

Manaroto

The term **Manaroto** was gifted by Matariki Cribb-Fox to reflect both tama (male) and hine (female) within the concept of tama-ā-riki, creating Manariki or Mana-ā-riki. All tamariki are taonga, with a divine spark from our atua. Manaroto expands on this concept by drawing out the characteristics of the child – *Mana*, from within – *roto*.

There are 23 printable Manaroto cards from the series - Te Roro o Tōku Whare. Each card describes a Manaroto, the area of the roro (brain) it relates to, and offers access to three different activities that activate or strengthen that Manaroto. These activities are neurodevelopmentally focused, and many of them are derived from *Taurahere Āhei: Te Hononga ki te Ao Māori (activities that connect us to Te Ao Māori)*.

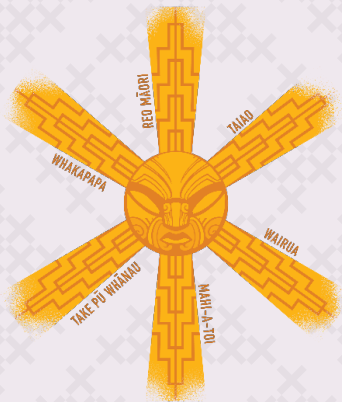
There are four different ways that tamariki, whānau, and kaiako can use these cards. When choosing how to use them, the purpose should always be clear and based on the needs of the tamaiti or tamariki you are supporting. Below are four key ways to use the Manaroto cards:

- **Maiea Manaroto:** Exploring and strengthening our manaroto
- **Ruruku au noa:** regulating Mauri
- **Ngā Pou o Rongo:** Understanding our rongo/senses
- **Whiti te Rā:** Cultural pathways to wellbeing



Whiti te Rā: Cultural pathways to wellbeing

Tama-nui-te-rā (the sun) represents wellbeing and the innate potential inside. The more engaged within culture, the brighter the hihi (rays) shine (whiti). The Whiti te Rā framework promotes six pathways (hihi/sunbeams) to wellbeing that align with ***Taurahere Āhei: Te Hononga ki te Ao Māori*** (connection to Te Ao Māori).



Each Maiea Manaroto activity indicates which hihi of Whiti te Rā it aligns with. When exploring Whiti te Rā with a tamaiti, a group or class of tamariki, or with whānau, you can identify a hihi they would like to connect with and go through the Maiea Manaroto activities and then choose an activity to try.

Ngā Pou o Rongo

Pouhōmiro – *Sight.*

Pouōko – *Hearing.*

Pouwhātoro – *Touch.*

Poutāwara – *Taste.*

Poukakara – *Smell.*

Poutiriao – *Vestibular*

Poumatea – *Interoception*

Pouaroāmahea – *Proprioception*



Maiea Manaroto activities note the main sensory pou associated with each activity. You can take note of the preferred activities of a tamaiti to learn more about their associated sensory preferences. You can also select or plan activities that strengthen a sensory pou; or support goals related to regulation by scheduling these within their daily plan/routine at home or kura.

Maiea Manaroto: Exploring and strengthening our Manaroto

The term **maiea** is used in karakia to mean bringing something forward or to the surface. We use this in relation to the Manaroto to encourage engagement in activities that bring strengths to the fore and support the ongoing development of our tamariki.

When reading any of the pukapuka in the series, tamariki can identify a Manaroto to strengthen, then choose **Maiea Manaroto** activities (such as establishing a nighttime routine) to nurture the development of these Manaroto. These activities can then be integrated into their daily routines at home or at kura.

They may identify activities that activate or strengthen more than one Manaroto at a time. This is an important aspect of development – integrating different areas.

The term **Ruruku takatūtata** has been developed to reflect the concept of integration. *Ruku* (to dive), with *ru* as an intensifier – dive deeply; and, to bind, lash, or coordinate; along with *takatū* (prepare) and *tata* (bring together or close).

Ruruku Au Noa: Regulating Mauri

The concepts of **Mauri** and the **Mauri Ora Tai Pari** are introduced within the first pukapuka of the series - Te Roro o Tōku Whare. Mauri Ora Tai Pari was designed to guide whānau and kaiako in supporting tamariki to connect with their internal state, understand their needs and preferences, and plan routines that bring about **mauri ora**.

The term **Ruruku Au noa** within Te Whare o Oro has been used to reflect how our internal state(s), or the *au* (ripples), shift and move when we regulate ourselves and with others. *Ruku*, meaning to dive, with *ru* as an intensifier – dive deeply; and, to bind, lash, where *Au noa* is the turning point between the tides. *Au piki* is the outgoing tide, and *au heke* is the incoming tide.

An additional set of three Mauri Ora Tai Pari cards is available to print. These can be used alongside the Manaroto cards and Maiea Manaroto activities to understand how a tamaiti experiences, accesses and guides their mauri.

Tamariki should be encouraged to reflect on and discuss **mauri ora** as outlined in Te Roro o Tōku Whare and the Mauri Ora Tai Pari cards.

They are then guided through the activities on the back of the Manaroto cards to identify which activities help whakapiki (lift) and whakaheke (lower) their mauri.

This is an important aspect of regulation and wellbeing. It's not restricted to being in **mauri tau**, or to being ready to learn or to move to the next transition. Regulation also involves being able to engage in a high-energy activity or shift to a low-energy activity – shifting their mauri.

Ngā Pou o Rongo: Understanding our rongo (senses)

Rongo is the word we use for senses, and it also comes from the atua Rongomātāne. Rongomātāne is responsible for the internal harmony of the whare tupuna. *Ngā Pou* is a reference to pou that line the walls of a whare. When thinking about our bodies being like a whare, the senses are the pillars or pou that give us the ability to perceive, experience and interact with, and navigate our internal and external world.

There are eight commonly recognised senses (and many more).

There are five senses that help us gather information from the outside world – sight, hearing, touch, taste, and smell.

There are three additional rongo that send us information from inside our bodies. These are Vestibular (balance), Proprioception (information from our muscles and joints about where our body is in space), and Interoception (sensing changes inside our body about how it is ‘feeling’, such as hunger or needing the toilet).

We also talk about ā-wairua as a rongo by which we read the tohu from within us and from the outside world when creating understanding.