

## He Mana Tangata

### Ludene Halford (TMOA Kaitātaki ā-rohe, CORE Education)

*He Toi Mātauranga, He Mana Tangata* is one of the Ministry of Education's non-negotiable sections of the marau ā-kura. So that's about, that whole section's about the knowledge base that we need to use when we're informing our marau ā-kura. So it's a knowledge base that comes from, number one, the child themselves, their own experiences, their whole mana they bring behind them, their own family, their tupuna, their hapu, where they've lived and how they've lived, so, the marau ā-kura mentions this because, I think it's about acknowledging all those experiences. It's about making sure that they're used and respected within the marau ā-kura.

When we link he toi mātauranga he mana tangata with ngā wāhanga ako o *Te Marautanga o Aotearoa*, we're actually realizing that there is a lot more input from our Māori knowledge now going in to the wāhanga ako than there was before. So, with this we are acknowledging that our Māori knowledge is important, that our Māori experiences are important and that they should be built in to the programmes that we are using today. This is why this is a non-negotiable within our marau ā-kura.

Momo huarahi ako are the different learning pathways that schools and teachers should be providing within their classroom. So that's, learning pathways, are maybe the different ways children learn, the different ways that they are taught by the teachers

Ako-E, easy peasy, e learning. So that's one of government's priorities that e-learning is put in to classrooms and in to schools, so it's also part of marau ā-kura, and āhuatanga ako.

Aromatawai whai take, assessments for a particular purpose. So assessments within your wāhanga ako that are provided to see how much the children have actually taken onboard within a particular unit and then we have the aromatawai school wide that schools must ensure that they have, just to have an overview that everybody is using the same sort of assessments to do the same sort of thing, so they get a general overview as to how the children are actually progressing from, you know, year 0 to year 13. So those all need to be part of ngā āhuatanga ako identified.

One of the sections of Ngā Āhuatanga Ako is whakakoi hinengaro. Whakakoi hinengaro is about cognitively stimulating the student within the classroom. So that's really about giving them challenges, getting them to think about their thinking. It's about thinking out of the square box. It's about, stimulating them to be more in-depth about what they want to provide or what they want to be able to say about themselves. It's motivating them to be to actually work and to think. It's about being out there, doing things that are out of their comfort zone that get them to actually take on board a little bit more learning and a little bit more understanding about what they're actually doing in the classroom.

One of the other aspects of ngā mahi kei raro i te āhuatanga o te ako, are the different learning styles and the different teaching styles that teachers need to be cognisant of when they're actually teaching. So, under he mana tangata, it's about acknowledging

that every tangata, every child has their own mana. Which then means that every child has a different way of perceiving the world, that every child has a different way of learning within the classroom. So we as teachers have to be aware that there are different ways and there are different styles that children do use to learn and that if we only stick to one, we're actually going to miss out on the few of the children that are unable to access that style of learning. So within our programmes, and very generic, with mainstream is that we need to have the visual, the oral, the kinesthetic, the tactile learner being catered for. On the other hand, we as teachers need to know that there are lots of different ways, different research ways that we can use to reach our children within our classroom. Now, we have lots of programmes and even though they're mainstream proven research programmes, they can be, interwoven with Māori contexts, or Māori tikanga, or Māori ways of thinking. So we have DeBono and his six hats, we have Habits of Mind with Art Costa, we have Blooms and his taxonomy, we have solo taxonomy. We have action learning that Gwen Gaweth devised around how children can be given a process of researching a topic. We have another one that we use, which is maybe Māori philosophy is Te Kete me te Korowai, a way of using values, whakataukī reinforcing that every day within our school programme, so actually they use whakataukī to reinforce value teaching, its our wairuatanga, its our ngākautanga, its those values that Māori have within their whole holistic world view.

So when we look at these types of teaching, most of them are about thinking skills, thinking curriculum, so its getting children to concentrate on a particular way of thinking in every wāhanga ako. It's not just, for say, for science, you use these particular ways of thinking within Maths, within English, within Māori, within every wāhanga ako. So it's reinforced the way that you think, the higher complex level of thinking, you're actually getting children to be cognitively stimulated. You're getting children to jump out of that square box to look at problems in a different way, and if the whole school is using that same process then children become better at it each year that they go in to a different class, in to a higher learning class that they're able to use the information they used in the previous years to then further develop that sort of thinking. Now some schools become 'habits of mind schools', some schools become 'blooms taxonomy schools'. So it's the, the philosophy that the whole school uses, but in actual fact you can maybe intertwine a couple of ways of thinking so that it becomes more diverse, not just training them to be this type of thinker, that you can actually extend their thinking to be quite diverse. So some schools in their learning pathways have two or three different types of learning.

One of the programmes that I personally know that schools are using quite extensively within their classroom is the 'informative assessment process'. So the formative assessment process involves setting learning intentions, co-constructing success criteria, and then given the feedback and the plenary after everything's finished. Its about, the whole programme is about, getting children motivated because they're actually part of the planning of why they're learning and what they're learning. Its about getting them empowered to know that they're learning something because, they've been part of that planning and not because the teachers said, 'we're gonna learn this, because of this'. It's a huge motivater for children, it's a huge turn on for kids in to learning because it gives them the success criteria, it gives them a criteria of what they actually have to achieve to do the learning and they can actually self appraise themselves, 'have I done this, have I done that, oh, maybe I need to do a

little bit better, or maybe I can go back and do this again'. Its about giving them the power to gauge and run their own learning.