

Tapuwaekura

What is Tapuwaekura?

Underpinned by Atua Matua, Tapuwaekura is a Kaupapa Māori initiative supporting kura and kaiako to implement a Te Ao Māori approach through whakapapa and mātauranga Māori to connect tamariki to te taiao (the environment) for better health and wellbeing outcomes.

Led by Sport New Zealand Ihi Aotearoa, in partnership with Ngā Pākura, and supported by the Ministry of Education, Tapuwaekura is a culturally distinctive pathway within the Government's Healthy Active Learning initiative.

Tapuwaekura has supported select kura kaupapa Māori, wharekura and kura ā-iwi across Aotearoa since 2020.

Tapuwaekura evaluation

Underpinned by Kaupapa Maori-centered evaluation practices, Te Paetawhiti Ltd and Associates have led the evaluation of Tapuwaekura, focused on understanding:

- What is important when implementing Tapuwaekura.
- What difference Tapuwaekura has made for tamariki, kaiako and kura.

Sport New Zealand Ihi Aotearoa would like to acknowledge Ngā Pākura, Te Paetawhiti and the kura involved in the evaluation of Tapuwaekura.

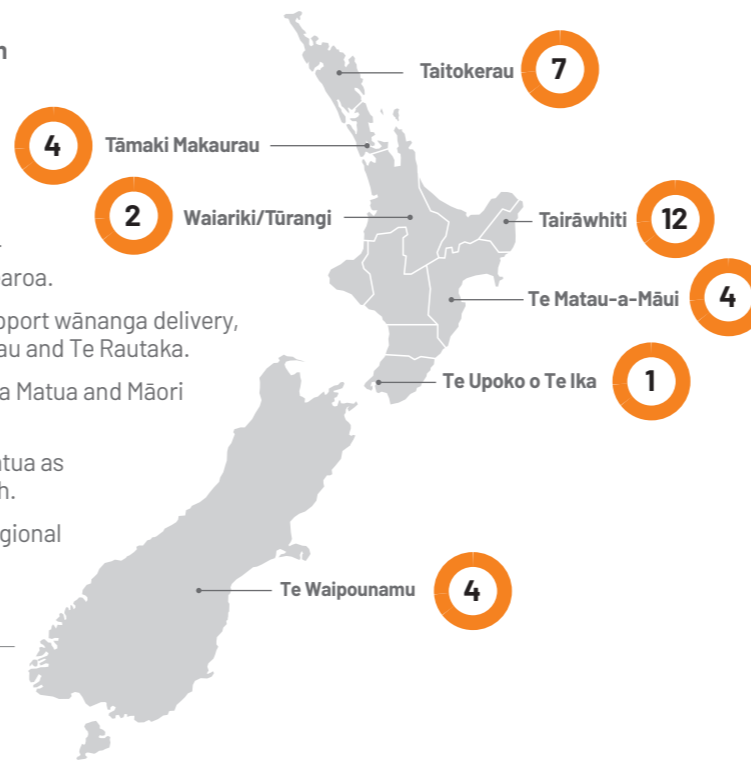
Mā te rongo, ka mōhio, mā te mōhio, ka mārama, mā te mārama, ka mātau

From listening comes knowledge, from knowledge comes understanding, from understanding comes wisdom

What has happened so far?

Tapuwaekura has:

- Supported 34 kura and 192 kaiako across seven regions to adopt and integrate an Atua Matua approach in strategy, planning and teaching practice.
- Established a capable and dedicated national Atua Matua trainer group.
- Facilitated numerous taiao-focused wānanga for kura and kaiako in multiple locations across Aotearoa.
- Developed Te Rautaiiao (Atua Matua toolkit) to support wānanga delivery, consisting of Tātaiaro, Tohutaka, Te Kawa, Punarau and Te Rautaka.
- Reviewed and supported the development of Atua Matua and Māori Medium educational resources.
- Increased the awareness and visibility of Atua Matua as an indigenous place-based educational approach.
- Worked in partnership with other national and regional Māori education and recreation bodies.



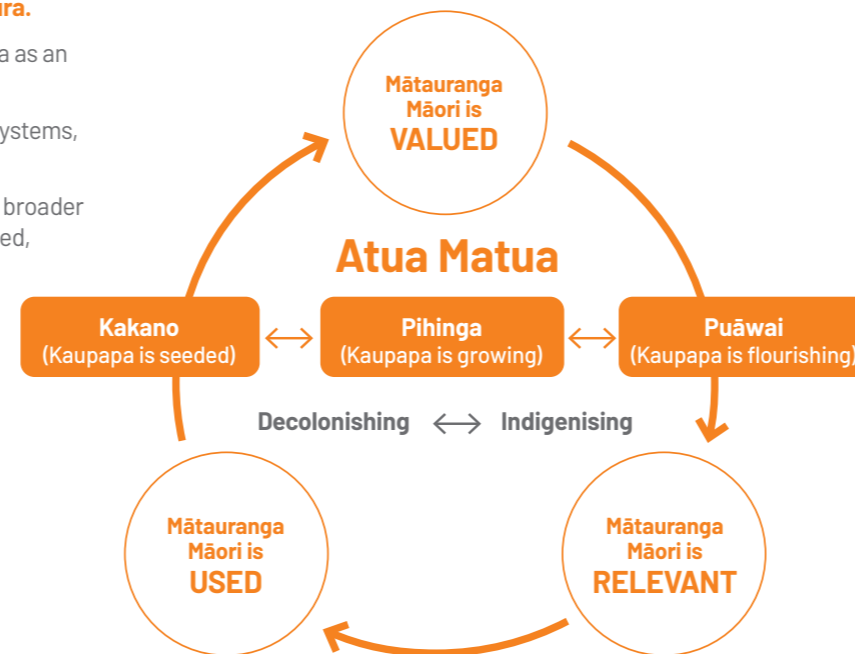
Impact on kura

Tapuwaekura has contributed to two inter-related change processes for kura.

- Supporting kura to embed Atua Matua as an approach.
- Supporting kura to indigenise their systems, policies and curriculum.

This change journey is situated within a broader context where Mātauranga Māori is valued, relevant and used within the kura.

“ Atua Matua is a way of being, it's a way of life (Kaiako). ”



Kura shifting from

Kura shifting towards

Gregorian calendar	→	Maramataka
RAMs (what you can't do)	→	Tohutaka/Te Kawa Whakatika (what we can do)
Marautanga o Aotearoa	→	Marautanga ā-Iwi
Professional development	→	Whakangungu (way of being)
Learning in the classroom	→	Learning from te taiao
Receiving disseminated knowledge	→	Whaiwhai mātauranga (pursuing knowledge)

Impact on tamariki

“ Tapuwaekura has got everything including those real values of mana tangata, mana whenua, mana moana. If kids have got the mana of all of that, they can leave our kura knowing who they are and be successful in both worlds. ”

Atua Matua is benefiting tamariki culturally, physically and educationally.

- Tauira are increasing their knowledge and making stronger cultural connections with their local environment in ways that resonate for them.
- Tauira are making physical connections (see, hear, feel) to te taiao and through that process are able to engage with and retain mātauranga that is relevant to context (whakapapa).
- Tauira are more active and are improving their physical wellbeing.
- Tauira are engaging their whānau in the Tapuwaekura experience.
- Kaiako are observing:
 - Improved engagement in learning.
 - Improved attendance.
 - Improved behaviour (less behaviour related issues).

Conclusion

- Atua Matua as an approach validates and supports the reclamation of mātauranga Māori and te ao Māori ways of being in a kura context.
- Atua Matua is suitable for all kura (and whole kura) but not all kura are ready to fully embed the approach.
- For kura to successfully embed an Atua Matua approach it requires strong change leadership and commitment from the Tumuaki (principal).
- An equitable investment model to support the reclaiming of indigenous pedagogy and practice will continue to be needed.

Key impact areas moving forward

Supported by evaluation findings, we know:

- Embedding Atua Matua takes time and leadership within kura.
- Success for each kura looks different.
- The Tapuwaekura trainers are the most valued resource available to kura and kaiako.
- Demand for support and access to expertise will always outweigh what the Tapuwaekura team can reasonably supply kura and kaiako.
- Wānanga are an important part of the learning experience for kaiako; however, embedding Atua Matua requires more than one wānanga alone.
- The ability of kura to draw on local knowledge is important for implementing Atua Matua.
- The capability of individuals and organisations to support the integration of Atua Matua in an education context is limited.
- Strengthening and enabling localised support structures will further assist kura on their journey.