



Whakarewarewa School

The marau statement is underpinned by the spirit of the whanau, hapu and iwi which is symbolised in the kura vision statement - "Kia u ki te pai"

Mārau-a-Kura

Tūhourangi are steadfast and very vocal in their belief that tikanga, kawa and te reo are taonga which must be fostered, cared for and retained to ensure that Tūhourangi are a resilient and proud people. These taonga represent all that is good about building bridges based on mutual respect and understanding.

*Ko Tūhourangi te iwi
Ko Tūhourangi te tupuna
Ko Tarawera te maunga
Ko Puarenga te awa
Ko Tangiwāo o te Ātua te roto
Ko Te Arawa te waka*



This "Haere Mai" sign was the original entrance sign to the Whakarewarewa Village.



Whakarewarewa School

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*Mai i Maketu ki Tongariro Ko Te Arawa te waka, Ko Maketu te ihu, Ko Rotorua te takere,
Ko Tongariro te kei o te waka o Te Arawa.*



He Kōrero Whakataki

The Whakarewarewa School marau - a - kura (school curriculum) is based on our awa - Te Puarenga as the symbolic metaphor of life-long learning and the hapu, marae, awa and maunga and sites of significant events in Tuhourangi/Hinemihī/Apumoana/Hurungaterangi and Te Arawa history.

- The awa is a living embodiment of our tribal identity and as such is a living taonga. Students are kaitiaki of the awa and therefore responsible for their own life-long learning journey.*
- The journey in education ebbs and flows just as Te Awa o Puarenga does in its flow to Rotorua-nui-a-kahumatamomoe to Maketu 'Te wahi i u ai to matou waka a Te Arawa'.*

The history, pakiwaitara, waiata, moteatea and korero that pertain to our awa, our hapu, our marae of Te Pakira, Hinemihī, Hurungaterangi and Apumoana and Te Arawa whanui symbolise the traditional knowledge and heritage of Tuhourangi Te Arawa whanui. The richness of knowledge that will be attained during the learning journey from many local, regional, national and international sources to ensure a well-provisioned journey. This is guided by our koeke whose knowledge is passed down through the generations dating back to the time Te Arawa landed at Maketu and before that time to Hawaiiiki.

The children enter as young children in year 0 and embark on a learning journey that sees them exit Whakarewarewa School on the cusp of teenage-hood with physical, intellectual, social, cultural and spiritual skills and knowledge ready for the next phase in their journey toward becoming young Tuhourangi/Te Arawa adults ably prepared to contribute on the national and international stage. We cater for ALL tamariki.

The kaihautu symbolise the many people involved who contribute to the rich store of knowledge that the child enters and exits with. At times the kaihautu may be teachers in the kura and at other times they may be parents, Board of Trustees members, leaders, koeke, kaumatua and experts from outside the kura. We are all responsible for ensuring that our tamariki succeed and that the waka they embark on are well positioned and ably led. All adults that tamariki come into contact with should be regarded as kaitiaki of Tuhourangi.



Whakarewarewa School

OUR CONCEPTUAL FRAMEWORK

Consists of three elements – A holistic lens.

1. NGĀ TAPUWAE O TŪHOURANGI

What manaakitanga means to us.

2. TŪHOURANGI / TE ARAWA

Who we are.

3. NGA KETE MATAURANGA

On the journey there are three significant landmarks which house symbolic kete of learning-

i. **Ngā kete mātauranga MĀORI**

ii. **Ngā kete mātauranga TAUIWI**

iii. **Ngā kete mātauranga ORANGA HOU**



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NGĀ TAPUWĀE O TŪHOURANGI - MANAAKITANGA

Each teacher anchors the waka at ngā tapuwae known as places of significance to Tūhourangi. It is at ngā tapuwae that the learning journey is evaluated, bolstered and refined in preparation for the student's next leg into the wide world. Achievements have personal and whānau, marae, hapu and iwi benefits.

We as a kura nurture, awhi and manaaki all tamariki to ensure they are set up for success. We believe that in order for a tamaiti to succeed they must first be settled and transitioned into school. We work alongside our whanau to make school a place their tamaiti finds courage, strength and resilience.

Our significant landmarks - "Ngā Tapuwae o Tūhourangi" are the platforms we use to start this journey.

Aroha Ōtamaka - Tūhourangi's Birthplace

- *Feelings & sentiments. Connections between the mind and body.*

Atawhai Pakotore -Tūhourangi and his siblings settled here.

- *Sense of belonging. Discovering our true selves.*

Whanau Motutawa - The island fortress of Tūhourangi

- *The most fundamental unit of Maori society. Descendants. Collective beliefs and acceptance.*

Awhina Te Motu-Tāpu- A Tinirau - Tūhourangi's Place of Burial

- *Physical and spiritual well- being.*

*These tapuwae give meaning and relevance of manaakitanga in
Whakarewarewa School.*



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Tūhourangi /Te Arawa

The formal schooling journey begins at te hau kainga / te whanau /te hapu /te marae symbolising the heart of Tūhourangi under the leadership of ngā koeke, ngā matua, ngā kuia, ngā koroua. It is here that the programme-planning phase begins with each teacher developing a rich programme relevant to the needs of the tamariki as determined by Whakarewarewa School with alignment to Te Mārautanga o Aotearoa and the NZ Curriculum. The teacher fills the waka with appropriate people and resources to make the learning journey that traverses both te ao Māori and te ao Pākehā capturing knowledge from both and utilizing skills learned from both. It is important to know that tamariki may connect to other iwi other than Tūhourangi/Te Arawa and therefore we will make these connections too. It is appropriate that the child stands proud in their own iwi and also be respectful of other iwi.





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TE KETE MĀTAURANGA

Te Kete Mātauranga Māori

Tarawera

Te Kete Mātauranga Māori is placed at Tarawera.

‘Ko Tarawera te Maunga’



It contains traditional Māori knowledge across all learning endeavours and is underpinned by te reo o Tūhourangi me ōna tikanga. From this kete, teachers along with the tamariki can select areas of knowledge and assessment that best fit the programme developed at the beginning of their formal schooling journey. We celebrate all tamariki.

1. Mainstream Classes: Our kaiako integrate te reo Māori into their English medium classes.
2. Rūmaki Ākomanga : It is the medium of instruction from Year 1 to Year 8 within our rūmaki classes. English as a separate subject of study is in **Te Kete Mātauranga Taiwi**. All year 8 tamariki will receive a minimum of one day of instruction in English per week if their parents wish. This may differ for each child depending on their time of being in immersion.

Topics of study reflect the needs of the tamaiti as determined by the whānau, marae, hapu and iwi; the talents and expertise of teachers; and draw on iwi expertise and resources to ensure authenticity. Learning is through the medium of te reo Māori or English.

Preferential areas to study: Significant Tuhourangi / Te Arawa landmarks, events, customs and practices and figures in Tuhourangi / Te Arawa history especially with regard to the establishment and maintenance of Tuhourangi Marae i.e. narratives of determination, perseverance and commitment. Ngā rohe o ngā iwi, ngā pēpēha, nga hononga o Tuhourangi, Te Arawa ki iwi kē, Ngā kōrero, whakatauaki o aua iwi, pēpēha, tikanga, te reo a iwi.



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Te Kete Mātauranga Tauwi

Te Kete Mātauranga Tauwi is placed at our roto 'Tangiwāo o te atua'

Ko Tangiwāo o te Ātua te roto

TE KETE MĀTAURANGA



The introduction of taraute into our lake, the impacts of a foreign species in time eventually taking over and diminishing the native fish of the lake. Today our children continue to live with Taraute as a staple food source of today.

The survival of koura & inanga symbolizes that through evolution the students will continue to thrive and succeed in both worlds. It is where the two worlds collided. The introduction of trout is a significant event in a number of ways and it symbolizes the need to equip tamariki with knowledge, skills and strategies to be able to also function effectively in the Western World.

*The kete contains traditional Western knowledge across all fields of learning and is underpinned by the English language and customs. It complements **Te Kete Mātauranga Māori** while concomitantly meeting the needs of traditional mainstream curricula and qualifications.*

Preferential areas to study: *continued literacy and numeracy development in both Māori and English, exploring the digital divide, career guidance, advice and planning.*



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Te Kete Mātauranga Oranga Hou – 21st Century Learning

Te Kete Mātauranga Oranga Hou is placed at Te Awa o Puarenga.

Ko te Puarenga te awa

TE KETE MĀTAURANGA



Te Awa o Puarenga links Tuhourangi, Apumaona, Hurungaterangi and Hinemihi me Te Arawa whanau, symbolising the importance of our links to our kindred hapu and iwi within Te Arawa.

- All other curriculum subjects are in **Te Kete Mātauranga Oranga Hou**. They are taught across all class levels in both mainstream English medium classes and rūmaki akomanga.

The kete contains traditional and modern knowledge across the fields of mathematics, higher learning and tribal affairs. It contains Western and Māori knowledge across a number of fields that encourages students to choose career pathways that contribute to iwi growth and development.

Preferential areas to study: 'Ma te huruhuru te manu ka rere' - retaining/restoring mana whenua, mana moana, indigenous creativity and resourcefulness.

From these kete we have identified four learning pou –

1. **CULTURE -AHUREA**
2. **IDENTITY -TUAKIRI**
3. **LANGUAGE-TE REO**
4. **GUARDIANSHIP- KAITIAKITANGA**

These guide our teaching and learning programmes we implement in our school



Whakarewarewa School

SCHOOL VALUES

Empathy * Aroha

Pride * Mana



Honesty * Tika me te Pono

Respect * Whakaute





Lifting Student Achievement – Kia Whakapākari ai Te Tāmaiti

The primary purpose of AROMATAWAI is to improve students' learning and teachers teaching, as students and teacher respond to the information it provides.

Building a rich knowledge of learners. We will ask -

- Where do each of my tamariki come from?
- What do I know about their identity, language, and culture?
- What can I learn from their whānau?
- What do they already know? How do they make sense of their world?
- What can they already do? What do they love to do?
- How can I understand and respond to their strengths, passions, and interests

AROMATAWAI

When it comes to te reo Māori we are blessed to have such a rich and deep understanding when it comes to individual words and their meanings. Aromatawai is often perceived to be a mere translation of assessment, when in fact the word itself implies so much more.

The word 'aro' means to take heed, take notice of, pay attention to and to consider, whereas the word 'mata' can mean face or surface. 'Matawai' means to look closely, to scrutinize, to inspect and to examine, and of course 'wai' literally means water. Therefore, aromatawai can be explained as 'when the face takes heed and inspects and examines the water'. Taking this into consideration, there are two things we often see when we look into a body of water whether it is a stream, a river or the ocean.

- i. The first thing we see is the elements that can be found within the water, this analogy can be likened to the environment that we need to create for effective teaching and learning to occur.
- ii. The second thing is, in fact, our reflection, an element that is often missing in assessment practices. Personal reflection on how well we know our learners, how well we plan and how well we teach, are necessary components of the effective aromatawai process. (<https://www.waikato.ac.nz/professionallearning/blog/is-aromatawai-assessment>)

ASSESSMENT FOR LEARNING Often referred to as **assessment for learning**, formative assessment: refers to all those activities undertaken by teachers, and by the students in assessing themselves, which provide information to be used as feedback to modify the teaching and learning activities in which they are engaged. Such assessments become formative when the evidence is actually used to adapt the teaching to meet the needs. [Black and Wiliam \(1998\)](#)

Key elements of formative assessment include:

- The identification by teachers and learners of learning goals, intentions or outcomes and criteria for achieving these.
- Rich conversations between teachers and students that continually build and go deeper.
- The provision of effective, timely feedback to enable students to advance their learning.
- The active involvement of students in their own learning.
- Teachers responding to identified learning needs and strengths by modifying their teaching approach (es).



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AUTHENTIC EXPERIENCES Teaching and learning programmes are based on CULTURE -AHUREA, LANGUAGE-TE REO , KAITIAKITANGA -GUARDIANSHIP , IDENTITY-TUAKIRI . Teachers are responsible for developing learning programmes that affirm tamariki’ identities while concomitantly stretching them to become critical thinkers and learners. Must engage learners in authentic learning experiences i.e. experiencing the learning rather than learning about an experience is crucial to engage learners. Activities must be supported with a rich assortment of resources including texts, visual and multi-media materials, guest speakers and authentic learning contexts that are appropriate and relevant to tamariki at local, national and quite possibly international level.

LEARNING PROGRESSIONS

- The learning progressions based on the NZ curriculum levels will be used to support the teaching and learning of literacy and numeracy.
- Maori Medium learning progressions will be used to identify next steps in teaching and learning in pangarau, te reo a-waha, tuhituhi , reo a waha me te panui

AROMATAWAI TOOLS The following assessment tools will be used at Whakarewarewa School

Maori Medium

SECOND LANGUAGE LEARNING ACQUISITION “*Kia rangatira te kaiako Kia rangatira te tamaiti Kia rangatira ano te reo*”.

English	Ahurea Culture	Te Reo Language	Tuakiri Identity	Kaitiakitanga Guardianship
One day a week depending on child’s entry and time in immersion.	Formative	Formative & Summative	Formative	Formative
Time In Immersion On entry with	Panui Haere Formative & Summative	Tuhituhi Formative & Summative	Pangarau Formative & Summative	Te Reo Formative & Summative
Little to No Reo	Panui haere	Nga Kete Korero	Apitihanga Uiui Rautaki (GloSS)	Takapiringa
Some Reo	Haurapa	*Nga Kete Korero	Te Poutama Tau	Kawea te rongo
Good command of te reo maori	Haurapa	*Nga Kete Korero	Apitihanga Uiui Rautaki (GloSS) Te Poutama Tau	Hopukina He Matai Matatupu



Whakarewarewa School

English Medium

English	Culture Ahurea	Language Te Reo	Identity Tuakiri	Guardianship Kaitiakitanga	Maths & Stats
Summative - Running Records - 6 yr nett - e-asTTle Formative	Formative	Formative	Formative	Formative	Summative - Gloss - IKan - JAM Formative

Screening – Neuro sensory Types

Dyslexia	Dysphasia	Dysnomia	Dyscalculia	Dyspraxia	Dysgraphia	Verbal Apraxia	ADHD/ADD
Writing samples Colour screens Phonological Test	Observe	Observe	Counting	Observe Balance	Writing	Talking JOST Auditory	Observe

TRAJECTORY MONITORING FOR ACCELERATION IN LEARNING

What is Trajectory Monitoring for Acceleration?

1. Setting Targets
2. Regular Checkpoints
3. Rates of Progression

What is “Acceleration in Learning”?

Acceleration is shifting their level of learning against the progressions of each assessment tool from a starting point, not necessarily having them achieve equivalent to that of their peers in their same age group. For this reason targets have been set for **each child**.

What is “Differentiated Learning”?

Differentiation means tailoring instruction to meet individual needs. Whether teachers differentiate content, process, products, or the learning environment, the use of ongoing assessment and flexible grouping makes this a successful approach to instruction.

How does “Acceleration in Learning” happen for “Differentiated Learners” ?

- Focusing in on each individual child’s needs
- Subject acceleration
- Breaking down the assessment tools
- Know the different components of the tools and setting a timeframe and target for each one.
- Brain compatible
- Repetition and Over Learning



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What teaching and learning strategies are employed for “Differentiated Learners” ?

- Multisensory
- Based on diagnostic evidence
- Metacognitive Strategies

What does it look like in the classroom?

Teaching and learning is all about each tamaiti being able to access the curriculum. With this in mind the following teaching and learning strategies will be employed:

- Each tamaiti will have learning journey boards
- Student Voice
- Co-constructed specific learning outcomes and success criteria
- Tactile tasks
- Digital Learning
- Time and Space

REVIEW

Whakarewarewa School continues to review its teaching and learning programmes in order to:

- Actively support the aspirations of Tuhourangi by sowing the seed for tamariki to be prepared and motivated to contribute when appropriate to the realization of the tribes' social and economic goals
- Ensure that concerns raised by the local community in regard to the maintenance of mana, iwi, mana Māori, and mana whenua are being addressed
- Align community and tribal events with curriculum teaching and learning programmes
- Equip staff to motivate and engage students to take personal responsibility for the pursuit of kura-related and personal achievement goals
- Ensure the authenticity and relevance of learning in a world that is continuously evolving.

1. Gifted Learners

We will ensure children access the curriculum and take part in education at Whakarewarewa School.

We will address the five key components described in Gifted and Talented Tamariki: Meeting Their Needs in New Zealand Schools (2012):

- the concepts of giftedness
- the characteristics of gifted learners
- how to identify gifted learners
- provision for these learners
- ongoing self-review.
-

2. Special Education

*Whakarewarewa School Marau-a-kura (2022).
“Kia u ki te pai “*



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We will ensure children access the curriculum and take part in education at Whakarewarewa School.
We will work with specialists to support tamariki with high or very high needs or hearing or vision impairments.

- tamariki with physical and/or intellectual impairments
- tamariki with hearing or vision difficulties
- for tamariki who struggle with learning, communicating, or getting along with others
- tamariki who have emotional or behavioural difficulties.

3. ĀHUATANGA AKO – Tātai Pūmanawa

We use our ĀHUATANGA AKO: TĀTAI PŪMANAWA to strengthen our understanding of Tūhourangitanga. These are attributes and strengths of some of the tupuna of Tūhourangi. These are promoted encouraged and nurtured within our kura.

Engaging with Whanau

• REPORTING - Reporting to Parents

Whole School – Rūmaki & Aūraki		
Term 1		Student Led Conferences- Pupil Profile Books
Term 2	Mid- Year Report	Student Led Conferences- Pupil Profile Books
Term 3		Student Led Conferences- Pupil Profile Books
Term 4	End of Year Report	Student Led Conferences- Pupil Profile Books

• COMMUNICATION – Connecting

• Class Facebook	• Text Messaging
• Skool Loop	• Phone Calls
• School Facebook Page	• E-mail
• Class Panui	• Website
• School Newsletters	• First Aid reports
• Van Drivers connect with whanau	• E-tap



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ĀHUATANGA AKO : TĀTAI PŪMANAWA

We have AHUATANGA AKO: Tātai Pūmanawa, that connect with tupuna of Tūhourangi. We promote the skills, qualities and behaviours these tupuna are known for, throughout the kura.

Mita Taupopoki

Mita Taupopoki (1845 - 1935)

A notable New Zealand tribal leader. Of Māori descent, he identified with the Ngāti Wāhiao, Te Arawa and Tūhourangi iwi. He was born at Lake Rotorua, New Zealand in 1845. A reputable chef known for his skills in communication, collaboration and diplomacy.



Whakawhiti kōrero

I am a collaborator.

Mahitahi

I work with others to achieve shared goals.

My Attribute: I am a communicator.

Areas of Expertise

- Studied
- Religious
- Interest in Māori lore and whakapapa
- Advocate for Māori
- Served in the war
- Politically minded
- Iwi driven
(football teams, pipe bands building homes for the people)

Marau Kaupapa

- Oral Language
- Takanga o te wa
- Māori Lore



ĀHUATANGA AKO

Tatai Pūmanawa

Tūhotu Ariki

Tūhotu Ariki

A renowned tōhunga ahurewa (high priest expert of traditional Maori lore: skilled in protocols of spiritual, medicinal and incantations) of Tūhourangi people. Gifted with the powers of foresight or matakite he had the ability to predict future events. He warned his people of the Tarawera Eruption which ultimately led to the demise of his hapu.



Kaiwhakaaro

I am a thinker.

Whakaoti rapanga

I am a curious, engaged and a motivated learner.

My Attribute: I am a problem solver.

Areas of Expertise

- A tohunga
- Maori medicinal plants
- Spiritual incantations
- Karakia

Marau Kaupapa

- *Mauri Tau*
- *Manaakitanga*
- *Restorative Practice*
- *Putaiiao*
- *Hauora*
- *Whenua*
- *Tangata*



ĀHUATANGA AKO

Tatai Pūmanawa

Makareti Papakura

20 October 1873 – 16 April 1930

Born Margaret Pattison Thom to a Maori mother and an English father. Renowned tour guide at Whakarewarewa thermal valley during the early days of NZ tourism. She was also an entrepreneur, an influential advocate for Maori and an author producing the first extensive published ethnographic work by a Maori scholar.



Kaiarauaha

I am an innovator.

Waihanga

I am motivated to explore, experiment and use original ideas.

My Attribute: I am creative.

Areas of Expertise

- A guide
- An entertainer
- An ethnographer
- She studied
- She was a scholar

Marau Kaupapa

- *Written Language*
- *Reading*
- *Researcher*
- *The Arts*



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ĀHUATANGA AKO

Tātai Pūmanawa

Hinemoa (Dates unknown)

A puhi sacred and high ranking young maiden, the daughter of Umakaria and Hinemaru of Owhata in Rotorua area. As a puhi Hinemoa had many suitors for marriage but none gained the tribes approval. At one of the many marae meetings Hinemoa and Tūtānekai (son of Rangiuru and Whakauekai pupa who lived on Mokoia island in Lake Rotorua) met and eventually fell in love. Due to Tūtānekai's background they know her family would never approve. Hence the famous love story of Hinemoa and Tūtānekai who overcame all odds to be together.

Hinemoa



Kaimātātoa

I am a risk taker.

Taitoa

I want to have a go, not give up and try new things.

My attribute: I am resilient.

Areas of Expertise

- A chieftainess
- A swimmer
- Influential
- Beautiful

Marau Kaupapa

- *Visual Language*
- *PE, Sports*
- *Health*



ĀHUATANGA AKO

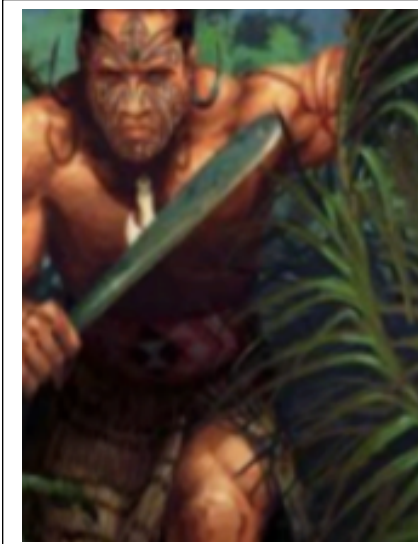
Tātai Pūmanawa

Hatu Patu

Hatu Patu (Dates Unknown)

One of the original Te Arawa explorers who departed their homeland of Hawaiki in search of a new home. Upon discovering New Zealand, made residence in Maketu.

Hatupatu won many battles for which he was famed, including his battle with the magical bird woman, Kurungaituku.



Kaihaepapa

I am a self-regulator.

Pumanawa

I want to be responsible for my own learning.

My attribute: I am responsible.

Areas of Expertise

- A chief
- A brave explorer
- A hunter and food gatherer
- Caught and trapped birds to eat

Marau Kaupapa

- *Mathematics*
- *Hangarau Matahiko*
- *Problem Solver*
- *Sustainability*
- *Environment*



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HOUSE GROUPS

Our house groups are named after four of the seven lakes Tūhourangi iwi have mana whenua over. Tamariki are placed in these houses on enrolment and engage in sporting , cultural and educational events.



Rotomahana



Tikitapu



Rotokakahi



Tangiawao o te Atua - Tarawera



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NGĀ AKOMANGA

Our classrooms are named after the hot pools in the Whakarewarewa Village and Reserve

Parekohuru The largest and probably most eye-catching one when entering the Rahui area is the deep blue Parekohuru (Murderous Rippling Waters).



Ngararatuatara The black sinter edge of the pool is likened to the spine of the tuatara and for others they likened it to the eye of a tuatara. Either way, it is because of its resemblance to the tuatara that it has received its name. It is the most westerly of our alkaline springs used for boiling flax for weaving and for cooking a variety of food.





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Pohutu Pōhutu is the largest active geyser in the southern hemisphere, erupting every hour and reaching heights of 100 feet.



Korotiotio

Korotiotio's water grumbles along like a koroua, next to the south rim. It boils extensively.



*Whakarewarewa School Marau-a-kura (2022).
"Kia u ki te pai"*



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Purerehua

Immediately adjacent to Korotiotio to the north are the four Purerehua Pools (Butterfly Pools). They are small and partly hard to spot.



Te Horo Connected with Pohutu is Te Horo, or “The Chasm,” a fearful-looking deep, clear, ever-boiling cauldron.





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Waikorohihi A view from Whaka Village. Waikorohihi used to emit a stout water jet from the very narrow vent. Waikorohihi does not have a surface pool





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NGĀ POU AKO

- These tekoteko greet everyone on arrival. These guide our teaching and learning programmes.
- Stepping Stones have been developed for each Pou.
- Teachers shall build the learning of each pou into their annual school programmes and monitor accordingly.
- The teaching and learning experiences bring these pou to life. It reflects the skills and knowledge needed in order to lead a fulfilling life within our society.

Culture



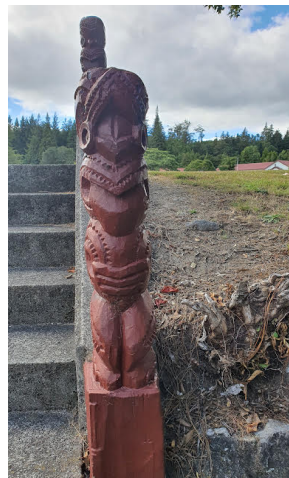
Ahurea

Language



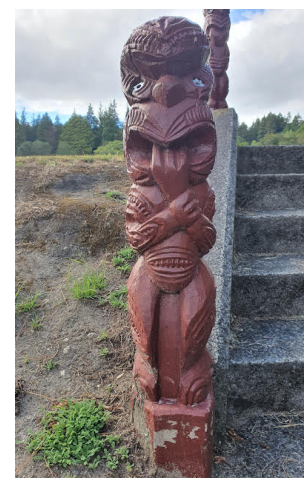
Te Reo

Guardianship



Kaitiakitanga

Identity



Tuakiri

1. Tamariki will - demonstrate, explore, improvise, share, investigate, describe, participate, express, identify, recognize, appreciate, build on, observe, engage with and explain in their pursuit for excellence across all year levels.
2. Our aspirational goal is for all children to be achieving at or above their expected levels in reading, writing and mathematics.
3. We celebrate all cultures and ethnicities and grow children's knowledge of people's identity and contributions to our society.



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Culture - Āhurea

Cultural context, confidence and identity are critical for Tuhourangi's success in education. Investing in tribal ideologies and education revitalizes the iwi while contributing to educational success.

Place- Traditional Ways- Food - People - Te Marae –Time
Taught through te reo Maori for Rumaki Akomanga

Stepping Stones

- Know what culture is
- Mihi - Ko wai au; Karakia/Himene

- Know who the tangata whenua are
- Growing an awareness of Tuhourangi Kawa and tikanga

- Significant landmarks
- Explore other cultures and countries

- Have a sound understanding of mahi kai, whakatipu maara, whakangau poaka, whakatipu huawhenua
- Social behavior
- Human societies

- History – Hapu/iwi/local/regional/national
- Hapu and iwi relationships

- Important events – Current Events
- Societies and the Arts

- Important Events – History – Employment & Whanau
- Social forms

- Important Events - History - Maori Land Wars
- Societal changes and expectations



Whakarewarewa School

Learning Experiences - Ngā Horopaki

- Kapa haka
- Musical productions
- Dance performances
- Marae Stays
- Visiting significant landmarks
- Storytelling
- Comparing & Contrasting
- Waiata
- Understanding different cultures
- Traditional Practices
- Wharenuī and visual arts
- Mathematical applications
- Patterns and people
- Weaving
- Technology & Engineering
- Home Economics
- Tuhourangi pre eruption and post eruption
- International and national issues and events
- Indigenous cultures
- Values Programmes
- Energy & Science
- Visual Arts
- Drama



Rat trapping on Mokoia Island.

Health & PE; Social Sciences; Technology; Digital Technology; Mathematics & Statistics; English; Te Reo Maori; Science, Pangarau, Hangarau/MatahikoPutaiāo, Tikanga a iwi, Nga Toi, Hauora, Te Reo Pakeha, Nga Reo are integrated through these.



Whakarewarewa School

Te Reo – Language

Ko te reo te hā o te Māoritanga; Ko te reo te poutokomanawa o te Māoritanga – The language is the breath, the foundation, of Māori culture. (Karetu 1974, p. 168)

*Te Arawatanga *Tuhourangitanga * Respect *Appreciation *Whakatauki *Nga Kupu Hou *Pronunciation
Stepping stones in green are also for Maori Medium/Rumaki Akomanga

Stepping Stones

- Follow and give simple commands
- Know at least four moteatea and karakia

- Able to say their pepeha
- Name all Tuhourangi lakes and associated korero

- Able to give a simple mihi
- Name all marae in Te Arawa, wharenui, wharekai

- Knows what the four sites of significance to Tuhourangi are and why. (Nga pou o Tuhourangi)
- Recite a tauparapara

- Talk about at least one historic event related to Hinemihi, Apumoana, Hurungaterangi and Wahiao
- Recall history as our moteatea and waiata illustrate.

- Can recall significant landmarks to Tuhourangi
- Able to give the hononga of Hurungaterangi, Hinemihi, Apumoana and Wahiao

- Talk about, articulate the link between Hinemihi, Hurungaterangi, Apumoana and Wahiao
- Recite the whakapapa from Puhaorangi to Tuhourangi

- Able to say a speech in te reo Maori.
- Able to deliver a korero on any given topic with confidence

- Is extending on knowledge of kiwaha and progressing through the levels of te reo Maori



Learning Experiences - Ngā Horopaki

- Kids learning how to mihi
- waiata
- tauparapara
- karakia
- whakatauki
- Listening skills
- Speech making events
- kapa haka
- Attend performances/presentations in te reo Maori
- Listen and view te reo Maori programmes
- Digital Literacies
- Whakapapa
 - Whanau/ iwi/hapu
- Kiianga
- Kiiwaha
- Patere
- Kupa hou
- Kawa
- Tikanga
- Hitori
- Phrases
- Dialects/mita
- Rerenga korero

Health & PE; Social Sciences; Technology; Digital Technology; Mathematics & Statistics; English; Te Reo Maori; Science, Pangarau, Hangarau/Matahiko Putaiao, Tikanga a iwi, Nga Toi, Hauora, Te Reo Pakeha, Nga Reo are integrated through these.



Whakarewarewa School

Identity-Tuakiri

We believe that cultural identity makes a positive and important contribution to wellness, in particular, to good health, education and economic outcomes. A strong Tuhourangi identity affirms belonging and a sense of security whilst also providing a strong platform in achieving future opportunities.

Mauri - Wairua- Whakawhanaungatanga - Whakapapa- Landmarks- My Mahi
Taught through te reo Maori for Rumaki Akomanga

Stepping Stones

- Knows oneself
- Knows what a friend is.

- Knows whakapapa
- An introduction to ethnic and national identity

- Knows where they are from?
- Aware of gender identity/personality

- Basic - Can give a timeline
- Has developed a sense of cultural identity

- Can talk confidently about their whanau.
- Understands social groups and beliefs

- Knows the origins of their name and birth details.
- Has an awareness of religious identity.

- Can talk about themselves, interests, aspirations.
- Can talk about values and behaviours.

- Has character, style and a sense of direction in life.
- Knows what citizenship is.



Whakarewarewa School

Learning Experiences - Ngā Horopaki

- Turangawaewae
- Mihi
- Waiata
- Speeches
- pohiri/whakatau
- Involvement in local important events/occasions
- Marae, hapu, iwi, ethnicity
- Names and places of origin
- Nga pakiwaitara of the child's life experiences
- Kuia/Koroua Day
- Sporting Events – local, national, international
- Engaging with whanau
- Book character days
- Digital Stories
- Family traditions & Digital Storytelling
- Career options
- Characteristics of Leaders
- Roles and responsibilities on the marae
- Understanding sustainability
- Understanding economic growth
- Understanding the strengths and weaknesses of Nga tamariki o Ranginui and Papatuanuku
- International relationships
- Te Tiriti o Waitangi
- Pacific Island relationships & connections
- Life cycle – Animals, insects, mammals
- Land & sovereignty



Waka ama on Lake Okareka

Health & PE; Social Sciences; Technology; Digital Technology; Mathematics & Statistics; English; Te Reo Maori; Science, Pangarau, Hangarau/Matahiko/Putaiiao, Tikanga a iwi, Nga Toi, Hauora, Te Reo Pakeha, Nga Reo are integrated through these.



Whakarewarewa School

Kaitiakitanga - Guardianship

(Guardianship) is the principle of conservation and protection of that which is left in your care. Tūhourangi considers Mātauranga tuku iho, putaiao and taonga huna, along with current and future resources to be of great importance to the learning priorities of the people.

Whakapapa - Environmental Climate - Sustainability - Economic Development - Respect - Care - Protect - People - Places
Taught through te reo Māori for Rumaki Akomanga

Stepping Stones

- Knows what kaitiakitanga is.
- Introduction to roles and responsibilities

- Knows the whanau construct
- Becoming aware of values and morals

- Knows what Māori /English/Pacific Island/Asian values are.
- Understand what character building is

- Understands the meaning of places important to Māori
- Know the importance of knowledge

- Knows what tangata whenua means.
- Able to identify opportunities

- Can build positive relationships. Able to communicate.
- Understands what common sense, initiative and drive means.

- Understands what compassion, empathy and respect are.
- Has self belief and determination to succeed

- Can manage conflict
- Embraces, challenges, positive mindset and support
- Understands the place of consultation



Whakarewarewa School

Learning Experiences - Ngā Horopaki

- Understand the importance of land, waterways, bush, food and rohe to Māori.
- Myths and legends
- Storytelling
- Geothermal Production
- Forestry
- Farming
- Animals
- Economic Growth
- History
- Community Environmental Groups
- Lake Preservation
- Ecology systems
- Pests
- Understand tuakana- teina relationships
- Understand what roles and responsibilities are
- Careers & Employment
- Digital Storytelling
- Robotics & Coding
- Mokoia Island
- Environmental Programmes
- Ngawha
- Lakes Restoration Programme
- Personal Care
- Puarenga/Waitawa
- Mara Kai
- Tangata Whenua
- Time – present, past, future
- Tino rangatiratanga
- Scion research institute



Cruising on Lake Rotomahana


Health & PE; Social Sciences; Technology; Digital Technology; Mathematics & Statistics; English; Te Reo Maori; Science, Pangarau, Hangarau/MatahikoPutaiiao, Tikanga a iwi, Nga Toi, Hauora, Te Reo Pakeha, Nga Reo are integrated through these.



Tāngaengae

So for our kura's purposes, the kupu Tāngaengae serves as a metaphor for the severing of the umbilical cord of a child who is graduating from primary school to the next level of his educational journey.

The term Tāngaengae is taken from the book "The Old-Time Maori", by Maggie Papakura of the Tūhourangi/Ngāti Wāhiao iwi - pages 129-132. This book was published posthumously in 1938. Maggie (or Makereti) née Thom, 20 October 1873 –16 April 1930, was the first Māori scholar to attend Oxford University.

 <p>On leaving our school grounds you are farewelled by these two tekoteko.</p>	<p>Pride Mana</p>	<ol style="list-style-type: none"> 1. Is kind and considerate towards others. 2. Is respectful towards all wāhi tapu. 3. Has a strong sense of belonging and proud of their identity. 4. Is actively involved in promoting a healthy lifestyle. 5. Knows local Māori kawa and tikanga. 6. Has an appreciation of landmarks and sites significant to local hapu and iwi. 7. Uses initiative to become a critical thinker and innovative problem solver. 8. Displays a strong sense of self belief and self-worth and is open and honest with themselves 9. Is respectful of self, all people, cultures and religion. 10. Willing to make an effort.
	<p>Honesty Tika me te pono</p>	
	<p>Respect Whakaute</p>	
	<p>Empathy Aroha</p>	

