

## **Tākaro marautanga ā-kura**

Tini whetū ki te rangi, ko Rangitāne ki te whenua. Nau mai ki tēnei whakaaturanga mō te kura o Tākaro, kei Papaioea, me ngā whakaaro e pā ana ki to rātou marautanga ā-kura.

### **Helena Baker Tumuaki**

The Tākaro way is about being Māori and using who you are to further your learning, and your learning in terms of your culture and identity as well as your ability to cope in a changing world.

We spent some time with whānau talking about what was important learning for tamariki in our school, and I think, what we first intended to do was build a graduate profile. What came out at that time was a process that we were going through to find out what was important to us as a school, and we didn't actually come out with a product of a graduate profile, but we came out with some shared understandings of what was important to us all.

Marautanga ā-kura developed from what was important to, to everybody, to our teachers, our whānau, our board of trustees and, the product we came out with was a graphic and the story that went with it. That was the beauty of going about it, by coming through narrative and through, through shared, those shared understandings and belief systems that are common to us as Māori, and they are whether you are Māori speaking or not, and we often talk from those common understandings, when we need to communicate about really difficult things.

The marautanga ā-kura starts with the mountain range, and we talk about our mountain range as being Ruahine, ngā pae maunga. On field trips we find those mountains, they are ours, they locate us here. So, the mountains for us represent the adults in the school and the people who provide a strong foundation for our learners, and we as teachers have to be strong teachers and teachers who can support learners.

Coming from the mountain are the awa. There are four awa, Manawatu, Ngaruroro, Tukituki and Rangitikei. Now two of those rivers flow to the west coast where we are and two of those rivers flow to the east coast, and we felt as a school that that was a good way to connect us to our iwi that our children come from and where we locate ourselves here is Rangitāne on both sides of the maunga.

Manawatu then became a learning characteristic. Because when we said what's was important to you about learning to our tamariki they said 'being a good friend' and their friends were important and treating each other with respect. So, what I found that was powerful about that wasn't us saying 'respect your elders' or 'respect people' it was the children who said this is important to us.

Rangitikei became ringa ueke and one of the things our whānau talked about as themselves as Māori is how hard working our people are, that when things happen like hakari and tangihanga you just stayed in the kitchen and did the job

until the job was done and that really our tīpuna didn't have lazy people, you had hardworking people and you pulled up your sleeves and got to work, and that's the kind of support they give us as teachers with their children here at school. They expect their children to be here working, pulling up their sleeves and getting on with the job. So things like being persistent and never giving up and being motivated and being organized and ready are part of the learning that is ringa ueke in the school.

### **Micheal – Tau 6**

Ko te ringa ueke te okea ururoatia, nahanaha me te wairua hihiko. Te ū ki te kaupapa, whakarongo, ako me te puku mahi.

### **Helena Baker - Tumuaki**

Another one that comes directly from the kids is ihu nui and that's their word for it too. It's about curiosity and the thinking that might be involved when your learning new things and it's about being nosey for good.

### **Torique – Tau 6**

Ihu nui is being nosey in a good way, questioning them in, to find our new things, 'cause we like to learn all of us have ihu nui.

### **Helena Baker - Tumuaki**

Our fourth awa is Ngaruroro, that's about ngā momo reo and that's all the things to do with communicating and listening and showing, relating to others in a way that supports peoples learning.

Each one of those awa are flowing from the mountains. The tamariki themselves are the tuna that live in those awa that feed off the waters, that play in it, that are sustained by it, those awa. Those awa are connected, they have tributaries that run in through each other, they have lots of sources that fill them, so the children can move from the different awa in to, and practice the different learning characteristics.

Our awa flow to the sea, and so the next part of our kōrero takes our tamariki, the tuna, out, away from the school with those characteristics to the wider world. The life cycle of the tuna is that they go to the Pacific to spawn. We have Pasifika children in our school at Tākaro, and so that captures their significance in our school too, through Te Moana-nui-a-Kiwa.

And there are eight bands of rain that feed the awa as well and they are the eight curriculum areas.

We ask our children to step up on the poutama which is our tohu for our school, and step up to get to the tihi of that maunga, pae maunga and be able to look out in to their future.

It's not someone else's story that we've captured. It's our own story and that to me is where the strength of any marautanga ā-kura is, is that it is yours, it's your school's story, your people's story who are connected to your school.

So that lives on, that will live on past any of us here and live in the hearts and minds of people which is where you really make change I think.

Ka mihi atu ki te whānau whānui o tēnei kura o Tākaro me ngā mahi kua mahia e rātou i te hanga mai o tēnei mea te marautanga ā-kura. Ko tētahi o ngā tino painga kua puta, kua whārikitia he huarahi ako kia taea tonutia ngā tamariki te hīkoi, te whai kia whai hua i ngā wā katoa.