

Ra tātou – Waiwai kai kapua – 2nd & 4th Whiringa-ā-rangi.

Whaea Nicki.

Waewae Kai Kapua takes our adventurous tamariki, who are risk takers with whakaaro pohewa, into a world outside the gates regularly on both Rātū and Rāpere, ahakoa te wa!

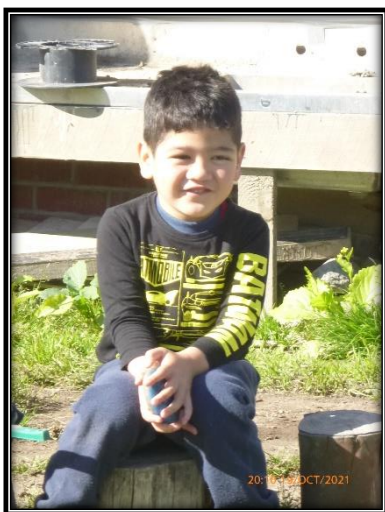
With respect to our Tangata Whenuatanga we encourage place-based education; connecting with the whenua, moana within our rohe and reciprocal teaching and learning where we all learn with and from people, places, and things.

We engage with our environment to enrich the curriculum and connect with Papatūānuku and mātauranga Maori in authentic ways. One way to be authentic is to be active within and explore our local environment on a regular basis. To become kaitaki of our special place.

Kaiako understand that tamariki learn best when contributing hands on in fun and meaningful ways! We provide both opportunities for our tamariki to follow their interests and resources and space empowering them to be creative, to explore with open eyes and learn through play.

Whānau often ask us 'what we do' so here is a snippet of our days last week.

We begin our day with a karakia and have begun to work on our pepeha. Tamariki with the kōhatu have speaking rights and the rest of us whakarongo and focus on kupu delivered by the speaker.



As a roopu we explore and respect tikanga and te ao Māori, - the language and culture - Māori values, and co-construct a program that supports Te Tiriti O Waitangi based on protection, participation, and partnership; as well as the uniqueness of every individual that makes up our roopu. Learning to participate, to listen with respect and to take turns is all part of our kaupapa.





Self-led exploration as tamariki work out how to get motion between two chairs with balls. Exploration of the positioning of the chair, the size of the ball and best place to release and catch. Kōrero overheard allowed me to learn that speed of the ball was important to ngā tama as was the height the ball gained up and sometimes above the back of the tūru.

Being totally child led this mahi was meaningful for each tamaiti in a different way. It turned out to be a great space for learning about turn taking, sharing, participation and inclusion as the tamariki joined and left as they needed. This created space for our tamariki to wānanga - without kaiako interference.



Tamatoa knows that there is space to explore and extend his physical abilities and interest in 'body building exercise like Dad' without having to watch out for tātou pēpi. Place based learning in big open spaces supports taha tinana - the way we look after ourselves physically and mentally. Taiao haerenga ensures physical activity and this develops connections in our brain, so we are ready



to learn. Development of māia/confidence and competence.

We have the space for ball games and the ability to challenge ourselves physically and take risks.





The kemu 'Duck Duck Goose' or 'Rakiraki Rakiraki Kuihi' is an opportunity for some good fun! It is also a time to show whakatau/respectful of others, to take turns to be resilient and develop whakakata/humour.

As we play, learn and explore together we are strengthening relationships - whakawhanaungatanga.

Restore balance. Most children have technology, school and television.

It,s time to add; A pinch of adventure, a sprinkle of sunshine, a big handful of outdoor play and lots of fun!

(Penny Whitehouse.)

By providing tamariki with authentic experiences they are able to engage in what they term "real hard work!" It is also a time to learn about the tikanga when using kōwhiringa taputapu. Our tama in particular, find this a release area for energy. A wonderful place for ako and kotahitanga.



Risky play can have many different forms but ultimately it is about giving tamariki the space to build confidence and test their capabilities on their own terms. In doing so they become more in tune with their own body's potential. It's limits, its strengths, abilities and capabilities. They are learning to be adventurous, assess and manage risk. These tamariki are therefore involved and confident learners. (Education Hub 2000)



The creation of a pirate ship! Self led and allowing tamariki to engage in mahi tahi, wānanga, engage in planning discussions, use trial and error to design, review, trial and change. Totipuaki designed a radio to 'call for help in a ship wreck. Look the radio slides into the pouch on the computer. It's water tight. The sea cant damage the workings!' Each child is involved in a different way. Ka pai te mahi e hoa mā and I really like the way you utilise the skill sets of individuals to create play that engaged a variety of tamariki for almost two hours. Each tamaiti bringing with them their own mōhiotanga. Mīharo!



As kaitiaki of the land we have a partnership/treaty (reflected in both Treaty of Waitangi and Te Whariki) in which we must uphold and abide by a resolve to care for and respect our land. This process we are engaged in, helps us make connections to Papatūānuku as we work together to prepare and maintain our māra. Thus, we are able to spiritually connect with the land and with aroha can prepare our earth, plant, nurture and reap the benefits. Today we planted courgette and sunflower seeds that we hope to give our whānau for Kirihimete.



Our tamariki are born with an innate sense of 'can do'. They are not conditioned to failure- so let's ensure we support this learning with whakamanawa/honor and inspire their thirst for knowledge. Being outside in a wide open space with lots of loose parts and open ended resources has had an impact on the way our tamariki play/learn. On their relationships. How they contribute and engage outdoors is very different to inside the gates of He Manu Hou. We have noticed an improvement in utilisation of kōrerorero as they negotiate and solve problems. They have developed a stronger understanding of their mana - strengths and abilities. Of how their tianana works. There is significant improvement in the physical abilities of some of our tamariki. We see them assessing and taking risk. They are showing us through their observations and mātauranga me mōhio tanga and respect of and for te ao.



They enjoy being together, outside!