

Me tino whai take te mahi ngātahi.

Kātahi rā te mahi nui ko te whakawhanake i *Te Āhua o te Ākonga* kia hāngai ake ki ngā tino āwhero o tētahi hunga, atu i te hunga kai whakaako. Heoi anō, mā wai te kaupapa nei e kuhu, ā, ki a wai hoki?

Nā, he aha tēnei mea te ‘mahī ngātahi’? He rite rānei ki te kōrero kanohi ki te kanohi? He tuku āwhina, tuku whakaaro rānei? He mea whakatinana i te kōrero? Ākene pea he āhuatanga anō? He mea ruku kē pea i te hōhonutanga o tētahi kaupapa kia puta he hua?

Hai tā te papakupu, nei rā wētahi kupu whakamahuki:

Kia kuhuna tētahi āhuatanga, tētahi kaupapa rānei.

Kia whakakōrero i te tangata kia kuhu rawahia e ia te kōrerorero.

Kia whakaaengia tētahi mahi, kirimana rānei kia puta he hua.

Kia whakaritea te taura here kia mārō rawa.

Ko te whakatau ia he mea nui ake te mahi ngātahi i te kōrerorero, i te kupu āwhina noa iho. Me tohe te tokorua, tokohia rānei kia tutuki pai te whāinga matua, kia whai hua tonu te mahi tahi.

Ko tā *Te Āhua o te Ākonga* he āta whakaahua ake i ngā tino pūkenga, ngā tino pūmanawa hoki hai whai mā tēnā ākonga, mā tēnā ākonga kia eke ki ō rātau taumata ake i te mātauranga.

Me kua te hunga whakaako e pōhēhē kai a rātau kē te rongoa, kua mōhio rānei ki tā ngā ākonga e tino hiahia ai. Nō te whānau whānui kē ngā wawata nei, arā, nō ngā ākonga me ō rātau whānau, hapū, iwi hoki.

Heoi, he aha rā tēnei mea te ‘whānau’? Me whai whakaaro ake ki te hanganga o te whānau o te kura.

Ko ngā mātua noa iho te whānau? Ka pēhea ngā tīpuna? Whāea, mātua kēkē rānei? Tuakana, taina? Ka pēhea rā te hunga e whāngai tamariki ana, e tū kē ana hai kaitiaki? Pēhea rā ngā kaimahi i te rūnanga, i ngā kōmiti Māori, ngā kōmiti marae, ngā kai whakarato hauora? Mā te whānau kē te kupu ‘whānau’ e whakamārama, kua mā te kura.

Pēhea rā te hunga pērā i te kaiwhakaako kapa haka, ngā kaumātua o te marae rānei? Whakaae ana te nuinga o ngā kura kaupapa Māori ki tērā momo whakaaro engari anō wētahi, kāore i te pērā rawa ā rātau whakatau.

E whai wāhi mai ai te whānau ki te kaupapa me āta takatū te kaiwhakaako i tētahi mahere. Kātahi tonu ka pōhiritia te hapū me te iwi kia tohea hoki te kaupapa. Ākene pea ko rātau tonu te whānau.

Mā te kaiwhakaako hoki te wāhi hui e whakatau. Ehara i te mea ko te kura anake tērā. He pai ake pea kia hui atu ki te marae, ki te kōhanga reo, tētahi wāhi hapori, tētahi kāinga rānei. Arā noa atu ngā whiringa, ngā wāhi e taea ana.

Hai ā hea hoki te wā tika kia mahi ngātahi me te whānau? He nui tonu ngā āhuatanga o ngā whānau, ngā hui rānei o te hapori whānui ka aukatingia te noho tahitanga. Heoi, me mātua mōhio te kaiako ki aua tū āhuatanga.

Arā anō ngā urupounamu hai whakaarotanga – tokohia o te whānau e āhei ana ki te hui tahi i ngā rangi, i ngā wā rānei kua whakaritea e te kura? Me pēhea rā hoki ngā māmā me ngā pāpā e whakatenatena ai kia haere atu ki wēnei hui? E tika ana kia nui tonu ngā momo huarahi e whakarite ake kia tino whai niho ai ngā hui.

Ko tā te kaiwhakaako mahi he āta whakarite i te huarahi kia whai wāhi katoa ai te hunga tae atu ki te tuku whakaaro. Me whakarite pea wētahi mahi ā-rōpū, mahi takitahi rānei, ā, he rawe hoki kia whakaputa ā-tuhi, ā-waha rānei ngā whakaaro. Kāti, he aha rā tātau e mahi ngātahi ai me te whānau?

Nā te whānau i whakatau kia tukuna wā rātau tamariki ki tō kura hai ākongā. Kia tae atu ngā tamariki ki te kura kua mārāma kē rātau ki ngā mōhiotanga, ki ngā tikanga, ngā wawata me ngā uara o te whānau. Nō ngā mātua, nō ngā tīpuna, otirā, nō te whānau tonu ngā wawata mō wā rātau ake tamariki.

Ahako mā nāianeī, mō te wā rānei e heke mai ana he wawata tonu nō te whānau kia eke panuku ngā tamariki i tā rātau e whai haere ana. He hiahia hoki nō rātau kia whai angitū ngā tamariki i roto i te kāinga, i Aotearoa, waihoki, i te ao whānui. Me kore ake te whānau hai pou tautoko mō ngā ākongā.

Ko te kōrero tahi i ngā wawata, ko te whakahaere tahi i ngā mahi ako, ko te hiahia hoki ki te ako tahi me te whānau te tino tauira o te mahi ngātahi. Hai te mutunga iho mā tēnei e whakareka ake te whānau kia tino uru atu ki ngā āhuatanga o te ako. Kāore i tua atu i tērā!

Ki te pēnei mai te huarahi a te kura, kāore e kore ka eke panuku, ka eke Tangaroa ngā ākongā. “Māori enjoying success as Māori” (Ka Hikitia – Managing for Success).

Engaging with purpose

The development of a Graduate Profile that addresses the aspirations of a core group other than teachers, means serious engagement. But engagement with who? How do we define engagement? Is it the same as consultation? Or giving advice? Making recommendations? Talk and chalk? Or is engagement something else, something that is going to require a higher level of action in order to achieve a better outcome?

The Oxford Dictionary describes “engage” as:

- Participate or become involved in
- Cause someone to become involved in a conversation or discussion
- Pledge or enter into a contract to do something
- Establish a meaningful contact or connection with

The common message here is that engagement is more than consultation or advice. It requires 2 or more parties to work together, to achieve a common goal or outcome.

The purpose of *Te Āhua o te Ākonga* is to develop a clear profile of the attributes and skills that each child of a kura should attain before he graduates from the kura to the next stage of education.

Teachers should not presume that they know what students need, or that they have all the answers. These attributes and skills are the aspirations of the students themselves, their whānau, the hapū and / or iwi and the wider community of the kura.

How then do should we define ‘whānau?’ Careful thought and consideration needs to be given to the constitution of the whānau of the kura.

Is the whānau made up of just parents? Grandparents? Aunts and uncles? Siblings? What about whāngai parents or other caregivers. Personnel from the rūnanga, Māori trust committee, marae committee, Māori health providers? There is no one answer to this question. The kura does not decide who the whānau is. The whānau themselves do.

What about other adults without children at the kura, like the kapa haka tutor or the kaumātua from the marae?

For most kura kaupapa Māori this is a given. But for some settings that do not have Māori governance and/or management the issue may be clouded.

A teacher’s role therefore is to facilitate a process by which the whānau of the kura are able to participate in a meaningful and purposeful way. Having determined who the whānau are, this engagement is extended to hapū, iwi and communities. The members of these groups may already be in the ‘whānau’.

Teachers will also need to decide on the best place for this engagement to happen. Perhaps school is not that place. Rather a marae, kōhanga reo, a building in the

community, the home of one of the whānau members. There are many options, the easiest option is not always the best.

When is the best time to engage with whānau? To make this decision teachers will need to be aware of the family circumstances of each of the students. Find out if there is anything happening in the Māori community that would be a prohibitor to whānau attendance, i.e. an event at the marae, te matatini, reo classes.

What percentage of the whānau work during the hours suggested as a suitable time for a whānau hui? How can we engage with everyone? Perhaps several options are needed.

What do teachers need to prepare for? Set a tikanga for the hui, including consideration of the different likely participation styles of the group. Maybe both group answers or activities, and independent activities are used. Written and oral may be appropriate too.

Whānau like everyone else need to feel valued, that their contribution is worthwhile, and that they are being listened to. They need the freedom to express their ideas and thoughts in a way that best meets their needs too.

Finally why are we proposing to engage with whānau?

The students who make up the kura, akomanga or immersion/rumaki units are the progeny of the whānau. They come to kura as 5 year olds with a depth of whānau knowledge, practice and expectations, including values. The parents, grandparents and communities from which these children stem have aspirations for their children.

Aspirations for the present and the future, aspirations to see their children do well in their chosen field. Aspirations to see them succeed as people, members of local communities, national and international societies. The influence of the whānau on the children is not to be discounted.

True engagement means those aspirations are shared. The responsibility for learning is shared. The love of learning is shared. Successful engagement will encourage more whānau to become active participants in their children's learning.

That's reason enough!

If teachers can get this process right and working really well, they will go a long way towards lifting achievement and building success for these children. "Māori enjoying success as Māori" (Ka Hikitia – Managing for Success).