te iwi nei. Ka haapaitia teenei reo me oona tikanga i roto i te kura kia tuu pakari ai ngaa taurangi i roto i ngaa momo mahi aa whaanau, aa hapuu, aa iwi, aa te iwi Maori whaanui hoki (Te Kura Hou, 2010). I te mutunga iho, kia titi ai te reo ki te mauri tangata.

Haaunga anoo teenei, kua koorerotia keetia ko te whakapiki i te kounga o te reo o ngaa kaiako, ngaa tamariki me te whaanau teetahi o ngaa tino wero kai mua i te kura. E ai ki ngaa rangahau i ngaa whaarangi toomua raa, tokomaha o ngaa kaiako reo Maaori kaaore e taea e te whakairo ake ngaa whakaaro maa te toki o te reo. He hua anoo too te rangahau, he mea nui ake ki te tukutuku i te reo ki te kaaenga i waenga i te whaanau. Kua paangia te kura e ngaa pooraruraru nei. Hei taapiri atu, kai te whakaurupaa tonu te puna reo o Ngaati Porou, aa, kua mahue ake ngaa pakeke kua aakona te reo hei reo rua.

Kua mahuki i roto i ngaa whakaaro o te Timuaki me ngaa kaiako ngaa hua o te rangahau. Naa reira, hei rautaki ki te whakapai ake i teenei aahuatanga, ka noho Te Timuaki raatou ko eetahi o ngaa kaiako i runga i te komiti whakahaere o ngaa waananga reo o Ngaati Porou kaatahi anoo ka tiimata. Ko te tuumanako o te Timuaki ka tae atu ngaa kaiako katoa ki reira. E whaa ngaa waananga o te tau nei.

Te waimarie, he kaiarahi reo kai te kura tonu. Engari, kai te raparapa haere tonu i eetahi atu hei aarahi i ngaa kaiako me ngaa tamariki.

Hei rautaki anoo, kua tiimata te nuinga o ngaa kaiako me eetahi o ngaa maatua i ngaa akoranga a Te Ataarangi. Naa ngaa maatua me ngaa kaiako o te kura i whakarite. Ko te tuumanako he huarahi anoo ki te whakapiki reo. Engari ko teetahi atu take kia whakarite i ngaa tauira katoa o eenei akoranga hei kaiako hou moo Te Ataarangi. Naa reira, he huarahi anoo teenei ki te whakawhanake i te reo i waenga i ngaa whaanau o te kura.

Tiro kau ana te kura ki ngaa whaanau hei tauira hou moo ngaa kaiako hou o Te Ataarangi. Ko te arotahi o te kura ka whakarato ngaa akoranga Te Ataarangi ki ngaa whaanau o te kura, i te tuatahi. Ahakoa kaaore i te paku moohio ki te reo te nuinga o ngaa whaanau inaaiane, kua whiriwhiri kee raatou i te reo moo aa raatou tamariki. Naa reira, ko te hiahia kia Maaori te reo i roto i te kaaenga, o ngaa reanga katoa hoki o te whaanau.

Moohio katoa te Timuaki, ngaa kaiako me te whaanau ehara teenei i te huarahi ngaawari. Heoi anoo, ka tautokohia ngaa whakapae o te rangahau. Ki te kore e aro ake ki teenei take, ka ngaro te reo o ngaa hapuu, o te iwi i konei. He huhuakore katoa te mahi.

Te amokapua

Naa te kaha o te whaanau katoa ki te kookiri i te kaupapa o te kura hou, ka ea ngaa whaainga o ngaa tau tiimatanga. I taetae mai ngaa whaanau ki te kura hei kaiaawhina, hei kaitunu kai, hei kaihautuu waka, hei kaihooroi me eeraa atu mahi. Ka tuu hoki eetahi hei maangai i ngaa momo hui o te rohe. Kai teenaa toona puumanawa, kai teenaa toona puumanawa. Naa reira i kitea te aahua o te amokapua i roto i teenaa, i teenaa.

Otiraa, teeraa teetahi tangata whakarae o te whaanau. Ko Chief teenaa. Naa toona kaha ki te rapu moohiotanga ka taea e ia te whakatinana ngaa ara whaainga i rapua e ia. He mea nui teenaa ki te whaanau. He maaia ia ki te tuu hei maangai moo te whaanau, hei tuutei hoki ki te karo ngaa whakahee a eetahi atu, ki te kimi huarahi tika raanei maa raatou. He pono noo toona ngaakau kia tika te haere o te kura, naa reira ka whakahuihui mai te whaanau hei tuaraa moonaa.

Ka hurihia atu ki ngaa koorero toomua moo te amokapua. I whakarauika a Mead maa (2006) i ngaa puumanawa o te amokapua Maaori i ngaa ariaa o neheraa me ngaa ariaa o eenei raa, kaatahi ka whakatakoto i taa raatou ake raarangi. Ko taaku tirohanga, i eetahi waa, ka puaawai ngaa puumanawa katoa i whakaarahia e Chief. He ruarua noa iho ngaa taangata peeraa i roto i teenei hapori.

E rite ana ooku whakaaro moo ngaa tuuranga maataamua kua whakatakotohia i roto i te pukapuka *Tuu Rangatira*. Kua puta mai i roto i a Chief ngaa puukenga o aua tuuranga. He kaha rawa ake ia ki eetahi o ngaa tuuranga me ngaa puumanawa i eetahi atu. Heoi anoo, naa ngaa piki me ngaa heke ki te whakahaere i ngaa mahi o te kura kua tino kitea ngaa aahuatanga o ngaa puumanawa me ngaa tuuranga katoa. I awau e paanui ana i ngaa tuhinga a Mead maa, me te pukapuka *Tuu Rangatira* i pooheehee kaaore e taea e teetahi te whakatutuki aua puumanawa me ngaa tuuranga katoa. Ka taea, engari he rerekee te taumata o ngaa aaheinga.

Ka maataatoa tonu a Chief ki te kookiri i ngaa kaupapa e whakapono nei he tika. Ko te tino wero ki a ia, kia tutuki tonu i a ia ngaa mahi i roto i ngaa tuuranga katoa, me te haere whakamua.

E ai ki a Skerrett, “Because Māori leadership is bound up with Māori language and culture, it makes sense then that the Māori-medium education sector plays an important role in continuing to shape and define Māori leadership.” (2010, wh.3). Naa taana mahi ki te haapai i te kaupapa o te kura, kua taaraitia e ia teetahi aahuatanga o te amokapua i roto i teenei hapori.

Ko te manakotanga o te whaanau ka tuu a Chief hei amokapua moo ngaa kaupapa katoa o te hapori. Engari he nui ngaa wehenga e taea ai e ia te whakatutuki. Teeraa pea he amokapua ia peeraa i a Pita Sharples, “My interpretation of leading is being a servant to the people, just getting out there and doing things – recognising something needs to be done and, therefore, making yourself the catalyst to do it” (Diamond, 2003, wh.179).

Ko te hao o toona ngaakau kia eke ngaa tamariki ki te taumata o te maatauranga Maaori, me te tautoko anoo i ngaa whakaaro o Georgina Kingi, araa, “sees the school working in opposition to hegemonic norms about race, gender, class and the debilitating pathologies associated with each” (Waitere, 2011, wh.30).

Ko teetahi o ngaa tino puukenga o Chief, ko tana aaheinga ki te titiro whakamua moo ngaa koowhiringa hou kai mua i te whaanau. Ki taa Dumais (2011), “The true test of leaders lie in their ability to envision, articulate, and launch radical change in the absence of immediate threat” (Organizational Design as a Competitive Advantage, koowae 1).

I tua atu i ngaa mahi reo kua tiimata kee, ko teetahi atu huarahi e hiahia ana a Chief ki te whai, ko te whakarato akoranga moo ngaa maatua me ngaa pakeke. E ai ki te OECD (n.d) naa te huringa o te ohanga, ka heke iho ngaa haora ki te mahi, naa reira, ka whai waa ngaa taangata ki te whakataa, ki te ako hoki. Noo konei, ka uru ngaa reanga katoa ki te kura, araa ka uru ngaa koohungahunga, ngaa taitamariki, ngaa taiohi, ngaa rangatahi me ngaa maatua pakeke hoki kia ako hei whaanau kotahi.

I teenei tau i riro i ngaa pakeke tokowaru o Ngaati Porou a raatou Tohu Paerua moo aa raatou tuhingaroa i roto i te reo o Ngaati Porou. E 59 ngaa tau ki te 82 ngaa tau te pakeke o eenei taura. Naa teenei taura, teeraa pea ka haere tahi te mokopuna me te tipuna ki te kura, ki te ako i roto i te reo Maori.

I mea mai a Taa Tipene O'Regan, "If you were to ask me about the nature of leadership, in terms of what I've learnt, I'd say you've got to have a fire in your belly for an outcome" (Diamond, 2003, p.41). Koia naa te aahua o Chief. He kaikaa te ngao, he whakaihiihi te maarohirohi. Moohio katoa te whaanau, naa aana mahi amokapua kua tutuki i a raatou katoa i oo raatou wawata.

He kupu whakakapi

Huhua noa atu ngaa hua o Te Kura Hou ahakoa te huarahi wheeuaua. E rima ngaa tino wero me ngaa take i tutaki te whaanau o te kura i runga i te huarahi ki te whakatuu i too raatou kura hou. Tuatahi, ko te hiranga o teetahi kaupapa hei tuuaapapa o te kura kia kotahi ai te whakaaro me te arongatahi o te whaanau, aa, kia aarahi ai i te whakatakoto mahere me te whakahaere o te kura. Tuarua, ko te whai matatiki kia whakatinana ai i te moemoeaa. Tuatoru, ko te puritia, te whanaketia he kaiako koohure ki te ako e whai hua ai te kura me ngaa tamariki hoki. Tuawhaa, ko te whakapiki i te kounga o te reo o ngaa kaiako, ngaa tamariki me te whaanau katoa hei whakaora i te reo o Ngaati Porou me ngaa tikanga. Ko te wero whakamutunga, ko te aahuatanga o te amokapua kia kookiri ai ngaa kaupapa o te whaanau kia ea ngaa moemoeaa.

Kai raro i eenei take me ngaa wero katoa i kitea te huarahi i takahi i a raatou, me te aha, i te tau 2013 i whiriwhirihia e Te Tari Arotake Maatauranga Te Kura Hou hei kura angitu. Ko te uu kau ana ki Te Aho Matua, te whakaakoranga i roto i te reo ake o Ngaati Porou, te tipuranga a ngaa kaiako mai i te whaanau me te whakatakoto rautaki kia tukutuku ai te reo ki te kaaenga i waenga i te whaanau eetahi o ngaa huarahi.

Ki awau nei, he tika te whakataukii kai runga ake i teenei waahanga. Kua hiki te whaanau i te maanuka, ki te whakatau i teetahi kura motuhake, he Kura Kaupapa Maaori. He kaha rawa raatou ki te whai i oo raatou moemoeaa. I te wehenga atu i te Kura aa-Rohe he kakama raatou ki te whakatinana i aua moemoeaa. Kaaore raatou i takaroa, kaaore i hinga i te manawarau. Engari kee, rite ki te hiko he kakama, aa, kua ea ngaa moemoeaa. I karongia e raatou te taaheketanga o te maatauranga, engari i kapohia e raatou te keo.

Ko ngaa raa me ngaa mahara o raatou te whaanau i piritahi i te tiimatanga o te kura hei whaangai i ngaa wawata, i ngaa moemoeaa i roto i eenei waa moo ngaa whanaau katoa o te kura.

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