

Underlying Theoretical Principles of Tikanga that St John's School may use to help children develop an understanding and appreciation of all cultures with emphasis on Maori customs, protocols, traditions and history.

Ako

Ako describes a teaching and learning relationship, where the educator is also learning from the student and where the educators' practices are informed by the latest research and are both deliberate and reflective.

Tikanga

- shared opportunities for all teaching and learning
- teaching and learning is lifelong
- recognising the many pathways to results/conclusions
- teaching and learning roles carry the responsibility of reciprocity to all

Tuakana - Teina

Tuakana - Teina refers to a relationship between an older (tuakana) person and a younger (teina) person and is specific to teaching and learning in the Maori contest.

For example: peer to peer (teina teaches teina)

Tuakana teaches tuakana

Tikanga

- shared opportunities for all teaching and learning
- teaching and learning is lifelong
- recognising the many pathways to results/conclusions
- teaching and learning roles carry the responsibility of reciprocity to all

Kotahitanga

Developing and maintaining a unity of purpose and direction and avoiding approaches and decisions that lead to division and disharmony.

Tikanga

- prioritising the development of unity within the school
- providing for contributions from all staff to decision-making processes
- providing for contributions from all tamariki, parents and whanau
- providing for contributions from mana whenua and tangata whenua
- providing for contributions from the community
- keeping people informed and in the loop

Manaakitanga

How do we express manaakitanga (hospitality, kindness, generosity, support), or mana enhancing behaviour towards each other:

Mana whenua; tangata whenua: teaching teams; management; our tamariki; our parents and whanau; our community; our country; our world; our universe.

Tikanga

- ensuring to provide the best teaching and learning internal and external environments that incorporate the aspirations and histories of mana whenua and tangata whenua
- being generous to staff in terms of professional development, work spaces and leave
- having policies that foster manaakitanga by management of staff, children, whanau, mana whenua, tangata whenua and the community
- staff are provided with continual support to enhance their capacity of teaching and learning
- tamariki assessments and creations are treated as taonga and are cared for properly.

Mauri

Mauri is described as being a life principle, a life force of all things animate and inanimate within Te Ao Maori.

Examples being:

-Using Te Reo Maori and tikanga Maori within one's daily practices/programmes is a reflection of ensuring the mauri of te reo and tikanga Maori are maintained.

-A mauri stone can be dedicated to a school to ensure that the mauri of teaching and learning is maintained within the environments, to ensure security, safety and a sense of belonging.

Tikanga

-the potential that everyone brings with them

-when people cannot learn the way we teach, we have to teach the way they learn

-the most important element influencing learning is what the learner already knows

Rangatiratanga

Rangatiratanga is the expression of the attributes of a rangatira including humility, leadership by example, generosity altruism, diplomacy and knowledge of benefit to the school. This principle acknowledges the rangatiratanga of individuals, whanau, hapu and iwi in its activities. Staff understand the importance of walking the talk, following through on commitments made, manaakitanga, integrity and honesty.

Tikanga

-the school nurtures and develops rangatira attributes amongst staff, tamariki, parents and whanau

-the contributions made by staff, tamariki, parents, whanau to the school are regularly acknowledged

-the school displays rangatira attributes and principles

-the activities of management are reflective of the attributes of rangatira

-all staff, tamariki, parents, whanau are considered rangatira in their own right and are treated accordingly

-high quality education standards and excellence contribute to the rangatiratanga of the school

Taha Tinana

This is a two-pronged principle which firstly deals with one's own physical well-being. The second prong is about respecting the environment we all engage in, ensuring these are safe and hygienic and most of all, resources are managed appropriately to support the principle of kaitiakitanga or resource sustainability.

Tikanga

-exercise: hiko around the school's community, brain gym, waiata korikori (exercise)

Te Reo Maori

Te Reo Maori is the medium through which Maori articulate their world views. Te Reo Maori is a language which is steeped in whakapapa, mauri and knowledge.

Tikanga

-me mihi – greetings: welcome, settling in, comforting, departures

-contextualising te reo Maori throughout the daily programme

-waiata – comfort opportunities, learning opportunities, reflection opportunities

Tikanga

This refers to the customs and traditional values, especially in a Maori context.

'tika' – 'the right way, correct, just and true'.

'nga' – the person responsible for implementing correct practice(s).

Tikanga

-locate the area/category of what you would like to investigate within a Maori world view

-select a range of kaupapa – underlying principles

-provide examples of tikanga that reflect your kaupapa and that align to your area of investigation

Ukaipotanga

Ukaipo is the place where one was nurtured, where one finds themselves, their strength and their energy. Having a place to contribute is essential for one's wellbeing. As a whole person with your identity intact, one can make their contribution(s).

Schools are considered more than a place of teaching and learning. The benefits derived from people being stimulated in their work and interactions, feeling energetic, believing they are important and having a contribution to make, are considerable.

Tikanga

-arrangements that foster a sense of importance, belonging and contribution(s)

-commitment to a higher purpose of the survival of te o Maori (the Maori world), te reo Maori and me ona tikanga (process, practices, culture)

-better communications relying less on email/correspondence/telephone and more on kanohi ki te kanohi (fact to face) approaches

-prioritising stimulating exciting activities

Wairuatanga

Wairuatanga is about understanding and believing that there is a spiritual existence in addition to the physical.

The wairua of a person requires nourishment as regularly as the tinana (body), and the forms of nourishment differ among people. The environs of the school are nourishing and nurturing of the wairuatanga of staff, tamariki, parents and whanau.

Tikanga

-further developing wairua nourishing and nurturing environments including the provision of peaceful spaces

-encouraging the inclusion of visiting and teaching in natural venues including lakes, camp sites, fresh water lagoons, beaches, forests etc

-implementing the practice of karakia (prayer) at the start and ending of all sessions, daily programmes and excursions

-providing opportunities for karakia in all activities pertaining to mana whenua (Maori land managers), tangata whenua (Maori of a particular locality)

Whakapapa

This is the foundation of Maori world views. Insight into the meaning of whakapapa can be found in the kupu (message, myth) itself; to make or move towards papa or in other words grounding oneself.

Tikanga

-encouraging professional development and research into Maori world views

-resources that provide the whakapapa stories of the school's geographical area; for example the story of the local mountain, river, the land or block name of where the school is situated, and the areas resources such as pounamu, kaimoana, geothermal activity.

Whanaungatanga

People are our wealth. This system of kinship, including rights and reciprocal obligations that underpin the social organisation of whanau, hapu and iwi is an integral aspect of the school. Whanaungatanga is about being part of a larger whole of the collective. Maori are related to all living things and thus express whanaungatanga with their surroundings. Whanaungatanga is about knowing you are not alone, but that you have a wider set of acquaintances that provide support, assistance, nurturing, guidance and direction when needed. Defined roles for nga hungamahi (staff); kaumatua; matua (parents); rangatahi (youth); tamariki; tane (males) wahine (females) are also part of whanaungatanga.

Tikanga

- providing opportunities for the expression of whanaungatanga amongst tamariki and staff
- reviewing and developing policies consistent with whanaungatanga
- maintaining close links with mana whenua – the iwi of your own geographical area
- defining and maintaining role based systems in activities
- encouraging reciprocity among staff and children
- planning and developing extensive support systems for children to enhance learning

Taonga Tuku Iho

This principle is about acknowledging all treasures (knowledge, rationales, language, culture, whakapapa) that have been passed down through the generations since the beginning of time.

Tikanga

- resources of the area
- knowledge of the area: oral histories, waiata, arts (visual, performing artefacts, imagery)
- Te Reo Maori

What we do at St John's School

Ako

- teacher appraisal
- teachers learning from children
- encourage peer support

Tuakana - Teina

- peer support
- St John's "family"/Christian values/older children encouraged to help & support younger children

Kotahitangi

- working collaboratively

Manaakitanga

- shared lunches
- open door
- parent helpers
- welcome new families in transition to school
- end of year gifts to children & others
- reciprocal relationships with other learning networks eg: Maniototo Area School, St Gerards, Dunstan Kahui Ako, Maniototo Kindergarten
- Morning tea for upstairs
- Connection and invitations to wider parish & community

Mauri

- working collaboratively

Rangatiratanga

- Senior Class encouraged to be leaders
- Young Vinnies

Taha Tinana

- Physical wellbeing
- Mental wellbeing
- Spiritual wellbeing

Te Reo Maori

- Te Reo tutor/support – What Whaea Mary-Anne teaches in our daily classroom programmes

Tikanga

- marae visit?
- hangi

Ukaipotanga

- faith focus time
- celebrations eg: 25 years teaching at St John's School, baptisms etc

Wairuatanga

- Religious Education programme
- Self assessment/evaluation
- Meditation opportunities

Whakapapa

Whanaungatanga

- parent helpers & involvement

Taonga Tuku Iho