

NGĀ MATĀPONO

Tekau o ngā matāpono e ārahi ana i te Kura-ā-iwi o Whakatupuranga Rua Mano.

Manaakitanga

Kia kaha rā tātou ki te hāpai i te mana o tēna tangata, o tēna tangata. Koiane te manaakitanga, he tohu o te rangatira. Ka ora te whānau o te kura i tēnei āhuetanga. Ki te āki tātou i a tātou anō, ki te tautoko tātou i a tātou anō, ka tutuki katoa ō tātou tūmanako. Ko te utu tōna tūāpapa. Me kua tātou e pōhēhē, kua kore he utu. Ko te utu o te manaaki, he manaaki anō.

The survival and growth of our kura is due in many respects to the manaakitanga expressed by kura whānau, other kura, Te Wānanga o Raukawa and various other groups and individuals. The viability of the kura and the success of our tamariki are dependent on manaakitanga. People demonstrate their manaakitanga in different ways. This means that some people are not seen on a regular basis at whānau hui but are regular contributors to our kaupapa.

It is essential that all members of the kura whānau participate in kura affairs. One interpretation of manaakitanga supports the view that if whānau are unsuited to our kura they should be advised. They can then follow a path that is more appropriate.

The flip side of manaakitanga is that once it is expressed it should be reciprocated. Our Pouako manaaki our children beyond the standard 8 hour day in turn we must take care to ensure that we treat our Pouako with respect and provide them with adequate support.

Rangatiratanga

Hei whainga matua tēnei mā tātou, kia tū rangatira te whānau o Whakatupuranga Rua Mano, kia pērā anō tātou i ngā tūpuna. Heoi anō, kua whakatauiratia tēnei āhuetanga ki ngā kōrero a kui mā, a koro mā. E toru ngā tino āhuetanga o te rangatira: ko tāna kai he kōrero, ko tōna tohu he manaakitanga, ko te mahi, he whakatira i te iwi. Hei tā te mahere ā- iwi e kīngia nei ko Whakatupuranga Rua Mano, me whai i te tino rangatiratanga. Ka tika kia whakatōkia taua rangatiratanga ki roto i ngā tamariki, ki roto hoki i tō tātou nei whānau.

An expectation that we should behave in ways that are consistent with rangatiratanga. For the kura this means that we should strive to achieve excellence for our children. One implication is that we all contribute to the wellbeing of the kura. We all have a role to play. The

obligations of the kura are the shared responsibilities of the whānau. Those responsibilities are accepted when we enrol our children.

Whānaungatanga

Ko te whānaungatanga tetahi kaupapa nui i tūhonohono ai ō tātou tūpuna, tū pakari ai rātou. Ko te whānau te tino hāpori o te Māori, ka ora te whānau, ka ora te hapū, ka ora te iwi, ka ora Ngai Tātou te Māori. Tērā te kōrero o Whakatupuranga Rua Mano, ko te tangata te taonga nunui o te iwi, e hāngai ana hoki tērā ki te whānau Māori. Ma te whakawhānaungatanga e ora ai te whānau.

Whānaungatanga underpins all that we do. When we come together as a kura whānau we accept the responsibilities of whānaunga and treat each other accordingly. Whānaungatanga binds groups together and impels each member to work for the benefit of the collective.

Sometimes this means that we have to set aside our own interests and work to advantage the wider kura whānau. As a kura we have responsibilities and obligations to outside groups with whom we have established relationships. Within the whānau we also have responsibilities and relationships that we must respect if we want to achieve our goals.

Kotahitanga

Ko te tikanga o te kotahitanga kia kotahi te iwi i runga anō i tōna kaupapa. Kua kotahi tātou i runga anō i te kaupapa o te kura. Me kua tātou e tōtara wāhirua, engari kia tū tonu mo ake tonu atu. “Huihui ka tū, wehewehe ka hinga”.

Māori tradition abounds with whakatauki that reflect the importance of kotahitanga. “Ehara taku toa i te toa takitahi, he toa takitini ke” is one. We will achieve our aims if we act in concert. Unity is our strength. Kotahitanga is not about assimilation. We do not have to “think the same all the time”. But if all our whānau participate in our progress success will be more readily achieved.

Wairuatanga

E whakapono ana tātou ki te wairuatanga. E haere ngātahi ana te ao kikokiko me te ao wairua. Heoi anō, kei tēna, kei tēna tōna ake whakapono, tōna ake wairuatanga, e kore e whakaitingia tā tētehi e whai ana. Kāti, me whai wāhi ngā ritenga me te wairuatanga Māori ki tō tātou kura. Kua whai hononga ā-wairua tātou te Māori ki te tai-ao, ngā maunga, ngā

awa, ngā moana, ngā marae, me ngā tohu whenua Māori katoa. Me whāngai tātou i te taha wairua nei, kia ora rawa ai te tangata.

If we contribute to the kura we empower ourselves, and enhance the Wairua of the kura. Our success will be manifest in the wairua of the kura. Our role is to nurture that Wairua. We should be involved in the activities of the kura simply because we enjoy it. Our wairuatanga is nurtured by the whānau ability to maintain our kaupapa. Our individual Wairua is enhanced if we empower ourselves by contributing to the kura.

Ukaipotanga

Kia hoki ake tātou ki te marae ki tō tātou ūkaipo ki reira ako ai i ngā tikanga, ngā kaupapa, ngā kawa, ngā karakia me te whakapapa hoki. E kī ana te kōrero “Tāngata ākona ki te kainga, tūnga ki te marae, tau ana”

Ūkaipo are those places and people who provide us with sustenance. Some ūkaipō are tangata, awa, maunga, marae, whānau, hapū and iwi. The kura provides our whānau with a form of sustenance. That sustenance draws us to the kura. It might be said that the sustenance is found in our kaupapa, they distinguish our kura from many others. Our uniqueness is enhanced by the whānau input. Therefore we seek contributions from the whānau so that we can best reflect their desires and needs.

Pūkengatanga

He mea ako ngā pukengatanga ki te kura e te nuinga i ēnei rā. Me kua tātou e whakawhaiti te puna pūkengatanga, kia riro mā ngā kaiwhaako noa iho ngā tamariki e whakaako. Me whakawhirinaki tātou ki ngā tāngata katoa o te whānau, tae noa atu ki ōna torotoronga katoa, mā kōnā e hōhonu ai te puna. Kia kaha rā hoki tātou ki te whakatō i ngā āhuatanga Māori ki ngā tamariki, me ērā atu āhuatanga e eke ai rātou ko ōna rahinga hoki ngā taumata o te ao.

We enjoy a wider skill base than most kura because as a collective of individual whānau we bring a diverse range of skills to the kura. Everybody has their own skills and capacity to contribute to our kaupapa. Our goals can be readily achieved if we are able to access the broad range skills we possess as a collective.

As a kura we seek to foster the skills and special talents that our tamariki possess. This is not only the role of our teachers, it also incumbent upon mātua to contribute. Where we possess a particular skill that can enhance the kura and the tamariki we should make our time available where we can.

Kaitiakitanga

He kawenga nui mā tātou te kaitiakitanga ka tika;

- Kia tiakina ngā taonga tuku iho, ko te reo rangatira, ko te mātauranga Maori, ngā tikanga, ngā kaupapa taea noatia ngā taonga katoa o te Māori.
- Kia tika hoki te tiaki i te pūtea o Te Kura-ā-iwi o Whakatupuranga Rua Mano
- Kia hāpaitia i te mana o te tangata
- Kia tiakina hoki te taiao me ōna āhuetanga katoa

We are the kaitiaki of our children, our kura, our environment and all taonga of our hapū and iwi. It is a role that we must take seriously. Each whānau has an obligation in this regard.

This must be reflected in the way that we conduct ourselves as a kura.

Whakapapa

Mā te whakapapa e kī ana tātou he Māori. Mā te whakapapa e paihere tātou ki ngā āhuetanga Māori katoa, ki ngā hapū o te Kotahitanga ki te Tonga, ngā hapū Māori katoa, ki ngā kaupapa hoki o tō tātou nei kura. Heoi anō rā, kua whakatūria te kura nei i runga anō i ngā mana o ngā karanga hāpū, me ngā karanga iwi o te Kotahitanga, me whakatairanga tātou i āna tikanga, ōna kawa, me ōna kaupapa hoki

WRM is a kura a Iwi. It is incumbent upon the kura to establish our relationship with the three iwi of the ART confederation. That is an active obligation on our part. We should be taking steps to promote ourselves to the hapū and iwi of ART.

Te Reo

“Ko te reo te pūnga mai o ā tātou tikanga, o ō tātou mana”¹

E tū motuhake nei te Māori i tōna reo taketake, i tōna reo rangatira. Koia anō te kaipupuru o te Māoritanga. Koia te kura pounamu, te ohooho o Ngai Tātou. Ki te ngaro, ka ngaro tāua pērā i te moa. Kāore he kaupapa i tua kē atu. Me taki hāpai tātou i tēnei kawenga ki tōna tiketiketanga, kia rere, kia tika, kia Māori te reo o ā tātou nei tamariki.

Te Reo Māori has a prominent role in the Kura. How do we promote the use of Māori language? We speak Māori in our homes and at the kura thereby encouraging our children to use Te Reo Māori.

We must commit to learning and using Te Reo Māori in all contexts.

¹ Nā Tā Hemi Henare