

## 2 – I roto i te marau

Characters – Te Miri and Kiri and Kaitiaki T, Kaitiaki P is present but doesn't speak

English	Te Reo Māori
Kiri – Kia ora Uncle, can I please ask you your thoughts about this new education document I got in the mail?	Kiri – Kia ora e Pā, he pēhea ō whakaaro mō tēnei tuhinga mātauranga hou i tae mai i te mēra?
Te Miri - Tēnā koe Kiri. Yes, let's sit down (motioning with his tokotoko to a place in the shade - he shuffles carefully on the uneven ground)	Te Miri – Tēnā koe e Kiri. Me noho tāua (ka tohu atu ia mā tana rākau ki tētahi wāhi marumarū – ka āta hīkoi haere i te papa pāhiwihwi)
Kiri - Tūī, will you stay? I'd like your thoughts too please.	Kiri – E Tūī, ka noho mai anō koe? Kei te hiahia anō ahau i ōu whakaaro?
Kaitiaki Tūī - Kia ora, Kiri. (nodding)	Kaitiaki T – Kia ora e Kiri (e ana)

*Kiri pulls out of her kete two documents; the curriculum document is well used and worn looking, the second is the hangarau matihiko in Te Marautanga o Aotearoa and is new looking with a bunch of post-it notes sticking out of it, marking places and thoughts.*

Kiri – This is the new aho of Hangarau called Hangarau Matihiko, Uncle (handing it to him). Remember late last year, we had a hui about what the draft contained and got some feedback from all the families from the school and sent that feedback in to the Ministry of Education?	Kiri – Koinei te aho Hangarau hou e kīia ana ko te Hangarau Matihiko e Pā (ka hoatu ki a ia). Maumahara koe i tērā tau, i hui tātau mō ngā mea i roto i te tuhinga hukihuki, ka mutu i whiwhi kōrero urupare tātau mai i ngā whānau katoa o te kura, ā, ka tukuna atu aua kōrero ki Te Tāhuhu o Te Mātauranga?
Te Miri – Yes, but I was sick and didn't attend the hui in the end.	Miri – Āe, engari i te māuiui kē ahau, ka mutu ahau i tae mai ki te hui.
Kaitiaki Tūī - I didn't attend that hui either, I was watching over Te Miri.	Kaitiaki Tūī – Me au anō, kāore au i tae atu ki taua hui, i te tiaki kē au i a Te Miri.

<p>Kiri – Oh, yeah, I remember that. Well this is what the ministry of education came up with after all the feedback.</p>	<p>Kiri – Ā, kua tika, kei te maumahara ahau. Heoi, koinei tā Te Tāhuhu o Te Mātauranga e whakaari ana mai i aua kōrero urupare katoa.</p>
<p>Te Miri – Tell me how it fits into this old curriculum...or does it replace it?</p>	<p>Te Miri – Tēnā kōrero mai ka pēhea te whakauru mai ki te marautanga tawhito... ka whakakapi rānei?</p>
<p>Kiri – The old curriculum still stands but they have revised a small part of the wāhanga ako Hangarau. The Ministry have replaced the aho Tuku Mōhiohio with Hangarau Matihiko.</p>	<p>Kiri – Ka noho tonu te marautanga tawhito engari kua whakahoutia he wāhi iti noa o te wāhanga ako Hangarau. Kua whakakapīhia e te Tāhuhu te aho Tuku Mōhiohio ki te Hangarau Matihiko.</p>
<p>Te Miri - I see. This is a long document, they must have had a lot to say.</p>	<p>Te Miri – Kua mārama. He tuhinga roa tēnei, te āhua nei he nui ā rātau kōrero.</p>
<p>Kiri - Yes. The biggest change in Hangarau Matihiko is that it encourages us to teach relevant aspects of it from years 1-13, in a deliberate and explicit way.</p>	<p>Kiri – Āe. Ko te rerekētanga nui i te hangarau matihiko kua herea mātau ināianei ki te whakaako i ngā āhuetanga hāngai i roto mai i ngā tau kotahi 1-13, mā te āta tohutohu, ā, kia mārama hoki.</p>
<p>Te Miri – What does that mean in non-teacher speak?</p>	<p>Te Miri – He aha te tikanga o ērā kōrero ki te hunga kāore i te mōhio ki te reo kaiako?</p>
<p>Kiri – It means it is ideal to teach students Hangarau Matihiko within all years at primary school and high school up to the end of year 13. We can't just hope students will learn these concepts, we have to actively teach them.</p>	<p>Kiri – Ko te tikanga, ko te mea pai ko te whakaako i ngā ākongā Hangarau Matihiko i roto i ngā tau katoa o te kura tuatahi me te kura tuarua atu ki te mutunga o te tau 13. Kāore e pai kia tūmanako noa tātau ka ako ngā ākongā i ēnei huatau, me āta whakaako rawa e tātau ki a rātau.</p>
<p>Kaitiaki Tūī – What kinds of Hangarau Matihiko concepts do the students learn?</p>	<p>Kaitiaki Tūī – He aha ngā momo huatau hangarau matihiko ka ako ngā ākongā?</p>
<p>Kiri – There are two main hangarau matihiko concepts they have to learn: Whakaaro Rorohiko and, Te Tangata me te Rorohiko.</p>	<p>Kiri – E rua ngā ariā matihiko matua me ako rātau: Whakaaro Rorohiko me Te Tangata me te Rorohiko.</p>

<p>Te Miri – Is there a place for Te Ao Māori in this new aho?</p>	<p>Te Miri – He wāhanga anō mō Te Ao Māori i roto i tēnei aho hou?</p>
<p>Kiri – Yes. The section <i>Te Whaitake section in the wāhanga ako Hangarau</i> ensures that we remember that Mā te hangarau ka tū rangatira ngā ākongā. Hei whakahiato i ngā mōhiotanga hangarau, ka tīmata i te ao Māori me tōna hāngai ki te ao hurihuri. Me aro anō ki ngā uara, ngā pūkenga, me ngā mōhiotanga hangarau o te ao e taunga ana ia.</p> <p>The 2 whenu of Hangarau; Ngā Āhuetanga &amp; Te Whakaharatau Hangarau ensure that the foundation of the student's learning derives from and the effects to the Māori world view ie: Ranginui &amp; Papatūānuku are considered.</p> <p>We can and should create digital solutions that support and help people and our environment. With the stakeholder aspect of the broader Technology learning area, we can use that to put people and the environment at the center of our solutions.</p>	<p>Kiri – Āe. Ka whakarite te wāhanga Te Whaitake i roto i te wāhanga ako Hangarau ka maumahara mātau, mā te hangarau ka tū rangatira ngā ākongā. Hei whakahiato i ngā mōhiotanga hangarau, ka tīmata i te ao Māori me tōna hāngai ki te ao hurihuri. Me aro anō ki ngā uara, ngā pūkenga, me ngā mōhiotanga hangarau o te ao e taunga ana ia.</p> <p>Te whenu tuarua o te Hangarau: ka whakarite Ngā Āhuetanga me Te Whakaharatau Hangarau ka ahu mai, ka whakaawe hoki te tūāpapa o ngā akoranga o te ākongā i te tirohanga Māori, arā, ka whai whakaaro ki a Ranginui me Papatūānuku.</p> <p>Ka taea, otirā me waihanga i ngā rongoā matihiko e tautoko ana me te āwhina i ngā tāngata me tō tātau taiao. Mā te whai i te āhuetanga hunga whai pānga o te wāhi akoranga Hangarau whānui, ka taea e tātau tērā te whakamahi ki te whakarite ko te tangata me te taiao te iho o ā mātau rongoā.</p>
<p>Te Miri – Aahh that’s excellent!! So, what does this mean for our children, will they be making robots all day? (chuckling)</p>	<p>Te Miri – Kei hea mai!! Nō reira, he aha te tikanga o tēnei mō ā tātau tamariki, ka noho rātau ki te mahi mīhini karetao mō te katoa o te rā? (kata ana ia)</p>
<p>Kiri - No, not all day Uncle.</p>	<p>Kiri – Kāo, ehara mō te katoa o te rā e Pā.</p>
<p>Te Miri - (holding up his Tokotoko stick) In my youth I remember watching my koro use this same talking stick on many occasions</p>	<p>Te Miri – (ka hikina e ia tana tokotoko) E maumahara ana ahau i ahau e tamariki ana, ka mātakitaki ahau i tōku koroua e</p>

<p>when he recited our whakapapa on this marae. This Tokotoko holds all my ancestral knowledge to my whānau, whenua, awa, maunga...it's like a 'digital device' too...what's it called?... aaah yes it's a USB stick ... hehehe!</p>	<p>mau ana i tēnei rākau i a ia e whakaheke ana i tō tātau whakapapa i runga i tēnei marae. Kei roto i tēnei tokotoko ko ngā kōrero tuku iho katoa mō tōku whānau, whenua, awa, maunga... he āhua pērā anō i tētahi 'pūrere matihiko... he aha nei?... he rākau USB nē.... hehehe!</p>
<p>Kiri - Yes Uncle, it is like a USB stick. Our children could be programming robots, but computational thinking isn't only about programming robots. It is a way of thinking that can solve complex problems. The same skills can be learnt by making board games or making an action plan for an issue they are studying. That's what excites me about this new curriculum, it enables our children to learn the all these great digital skills and processes in many different ways.</p>	<p>Kiri – Āe e Pā, he āhua pērā i te rakau USB. Ka taea e ā mātau tamariki te hanga papatono mīhini karetao, engari ehara ko te hanga papatono rorohiko anake te mahi e pā ana ki te whakaaro rorohiko. He momo whakaaro tērā e taea te rapa rongoā uaua. Ka taea aua pūkenga anō te ako mā te hanga kēmu papa, te hanga mahere mahi rānei mō tētahi take e ako ana rātau. Koirā te mea whakahihiko i ahau mō tēnei marautanga hou, he whakamana i ā tātau tamariki ki te ako i ēnei pūkenga me ngā tukanga matihiko papai katoa mā ngā āhuatanga rerekē.</p>
<p>Kaitiaki Tūī - Ka pai! Tell us some more about the stakeholder. Who are the stakeholders?</p>	<p>Kaitiaki Tūī – Ka pai! Kōrero mai anō mō te hunga whai pānga. Ko wai rātau?</p>
<p>Kiri - Stakeholders are those who have a role ensuring that they are made aware of what is happening and how they can support such as mātua, whānau, hapū, iwi and the hapori. The input of the stakeholder is strengthened by the progress outcome called Tangata me te Rorohiko. This part makes sure that any digital solutions we create are designed and built based on</p>	<p>Kiri – Ko te hunga whai pānga ko rātau te hunga me whakamōhio atu mō ngā mahi, ā, me pēhea te tautoko, arā, pērā i ngā mātua, whānau, hapū, iwi me te hapori. Ka whakakahatia te whakaurunga whakaaro o te hunga whai pānga nā te putanga anga whakamua e kīia ana ko te Tangata me te Rorohiko. Ka whakarite tēnei wāhanga ko ngā hangarau matihiko ka hangaia, ka</p>

<p>Māori values, language, knowledge, and education. So any digital creation or digital solution to a problem or issue needs to make sure it is good for our people, for our environment, and for our culture.</p>	<p>hoahoatia e mātau ka ū ki ngā uara Māori, te reo, ngā mōhiotanga me te mātauranga Māori. Nō reira, ko te hanga matihiko, rongoā matihiko mō tētahi raruraru, take rānei me whakarite he pai mō tō tātau iwi, tō tātau taiao, me tō tātau ahurea.</p>
<p>Kaitiaki Tūī – Hmm (nodding)</p>	<p>Kaitiaki Tūī – Hmm (e tūngoungou ana)</p>
<p>Kiri - I also think it is important for our young people that we make sure they are participating as digital citizens, and that they are exposed to the different qualification options and careers available to them here in Aotearoa and globally.</p>	<p>Kiri – Ki ahau nei he mea nui te whakarite kei te whai wāhi atu ā tātau tamariki hei kirirarau matihiko, ka mutu kei te whai wāhi atu rātau ki ngā huarahi me ngā umanga mahi rerekē e wātea ana ki a rātau i Aotearoa nei me te ao.</p>
<p>Te Miri - A good idea, showing our people potential. Well I think this hangarau matihiko has a lot of potential too. Very good.</p>	<p>Te Miri – He pai tērā whakaaro, te whakaatu i te whai wāhitanga nui ki tō tātau iwi. Ki ahau nei, he whai wāhitanga nui anō tēnei hangarau matihiko. Tino pai.</p>
<p>Kiri - Thanks for letting me explain it to you Uncle, and giving me your thoughts, it has really helped me understand how to better explain it to other people in our school community.</p>	<p>Kiri – Kia ora koe mō te whakarongo mai ki aku whakamārama e Pā, me te tuku mai i ō whakaaro, he āwhina nui tēnei i ahau kia pai ake ai taku whakamārama atu ki ētahi atu tāngata i roto i tō tātau hāpori kura.</p>
<p>Te Miri - You're welcome.</p>	<p>Te Miri – Kia ora hoki koe.</p>
<p>Mā Kiri - (stands to go) I will see you later, I'm going to go see Aunty, I think she is weaving.</p>	<p>Mā Kiri – (ka tū ake ki te haere) Ka kite anō i a koe, kei te haere ahau ki te kite i a Whaea, ki taku mōhio kei te raranga ia.</p>
<p>Te Miri - Yes, she is. See you later. (Mā Kiri waves as she walks away)</p>	<p>Te Miri – Āe rā, kei te raranga ia. (Ka pōhirihihi mai a Mā Kiri i a ia e hīkoi atu ana)</p>