



KEI TE TĀRIA MAI KOE E TE AO.
TUKUNA KIA RERE!

Ngā Kawatau me ngā Tūmanakotanga o Te Taihu

The Aspirations and Expectations of Te Taihu

PRODUCED BY
Te Kāhui Mātauranga o Te Taihu

NGÂ IHIRANGI | Table of Contents

HE KARAKIA
KÖRERO WHAKATAKI

MĀUI E ARA E!
Te Arataki me te Whakahaere
Governance and Leadership
Te Kāhui Mātauranga
Kawenata
Kotahitanga mō te Taiao

MĀUI TE TIPUA, MĀUI TE TAWHITO
Te Reo me ōna Tikanga
Kaupapa Māori integration into
curriculum content
Ngāti Koata - Wānanga Rangatahi
Te Kaiaotanga | Māori Language
Revitalisation
Teaching 'confronting'
history in Te Taihira
Quality

KIA MĀUI TE TŪ! KIA TIKA TE TŪ!
Quality Teaching Pedagogy
Titiraukawa – Kānuka and Bee Business
Innovation
Niho Taniwha
Kurahaupō Collective

MĀUI TIKITIKI A TARANGA
**Whakawhanaungatanga and
Manaakitanga**
Strengthening relationships
Ka Ora Ka Ako
Te Ipukarea

HEI WHAKAMĀRAMA

- Kaupapa Māori
- Critical Consciousness
- Kāwai Kōrero
- Rūnanga Mātua
- Ako
- Culturally Relational and Responsive Pedagogy
- Naturalise
- Kaupapa Māori professional development
- Tangata Whenua of Te Taihira to live and succeed...
- Tau Mai Te Reo
- Mana Ōrite

NGĀ TOHUTORO
HE KÖRERO WHAKAKAPI

KIA WETEWETEA, KO MĀUI AHAU!

TINA, TINA TAKU AHO!

BE FIRM, BE STRONG, MY LINE,

TE IHI O TE RANGI,

WITH STRENGTH DERIVED FROM HEAVEN,

KO KOE E MAU MAI NĀ,

THOU, WHO ART FIRMLY CAUGHT

NĀKU ANÓ TAKU MATAU I TĀ!

BY THIS HOOK OF MY OWN MAKING

Māui used this karakia to discover the North Island when he was fishing off Arapaoa Island (source Ngāti Kuia).

Māui tikitiki a Taranga is the tupuna hero here in Te Taihū o te waka a Māui. He was, according to Walker (1990), the most important cultural hero in Māori mythology. The significance of Māui comes initially from his birth circumstances and then from his many accomplishments. Māui was a stickler for change, with an abundance of curiosity. He was intelligent and creative, not allowing others to restrict his world. Loosen me, for I am Māui!

Māui characteristics, and his personal traits are used by iwi here in Te Taihū. We describe our ākonga through the lens of Māui, his ways of doing and being are something we aspire to.

MĀUI-ATAMAI (QUICK-WITTEDNESS)

MĀUI-MOHIO (GREAT KNOWLEDGE)

MĀUI-TOA (BRAVERY)

The above Māui personalities are used in this document to guide ways of being and interacting through a te ao Māori world view.

We have taken the key messages from our various Māui pūrākau to encapsulate the essence of each priority area. Pūrākau are part of Māori symbolism, culture and world views, and include philosophical understandings and thinking, cultural norms, and behaviours fundamental to Māori views of self and identity (Rameka 2016).

KŌRERO WHAKATAKI | opening

Kei te tini o ngā maunga e tū nei,
Ngā rau awa e rere atu ki te uma o Tangaroa
Kei ngā kāwai whakapapa, ngā kāwai kōrero o te Tauihu o te Waka a Māui
Tēnā koutou katoa
Kei ngā tini whetū e korowaitia te korowai nui o Hinenui te Pō
Takahia rā koutou i te ara tapu o Pōhutukawa
Haere, haere, whakangaro atu rā
Koutou ki a koutou, tātou ki a tātou
Tihei Mauri Ora

Kia Wetewetea, Ko Māui Ahau

Developed as a collective approach to education that supports the aspirations of the eight iwi of Te Tauihu o Te Waka a Māui.

The Ministry of Education and education sector agencies have obligations, as Crown agencies, to actively protect Māori identity, language and culture, to honour and give effect to Te Tiriti o Waitangi.

Kia Wetewetea, Ko Māui Ahau

Provides a guide for education settings within Te Tauihu, through a journey of development to ensure kaupapa Māori and critical consciousness are embedded into all aspects of education.

For Boards of Trustees, leadership and staff to understand and value what is important when taking a Māori world view in relation to teaching Māori learners and engaging with whānau Māori.

Te Kāhui Mātauranga is a committee made up of representatives from each of the eight iwi in Te Tauihu who are Ngāti Kuia, Rangitāne o Wairau, Ngāti Apa ki te Rā Tō (Kurahaupō waka), Te Ātiawa, Ngāti Tama (Tokomaru waka) Ngāti Rārua, Ngāti Koata and Ngāti Toa Rangatira (Tainui waka).

This group of educationalists collaborate on education priorities identified and agreed upon by the eight Iwi Chairs. Te Kāhui Mātauranga was first established in the early 2000's, producing documents for kura that outlined the education aspirations of the eight iwi. Since then, many of the iwi have developed their own education focused working groups.

The re-establishment of Te Kāhui Mātauranga in 2019, supports the ongoing development of individual iwi aspirations, while exploring common educational priorities that can be realised to ensure tangata whenua are achieving and enjoying educational success as tangata whenua.





MĀUI-ATAMAI

MĀUI E ARA E! MĀUI PAVED THE WAY!

We know who our Māori whānau are (iwi, hapū, whānau). We know our whānau whakapapa links to Te Taihū.

We understand who our rūnanga mātua are and how to connect with them.

We have completed the Hautū self evaluation tool/Ka Hikitia measurable gains framework and have identified next steps for the school.

We understand the implications of The Education Act in terms of Te Tiriti o Waitangi.

We prioritise critical consciousness as school leaders (BoT, Principals, SLT) to understand our role in disrupting racism and discrimination.

We ensure staff, leaders, whānau and BoT engage in Culturally Relational and Responsive pedagogy, learning and understanding their role in disrupting racism and discriminatory practices.

We actively grow Māori into leadership and governance roles.

It is expected that discipline procedures are mana enhancing and restorative.

GOVERNANCE AND LEADERSHIP

TE ARATAKI ME TE WHAKAHAERE

Co-determining, monitoring, and reporting on Māori learner achievement. Active influence and direction by Māori in education governance and leadership.

MÂUI-MÔHIO

MÂUI-TOA

Our Māori learner achievement is co-determined by whānau, hapū, and iwi, and is comprehensively reported on.

We have a relationship with our rūnanga mātua and they are resourced to be involved in the leadership of our kura.

We integrate Hautū/Ka Hikitia/Iwi education plans into our strategic planning and reporting which is embedded into the boards, schools' strategic plans and culture.

We integrate the expectations of the Education Act in terms of the Te Tiriti o Waitangi.

We take responsibility for growing the critical consciousness, mātauranga Māori and capability within our kura by modelling this work ourselves.

We have tangata whenua/Māori representation in leadership and governance.

We show support for the Māori Department/Unit and te reo Māori/te ao Māori by highlighting the value of Māori leadership in our school, e.g., provision of Management Units for te reo Māori staff members. We value contributions of Māori staff members, they are seen and acknowledged as tuākana.

Our Māori learner achievement is co-determined by whānau, hapū, and iwi, and informs decision making.

Our Kāwai Kōrero (cultural narrative) and connections with Rūnanga Mātua are enabled through adequate resourcing in order to be integrated into our school.

The Hautū/Ka Hikitia/Iwi education plans are guiding documents for governance, leadership development and strategic planning.

We competently demonstrate the expectations of the Education Act in terms of the Te Tiriti o Waitangi.

All governance and leadership decisions will transform the status quo and deliver equitable outcomes for tangata whenua/Māori.

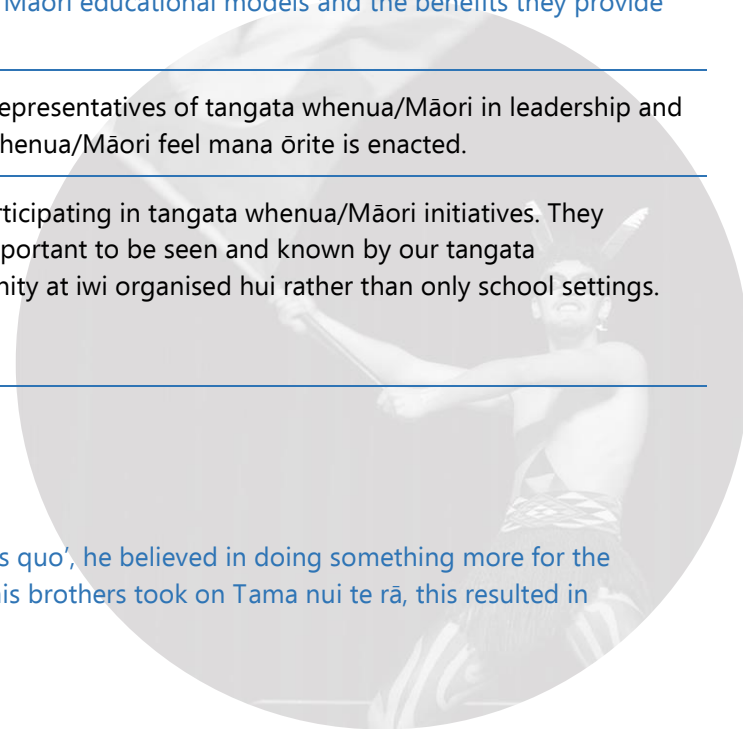
We proactively explore Māori educational models and the benefits they provide for ākonga.

We have a number of representatives of tangata whenua/Māori in leadership and governance. Tangata whenua/Māori feel mana ōrite is enacted.

Leaders are actively participating in tangata whenua/Māori initiatives. They understand that it is important to be seen and known by our tangata whenua/Māori community at iwi organised hui rather than only school settings.

MÂUI AND TAMA NUI TE RĀ

Māui shares with us the courage and leadership required to make change. Māui did not settle for the 'status quo', he believed in doing something more for the betterment of his whānau and hapū. Through courage, determination and support of his brothers, he and his brothers took on Tama nui te rā, this resulted in improved outcomes for all.



TE KĀHUI MĀTAURANGA O TE TAUHU O
TE WAKA A MĀUI PRESENT



Loosen me, for I am Māui!

EDUCATION SYMPOSIUM

FRIDAY 21ST OCTOBER 2022
TRAFALGAR CENTRE, WHAKATŪ

TE KĀHUI MĀTAURANGA TE TAUHU IWI EDUCATION COMMITTEE

Te Kāhui Mātauranga o Te Taihū (TKM) is a committee made up of representatives from each of the eight iwi in Te Taihū.

TKM are collaborating on common education priorities identified and agreed on by the eight Iwi Chairs.

1. Monitoring and reporting on Māori learner achievement
2. Te Reo me ōna tikanga in curriculum and professional development
3. Development of resources to capture histories and stories of all Te Taihū iwi
4. Providing education that is inclusive and reflective of Māori learners and Māori knowledge
5. Active input by Māori in education governance e.g., school boards and education councils
6. Strengthening relationships between education providers and Māori

Governance And Leadership / Te Arataki me te whakahaere

KOTAHITANGA MŌ TE TAIAO - CONSERVATION ALLIANCE

Formed in 2017 by iwi and councils located at the top of the South Island and the Department of Conservation, the Kotahitanga mō te Taiao Alliance collaborates on work to help people and nature thrive. The Alliance's vision aims to see our extraordinary natural heritage flourishing, having been restored over large areas, including where people live. It also aspires for people to live, care for, and benefit from the environment in ways that bolster natural ecology and the communities that live within them. A governance board and small programme team have been established to develop and oversee a strategic portfolio of projects. The Alliance provides strategy, support, context, and advice to environmental projects within the region and help coordinate or support funding applications. The framework that underpins the Alliance aligns with collaboration with partners and communities across landscape-scale conservation projects across the Buller, Marlborough, Nelson, and Tasman regions to provide a collaborative voice for conservation.



KAWENATA

A kawenata (agreement) was signed by Te Ātiawa o Te Waka-a-Māui and KiwiRail, which recognised a partnership with “a shared view to exploring mutually beneficial and collaborative opportunity”. The agreement was a first of its kind for KiwiRail, which is a state-owned enterprise. The agreement said the parties had agreed to enter into the kawenata as confirmation of their commitment to maintaining an enduring relationship founded on shared values and principles.





MĀUI TE TIPUA, MĀUI TE TAWHITO!
MĀUI THE SUPERHERO, MĀUI THE WISE!

MĀUI AND MAHUIKA

Mahuika and Māui help us to better understand how to look after our own fire. If te reo Māori me ōna tikanga is an expression of fire, how do we keep it alive?

What do we need to do to ensure the fire doesn't diminish?
We must protect it from being misused and manipulated.

MĀUI-ATAMAI

We correctly pronounce and understand basic Māori words, place names and student names.

We know who the eight iwi of Te Taihū are and their particular characteristics.

We know and understand the geography as it relates to our Kāwai Kōrero (cultural narrative).

We maintain cultural safety and appropriate tikanga in partnership with tangata whenua.

We model te reo Māori in the classroom across all learning areas, staffroom and wider school context, e.g., mihi, karakia, waiata, whakatauākī, pūrākau, school signage.

Our local curriculum has been developed with our schools' kaitiaki iwi and is reflective of tangata whenua aspirations.

All staff members have a personal reo plan that is part of the annual professional growth cycle in conjunction with Tātaiako proficiency.

TE REO ME ŌNA TIKANGA

Kaupapa Māori integration into curriculum content

MÂUI-MÔHIO

MÂUI-TOA

We have started to naturalise correct pronunciation of te reo Māori in our school environment. e.g., the classroom, school phone, newsletters, school assemblies and events.

We celebrate and integrate knowledge of the different iwi in Te Taihū.

We have a repertoire of narratives from our Kāwai Kōrero. We will use these narratives to enhance the mana and understanding of te ao Māori.

We integrate appropriate cultural safety and appropriate tikanga in partnership with tangata whenua.

We integrate te reo in the classroom, staffroom and wider school context e.g., mihi, karakia, waiata, whakataukāki and pūrākau of tangata whenua.

Our local curriculum is integrated across all learning areas.

We enable staff to participate in available Te Taihū te reo initiatives, e.g., kura reo and cultural wānanga.

Correct pronunciation has become second nature within the school for both ākonga and staff, including non-teaching staff.

We provide a 'koha' to the eight iwi. For example, we share what we have learnt, we participate in activities that support iwi initiatives.

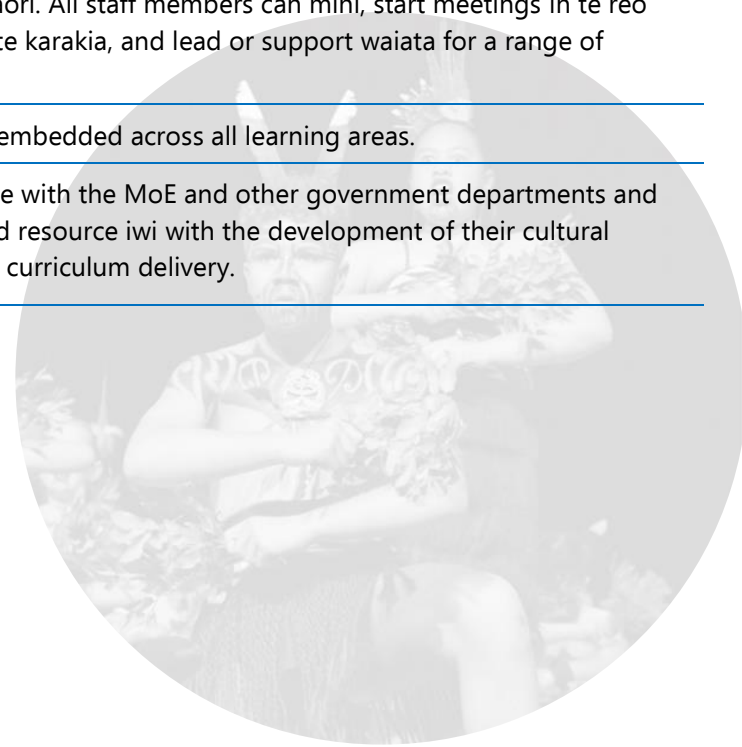
We have integrated a repertoire of stories and iwi narratives from our Kāwai Kōrero into different curriculum areas. For example, literacy, maths, science, technology, and health.

We integrate and resource appropriate cultural safety and appropriate tikanga in partnership with tangata whenua.

We have a deep and respectful understanding of te ao Māori and increased proficiency in te reo Māori. All staff members can mihi, start meetings in te reo Māori, recite appropriate karakia, and lead or support waiata for a range of activities/context.

Our local curriculum is embedded across all learning areas.

We collectively advocate with the MoE and other government departments and agencies to support and resource iwi with the development of their cultural material to support our curriculum delivery.





NGĀTI KOATA – WĀNANGA RANGATAHI

Ngā Taero a Kupe – Whiro
We are growing future leaders through
our Ngāti Koata Rangatahi Wānanga series
which is open to Year 9 – 13 students.

In collaboration with Whenua Iti Outdoors, Ngāti Koata Trust are delivering leadership wānanga designed especially with and for our whānau.

The first wānanga is a 'Waka Ama Journey' designed to increase rangatahi self confidence, build whakawhanaungatanga opportunities, increase cultural connection with the taiao, and develop a strong sense of belonging to our iwi and significant whenua.

These wānanga are an opportunity to learn and celebrate our reo, our hītori, our whakapapa, and our tuakiritanga as Ngāti Koata.

Ngāti Koata Trust is working on a long term goal to add this kaupapa as a part of the school curriculum that is recognised, accredited and supported within the school system. The difficulty would be ensuring it is kept as an iwi centric kaupapa and not be moulded into just another subject at school.

**Te Reo me ōna Tikanga | Kaupapa Māori
intergration into curriculum content**



TE KAIAOTANGA O TE REO | MĀORI LANGUAGE REVITALISATION

Te Taihū o te Waka a Māui is one of many regions to have experienced the devastating loss of Māori language. We stand in a time when iwi must embark on their own journey to develop revitalisation strategies aimed at saving te reo Māori from the brink of extinction.

But there are things we can do together.

Ngāti Apa ki Te Rā Tō and Rangitāne o Wairau are thrilled to work collaboratively to facilitate the Māori language symposium to be held within the region. Named by language champion, Sir Timoti Kāretu, Te Kaiaotanga o Te Reo aims to inspire local language advocates by enlisting some of the country's greatest known language exponents.

This two-day symposium aims to both empower local language stalwarts who are working hard at the helm of revitalisation efforts and also ensure related mātauranga is shared with the wider Te Taihū community.



<https://www.tekaiaotangaotereo.co.nz/>

Te Reo me ōna Tikanga | Kaupapa Māori integration into curriculum content

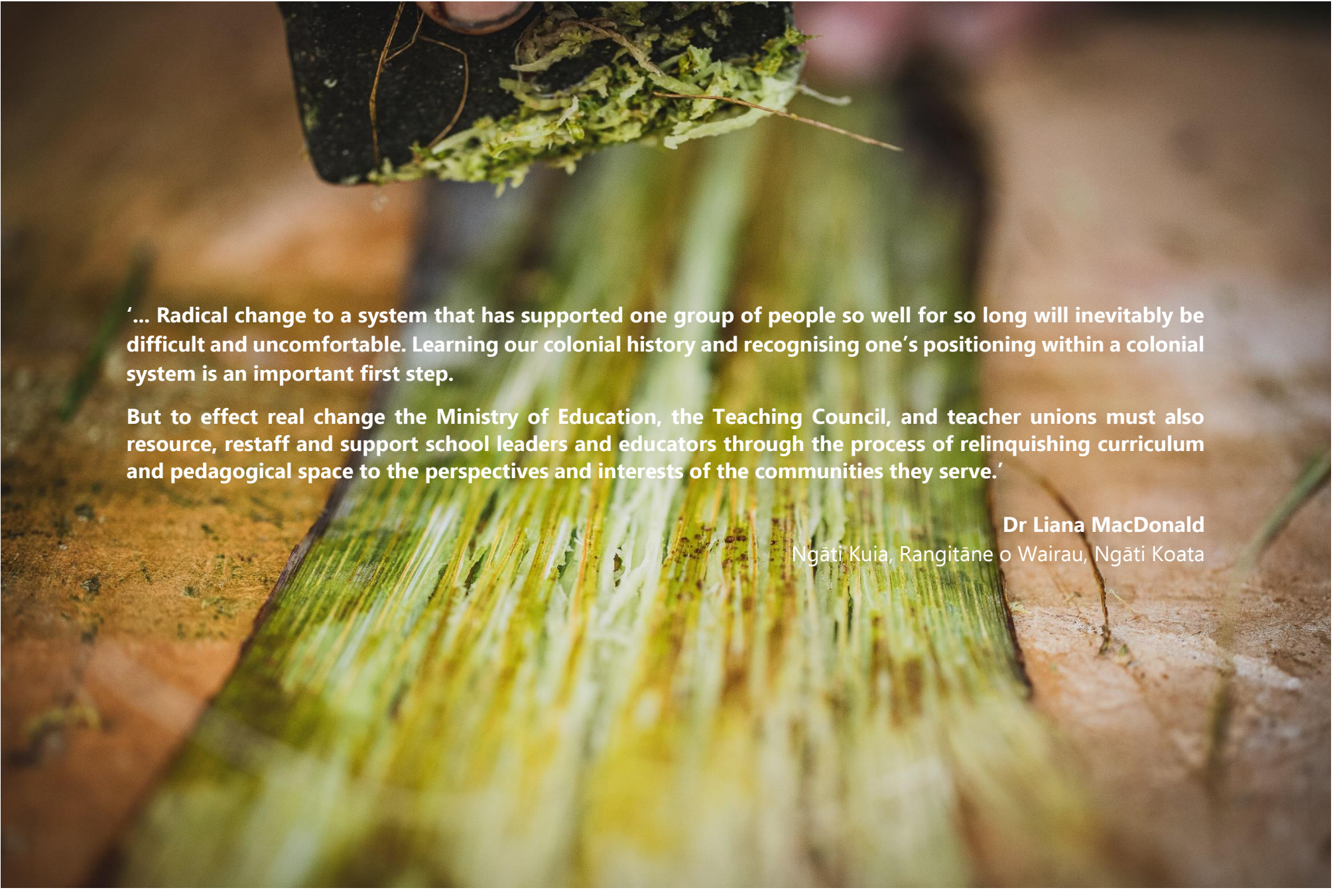
TEACHING 'CONFRONTING' HISTORY IN TE TAUHU PART OF RESEARCH PROJECT

Marlborough students learning a "confronting" history of *Māori-Pākehā* relationships in the top of the south are helping drive research.

The research is being conducted by Victoria University of Wellington School of Education lecturer Dr Liana MacDonald (Ngāti Kuia, Rangitāne o Wairau, Ngāti Koata), along with teaching from Massey University Māori history senior lecturer Dr Peter Meihana (Ngāti Kuia, Rangitāne).

While the teaching was largely focused on Rangitāne o Wairau and their presence in Te Taihū, she said there was also space to broaden this in the future.





'... Radical change to a system that has supported one group of people so well for so long will inevitably be difficult and uncomfortable. Learning our colonial history and recognising one's positioning within a colonial system is an important first step.

But to effect real change the Ministry of Education, the Teaching Council, and teacher unions must also resource, restaff and support school leaders and educators through the process of relinquishing curriculum and pedagogical space to the perspectives and interests of the communities they serve.'

Dr Liana MacDonald

Ngāti Kuia, Rangitāne o Wairau, Ngāti Koata



KIA MĀUI TE TŪ, KIA TIKĀ TE TŪ! BE LIKE MĀUI!

TE IKA A MĀUI

This pūrākau describes the creation of the Aotearoa land masses and how Te Ika-a-Māui (the North Island) was fished up from the sea by Māui. The planned infiltration of Māui into his brother's fishing trip meant that there needed to be consideration and planning in place for the fishing trip, but as things changed, Māui and his brothers needed to improvise. Through being responsive to the context, the most appropriate approaches are able to be used

MĀUI-ATAMAI

We ensure staff, leaders, whānau, and BoT engage in Culturally Relational and Responsive Pedagogy Learning and understand their role in disrupting racism and discriminatory practices.

We will recognise the importance of language, culture, identity, values, and prior knowledge of our students and whānau to strengthen learning and achievement.

We focus on the strengths and potential of our ākonga and whānau, knowing that every person is a taonga tuku iho.

We empower ākonga and whānau to make decisions for their own learning. We encourage collaboration in learning.

We will grow our knowledge and application of Māori pedagogy in practice.

QUALITY TEACHING PEDAGOGY

Providing education that is inclusive and reflective of Māori learners and Māori knowledge. Documents such as Ka Hikitia, Tātaiako and Te Taihū Iwi Education Strategic Plans are reflected in the Strategic Plans, Charters and Professional growth Cycle for schools and their staff.

MÂUI-MÔHIO

We will critically examine how our own assumptions and beliefs, including cultural beliefs, impact on practice and the achievement of students and whānau with different abilities, needs, backgrounds, genders, identities, languages and cultures.

We will develop resources that empower tangata whenua of Te Taihū to see themselves strongly represented in the classroom, kura, and throughout the curriculum.

We will practice 'Ako', establishing a learning environment where ākonga, whānau, and schools can listen and learn from each other.

We enable ākonga and whānau to be active participants in the process of learning, sharing ownership and responsibility for learning.

We will incorporate Māori perspectives into our teaching practice and curriculum programmes.

MÂUI-TOA

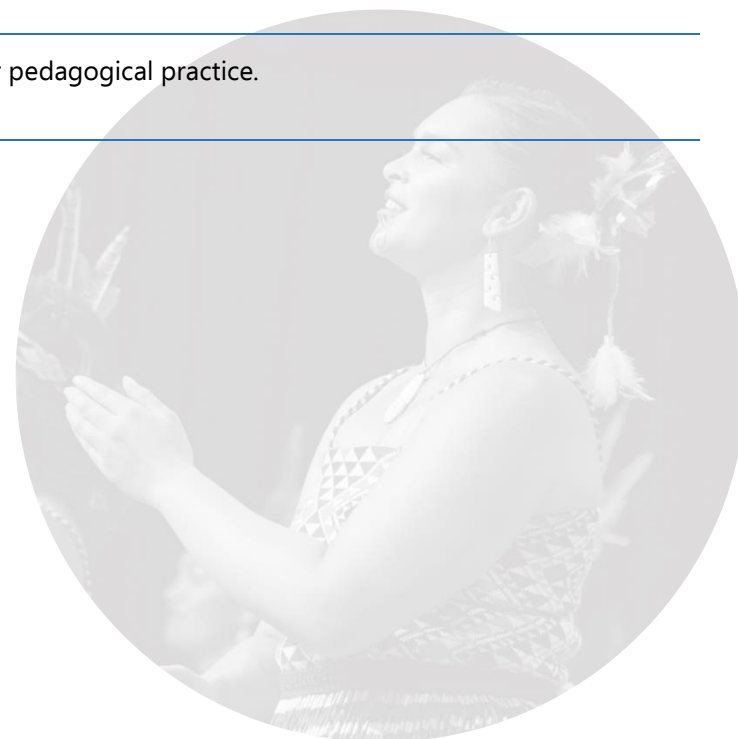
We understand Culturally Relational and Responsive Pedagogy is a journey. We will have a sustainable model for staff, leaders, whānau, and BoT to participate in ongoing PLD that challenges and addresses inequity, racism and bias, so it supports and sustains Māori success in education.

We will embed resources that empower tangata whenua of Te Taihū to see themselves strongly represented in the classroom, kura and throughout the curriculum.

We understand that we must create and hold safe spaces for a Māori worldview, supporting tangata whenua/Māori of Te Taihū to live and succeed as tangata whenua/Māori.

We have removed all harmful practices from our school such as streaming and ability grouping.

Te Ao Māori shapes our pedagogical practice.



The PGF is providing a grant to the Kaikaiāwaro Charitable Trust Board for a kānuka processing facility. The Trust is Ngāti Kuia's charitable arm and the new facility will be built on Ngāti Kuia land in Marlborough. The PGF grant will cover half the project's costs. The new facility will create a central hub for Ngāti Kuia's kānuka business, helping it process larger volumes of more uniform, higher quality products. Te Rūnanga o Ngāti Kuia Board Chairperson, Waihaere Mason, is elated with the news. "This funding will help us develop the kānuka facility as part of the broader iwi Economy Strategy to support whānau businesses," he says.

"We as Ngāti Kuia are proud of our whakapapa and our people's talents and hunger for innovation.

"As a result of this project, we are utilising what was previously seen as unproductive, remote Māori land, creating several new cottage industries producing high value finished products," Waihaere Mason says. Kānuka produces tea, along with fragrant oil and honey - kānuka honey fans say it has a silky, sweet, floral taste. Kānuka is a New Zealand native, and along with mānuka, are collectively known as tea tree but are actually members of the myrtle family.

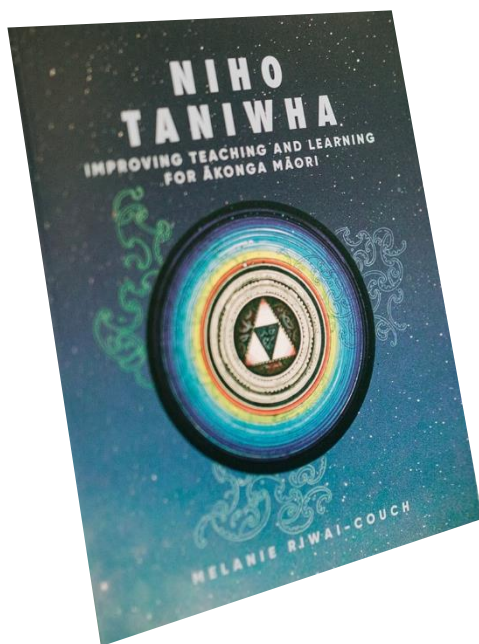
Te Rūnanga o Ngāti Kuia General Manager, Dave Johnston, says the iwi has a more romantic view of the two species. "We see kānuka as the female variety because it has softer and sweet characteristics, while Mānuka is the male and is rough, prickly and bitter to taste." Ngāti Kuia is already developing products from existing kānuka groves on its land. While current production allows the products to be sold domestically, Ngāti Kuia is scaling up output of several products including kānuka tea. This increased production has seen the iwi's first international sales and the growing overseas demand includes new orders from Asia. Dave Johnston says the new processing plant realises a dream for the Iwi.

"The new facility will be at Titiraukawa – this will reduce costs for whānau who presently transport the raw product from their whānau whenua in Marlborough to Māpua for processing," Dave Johnston says. "The new facility will create jobs and support whānau businesses, while being environmentally friendly with a zero-waste focus."

Quality Teaching Pedagogy



**TITIRAUKAWA – KĀNUKA AND BEE
BUSINESS INNOVATION**



NIHO TANIWHA

Improving Teaching and Learning for Ākonga Māori

This publication provides a complete framework and strategies for developing cultural competence and supporting ākonga Māori to achieve their potential in education. It was written by Melanie Riwai-Couch, an educator from our rohe and uses specific examples from Te Waipounamu and whānau members. Teachers and school leaders are encouraged to engage with this text and apply its learnings in their practice. It includes a case study from Nayland College that tells the story of an ākonga Māori and how she was supported by an English language teacher to honour and use te reo Māori in their classes during Māhuru Māori when the student only spoke Māori; resulting in positive experiences for the student, her peers, her whānau and the teacher. Professional development for Niho Taniwha is available through Evaluation Associates Limited. Copies of the book are available through Huia Publishers.

KURAHAPŌ COLLECTIVE

Accredited Professional Learning Facilitators Ngāti Kuia, Ngāti Apa ki te Rā Tō and Rangitāne o Wairau have come together to provide professional learning and development support, enabling teachers and kaiako to provide more responsive and rich learning experiences for all ākonga and students in Te Taihū. With the announcement in 2019 that Aotearoa New Zealand's histories will be taught in all schools and kura from 2022, together with the growing calls from New Zealanders to know more about our history and identity motivated our Kurahaupō iwi to respond.

<https://www.rangitane.org.nz/panui/kurahaupo-collective-pld/>

Quality Teaching Pedagogy





WHAKAWHANAUNGATANGA AND MANAAKITANGA

Strengthening relationships between education providers, Iwi and Whānau Māori

We have a genuine commitment to whānau, hapū, and iwi engagement which seeks their voice and involvement at all stages of education. Opportunities to work with educators in the design and implementation of teaching and learning, curriculum development, enrolment processes, transitions, and engagement.

We celebrate, value and resource the contributions ākonga, whānau, hapū and iwi make to the kura, and we build strong relationships and connections with them both inside and outside of kura. We are visible within local Māori contexts - cultural activities, marae, and iwi public events.

We ensure whānau, hapū, and iwi aspirations are contributing to strategic planning and direction of the education environment.

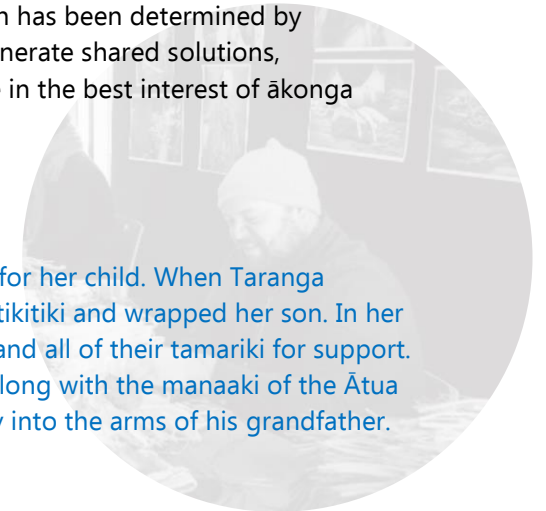
We ensure the learning journey of ākonga and whānau are built on whanaungatanga and manaakitanga promoting a positive foundation for the learning pathway.

We understand the concept of partnership and are exploring opportunities within our school to establish a genuine partnership. Staff have attended some basic kaupapa Māori training.

We have a regular forum and process in place which has been determined by whānau to give voice to all aspects of schooling, generate shared solutions, implement actions, and maintain outcomes that are in the best interest of ākonga and whānau.

MĀUI TIKITIKI A TARANGA

Taranga shares with us the innate love of a mother for her child. When Taranga discovered her pēpi (Māui) had passed she cut her tikitiki and wrapped her son. In her grief she recited karakia to Ranginui, Papatūānuku and all of their tamariki for support. The whanaungatanga between Taranga and Māui along with the manaaki of the Ātua Māori ensured Māui tikitiki a Taranga made it safely into the arms of his grandfather.



TE AHU O TE REO MĀORI

Te Ahu o te Reo Māori means the future pathway of te reo Māori, a pathway that seeks to inspire and aspire for improved te reo Māori proficiency, acquisition and use across the education sector. It also provides opportunities for te reo Māori to be normalised, and Māori identity and culture, to be shared and embraced.

The Nelson Marlborough Institute of Technology (NMIT), in partnership with the iwi of Te Taihū o te Waka a Māui, has been chosen as the provider of the Government's Te Ahu o Te Reo Māori programme for Te Taihū - Top of the South region. The ultimate goal is to see participants of the programme develop the skills and knowledge needed to apply their learning in ways that benefit tamariki and the wider school and early learning context.



Whakawhanaungatanga and
Manaakitanga



Victory Primary School students Theo Hart, Tiaki Luke, Mika Hy-tongue, Kupa Joass and Jojo Akuhata enjoy their free lunches provided by Ngāti Rārua. Photo: Jonty Dine.

Iwi helping feed rangatahi

Jonty Dine

Victory Primary School is connecting to its local iwi through kai. The Ka Ora Ka Ako Healthy Lunches in Schools programme provides free food to students across Aotearoa.

Ngāti Rārua is Victory's provider for this programme in 2022. Principal Dan George says the school is excited to be working alongside local iwi as part of the newly-formed iwi/hapū model.

"We love the programme, as all of our children get fed nutritious

lunches everyday with no cost to whanau."

Dan says the initiative promotes equity and has lots of benefits for learning as well as building whanaungatanga and all the tikanga around eating kai together.

"We see the relationship between Victory Primary School and Ngāti Rārua as reciprocal and mutually beneficial, and it extends far beyond just providing kai."

Dan says, with 28 per cent Māori at the school and kaupapa Māori woven throughout its kura, the relationship is a "real taonga".

KA ORA, KA AKO

We (Ngāti Rārua) have visions that we can enrich the learning in the kura through our programme with our Ka Ora, Ka Ako (KOKA) staff working with others in our rūnanga to achieve some pretty cool things.

1. Cultural Outcomes: Opportunities such as Matariki to share mātauranga Māori with schools
2. Environmental Outcomes: Working with the kura on sustainability initiatives initially such as composting, growing kai etc. The kura has already noted that the amount of wastage has significantly decreased since they have moved to our programme which although a small drop in the bucket still reduces greenhouse gas emissions which is a goal of the Rūnanga
3. Social Outcomes: An array of social outcomes in the pipeline which will strengthen our relationship with schools
4. Economics Outcomes: Whānau feel some relief with knowing their tamariki are receiving good quality kai made with love each day



TE IPUKAREA

Te Ipukarea is the annual sporting event for the eight iwi of Te Taihū. This is an opportunity for our whānau – pēpi, tamariki, rangatahi, pakeke, kaumātua to celebrate Te Taihūtanga through sports. We connect as whānau and contribute positively to our hauora through whanaungatanga, celebrating who we are.



HEI WHAKAMÂRAMA

Kaupapa Māori:

We recognise the validity and legitimacy of Māori language, culture, philosophy and principles. It means thinking critically and developing a critique of non-Māori constructions and definitions of Māori and affirming the importance of Māori self-definitions and self-valuations.

[Te Hurihanganui](#)

Critical Consciousness:

We recognise the imbalance of power, white privilege and the racism and inequity faced by Māori. Then, we consciously do something about it, disrupting the current state of affairs and finding ways to bring about Transformative Change.

[Te Hurihanganui](#)

Kāwai Kōrero (Cultural Narrative):

A Kāwai Kōrero recognises the historical relationship between a specific area and its local hapū and iwi by outlining the characteristics of the people and place that a school is part of, these narratives work towards achieving a common understanding of that heritage as well as developing shared aspirations for the future.

[Aukaha, Ngāi Tahu](#)

Rūnanga Mātua:

A forum for partnership between school and whānau, which is supported by senior management and has meaningful outcomes for whānau.

Ako:

The concept of ako describes a teaching and learning relationship where the educator is also learning from the student. The educators' practices are informed by the latest research and are both deliberate and reflective. Ako is grounded in the principle of reciprocity and also recognises that the learner and whānau cannot be separated.

[Ka Hikitia \(2008\)](#)

Culturally Relational and Responsive Pedagogy:

Describes teaching and leadership practices that aim to create learning conditions conducive to achieving equitable opportunities and outcomes for Māori students.

[Niho Taniwha](#)

Naturalise:

Te Reo Māori must be naturalised to remain a living and spoken language. Naturalisation occurs when the language is being used in everyday contexts and situations like it was pre-colonisation.

Kaupapa Māori professional development:

This includes the learning opportunities for kaimahi which support the development of skills and knowledge in relation to their tikanga practice, learning of local histories, use of te reo Māori and mātauranga Māori.

Tangata whenua of Te Taihuhu to live and succeed as tangata whenua of Te Taihuhu:

This is specific for this rohe and is the commitment we have made to ensure Māori achieve educational success as Māori.

[Ka Hikitia \(2007\)](#)

Tau Mai Te Reo:

The strategic context for Māori language in education.

[Tau Mai Te Reo](#)

Mana Ōrite:

Mana Ōrite is a genuine belief in the value of all people, not the power of one group over another. Te Tiriti o Waitangi provides the foundation for equal, reciprocal, respectful and interdependent relationships between Māori and non-Māori.

[Te Hurihanganui](#)

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HE KÔRERO WHAKAKAPI...

Kei te tārīa mai koe e te ao, tukuna kia rere!

The world is waiting for you, get ready to soar!

The awakening of the mind and the capacity to understand and believe that one can be and do whatever they choose to, is a strength and confidence that all should have access to. It is an essential ingredient to building resilience, fortitude, stamina, and courage.

'The world is waiting for you, get ready to soar...' was composed to remind a generation to be limitless in their aspirations, to have a strong work ethic, and strive for greatness in all things. Knowledge and the attainment of it is only unreachable when we forget that being a student is a lifetime journey. Stay learned, remain teachable, and remember the impossible is always possible!

Kawea te matau kia hī ake ō ika

Kia momona ō rourou i ngā mātauranga ō

Māui Pōtiki.

Mate ururoa te whakaterere o tō waka

Mō ngā tamariki mokopuna te take

Ki te hoe!

Nei te reo ō mihi ki ngā Kaitangowhakaahua,
Melissa Banks Photography and Naomi Āporo-Manihera.

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