

Te Rangitukutuku Explanation of whakataukī

	Where its come from/meaning	Within the context of the framework
<p style="text-align: center;">Te Taiao Ako</p> <p style="text-align: center;"><i>‘He tangata ākonga ki te marae tau ana’</i></p>	<p>A shortened version of ‘He tangata i akona ki te whare, tūnga ki te marae tau ana’ (A person taught at home, shapes well on the marae/one who is trained properly will stand on the marae confidently).</p> <p>This variation would mean: ‘A person taught well on the marae, will stand confidently (everywhere)’</p>	<p>A person taught well on the marae, will stand confidently (everywhere) - this emphasizes the importance of whānau/hapū/iwi/hapori in the education of an ākonga, and therefore enforces the notions within Te Taiao Ako (Beyond the classroom) - the importance of connection to whānau/hapū/iwi/hapori</p>
<p style="text-align: center;">Te Kanohi Mataara</p> <p style="text-align: center;"><i>‘Māku e whatu, māu e tāniko’</i></p>	<p>Derived from ‘Nāu i whatu te kākahu, he tāniko tāku’ (there are no doubt other variations of this whakataukī), there are several interpretations of this whakataukī, one is ‘you did most of the work, I provided the fine skill’. Some say this whakataukī makes reference to the development of a child, that is, the parent nurtures and guides the development of a child’s character and further instruction is provided by those skilled in other areas.</p> <p>This version can be translated to, ‘I will weave, you will fashion’, meaning, I will guide and support, whilst you provide the detailed instruction.</p>	<p>‘I will weave, you will fashion’, meaning, I will guide and support, whilst you provide the detailed instruction.</p> <p>When applied to the dimension Te Kanohi Mataara, the weavers in the whakataukī are leaders and teachers. Strong leadership is often one who empowers, supports, and mentors teachers/others to become even more skilled. Their role is to weave together opportunities that will provide basis for teachers to be able to provide the detailed instruction of ākonga.</p>
<p style="text-align: center;">Te Ako</p> <p style="text-align: center;"><i>‘Ko te mokopuna/ ākonga te pūtake o te ako’</i></p>	<p>Is one of the key messages within <i>Te Marautanga o Aotearoa</i>. Literally translated, it means ‘the grandchild/ student is the centre of the learning’. It is a message that has been used to support the notions within <i>Te Marautanga o Aotearoa</i> and the importance and a need for a localized curriculum developed with the student in mind. “Kia angitū ai te puta o ngā ākonga, me pūmau te mahi tahi a te kura, te kāinga, te hapū, te iwi me te hapori” pg 5, <i>Te Marautanga o Aotearoa</i> (For learners to succeed, the school, home, hapū, iwi and</p>	<p>Within Te Rangitukutuku the whakataukī is an invitation to the school to ensure that curriculum development is cognizant and inclusive of the ākonga, whānau, hapū, iwi and hapori.</p>

	community must work together effectively and consistently).	
<p>Whanake Ngaiotanga</p> <p><i>‘He toi whakairo, he mana tangata’</i></p>	<p>‘Where there is artistic excellence, there is human dignity’</p> <p>This whakataukī is mostly used in reference to the arts. Tū Rangatira (2010) uses this whakataukī in a key focus area for leaders, Mana tangata. This encourages leaders to recognize that relationships are critical to effective practice.</p>	<p>It terms of Whanaketanga Ngaiotanga, where there is excellence, there is mana tangata. Therefore within a learning environment there will always be a need for professional learning and development of an individual (artistic excellence) the outcome of which is enhanced well-being (mana tangata)</p>
<p>Te Hangarau, te Tūāpapa</p> <p><i>‘Ko tō ringa ki ngā rākau a te Pākehā’</i></p>	<p>Derives from the infamous whakatuāki of Tā Apirana Ngata,</p> <p>“E tipu, e rea mō ngā rā o tou ao Ko ō ringa ki te rākau a te Pākehā Hei ora mō tō tinana Ko tō ngākau ki ngā taonga a ō tīpuna Hei tikitiki mō tō mahunga Ko tō wairua ki Te Atua Nāna nei ngā mea katoa”</p> <p>‘Grow and branch forth for the days of your world; Your hand to the tools of the Pākehā for the welfare of your body, Your heart to the treasures of your ancestors as adornments for your head, Your spirit with God, who made all things’</p>	<p>“Your hand to the tools of the Pākehā”</p> <p>Within the dimension, Te Hangarau, te Tūāpapa, the tools of the Pākehā are digital technologies and all that come with these, including knowledge and use of these tools.</p>