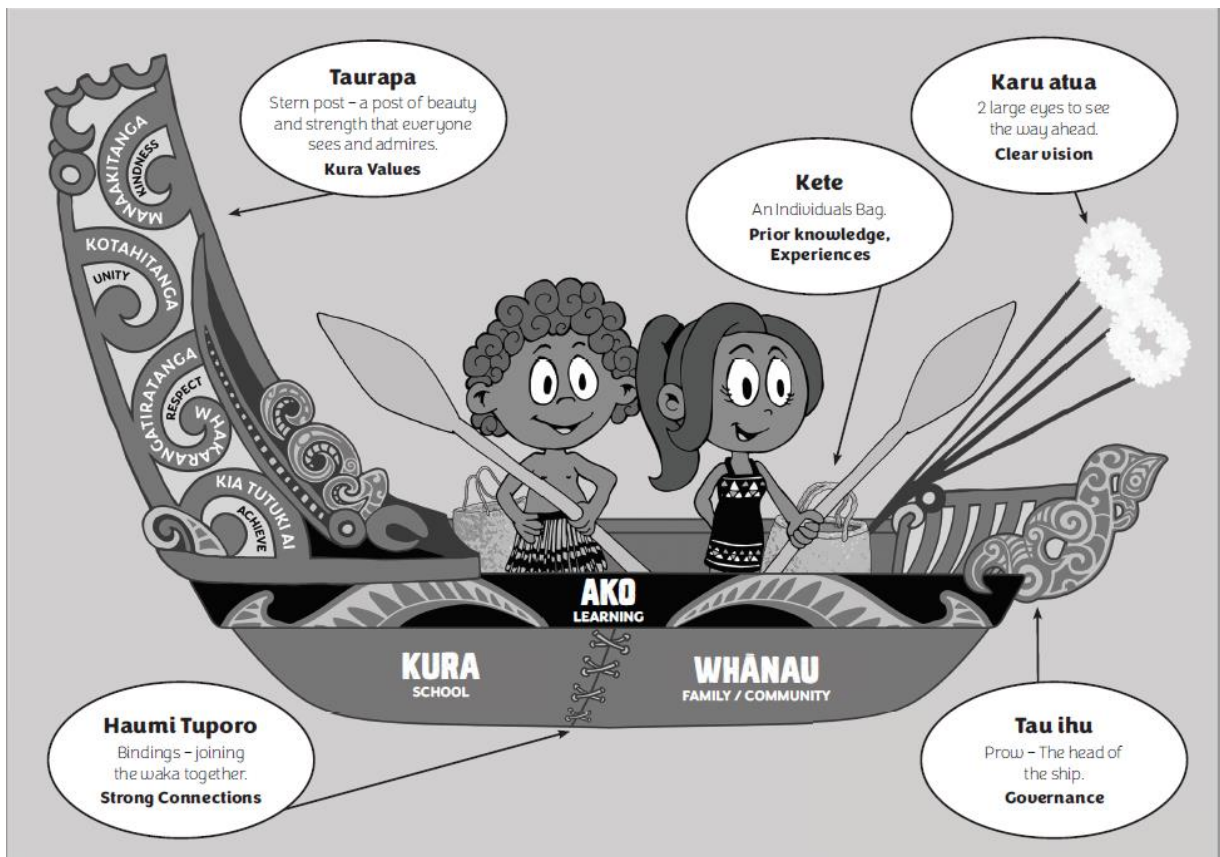
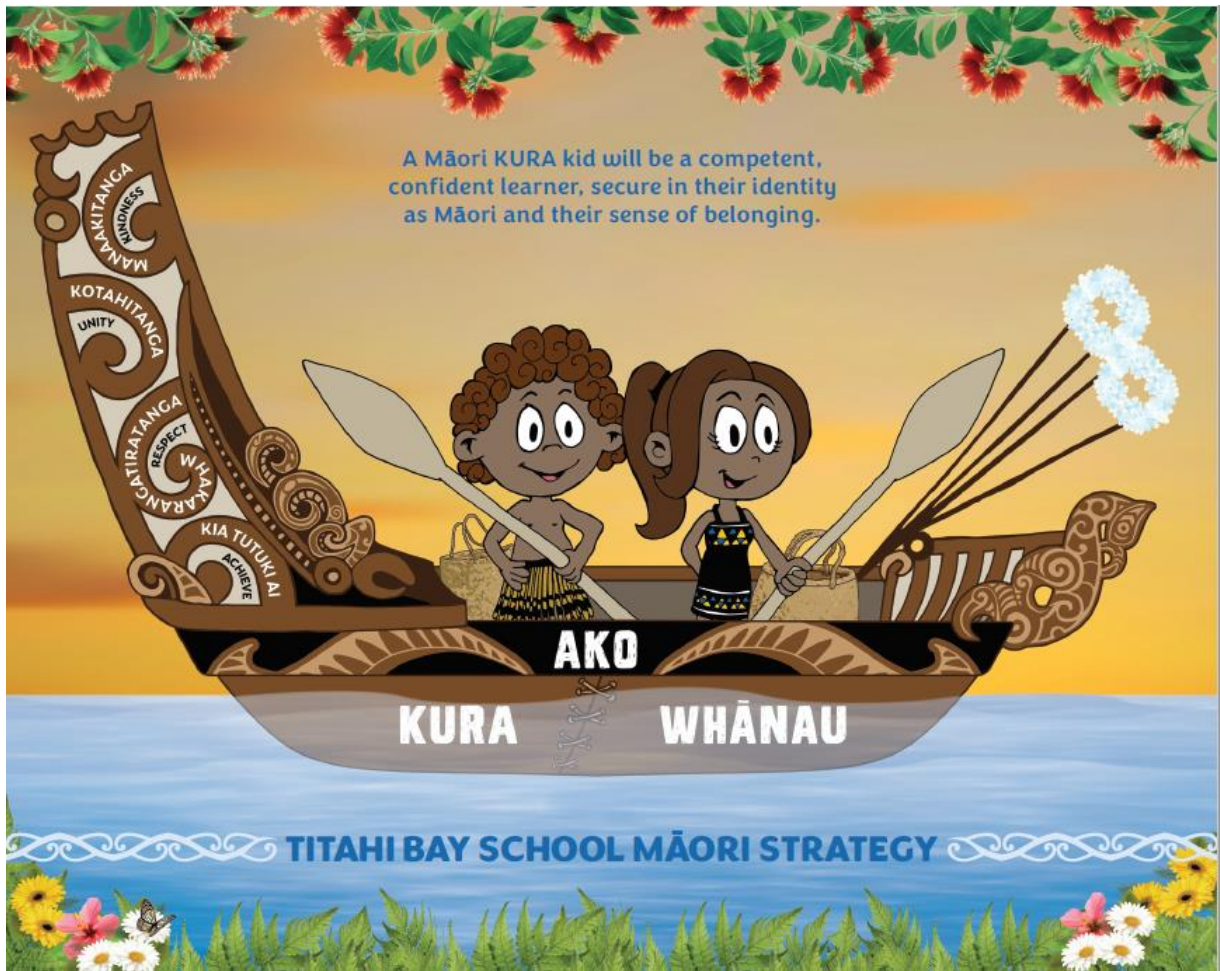


Titahi Bay School Māori Strategy

The Maori Strategy is based on the image of a waka.



Pictorially the waka represents Titahi Bay School, Each child also comes to school with different prior knowledge and experiences. This is represented by the **kete**, which is then filled with new knowledge and experiences throughout their time at school. They are hopping on board a waka that has good governance and a clear vision of success. Titahi Bay School is aiming for all year 6 to be confident , competent learners. With our vision for a year 6 leaver being ...

A Maori KURA kid will be a competent, confident learner, secure in their identity as Māori and their sense of belonging.

How we can create that? By providing opportunities to experience Maori culture; to develop their sense of belonging and to become secure in their identity as Maori.

We want each Māori child to know who they are where they come from so that they can always make a connection to where they belong no matter where this or any other waka takes them in the future.

The waka its self makes reference to Ngati Toa as we acknowledge and respect Ngati toa as the Tangata Whenua of this land

Titahi Bay School wants to ensure there are Strong links/relationship with school and whanau so that learning can happen in a way that recognises a child's past, present and prepares them for the future.

The Māori strategy is implemented through three key areas :

KURA (School)

WHANAU (Family/Community)

AKO (Learning/Teaching)

KURA

The **Karu atua** at the front of the waka is used by the navigator to see the way ahead, they use that viewing mechanism to map out the journey. It is located ahead of the **tau ihu** and allows the direction to be set. The school relationship with staff and governance is reflected in the **Tau Ihu**.

The **Tau Ihu** leads the waka through the waves, even when the waters are rough. The strength of the tau ihu to push on through is vital. The skill of the governance group to set the direction ensures the safest and best journey, but always knowing that no journey is without challenge.

The school/staff relationship is important because this acknowledges the responsibility of the school to its staff and the accountability of the school to its community.

WHANAU

The whanau relationship is necessary as it acknowledges the role that whanau have in nurturing their child , it acknowledges the role of whakapapa and kaupapa that link the whanau across the school community and importantly for Titahi Bay School it acknowledges the role that Ngati Toa have as mana whenua and it privileges the knowledge and stories of this iwi and the manaakitanga that they currently extend to other iwi residing in their rohe.

The whanau/school relationship is reflected in the hull of the waka – it is the basis upon which the school exists. With a weak hull a waka is not going far with wasted energy required to bail out water and nervous energy lost on fear of the waka breaking. What isn't so easily noticed in the waka are the **haumi tuporo** – the bindings. These are that which join and hold the "kei" and the "ihuwaka" together. If they are not tight and correctly installed, they will allow the water to flow in through the joins and cause the waka to sink. The word haumi means "join" but also means "an alliance". This typifies the importance of the binding and symbolises the relationship between Kura and Whanau. While these joins are often out of site beneath the water, they must be strong to maintain the integrity on our waka, so too the relationship between Kura and whanau must stay strong. Like in our Māori whakatauki "Haumi e! Hui e! Taiki e!" "Join together, Gather together and Unite!"

AKO

The teacher/learner relationship is important because it is at the centre of the purpose for our kura. Our role is to teach and learn sometimes we teach our children, sometimes they teach us. As a school we must always be learning just as our students are always learning. This relationship is usefully referred to with the term AKO. Ako is a concept which is based on reciprocity. It is based on a fluid flow of authority and roles, where the teacher and learner have equal relationship in the space of teaching and learning.

The AKO concept is reflected in the rim of the waka, which can be seen above the water, just as we should be able to see this approach reflected in the classroom, in the playground, and in the community wherever we engage.

KURA VALUES

Our Kura values – *Manaakitanga, Kotahitanga, whakarangatiranga, Kia tutuki ai*. These are the values that will allow our children to be good people, they will allow our children to get along with others as they go through life as as a Māori person, whose culture is based on being part of a collective, being able to get along with others and at times put the needs of the group before their own is essential. The values are reflected in the **Taurapa** which is also the most noticeable in terms of visible beauty and strength. Just as the easily noticed beauty of a waka is seen in the Taurapa so too is the beauty and strength easily seen in a person giving effect to our Kura values.