

NGĀ MĀTĀPONO O TE WHAREKURA O MANAIA



WHAKAWHANAUNGATANGA

“He hoa a Tirairaka nō Māui.”

Tirairaka in traditions is associated with wairuatanga. Tirairaka is often a karere, a harbinger of good and not so good news, he tohu mate, he tohu ora. Tirairaka personifies the spiritual dimension. Whakataukī “He hoa a Tirairaka nō Māui.”

This principle acknowledges the spiritual dimension to all that we do and affirms our responsibility to uphold the spiritual welfare of our tamariki and all who are involved with the kura.



KAITIAKITANGA

“Tiakina te pīpī paopao e te kāhui pūkeko.”

Pūkeko and whakawhanaungatanga. We see family groupings of Pūkeko everyday. Like the fish these birds are numerous in our kāinga. They are cooperative breeders which means many female and male pūkeko look after the eggs and chicks as they grow. What better bird than this to represent our mātāpono Whakawhanaungatanga. Whakataukī “Tiakina te pīpī paopao e te kāhui pūkeko”.

The principle of whakawhanaungatanga incorporates the acknowledgement of whakapapa as the framework that connects people to one another, to generations past and future, and to the wider environment. It reminds us of our responsibilities to one another as well as to our kaupapa. It encompasses the concept of inclusiveness, whereby we seek to reach out to those around us and to include them within our kaupapa. It acknowledges the connectedness between people and all aspects of our environment (for example, the connections between the Maunga, Awa, Whenua, Moana).



WAIRUATANGA

“E koekoe te tūi, e ketekete te kākā, e kūkū te kererū!”

Tūi this manu certainly carries out its role in caring for the environment by ensuring trees are pollinated like the Kōwhai, Pōhutukawa and Rata as well as the harakeke. The tree provides tūi with nectar to live and in turn tūi ensures those plant species are pollinated. The trees regenerate and the forest thrives. Whakataukī “E koekoe te tūi, e ketekete te kākā, e kūkū te kererū! The Tūi is one manu which ensures a healthy forest environment.

Kaitiakitanga encompasses tuakana/teina responsibilities and refers specifically to our obligation to care not only for one another, but also for our environment, Te Taiao. It includes the duty to protect and enhance our kaupapa, ensuring that it evolves as our kura grows. It incorporates the use and development of kawa in the context of the kura to fulfill our responsibilities.

“Noho ngū ana ngā kererū.”

Kererū another manu rangatira. A large beautiful bird who feeds on the berries of our native trees and like the tūi transfers seeds throughout the bush, ensuring the continuation and growth of the forest and enhancing the environment. It upholds the mana of its own species, the forest and the people. Whakataukī “Noho ngū ana ngā kererū.” The wood pigeon has a calm disposition and is a thinker/philosopher taking time to deliberate and to chart its course. Despite its calm disposition, the pigeon does the work with no fuss or bother.

This principle incorporates our responsibility to act, at all times, in a manner that uplifts and enhances the mana of those around us. It demands the highest standard of behaviour towards one another and acknowledges that it is only by upholding the mana of others that our own mana remains intact. It requires us to provide positive role modeling for our tamariki, our whānau and the community. The exercise of manaakitanga maintains the integrity of individuals, whānau, hapū and iwi and the wider community.



MANAAKITANGA



TE REO ME NGĀ TIKANGA

“Tāmure whakaihu waka.”

Tāmure is one of the most abundant in shore species found in our waters. They school in large numbers and live to a ripe old age of about 60 years (if not caught before then). Apart from being a fish of choice for many of us, the tāmure demonstrates rangatiratanga as navigators of its own destiny and well being of its species by being serial spawners and living for a long time indeed, Whakataukī “Tāmure whakaihu waka.” Tāmure the “triumphant”.

The principle of rangatiratanga affirms our role as the decision-makers and navigators of our journey. We are responsible for the education, health and well-being of our tamariki. We are obliged to uphold the kaupapa of our kura. This principle will guide us in our interactions with external groups and agencies.

“He uri ahau nō Te Ika-a-Māui”

Whaiaroa/Whai is a species of fish commonly seen in our harbour. It is known to give birth in and about the bays particularly at Taungatara. This ika symbolises the birthright of our mokopuna to learn Te Reo me ōna tikanga. He whakataukī “ He uri ahau no Te Ika a Māui, I am a descendant of Te Ika a Māui.” Te Reo me ngā Tikanga is unique to Aotearoa! No where else in the world.

It is the birthright of every child in or of the village to have access to Te Reo Māori. It is therefore our responsibility to provide that access and to create opportunities to uplift te reo here in Manaia, both for our children and for ourselves. A high level of fluency in te reo me ngā tikanga is the ultimate goal for every student within our kura, and for their whānau. We therefore have a responsibility to ensure that te reo Māori remains at the forefront of our kaupapa, and to actively engage in succession planning to safeguard its future within the kura.



RANGATIRATANGA

“He kahawai rere kupenga.”



ORANGA

Kahawai is another fish commonly found in our waters. When kahawai are plentiful it is indicative of a healthy ecosystem and the wellness of other species. Whakataukī “He kahawai rere kupenga.” “Kahawai who evades the net” in this context. It also has other meanings.

Oranga is the sum of all the principles operating together to form a cohesive approach that ensures the wellness of our tamariki and whānau, encompassing the four aspects of tinana, hinengaro, wairua and whānau.

“E kore te pātiki e hoki ki tōna puehu.”

Pātiki another common species. Whakataukī “Ekore te pātiki e hoki ki tona puehu.” The pātiki will not return to its dust. Symbolises mātauranga/knowledge “don’t make the same mistake twice.”

The mātauranga principle demands that we offer learning opportunities at all levels and in all areas possible for our tamariki. It also requires us to ensure the availability of all resources necessary to achieve this outcome.



MĀTAURANGA

“Mā tōu rourou mā tōna rourou, mā tōku rourou ka ora ai te iwi.”

Kete Mātaitai symbolises kotahitanga, being together working together for a common purpose. Whakataukī “Mā tōu rourou mā tōna rourou, mā tōku rourou ka ora ai te iwi.” You could also liken kete to a vessel, a waka with people on board sharing a common purpose.



KOTAHITANGA

Kotahitanga incorporates the concept of mahi tahi, working together towards the achievement of a common goal. Listening, talking and being open to compromise are at the forefront of kotahitanga, which does not equate to unanimous agreement but which, through the use of wānanga, allows for all whānau members to have their say and to have their views respected. Once a decision has been reached, the whānau will agree to move forward together.