



## Natone Park School: te āhua o ā tātou ākongā

Natone Park School is a mainstream school in Porirua, within the tribal boundaries of Ngāti Toa Rangatira. There are approximately 125 students. Some are Māori, and the majority of whom are of Pacific Island descent. We have a bilingual unit with four classes, operating at immersion level 2.

The purpose of this snapshot is to provide an overview of our graduate profile development, in the hope that it may provide inspiration to others.

Natone Park has spent the last five years supporting our students to stand proud in their world. During this five year period we have encountered many challenges and learning's. We continue our journey with its many challenges, and in our opinion the journey is important as a means of enriching/broadening ones knowledge. Furthermore, it is the journey that is important rather than the destination.

A challenge we've encountered are the Ministry's instructions and imperatives within *Te Marautanga o Aotearoa* that tell us we need to articulate, on paper, our graduate profile. This is difficult. It's difficult in that, to us, the elements of our graduate are things that are inherent in a person. Secondly, one must see and hear our students in person, in order to gain a sense of our graduate profile. It is also difficult to capture a spiritual and physical sense of things on paper. These are things that are held within the hearts and minds of a person. A person needs to experience these things first hand! We are confident that our students are the example. They are the mirror image of the aspirations of their grandparents. We have been discussing this topic, that is, how we shall explain and commit to paper our graduate profile.

As time moved on, and with the support of the Te Marautanga o Aotearoa PLD provider, we chose to use Meihana Durie's whare tapawhā model as our metaphor. Like Durie's model, the Natone whare also has four walls, these being, wairua, hinengaro, tinana and the whānau at its base.

To us, the pou are the holders of the characteristics and qualities of a person. Therefore, we view the pou of our whare in the following ways. The pou tuarongo captures our thoughts about tuakana teina, those being, the older will lead the younger, and the younger will lead the older. The pou mataaho. This is whanaungatanga, and relates to all aspects of working and being with whānau. The pou tokomanawa. This is about tūrangawaewae, and elements pertaining to a person standing with confidence amongst the whānau, the land, his/her world and the wider world.



Ka tō he rā, ka rere he rā

Our whare also aligns to learning and teaching and our curriculum. Tangatawhenuatanga, whanaungatanga, tuakana/teina have been the drivers of our learning for sometime now.

In this school, learning about tangatawhenuatanga helps and supports the student to be confident no matter who they are or where they are from. Even though the students have grown up and live in Porirua they are from all over the world. Some are of Māori descent and others are of Pacific Island descent. As a result, we focus on learning that ensures the integrity of each student is maintained. We also support students to stand confident as Māori, as Samoan, as Tokelauan and as Tongan. We subscribe to the notion that if students are confident in their culture and identity, they will also be confident learners as well as contributing members of the local and global community.

There are many aspects about our school that are not possible to mention within this article. However, we mention in closing that our journey continues. There are still many more things to do and lessons to learn. The path forward for us at this time is to develop an assessment framework that relates to our 'whare tapawhā'.



Ko te pīpī te tuatahi

Ko te kaunuku te rua

(From small beginnings, come great things)