# Dr Wayne Ngata on Te Mātaiaho

**Transcript of Video**

(A dark blue title graphic appears.

The Ministry of Education logo sits at the top of frame in white.

Sitting underneath vertically and horizontally centre of frame reads the following type graphics in white:

The New Zealand Curriculum Refresh

Dr Wayne Ngata

The graphic wipes off to the right of frame to reveal Dr Wayne Ngata sitting down in his kitchen.

Dr Wayne Ngata is positioned to the right of frame.

He is wearing a brown elbow length top and has a long sleeved blue top underneath.  He is wearing black glasses.

The background is slightly out of focus but you can see the shapes of various kitchen appliances and utensils.  Some bread rolls, spices and a bunch of bananas sit on the bench next to him.

He directs his dialogue off camera towards the left side and gestures with his hands and arms as he speaks)

Hea tōna whakapapa?

What’s the approach that we take if we are thinking Māori terms?  If we were thinking in terms of us still being

(The camera cuts to footage of Dr Wayne Ngata in his back yard standing next to a tree.

In the background slightly out of focus is a body of water with varying trees and a hill in the distant background.

He is positioned on the left side of frame and is shown from the waist up.  He faces the right side of the screen and looks contemplative as he turns his sight towards the water.  The camera subtly moves in and towards the right in slow motion)

a oral culture, you find the word as a starting point.

So Mātai for me, is a word that can mean all sort of things around observation

(We cut back to Dr Wayne Ngata sitting in the kitchen.

He raises his right hand and index finger briefly to emphasise the word ‘intensely’.

He looks down towards the camera and raises his head with a smile as he says the word ‘learning’.)

and intensely focused on something - study, engaging with something, learning.

(The camera cuts to a wide aerial shot of the Whakatāne coastline and river inlet on an overcast day.

The sea sits to the bottom right of frame.  The sea is surrounded by green land with houses and the mountain range sitting in the distance.

The camera is moving towards the right in slow motion and is flying over the sea.)

Mātai is the word I latch on to and therefore utilise that as the basis of the whakapapa I suppose.

(The camera cuts back to Dr Wayne Ngata in the kitchen.

He raises his arms to demonstrate the notion of layers by putting one hand on top of the other.  He repeats the action.)

We’re drawing a picture like this. Layers.

(The camera cuts back to the wide aerial shot of the Whakatāne coastal region on an overcast day.  The camera continues its journey in slow motion).

Yeah so the Mātai started, then the words added on to Mātai to denote the progression.

(Cut back to Dr Wayne Ngata in the kitchen.

He gestures with his hands as he speaks.)

And then thinking about what each word was conveying and putting that in a whakataukī form.

(The camera cuts to footage of Dr Wayne Ngata sitting in a wooden rocking chair outside of his home.

He is positioned on the left side of frame and looks towards the right.

There is a wheelbarrow containing wood placed on his left.

The background is slightly out of focus but show textures of a broom and a couple of sets of gloves leaning against the house.)

I suppose the bigger whakataukī that is

(The camera moves in tighter to show Dr Wayne Ngata more prominent in frame from the shoulders up.)

an overall sort of way of looking at the refreshed curriculum –

(The camera cuts back to Dr Wayne Ngata in the kitchen.

He gestures with his hands as he speaks.)

so I use, I think I used Mātai aho tahūnui, Mātai o ta urua he taka pau wananga e ora nei - so you’re sort of laying out the kaupapa

(The camera cuts to a wide aerial shot of rural Whakatāne hills.  The sea sits to the middle right of frame.  The camera pulls backwards over the hills in slow motion and reveals sheep to the left of frame.)

so that it can be sustained.  It’s sustainable

.

So Mātaiaho itself, te Mātaiaho is about strands.

(The camera cuts back to Dr Wayne Ngata in the kitchen.

He continues to gesture with his hands as he speaks.)

If we think about weaving, the warps and wefts of weaving, then that’s what you’re looking at when you look at the curriculum - that interplay between learning areas, curriculum areas so on and so forth.

It’s a bit of a matrix aye so you know.

(The camera cuts to Dr Wayne Ngata in his back yard.  There is soft light rain falling.

He stands near the centre of frame with a couple of sheds behind him on the left side of frame.

He opens and walks through a gate which leads to the water.  The camera follows him around and from behind.)

Te aho, helps to explain it, a line of thinking.

A weave, so on and so forth. So that’s the Mātaiaho.  Mātairangi.  Mātainuku.

You know ground those things, think about what the vision might be beyond the horizon, then ground it.  Make sure there’s a relationship.

(The camera cuts back to Dr Wayne Ngata in his kitchen.  He is seated in the same position but the camera is slightly tighter.

He looks up towards the top right of frame and then shifts his focus down towards the bottom right of camera as he thinks and talks.

He continues to gesture with his hands as he speaks to emphasise each of the pillars of the Te  Mātaiaho framework.)

There were some additions later on but Mātaitipu was very much about focusing on young people, or learners.

You know, how do young people develop?  How does learning develop with young people?  So a vision for young people.

(The camera cuts out to a slightly wider frame.

Dr Wayne Ngata continues smiles as he talks about growth and development.)

You grow and you develop things – e tipu ere and there’s other words to denote that as well – so Mātaitipu, Mātairea.

(He continues to gesture with his hands.)

So we have Mātaiaho, Mātairangi, Mātainuku, Mātaitipu, Mātairea.

Mātaiaho itself to observe the strands of learning, the curriculum itself.

Mātaioho – was a term that I used to denote you know, the wake up, this is a wake up call – what’s the action bits?  I always refer to them as our do bits.  What are our do bits to implement?

(The camera cuts to an aerial top shot of the sea.  The waves roll in from the top of frame.)

Mātaiahikā – so you know, we talk about ahikā,

(Cut back to the mid shot of Dr Wayne Ngata in the kitchen.)

that’s your local people and maintained over generations so you

(The camera cuts to an aerial shot of Whakatane beach looking out to the sea.

The pier sits at the right of frame and there is land to the far left.

The camera moves forward across the sea and over the waves.)

Mātaiahikā coin a whakataukī for each of them, just to expand on the actual word itself.

Mātairangi – I thought to myself, Mātai ki te rangi homai te kauhau wānanga ki uta ka whiti he ora –

(Cut back to the mid shot of Dr Wayne Ngata in the kitchen.

He gestures with his right hand and then pulls both hands towards his chest.

He then moves his hands in a circular motion to emphasise invigorating life.)

so looking beyond the horizon and bring what is beyond our horizon to shore as a means of invigorating life.

(The camera cuts back to a slow motion shot of Dr Wayne Ngata standing in his back yard.

He is positioned to the left of frame and leans against a tree.  He is facing the right of frame and looks contemplative.)

Mātainuku.  Mātai ki te whenua, ka tiritiria ka poupoua – so grounded,

(Cut back to a mid shot of Dr Wayne Ngata in the kitchen.

He gestures with his hands and smiles.)

so dear make sure it’s solid – a solid foundation.

(The camera cuts to an aerial shot of Whakatāne coastline.)

Mātaitipu – Mātaitipu hei papa whenua kura – and that’s about, you know the whenua kura notion of whenua kura is about a thriving

(It tracks backwards in slow motion over the water and shows the sandy beach, trees and hills in the distance.)

community, a healthy land, somewhere where that you know,

(Cut back to a mid shot of Dr Wayne Ngata in the kitchen.

He gestures with his hands as he speaks.)

we all call the places we live in paradise – so, what is a healthy community actually look like

(The camera cuts to an aerial drone shot of Whakatāne beach from a different perspective.  The pier is now at the top of frame with the sandy beach and houses to the right.

The camera flies in slow motion towards the pier over the sea and moves in closer to the waves.)

and you want to grow that.

Mātai ka rea, ka pihi hei māhuri - so you’re building progressions.

Ka rea to develop

Ka pihi to grow

Ka māhuri to grow some more – so

(Cut back to a mid shot of Dr Wayne Ngata in the kitchen.

He primarily looks towards the bottom right of camera as he thinks and speaks.  He occasionally looks up to the interviewer (off camera) who is sitting left of frame.

He gestures with his hands throughout).

different progressions of growth and learning.

Mātaiaho itself, Mātai rangaranga te aho tū, te aho pae – so raranga, rangaranga – bringing those different strands of learning together.  Sewing them together and that’s the learning platform that you want people to grow themselves and be part of.

Mātaioho – this is the wake up, the action bits.

And Mātaioho, Mātairea, whītiki, whakatika

So Mātaioho, awaken

Mātairea, arise around whakaara

Whītiki, whakatika – we use the phrase whītiki to the English rendition is gird your loins.

Tie in your belt tight, ready to go whakatika – away you go.

(The camera cuts to a wide aerial shot of the Whakatāne coastline above the water.

There are houses at the top of frame.

The camera tracks backwards and upwards over the sea in slow motion to reveal the hills in the background.)

The Mātaiahikā of course, that was the last one, but it speaks for itself.

Mātaiahikā - make sure that the hikā

(Cut back to a mid shot of Dr Wayne Ngata in the kitchen.)

are very much part of the work that’s being done.  Local curriculum, local input, benefits for local communities.

(He looks towards the bottom of camera and gestures with his hands as he speaks.

He looks up toward the interviewer (off camera) as he delivers his final line.)

So those are the pieces of the Mātaiaho whakapapa.

(An orange closing graphic comes in from the top and fills the frame.

The Ministry of Education logo sits at the top of frame in black.

Type graphics and the URL enter from the right side.

The type graphics settle centre frame and reads the following in white font:

The Refresh of The New Zealand Curriculum

The website URL sits near the bottom centre of frame and is shown in black font with a black outline. (www.curriculumrefresh.education.govt.nz)