



TE KURA KAUPAPA MAORI O RUAMATA

1.0 Mihi Ki Nga Mate

1.1 Oku tau kahurangi keitua kei Paerau keite huinga o te kahurangi, nga kaiwhakahiwa o te Aho Matua, otira te iwi Maori, whakaoti atu ai koutou.

2.0 Na Wai Te Tapaetanga

- 2.1 Ko tenei te whanau o Te Kura Kaupapa Maori (TKKM) o Ruamata e tapae atu nei e pa ana ki Te Mahere Rautaki mo Te Reo Maori, 2014.
- 2.2 Kotahi rau rima tekau (150) nga akonga kei te rarangi ingoa o te kura.
- 2.3 Whitu tekau ma wha (74) nga whanau ake o te whanau whanui o TKKM o Ruamata.
- 2.4 He 98%. nga tamariki o te kura nei, e whakapapa ana kia Te Arawa waka.
- 2.5 Kua rahuita te reo Maori ki to matou kura. 9.00-3.00, e rima nga ra o te wiki, 40 wiki o te tau, kei te korero Maori matou katoa (haunga te kaiako reo pakeha i rota i ana karaehe). Kei te reo Maori hoki a matou hui whanau. Mai ra ano kua pera.
- 2.6 He hononga-a-ako to Ruamata ki etahi atu o nga Kura Kaupapa Maori (KKM) o te motu.
- te KKM o Hurunga te Rangi (Te Arawa)
 - te KKM o Whakarewa i te Reo (Tuwharetoa)
 - te KKM o Pi'ipi'inga (Taranaki)
 - te KKM o Kura Kokiri (Tauranga-Moana)
 - te KKM o Rakipaewhenua (Ngati Whatua)
 - te KKM o Arowhenua (Te Waipounamu)
 - te KKM o Mangere (Ngati Tamakimakaurau)
 - te KKM o Tamakinuia Rua (Ngati Rangitane)
 - te KKM o Mana Tamariki (Ngati Rangitane)
 - te KKM o Nga Mokopuna (Whanganui-a-Tara)

3.0 Tautoko i Te Mana Iwi

- 3.1 Kei te tautoko matou i te whakaaro o te Minita, kia whakahokia te “mana whakahaere” ki nga iwi. He tika tenei matapono. Na reira, e tautoko ana matou i te whakatuhanga o Te Matawai. Ma taua runanga rangatira hei whakatao;
- te poari o Te Taura Whiri i te Reo
 - te poari o Te Mangai Paho
 - te poari o Whakaata Maori
 - te poari o Te Whare Wananga Reo Rangatira (tirohia a 9.0 Me Whakatu “He Whare Wananga Reo Rangatira”)

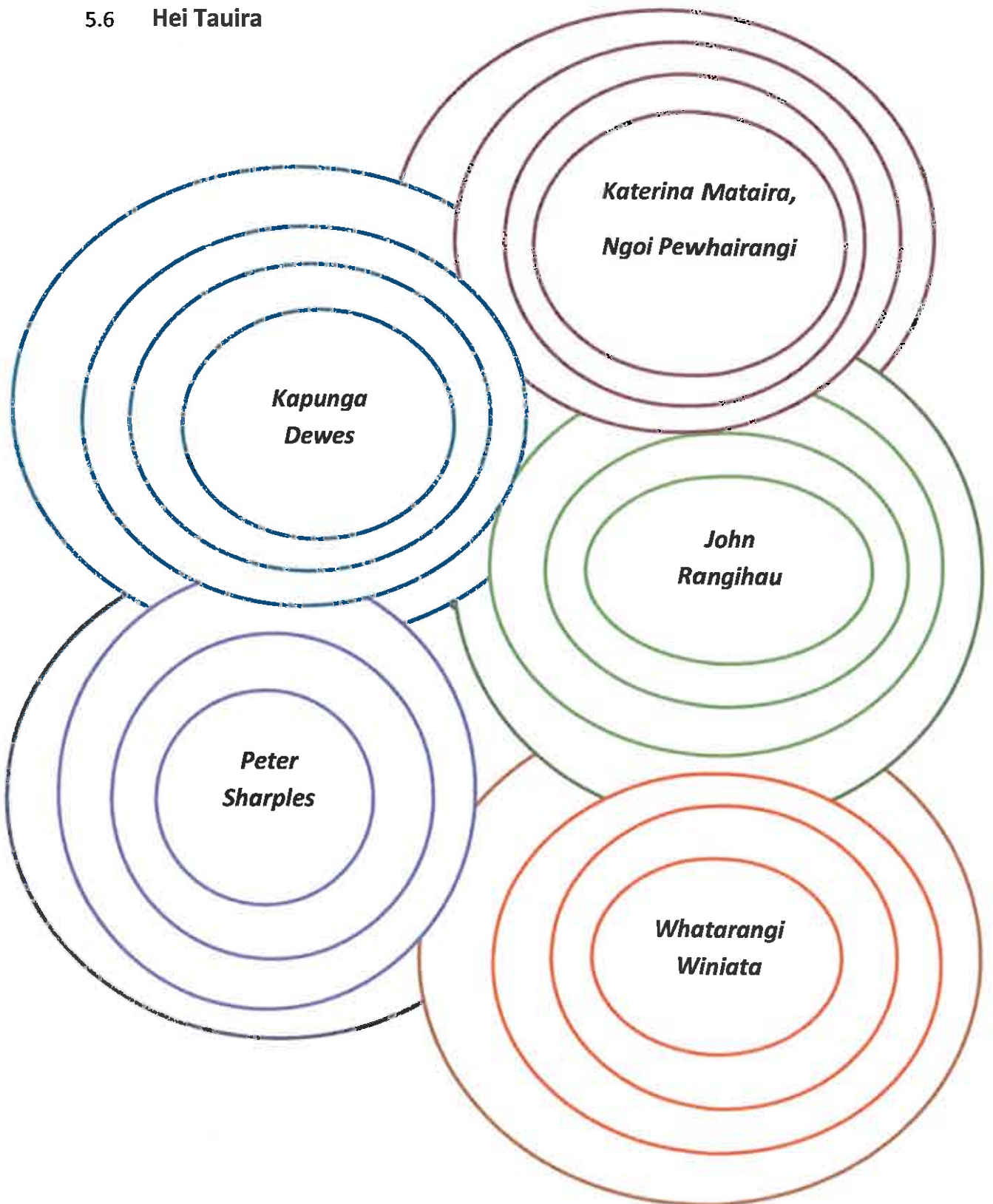
4.0 Te Matawai – Nga Rohe/Mangai

- 4.1 Kei te tautoko matou i ta Te Paepae Motuhake taunaki, kia iwa ke nga rohe. Kia iwa ke nga matanga reo kei Te Matawai.
- 4.2 E rata ana matou ki te whakaaro o te Minita e pa ana ki nga ropu reo Maori o te motu, kia whai wahi ai ratou i roto i nga ritenga tautapa mangai ki taua runanga. Na reira, he pai ki a matou kia whakaritea kia rua ano nga turu ki Te Matawai hei mangai mo nga kaupapa reo Maori e ora tonu ana, e mahi tonu ana, e kaha tonu ana i tenei wa tonu!
- 4.3 I te mutunga iho, kua tekau ma tahi ke nga mangai (matanga reo) kei Te Matawai.

5.0 Nga Aria Hei Arahi

- 5.1 Kaore matou i te rata ki te tiki atu i nga korero a Joshua Fishman, a Bernard Spolsky a wai ake no tawhai i, a wai ake no tawahi, hei arahi i a tatou ki te whakaora i to tatou reo.
- 5.2 Ko ta matou e whakaponohia nei, koia ko te tiro whakaroto ki nga whakatinanatanga kei Aotearoa nei kua putaputa mai i waenganui i a tatou i roto i nga tau. Kei konei ke, kei Aotearoa nei nga whakatinanatanga e tika ana hei tauira whakawhanui ma tatou.
- 5.3 Kua wha tekau ma toru tau to matou kaiarahi a Dr. Cathy Dewes e tohe ana, e werawera ana kia ora ai to tatou reo.
- 5.4 Ko tetahi tino kitenga ana ko te ahua o te whakapono, te poupono, me te pouwairua.
- 5.5 He tikanga tuturu enei o te ao Maori. Kaore ano kia rangahaua kia whakaaea, kia whai mana ai hei tikanga, hei rautaki, i roto i ta tatou kokiri kia ora ai te reo.

5.6 Hei Taurira



- 5.7 Kei roto i te tutohi o runga ra e marama ai te kite i te tikanga o te poupono. Ko ratou katoa kua whakaingoatia nei, he hunga ratou e whakapono ana ki te tika o te oranga tonutanga o to tatou reo.
- 5.8 E ai ki a Dr. Cathy Dewes, ko te whanau e tu pakari ana me tana korero Maori i nga wa katoa ki nga wahi katoa, kei a ia he poupono, me te kaha o tana whakapono ki te tika o tana mahi.
- 5.9 He mauri ora, he mauri ohooho, he mauri ihiihi, he mauri hihiri, o aua poupono katoa.
- 5.10 Ko taua mauri, kei te rere, kei te pa hei awenga e panonitia ai tona ao.
- 5.11 He wa ano tona e whakapono ai te hapori, a, ka pera ano kia rite ki te poupono, te tu pakari a ia tangata o te whanau, o te hapu, o te iwi whanui.
- 5.12 Ko te nuinga o aua poupono, kei te tu mai hei pouwairua hoki. Ara, he hononga o ratou ki te ao wairua. Ko te ngao o Nuku, ko te ngao o Rangi kei te haa, kei te huihuia hei ngao whakaora reo, hei ngao whakaora tangata.

6.0 He Rangahau

- 6.1 Me whai putea nga iwi me nga kaupapa (pera me Te Kura Kaupapa Maori Aho Matua, Te Ataarangi, Te Kohanga Reo) ki te ata rangahau i nga hua o nga rautaki whakaora reo i roto i a ratou, i roto i nga tau.

7.0 Kia Rahuitia Te Reo

- 7.1 Ko te kii a Te Aho Matua¹, kei te kowae 2.3, he penei. *“He taonga te reo Maori i roto i te Tiriti o Waitangi, he reo tuturu hoki i roto i te Ture mo te Reo. Engari kahore he painga o te Tiriti, o te Ture ranei, mehemea kahore te reo i roto i te whatumanawa, i roto i te ngakau, i roto i te mangai o te iwi Maori.”*

(Footnote 1: Ko Te Aho Matua o Nga Kura Kaupapa Maori, s155 o te Ture Matauranga, 1989.)

- 7.2 E poua ai te pono ki te whatumanawa kia korerotia te reo, ma te whakatau, ma te rahui, kia Maori anake te reo o;
- te kura
 - te kohanga
 - hui poari (TKR, KKM, MTV, Iwi Leaders Group)
 - te marae
 - te kainga
- Kia oti i te whanau, i te huinga tangata ranei tera te whakatau, ka tere ake te mau ki te pono, ki te tika, ki te mangai o te katoa.

7.3 Tirohia te Tapiritanga A, he tuhinga na Sandy Walker raua ko Renee Wright. E whakaatungia ana e raua te pikinga reo na te tikanga whakatapu a Te Whanau o Ruamata.

8.0 Me Whakatu "He Kainga Mo Te Reo"

8.1 Kia tirohia a Tapiritanga E, te tono a Dr Cathy Dewes ki a Minita Parekura Horomia i te tau 2000. Ahakoa he tawhito, kei te tika tonu hei kaupapa kawae ma tenei kawanatanga.

8.2 He nui te hua o taua kura i roto i nga tau. Tirohia a Tapiritanga I. Kei Te Whanau o Ruamata he wha tekau ma whitu (47) tangata i ako ai, i whakaako ai ranei i He Kainga Mo Te Reo.

8.3 Ko ta tenei whanau whakatau tata, he penei. Wha tekau ma whitu nga pakeke o Ngati "He Kainga Mo Te Reo" kei roto tonu i a Ruamata e kawae ana i te reo. Kia rua tekau ma toru ano nga tangata e pangia ai e tena, e tera, kua eke te huinga ki te tahi mano waru tekau ma tahi. $(47 \times 23 = 1081)^2$.

(Footnote 2 :Ko 23 hei tautoharite (average) i whakaarohia ai hei tikanga whakatau tata (guesstimate) na runga i ta Dr Cathy Dewes tatai i te tokomaha o tona ake whanau kei te korero, kei te ako ranei i te reo. Tirohia a Tapiritanga O.)

9.0 Me Whakatu "He Whare Wananga Reo Rangatira"

9.1 Mehemea, ko te reo rangatira te reo kawae i te tohu, me whai wahi ai taua tohu i raro i te maru, i raro i te mana whakahaere o te Whare Wananga Reo Rangatira.

9.2 I tenei wa, ko te kura pouako o nga KKM Aho Matua, kei te whakahaeretia i raro i te mana o Massey. He pai ake ina tu mana motuhake mai taua kura.

9.3 Ki o matou whakaaro, e ora ake ai te Tohu Whakapakari a Te Kohanga Reo me te Tohu Ataarangi a Te Ropu Ataarangi mena kua mahi ngatahi te katoa ki te tiaki, ki te whakamarumaruru ki te whakarite tahi i nga kaupapa.

9.4 "Kia Maori te mana, kia Maori te mauri", koia ta matou e whakapono nei.

10.0 He Poto No Te Wa

- 10.1 He nui rawa nga kuia o roto o Te Arawa kua tu mai hei poupono, hei pouarahi ki o ratou whanau.
- 10.2 Na nga kuia, na nga whaea, na nga wahine o Te Whanau o Ruamata to matou kura i whakatu. (Tirohia a Tapiritanga U)
- 10.3 He nui nga maramatanga o nga kuia nei ki te kaupapa whakaora reo.
- 10.4 Me pehea, ta nga kuia nei whakaatu atu ki te Minita nga maramatanga kei a ratou?

Tapiritanga A

Scene One: First hui whanau since kids were enrolled in kura.

Note: two young women attempting to look intelligent while avoiding all eye contact and desperately praying that no-one will speak to them. (They don't understand a word of Maori!!)

They're at a hui about this thing called Te Aho Matua. Everyone at the hui is expected to read one paragraph each. Some would say that should have been an easy thing to do, but they were hoping that Te Aho Matua was very short..... and they wouldn't get a paragraph to read.

One woman, very good at maths, counted the paragraphs so that she could practise hers, so she could at least pronounce the words properly.

The whanau were analysing Te Aho Matua, which was still in draft form, to decide if they agreed with what it had to say.

These two women didn't understand what it said, let alone if they agreed with it! They thought they were here so their kids could learn Maori, now they were being told they had to be involved in their kids education.

They were expected to be teachers. How could they teach kids when they didn't speak the same language as the kids did.

One of the mothers was given the task of organising the school banking. She would sweat all the way out to the school. (Luckily the school was 26km from her home!)

The other mother was expected to teach the kids how to play hockey. She was told she was an expert!! She felt sick to the bone.

1989 was a huge learning curve for both of them...as if they'd been taken to Papua New Guinea and told to dive off those famous 100ft cliffs - backwards!

They didn't realise when they enrolled their kids that they were enrolling themselves as well.

The first hurdle was learning the reo. They didn't have the luxury of learning the reo; having their children, and then becoming part of the local PTA. They had to learn the reo, whilst doing the banking, and teaching hockey and pretending they were competent as well!

Lesson one: As the mothers of these children not only do you have the right to be involved in everything these kids do. You have a responsibility and an obligation to be involved.

Lesson Two: Kura Kaupapa Maori is not just about the reo.

Lesson Three: Everyone in the whanau has a role to play in the kura and each person is important.

Scene two: Six months later

They are on their way to Wellington to convince the politicians of the time, that kura kaupapa Maori should be legally recognised as state funded schools.

Note: The two women are still sweating, one more than the other of course, because the woman sweating profusely has to speak! The other woman is there offering words of encouragement but silently thanking all the gods in the universe that it is not her speaking!.....But they've got the looking intelligent part down pat.

Surprise, Surprise!! Not only did they look intelligent but they sounded intelligent too.

Lesson Four: As members of a kura kaupapa Maori whanau you have a responsibility and an obligation to support the kaupapa any way you can.

Lesson Five: It is easy to believe in yourself when others believe in you.

Scene three: Submissions went well.

The politicians agreed - it's taken them six years. They said we can have five kura kaupapa Maori, funded under a pilot scheme.

Oh! Oh! The woman who is good at maths immediately sees a problem. There are 10 kura kaupapa Maori whanau at the hui! (She is soooo intelligent)

There is silence. What do we do?! The politicians in their wisdom say "Far be it for us to tell you which whanau will receive the fundingyou choose!!!! Call us when you're ready" (Quick exit stage right).

Some people say that this was a deliberate ploy by the politicians...division in the ranks - works every time!

Those whanau debated, they hurt, they cried (all of this was in Maori) and although the two women didn't understand all of what was said, the feeling in the room that day was unforgettable.

They were a small group then. Only 10 whanau in the whole of New Zealand. They knew each other. They had helped each other and had worked together to make this day possible. Now they were forced to choose.

It was like going to Rainbows End with your nine best friends and only being allowed to take four in with you. The others had to stay outside and watch. That would make anybody cry!

In the end Te Aho Matua prevailed and one of the tuakana made way for the teina and waited with the others who weren't quite ready to go in.

But boy were they angry with the gatekeepers!!

Lesson Six: Stay focused on the kaupapa.

Lesson Seven: Learn the art of compromise - nothing is black and white.

Lesson Eight: Don't expect everybody to recognise a good thing when they see it - no matter how obvious you think it is.

Lesson Nine: Be patient, have faith, your time will come.

Scene Four: Its been five years.

Look at those women now. No longer do they avoid eye contact with Maori speakers (some of their whanau wish they had never learnt to speak Maori!)

The woman who did the banking is teaching the reo and the hockey coach is still coaching in the reo. They are both very good at what they do. Who would have guessed they had that potential. Certainly not them. Kura kaupapa Maori did!

They are actively involved in their iwi, they are active members of their children's kura. (There are more of their children in the kura now!)

Hey! They can read Te Aho Matua, in fact, they understand it. For these two women it is a blueprint for life. This lifestyle has infected their own families. Their brothers and sisters are also members of kura kaupapa Maori. Their families have forgotten the doubts they had about kura kaupapa Maori. They see that kids at kura kaupapa Maori are different - there is something special about them.

Lesson Nine: Te Aho Matua is a lifestyle. Not just an education option.

Lesson Ten: If you continually tell people they are special - they will be special.

Scene Five: It's been 10 years now.

Guess what, the two woman are sitting in their office on their computers typing a letter to the politicians (not the politicians they saw 10 years ago). They are still trying to make them recognise a good thing when they see it, and the old patience is starting to wear thin!

Both of them work for a national Maori organisation. But one is still doing the banking and the other is still coaching hockey.

They spend a lot of their time helping other kura kaupapa Maori whanau understand and implement Te Aho Matua. The longer they are involved in kura kaupapa Maori the more convinced they are that Te Aho Matua is the best thing that has happened to them and their kids.

They believe totally that Te Aho Matua kura kaupapa Maori has to be accessible to all Maori kids and whanau that want it.

They know more about Te Aho Matua than any researcher, analyst or politician. These women and their children are products of a Te Aho Matua kura kaupapa Maori.

They want to tell this to the politicians - no sweat!

Scene Six: In the gallery of Parliament House.....

Those two women are watching the debate before the third reading of the Education (Te Aho Matua) Amendment Bill....it's definitely going to happen!!! The submissions were touch and go but the politicians couldn't ignore Te Aho Matua (and it's supporters) any longer. Hence the return to Parliament.

They watch the movers and shakers of the country and then look at the wharekura kids who have sat in the gallery with them for the last seven hours. Patiently (most of the time) waiting. They see the kids nodding and leaning over the balcony to see who the next speaker is...oh yes they are taking it all in. These kids are our future and they are listening!!!

There is opposition to the new legislation, even in the final hour, and everyone in the gallery that day will remember who opposed what. But the adrenalin is surging because it's going through!!!

And there it is...the final reading. We have done it! The waiata, haka, karanga, karakia and tears are for all those that have walked and continue to walk the Te Aho Matua path.

The two women look down at the MPs, prancing and preening and think maybe..... just maybe.....in 10 years time one of us up here, will be down there.....one of these kids??

Scene Seven: The next morning!

They rush to buy the papers. Nothing! No front page news. No lead intro. The Education Te Aho Matua Act 1999 has gone unnoticed! But **they** know....and they will make sure that no-one ever forgets!

History was made on July 14th, 1999 at 9.15pm.and they were there!

A Submission to the Maori Affairs Select Committee re: The Education (Te Aho Matua) Amendment Bill, 1999.

By:

Sandria Walker and Renee Wright, mothers of children that attend Te Kura Kaupapa Maori o Ruamata, Rotorua, AOTEAROA.

Tapiritanga E

TE RUNANGANUI O TE ARAWA

1166 Amohau Street

PO Box 874

Rotorua

Waea 07 3488 340
Waea Whakaahua: 07 348 6351

e-mail: mandy.trota.nz@xtra.co.nz

13 o Hongongoi, 2000

Parekura Horomia,
Te Minita Tuarua o te Matauranga,
Whare Paremata,
PONEKE

Tena koe e Ta, nga mihi nui ki a koe otira koutou tahi ko Te Minita o te Matauranga a Trevor Mallard, ko Te Minita o Te Hiranga Tangata a Steve Maharey.

Tena koutou me nga take Maori katoa kei te pikaungia e koutou, kia whai painga ai, kia whai oranga ai o tatou iwi Maori katoa o te motu.

Tena koutou i runga i nga poroporoaki ki a ratou ma kua mene atu ki te po.

Ko te take kei te whakamaramatia nei e au i tenei wa, he take i puta mai i to matou ropu e kiia nei ko Te Runanganui o Te Arawa.

I write on behalf of Te Runanganui o Te Arawa (TROTA). I am the chairperson of TROTA's Private Training Establishment

He take tenei kei te tino hangai ki a koutou kaupapa e pa ana ki;

I have a proposal for your consideration which is relevant to government policy re;

- ta te Maori piki ki nga taumata o te matauranga
- te whakapakari i nga hapori
- te whakaora i te reo

- closing the gaps
- strengthening communities
- revitalisation of Maori language.

Ko te tino whainga o tenei take, he whakatu kura reo Maori mo nga pakeke Maori, ki nga wahi katoa o te motu.

The aim of the proposal is to establish throughout Aotearoa a significant number of Maori language schools for Maori adults.

Ki oku nei whakaaro me whakatu e tatou aua kura me te whai i nga tikanga kua rarangitia i raro iho nei:

- kia reo Maori anake te whakaakoranga reo
- kia Ataarangi nga kaiako
- kia whakahaeretia-a-rohetia te kura e te mana o te iwi
- kia riro i nga akonga nga tauwhi o te Tohu o te Motu
- kia akohia nga paerewa reo Maori, Tiriti o Waitangi, kapa haka hoki
- kia wa kiki te ako mai i te 9.00 ki te 3.00 mo nga ra e rima o ia wiki i roto i te kotahi tau (kia kaua e poto iho)

Me whakaatu e tatou tenei kaupapa me te aro ki te arahi me nga tohutohu a te hunga kua meatia i raro iho nei.

- Cathy Dewes, kua roa e pakanga ana kia ora ai te reo
- Katerina Mataira, kua roa e werawera ana kia ora ai te reo. Na raua ko Ngoi Pewhairangi te ahuatanga ako e kiia ana ko Te Ataarangi i whakatu
- Ani White, kua roa e whakaako ana i te reo ki nga Maori mahi-kore o roto o Te Arawa.
- Liz Hunkin, nana te kura Ataarangi o roto o Ngati Kahungunu i whakatu.
- Boy Rangihau, te tumuaki o Te Ropu Ataarangi Inc.

Ko te tauira hei whai atu ma tatou ko tetahi kura kei te tu ke i roto i a Te Arawa nei na. Ko 'He Kainga mo te Reo' te ingoa o taua kura. Kei te utua e te putea Training Opportunities Programme o te Tari Pukenga o Aotearoa

It is my view that the schools should incorporate the essential features listed below:

- a total immersion, Maori language learning environment
- Ataarangi trained tutors
- management on a regional basis by an iwi based or other iwi approved authority
- credits towards a National Certificate
- Maori language, Treaty of Waitangi and Maori Performing Arts credits
- a programme of study requiring full-time learning, 9.00 – 3.00, five days a week for at least one year.

The project proper should be established under the expert guidance of the following people (or their nominees).

A successful and highly effective blueprint for this project already exists within Te Arawa. The school is known as He Kainga mo te Reo. It is a Training Opportunities Programme funded by Skill New Zealand (Skill NZ).

Kei te tu tenei kura i raro i te maru o PETA. Ko Peta te wahanga matauranga o roto o Te Runanganui o Te Arawa.

I tenei tau 20 nga akonga o HKMTR. \$207,360.00 te putea kei te utua mai e te Tari Pukenga Aotearoa. Ko Te Ataarangi te ahuatanga ako. He tuahua whakaako tenei i ahu mai ai i a Caleb Gattegno, no Amerika ia.

Kia rua tau ratou e ako ana, ka puta mai nga akonga me nga tauwhi o Te Tohu o te Motu. He reo Maori, he akoranga punoa, he tikanga-a-iwi, he kapa haka nga tauwhi paerewa e riro ai i a ratou.

Hei te mutunga o ia tau, me whakaatu e HKMTR, kua neke atu kia 80% o nga akonga ki kura ke, me te 20% e toe ana ki tetahi mahi whai utu. Ahakoa ehara rawa tenei here o te kirimana i te mea ngawari, ka tutuki tonu i a ratou o HKMTR. Ko tenei te tino tohu o to te kura nei painga. Ka nui nga hua o ana mahi i roto i a Te Arawa whanui.

Ko nga painga me nga hua kei te whakaatungia i roto i te tutohi o raro iho nei.

He Kainga mo te Reo (HKMTR) operates under the umbrella of Puawai Education and Training Authority (PETA) which is the education arm of Te Runanganui o Te Arawa.

This year HKMTR is funded \$207,360.00 for 20 students. 10 in year one and 10 in year two. The principal method of instruction is Te Ataarangi, using cuisenaire rods and based on Caleb Gattegno's Silent Way method.

After two years of training under present conditions, students who successfully complete the programme will have gained the National Certificate in Te Reo Maori and will also have some Core Generic, Tikanga-a-iwi and Maori Performing Arts unit standard credits to their name.

At the completion of each year's training, HKMTR must show that 80% of trainees have moved on to further training and 20% have moved on to some form of employment. This has not always been an easy target to reach but the fact that these contractual obligations have been achieved is testimony to the value of this programme.

The benefits of the HKMTR programme is perhaps best illustrated by the following chart.

POSITIVE OUTCOMES OF HE KAINGA MO TE REO TRAINING

Knowledge of language and culture leading to an enhanced sense of identity and self-esteem

An enhanced sense of identity leading to a clearer sense of purpose.

Graduates are kaiwaiata, kaikaranga and kaiwhaikorero on their marae.



Adults with little or no qualifications get a second shot at education.

Graduates find employment in Kohanga Reo, Maori immersion/bilingual programmes and on tribal radio, and within other tribal organisations.

Skills, knowledge and qualifications gained become a stepping stone to further education and training.

Negative energy (anger, frustration, depression) is channelled and remodelled into positive energy (teaching, working for iwi, hapu, whanau).

Newly acquired Maori language skills are taken home which supports the children who are learning in Kohanga Reo and Kura Kaupapa Maori.

E rua nga wahanga o ta matou nei tono.

Tuatahi kei te tonoa he \$24,000.00 hei utu i a matou ki te tuhi i tetahi purongo ma koutou. Ko te tikanga o tenei purongo he whakamarama atu i nga hua nunui kua puta mai i HKMTR mo nga tau tekau ma rima ki muri nei.

Tuarua, kei te tono atu kia whakahuihuia e koe nga tangata i korerotia e au i te wharangi 2. Ma matou koutou e awhina ki te whakatu i tenei kaupapa.

Ko te tumanako ia ka tere kitea e koe nga painga me nga hua o te kaupapa nei. Mahau ano hoki e whakaae, e tuku kia tu.

Kati ra mo tenei wa. Ma te wahi ngaro koe e tiaki, e manaaki, e arahi.

Naku noa, na



Cathy Dewes.
Tiamana o Puawai Education & Training Authority.

This proposal has two parts to it.

The first is a request for a fee of \$24,000.00 to prepare a report for the Crown documenting the outcomes of HKMTR training over the past fifteen years. We would endeavour to interview all HKMTR graduates to show the far reaching and highly positive effects of this Maori language school.

The second part is a request to convene a meeting of the five people mentioned on page 2, to develop the project further towards implementation stage.

I hope that you will see the value of both parts of this proposal as outlined. I trust that you are able to approve it. I am available to answer any queries or provide further information as may be required.

cc. Minister of Education, Trevor Mallard
Minister of Social Services & Employment, Steve Maharey

Tapiritanga I



He Kainanga Mo Te

Reo

He Kura Ataarangi





The Four Principles





We believe that Maori
language should be freely
available without cost to every
Maori who so requires or
requests it. .



We are saving lost souls and
enabling Maori who are
not speakers of Te Reo
Maori to reclaim identity,
heritage and purpose.





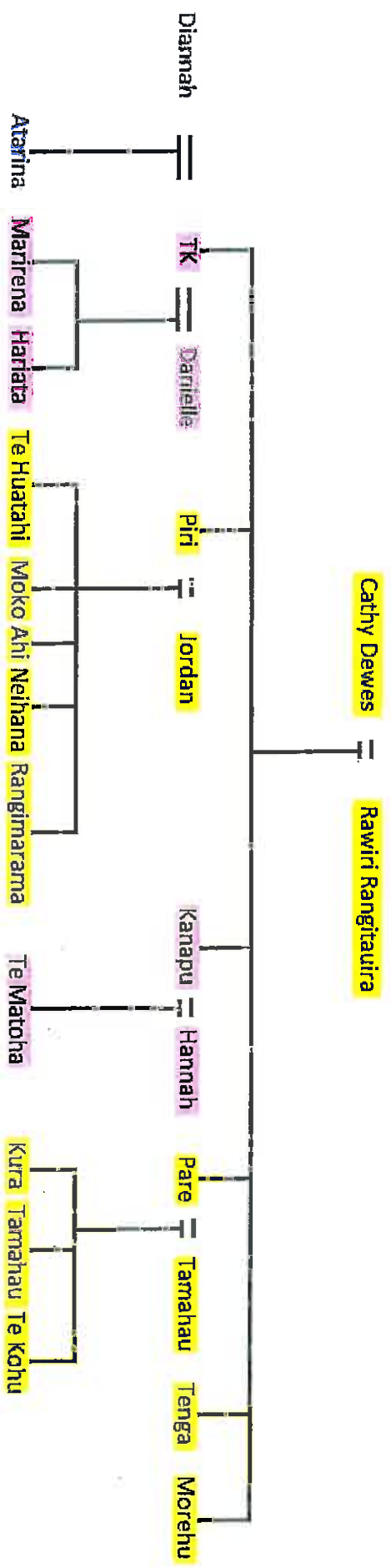
We are in the business of inter
generational
transmission of Maori language and
culture





Our mission is to reclaim
Maori language in order that
Maori culture will survive for
ever more.



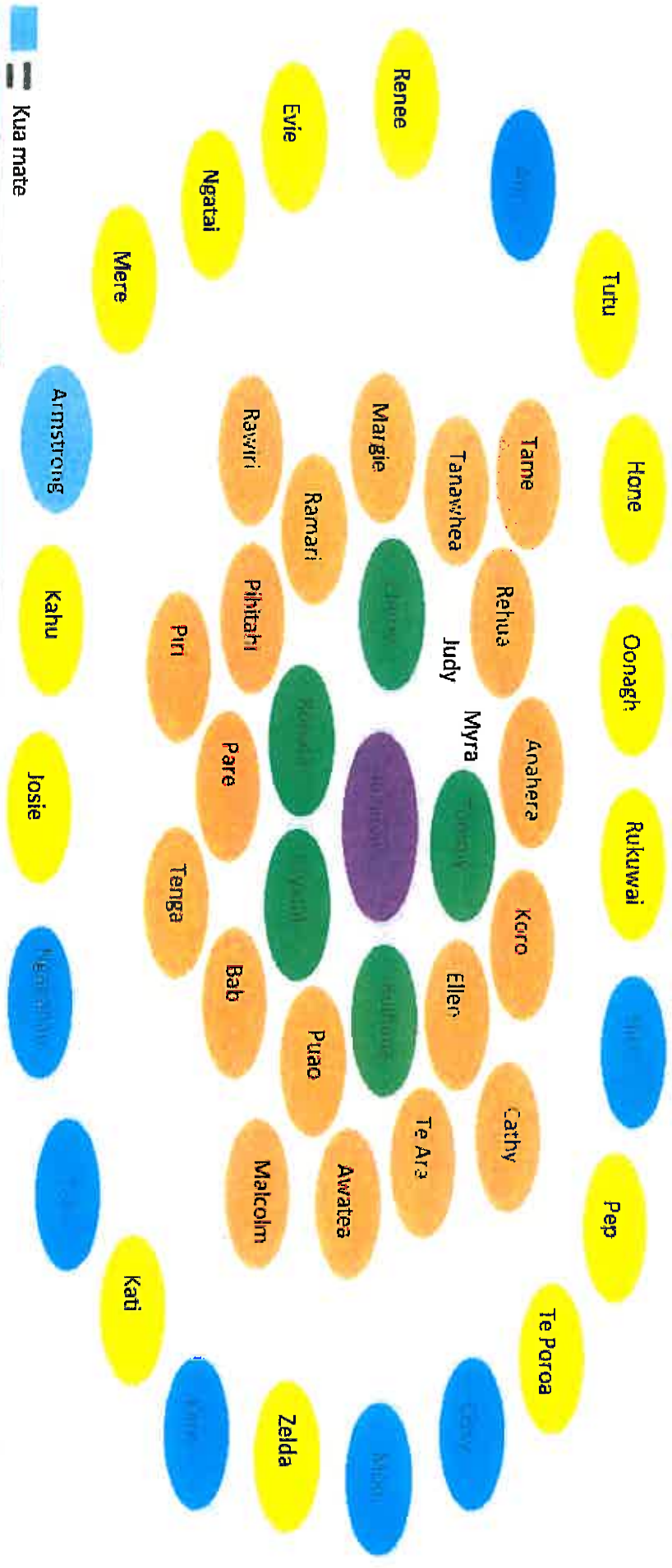


== Ngati "He Kainga Mo Te Reo " Ki Ruamata

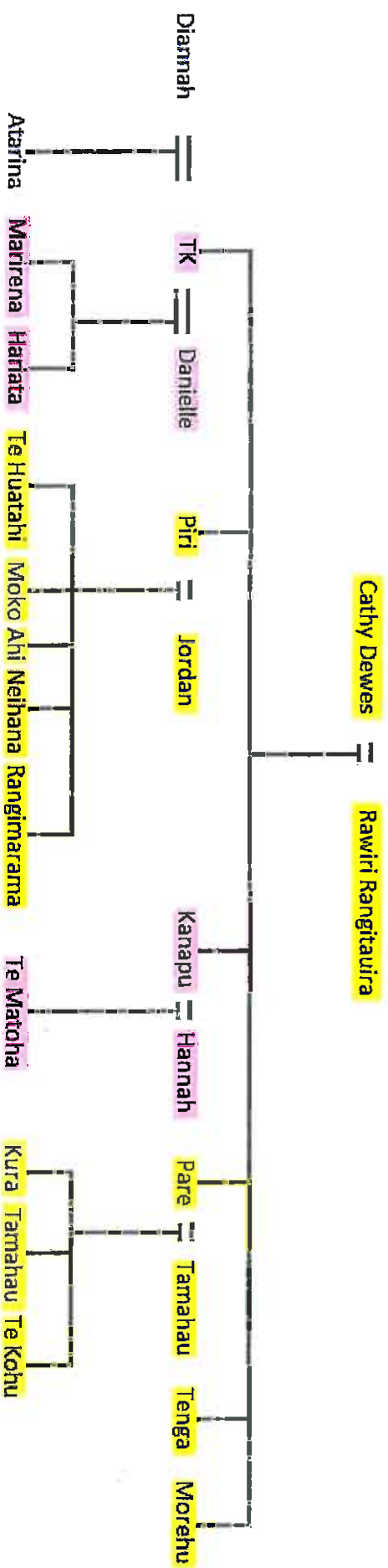




NGATI "HE KAINGA MO TE REO" KI RUAMATA



Tapiritanga O



== Ngati "He Kainga Mo Te Reo " Ki Ruamata



Tapiritanga U

TE KURA KAUPAPA MAORI O RUAMATA

Akukahata, 1999

**An address prepared by Cathy Dewes,
Principal of Te Kura Kaupapa Maori o Ruamata.
Presented to the World Indigenous Peoples
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THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYS 441

PHYSICS 441: QUANTUM MECHANICS
LECTURE 1: THE SCHRÖDINGER EQUATION
AND THE HEISENBERG UNCERTAINTY PRINCIPLE
PROFESSOR JOHN J. HOPF

1. Introduction

1.1 Background

Aotearoa has an education system which derives from an imperialistic ideology so that all which is Maori was considered inferior, irrelevant and of no value to a developing nation moving into the new millennium. This western imperialistic ideological base gave rise to concepts such as 'objectism' and 'rationalism'

Objectism presents a perception of the world as a composition of discrete objects able to be removed and abstracted from their context.

Rationalism focuses on deductive reasoning and logic. The high value placed on rational thought has meant that all other ways of knowing and perceiving have been disdainfully ignored or relegated to the lower echelons of cognitive functioning so that it would appear, that any thought which is not a rational thought is not a thought at all!

The pedagogical model of schools in Aotearoa is the antithesis of and in constant apposition to a distinctly Maori philosophy and practice. The unstated agenda of this Western pedagogical model was one of cultural denial, cultural assimilation and continuance of the status-quo. The status-quo demanded that Maori remain culturally alienated, politically powerless, economically impoverished and spiritually unhinged.

I would like to suggest that there are two distinctly Maori concepts which vividly illustrate the tension between the Western pedagogical model and a Maori preferred model.

They are 'subjectism' and 'holism'.

Subjectism presents a perception of the world as a composition of continuous objects and events which are inextricably linked to the individual who is the centre of the universe (my definition!)

Holism focuses on the unity and inter-connectedness of knowledge and experience.

Consistent with Maori holism, the education system cannot be abstracted from its cultural context.

The notion of 'rationalism' is dealt with later in this paper.

1.2 The Political Reality

Maori are tangata whenua of Aotearoa. We are also, in Paulo Freire's¹ terms, the dependent society, the silent society, the objects that have no active role in society. We are the oppressed minority.

In order to understand the education system which continues to deny Maori children the success and achievement which they deserve, we need to understand the nature of oppression.

One very important feature of oppression is that the dominant group are dependent on the oppressed for their position of dominance. This has implications for those who would seek to rise up out of their oppression. Any move in that direction will be obstructed!

Freire points out that once a situation of oppression is established, it engenders an entire way of life and behaviour for those involved. Both the oppressor and the oppressed are so immersed in the situation they fail to be consciously aware of the objective reality.

The oppressed internalise the beliefs that oppressive societies are free, that the poor (ie. Maori) are innately ignorant and incompetent, that the elite Tauwiwi² exercise charity and generosity to the poor, that private property is fundamental to development and that the middle class represents the model for personal success and assent.

These 'myths' create a false consciousness which ensures that the oppressors remain in their position of dominance. Their control of the media – more especially television and radio – ensures that the myths are constantly reinforced.

Freire sees education as a social institution that further perpetuates the people's loss of autonomy and meaning. It is another strategy used by the dominant group to maintain the status-quo. In his view, education can either function as an instrument for conformity or a practice of freedom. Thus, education and politics are inextricably bound together.

Education for Maori students which derives from a Maori cultural base and which is in the Maori language is a blow for political freedom. The spoils of this war is autonomy and control, that is, tino rangatiratanga.

1.3 The Cultural Reality

Maori have had to learn within the formal education system and by participation in the total society; the English language, logic, history, evolution, science, technology, motives and goals. All of which have been in conflict with the shared body of knowledge, values, ideas, customs, behaviour and language which constitutes Maori culture.

Education in Aotearoa threatens Maori in two ways:

Firstly, for those who derive from a 'Maori' reality, the school context reflects a cultural code and conventions which are alien. The Maori student then experiences conflict with his/her social and cultural surroundings.

Secondly, the Maori student is exposed to and internalises new forms of language and codification, in short, the student adopts a new way of thinking. Any subsequent action and modification of reality will be affected by his/her new internal logic. The danger for Maori is that there are too few maintaining and perpetuating the Maori reality. An overwhelming majority are eagerly applying the new Western philosophy and concepts during the reification process. The danger for Maori is heightened because what we know now as being uniquely and distinctly Maori (the Maori reality) has all but gone.

Ubiratan D'Ambrosio³ talks about 'bringing up a new human dimension into relations between individuals, societies and cultures'. Whatever aspect of education it may be; language, science, mathematics or art, the curriculum must always be related to the society and culture from which it derives.

The Aotearoa context is such that the physical reality is a mono-cultural Western reality which has no cultural relevance to the 12% of the population who are Maori.

The education system has succeeded in creating a generation of Maori who are alienated from their ethnic culture, who are cultural refugees in their own land.

D'Ambrosio argues 'for a better world, utopically without human beings massively exploiting and killing each other' and insists therefore that the socio-cultural dimensions must be integrated into the education system.

Therefore, an education system such as that offered by Kura Kaupapa Maori⁴, which derives from a Maori cultural base, is a positive move towards establishing a better world, where every human life and its potential is valued for the contribution it has to make to our global society.

Consider the following poem:

The Beginning Teacher

Greeting his pupils the master asked 'What would you learn of me?'

And the reply came:

How shall we care for our bodies?

How shall we rear our children?

How shall we work together?

How shall we live with our fellowman?

How shall we care for our environment?

How shall we work for our iwi (people)?

How shall we protect the taonga (treasures) entrusted to us?

How shall we marvel at the wonders of the world?

How shall we play?

And the teacher pondering these words

Sadly walked away

For his own learning touched not on these things.

It is a terrible indictment on Western education systems that social and cultural dimensions are ignored in the pursuit of educational excellence.

1.4 The Intellectual Reality

In the opening paragraph of this paper, reference was made to rationalism and the high value placed on this mode of thinking. Rational thought is a function of the left hemisphere of the brain. Speech and language are also functions of the left side. Because of the association with thinking, reasoning and the higher mental functions, this side was termed the dominant or major hemisphere. The general view was that the right half was less advanced.

The main divisions of the left and right are between thinking and feeling, intellect and intuition, objective analysis and subjective insight.

We have all been trained in the three R's; reading, writing and arithmetic – left brain, left brain, left brain. We have traditionally considered the student who is artistically talented, musical, good with his hands, and a bit 'dreamy' to be unintelligent, stupid, non-university material and 'thick'. This is the view traditionally held by educationists of Maori students! All scientific evidence now shows that this view is quite erroneous. The more creative or artistic person is just as 'intelligent' as the more academic person. Both hemispheres of the brain use high level cognitive modes which though different, involve thinking, reasoning and complex mental functioning.

Most of our educational system has been designed to cultivate the verbal, rational, on-time left hemisphere, while half of the brain of every student is virtually neglected. More importantly for Maori, the characteristically Maori intelligence has been neglected. The emotional, the creative, the psychic and the intuitive intelligences are deemed to have a minor contribution or no contribution at all in the intellectual development of Maori students.

If we are at the moment lopsided it is not because of an inherent disability, but simply because one side of the brain has not been given as much opportunity to develop as the other.

By starving the right half of the brain and ignoring its contribution to the whole person, effective communication is also affected. Since non-verbal communication is a right brain activity and non-verbal actions account for perhaps 80 percent of all communication, we can see just how much left brain orientated learning systems may be impairing our intellectual development.

1.5 The Educational Reality

Maori students experience failure at Tauwi mainstream schools.

They are the victims of a disabling pedagogical model which Paulo Freire calls 'banking' education. It includes the following attitudes and practices:

1. The teacher teaches and the students are taught.
2. The teacher knows everything and the students know nothing.
3. The teacher thinks and the students are thought about.
4. The teacher talks and the students listen – meekly.
5. The teacher disciplines and the students are disciplined.
6. The teacher chooses and enforces his choice and the students comply.
7. The teacher acts and the students have the illusion of acting through the action of the teacher.
8. The teacher chooses the programme content, and the students (who were not consulted) adapt to it.
9. The teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students.
10. The teacher is the subject of the learning process, while the pupils are mere objects.

Jim Cummins, a Canadian social scientist, has a similar definition of disabling education. He calls it the 'transmission' model where the teacher has almost exclusive control of the classroom and attempts to transmit all her knowledge and skills which the children have not yet acquired. The second model described by Cummins is the 'reciprocal interaction' model where teaching requires a genuine

dialogue both written and oral between students and teacher, and where the teacher has more of a guiding and facilitating role rather than a controlling role.

It is my view that this notion of the teacher as a kindly and loving guide within the 'school of life'⁵ is much closer to the Maori concept of teacher.

<i>Transmission</i>	<i>Reciprocal Interaction</i>
Teacher retains exclusive control over class room interaction	Shares some of the control with students. Guidance and facilitation rather than control.
Teacher imparts all knowledge and skills.	Genuine dialogue between teacher and student. Also, encourage student talk in collaborative learning context.
Orientates learning towards instructional objectives.	Students set own learning goals. They collaborate actively with each other in achieving these goals.
With regard to language this model would concentrate on the surface features of language or literacy such as handwriting, spelling and decoding.	Language use and development are consciously integrated with all curricular content rather than taught as isolated subjects.
Emphasis on factual recall.	Encourages the development of higher cognitive skills.
Correction of surface forms.	Meaningful language use.
Content taught by highly structured drills and workbook exercises.	Tasks presented in way that generate intrinsic rather than extrinsic motivation.

1.6 The Kura Kaupapa Maori Response

Kura Kaupapa Maori is the schooling option which is a direct response to the realities previously mentioned.

The guiding principles for this schooling type are described in the document entitled Te Aho Matua⁶. Kura Kaupapa Maori is a direct response to government inaction and failure to adequately cater for Maori children.

The 1998 appointed Maori Education Commission has stated in their third report '.....the current education system has failed to provide a significant number of Maori with positive outcomes for 180 years.'⁷

The political and cultural oppression which robs the Maori child of identity, language, self-esteem, confidence, power and control has been addressed in the Te Aho Matua statement. An alternative and more appropriate Maori way has been penned to negate the destructive effects of this oppression. Kura Kaupapa Maori is a blow for freedom and the exit out of oppression.

Te Aho Matua advocates that the school strike a balance between left and right brain functions. Sporting, artistic, creative, lateral thinking and intuitive skills are valued in Kura Kaupapa Maori as essential and positive features of the total curriculum and learning environment.

The disabling banking/transmission model of education has been rejected and methodology reflecting the reciprocal interaction model has become the norm in Kura Kaupapa Maori.

The Maori people who have pioneered and continue to establish themselves as Kura Kaupapa Maori want their children to be educated within a Maori derived education system. They want their children to achieve educationally. They want to transform society and Kura Kaupapa Maori is seen as the tool to effect this change.

Kura Kaupapa Maori have moved through the siege mentality and, being more proactive, have come to the realisation that they don't have to and cannot rely on the government to ensure their needs are met.

Te Kohanga Reo⁸ is a tino rangatiratanga (self-determination) model of pre-school education. So too is Kura Kaupapa Maori. The key to success lies within the empowerment aspects of the tino rangatiratanga model where Maori language and cultural values, Maori governance and management, Maori curriculum design and delivery are valued. To give status to, or to raise the status of, Maori language and the values embodied within, is to address the educational achievement of Maori students.

To give power, to value, to give priority to extended family input, is to address the educational achievement of Maori students.

To empower the Maori student to make his/her choices and decisions on the what, how, when and where of his/her own learning, is to address the educational achievement of Maori students.

Te Kohanga Reo movement is decades ahead of most educationists. They, like all people who promote the 'rightness' of kaupapa Maori know that empowerment is the key to reclaiming tino rangatiratanga (self-determination).

Te Kohanga Reo people say, 'The role of tino rangatiratanga learning, is to strengthen, to enable, to empower and to enskill me to grow through life in a Maori way, without trading off anything that I am.'

The truth of this statement has not as yet been realised by many Maori and most of Tuiwi.

The Maori Education Commission states that, "Kura Kaupapa Maori has now become more than a New Zealand schooling option boasting success, as it has become more than simply, 'a measure to save Maori language'. Kura Kaupapa Maori, by its creation from the very loins of Maori society outside of Pakeha and government assistance, has become the flagship amongst Maori society for self-determination"⁹.

2. Te Kura Kaupapa Maori o Ruamata

2.1 The Whanau – The Community

We are descendents of Tamatekapua the founding ancestor of the Te Arawa Confederation of Tribes who occupy the central plateau of the north island of Aotearoa.

Our school is situated on Ruamata marae, of the Ngati Uenukukopako tribe. We are without exception; parents and children who are descendents or legally adopted issue of this ancestor.

Maori great-grandparents were without exception native speakers of Maori or raised in homes where Maori was the only language.
55% of Maori grandparents were native speakers of Maori.
Parents have learned Maori as a second language. None are native speakers of Maori. The children at the school have learned Maori as a first language.

Within three generations Maori language died. The third generation resuscitated it. The fourth generation has reclaimed it as an ordinary means of daily communication.

The school community are blood kin linked by whakapapa (genealogical connections) to common ancestors.

We are a linguistic community linked by a common desire to see Maori retained as a living language and ordinary means of communication.

We are a cultural community bonded by a common desire to retain the best values, beliefs and customs of the Maori world as a blueprint for life for future generations.

We are an educational community joined by Te Aho Matua to provide a unique learning environment which will ensure that our children and grandchildren will succeed within the education system.

We are a political community joined by a common desire to achieve tino rangatiratanga for Maori people.

2.2 The Whanau – The School

Te Kura Kaupapa Maori o Ruamata has 51 students. We teach all levels from new entrants to year 13 therefore ages range from five to eighteen years of age.

We have a total of six full-time and four part-time teaching staff. All staff, except the English teacher are parents and/or grandparents of the children at the school.

At the primary level all subjects of the national curriculum are taught plus an additional tino rangatiratanga (self-determination) subject.

At the secondary level we teach history, Maori, English, maths, science, computer studies, Maori life skills and tino rangatiratanga.

All teaching is per medium of Maori language. Formal instruction in English begins at year 10 and is the only exception to total immersion in Maori which is the policy for all Kura Kaupapa Maori.

2.3 The Whanau – The Commitment

Our commitment is:

- to retain Maori language as an ordinary means of communication
- to retain Maori culture for future generations
- to ensure that the children and grandchildren are provided with an education which equips them well for life beyond the school
- to reclaim control and authority over the linguistic, cultural, educative and political processes which shape our current and future realities.

The strategies that we have adopted to ensure the survival and retention of Maori language and values are that:

- one adult in each household is a Maori language speaker or a Maori language learner

- all families embrace the values described in Te Aho Matua
- the whole school environment is designated a Maori language only zone with the exception of the staff cum administration space.
- English language classes are taken off the school campus and taught by staff who do not interact with the children per medium of Maori language
- Maori is taken beyond the school gates and on to the public sports fields
- attendance at tangihanga (funerals) and other tribal hui (gatherings) are an integral part of the school curriculum
- mutually supportive relationships with Te Kohanga Reo, Kura Kaupapa Maori, Kura Pouako (pre-service teacher training) and Whare Wananga (universities) are fostered
- children, staff and parents participate in other Maori language and cultural programmes such as tribal radio broadcasting and Maori television initiatives
- low staff to student ratios are maintained in order to facilitate the speedy and efficient acquisition and retention of Maori language
- hui whanau (school community meetings) are conducted solely in Maori
- the school is situated on the marae as reinforcement of mana Maori motuhake (Maori sovereignty) and confirmation of the validity of Maori values, customs and beliefs (see Appendix A attached).

3. The Beginning

3.1 How did we happen upon this planet?

1983 Te Reo Maori Society met at Tunohopu Marae, Rotorua, to discuss Maori language issues including a proposal to establish a 'kura Maori'.

He Kainga mo Te Reo was established to teach Maori language to adults.

1985 Training was provided through He Kainga Mo te Reo in the Ataarangi (Silent Way) method of teaching Maori.

1986 Mothers refused to send their children to the Tauwiwi schools

1987 Te Kura o Ruamata was officially opened by Te Arawa kaumatua.

1989 Legislation was passed validating the Kura Kaupapa Maori schooling type.

1993 The national organisation, known as Te Runanganui o nga Kura Kaupapa Maori o Aotearoa, was established by whanau of Kura Kaupapa Maori at Kaiwhaiki marae, near Wanganui.

1994 A tauaki kawa (protocol) was signed between Te Runanganui o nga Kura Kaupapa Maori o Aotearoa and the Ministry of Education.

- 1995 Te Runanganui o nga Kura Kaupapa Maori o Aotearoa became an incorporated society.
- 1999 A joint venture Bachelor of Education degree between a Te Arawa tribal organisation (Te Runanganui o Te Arawa) and the Auckland College of Education was established.
- 1999 July 14, legislation was passed enshrining Te Aho Matua as the definition and diagnostic feature of Kura Kaupapa Maori.
Te Runanganui o nga Kura Kaupapa Maori o Aotearoa was named as the kaitiaki (keepers, protectors, caretakers, guardians) of the Te Aho Matua statement and Kura Kaupapa Maori.

Every Kura Kaupapa Maori had a different beginning. Some whanau lobbied long and hard. Others were content to offer moral support to the active campaigners while they focussed more on establishing their own schools and curriculum.

For Ruamata, the process began in 1972 with a petition to Parliament asking for Maori to be offered as an optional language in Secondary Schools. Lobbying for Maori language continued over the years:

- 1981 - the establishment of Te Kohanga Reo (total immersion in Maori, pre-school institutions).
- 1982 - the establishment of Maori television programming followed by Te Karere (two minutes news in Maori during prime-time viewing).
- 1987 - the Maori Language Act declaring Maori an official language of Aotearoa and establishing Te Taura Whiri i te Reo Maori (Maori Language Commission).
- 1994 - the establishment of Te Mangai Paoho, the government agency funding tribal radio-stations with affirmative action funding available for Maori language broadcasting.

1986 was a turning point in the nature of the politicising process. Prior to that time, various members of the Ruamata whanau had lobbied government, influential individuals and powerful organisations by way of petition, delegation, publicity (multi-media), promotional activities, public speaking and submissions to Parliament. A not insignificant amount of energy had also been directed towards raising the awareness of Maori and Tauwiwi alike, of the advantages of learning and speaking Maori.

In 1986 however, three Ruamata mothers made a stand and refused to send their children to a mainstream Tauwiwi school. Much of the preparation towards establishing an independent Maori school had already been completed. A rough

set of guiding principles, curriculum and methodology had already been debated and given the tacit approval of the group.

Evidence of the Te Aho Matua statement is obvious within this early Ruamata draft.

The mothers had forced the issue. A school had to be established. No more doubts and procrastination. Action was required!

The Ruamata school opened its doors in the old whare kai (dining room) of the Ruamata marae. Ten girls and one boy ranging in age from 5 years to 9 years smiled shyly as their parents, friends, relations and kaumatua (elders) made a public display of encouragement and support.

The struggle continued and culminated in 1989 with the successful lobby for Kura Kaupapa Maori legislation. The many years of preparing a place for a uniquely Maori schooling-type with an immersion in Maori (values and language) methodology had paid off.

Despite the 1989 legislation, however, Ruamata was destined not to receive state funding until 1992. For a period of five years the Ruamata whanau struggled in many respects:

- to establish an appropriate curriculum
- to teach totally in Maori
- to raise funds for salaries, rent, equipment and other resources
- to promote and argue the validity of the Kura Kaupapa Maori type with all comers, including Ministry of Education officials
- to exist within a totally hostile environment

During these initial stages, the women were conspicuous by their attendance and active participation in all aspects of school governance, management, administration, curriculum design and delivery (see Appendix B attached).

Every morning they trotted off to Te Kohanga Reo with any pre-schoolers old enough to attend. Many of them attended He Kainga mo Te Reo (post-compulsory education Maori language school) and developed a personal proficiency in Maori which then enabled them to do two things.

One, to communicate in Maori with their Maori speaking children.

Two, to attend school meetings and participate in the Maori language only discussions.

On many occasions a young mother would approach me and ask if I could talk to her husband because he was having serious doubts about the schooling choice to which the mother had committed her child/ren.

I would like to digress briefly here and describe some traditional concepts which could explain the fact that the women embraced Te Aho Matua quickly, enthusiastically and with few reservations.

In the Maori world, 'he tapu o te tangata', every person has a unique role and purpose within the whanau (family), hapu (sub-tribe), and iwi (tribe). 'He tapu o te tane, he tapu ano o te wahine'. Moreover, men and women too have very unique yet complementary roles and purposes.

May we begin with Papatuanuku, the earth mother, whose function is to sustain and nurture the physical growth of all life. Hers is the role of kaitiaki (guardian) for the living world.

Hinenuitepo, the goddess of death, whose role as kaitiaki of the spirit world necessitates her guardianship of all our souls as and when we pass over to the other side.

There is another concept known as *ukaipo*, which literally means, 'the place where I was nourished at the breast during the night'. The more common translation is 'birthplace'. The place where I was born and was nourished at the breast, is recognised as being highly significant and of utmost importance in terms of establishing my identity, my place in society and my place on this planet.

Emotional nourishment occurs at the same time as there is physical nourishment. When I bonded with my mother and secured my place in the whanau, I was also bonding with that plot, that piece of Papatuanuku which would continue to provide me with economic and spiritual sustenance during my lifetime.

So, traditionally, the female element is charged with the responsibility for the body, the heart and the soul. I would like to think that there is this female element in all of us, although it is not inconceivable to conclude that it might be stronger in me, woman.

Te Aho Matua and the values of loving, caring, sharing, forgiving, embracing, guarding and protecting contained therein, has a high appeal for the 'nurturer' in all of us.

The 'nurturer' in the mothers of Ruamata, immediately recognised the value of Te Aho Matua as a philosophical approach to learning and teaching which would sustain the cultural, emotional, intellectual and spiritual well-being of their children.

So the mums and the grandmums had no doubts! Thirteen years later the fathers are also learning and speaking Maori to their children.

The women of Ruamata recognised the threat to their children's' well-being. With courage they committed to change it.

They forgave Tauwi and their white imperialistic education system. With love, they committed to change it.

They identified the obstacles and the challenges presented to them by an ignorant and racist society. With determination, they committed to change it.

Today, the women and the men together, understand what it means to be kaitiaki (guardians). They are kaitiaki for the language, for their children, for their culture, for their land, for their identity. They teach their children to have the same understanding and accept the incumbent responsibilities.

The women of Ruamata, are passionate about their role as the decision makers in their school. 'Unreasonable and selfless care' is a feature of their whanau whakahaere (school community governance and management).

They care about the uniqueness of each child and the precious potential that each one possesses. Te Aho Matua charges them with the responsibility to protect and develop each child's unique personality and needs. The child doesn't have to 'fit' the school, rather, the school has to 'fit' the child.

Who was it who once said, "Give me a well-loved and secure child and I will show you an adult who will thrive and help to make the world a better place".

At Ruamata, we care about love and concern, we regard it as one of the best bulwarks against an unknown future.

4. The end is Nigh

While Kura Kaupapa Maori acknowledge there are several and various avenues to be explored in order our dreams are fulfilled, we have, as recently as this month, had major success in the political arena.

The courage and perseverance demonstrated by our current Minister of Maori Affairs, The Honourable Tau Henare, has resulted in the Kura Kaupapa Maori philosophy document, Te Aho Matua, being enshrined in law.

Against strong political opposition, and against officials' advice Tau Henare had the intestinal fortitude to trust the judgement and counsel of those at the coal face, those at the grass roots of the Kura Kaupapa Maori movement, Maori parents and the movements national organisation, Te Runanganui o Nga Kura Kaupapa Maori, to do the right thing by our children and not necessarily for or by the machinations of politica. Te Aho Matua is enshrined in law and Te Runanganui o nga Kura Kaupapa Maori o Aotearoa is the kaitiaki (guardian).

And, it may seem an irony for some, that we chose what is probably the most un-Maori of institutions (Parliament) as a vehicle for achieving the tino

rangatiratanga (self-determination) for Maori that Kura Kaupapa Maori is so much about.

But the political and governmental structures must be seen for what they are and used by indigenous peoples for indigenous peoples in a manner that is culturally and morally acceptable to indigenous peoples.

This we believe we have achieved. We are not so naïve as to believe the legislating of Te Aho Matua will solve all of our challenges in legitimising the Kura Kaupapa Maori schooling option in the hearts and the minds of non-Maori nor was that the purpose.

What the legislation will do, is make the current and successive governments HAVE to face up to their responsibility to fiscally and physically support, promote and resource Kura Kaupapa Maori.

Kura Kaupapa Maori were given “official” recognition in Aotearoa under the Education Amendment Act of 1989, but since then, there has been NO other policy statement to support the growth and development of our chosen schooling option.

It is a sad indictment on the government of Aotearoa when Kura Kaupapa Maori, which were officially established 10 years ago, still do not have a single dictionary, nor even any textbooks to support our children’s learning totally in Maori.

So, thanks to the efforts of the Minister, Tau Henare, the time for governmental and Ministry of Education lip service to Kura Kaupapa Maori – is over.

We look forward to the new millennium with re-newed vigor and restored assurance that our perseverance and the pioneering efforts of those mothers, daughters, grandmothers and grand-daughters who have since departed this world – have borne fruit.

We know too, that while the end is nigh in this chapter of our journey, the dawn of a new year will herald the beginning of another and we look to it and say....

Cathy Dewes,
PO Box 2313,
Rotorua,
NEW ZEALAND

cathy.dewes@runanga.co.nz
Phone: 64 07 345 9063
Fax: 64 07 345 3906

FOOTNOTES

- 1 Freire, Paolo (1972). *Pedagogy of the Oppressed*
Harmondsworth. Penguin 1972
- 2 *Tauwi* is a term now applied to the group of white new Zealanders previously referred to as Pakeha.
- 3 D'Ambrosio, Ubiratan (1984) *Culture, Cognition and Science Learning: a Report of the Inter-American Seminar on Science Education.*
Panama. December 1984:1
- 4 Kura Kaupapa Maori is the schooling type established by legislation in 1989 which is whanau (extended family-school community) controlled, total immersion in Maori education, and a pedagogical model derived from Maori culture and described in a document entitled 'Te Aho Matua'.
- 5 This notion of the whole of life being a learning and typically schooling process, which is not confined to a particular place at a particular time, is a traditional Maori value.
- 6 Te Aho Matua was written by the pioneers of Kura Kaupapa Maori as a foundation document for our schools. The document lays down the principles by which Kura Kaupapa Maori identify ourselves as a unified group committed to a unique schooling system, which we regard as being vital to the education of our children.
- 7 Maori Education Commission. *Report Three to the Minister of Maori Affairs:*
February 1999. Pg1
- 8 Te Kohanga Reo is a pre-school total immersion in Maori institution which is whanau (extended family-pre-school community) controlled and administered.
- 9 Maori Education Commission, op cit. Pg21.

APPENDIX A

A Marae Situation

An essential feature of the ideal learning environment is the marae.

The reasons are as listed below:

- a) Maori language - Maori language is heard during marae ritual and also as spontaneous utterances. The language is used in a real and natural context where Maori values, beliefs and customs prevail.
- b) Tribal traditions - aspects of the Ruamata students' Arawa ancestry are facilitated. Ruamata marae is often used as a starting point for many of their iwi specific units of study.
- c) Autonomy - the marae serves as a beacon of Maori self-determination towards which the whole Ruamata whanau is striving. Maori lore prevails in a sacrosanct environment. The marae also serves as a Maori context where the parents and students are able to come together and learn/debate topics in a Maori way within predetermined Maori parameters.
- d) Maori world - the Ruamata whanau acknowledges that while their children should not be obliged to learn solely about the Maori world, it is nevertheless the logical starting point in that it reinforces global, tribal and personal identity. The marae also serves to provide a learning environment within which the spiritual essence of departed kin and ancestors is utilised to enhance self esteem and reinforce a sense of belonging to place, space and time immemorial.
- e) Kaumatua support - the support from kaumatua which the Ruamata students enjoy is reinforced during every marae occasion where the children are participating. The kaumatua support, physical and spiritual, is a necessary stabilising factor in the education of the students which ensures a spiritual balance and tranquillity is maintained.
- f) Hospitality - the hospitality customs of the present and days gone by serve to provide to the students examples for their own behaviour in every day life.
- g) Relationships - the marae illustrates in a very real way the value of nurturing and maintaining healthy relationships amongst individuals, family groups and tribes. Essential behaviours such as embracing, protecting, loving and giving are ably demonstrated as examples for the children's own behaviour.
- h) Spiritual awareness - the marae facilitates the cultivation of spiritual awareness in the hearts and minds of the children. Extensive use is made of all contexts from within nature to emphasise spirituality (eg. swamp, lake, sea/river, bush, mountains and countryside).

APPENDIX B:

Scene One: First hui whanau since kids were enrolled in kura.

Note: two young women attempting to look intelligent while avoiding all eye contact and desperately praying that no-one will speak to them. (They don't understand a word of Maori!!)

They're at a hui about this thing called Te Aho Matua. Everyone at the hui is expected to read one paragraph each. Some would say that should have been an easy thing to do, but they were hoping that Te Aho Matua was very short..... and they wouldn't get a paragraph to read.

One woman, very good at maths, counted the paragraphs so that she could practise hers, so she could at least pronounce the words properly.

The whanau were analysing Te Aho Matua, which was still in draft form, to decide if they agreed with what it had to say.

These two women didn't understand what it said, let alone if they agreed with it! They thought they were here so their kids could learn Maori, now they were being told they had to be involved in their kids education.

They were expected to be teachers. How could they teach kids when they didn't speak the same language as the kids did.

One of the mothers was given the task of organising the school banking. She would sweat all the way out to the school. (Luckily the school was 26km from her home!)

The other mother was expected to teach the kids how to play hockey. She was told she was an expert!! She felt sick to the bone.

1989 was a huge learning curve for both of them...as if they'd been taken to Papua New Guinea and told to dive off those famous 100ft cliffs - backwards!

They didn't realise when they enrolled their kids that they were enrolling themselves as well.

The first hurdle was learning the reo. They didn't have the luxury of learning the reo; having their children, and then becoming part of the local PTA. They had to learn the reo, whilst doing the banking, and teaching hockey and pretending they were competent as well!

Lesson one: As the mothers of these children not only do you have the right to be involved in everything these kids do. You have a responsibility and an obligation to be involved.

Lesson Two: Kura Kaupapa Maori is not just about the reo.

Lesson Three: Everyone in the whanau has a role to play in the kura and each person is important.

Scene two: Six months later

They are on their way to Wellington to convince the politicians of the time, that kura kaupapa Maori should be legally recognised as state funded schools.

Note: The two women are still sweating, one more than the other of course, because the woman sweating profusely has to speak! The other woman is there offering words of encouragement but silently thanking all the gods in the universe that it is not her speaking!.....But they've got the looking intelligent part down pat.

Surprise, Surprise!! Not only did they look intelligent but they sounded intelligent too.

Lesson Four: As members of a kura kaupapa Maori whanau you have a responsibility and an obligation to support the kaupapa any way you can.

Lesson Five: It is easy to believe in yourself when others believe in you.

Scene three: Submissions went well.

The politicians agreed - it's taken them six years. They said we can have five kura kaupapa Maori, funded under a pilot scheme.

Oh! Oh! The woman who is good at maths immediately sees a problem. There are 10 kura kaupapa Maori whanau at the hui! (She is soooo intelligent)

There is silence. What do we do?! The politicians in their wisdom say "Far be it for us to tell you which whanau will receive the fundingyou choose!!!! Call us when you're ready" (Quick exit stage right).

Some people say that this was a deliberate ploy by the politicians...division in the ranks - works every time!

Those whanau debated, they hurt, they cried (all of this was in Maori) and although the two women didn't understand all of what was said, the feeling in the room that day was unforgettable.

They were a small group then. Only 10 whanau in the whole of New Zealand. They knew each other. They had helped each other and had worked together to make this day possible. Now they were forced to choose.

It was like going to Rainbows End with your nine best friends and only being allowed to take four in with you. The others had to stay outside and watch. That would make anybody cry!

In the end Te Aho Matua prevailed and one of the tuakana made way for the teina and waited with the others who weren't quite ready to go in.

But boy were they angry with the gatekeepers!!

Lesson Six: Stay focused on the kaupapa.

Lesson Seven: Learn the art of compromise - nothing is black and white.

Lesson Eight: Don't expect everybody to recognise a good thing when they see it - no matter how obvious you think it is.

Lesson Nine: Be patient, have faith, your time will come.

Scene Four: Its been five years.

Look at those women now. No longer do they avoid eye contact with Maori speakers (some of their whanau wish they had never learnt to speak Maori!)

The woman who did the banking is teaching the reo and the hockey coach is still coaching in the reo. They are both very good at what they do. Who would have guessed they had that potential. Certainly not them. Kura kaupapa Maori did!

They are actively involved in their iwi, they are active members of their children's kura. (There are more of their children in the kura now!)

Hey! They can read Te Aho Matua, in fact, they understand it. For these two women it is a blueprint for life. This lifestyle has infected their own families. Their brothers and sisters are also members of kura kaupapa Maori. Their families have forgotten the doubts they had about kura kaupapa Maori. They see that kids at kura kaupapa Maori are different - there is something special about them.

Lesson Nine: Te Aho Matua is a lifestyle. Not just an education option.

Lesson Ten: If you continually tell people they are special - they will be special.

Scene Five: It's been 10 years now.

Guess what, the two woman are sitting in their office on their computers typing a letter to the politicians (not the politicians they saw 10 years ago). They are still trying to make them recognise a good thing when they see it, and the old patience is starting to wear thin!

Both of them work for a national Maori organisation. But one is still doing the banking and the other is still coaching hockey.

They spend a lot of their time helping other kura kaupapa Maori whanau understand and implement Te Aho Matua. The longer they are involved in kura kaupapa Maori the more convinced they are that Te Aho Matua is the best thing that has happened to them and their kids.

They believe totally that Te Aho Matua kura kaupapa Maori has to be accessible to all Maori kids and whanau that want it.

They know more about Te Aho Matua than any researcher, analyst or politician. These women and their children are products of a Te Aho Matua kura kaupapa Maori.

They want to tell this to the politicians - no sweat!

Scene Six: In the gallery of Parliament House.....

Those two women are watching the debate before the third reading of the Education (Te Aho Matua) Amendment Bill....it's definitely going to happen!!! The submissions were touch and go but the politicians couldn't ignore Te Aho Matua (and it's supporters) any longer. Hence the return to Parliament.

They watch the movers and shakers of the country and then look at the wharekura kids who have sat in the gallery with them for the last seven hours. Patiently (most of the time) waiting. They see the kids nodding and leaning over the balcony to see who the next speaker is...oh yes they are taking it all in. These kids are our future and they are listening!!!

There is opposition to the new legislation, even in the final hour, and everyone in the gallery that day will remember who opposed what. But the adrenalin is surging because it's going through!!!

And there it is...the final reading. We have done it! The waiata, haka, karanga, karakia and tears are for all those that have walked and continue to walk the Te Aho Matua path.

The two women look down at the MPs, prancing and preening and think maybe..... just maybe.....in 10 years time one of us up here, will be down there.....one of these kids??

Scene Seven: The next morning!

They rush to buy the papers. Nothing! No front page news. No lead intro. The Education Te Aho Matua Act 1999 has gone unnoticed! But **they** know....and they will make sure that no-one ever forgets!

History was made on July 14th, 1999 at 9.15pm.and they were there!

A Submission to the Maori Affairs Select Committee re: The Education (Te Aho Matua) Amendment Bill, 1999.

By:

Sandria Walker and Renee Wright, mothers of children that attend Te Kura Kaupapa Maori o Ruamata, Rotorua, AOTEAROA.