



MINISTRY OF EDUCATION

*Te Tahuhu o te Mātauranga*

# TE PIKO O TE MĀHURI

The key attributes of successful Kura Kaupapa Māori

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## **Te Piko o te Māhuri**

**The key attributes of successful Kura Kaupapa Māori**

**By Nuki Tākao, Denis Grennell, Kate McKegg and Nan Wehipeihana**

The cover image depicts a kawakawa sapling symbolising the importance of nurturing the growth of a child, a representation of the whakatauki, "Te piko o te māhuri. Tērā te tupu o te rākau."

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 He here tērā ki te iho o ngā whakaaro, nō te toi huarewa rā  
 Tuia ai ki ngā rau kura, ki ngā huruhuru o manu tātaki  
 He kura i arāia mai e ngā mata uraura o ia rohe nei, o ia takiwā rā

Ko ōna huruhuru, nō ngā rā inanahi, nō tua mai  
 Ko ōna rākei ka kitea e te motu, ka haria ki te ao  
 Kua kapohia ake ngā muka o Te Aho Matua  
 Kua whiria, kua whatua, kua whītingia  
 Ananā! He kahu rangatira te kahu nei  
 Ananā! He kahu kura te kahu nei  
 Tēnā tō tuku! Tēnei taku ora!  
 Kua ora ahau i a koutou nā i ...<sup>1</sup>

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Nāku, nā Nuki Tākao (māreikura Ltd, Pipiri 2010)

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## 1 The Nature of Success

1. This is what kura themselves have to say about the nature of success in Kura Kaupapa Māori Te Aho Matua.
2. The key questions asked were:
  - What does success mean to the parents, grandparents, teachers, staff, principals and graduates of these kura?
  - How do they themselves measure, quantify and qualify success?
3. The approach used to gather this information was grounded in an appreciative philosophy (Preskill and Catsambas, 2006) i.e., that focusing on what has worked, and what has been successful will encourage people to reveal some of the deep practices, values and principles that underpin how people in organisations really work and operate. This approach recognises and affirms the learning that comes from people's lived experiences and in doing so strengthens people's confidence, energy and creativity for the future.



## What does success mean to you?



### **'Te piko o te mahuri. Tera te tupu o te rakau.'** – Ngā Iwi

"A rugby league team was started at the school that spoke only in Māori. So that's an important example, not just for the kura kids, but for all those other rugby league kids around Auckland too. Every Saturday the sports field is packed with parents. What we do outside of the kura is very powerful." – Bailey Mackey, Whānau, Ngā Maungārongo

"The patterns are like the many and varied learning pathways that this kura provides for its students. Each child can also focus on his/her chosen interest areas. The weaving itself represents the relationships that bind kura children and their families together, although not perhaps by kinship, we are a family nonetheless." – Whānau, Tāmaki Nui a Rua

"The rising of the Pleiades constellation over Pukepoto hill. We wake up early and all meet there. We say our farewells to those who have died in the past year, we pray and sing. I was amazed at the depth of knowledge the little kura kids had when they talked about Matariki. Heaps of people were there, then it was off to the kura eat hāngi together. The children had prepared the food beforehand too. It's a high level of learning, it's a high level of generosity." – Kāwharu Greensill, Whānau, Ruamata

"At the pōwhiri, all the school attends. The kids have learnt to respect the tikanga. They sit through that. They're brilliant. They sit there they know what to do. It's noticeable. They're learning respect." – Gloria Smith, Whānau Tāmaki Nui a Rua

"Before I arrived, I'd heard glowing reports about this school from my brothers and my parents, their kids are all good at speaking Māori. So, I enrolled my girl, (the youngest) into the school. Due to enrolling the baby at Mana Tamariki our whole family is speaking Māori again, even the older girls." – Hinemoana Durie, Whānau, Mana Tamariki

"I have no problem looking out for our kids, intervening with our rangatahi and our children anywhere they are." – Ana Paewai, Pouako, Tāmaki Nui a Rua

"Our kōhanga went on a trip with the kura and there was a 16–17 year old boy actually looking after and helping the teachers with a 5 year old. It was natural too, not forced. Making sure that small child had their lunch before they ate theirs. That is not something you will get from a mainstream school. That actually made my decision to come to the kura, and I can see that's going to happen to my children, they will have the same values." – Jean Bartlett, Whānau, Tāmaki Nui a Rua

“Graduation Day – it’s a day the whānau rallies together to support – the ones out the front and the ones working at the back. When a child has made it to graduation day, they wear their own whānau korowai and the kura honours them. They might be the first person in their whānau to graduate.” – Awatea Hōhepa, Pouako, Ruamata

“We’re a whānau despite us not being related by blood. The language is one of the things that binds us together. The amazingly close connection between the whānau of Mana Tamariki was most evident at the tangihanga of Te Wai.” – Pōtaka Taite, Whānau, Mana Tamariki

“My definition of success is not to be afraid to embrace new ideas as well as staying with the ‘tried & true’. We must have a good, committed whānau who manaaki, awhi etc. Passionate kaiako. Good management and Board of Trustees.” – Whānau, Te Ara Hou

“When I was with my elders I pleaded with them to speak Māori to me, but despite my pleas to them, they still spoke to me in English. However, they speak Māori to my children. Maybe it’s because they can see that the Māori language is in my children, that they speak Māori to them.” – Donna Tākitimu, Whānau, Mana Tamariki

“Depicts what I remember seeing on arriving at Te Ara Hou. What captured me was te mita o te reo, ngā tamariki harikoa, te manaaki, te whare (kōwhaiwhai) caught my eye, ko te pouako he kuia (Nanny Kani) and I was totally blown away with whakangā.” – Whānau, Te Ara Hou

“We are not saying that we are a successful kura. What we are saying though is that we are making good progress and that we believe in this kaupapa. We believe it is the right kaupapa for us and that we are the right people for it.” – Brian Paewai, Tumuaki, Tāmaki Nui a Rua

“What is critical is that we are giving our kids a taonga – the language, as a tool for their future.” – Stephen Paewai, Whānau, Tāmaki Nui a Rua

“That our tamariki are able to go out into the world standing strong in who they are and where they are going and enjoying ongoing education along the way in whatever they choose.” – Whānau, Te Ara Hou

## What are the key attributes of an exceptional pouako?



**‘Kia marama rawa te hunga whakaako ki te ahua o te tangata, katahi ano ka taea te hanga kaupapa whakaako mo te hunga tamariki.’ – Te Ira Tangata**

“I truly believe that the most important quality is aroha. They must demonstrate this, teach it and carry it wherever they go, whatever they do. It’s impossible to go wrong if we do something with aroha. Aroha for the children, for the job of teaching and for the Kura Kaupapa Māori movement. If this happens, then everything flows smoothly, not just the job but the outcomes as well. In the end, it all comes down to aroha.”

– Pēhi Waho, Raukura/Pouako, Mana Tamariki

“Your child is my child, and my child is your child. That way they are kept safe within the warm embrace of the whānau’s support. In other words you love them to bits.” – Ānaheera Bowen, Pouako, Ruamata

“Good communication skills are what’s needed. The person must enjoy working together with the whānau to realise the aspirations of the whānau. The wishes and dreams of the whānau are different to that of the Ministry and so that person must also be a part of the whānau to fully understand them.”

– Taramea Bevan-Brown, Pouako, Mana Tamariki

“First and foremost is love. If the teacher loves the child, the child can feel it. The child will then open up and trust. Secondly, is the understanding of human nature. Accepting that every child is different means they won’t judge or categorise the child, but rather adapt what they’re doing to suit the child. Thirdly, the teacher must remember that these children are the faces of their ancestors. Behind them are their families, their forebears and all of their learning experiences up until now.” – Awatea Hohepa, Pouako, Ruamata

“Teachers who open their arms to the children, so that they can fly to the heights of success. Good teachers know how to step aside to allow students to choose the pathways that they wish to pursue for themselves.”

– Hineao McLean, Wharekura, Te Ara Hou

“An effective teacher is one who knows his/her subject well. This teacher patiently guides the student. He/she has three eyes. One of these eyes allows the teacher to sense whether or not the student is coping or struggling.” – Tāwhana Chadwick, Raukura, Te Ara Hou

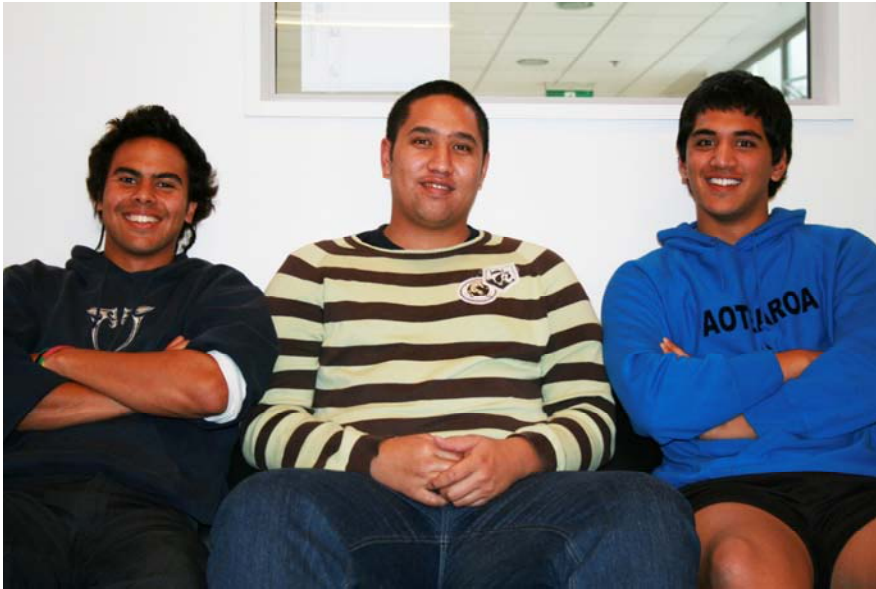
“Someone who truly promotes all the aspects of human kindness, like showing care and respect. Someone who cares for and respects the child with grace and humility.” – Te Huarahi Rask, Pouako, Mana Tamariki



“What a good teacher does is realise that there’s always more to learn. The thing is, learning is life-long, it never stops.” – Sherry Centeno, Pouako, Mana Tamariki

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### As a graduate, what has kura given to you, that you most value?



#### **‘He kakano i ruia mai i Rangiatea. E kore au e ngaro.’ – Te Ira Tangata**

“The support of the whānau. The whānau is the backbone of the kura, without which the kaupapa would surely fail. And the knowledge that the whānau will always support me, no matter where I go.” – Tuahine Hakiwai, Raukura, Te Ara Hou

“Caring for people, so that we all thrive as a people. Working together as one. What I value above all else, is manaakitanga.” – Niloufer Hassan, Wharekura, Te Ara Hou

“The awakening of my identity as Māori and as Ngāti Kahungunu. I will always have this, the knowledge of who I am.” – Tāwhana Chadwick, Raukura, Te Ara Hou

“My language and culture are my immutable treasures. I value my all encompassing Māori world view. It is my sustenance and my wellbeing.” – Te Hēmara Rauhihi, Raukura, Mana Tamariki

“The kura has sustained me in every way. I am a product of the kura.” – Mānia Wī Kaitaia, Raukura/Pouako, Ruamata

“My language and my identity. When I finished kura I went to South America for a year. One of my elders from the river gave me this invaluable advice, “Leave your customs and traditions here at home but take your ancestors with you.” Being raised to really appreciate my identity as Māori, I felt confident in following his advice.” – Pēhi Waho, Raukura/Pouako, Mana Tamariki

“Learning how to interact with people regardless of who they are, where they are from, or what they do. I consider this ability to be invaluable to me.” – Hineao Mclean, Wharekura, Te Ara Hou

“The most important thing to me is my ancestors and my elders whose examples I seek to follow in all I do.” – Haimona Te Nahu, Raukura, Ruamata

“My Māoritanga and my language. Now that I am at uni, and part of the group of Māori students there, I realise there are so many of my peers who don’t have the language or a firm grasp of tikanga.” – Amokura Tapiata-Walsh, Raukura, Mana Tamariki

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## What would you give so that kura may be even more successful?



### **'Kia tu pakari, tu rangatira ia hei raukura mo tona iwi.'** – Te Tino Uaratanga 6.12

"The reo. We must continue to grow our capacity and strength in the reo."

"I am at uni studying to be a teacher. This is my contribution to realising the dream for this kaupapa. Our koha (as graduates) is to keep coming back to our kura, to retain the connection between ourselves and the kaupapa."

"To establish a tertiary level of education here at kura for adults, so that we as parents demonstrate to our wharekura students that learning is a lifelong pursuit."

"A business arm so that we may enjoy financial independence."

"Teachers, teachers and more teachers!"

"A much stronger connection between the kura and the home, so that the responsibility for the language is carried by the whole whānau, not only the kura."

"A deeper understanding of the origins of the kura. Establishing a kura is an incredible feat, and if the current whānau understood this better they would be better able to engage in the kaupapa, and would more confidently follow our leaders."

"Funding that allows our children to enjoy the same types of experiences that we (the graduates) enjoyed when our kura was much smaller."

"The Te Aho Matua curriculum with all its resourcing, application and understanding."

"A teacher training programme."

"A scholarship for Kura Kaupapa Māori graduates to attend uni."

“A business arm so that the kura can operate financially independently.”

“To enable all who so desire, to speak Māori fluently and immediately.”

“To become a pouako myself.”

“The sweat from my brow and the callouses on my hands.”

“Māori speaking friends for my children.”

“To ease the transition for our graduates from kura to tertiary study.”

“For the entire kura whānau to fully understand our origins as a kura, so that we might move forwards as one.”

“My yet unborn mokopuna.”

“Time for whānau and leadership to strategise for the development into an independent kura for 100 years to come.”

“That the children themselves may come to understand the pain of the loss of our language, so they might work harder to retain what they have.”

“Just me and all I have to give, because that is what this kura was built on – people and their love for the kaupapa.”

“To keep coming back to support the kaupapa. We are the children of the leaders and grew up in the kaupapa, aware of all its shortfalls and of how much work still needs to be done. So I will always return, with my hands and my heart.”

## 2 Te Aho Matua

4. Presented in the Māori language, Te Aho Matua is the foundation document and driving force for Kura Kaupapa Māori. It lays down the principles by which Kura Kaupapa Māori identify themselves as a unified group committed to a unique schooling system which they regard as being vital to the education of their children. Te Aho Matua provides policy guidelines for parents, teachers and Boards of Trustees in their respective roles and responsibilities (Education Review Office/Te Rūnanga Nui, 2008).
5. Te Aho Matua has six sections<sup>2</sup>:
  - Te Ira Tangata (the human essence), affirms the nature of the child as a human being with spiritual, physical and emotional requirements
  - Te Reo (the language), deals with language policy and how the schools can best advance the language learning of their children
  - Ngā Iwi (the people), focuses on the social agencies which influence the development of children, in short, all those people with whom they interact as they make sense of their world and find their rightful place within it
  - Te Ao (the world), deals with the world which surrounds children and about which there are fundamental truths which affect their lives
  - Āhuatanga Ako (circumstances of learning), provides for every aspect of learning which the whānau feel is important for their children, as well as the requirements of the national curriculum
  - Ngā Tino Uaratanga (essential values), focuses on what the outcome might be for children who graduate from Kura Kaupapa Māori and defines the characteristics which Kura Kaupapa Māori aim to develop in their children.
6. As the founding document for Kura Kaupapa Māori, Te Aho Matua describes a Māori world view (Royal, 2008) of education, teaching and learning. The universality of Te Aho Matua means that is relevant and applicable across diverse settings as it both captures and articulates a Māori world view.
7. Te Aho Matua allows each kura to uniquely interpret and give effect to its key principles. Over time, the way each kura interprets and expresses these key principles becomes accepted practice and embedded into the school culture. In turn this accepted teaching practice becomes 'te kawa o te ako' – the protocol of teaching and learning, developed by and unique to each kura.
8. Whānau can relate to Te Aho Matua. It connects to who they are and their aspirations for their children. Not necessarily related by genealogy, these Kura Kaupapa Māori cohere around the Te Aho Matua kaupapa and the language. What draws them together is a vision of what it means to learn and succeed 'as Māori' as expressed through Te Aho Matua.
9. Together these kura exhibit many of the principles and practices normally ascribed to hapū and iwi. Whānau come together and relate to one another not solely on the basis of genealogy and tribal relationships but through their collective commitment to Te Aho Matua.
10. Successful kura not only create a context for education that is congruent with Māori values and aspirations, but become major contributors to the revitalisation of the Māori language and culture in their respective communities.

<sup>2</sup> An English interpretation of Te Aho Matua, written by Dr Katerina Mataira is in appendix 1.

11. Te Aho Matua is a blueprint for the expression of Māori values in education that has the potential to transform Māori communities. The authentic participation of whānau in the education of their children is evident. The many principles and practices expressed in Te Aho Matua, such as the speaking of Te Reo, and manaakitanga, have been affirmed in Māori homes. The huge potential for kura to serve as a foundation for the future development of families, of hapū and of iwi is unmistakable.
12. 'Tāmaki Nui a Rua continues to be guided by and committed to a Te Aho Matua educational approach. The principal, Brian Paewai, is adamant that "the ceilings of Kura Kaupapa Māori principals' offices should be lined with pages from Te Aho Matua, so that we never forget to be guided by its values and principles in all we think and do.' – Tāmaki Nui a Rua Case Study



### 3 Executive Summary

#### Foreword

13. This research project has grown out of discussions between Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa (Te Rūnanga Nui) and the Ministry of Education (the Ministry) about shared visions and agreed priorities for Kura Kaupapa Māori, over recent years. It was agreed that this research project should contribute to the future development of Kura Kaupapa Māori in Aotearoa by supporting existing Kura Kaupapa Māori to realise their potential and supporting new Kura Kaupapa Māori in their establishment and development. The study was also commissioned to provide a basis for future national policy development. The research study was conducted in 2009.
14. The purpose of the research was to identify the key elements that make up a Kura Whai Angitu (a successful kura). The research employed a strengths based approach<sup>3</sup> and focused on what is working, the strengths and resilience of kura, with the expressed intention of promoting and building on their success (Mertens, 2009). This research affirms, validates and celebrates the excellence of these kura. It also contributes to future mātauranga Māori inspired approaches that are able to further realise the potential that lies within Kura Kaupapa Māori to truly transform the New Zealand education achievement.
15. The decision was made by the research team to use a developmental research approach. A developmental research approach<sup>4</sup> is one that is explicitly open to change, and the need for responsiveness. This approach ensures that the research team 'have licence' to respond to the differences and context of each research context (kura); at the same time, systematically reflecting on the process, the data and findings emerging, cumulatively building on the insights and emergent learnings as the research progresses (Mertens, 2009; Patton, 2008).
16. The research findings have been methodically crafted from the rich stories and data collected from five successful Kura Kaupapa Māori. The five kura who were selected and agreed to participate in the research were: Te Kura Kaupapa Māori o Tāmaki Nui a Rua; Te Kura Kaupapa Māori o Ngā Maungārongo, Te Kura Kaupapa Māori o Te Ara Hou, Te Kura Kaupapa Māori o Ruamata and Te Kura Kaupapa Māori o Mana Tamariki.
17. The field visits to each kura were brief (between 2 and 3 days), and so the data collected will be a reflection of what the researchers were able to see, observe and hear on the days that they were in each kura. There are undoubtedly many other examples of good practice and success demonstrated by these kura. However, the limitation of all research is that the data gathered is only a slice, a partial view. Any gaps or limitations are therefore a limitation of the research process, not of participating kura.
18. Te Aho Matua is the founding document and driving force for Kura Kaupapa Māori. Written in the Māori language, it lays down the principles, underpinned by Māori values, beliefs and customs, that Kura Kaupapa Māori are required to adhere to. Te Aho Matua is also a unifying framework around which Kura Kaupapa Māori cohere and identify themselves as a movement committed to a unique schooling system which they regard as being vital to the education of their children.

<sup>3</sup> Investing and building on strengths and opportunities, is also an approach that is a recognised component of the Māori Potential approach, developed by Te Puni Kōkiri, and supported and endorsed by the Ministry of Education's Māori Education Strategy - Ka Hikitia (Ministry of Education, 2008).

<sup>4</sup> A developmental approach is underpinned by dialogue and relationships between researchers and those involved in projects. It is premised on the notion of emergence, i.e., that our understandings are not pre-set, that they will emerge from the context (Patton, 2008).

19. The current research project has been guided by Te Aho Matua. The principles, philosophy and practice expressed in Te Aho Matua have influenced the development of the research approach, process, the lines of research enquiry, the analysis framework, and the final reporting framework.
20. The primary research report therefore was written in te reo Māori, and an interpretation of that report was also written in English. Neither version is a translation of the other.



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## Summary of research findings

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### Te Ira Tangata

#### Aspects of the human spirit

21. Te Ira Tangata overall has an emphasis on both the physical and spiritual endowment of children and the importance of nurturing both in education. This emphasis was demonstrated by the importance and value each kura places on aspects of the human spirit within a kura context. In these kura, the responsibility lies with the teaching fraternity to ensure the spiritual preparedness and safety of themselves, the children and the kaupapa at all times.



22. This approach to acknowledging and valuing aspects of the human spirit in successful kura is characterised by:
- Pouako and whānau ensuring that the learning environment be spiritually safe and all-embracing at all times, a sheltering haven for all who enter it – ‘he āhuru mōwai’. Children, teachers and whānau alike are made to feel welcome and safe in this environment, and thus are more likely to, and better able to participate fully within the learning environment.
  - The importance placed on the spiritual preparedness for teaching and learning, of both teachers and children. These kura establish ‘te kawa o te ako’ – the protocol of teaching and learning – by beginning each kura day with a familiar ritual enabling the child to fully enter the learning environment e.g. hui-ā-kura, whakangā.
  - Tumuaki (often supported by kaumātua) acting as ‘kaitiaki’ or guardians of the spiritual dimension, thus ensuring that the kura and its community, particularly the children, remain spiritually ‘safe and well’ at all times.
  - The focus on child-centred learning environments, where the role of pouako is to support the interests of the child and the aspirations of the whānau, an approach which engages both the child and the whānau in the child’s learning journey.



## The nature of leadership



23. Successful kura have a profound sense of purpose and an unwavering belief in their right to determine the most appropriate education pathway for their students. Leadership in successful kura is evolutionary, responsive, reflective and consolidated by:
- Whānau who have taken a journey in faith that saw them establish their kura and over time become successful as such. It is in their respective journeys that we begin to see the critical elements that contribute to their success.
  - The notion of 'he toka tū moana' – meaning to stand firmly like a rock in the ocean – a particular leadership style that has proven to be effective and congruent within a Kura Kaupapa Māori Te Aho Matua context. Key elements of this leadership style are belief, understanding, and perseverance.
  - Leaders remaining open to new ideas, travelling internationally, researching extensively and being proactive in taking on board educational theory and practice that enhances their kura. They are also able to interpret these new ideas and approaches into their own pedagogical practices.
  - Effective leadership in successful kura has emerged as a set of particular attributes, attitudes and behaviours aligned with the principles and values of Te Aho Matua. In these kura, leadership is shared between a strong tumuaki and a supportive whānau (with whom the authority of the kura resides). This collective leadership approach is congruent with and appropriate for Kura Kaupapa Māori Te Aho Matua.

## Te Reo

24. Te reo Māori is central to the vision and aspirations of Kura Kaupapa Māori because it is through language that we come to know, understand and give expressions to all aspects of who we are as whānau, hapū and iwi, and as Māori.



25. These kura have been successful in terms of their aspirations in achieving bilingual competence within a kura context. We can see that:
- They are deeply committed to te reo Māori and place the highest value on its usage and proficiency. Te reo Māori is treasured by successful kura. This is demonstrated by their absolute commitment to language policies e.g. maintaining total immersion language zones, insisting on speaking Māori at all times.
  - International research and experience informs these kura in the development and implementation of language planning and language policy dedicated to the revitalisation of te reo Māori.
  - In each of these kura, there are now three generations of speakers of te reo Māori. Research suggests that when this occurs, inter-generational transmission of language takes place and the survival of the language is more likely (Waho, 2006).
  - Successful kura continue to develop strategies for the teaching of English as a second language so that their children may become fully competent in both Māori and English. The willingness to continually develop the English language programme has eventuated in clear policy and effective practice in this area.

## Ngā Iwi

26. In successful kura, Ngā Iwi is the focus on the acknowledgement and honouring of the child's identity as inextricably linked to whānau, hapū, and iwi.



27. Essential to their success, is the way these kura breathe life into the principles as described in Ngā Iwi by recognising that:
- As Māori, tribal identity is paramount in developing a strong sense of self. Thus, affirming identity for the child is critical, irrespective of kura location and the tribal affiliations.
  - Identity underpins the development of a child-centred curriculum, driven by whānau aspirations, reflecting the child as an individual, and as a member of whānau, hapū, and iwi. Kura have developed curriculum dedicated to the study of identity. Iwi-specific curriculum enables the child to know their place in the world.
  - Upholding the principle that 'the kura belongs to the whānau' (Ngā Iwi 3.9) ensures a high level engagement of whānau. Reflecting the talents and aspirations of its whānau and creating organisational structures that allow maximum whānau participation ensure the ongoing engagement of whānau at all levels.
  - Attracting, developing and retaining exceptional pouako, who are able to deliver effective teaching programmes, manifest the collective dreams and aspirations these whānau have for their children.

## Te Ao

28. The physical learning spaces in each of these kura manifest unique interpretations of their educational philosophy as expressed in Te Aho Matua. The belief in the power of surroundings to stimulate and inspire learning was evident in the buildings and layout of the participating kura, with every kura being uniquely and beautifully presented.



29. Thus, the power of place and space and the physical environment in the context of teaching and learning is clearly evident through:
- The creative use of space to make evident the value of a Te Aho Matua worldview to the child. Therefore, the physical environment reinforces that the child is surrounded by the Māori world through the use of Māori art forms, naming of places and buildings and in the overall layout of the kura.
  - Kura learning spaces operating much like marae, when needed, and providing children with a safe training ground for scaffolded learning of cultural roles and responsibilities within an educational context.
  - Kura embracing the concept of open learning environments. These shared teaching spaces allow educators to easily monitor how the children are doing, how teachers are coping, and quickly gauge the overall well-being of the learning environment.

## Āhuatanga Ako

30. There is a Te Aho Matua pedagogy at work in these kura, one that is underpinned by a Māori worldview. Key tenets of a Te Aho Matua approach include a child is happy and stimulated, the importance of preparing a child for learning through settling the spirit, the application of whanaungatanga ie – aroha, manaakitanga, tuakana-teina, honouring kaumātua.



31. Each of these successful kura have interpreted the principles of teaching practice set down in Āhuatanga Ako in unique and appropriate ways.
- These kura apply a Te Aho Matua pedagogy, underpinned by a Māori worldview, congruent with the goals and aspirations and reflective of the talents and strengths of each whānau.
  - Within these kura, the spiritual nature of the child is acknowledged, setting up a context for learning that is welcoming, safe and familiar. Thus the child is prepared for learning.
  - Successful kura are deeply committed to building caring teaching and learning relationships (Bishop et al, 2007). Relationships are acknowledged, valued and nurtured and this is the foundation on which effective teaching practice within kura sits.
  - For graduate students and pouako alike, aroha was considered to be the single-most effective teaching practice and therefore the most essential attribute of a highly effective pouako.
  - As a cornerstone of the Te Aho Matua educational philosophy, manaakitanga is considered to be mutually beneficial for all involved, particularly the child.
  - These kura fully support and reinforce in every part of kura life, the notion of tuakana-teina: the mutually beneficial teaching and learning relationships that are nurtured between older (tuakana) and younger students (teina).
  - Successful kura are intergenerational places of learning and teaching, where kaumātua play an integral role in contextualising traditional knowledge and as role models, enriching and deepening the child's learning experiences.

## Te Tino Uaratanga

32. Kura Kaupapa Māori Te Aho Matua aspire to produce graduates of good character who “are high achievers who exemplify the hopes and aspirations of their people.” (Te Tino Uaratanga 6.12)



33. The approach taken in each of the kura is:
- Guided by Te Aho Matua, they seek to develop the full child, not just knowledge in learning areas, to come to know the potential of the child and to work from that basis. So too, have they developed a range of distinctive and appropriate assessment approaches.
  - Kura having explicit aspirational goals for all graduates of these kura, to become ‘high achievers who exemplify the hopes and aspirations of their people’ (Te Tino Uaratanga 6.12). Each kura have programmes that develop leadership abilities and qualities within their students.
  - Although recent NCEA<sup>5</sup> results confirm strongly the academic success of kura graduates (Ministry of Education, 2007), it is not necessarily these academic achievements that graduates themselves most value from their learning journeys within kura. What emerged was how highly each of these graduates value the principles espoused by Te Aho Matua e.g. manaakitanga, whanaungatanga, tuakana-teina. In their eyes, minds and hearts these are the taonga they carry forwards into their futures beyond kura.

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## Conclusion

34. The key attributes of successful kura, as identified by this research are:
- An unwavering commitment to the values and principles of Te Aho Matua, giving effect to that in their kura every day, in every way.
  - Collective, evolutionary, responsive, and reflective leadership shared between a strong tumuaki and a supportive whānau, grounded in Te Aho Matua and forged by shared experience and common goals.

<sup>5</sup> National Certificate of Educational Achievement

- An educational approach that ultimately acknowledges and ‘respects the dignity and the divinity of the child’<sup>6</sup>, expressed as an absolute focus on nurturing the potential of the child, on developing all that the child can be and is meant to be.
  - A fervent and ongoing commitment to the revitalisation of the Māori language, best demonstrated by the steadfast adherence to strict language policies.
  - Affirmation through dedicated curriculum and daily practice, that identity for the child, as a member of whānau, hapū and iwi is critical for the development of the child’s self image and esteem.
  - Learning environments that make evident the value of a Te Aho Matua worldview to the child.
  - Teaching and learning practice underpinned by Māori principles e.g. manaakitanga and seeding those principles in the kura through daily practice, thus embedding them into the social fabric of the kura.
  - Explicit aspirational goals for all graduates of these kura, to become ‘high achievers who exemplify the hopes and aspirations of their people’ (Te Tino Uaratanga 6.12). This is accomplished by kura defining, strategising for and measuring achievement in terms of Te Aho Matua.
35. The aspirations of successful kura are lofty indeed. Successful kura are not merely concerned with academic achievement, but rather they are deeply committed to nurturing and developing children of exceptional character. Successful kura are concerned with long term aspirations for their children, not merely during their compulsory schooling years but beyond to their lives as adults and parents. Graduates of these kura are truly outstanding human beings; young people of great character who in every way exemplify the hopes and dreams of their people.
36. The success that was evident across all of these kura is hard won, despite seemingly insurmountable obstacles and incredible challenges. But it is through a sustained collective commitment and dedication to the principles and central tenets of Te Aho Matua, to the child, to each other as whānau, and to a desire to transform communities through education, that they each continue to succeed.
37. These kura are at the forefront of the revitalisation of Te Ao Māori – through the development and application of distinctive curriculum and pedagogy based upon mātauranga Māori. They are making significant contributions to the preservation and advancement of mātauranga Māori, tikanga Māori and te reo Māori.
38. Successful kura are breathing life into whānau aspirations for their children and for their communities. Whilst kura continue to be absolutely focused on the child, who is at the heart of everything they do, the development of the whānau through kura is unmistakable and will continue to become more definitive as the kaupapa develops.
39. “Overall, kura provide an ongoing opportunity for a community to manage its own affairs – by enabling it to articulate goals and objectives and manage the achievement of those goals in meaningful ways. In doing this, a community increases its experience of mana motuhake, a sense of meaningful independence and lack of reliance upon external entities. Communities become self-motivated and self-reliant whilst maintaining meaningful relationships with others.” – Te Ahukaramū Charles Royal
40. We hope that this research is able to affirm and inspire all kura to deepen, consolidate and strengthen their efforts towards providing teaching and learning experiences for Māori children that

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<sup>6</sup> Cathy Dewes – Ruamata Case Study

result in increased educational success, sustained cultural revitalisation and the unleashing of their creative potential for the benefit of Māori and New Zealand overall.

41. “The critical challenge now is to realise the true potential of these organisations not only in realising benefits for Māori communities but also to transform New Zealand society and culture in appropriate, meaningful and positive ways.” – Te Ahukaramū Charles Royal





## 4 Research Findings

42. The research findings in this research have been methodically crafted from the rich stories and data collected from five successful Kura Kaupapa Māori. The field visits to each kura were brief (between 2 and 3 days), and so the data collected will be a reflection of what the researchers were able to see, observe and hear on the days that they were in each kura. There are undoubtedly many other examples of good practice and success demonstrated by these (and other) successful kura. However, the limitation of all research is that the data gathered is only a slice, a partial view. Any gaps or limitations are therefore a limitation of the research process, not of participating kura.

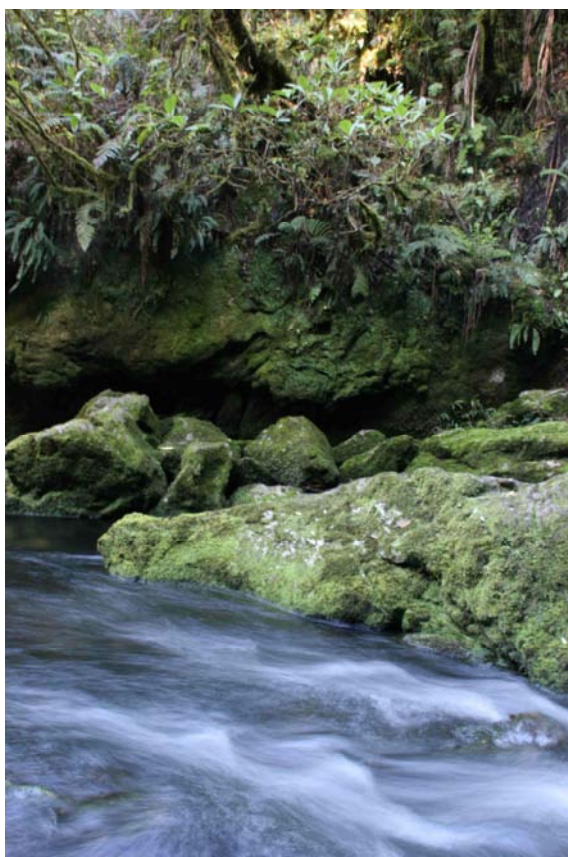
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### Te Ira Tangata

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#### Aspects of the human spirit

43. 'Most often referred to as 'taha wairua' these aspects of the human spirit are considered as important as physical attributes, not to be dismissed as the domain and responsibility of church or religion, but regarded as an integral part of human personality and, therefore, as responsive to and affected by teaching and learning.' – Te Ira Tangata



44. Te Ira Tangata overall, has an emphasis on both the physical and spiritual endowment of children and the importance of nurturing both in education.
45. This emphasis demonstrated the importance and value each kura places on the spiritual dimensions of Te Ira Tangata within a kura context, and the responsibility that lies with the teaching fraternity to ensure the spiritual preparedness and safety of themselves, the children and the kaupapa at all times.

46. This approach to acknowledging and valuing all aspects of the human spirit in successful kura is characterised by:
- Pouako and whānau ensuring that the learning environment is spiritually safe and all-embracing, a sheltering haven for all who enter it – ‘he āhuru mōwai’. Children, teachers and whānau alike are made to feel welcome and safe in this environment, and thus are more likely to, and better able to participate fully within the learning environment.
  - The importance placed on the spiritual preparedness for teaching and learning, of both teachers and children, was an important practice found in each kura. These kura seek to establish and maintain ‘te kawa o te ako’ – the protocol of teaching and learning – by beginning each kura day with a familiar ritual that enables the child to fully enter the learning environment e.g. hui-ā-kura and/or whakangā.
  - Tumuaki (often supported by kaumātua) acting as ‘kaitiaki’ or guardians of all aspects of the human spirit, ensuring that the kura and its community, particularly the children, remain spiritually ‘safe and well’.
  - The focus on child-centred learning environments. In these kura the role of pouako is to support the interests of the child and the aspirations of the whānau, an approach which engages both the child and the whānau in the child’s learning journey.

### He āhuru mōwai<sup>7</sup>

47. ‘He oranga ngakau, he pikinga waiora.’<sup>8</sup> – Te Ira Tangata 1.4
48. In these kura, the notion of invitational theory (Schmidt, 2004), anchored on the four principles of respect, trust, optimism and intentionality, is well understood and practised. Kura intentionally invite and welcome children into the learning space every day, and further acknowledge that the learning environment itself must be inviting and safe – physically, emotionally and spiritually, thus ensuring the child is comfortable and happy to be there. The learning environment must remain ‘he āhuru mōwai’ – a sheltering haven, on all levels, at all times.
49. “He tiaki i taku wairua te mahi o tēnei kura”<sup>9</sup> – Pirihihi Rangitauira, Raukura/Pouako, Ruamata
50. Each kura then, in its own unique way, has created a spiritually safe and nurturing environment for the children, and all who enter the kura, children and adults alike feel welcome and comfortable. These kura recognise that in order for teaching and learning to truly occur, everyone involved must feel safe, loved and accepted.

### Preparation for teaching and learning

51. ‘Kura Kaupapa Māori practise karakia as a means of settling the spirit, clearing the mind, and releasing tension so that concentration on the task at hand is facilitated.’ – Āhutatanga Ako 5.2
52. All of the kura believe that children need to be invited to learn and welcomed to the place of learning; and every day, in each of the kura children are prepared for learning through practices such as karakia and meditation. These practices settle the spirit, clear the mind, and release tensions so that students can concentrate on learning. Students are acknowledged and invited into the learning environment, the learning space and the people in it. The preparation for learning becomes the first step in ‘te kawa o te ako’ – the protocols of learning in a Kura Kaupapa Māori te Aho Matua.

<sup>7</sup> A sheltering haven

<sup>8</sup> “Positive feelings enhance self-worth.”

<sup>9</sup> “In this kura, I always feel spiritually safe and nurtured.”

53. These daily rituals become routine and clearly signal a transition from the outside world, and the distractions and stresses of that world, to the world of the kura, as a place of learning. Every day for around 30 minutes using a range of techniques including mihimihi, pepeha, karakia, waiata, whakangā and korikori, pouako establish a spiritual and cultural context for learning whilst also acknowledging the humanity of the child.
54. “Me whakapai i te tinana. Me whakawātea i te hinengaro. Me whakatau i te wairua.” – Louise Hawea, Pouako, Te Ara Hou
55. Some of these kura use meditation, others karakia, but all of these kura demonstrate an understanding that paying particular attention to the spiritual dimension of the child ensures important spiritual qualities and energies are receptive and ready for learning.
56. As Māori, the importance of whakapapa and whanaungatanga is paramount. Kura provide an opportunity for the acknowledgement of ancestral ties, to encourage the child to remember the importance of behaving in a chiefly manner.
57. “Ki te whakaaro au ki te tamaiti kei mua i ahau, he āhua matakū au ki tērā tamaiti, pērā kei te whakaaro mō te takimano kei runga i a ia.”<sup>10</sup> – Wī Pōhatu, Tumuaki, Te Ara Hou
58. Allowing children a time and space to physically settle before learning commences is also recognised by these kura.
59. ‘This process is important to Ngā Maungārongo as they recognise that these children travel upwards of an hour in heavy traffic just to get to school every day. It is vital, therefore to first settle the spirits, clear the minds and relax the bodies of the children, before learning can begin.’ – Ngā Maungārongo Case Study
60. These practices are not just for the students, through these same processes and activities, children are being prepared to learn and teachers are being prepared to teach. For example, at Tāmaki Nui a Rua, everyday, pouako and other adults present are expected to hongi each other when they meet for the first time that day.
61. ‘This etiquette, taken from its formal context, is applied in a routine everyday way, over time becoming a tikanga. A culture of belonging and affirmation is recreated every day, and prepares the pouako for teaching. This is a sophisticated ‘peer support’ system honouring who they are as individuals and their collective contribution to the kura.’ – Tāmaki Nui a Rua Case Study

### Working with the spirit

62. “He wairua te mahi.”<sup>11</sup> – Brian Paewai, Tumuaki, Tāmaki Nui a Rua
63. Tumuaki in each of these kura understand their roles as ‘kaitiaki’ – or guardians of the kura. As such, many of them spoke about the importance of taking the time to sense how the kura environment, its students and its teachers, might feel on any given day. These tumuaki regarded this task of gauging the spiritual well-being of the kura, as an essential part of their role as kaitiaki.
64. This ‘working with the spirit’ is ongoing, with one kura in particular drawing from Māori traditions of purification rites employing water as a means to settle the spirit.
65. ‘Traditionally, water is significant to Māori for spiritual cleansing. At this kura, water is regularly used by the children to cleanse themselves spiritually, either by drinking or washing with it. Should a pouako notice that the child is unsettled, they will suggest that they both go and wash their hands

<sup>10</sup> “I am completely in awe of this child, when I consider the many thousands of tūpuna who stand behind him/her.”

<sup>11</sup> “We are working with the spirit.”

and face or have a glass of water. It is a very natural, effective strategy that results in a child settling very quickly, no discussion necessary.’ – Te Ara Hou Case Study

66. Kaumātua are an integral part of these kura being able to monitor and maintain spiritually safe and nurturing learning environments.
67. ‘At Te Ara Hou, it is Nani Kani Hakiwai who is consulted on matters of the spirit. Although employed as a ‘pou reo’ or language expert, she is widely considered by pouako and whānau alike to be the ‘taurima’ – the one who takes care of tikanga, spiritual and worldly, at Te Ara Hou.’ – Te Ara Hou Case Study
68. “Ka rongo i te wairua o Nani Kani. Kei a ia te wairua.”<sup>12</sup> – Louise Hāwea, Pouako, Te Ara Hou

### A focus on the whole child

69. ‘Te Ira Tangata suggests that the teaching fraternity ought to have full knowledge of the makeup of humankind before an effective system of teaching and learning for children can be devised’.
70. These kura demonstrated what it means to be child-centred. They all, in their own ways, have created caring, considerate, loving environments. Within a supportive environment, the children in all these kura, particularly the older children, are encouraged to be self determining in their learning, to make decisions for themselves about their learning, to reach for what inspires them, and to define success in their own terms.
71. ‘A good teacher watches the child carefully at all times, so they know where the child is at. Then the teacher’s primary role is to prepare the child for his/her learning journey. At times that child may be the only one on that particular learning journey.’ – Mana Tamariki Case Study
72. Development of the whole child is paramount to successful kura, rather than merely an orientation to academic achievement. The responsibility of kura and role of the pouako is to feed the child, and all aspects of their being; spiritually, emotionally, physically and socially. Furthermore, these kura allow the child and whānau to determine what success means to them, and to support them to achieve success on their own terms.
73. “Ko te tikanga kei konei, ko te tamaiti te pūtaka. Ka waihangatia te taiao ako mōna. Ka whakarite i ngā tūāhuatanga katoa kia āhei tōna puāwaitanga mai.”<sup>13</sup> – Cathy Dewes, Tumuaki, Ruamata
74. A child-centred learning approach in practice means responding to the child’s interests, in particular to what might inspire a learning pathway for that child. These kura see children’s questions about an area or subject as an opportunity for the development of a learning pathway – what wells up in the child is the question, and the question becomes the pathway to learning. This approach was consistently supported and endorsed by the many whānau spoken to.
75. “... the many and varied learning pathways that this kura provides for its students. Each child can also focus on his/her chosen interest areas” – Whānau, Tāmaki Nui a Rua

<sup>12</sup> “Nanny Kani’s spiritual presence is always reassuring.”

<sup>13</sup> “Here, the child is at the centre. Our role is to create a learning environment for the child that enables that child to develop in every way possible.”

## The nature of leadership

76. Successful 'Kura Kaupapa Māori challenge parents, teachers and trustees to work together in establishing a harmonious, child-centred learning environment in which care, consideration and co-operation are acknowledged as necessary elements for the successful operation of the kura for the greatest benefit of its children.' – Ira Tangata 1.2



77. These kura have a profound sense of purpose and an unwavering belief in their right to determine the most appropriate education pathway for their students. Leadership in successful kura is evolutionary, responsive, reflective and consolidated by:
- The whānau of each of these kura having taken a journey in faith that saw them establish their kura and over time become successful as such. It is through their respective journeys that we begin to see the critical elements that contribute to their success.
  - The notion of 'he toka tū moana' – meaning to stand firmly like a rock in the ocean – a particular leadership style that has proven to be effective and congruent within a Kura Kaupapa Māori Te Aho Matua context. Key elements of this leadership style are belief, understanding, and perseverance.
  - Leaders in these kura remaining open to new ideas, travelling internationally, researching extensively and proactively taking on board educational theory and practice that enhances their kura. They are also able to interpret new ideas and approaches into their own pedagogical practices.
  - Effective leadership in successful kura has emerged as a set of particular attributes, attitudes and behaviours aligned with the principles and values of Te Aho Matua. In these kura, leadership is shared between a strong tumuaki and a supportive whānau (with whom the authority of the kura resides). This collective leadership approach is congruent with and appropriate for Kura Kaupapa Māori Te Aho Matua.

## The heroes journey

78. Each of these kura were established by whānau who believed in the creation of a uniquely Māori educational option for their children. They have successfully made evident a Te Aho Matua educational philosophy in ways appropriate to their own whānau. Importantly, it is in the journey of each kura that elements contributing to their success emerge.

79. “Kāore mātou e kī, he kura whai angitū mātou. Engari, e kī ana kei te piki mātou i te maunga. E whakapono ana mātou ki te kaupapa. Kei te tika te waka. E whakapono ana mātou, kei te tika ngā kaihoe.”<sup>14</sup> – Brian Paewai, Tumuaki, Tāmaki Nui a Rua
80. The journey that each of these kura have taken has proven to be a crucial training ground, where kura leaders and wider whānau have developed and honed the skills and attributes to undertake the work they do every day. For developing kura, the journey of these kura demonstrate the need for strong, courageous, resilient and persistent action in order to overcome any obstacles.
81. In a context and environment that is not always supportive of the journey, it is notable that these kura have held onto their visions and belief in the Te Aho Matua educational philosophy, and are resolute in the face of adversity or criticism (either from a doubtful community, or wider mainstream pressures).
82. The struggle has made each of these kura stronger, and the bonds forged in the struggle, continue to nurture and sustain them. Out of the struggle has emerged an unwavering sense of purpose and it has fuelled their commitment to a vision of kura, to Te Aho Matua and to stay the path.
83. “Ko te whānau te tuarā o tēnei kura. Kāore he whānau ka pakaru, ka taka te kura.”<sup>15</sup> – Tuahine Hakiwai, Wharekura, Te Ara Hou
84. Existing kura use their evolutionary story to remember the struggle and success of the journey to date and to bring new whānau up-to-date with the history of their kura, and as a basis for moving forward as one. An important aspect in sharing the journeying story with whānau is to ensure that hard won gains and lessons learned (e.g. the rationale underpinning key policy, management and governance decisions) are not forgotten.
85. ‘The whānau of Te Ara Hou ‘wandered in the wilderness’ for 12 long years. Their journey, truly a baptism of fire, has forged them into the cohesive, resilient, strong and confident unit that is the whānau of Te Ara Hou. They never gave up on the dream, and the kura itself is a stunningly beautiful manifestation of that dream, held in the hearts and minds of a people who believed in the vision that is Te Aho Matua.’ – Te Ara Hou Case Study
86. Furthermore, orientation of whānau to the kura history provides a means of ensuring that new whānau do not inadvertently destabilise the kura by putting forward ideas or suggestions that have been tried and rejected as not being aligned to the vision, purpose and ways of working of the kura or to Te Aho Matua. At Te Ara Hou, the first whānau hui of each year is dedicated to revisiting their journey thus far. By doing so, the whānau begins each year aware of the history, grounded in the present and looking forward as one to the future ahead.
87. All of these kura have been prepared to reach out and draw on the resources within the kura and from the community, without which they would not have been successful. It is via this journey, that strong, resilient relationships have been formed in kura; and a bond forged by shared passion and commitment to the revitalisation of te reo Māori, the facilitation of educational success as Māori and the creation of a place and space and where to be Māori in all its richness and subtlety is the norm.

### Toka tu moana<sup>16</sup>

88. ‘The essential attributes of ‘toka tū moana’ are faith, understanding and perserverance. In the first instance, an unshakeable faith in the kaupapa and in both their individual and collective ability to achieve it. Secondly, a deep and full understanding of Te Aho Matua, of their people, of what they

<sup>14</sup> “We are not saying that we are a successful kura. What we are saying though is that we are making good progress and that we believe in this kaupapa. We believe it is the right kaupapa for us and that we are the right people for it.”

<sup>15</sup> “The whānau is the backbone of this kura. Without the whānau, the kura would fail.”

<sup>16</sup> A phrase used by Rāwiri Wright, Chairman of Te Rūnanga Nui to describe the nature of leadership within kura.

are striving to achieve and of the pathway before them. And finally, the unwavering commitment to persevere in pursuit of their goal, no matter what may come.’ – Ruamata Case Study

89. The concept of ‘toka tū moana’ was expressed by whānau members during the site visit to one of the kura. This concept describes a particular type of leadership that supports whānau to fulfil their responsibilities of governance and management and seeks to resolve conflict. The concept of ‘he toka tū moana’ describes some of the attributes and skills required in leadership appropriate for this kaupapa. These are a strength of purpose and belief to stand resolute in the face of hardship and adversity, like a rock in the ocean. The rock in the ocean is not moved or displaced by the motion of the sea or the wind, it remains steadfast. In some instances this rock-like nature is required to achieve one’s ultimate goals.
90. So then, ‘toka tū moana’ describes a person or people who have integrity in the eyes of others that will allow them to, for example, facilitate discussion in order to resolve conflict. Day-to-day, operational management is not the domain of this type of leadership. It is more likely to be seen when there are complex or difficult issues that have the potential to undermine the stability of the kura. In these times or circumstances it is the leadership of ‘he toka tū moana’ that will guide proceedings so that the kaupapa of the kura is not compromised and the day-to-day operations are not affected
91. It is the role of ‘he toka tū moana’ to utilise their understanding and wisdom along with a background of familiarity with the whānau so that any decision or resolution is achievable and sustainable in the long term. To enable this type of leadership the whānau of the kura must have confidence in the sagacity of this person or people. In successful kura, ‘he toka tū moana’ can be, but is not always exclusively the principal.
92. “... in every successful kura, there are ‘toka tū moana’ who hold onto the mauri of the kura.” – Ruamata Case Study
93. What are the benefits of this role to kura kaupapa Māori? It is an identifiably Māori model of leadership. In Western thinking, distributed leadership is possibly a close description of this type of model. The model of ‘he toka tū moana’ can be seen in Māori organisations like marae, whānau and land trusts. In some instances kaumātua may fulfil this type of role, in other situations it may be someone who is appropriate because of their long and successful involvement in the kaupapa.

### Te pae tawhiti<sup>17</sup>

94. A distinguishing feature of the leadership of all these kura, was that they have a thirst for knowledge, i.e., they are all continuous seekers of knowledge and new ways of knowing and being. All of the leaders demonstrated that they are constantly searching for ways to improve and achieve better results. They are critically aware of their strengths as well as areas where they are less able or talented. They are honest and transparent about identifying the needs they have, and they each actively seek solutions and guidance locally and nationally, and increasingly internationally.
95. The leaders in these kura admit to not having all the answers and at times to having made mistakes. Despite this they continue to reflect on what is needed to strengthen and enrich their kura, armed with the knowledge of past successes and disappointments, and spurred on by their passion and commitment to the development of kura – a uniquely Māori educational option.
96. These kura see themselves as part of a global community and thus are not closed to looking outside of Māori, tribal and cultural contexts for ways of meeting their needs. New knowledge and inspiration has come from far-flung places such as Italy, Israel and Thailand.

<sup>17</sup> The distant horizon from the whakatauki “ Whāia te pae tawhiti kia tata.”

97. 'Over the years, Mana Tamariki have established networks that extend far beyond the parameters of the Kura Kaupapa Māori movement. Research and study tours have taken them as far afield as Ireland, Spain, Israel, and Italy.' – Mana Tamariki Case Study
98. One distinctive aspect of this search for new knowledge, on the part of kura leaders, is a preference for learning to go beyond theory and for it to be both applied and experiential where possible. A key aspect of this learning is a desire to go to the source, that is, to see, feel and observe new ideas, methods and theories in practice. It is also driven by a desire to meet with the leaders in each of these areas, to assess the relevance and utility of new knowledge and experience to students, whānau, kura and to determine their fit within a Te Aho Matua pedagogical approach.
99. 'One such search led Cathy Dewes, colleague Awatea Hōhepa together with Dr Katerina Te Heikōkō Mataira to the Institute of Sathya Sai Education in Thailand in 2006, where they spent ten days there observing at the Satya Sai School.' – Ruamata Case Study
100. In their search for new knowledge and inspiration, all of the kura leaders have enjoyed substantive periods of time away from the kura, sabbatical periods of learning, which had been personally transformational for each of them. A key skill of these leaders was the ability to adapt these personal revelations into shared transformational experiences, bringing staff, students and other whānau with them on a change process. They are not phased by criticism and are adept at addressing concerns thus allowing everyone to share the learning experience, in ways that ensure belief and buy in to the ongoing and sustainable adoption of new knowledge.
101. 'Armed with a DVD of the highlights of their visit, they presented it to the students and staff. Then she visited each of the kura families in their own homes, DVD in hand, to discuss with them the Educare Human Values (EHV) programme as an essential strategy to support the Te Aho Matua curriculum.' – Ruamata Case Study
102. It was notable that these leaders and their whānau were able to reach out for new knowledge, be transformed by it, and then engage in a process of interpretation and adaptation, moving deftly between new and different theory, concepts and practice, and Māori way's of knowing and being.
103. Firmly located in Te Aho Matua, and Kura Kaupapa Māori, these leaders and their kura demonstrate an ability to creatively and passionately look outside kura, outside Te Ao Māori, for ways to continually recreate what it means to be Māori in the modern world, but on their own terms. Their immutable identity as Māori, provides the anchor that allows them to explore the potentiality of new knowledge and experiences, firm in their own cultural and philosophical foundations.

### Effective leadership in successful kura

104. A particular kind of leadership clearly emerged from successful kura. Most importantly, leadership in successful kura resides with the whānau as a whole, not necessarily as a function of a particular person or position. Effective leadership in these kura is rather a set of attributes, attitudes and behaviours that are congruent with and appropriate for the vision of each kura.
105. "Ko te poari ngā waewae me ngā ringaringa o tēnei whānau. Kei te whānau te mana. Ka rongo te whānau i ngā wā katoa. Kei konei te whānau i ngā wā katoa."<sup>18</sup> – Wī Pōhatu, Tumuaki, Te Ara Hou
106. In successful kura, the key qualities of leadership are:
- A strong belief in and dedicated commitment to Kura Kaupapa Māori and the central tenets Te Aho Matua.
  - A deep understanding of people

<sup>18</sup> "The Board is merely the arms and legs of the whānau. It is the whānau who holds the mana of the kura. The whānau here are always heard. The whānau here is ever-present."



- A dogged determination to succeed
  - The ability to always think and practice in a Māori way.
107. The success of kura is substantially supported by strong, resilient, knowledgeable people whose leadership supports and guides the educational, spiritual, and wider transformation of students, whānau and communities (Robinson, Hohepa, & Lloyd, 2009). These leaders embody and give expression every day, to the Te Aho Matua philosophy, in ways that ensure kura are totally focused on all dimensions of student learning and development, i.e., creating good, loving, successful human beings.
  108. The leadership of these kura is characterised by people with unwavering belief and determination in what they are doing for their people.
  109. The leaders really know their people. They know every student, their whānau, their community; and they know how to draw the crucial connections between who a child is, and how they learn best. They have high expectations of themselves, and for all those around them, including students. They are role models in their communities, for teachers, for students, for whānau.
  110. These leaders have solid, long term, trusted relationships with all the kura whānau, as well as the wider community. They are widely respected by all around them. They are considered wise, hugely competent, spiritually open and guided by all their senses. They are renowned for being tough and fair, as well as visionary and totally committed to the Te Aho Matua vision and philosophy.
  111. More importantly, they have been steadfast in always thinking and behaving as Māori, in Māori ways – looking to Māori ways of knowing and tikanga to steer them through the tough times and adversity.
  112. Significantly, in each of these kura, the tumuaki all displayed these leadership qualities.
  113. ‘Whānau, staff and students appreciate the dedication, commitment, energy and enthusiasm the tumuaki demonstrates in her role as principal.’ – Ngā Maungārongo ERO Report, April 2007

## Te Reo

114. 'Having established the nature of the child this part of the document focuses on language policy and how Kura Kaupapa Māori can best advance the language learning of their children. Te Reo focuses on bilingual competence and sets principles by which this competence will be achieved.'



115. Te reo Māori is central to the vision and aspirations of Kura Kaupapa Māori because it is through language that we come to know, understand and give expressions to all aspects of who we are as whānau, hapū and iwi, and as Māori.
116. These kura have been successful in terms of their aspirations in achieving bilingual competence within a kura context. We can see that:
- They are deeply committed to te reo Māori and place the highest value on usage and proficiency. Te reo Māori is treasured by successful kura. This is demonstrated by their absolute commitment to language policies e.g. maintaining total immersion language zones, insisting on speaking Māori at all times.
  - International research and experience informs these kura in the development and implementation of language planning and language policy dedicated to the revitalisation of te reo Māori.
  - This ongoing commitment and dedication to the revitalisation of te reo Māori within these kura, in some cases for more than 20 years, has resulted in the intergenerational transmission of the language occurring (Waho, 2006).
  - Successful kura continue to develop strategies for the teaching of English as a second language so that their children may become fully competent in both Māori and English. The willingness to continually develop the English language programme has eventuated in clear policy and effective practice in this area.

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## Commitment to the Māori language

### The language as a treasure

117. 'In 1995, Mana Tamariki introduced a policy for all new families that required at least one parent to commit to speak only Māori and never in English to all the children enrolled in Mana Tamariki.' – Mana Tamariki Case Study
118. These kura work at and are committed to the use of the language and to improving their knowledge of it. This dedication and ongoing work appears to be a significant contributor to the value that all these kura place on the language. For each of the kura, te reo Māori is a treasure that is cherished.
119. '... in order to gain such treasures, one must be prepared to work tirelessly, make personal sacrifices and endure great hardship. This is why such things are treasured – it is this very experience that teaches us to value them. Simply put, what we have fought hard for, we cherish.' – Mana Tamariki Case Study

### From second-language to first

120. One of the most revealing findings across all these kura, was that te reo Māori has had to be learned and fluency gained by many involved in kura. With dogged commitment and dedication, many of the leaders, teachers and whānau of all these kura have, with the support of others, taught themselves te reo Māori, become confident speakers and teachers of the language, and led a movement that is at the forefront of the revitalisation of te reo Māori. Indeed, some of the kura leaders are recognised internationally as leaders in language revitalisation. Testament to their success, are the two generations of kura children for whom te reo Māori is a first language!
121. "For many of us adults learning Māori as a second language and thinking 'oh my god', the kids are going to laugh at me! But if they see us striving to learn and sometimes even struggling, then what wonderful role models we become for them." – Teeny Lowe, Whānau, Tāmaki Nui a Rua

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## Language revitalisation planning and policy-making

122. Language planning and language policy have been key foci, informed by research and the experiences of Te Kōhanga Reo, Te Ātaarangi (and their own experiences), as the primary strategy for the revitalisation of te reo Māori within these successful kura.

### Policies and strategies

123. They have developed a range of policies and strategies that reinforce the use and quality of te reo Māori. These policies support the use of te reo Māori inside and outside kura. These kura understand that for the language to survive it must survive outside the school domain and the policies focus on maintaining Māori language immersion environments everyday and everywhere. What is important here, is that the child sees, hears and feels te reo Māori being affirmed and valued in his/her world.
124. 'This is the area in which Mana Tamariki undoubtedly excels – in the research they have undertaken and the policies they have developed, in the strategies they have implemented, consistently maintained and continually reviewed all supporting the revitalisation of the Māori language. Mana Tamariki represents what is truly possible in language revitalisation in an indigenous educational context, modelling the application of innovative language policies that work.' – Mana Tamariki Case Study

### Language zones

125. In these kura, the school is a Māori language total immersion zone. Without exception, these kura stand firm that te reo Māori is the only language spoken, at all time, within most areas of the kura. Some of these kura conduct all their whānau meetings solely in te reo Māori. They are also aware however that some visitors and whānau members may not speak Māori, and have designated areas where English may be spoken.
126. 'At Ngā Maungārongo, English may only be spoken in the office area by parents and staff when absolutely necessary. English classes take place in the school's library which is set apart from the kura itself. Notably, all whānau and staff hui are held in the wharenuī, within a Māori language immersion zone.' – Ngā Maungārongo Case Study

### Language beyond kura

127. All of these kura are therefore committed to the use of te reo Māori outside the kura also, e.g., on school trips, sports days etc), and kura had firm policies about children, staff and supporting whānau continuing to speak te reo Māori on these occasions.
128. There is a deep commitment to language normalisation – te reo Māori being used all day, everyday, in all contexts, by children and whānau. Within this context, kura language policies are important not only from a learning perspective but because they surface the value of, and normalise te reo Māori in the wider environment.
129. 'Parents of Ngā Maungārongo are proud when they talk about the sports and cultural events attended by kura children. It means a lot to them that their children continue to speak in Māori to each other while in an English language environment with children their own ages. If you turned up to one of these games you would also hear them being coached and supported in Māori by pouako and parents. This commitment to speaking Māori impacts on the community at large, with parents setting up a rugby league team where only speakers of Māori can be in the team.' – Ngā Maungārongo Case Study

### Role modelling language usage

130. These kura have a high level of expectation that whānau and pouako will abide by the language policies of the kura. Kura are aware that pouako and whānau model the use of te reo Māori both in formal teaching situations and in informal recreational settings, thus the focus on speaking te reo Māori at all times is further reinforced and affirmed in practice.
131. 'Significantly, all meals during kura are taken in the wharenuī by children, staff and visitors to the kura alike. A practice that further reinforces the principles of immersion language policy set down in Te Aho Matua, that the language in kura be, for the most part, exclusively Māori.' – Tāmaki Nui a Rua Case Study

### Language capacity building

132. Each of the kura are committed to supporting the development of Māori language amongst whānau, with adult language learning programmes and activities a feature of all the kura. Adults and whānau with all ranges of proficiency levels are supported by these kura to learn and increase their levels of fluency in te reo Māori.
133. Most provide some formalised settings e.g. night classes but they also look to provide opportunities within the day-to-day activities of the kura, where whānau can be exposed to and grow their oral language competency. Thus, many whānau described their language learning journeys as combinations of formal training reinforced and supported by informal learning within the kura environment.

134. 'The whānau o Te Ara Hou is committed to embedding te reo Māori within and across the iwi, Ngāti Kahungunu. They actively support whakamahi i te reo and participate in and amongst kura reo. Whānau strengthen its collective response by ensuring that all families have a speaker of te reo Māori in the home.' – Te Ara Hou Case Study
135. The use of te reo Māori in the home and in everyday contexts is a key stratagem utilised as part of the language revitalisation effort. Reinforcing this connection between kura, the home, and other everyday contexts is understood by all these kura to be a critical strategy for intergenerational transmission and language revitalisation.

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### Intergenerational transmission of the language

136. At each of the kura surveyed, the intergenerational transmission of the Māori language has taken place and there are now three generations of speakers; and the research evidence indicates that where there are three generations of speakers within the same whānau, and the inter-generational transmission of language occurs, the survival of the language is more likely (Fishman, 2001).
137. Māori communities also benefit from the language strategies. In one community prior to the establishment of kura, it is reported that there were only five fluent speakers of Māori. Today there are more than 70 speakers, with much of this growth attributed to the kura.
138. "Our marae are flourishing and they see the tamariki from the kura get up and do their five verses of 'Uiui Noa'. I mean we're just gobsmacked, and our manuhiri as well." – Teeny Lowe, Whānau, Tāmaki Nui a Rua
139. The success of the strategies being used by these kura to support whānau to learn te reo Māori to become proficient and confident in the use of the language, contribute to the functioning of kura, the support of hapū and iwi and ultimately to the intergenerational transmission and survival of te reo Māori.

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### Bilingual competence

140. 'Te Reo focuses on bilingual competence and sets principles by which this competence will be achieved. Kura Kaupapa Māori therefore expect full competency in Māori and English for the children of their kura.' – Te Reo 2.2
141. The teaching and learning of English has been a challenge for kura, and particularly at wharekura level, as they juggle their commitment to te reo Māori and its revitalisation and survival with the knowledge and understanding that their children will require a high level of fluency in English, in order to gain entry to mainstream tertiary opportunities, and to fully participate in the wider world once they leave kura.

### Maintaining language zones

142. The language policies of all the kura include the teaching of English as a subject. Significantly, for all these kura, there are zones, often separate from the main schooling areas, where English is taught or able to be spoken.
143. Even amongst these kura there is no single agreement on when English language instruction should be introduced. However, there is agreement that the decision about when English language teaching should be introduced is best made by individual kura as appropriate to their kura and context.
144. 'Mana Tamariki language policies also encompass the English language programme. Here, the English language classroom and English language teaching zone Te Koha ki Nga Reo, is a completely separate building. Children at Mana Tamariki begin learning English as a subject in Year 8.' – Mana Tamariki Case Study

### Developing policy and strategies for teaching English

145. Each kura has experimented and trialled different approaches to the teaching of English. Importantly, the approaches taken reflects the particular vision that each kura has for its graduates, and seeks to prepare them for a largely English speaking world beyond kura.
146. 'In her English class, the pouako uses this time to explore new language, extend vocab, develop critical thinking in English and to improve pronunciation through dialogue. Ngā Maungārongo's approach to teaching English acknowledges that for many if not all of the students, the transition from a total immersion Māori language schooling environment (Year 1–8) to a total immersion English school (Year 9–13) can be very challenging. Their focus here then is to accelerate the child's proficiency in English in preparation for study of a wide range of subjects at secondary school level.'  
– Ngā Maungārongo Case Study
147. After considerable experience trialling different approaches, these kura have come to a firm view that what's most important, is for the child to be fluent in te reo Māori before learning English at kura. Once a high level of proficiency in te reo Māori has been achieved, then English can be more successfully taught. At wharekura, it becomes even more important that fluency in te reo Māori continues to develop whilst keeping pace with English language development.
148. 'Kura Kaupapa Māori therefore agree that the appropriate time for the introduction of English is a matter for the kura whānau to decide as a general rule, when children are reading and writing competently in Māori, and children indicate an interest in English.' – Te Reo 2.5

### Teaching English effectively in a kura setting

149. Both Mana Tamariki and Ruamata have come to the conclusion that the English teacher must in fact be fluent in te reo Māori in order that important and difficult content and concepts can be fully explored, discussed and translated appropriately. And importantly, these kura also believe that the teacher of English must have a good understanding of Te Aho Matua i.e., the learning culture and context in which these children have developed, to be able to effectively help these children achieve at a high level in a second language.
150. 'Pouako Suzie Watling, responsible for the English language programme, spoke to us about the importance of her maintaining a level of Te Reo Māori that firstly enables her to understand the children she is teaching, and secondly to interact with those same children outside of the classroom.'  
– Mana Tamariki Case Study
151. Suzie concluded our interview with her by saying that in her opinion it is the strength of knowing their own identity and the strength of the relationships that exist between the children themselves that support her work, along with great child:teacher ratios of course!
152. "Their strengths. They come with them. These kids fully know who they are. These kids have it all. It's so easy to tap into that because they know who they are. They are Māori." – Suzie Watling, Pouako, Mana Tamariki

## Ngā Iwi

153. 'Ngā Iwi focuses on principles which are important in the socialisation of children. The uniqueness of Māori social structures must therefore be reflected in the entirety of the kura, allowing the children to consolidate their place amongst their own people as the safe ground from which they can begin, with expanding consciousness, to explore the life ways of other people.'



154. In successful kura, Ngā Iwi is the focus on the acknowledgement and honouring of the child's identity as inextricably linked to whānau, hapū, and iwi.
155. Essential to their success, is the way these kura breathe life into the principles as described in Ngā Iwi by recognising that:
- As Māori, iwi identity is paramount in these kura. Thus, affirming identity for the child is critical, irrespective of kura location and iwi affiliations.
  - Identity underpins the development of a child-centred curriculum, driven by whānau aspirations, reflecting the child as an individual, and as a member of whānau, hapū, and iwi. Kura have developed curriculum dedicated to the study of identity. Iwi-specific curriculum enables the child to know their place in the world.
  - Upholding the principle that 'the kura belongs to the whānau' (Ngā Iwi 3.9) ensures a high level engagement of whānau. Reflecting the talents and aspirations of its whānau and creating organisational structures that allow maximum whānau participation ensure the ongoing engagement of whānau at all levels.
  - Attracting, developing and retaining exceptional pouako, who deliver effective teaching programmes, manifest the collective dreams and aspirations these whānau have for their children.

## Identity

### Identity as iwi

156. In these kura, tribal identity is paramount; enabling the child to answer questions about who they are and where they are from, so that through an exploration of identity, each child has a strong sense of self awareness, esteem and confidence. Thus, affirming identity for the child is of critical importance, irrespective of kura location and the iwi affiliations of the child.
157. “Nōku tēnei whenua. Kei te pā mai tēnei take ki a au.”<sup>19</sup> – Sandy Walker, Whānau, Ruamata
158. Identity in Kura Kaupapa Māori Te Aho Matua underpins everything they do, with kura developing a uniquely Māori vision of identity, child and whānau. Kura do this simply and effectively on a daily basis, by providing opportunities for each child to journey back to their cultural touchstones such as mountains, rivers and lands; to affirm their connection and to reaffirm their identity.
159. For example, every morning, at Tāmaki Nui a Rua, much like in other kura, children acknowledge their heritage and descent by recalling their pepeha: “Ruahine is my mountain. Manawatū is my river. Rāngitāne are my people!”
160. In one kura, elders ensure that each child’s genealogy is fully researched, and shared with the child, so that the child is able to connect and belong to the tribe and the land on which their kura stands.
161. ‘When a child started at Ruamata, Ngāti Uenukukopako elders would research the child’s own genealogy and make the connections back to the sub-tribe, marae, and land on which the kura sits. They did this so that the child and child’s family may know that they belonged.’ – Ruamata Case Study
162. Other examples evident in all of the kura was the use of: field trips to tribal sites e.g. mountains, rivers and sites of historical significance; learning and performing traditional and contemporary songs, chants and haka; stories about the skills, accomplishments and exploits of the tribe and tribal leadership.
163. At another kura, a child’s achievement and development is linked closely with the ascent of their mountain – and each year a child climbs a little higher. The children are encouraged to strive for and achieve the lofty heights of their ancestors, to reach the summit of their mountain.
164. ‘To complete each kura year, the entire kura travel to the Ruahine Ranges. How far the children ascend the mountain is relative to their age and ability, with each child climbing a little higher each year. Before leaving the kura as a graduate in Year 13, each child would have ascended the summit.’ – Tāmaki Nui a Rua Case Study
165. Through these activities a sense of knowing who they are emerges for the child and a sense of pride about who they are as an individual and as a part of the tribe. From this position that can stand tall and go forth with confidence.

### Relationships with iwi

166. In order to nurture and affirm identity, kura build very strong relationships with local iwi with each of these kura enjoying strong, positive relationships with mana whenua. This approach establishes mutually beneficial relationships between kura and the tribe. In all of the kura, the presence of tribal elders is not uncommon, and they assist and support teaching and learning through the sharing of stories, knowledge and lived experience.

<sup>19</sup> “This is my land and whatever happens here also concerns me.”



167. 'Te Ara Hou enjoy very high levels of support from Ngāti Kahungunu kaumātua, marae and hapū. This was evidenced by the visible presence of the tribe, particularly kaumātua at the opening of the new kura. The kura credits their success in no small way to this support, and the knowledge that their pakeke are always there to guide them.' – Te Ara Hou Case Study
168. Urban kura all demonstrated supportive and positive relationships with mana whenua ensuring that the child, whānau and kura acknowledge local tribe(s). Affirming identity remains paramount, albeit with a different dynamic by virtue of distance from the tribal area of the child.
169. 'Te Ohu Whakahaere acknowledges the debt of gratitude that they owe the tribe for their unfailing support of Mana Tamariki. Rangitāne have never opposed any of Mana Tamariki's somewhat unorthodox policies, rather they have continued to sanction the development of such a unique Māori educational option within their tribal boundaries.' – Mana Tamariki Case Study
170. Tribally-based kura have increased accessibility to lands, marae and people and this makes it somewhat easier to nurture and affirm a child's identity.
171. 'Tāmaki Nui a Rua is a tribally based kura, enjoying a strong, mutually supportive relationship with their tribe, Ngāti Rāngitāne ki Tāmaki Nui a Rua. Kura staff and whānau are highly regarded locally, often carrying leadership and formal roles within the tribe itself.' – Tāmaki Nui a Rua Case Study

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## Development of identity-based curriculum

### Child-centred curriculum

172. In all of the kura, identity underpins and is central to the development of a child-centred curriculum, driven by whānau aspirations that reflect the child as an individual, and as a member of whānau, hapū, and iwi. These kura have developed curriculum, across all learning areas, dedicated to the study of identity, of people and of place. Iwi-specific curriculum enable the child to access vast cultural capital, and to know their place in the world.
173. 'Te Ara Hou like many tribally based Kura Kaupapa Māori, have developed a complete curriculum area dedicated to the study of their nation, Ngāti Kahungunu. The Te Ara Hou 2009 charter document contains the strategic plan for the implementation of this new curriculum area within the framework of Te Aho Matua. Students, graduates, parents and staff alike all spoke passionately about how valued this particular curriculum area is to them.' – Te Ara Hou Case Study

### Whānau and iwi-based curriculum

174. The whānau, local iwi and wider community influences and drives curriculum development with a whānau approach to curriculum planning and delivery, whereby staff engage with whānau in determining various aspects of curriculum delivery.
175. Tribal occasions, issues and events are a central part of the kura curriculum, serving an important role in developing children's awareness, respect and appreciation of their own iwi.
176. 'The kura has developed a curriculum area concerned solely with tribal knowledge, values and behaviours. The proximity of the kura to the marae, the participation of students in some marae activities and the involvement of whānau and kaumātua in the kura provide rich opportunities for students to explore and come to know tribal history, knowledge and tikanga.' – Tāmaki Nui a Rua Case Study

## The role of the whānau in kura

177. 'The whānau, which in this context, are all those people associated with the kura and its children, should be established as a fully functioning socialising agency, where each member of the whānau contribute to the education of all of the children.' – Ngā Iwi
178. Successful kura uphold the principle that 'the kura belongs to the whānau' (Ngā Iwi 3.9) with high level engagement of whānau a key attribute. By reflecting the talents and aspirations of its whānau, and creating unique organisational structures that allow maximum whānau participation whilst meeting the legal requirements for governance and management, these kura ensure ongoing engagement of whānau at all levels.

## Whānau engagement

179. There were very high levels of whānau engagement and participation in all aspects of kura operation, albeit the differing governance structures operating in each of kura. This was not limited to governance roles but was evident across all aspects of the kura operations including teaching support, school administration, hosting and catering, input into curriculum development, liaison with iwi and governance.
180. 'Attention is paid to the skills and attributes that these families bring to the kura with an aim to include parents in ways they are most comfortable with. The kura has a committee structure in place which allows parents to opt onto one of six working parties that deal with all aspects of the running of the kura.' – Ngā Maungārongo Case Study
181. There are high expectations in these kura about the extent of whānau engagement, and these expectations seem to be generally welcomed and supported by the whānau. We heard from whānau and pouako that the experience of working together on projects and activities within the kura, helped whānau build strong relationships, and this was a key factor in children's achievements and success.
182. "We are in partnership. We have an issue and I would say 99.9% we are on board with the school, working together to support that child. That's the key." – Stephen Paewai, Whānau, Tāmaki Nui a Rua
183. These kura seek to provide a warm and welcoming environment to whānau all of the time and they consult with and draw on the skills and talents of the whānau in all aspects of schooling and kura operations. At the same time, they also seek to nurture and support whānau.
184. Kura were exemplars of places that were clearly welcoming of whānau. We saw many examples of whānau engaging with children, as well as being completely at ease around kura staff and comfortable engaging with the principal.
185. "I love it because they are so approachable. The teachers and especially the tumuaki is approachable. And you will get results. You feel comfortable asking. You feel comfortable complaining. They will do something. It gets done. It's like being in a big family and I think that's outstanding" – Teeny Lowe, Tāmaki Nui a Rua
186. In some kura there were three generations of whānau supporting the kura, often participating in daily activities. Whānau variously reported that their kura had a 'home like' and welcoming feel to it because of the presence and participation of students and ex-students, parents, grandparents, aunts and uncles. Similarly, the way these kura operated was likened to the way marae operated and this further enhanced the sense of connectedness and relationship of whānau to the kura.
187. "There's always a huge group of supporters around the children wherever they go. When we go to noho marae we need four buses – two for the kids and two for the whānau plus the twenty cars that

are following. That's how they roll. It's an all-embracing environment and everyone's in!" – Julie Tangaere, Board Chair, Te Ara Hou

188. One direct benefit of the high levels of whānau involvement was the high adult-to-child ratios we found in these kura. Children of all abilities were observed being well supported by teachers and whānau.
189. 'The high adult-to-child ratio is good for everyone. In one classroom we observed there to be 3 adults to 12 children: the pouako, a kaiāwhina supporting a disabled child and a native speaker of Māori supporting language development.' – Ngā Maungārongo Case Study

### Whānau support & development

190. A feature of these kura was their ability to welcome and embrace new whānau. Careful attention appears to be paid to new whānau, ensuring that they are introduced and inducted to kura in welcoming ways. And their experiences and skills, whatever they are, are eagerly accepted and they are quickly found roles and places to become involved.
191. 'When new whānau come to the kura, their skills are noted and in time matched with projects that allow them to participate comfortably and fully, further strengthening the bonds between kura and whānau.' – Ruamata Case Study
192. These kura reflect the skills and talents of the kura whānau. For example, in one kura their success in a particular national sport is specifically related to the skills and experience of whānau members in that sport. Similarly in another kura, the focus on art and oratory reflect the passions of the whānau. And in yet another kura, the children pursue community and people orientated occupations such as teaching, all attributable to the interests and talents of the whānau .
193. '... the kura is a place for whānau learning and development, and that they have grown immeasurably because of it. The school expects whānau to contribute to kura operations with some form of hands-on contribution to curriculum delivery or curriculum resource support.'  
– Ruamata Case Study
194. One example of the care that these kura show towards whānau, was the urban kura, Ngā Maungārongo, that works to find housing, close to the kura, for those whānau who have to travel long distances, so that their children are able to attend, and whānau can be involved more easily in their children's education.
195. We consistently found that these kura have become a locus of whānau development in their communities, in both rural and urban settings. They actively seek to grow and develop the skills and talents of whānau. For example, many whānau are now employed in the Māori education industry, as teachers, as administrators, fund raisers, and reviewers etc as a result of their involvement in kura.
196. "Ehara te kura nei he kura ako mō ngā tamariki anake."<sup>20</sup> – Ellen Galvin, Whānau, Ruamata
197. The wider community, marae, sports clubs etc support and are supported by the kura. The kura children and graduates are visible as contributors and emerging leaders in all of these places, restoring the speaking of Te reo Māori to everyday parlance and giving effect to other principles of Te Aho Matua, such as manaakitanga and reciprocal relationships.

<sup>20</sup> "This kura is not only a place of learning for the children."

### The interconnectedness of whānau

198. In all of these kura, past experience, a firm commitment to te reo Māori, a uniquely Māori vision of education, and the principles and philosophy of Te Aho Matua, have moulded this group of people into cohesive whānau. Within these kura communities we see that principles and practices of hapū of old prevail.
199. “He whānau mātou ahakoa ehara mātou i te whānau ā-toto.”<sup>21</sup> – Pōtaka Taite, Whānau, Mana Tamariki
200. The interconnectedness of whānau – as teachers, as administrators, as well as active participants and supporters, means that these kura appear to operate much like a hapū. The whānau of each of these kura share many of the attributes of a hapū: a common value system, shared vision and goals, shared responsibility, shared leadership, prescribed standards of behaviour, and are intergenerational. The kura are also self-regulating, enjoy reciprocity and are to a large extent self-sustaining. Furthermore, Te Aho Matua offers kura a written code of ethics and principles.
201. In fact, for many that we talked to, the relationships formed within kura, and the passions fired for the kaupapa itself are sustainable beyond their children’s time in kura, they are life long.
202. “We are Te Kura o Ruamata for life!” – Rāwiri Wright, Whānau, Ruamata

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### Exceptional pouako

203. Successful kura continue to attract, develop and retain exceptional pouako, who in partnership with the whānau, are able to deliver effective teaching programmes that manifest the collective dreams and aspirations these whānau have for their children.

### Attributes of an exceptional pouako

204. Although many and varied, kura are very clear about what they consider to be the essential attributes of a pouako who can be highly effective within a Kura Kaupapa Māori Te Aho Matua learning environment. These attributes are:
- A deep understanding of, and commitment to the guiding principles of Te Aho Matua.
  - A full understanding of the child.
  - A high level of proficiency in te reo Māori and tikanga.
  - Well-developed teaching skills.
  - Excellent communication skills.
  - A willingness and ability to operate within the notion of the collective.
  - An awareness of the importance of being a good and consistent role model.
  - An abiding love for the child, for their whānau and for the vocation of teaching.
205. A key message from all of the kura was that effective teaching is based on love, i.e., that love should be demonstrated by respecting the dignity and divinity of the child. We were consistently told that effective teachers were those who have the ability to love the child, as if they are their own; and that they are able to be totally committed to the child’s (and whānau) aspirations.
206. “Ko te aroha te pūkenga matua o te tino pouako. Ahakoa te nuinga o ngā mahi, me kawē i roto i te aroha. Ko te aroha te mātāmua o ngā pūmanawa.”<sup>22</sup> – Pēhi Waho, Raukura/Pouako, Mana Tamariki

<sup>21</sup> “We are a whānau, although not necessarily related by blood.”

207. Another recurring theme was that an effective teacher was someone who has a full understanding of all aspects of the child. Great teachers were described as those who are able to scaffold the development of the child's learning onto what a child already knows.
208. "Me aroha te pouako ki te tamaiti me ōna āhuatanga katoa. He rerekē i ia tamaiti nā reira me whai whakaaro te pouako ki te āhuatanga o tērā tamaiti."<sup>23</sup> – Sherry Centeno, Pouako, Mana Tamariki
209. A great teacher was described as someone who can work effectively with whānau to help children achieve their learning goals. A willingness and ability to operate within the notion of the collective, whereby the wellbeing of each child is a collective responsibility must be well understood.
210. "Ngā pukenga hono ki ngā tangata. Me ngākau nui ki te mahi tahi kia ea ai ngā take o te whānau. Te nuinga o te wā ka rerekē ngā hiahia o te whānau ki ērā o te Tāhuhu."<sup>24</sup> – Taramea Bevan-Brown, Pouako, Mana Tamariki
211. And finally, a really good teacher is a good role model, conscious that children learn from what they watch adults – their teachers – do. At all times the teacher must be a role model for the child, in the classroom, in the kura, and outside the kura. This is particularly so with respect to the speaking of te reo Māori, but also in the way they engage and interact in the wider community. Successful kura require that their teachers 'walk the talk' inside and outside the classroom, and that their actions outside of the classroom are aligned to the values, principles and practices that they espouse in the classroom.
212. "At Ruamata, we say that there are two rules for parents and teachers. Rule number one – be a good example. Rule number two – go back to rule number one." – Awatea Hōhepa, Pouako, Ruamata
213. Many demands and expectations are placed on teachers in these kura. They are expected to be (or become): competent in te reo and tikanga Māori; a highly skilled teacher; adept at supporting whānau involvement in kura; grow the potentiality and capability of whānau and to be a skilled facilitator, negotiator and policy writer to name but a few. Being a highly effective pouako within successful kura is a vocation not a job.
214. "I believe that the most outstanding teachers are those who truly love the souls whom they have the honour and privilege of teaching." – Cathy Dewes, Tumuaki, Ruamata

### Growing exceptional pouako

215. There are still big challenges for all the kura in developing pouako who understand Te Aho Matua, are fluent and proficient in te reo Māori, and who have the necessary skills and attributes to be highly effective. Many kura suggested that some teachers trained in mainstream programmes appeared to have difficulty 'getting to grips' with Te Aho Matua and lacked an understanding of its philosophies, purpose and intent. This in turn made it difficult for them to give effect to it in their teaching practice.
216. 'For Mana Tamariki, and indeed for all Kura Kaupapa Māori, the answer seems to lie in teacher training, and although the kura has long supported Te Aho Tātairangi Teacher Training Programme at Massey University they are concerned that mainstream teacher training courses are not yet producing suitable teachers for Kura Kaupapa Māori Te Aho Matua.' – Mana Tamariki Case Study
217. All of the kura therefore spend a considerable amount of time supporting the professional development of new pouako and orientating them to effective teaching practices grounded in Te Aho Matua. This approach is primarily focused on recognising the potentiality of the child and

<sup>22</sup> "Aroha is the most essential attribute of an effective pouako. No matter what the task, no matter how difficult, do it with love."  
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<sup>23</sup> "The role of a pouako is to accept and to love every aspect of the child."

<sup>24</sup> "Good communication skills are what's needed. The person must enjoy working together with the whānau to realise their aspirations which are often different from those of the Ministry."

understanding that the responsibility of the kura and teachers is to identify, draw out and nurture that potential of the child and to give effect to whānau aspirations for the child.

218. Some kura maintained that the best training ground for pouako was in kura, with many having come from within the whānau itself. Not surprisingly, a number of the teachers we saw were graduates of kura, who had returned to teach in kura.
219. “Ko ngā pouako mō te kaupapa me ahu mai i te kaupapa.”<sup>25</sup> – Hinurewa Poutu, Raukura/Pouako, Mana Tamariki
220. A common progression pathway was for whānau members to start out as helpers and progressively move into other support and teacher assistance roles. They are then encouraged and/or supported to undergo training to become teachers. For these kura, it is a necessity for them to grow their own pouako if they are to continue to deliver the kind of teaching and learning experience they are so committed to.
221. ‘Noticeably, this kura employs many support staff. All of them are whānau members encouraged and cajoled to come in initially as teacher-aides or kaiāwhina. In time, they are moved into roles as relief teachers and eventually persuaded and supported to undergo training to return to the kura as qualified teachers.’ – Ngā Maungārongo Case Study
222. The development of teachers within successful kura, relies on more experienced teachers supporting and mentoring emerging and less experienced teachers and whānau, with all kura viewing this practice as a vital part of their success.
223. ‘When a new untried staff member begins, the kura ensures that an experienced pouako is teaching nearby so as to ensure the gentle transition into the teaching practices of Ruamata.’ – Ruamata Case Study

### An ethic of care

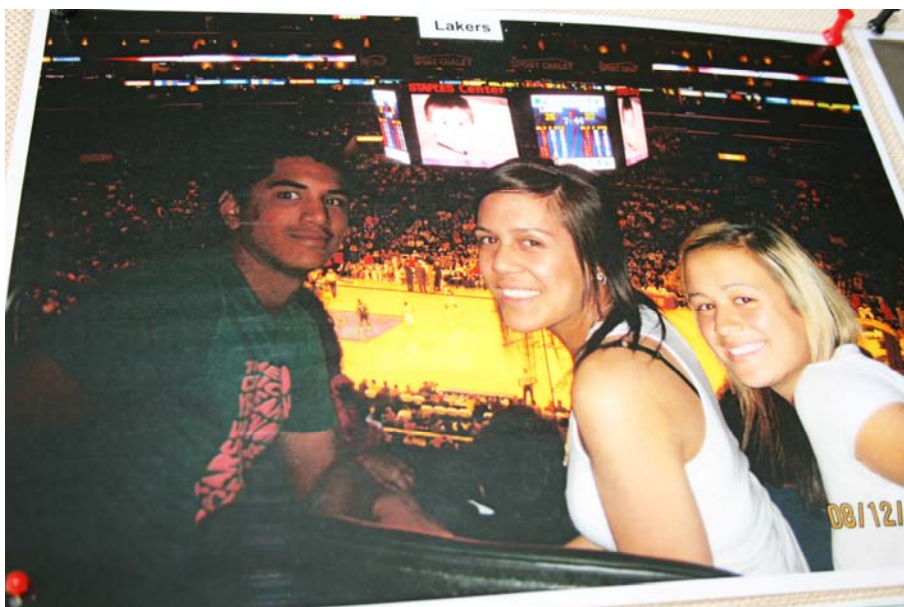
224. A commitment to ongoing professional development of teachers and whānau was a feature of all these kura. We found several examples where teachers have remained with kura for many years, and the commitment by these kura to professional development was seen as an important factor in their retention.
225. ‘Pouako are not expected to undergo any in-service training during the holidays, so as to return to kura each term fresh and revived. Neither is there any expectation of contribution to kura policy development, although many choose to do so. At Tāmaki Nui a Rua, the pouako are supported in a way that enables them to focus completely on the job of delivering exciting learning programmes.’ – Tāmaki Nui a Rua Case Study
226. In one kura, the teachers are supported to apply for one year’s professional development on full pay after five years of service, and the kura supports one teacher a year to do this. In another kura, there is a significant investment made in providing support staff (all of whom are whānau) so that there are high adult-to-child ratios. Teachers here acknowledged that the high ratios enabled them to focus on teaching and learning.
227. ‘According to pouako, whether they are asking for professional development, resources or money for off-site learning, they feel that they receive full consideration and support. There exists, therefore, an open and mutually supportive relationship between management, whānau and staff. The staff appreciate that whenever they need support the whānau respond positively.’ – Te Ara Hou Case Study

<sup>25</sup> “The best teachers come from within the kaupapa itself.”

228. Successful kura have clear pouako induction programmes supported by ongoing focused professional development. More importantly they are valued by the whānau. Significantly, where pouako are highly valued and supported by whānau, there is a consistent ethic of care in place for them and subsequently teacher retention is extremely high.

## Te Ao

229. 'Te Ao encompasses those aspects of the world itself which impact on the learning of children. Kura Kaupapa Māori therefore recognise that the learning of children encompasses what enters their field of experience at home, in the Māori world, and in the world at large.'



230. The physical learning spaces in each of these kura are unique interpretations of their educational philosophy as expressed in Te Aho Matua. The belief in the power of surroundings to stimulate and inspire learning was evident in the buildings and layout of the participating kura, with every kura being uniquely and beautifully presented.
231. Thus, the power of place and space and the physical environment in the context of teaching and learning is clearly evident through:
- The creative use of space to make visible the value of a Te Aho Matua worldview to the child. Therefore, the physical environment reinforces that the child is surrounded by the Māori world through the use of Māori art forms, naming of places and buildings and in the overall layout of the kura.
  - Kura learning spaces operating much like marae, when needed, providing children with a safe training ground for scaffolded learning of cultural roles and responsibilities within an educational context.
  - Kura embracing the concept of open learning environments. These shared teaching spaces allow educators to easily monitor how the children are doing, how teachers are coping, and gauge the overall well-being of the learning environment.

## The learning environment

232. In each of these kura, through the use of space, kura aim to make evident the value of a Te Aho Matua worldview to the child. The physical environment visually reinforces that the child is surrounded and embraced by his or her Māori world, further affirming core values. Space in successful kura becomes a rich cultural resource, reinforcing teaching and learning within a uniquely Māori context through the way classrooms are arranged; use of traditional and contemporary Māori art forms; naming of places and buildings; and in the overall layout and physical environs of the kura.
233. 'Tribal ancestral houses contain all the knowledge of the people. In a similar vein the Reggio Emilia approach believes that the house is the teacher. The buildings must by their very design be inviting the child to come and learn, and the child must at all times feel that this is a safe place for learning.' – Mana Tamariki Case Study
234. The way these kura have been designed and built are an important representation of the aspirations of the whānau; they tell a story of what inspires and what influences the learning and development of the whole child.
235. 'Te Kōhanga Reo o Mana Tamariki, Te Kura Kaupapa Māori o Mana Tamariki and Te Wharekura o Mana Tamariki operate on one site in a whare designed by the whānau, pouako and tamariki. This site is unique in that the design of the building epitomises the seamless education provided and also captures the aims and aspirations of the whānau for the tamariki. It is a natural and distinct blend of traditional and contemporary Māori and non-Māori design, technology and form.' – Mana Tamariki ERO Report, June 2008
236. Māori cultural metaphors are also utilised abundantly to reinforce Māori ways of thinking and operating. For example at Ngā Maungārongo, the tuatara, as the guardian of knowledge, is used as a symbol of the school, to reinforce the tenacity and longevity that the school aspires for. Sculptured in stone, the tuatara stands at the gates of Ngā Maungārongo – guardian and reminder.
237. The naming of buildings is particularly important, and in these kura the process was likened to the naming of a meeting house by a hapū. Rather than ascribing purely functional names, the naming of buildings is a deeply thoughtful process intended to tell a story, reference historical events, acknowledge key leaders or connect to places and areas of cultural or tribal importance.
238. For example, at Te Ara Hou, the names of the buildings reflect the growth stages of a tree, an analogy for the stages of development of the child. At Tāmaki Nui a Rua, the buildings are named after the peaks of the mountain range in their tribal area.
239. Each kura was also artistically beautiful, in its own way – adorned by the art and creative pursuits of its students. The creative arts were observed to be a central feature of teaching and learning practice throughout the curriculum. Students are encouraged and supported to express all aspects of themselves, and affirm their spirits through creative means.
240. 'Everywhere you look, there is beauty, adornment and embellishment. All expressions of Māori art are pursued in both their traditional and contemporary forms. Art is recognised as having the ability to inspire, to deepen passion and create awe within the child.' – Te Ara Hou Case Study
241. Art and creativity are not simply a curriculum subject in these kura, but rather provide a perspective, a visual expression of who they are. The students' artistic and creative work is displayed in these kura to honour, affirm and inspire them as learners.
242. 'At this kura, we see hanging side-by-side the work of reknown Māori artists, of school graduates who have gone on to pursue qualifications in art, and of current students regardless of their ages. Displaying the child's artwork throughout the kura affirms the child.' – Te Ara Hou Case Study



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## Cultural contexts

243. All of these kura when necessary, can and do, adapt kura learning spaces to operate much like a marae; and within that space, kura provide children with a safe training ground for cultural practices like waiata mōteatea and mihimihi, which typically might be learnt later in life, in a child-focused and age appropriate way. The physical learning environment strongly supports scaffolded learning of cultural roles and responsibilities within an educational context.
244. An example of the use of space to reinforce cultural values was lunchtime meal arrangements at Tāmaki Nui a Rua and Mana Tamariki. In these kura children of all ages eat together in the dining room or designated dining space. Having everyone eat together serves the purpose of reinforcing the use of te reo Māori, as modelled by teachers and older students and the application of the tuakana-teina principle, with older children modelling expected behaviours and conduct.
245. ‘Significantly, all meals during kura are taken in the wharenuī by children, staff and visitors to the kura alike.’ – Tāmaki Nui a Rua Case Study
246. At Tāmaki Nui a Rua the new entrant teacher, used purpose-built koru seating to reinforce chiefly behaviour and Māori values.
247. ‘The seating was a mini amphitheatre with three levels of koru-shaped seating where how one behaved determined where one may sit – a metaphor for chiefly attributes. The seating was used to reinforce values of right to speak, the importance of listening while others speak, the need to respect others personal spaces and the importance of being a good role model.’ – Tāmaki Nui a Rua Case Study
248. Furthermore, all the kura had dedicated spaces for manuhiri, and students are expected to participate in customary welcome protocols from an early age, reinforcing values such as manaakitanga, and respect for elders.
249. “The kids have learnt to respect the tikanga. They sit through that and they’re brilliant. They sit there and they know what to do, it’s so noticeable.” – Whānau, Tāmaki Nui a Rua

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## Open learning environments

250. “He awenga nui tō te taiao ako.”<sup>26</sup> – Parekura Rangitauira, Raukura/Pouako, Ruamata
251. Many of these kura are committed to the concept of open learning environments. These large, open, shared teaching spaces allow educators to easily monitor and sense what is going on, how the children are doing, how teachers are coping, and generally ‘feel the wairua’ or life force of the kura learning environment.
252. ‘Te Hiko o te Rangi is a large, high ceiling round building, light and airy, built around a central pole and amphitheatre. It contains four classroom spaces but no internal doors. All classrooms open onto the central space. This is where the kura begins their school day, where the rotated classes, Te Pokapū, are held, and where the senior students are based.’ – Ruamata Case Study
253. From the perspective of the teachers and principals we spoke to, these open learning spaces have two main benefits. Firstly, shared teaching spaces allow educators to easily monitor and sense what is going on and how the children are doing.
254. ‘... by merely standing still and closing his eyes he can sense the quality of the life force of the kura learning environment, and gain an impression of whether or not all is well.’ – Mana Tamariki Case Study

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<sup>26</sup> “The learning environment has a huge influence on the child.”

255. Secondly, the open space provides a supportive teaching environment for the staff and interactive learning environment for the children.
256. 'Experienced pouako, with the eyes, ears, heart and minds trained in Te Aho Matua, may more readily sense whether or not a pouako is coping, and how the children are feeling.' – Ruamata Case Study

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## Āhuratanga Ako

257. 'Āhuratanga Ako lists the principles of teaching practice which are considered of vital importance in the education of children. This model provides for every aspect of learning which the whānau feel is important for their children as well as the requirements of the national curriculum.'



258. There is a Te Aho Matua pedagogy at work in these kura, one that is underpinned by a Māori worldview. Key tenets of a Te Aho Matua approach include a child is happy and stimulated, the importance of preparing a child for learning through settling the spirit and the application of whanaungatanga ie – aroha, manaakitanga, tuakana-teina, honouring kaumatua.
259. Each of these successful kura have interpreted the principles of teaching practice set down in Āhuratanga Ako in unique and appropriate ways.
- These kura apply a Te Aho Matua pedagogy, underpinned by a Māori worldview, congruent with the goals and aspirations and reflective of the talents and strengths of each whānau.
  - Within these kura, the spiritual nature of the child is acknowledged, setting up a context for learning that is welcoming, safe and familiar. Thus, the child is prepared for learning.
  - Successful kura are deeply committed to building caring teaching and learning relationships (Bishop et al, 2007). Relationships are acknowledged, valued and nurtured and this is the foundation on which effective teaching practice within kura sits.
  - For graduate students and pouako alike, aroha was considered to be the single-most effective teaching practice and therefore the most essential attribute of a highly effective pouako.
  - As a cornerstone of the Te Aho Matua educational philosophy, manaakitanga is considered to be mutually beneficial for all involved, particularly the child.

- These kura fully support and reinforce in every part of kura life, the notion of tuakana-teina: the mutually beneficial teaching and learning relationships that are nurtured between older (tuakana) and younger students (teina).
- Successful kura are intergenerational places of learning and teaching, where kaumātua play an integral role in contextualising traditional knowledge and as role models.

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### Te Aho Matua pedagogical approach

260. Across these kura there is a Te Aho Matua pedagogy at work, underpinned by a Māori worldview. It applies across all sections, to all aspects of the curriculum, to every learning moment. It is a continual process, embedded in the life of the kura. Teaching and learning is not isolated from everyday life, rather it is an integral part of the knowledge acquisition, transmission and creation (Smith, G., 1997). This educational approach fits, reflects and is congruent with each kura whānau.
261. ‘The principles of Te Aho Matua are integrated into all kura practices. Students learn about the importance of these principles to their lives. The kura has comprehensive policies, processes and planning systems with clear links to Te Aho Matua. These principles provide guidance, direction and support to students, staff and whānau.’ – Ngā Maungārongo ERO Report, April 2007
262. Successful kura believe in and work to nurture the child’s full potential. This belief in human potential is a foundation of the pedagogy we observed, i.e., that the child’s potential is waiting to be discovered and invited forth. The teacher’s role is to support the child’s discovery and emergence of their interests and passions, and then assist the child on a journey of an ever deepening cycle of understanding, application and deeper knowledge and practice. The teacher’s role is to watch and get to know the whole child (Te Ira Tangata), and then prepare the child well for their learning journey.
263. ‘Older children are supported by the kura to direct their own learning journeys based on what inspires their imagination. In practical terms, should a child indicate an interest in learning to play the piano, the whānau will begin to look for resources, firstly within the whānau itself. In this case, the child’s request led to one of the kuia, a teacher in her own right, coming into kura to teach the children to play the piano, the purchase of instruments, and eventually the development of a music curriculum.’ – Ruamata Case Study
264. It was noticeable that there exists an inbuilt trust in teachers and whānau that children are able to work things out for themselves, that they must explore, and discover what they are drawn to; and as they learn, they will be able to overcome setbacks and obstacles and accomplish positive goals, with support when necessary.
265. “Ka taea e ia te taura te whakarere ki ngā wāhi katoa. Ka puta te kaiako, waiho mai ko te taura ki te kōwhiri i tōna ake huarahi.”<sup>27</sup> – Tuahine Hakiwai, Wharekura, Te Ara Hou

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### Preparation for learning

266. ‘Kura Kaupapa Māori practise karakia as a means of settling the spirit, clearing the mind, and releasing tension so that concentration on the task at hand is facilitated.’ – Āhutatanga Ako 5.2
267. At each of these kura there is an acknowledgement of the spiritual nature of the child. In their own ways, every day, each kura supports the child to enter their learning environment with a ritual of encounter that sets up a context for learning within the kura that is welcoming, safe and familiar. The child may then enter the learning environment relaxed, with a clear mind and settled spirit.

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<sup>27</sup> “An effective teacher assists the student to make his/her own learning choices and to get there.”

268. 'Every day, in every Kura Kaupapa Māori in the country, we can expect to see the day start with karakia, waiata and mihi. These are some of the ways in which children in kura are prepared for learning. At the heart of this approach is the desire to acknowledge both the child's spirituality and the essence of their humanity. Kura Kaupapa Māori educators believe that all aspects of the child must be 'welcomed' into the state of learning every day. This requires a need to first settle the spirit so that learning can then take place.' – Tāmaki Nui a Rua Case Study
269. Some of the kura have taken this a step further. A teaching practice we observed was one where children and staff underwent some form of meditation at the beginning of the day. In the school setting, it was explained that this meditation teaches children to be able to move from the physical world around us to their own spiritual space. These kura expressed a belief that their ancestors had highly developed abilities in this area, and so they have adapted and interpreted meditative practices, for use in the contemporary kura context. They firmly believe that meditation ensures children are well prepared for learning.
270. 'Louise talks them through the breathing and relaxation phases of the meditation. With guided instruction they arrive at their sacred places almost immediately and conduct their individual environmental checks on their bodies, minds and spirits. Once clearing, cleansing and settling has taken place they are guided back to their physical selves, refreshed, rejuvenated and calm. The lights go back on and the children and staff participate enthusiastically in brain gym, right brain-left brain exercises that both energise the body and stimulate the mind.' – Te Ara Hou Case Study

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### Whanaungatanga – the importance of relationships

271. 'Kura Kaupapa Māori accept that healthy relationships between brothers and sisters, younger and older siblings, children, parents and elders are the joint responsibility of the kura whānau.' – Āhuetanga Ako 5.8
272. At the core of this pedagogy is a commitment by all kura whānau to building caring teaching and learning relationships (Bishop et al, 2007). The 'glue' for these successful kura appears to be the way in which all relationships – student, teachers, whānau, tribes, Māori and wider communities are nurtured and cared for. We observed that everyone had a place and a role in these kura. All relationships appeared to be valued, acknowledged and nurtured, thereby building caring kura.
273. "Teachers look after the kids even after school! They have their role as a teacher, then they have the big 'whanaungatanga' thing that doesn't just finish at 3 o'clock." – Gloria Smith, Whānau, Tāmaki Nui a Rua
274. Whakapapa relationships are acknowledged daily in all these kura. The constant reinforcement and recognition of these genealogical connections serve to remind children and whānau that their relationships stretch far into the past, and will continue far into the future. It also serves to remind them of the commitment and responsibility each has to each other – past, present and future.
275. 'The kura also lends much support to the community at large, maintaining positive relationships and thereby easing the transition for graduates from the kura into their community. Whānau and staff get involved in a wide range of educational and community groups and issues, remaining connected to the wider community.' – Tāmaki Nui a Rua Case Study
276. The importance that kura place on their relationships with local marae was very clear. For the tribally-based kura, the relationship between kura and marae was central to the growth of future leaders for the tribe. For the urban kura, there were also very supportive relationships with local mana whenua and marae.

277. 'Ngā Maungārongo maintain strong relationships with mana whenua, Ngāti Whātua, but remain a pan-tribal kura strongly influenced by Ngā Puhi involvement. For this whānau the kura is much like their 'marae away from home'. – Ngā Maungārongo Case Study
278. In these kura, the stories told about the deeds of elders and ancestors are more than just stories, they are reflections of the children and their whānau, and maintaining a relationship with these ancestors helps ensure the transmission of knowledge and important tribal attributes into the future.
279. 'At Tāmaki Nui a Rua, relationships, particularly genealogical are highly valued, acknowledged and nurtured. Wharekura pouako and Ngāti Rangitāne kaumātua, Manahi Paewai, sees all the children as being connected to him through whakapapa. When Manahi tells them about the deeds of their elders and ancestors it is more than just a story, it is a reflection of themselves.' – Tāmaki Nui a Rua Case Study

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### He aroha

280. 'Kura Kaupapa Māori assert that teaching and learning be a happy and stimulating experience for children.' – Āhuetanga Ako 5.1
281. Graduate students said that it was the aroha of the teachers and whānau in the kura that fostered their sense of belonging and allowed them to achieve, making the most difference to their learning experiences. Aroha was also the single-most effective teaching practice referred to by teachers and graduate students alike.
282. Aroha, as a teaching practice in kura is represented by: a deep understanding and acceptance of all aspects of the child, a respect of the child's attributes and personal dignity, an abiding belief in the child's yet unrealised potential, and an unfailing support of the child's endeavours.
283. "Kia kōrero mātou mō Te Aho Matua, kei te kōrero mātou mō te aroha me te wairua. Ko tērā te rerekētanga o Te Aho Matua."<sup>28</sup> – Cathy Dewes, Tumuaki, Ruamata
284. Aroha in this context, is about the behaviours and attitudes practiced by adults that serve to create a sense of self-worth and self-confidence in the child. These behaviours and attitudes are underpinned by a genuine belief that the child is inherently of value and importance as a manifestation of their ancestors. Adults are called upon to seek the best in the child regardless of their presenting behaviour. Guiding the child to achieve their best and to be open to learning are also part of the aroha required.
285. 'Often struggling with his work, what he remembers most, his standout teaching moment in fact, is the unfailingly patient and supportive manner of his pouako, Papa Toni. Akuira never felt pressured and appreciated all the extra out-of-class time that was spent with him. He is convinced that he only succeeded because of the level of support that he received at that time.' – Mana Tamariki Case Study
286. In successful kura, what the teachers do and say demonstrates their love for the child, their support of the aspirations of the whānau, and their passion for their profession. And when children know they are loved and respected they respond accordingly. This is the cornerstone of the Te Aho Matua pedagogical approach and the most essential attribute of an effective teacher – aroha.
287. "Ko te aroha te pūkenga matua o te tino pouako. Ahakoa te nuinga o ngā mahi me kawē i roto i te aroha. Ko te aroha te mātāmua o ngā pūmanawa."<sup>29</sup> – Pēhi Waho, Raukura/Pouako, Mana Tamariki
288. Te Aho Matua affirms that the good behaviour of a child be acknowledged whilst discouraging inappropriate behaviour. It is aroha that allows the pouako and whānau to both acknowledge positive

<sup>28</sup> 'The key point of difference is that Te Aho Matua is based on an understanding of the nature of love and of spirituality.'

<sup>29</sup> "Aroha is the most essential attribute of an effective pouako. No matter what the task, no matter how difficult, do it with love."

behaviour and discourage negative behaviour. This interaction between child and teacher is seen as reciprocal, the affection and regard that children had for their teachers was expressed many times and observed in these kura. In these kura, the aroha of the teacher towards their students was an identifiable teaching practice that produced results.

289. Helping children to develop 'their sense of appropriate and acceptable behaviour' (Ngā Iwi 3.7) is a supportive as opposed to punitive practice, and another manifestation of aroha. To behave 'like a rangatira' in these kura is an expectation and at times the child is merely guided back to the path.
290. 'During the course of the activity, while one of the children was speaking to the class, Tina noticed another child being a little disruptive. She gently addressed him by saying, 'Tangata e tū ana, kei a ia te marae.' meaning that anyone who is standing to speak, by right receives our attention and respect. This verbal reminder was then reinforced by her asking the child to move down a level on the seating, adding that we are all chiefs and our job is to behave as such. A few minutes later, noticing that the child was indeed striving to behave in a chiefly manner, Tina acknowledged the new behaviour, asking the child to retake his previous seat whilst praising him by saying, 'Tēnā koe e noho rangatira ana.' meaning 'Well done little chief.' This episode ended with the little chief smiling from ear-to-ear!' – Tāmaki Nui a Rua Case Study

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### Manaakitanga

291. 'Kura Kaupapa Māori expose children to the protocols of hospitality in the home, at school and on the marae, and require their participation at cultural functions in roles appropriate to their ages and levels of maturation.' – Āhuetanga Ako 5.7
292. Manaakitanga is the system by which Māori maintain the interdependent nature of relationships within a tribal society. It is an expression of the quality of relationships amongst people and within the framework of whanaungatanga. It is a metaphor for chiefly behaviour – that is about the raising up of others, and the mutual acknowledgment of each other – visitors and hosts. On a physical level, manaakitanga is yet another aspect of 'he āhuru mōwai'<sup>30</sup> – the provision of a safe harbour and warm welcome and so one of the most tangible representations of aroha.
293. Simply put, manaakitanga is the honour and privilege of caring for others – a demonstration of the ethic of care.
294. A cornerstone of the Te Aho Matua educational philosophy is that the practise of manaakitanga is mutually beneficial for all involved, particularly the child. The full participation of all children, teachers and whānau in kura activities – in the hosting of visitors, participation in local events or on marae was an expression of manaakitanga we observed and that others talked about.
295. 'An example of manaakitanga in action was our unexpected arrival late one evening at the home of Rāwiri and Renee Wright, two of the parents we were to interview. While we interviewed the parents their children, some still at kura and some recent graduates set about preparing a meal for us. The meal was served and later cleared by all the young people of this family, with no audible complaints. The only sounds we heard coming from the kitchen was singing and laughter!' – Ruamata Case Study
296. The true spirit of manaakitanga is learned in practice, and often by watching – through modelling by tuakana, pouako, whānau and kaumātua. Each kura gave deliberate and unique expression to manaakitanga, in ways that were fully grounded in Māori traditions, protocols and perspectives. In each kura, the researchers were greeted with formal pōwhiri – and with this process of receiving guests comes acknowledgment of who people are, where they are from, their past and present connections and recognition of relationships that go far beyond the confines of any single event or pursuit.

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<sup>30</sup> A sheltering haven

297. Manaakitanga plays a crucial part and is an important aspect of effective teaching in kura, and is displayed by teachers inside and outside of the classroom. The example below is an illustration of the impact of manaakitanga on a child's learning.
298. 'One of the graduate students interviewed, when asked to reflect on her stand-out teaching moment recalled being taken care of by her art teacher, Ana Paewai, in her teacher's own home for a weekend where the teacher and her husband cooked meals for Minnie and her fellow students while they worked on art projects. In that moment, Minnie realised that Ana and her husband really cared about her as a person, not just as a student. She felt nurtured and loved and was thus inspired to learn, motivating her to go on to become passionate and successful in that subject, a subject she had previously no interest in or passion for. Art became Minnie's favourite subject. For her, in all of her years at kura, this was the defining effective teaching moment.' – Tāmaki Nui a Rua Case Study

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### Tuakana-teina

299. 'Kura Kaupapa Māori encourage older children to care for the young ones and to occasionally assist in their learning activities, and younger children to accept the guidance of their older peers.' – Āhuatanga Ako 5.7
300. Although traditionally grounded in the Māori world, the concept of tuakana-teina in a kura setting and educational context, is that of nurturing reciprocal and mutually supportive relationships between older (tuakana) and younger students (teina). This concept is valued and practiced in successful kura – as both a way of providing mentoring for younger students, and of developing leadership skills in older students. Teaching and learning can take place in a less structured, less formal way with the primary teaching and learning relationships being between the children themselves.
301. With this approach, older children learn about the classic leadership model: where the role of tuakana has ascribed to it both rights and responsibilities. Younger children learn the practice through the role modelling, knowing that in time they too will become tuakana. With the overall goal of developing leaders for their people, this is a way of seeding through the facets and aspects of a leadership model that recognises responsibility to others. Once again we see in operation the ethic of care – yet another facet of aroha, whanaungatanga and manaakitanga.
302. Demonstrated in all kura, in practice, were many, many examples of the support and guidance provided by older students to younger ones. This critical aspect of kura connections between older and younger students is reinforced in every part of kura life. What we observed here was a huge amount of respect shown by both of these students for each other and for the process and tikanga of 'tuakana manaaki teina' – that of the tuakana to guide and the teina to follow.
303. 'Year 11 student and Student Council chair, Chester Vella, whilst addressing the Council, noticed one of the junior council members talking to other children around him. Chester firmly suggested that the young man move to sit amongst some of the older children, much as a pouako would do. At no stage did he belittle or berate the younger student. Notably, the child responded positively, moving quickly without comment or any apparent resentment, and once amongst his peers, settling quickly.' – Tāmaki Nui a Rua Case Study
304. In some kura, we observed that children, teachers and whānau eat together, every day, in mixed age groups. This simple practice serves to reinforce for the younger children, the behaviour that is expected when people eat together, sharing food.
305. 'Of all the schools we visited, Mana Tamariki is the only kura that has a dining room set aside for the daily use of the children. Expectation is that the children sit at tables and share their meals twice a day. The children sit in designated mixed-age groupings where they share their meals with much younger or much older children, much as they would in their homes.' – Mana Tamariki Case Study

306. In other kura, trips and excursions were important opportunities for older and younger children to support each other, particularly in situations out of the norm, out of comfort zones. In many of these kura, the primary and secondary programmes and curriculum are aligned thematically to ensure that there are opportunities for older children to support and guide the younger children.
307. “Our kōhanga went on a trip with the kura and there was a 16–17 year old boy actually looking after and helping the teachers with a 5 year old. It was natural too, not forced. Making sure that small child had their lunch before they ate theirs. That is not something you will get from a mainstream school. That actually made my decision to come to the kura, and I can see that’s going to happen to my children, they will have the same values.” – Jean Bartlett, Whānau, Tāmaki Nui a Rua
308. For many of the senior students, when recalling their most memorable, stand out moments, they talked of the support and guidance they had received from older students. Often, these informal teaching sessions between seniors and juniors took place during trips and events out of the classroom, where the student was generally out of their comfort zone, eg outdoor pursuits, speech and kapa haka competitions. It was clear that the children in kura have a great deal of respect for each other and the processes involved in tuakana-teina relationships.
309. ‘A student recalled for us the challenges she faced overcoming her fear of heights and the support and coaching she received from seniors at that time. What she gained was a close bond built on trust with the other students, and a confidence to try anything having enjoyed the feeling of success.’ – Te Ara Hou Case Study

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### Honouring kaumātua

310. ‘Kura Kaupapa Māori honour kaumātua as the repositories of Māori knowledge and invite their participation as advisors and fellow teachers.’ – Āhuetanga Ako 5.6
311. Kaumātua are ever present in successful kura. These kura are intergenerational places with many of the teachers being grandparents themselves of second generation students. Kaumātua have an important role in connecting and contextualising knowledge, and in providing kura with authentic role models of behaviour and attitudes.
312. Teachers invite kaumātua into kura classrooms as they are the repositories of knowledge, stories, history and whakapapa. Some are also native speakers, reinforcing tribal identity, capturing tribal knowledge and inspiring learners through living stories. Consequently, this information is more highly valued by the child.
313. ‘Pouako visit kaumātua as part of the development of each kaupapa, researching stories, history and whakapapa, waiata and the like. The teaching team is expected to obtain information from at least three oral sources – from different kaumātua, hapū and sometimes iwi. They also have their own family kaumātua to draw upon, which becomes a source of pride for the child from whose grandmother or grandfather the information has come.’ – Ruamata Case Study
314. Mainstream schools have access to an infinite amount of information, through libraries, television, film and the internet. Kura still struggle with incredibly limited Māori language resources. When pouako and whānau have questions therefore, they often turn to kaumātua. What they get back is much more than information – rather it is a living, breathing, multi-dimensional response.
315. ‘It is important that the children know and acknowledge where this information comes from. It is no longer then merely facts on a page, but a living story: a person, a whānau, a hapū and a relationship. Although primarily a strategy for gathering information, this is also an effective teaching practice that builds relationships between kaumātua and the child, teaching the child to honour their elders as the holders of tribal knowledge and to value this privileged information for the generations to come.’ – Ruamata Case Study



316. This is a special source of pride for the children when the knowledge flows from their grandparents. Equally so, the kaumātua are gratified by the level of interest from the children, and the enthusiasm with which the knowledge is received.
317. “Ko te mea nui ki a au ko te hiratanga o ōku tūpuna, ōku pakeke hei tauira mōku.”<sup>31</sup> – Haimona Te Nahu, Raukura, Ruamata
318. It was evident in all these kura that kaumātua play an essential role in reviewing the children’s skills and abilities, particularly in aspects of their learning in areas of traditional knowledge.
319. ‘Ngā Maungārongo honours its kaumātua every year by holding their own version of Ngā Manu Korero<sup>32</sup> where the kaumātua judge the speeches and kapa haka performances by the children. The day culminates with a hākari prepared by the children, staff and parents for the whole school community. As well honouring kaumātua it is an opportunity for the whānau itself, particularly kaumātua, to assess the child’s progress in terms of particularly Māori skills and attributes: eg whaikōrero, manaakitanga, and kapa haka.’ – Ngā Maungārongo Case Study

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## Te Tino Uaratanga

320. ‘Te Tino Uaratanga defines the characteristics which Kura Kaupapa Māori aim to develop in their children and focuses on the whole person in terms of a fully functioning human being whose personal attributes are recognised, nurtured and brought to fruition.’



321. Kura Kaupapa Māori Te Aho Matua aspire to produce graduates of good character who “are high achievers who exemplify the hopes and aspirations of their people” (Te Tino Uaratanga 6.12). The approach taken in each of the kura is:

<sup>31</sup> “My tūpuna and my elders are my greatest role models.”

<sup>32</sup> National Secondary Schools Māori Speech Competition

- Guided by Te Aho Matua, they seek to develop the full child, not just knowledge in learning areas, to come to know the potential of the child and to work from that basis. So too, have they developed a range of distinctive and appropriate assessment approaches.
- Kura have explicit aspirational goals for all graduates of these kura, to become 'high achievers who exemplify the hopes and aspirations of their people' (Te Tino Uaratanga 6.12). Each have programmes that develop leadership abilities and qualities within their students.
- Graduation not only honours the graduates and sends them into the world, but also serves to affirm the kaupapa for all involved. Graduation seeks to ensure that an adherence to Te Aho Matua philosophy and ongoing commitment to the revitalisation of the language on the part of the graduate, beyond kura, is more likely to occur.
- Although recent NCEA<sup>33</sup> results confirm strongly the academic success of kura graduates (Ministry of Education, 2007), it is not necessarily these academic achievements that graduates themselves most value from their learning journeys within kura. What emerged was how highly each of these graduates value the principles espoused by Te Aho Matua e.g. manaakitanga, whanaungatanga, tuakana-teina. In their eyes, minds and hearts these are the taonga they carry forwards into their futures beyond kura.

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### A focus on the child's overall development

322. 'Kura Kaupapa Māori will have in place appropriate measures for assessing and evaluating the achievement of their children at all levels of the national curriculum as well as whatever else the kura decides are valuable areas of knowledge for their children.' – Te Tino Uaratanga
323. Successful kura, guided by Te Aho Matua, seek to develop the full child, not just knowledge in learning areas, to come to know the potential of the child and to work from that basis. As each of the kura have given effect to their unique interpretations of Te Aho Matua, so too have they developed a range of distinctive assessment approaches that remain congruent with a Te Aho Matua approach.
324. It is fair to say that the way in which these kura assess students and their approach to assessment is still being developed. These kura continue to explore, trial and test the most appropriate methods to assess, review and report on student progress and achievement in a way that sits well with Kura Kaupapa Māori and is aligned to Te Aho Matua. In successful kura, assessment of learning guides the teaching fraternity and is concerned with developing all aspects of the child. Assessment of character, however, can be held up against the Te Aho Matua ideal graduate profile – Te Tino Uaratanga. This last section of Te Aho Matua is the blueprint for how kura might measure the ongoing process of growing beautiful human beings of good character.
325. This exploration is complicated by the fact that the visions of education that kura strive for exceeds the parameters of national curriculum. There are many areas of learning, skill and disposition deemed important by the whānau that are outside of the national curriculum. For example this might include specific tribal knowledge, cultural performance and the practice of manaakitanga.
326. Every kura had a different approach to assessment and reporting. Despite their different approaches to assessment all of these kura had a focus on learning outcomes as well as personal development. At the heart of the approaches we observed in kura was a firm belief in formative assessment as the most effective way to support children's learning and achievement, i.e., it should be ongoing, regular and provide direct feedback to the teacher and the student and the whānau about how the child is progressing. In all these kura, we observed that students are also active participants in the assessment process. Just as they are supported to develop their own learning journeys, so too are they encouraged to assess how they are going, and seek out the assistance they need to progress.

<sup>33</sup> National Certificate Educational Achievement

327. For example, in one kura we heard about an initiative where children are being encouraged to lead the process of reporting to whānau about their learning. The principal is hopeful that this will reinforce a focus on what the child can do, as well as their achievements rather than what they can't.
328. 'Recently, staff and whānau have agreed to begin a reporting initiative that involves the children showing parents what skills and abilities they have learnt. This will then be recorded and copies given to parents to watch. Pouako will follow up with a parent-teacher interview to discuss where the child is and what further support he/she requires, at school and at home.' – Te Ara Hou Case Study
329. At Mana Tamariki, they have been developing their curriculum planning, delivery and assessment framework, aligned to Te Aho Matua, for many years. This framework is strongly data driven and looks across a range of subjects over time and is very comprehensive, covering all aspects of Te Aho Matua. The framework is regularly reviewed.
330. 'The report framework is so simple that the data relating to the progress of each child, across all curricula, fits on one A4 sized piece of paper! Furthermore, data collation indicates immediately to the pouako in which particular areas the child might need further support. Across the board but in particular at wharekura level, this assessment and reporting system allows the individualisation of student's learning programme, and also the pace at which he/she engages in accreditation for each subject. The teacher is better able to review progress and therefore change direction with that student where necessary.' – Mana Tamariki Case Study
331. Some kura are using mainstream assessment tool, adapted to sit within the Te Aho Matua framework. For example, AsTTle<sup>34</sup> was being used in one kura along with other assessment tools and practices such as the use of student portfolios. This kura was clear that these tools provide a means to compare the achievement of their students with others, and that this is important information (as well as encouraging to teachers and whānau) particularly as some parents become anxious about children's achievement as they reach key educational milestones.
332. 'Parents of Ngā Maungārongo are very happy with the level of assessment and the ways in which their children's progress is reported. The kura assess both Māori and English language proficiency using the asTTle method and find that the children's results are consistently average and above average of the national levels. The individual results are shared with children and their parents.' – Ngā Maungārongo Case Study
333. At Ruamata, they have actively resisted mainstream approaches to assessment. Their belief is that children are always achieving and their expectation is that children are always learning, and they will succeed if their education is pursued within the philosophy of Te Aho Matua. Fundamentally, they begin from the Te Ira Tangata premise that good teaching and learning begins with a deep understanding of the whole child. They see their role as one of guidance and support, assisting the child in his/her personal learning journey. There are high expectations on the teachers to really know the children, to be watching, listening and responding to ensure that children have what they need to develop and achieve. Parents and whānau are very involved in the assessment process. There is an expectation that teachers and whānau will work together to support goals of students.
334. A two day hui is held for the whole extended whānau to hear and consider whānau and pouako feedback on the progress and development of each child over the preceding year. Teachers, parents, aunts, uncles, grandparents all attend and together listen and hear about children's achievements – children's skills, attributes and aspirations are acknowledged and affirmed, and a collective commitment to the child's personal learning journey is also made by the whole whānau.
335. All these kura are working to be as transparent as they can with whānau about their children's achievement and progress and involve them regularly and often. There are high expectations that

<sup>34</sup> Assessment Tools for Teaching and Learning

whānau will actively engage in the feedback and assessment process and also provide the necessary support to help children achieve their goals.

336. The graduation process is also part of student assessment. During the graduation ceremonies of some of these kura, graduates and/or and whānau are asked to publicly declare whether or not the student has achieved what they deem to be necessary for graduation to take place.
337. 'There are two stages to this process. Firstly the pouako are asked to report on the students' accomplishments and achievements to date. Secondly the school community is asked to consider whether or not this young person has developed the characteristics espoused in the final chapter of Te Aho Matua, Te Tino Uaratanga. One-by-one the principles of Te Tino Uaratanga are read out. With each reading, the whole kura whānau are asked to publicly and verbally affirm whether or not the graduate has achieved and attained each goal. Graduation can only continue if the whānau as a whole affirms every reading.' – Ruamata Case Study

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### Growing leaders for tomorrow

338. One of the core aims of Te Aho Matua is to grow leaders for the people, for whānau, hapū, iwi and the wider community.
339. '... the whānau and kaiako are focussed on growing future Māori leaders. Graduates from Ruamata are role models as young professionals, young achievers and young leaders.' – Ruamata ERO Report, August 2007
340. One of the principles embedded within the concept of leadership is the centrality of personal qualities to being a leader. Without these personalities it is unlikely that a child will achieve their leadership potential, so kura pay particular attention to the development of these within the student as part of the overall education and learning process; that is the development of the whole child.
341. "Really, I just want her to be happy with who she is. And if it helps the world, especially the Māori world, that's awesome." – Ngātai Rāroa, Whānau, Ruamata
342. Kura provide opportunities for students to take up leadership roles. For example the student council at Tāmaki Nui a Rua provides a safe learning space for students to lead, work in a group and share responsibility.
343. 'Made up of two representatives from each classroom (Years 1–13) chosen annually by their peers, the Council meets once a month during kura hours to discuss issues concerning them as students, with recommendations and issues being tabled by them at monthly hui whānau and/or weekly staff meetings. Issues and concerns tabled at the student council come from weekly classroom meetings organised by student representatives.' – Tāmaki Nui a Rua Case Study
344. All of the kura demonstrated practical and meaningful ways of giving effect to this vision. The meaning of leadership in these kura was wide reaching spanning cultural, community, academic, sporting, creative spheres.
345. 'There is a wall at Mana Tamariki covered in framed pictures of children who have succeeded. A Mana Tamariki policy dictates that every child will be encouraged and supported to be the best-of-the-best, and every child who has won a national award or competition, or who has represented the region nationally is on the wall. It's a big, big wall and many of the children feature repeatedly on it. The wall tells an amazing story of successes in sports, academics, public speaking, writing, and performance.' – Mana Tamariki Case Study
346. Within the kura concept of leadership is the notion of service and students of all ages are given opportunities to participate in leadership roles and to serve their fellow students, teachers, the

- whānau and the wider community. This include leadership roles in the classroom, in the school grounds, on school trips or events and serving on bodies like the student council.
347. ‘Every year, staff deliberate at length to choose the one student in his/her final year who they will nominate to receive the Rotorua Young Achiever Awards. Students contributions to the school, outstanding results and achievements are all discussed by the teaching team who then nominate one of the graduates for the whānau’s consideration and agreement. The nominated student joins other young achievers also nominated from throughout the Rotorua community at a public ceremony to honour them.’ – Ruamata Case Study
348. Many young people in kura, carry responsibility and full leadership roles beyond their years. We interviewed recent graduates who now run kōhanga reo, are speakers on their marae and play an active role in marae events.
349. ‘These are very young people to be shouldering such roles and responsibilities, and the confidence and humility with which they did so was astounding. Later we spoke with three graduates of Tāmaki Nui a Rua. All graduates were now working in kōhanga reo. Listening to them reflect on their lives and experiences as children at Tāmaki Nui a Rua, hearing them speak about their kura, about the sacrifices their parents made, and about the difference it has made to them as individuals and in their lives moved us to tears.’ – Tāmaki Nui a Rua Case Study
350. It was clear that there are aspirational goals for all graduates of these kura, to become ‘high achievers who exemplify the hopes and aspirations of their people’ (Te Tino Uaratanga 6.12). In addition to an external achievement focus, these kura want to grow leaders for whānau, hapū and iwi who exhibit the kind of qualities set down in Te Tino Uaratanga: intelligence, creativity, integrity, humility, perserverance and compassion, to name but a few. They are striving to develop young people who are well-rounded human beings, with a rich spiritual dimension and are of good character.
351. “Ko te otinga atu o te ngākau māhaki ko te raukura.”<sup>35</sup> – Cathy Dewes, Tumuaki, Ruamata
352. “Goodness leads to greatness. Good people automatically become clever people.” - Dr Art Jong Jumsai, Sathya Sai Institute, Thailand

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## Graduation

353. Graduation ceremonies are carried out at successful kura to honour the graduates, their families and the learning journeys that each graduate has completed at kura. In many cases this journey began for the graduates at kōhanga reo and continued right through wharekura. Graduation is supported by the entire kura community, and serves to further affirm the success of the kaupapa for the Kura Kaupapa Māori community as a whole.
354. There is however, another aspect of graduation that determines success in terms of Te Aho Matua. At Ruamata, for example, the entire kura whānau are involved in the graduation ceremony itself.
355. “There are two stages to this process. Firstly the pouako are asked to report on the students accomplishments and achievements to date. Secondly the school community is asked to consider whether or not this young person has developed the characteristics espoused in the final chapter of Te Aho Matua, Te Tino Uaratanga. One-by-one the principles of Te Tino Uaratanga are read out. With each reading, the whole kura whānau are asked to publicly and verbally affirm whether or not the graduate has achieved and attained of each goal. Graduation can only continue if the whānau as a whole affirms every reading.” – Ruamata Case Study

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<sup>35</sup> “Goodness leads to greatness. This is the nature of a graduate.”

356. At Mana Tamariki, it is the graduate who is asked what their commitment will be in terms of upholding te reo Māori and the principles espoused by Te Aho Matua once they leave kura. The graduate is expected to pledge allegiance to Te Aho Matua and an ongoing commitment to te reo Māori before graduation can take place.
357. Both of these kura then, there is an expectation of responsibility, on both the whānau and the graduate, that continues far beyond the gates of the kura. This represents the high level of commitment by the kura, the whānau and the graduates to ensuring the continuance of a Te Aho Matua philosophy and practice, and the revitalisation of te reo Māori.

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### Hei raukura mō tōna iwi

358. Recent national NCEA results confirm the success of students within Māori immersion learning environments. In successful kura however, it is not necessarily these academic achievements that graduates themselves most value. What they consider to have gained from a Te Aho Matua education and what they consider to be successful about the kaupapa is discussed here.
359. We found that the graduates of kura exhibited qualities of humility, respect, openness, generosity, deep responsibility and insightfulness. It was interesting to note that these qualities existed in graduates across the board, not just in one kura.
360. Our perspective of the graduates that we observed and spoke with was that they are truly beautiful human beings – young people with depth of insight and breadth of compassion beyond their years.
361. This was wonderfully illustrated in the graduates responses to being asked what they considered to be the most valuable things they would take into the world.
362. Some talked about the importance of having the language.
363. “Te reo me ōna tikanga – koirā te mea nui ki roto i te ao Māori, he tikanga tō te reo, tō te kupu.”<sup>36</sup> – Meihana Watson, Raukura, Te Ara Hou
364. Having a strong identity as Māori, as belonging to a tribe, was also seen as something that anchored them firmly, giving them the confidence to go out into the world.
365. “... e āhei ana te hari ki wāhi kē ka mōhio au ko wai au.”<sup>37</sup> –Tāwhana Chadwick, Raukura, Te Ara Hou
366. Consistently we were told by graduates that it was the support and manaakitanga of whānau that have become treasured memories from their years at kura. Hearing the descriptions and stories of the strength and quality of relationships and care and love these young people have experienced in kura was without fail, a moving experience for the researchers.
367. “Ko te whānau te tuarā o tēnei kura. Ka kaha tautoko te whānau i a au ka puta au ki waho.”<sup>38</sup> – Tuahine Hakiwai, Wharekura, Te Ara Hou
368. The graduates of Kura Kaupapa Māori are also achieving academic success. Every kura were able to point to their graduates who had gone onto university or other tertiary training. Mana Tamariki sets very high expectations in terms of academic achievement, with students able to graduate only once they have achieved the necessary standards to enter university.
369. But speak with the graduates, and they will tell you that it is not these academic achievements that they most value or that sustain them in their lives now. Rather it is their reo Māori, their identity, their

<sup>36</sup> “... the ability to understand and express oneself in Māori is everything.”

<sup>37</sup> “... no matter where I go or what I do in the world, I will always know who I am

<sup>38</sup> “I most appreciate the support that I have always received from this whānau. I know that that support will continue for me, even when I leave here.”

ability to give and receive manaakitanga. These are the treasures that successful Kura Kaupapa Māori Te Aho Matua give to their graduates as a legacy for the generations that will follow them: the security of identity, the strength of family, the nobility of spirit, and power of unconditional love.

370. “Ko te manaakitanga te mea nui ki au.”<sup>39</sup> – Niloufer Hassan, Wharekura, Te Ara Hou
371. “Ko te reo me taku Māoritanga, koirā ngā mea e kore rawa au e tuku. Nā te mea he tirohanga whānui te Māoritanga engari kei roto i tērā ngā āhuetanga katoa me whiwhi au kia whai au i te ora, kia whai au i te pai.”
372. “My language and culture are my immutable treasures. I value my all encompassing Māori world view. It is my sustenance and my wellbeing.” – Te Hēmara Rauhihi, Raukura, Mana Tamariki

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<sup>39</sup> “What I value above all else is manaakitanga.”

## 5 Successful Kura Case Studies

373. Each of the five kura selected by the Ministry of Education (the Ministry) and Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa (Te Rūnanga Nui) to participate in this study are successful in their own rights. They are also unique in the ways in which they both view and manifest success.
374. A case study approach therefore, allows us to acknowledge and honour each kura individually, and to affirm the contributions that they each continue to make towards the evolution of the Kura Kaupapa Māori movement. This approach also provides developing kura with the opportunity to draw from the experiences and successes of those kura who might best reflect their own situation, aspirations and direction.
375. Here is an outline the format, focus and content of each section of the case studies that you will read. Excerpts included in the text are all sourced from the English Interpretation of Te Aho Matua.

### Introduction

376. We acknowledge the land, the people and the impetus from which the kura originates.
377. We place the kura within a national educational context.
378. We outline the vision, values and mission statements of the kura charter that encapsulate for us their core values, beliefs and strategic direction.

### The heroes journey

379. From conceptualisation of the dream, through to becoming established as fully state-funded, whānau driven, permanently sited, successful kura is a journey in itself.
380. Following 'the heroes journey' contextualises each kura experience, and sheds some light on the genesis of their success.

### Te Aho Matua – guiding principles

381. 'Te Aho Matua is presented in six parts, each part having a special focus on what, from a Māori point of view, is crucial in the education of children for the future.'
382. The different ways in which each of these kura reinforce and uphold the guiding principles of Te Aho Matua is a key theme of this research. What takes place in these kura offers tried and true ways in which other kura might also wish to implement Te Aho Matua. In particular, we look at the evidence reflecting acknowledgement and practice of each of the following six sections of Te Aho Matua.

### Te Ira Tangata – leadership and spirituality

383. 'Te Ira Tangata focuses on the physical and spiritual endowment of children and the importance of nurturing both in their education.'
384. Here, we highlight what each kura does in terms of Te Ira Tangata, and how it is that each kura acknowledges the full makeup of the child in the development of effective teaching and learning.
385. We are concerned here also with the notion of spirituality, and in particular, with how these educators set up frameworks that address spirituality within the kura itself.
386. We also consider the notion of leadership in kura that is focused on honouring and accepting all people, and on working together towards the shared goal of the all-round development of the children.



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## Te Reo

387. 'Te Reo focuses on bilingual competence and sets principles by which this competence will be achieved.'
388. We are interested in how these successful kura ensure bilingual competency whilst maintaining a Māori language immersion setting. What seems to work and why?
389. Of particular interest are the strategies that accommodate students, parents and teachers who are still in the learning phase.

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## Ngā Iwi

390. 'Nga Iwi focuses on principles which are important in the socialisation of children.'
391. This is where the child's identity is acknowledged and nurtured. This is where relationships are affirmed. As a core difference of this unique educational approach, how do these kura ensure that a focus on identity and relationships are integrated into both content and approach?
392. We are interested in the development and maintenance of the whānau-driven kura approach, and how this has been achieved in each of these kura. How do members of the whānau effectively contribute to, and share responsibility for the education of all of the children?
393. Te Aho Matua tells us that the most appropriate teachers for kura are ideally grown from within the kaupapa. Here, we look at some of the issues that successful kura face around the provision and development of quality teachers.

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## Te Ao

394. 'Te Ao encompasses those aspects of the world itself which impact on the learning of children.'
395. This area focuses on the relationships between home, school, Māori community and the world at large, and looks particularly at the ways in which the kura and its students engages these worlds, influences and perspectives.
396. Importantly, we consider the impact of the environment beyond kura on the child's development, and inevitably the impact of these children on the world around them.

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## Āhuatanga Ako

397. 'Āhuatanga Ako lists the principles of teaching practice which are considered of vital importance in the education of children.'
398. Here we discuss in more detail effective teaching practices at work, in particular teaching and learning that is unique in content and approach, to Kura Kaupapa Māori Te Aho Matua
399. The 'teaching fraternity' in kura is unique in that it extends to encompass the whānau, kaumatua and older siblings & students. How do successful kura encourage and manage this?
400. How do these kura meet the challenges of accommodating all learning styles, engaging all senses in the learning journey, delivered in a stimulating, interactive, enjoyable way in order to create students who become intrinsically motivated, life-long learners?
401. Manaakitanga is a concept, a practice, a process and a way of being that was observed and discussed in the course of this research. What is manaakitanga, and why is it so important to effective teaching practice in successful kura?

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## Te Tino Uaratanga

402. 'Te Tino Uaratanga defines the characteristics which Kura Kaupapa Māori aim to develop in their children.'
403. Here, we look firstly at the ways in which successful kura measure the child's progress and acknowledge their achievements. How does the kura communicate this to the child's family and to the broader kura community? These are the discussions about assessment.
404. According to Te Aho Matua the ideal graduate profile is one that produces graduates who 'are high achievers who exemplify the hopes and aspirations of their people.'
405. So what does an ideal graduate look like to these kura and how do they achieve their outcomes for graduates and their families, and then send them out into the world?

## Te Kura Kaupapa Māori o Tāmaki Nui a Rua

406. Ka rere taku aro ka tau ki Te Ahu o Tūranga.  
 Ka heke whakararo ki Te Kumeroa.  
 Otirā, ko te tūranga ia o Ōkātia.  
 I mua i Te Whakawehenga o Te Āpiti.  
 Ka ruku, ka tau, ka tū te manawa.  
 Ki mua ki Te Ao o Whakaewa-i-te-rangi.  
 E koro, ko tō iwi e.  
 Ko Ngāti Rangitāne ki Tāmaki Nui a Rua!<sup>40</sup>

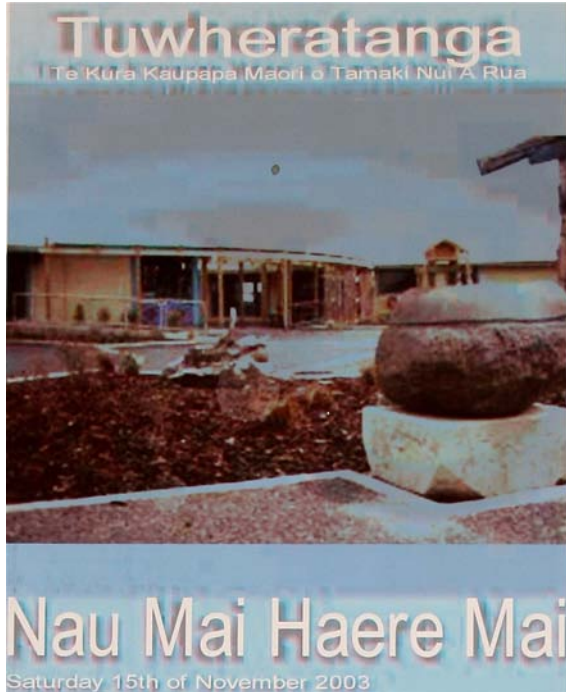


407. Te Kura Kaupapa Māori o Tāmaki Nui A Rua is situated in Dannevirke near the local Mākirikiri marae. It is a Kura Kaupapa Māori Te Aho Matua that provides education for students to up to Year 13. The kura is decile two, has a roll of 70 children (59 primary and 11 secondary), all of whom are Māori, and eight pouako. Tāmaki Nui a Rua are currently supporting four satellite kura teina.
408. The charter vision statement tells us this kura is dedicated to providing ‘the very best Te Aho Matua education for the children of the Tāmaki Nui A Rua region’.
409. The values statement declares ‘Love & respect, Caring for each other, Excellence, Noble acts & thoughts, Truth, Accomplishment, Hard work & dedication’<sup>41</sup> to be essential attributes. Whilst the mission statement ‘Kia ū ki Te Aho Matua’ is a catch-cry demanding an unwavering commitment to the tenets of Te Aho Matua.

<sup>40</sup> Words by Sean Bennett-Ogden

<sup>41</sup> Tāmaki Nui a Rua Charter/Strategic Plan 2008–2012

## The heroes journey



410. Tāmaki Nui a Rua had its early beginnings in 1992 as an independent school set up by a group of Māori parents frustrated by the absence of a te reo Māori educational option in Dannevirke for their te kōhanga reo graduate children. In 1993 they achieved their status as a fully-fledged Kura Kaupapa Māori, and in 1994 opened new kura buildings on their permanent site in Mākirikiri Rd, across the road from the Mākirikiri marae.
411. It is important perhaps to note here, that in 1999 an Education Review Office (ERO) report reviewing the performance to date of Kura Kaupapa Māori nationally was published. The report was damning of Tāmaki Nui a Rua, ranking it as the worst out of all 33 Kura Kaupapa Māori of the time.
412. The Tāmaki Nui a Rua whānau responded by approaching past Principal, Hōhepa Campbell for help. And in 2000, Hōhepa returned to the position of principal and worked with the whānau to put in a place a plan to address the issues identified in the report. Hōhepa was well positioned to support this work having a rich knowledge of the kura, its history and whānau. And having recently served as the takawaenga for Te Rūnanga Nui, Hōhepa returned equipped with the experience of supporting other kura, coupled with a broader political view on the Kura Kaupapa Māori movement as a whole.
413. A combination of professional leadership and a dedicated whānau, saw the kura face this challenge head-on and, over time, addressing all the issues raised in the report. Today, Tamaki Nui a Rua is seen by many to be a model of Kura Kaupapa Māori schooling providing a high quality education, fully aligned to Te Aho Matua, and striving to meet the educational and cultural aspirations of their whānau. Indeed, both Te Rūnanga Nui and the Ministry selected Tāmaki Nui a Rua as one of the successful kura, chosen to participate in this research study.

## Te Aho Matua – guiding principles



414. In 1993 Tāmaki Nui a Rua whānau attended the inaugural meeting of Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa which saw the adoption of Te Aho Matua as the fundamental code of principles for the Kura Kaupapa Māori movement. Whānau interviewed recall this hui as being catalytic – inspiring and motivating them to create a Kura Kaupapa Māori to give effect to Te Aho Matua.
415. Tāmaki Nui a Rua continues to be guided by and committed to a Te Aho Matua educational approach. The principal, Brian Paewai, is adamant that “the ceilings of Kura Kaupapa Māori principals offices should be lined with pages from Te Aho Matua, so that we never forget to be guided by its values and principles in all we think and do.”
416. The Education Review Office also commented on the commitment of Tāmaki Nui a Rua to the principles of Te Aho Matua.
417. ‘The whānau has clearly defined goals and expectations for the education of tamariki. They have identified key goals related to te reo Māori, whānau participation and nurturing mokopuna based on the principles of Te Aho Matua. Whānau aspirations and aims have been central to ongoing development throughout the school.’<sup>42</sup>

<sup>42</sup> ERO Report, Tāmaki Nui a Rua, January 2004

## Te Ira Tangata – aspects of the human spirit



### Understanding the child

418. The Te Ira Tangata section of Te Aho Matua begins by saying:
419. 'That the teaching fraternity ought to have full knowledge of the makeup of humankind before an effective system of teaching and learning for children can be devised.' – Te Ira Tangata
420. This statement is seen by the principal of Tāmaki Nui a Rua as being both the most important and arguably the most difficult to achieve in practice. This view was supported by the 2009 Annual Assembly of Te Rūnanga Nui, where it was agreed by the hui that this statement is in fact the unique point of difference of the Te Aho Matua educational approach.
421. One way in which the principal gives effect to this concept is that he finds time in his day to stand amongst the children in the playground, so he can “feel the wairua of the kura”. The importance placed here on gaining an impression on how the kura community as a whole is spiritually, on any given day, cannot be overstated and affirms the notion that ‘affectionate nurturing breeds happy hearts and lithesome spirits and thereby, warm and caring people’ (Te Ira Tangata).
422. Every day, in every Kura Kaupapa Māori in the country, we can expect to see the day start with karakia, waiata and mihimihi. These are some of the ways in which children in kura are prepared for learning. At the heart of this approach is the desire to acknowledge both the child’s spirituality and the essence of their humanity. Kura Kaupapa Māori educators believe that all aspects of the child must be ‘welcomed’ into the state of learning every day. This requires a need to first settle the spirit so that learning can then take place. This settling of the spirit is seen as vital for all involved, not only the children.

### In preparation for learning

423. In Tina Todd’s new entrant classroom we are able to see the settling of the spirit – preparation for learning – in practice. Tina is a skilled, mature pouako with more than 15 years teaching experience. With a calm, gentle demeanour she models the practice of settling the spirit. Children gather around every morning for karakia, waiata and mihimihi. It is a quiet time and the mood is one of tranquility. The process is familiar, children knowing what to expect and very quickly settling into the daily ritual.

424. It is this practice, undertaken at the beginning of each and every day and in all classrooms in the kura that sets up the environmental context for learning, one that is uniquely Te Aho Matua, in that it honours all aspects of the child: physical, spiritual, social and mental.

### In preparation for teaching

425. The principle of Te Ira Tangata is also seen here guiding pouako (and adult) engagement and practice in the kura.
426. What saw each morning in this kura, was the adults greeting each other with a hongī. In our experience, this formal, traditional ritual of encounter is not often seen happening on a daily basis, even within a Kura Kaupapa Māori context. With this act they formally acknowledge and honour each other, remembering who they are, how important they are, and how what each individual does supports the work of the group. In a busy school, it can be challenging for teaching staff to remain connected to their colleagues and the work of the kura as a whole.
427. In practical terms the hongī keeps them 'in touch' with each other – forehead to forehead, nose to nose, hand to hand, breath to breath. This etiquette, taken from its formal context, is applied in a routine everyday way, over time becoming a tikanga within the kura. A culture of belonging and affirmation is recreated every day, and prepares the pouako for teaching. This is a sophisticated 'peer support' system honouring who they are as individuals and their collective contribution to the kura. The pouako starts the day feeling acknowledged, supported, and an integral part of something much more.

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### Te Ira Tangata – the nature of leadership



### Leading by example

428. At Tāmaki Nui a Rua senior teaching staff discussed the nature of leadership – as exemplified by their tribe, their elders and ancestors – and related to this, the importance of pouako as role models, both in and out of the classroom. Senior teaching staff at this kura are all connected by common descent to their eponymous ancestor, Rangitāne, and if not at the kura can often be found at the marae!
429. “Ka kitea te tauira pai, ka whāia te tauira pai.”<sup>43</sup> – Tina Todd, Pouako, Tāmaki Nui a Rua
430. They look to leadership examples sourced from within their local tribal context and use these to create opportunities for learning about leadership within the kura. Manahi Paewai talked about how kaumātua always dressed appropriately when undertaking formal roles at the marae, setting the example for others to follow. At Tāmaki Nui a Rua, teaching staff dress appropriately, modelling for the children the importance of respecting dress codes as a form of respect.
431. “Ka tika he mea nui te tauratanga o ngā pouako hei tauira anō mā ngā tamariki te whai. Mā te mahi, mā te tauira. Me te poto o te wā hoki. Anei te tauira. Māku te wā tuatahi, hei muri mai mā koutou.”<sup>44</sup> – Manahi Paewai, Pouako, Tāmaki Nui a Rua
432. Leadership here is understood and applied in terms of what it means and looks like to Rangitāne ki Tāmaki Nui a Rua. Inherent within this concept of leadership is recognition of the role played by the kura to groom these children to one day take up leadership roles within their own whānau, hapū and iwi.

### Strategic leadership

433. There are two aspects to leadership that operate within Tāmaki Nui a Rua. The leadership role played by the principal, and the leadership role played by the whānau.
434. In the main the principal sees himself as responsible for administration, financial management, the performance of staff as well as completing the myriad of mainly Ministry requirements, by preparing and maintaining all necessary school documents and systems.
435. This allows the whānau of Tāmaki Nui a Rua to concentrate on realising their own goals for their children as described by Te Aho Matua, thereby taking the lead on the strategic direction and goals of the kura, and teaching and learning for the children.
436. “He nui noa atu nga hiahia o te Tāhuhu. Kei tēnei kura e rua ngā waka, tētehi mō te Tāhuhu me tētehi mō te kura nei. Ka titiro te Tāhuhu ki tōna waka ka harikoa. Ki te tono rātou i te mahere rautaki ka taea.”<sup>45</sup> – Brian Paewai, Principal, Tāmaki Nui a Rua
437. The current principal acknowledges all the work done by past principal, Hōhepa Campbell who developed policies and established many of the current operating systems and procedures. Since that time, the kura has put in place long-term plans and strategies for the development of any further policies and processes deemed to be essential to the management and governance of the kura.

<sup>43</sup> “If children see a good example, they are likely to follow it.”

<sup>44</sup> “As teachers, we must set a good example for the children by consistently modelling good behaviour. We must remember too that our time with them is short. Soon it will be their turn to lead.

<sup>45</sup> “The Ministry’s requirements are never-ending. That’s why we take the ‘two waka’ approach here: one waka for the Ministry and one for the kura. The Ministry can then be satisfied that should they need to look at any of our policies and paperwork eg the strategic plan, it is immediately available to them.”



438. Brian believes that having an indepth working knowledge of a core set of documents, listed below, is critical to the principal's role. Of particular importance in a Kura Kaupapa Māori, are Te Aho Matua and the School Charter. Regularly updating these documents so that they reflect the most current policy or sector changes is also an important task.
- Te Aho Matua
  - School Charter
  - Te Marautanga o Aotearoa<sup>46</sup>
  - Annual Reports & Financial Statements
  - School's Quality Management System
  - School's Long-term Planning
  - Te Reo o te Whānau (Waho, 2006)
  - ERO Reports on Tāmaki Nui a Rua
  - Good Practice in Te Aho Matua Kura Kaupapa Māori<sup>47</sup>
  - School Policies
  - Building & Maintenance Committee Reports & Plans
  - New Zealand School Trustee Association – Effective Trusteeship
  - National Certificate of Educational Achievement (NCEA) documentation
  - Minutes: Hui Whānau, Hui Wharekura, Hui Pouako
439. 'The principal provides sound professional leadership. His management and administration skills have been the catalyst for school development. His strategic and sequential approach benefits school-wide developments. He sets high expectations for himself and others and provides strategies to support their achievement. The whānau recognise these skills and are highly supportive of the principal.'<sup>48</sup>

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<sup>46</sup> National Curriculum Document

<sup>47</sup> ERO Report, Tāmaki Nui a Rua, January 2004

<sup>48</sup> ERO Report, Tāmaki Nui a Rua, January 2004

## Te Reo



### Total immersion

440. Tāmaki Nui a Rua operates as a total immersion Māori language speaking zone; the language of the kura, of the classroom, of the playground is Māori.
441. The administration block is the only designated English speaking area. The principal's office is located here, and all whānau meetings are held in the office so as to maintain the immersion language policy.
442. Significantly, all meals during kura are taken in the wharenuī by children, staff and visitors to the kura alike. This is a daily practice that further reinforces the principles of immersion language policy set down in Te Aho Matua, 'that the language in kura be, for the most part, exclusively Māori' (Te Reo 2.4).
443. Although at times difficult to uphold in practice, our observations were that the total immersion Māori language policy was indeed adhered to by all students, staff, whānau and visitors to the kura. This is the language 'kawa' of Tāmaki Nui a Rua.

### Total commitment

444. Tāmaki Nui a Rua maintain their total immersion Māori language policy outside of the kura (sports, trips etc). Parents spoke of the pride they felt in hearing their children continue speak only in Māori regardless of English being spoken around them. The kura is often called upon to support the local Māori community, particularly at tribal events, due to the aptitude of the children in te reo Māori and marae protocol.

445. “Our marae are flourishing and they see the tamariki from the kura get up and do their five verses of ‘Uiui Noa’. I mean we’re just gobsmacked, and our manuhiri as well.” – Teeny Lowe, Whānau, Tāmaki Nui a Rua

### Strengthening language capabilities

446. Tāmaki Nui a Rua supports whānau members who wish to improve their ability in te reo Māori by conducting classes, taught by pouako of the kura, two evenings a week. Currently, 20 parents attend these classes on a regular basis.
447. The kura has also recently begun a kaiāwhina project, where parents and community members who wish to learn the language, are able to come into kura and provide support for teaching staff. This has created an opportunity for them to fast-track their language proficiency by being immersed in a te reo Māori language environment. The principal noted that eventually these parents, with strengthened capability in the Māori language, could one day take their rightful places on the marae.
448. “For many of us adults learning Māori as a second language and thinking oh my god, the kids are going to laugh at me! But if they see us striving to learn and sometimes even struggling, then what wonderful role models we become for them.” – Teeny Lowe, Whānau, Tāmaki Nui a Rua

### Achieving full competency

449. Tāmaki Nui a Rua provides opportunities for senior students to extend their te reo Māori capability by supporting them to study at tertiary level. Students have performed well, with some students achieving at the very highest levels set by these tertiary institutions.
450. ‘A Year 12 student at Dannevirke’s Tāmaki Nui a Rua has shown she can hold her own with first and second year university students. For the last four or five years, Year 12 pupils at the kura have been sitting university level papers in Māori language at Waikato University and, last year, Shani Marsh obtained an A+ pass. She has been offered a scholarship to study at Waikato University which she can take up any time in the next three years. Students from the kura had often scored highly in these papers. Last year two other students sitting these exams obtained A and B+ passes.’ – Dannevirke News, March 2009

## Ngā Iwi



### Honouring tribal connections

451. Tāmaki Nui a Rua is a tribally based kura, enjoying a strong, mutually supportive relationship with their tribe, Ngāti Rāngitāne ki Tāmaki Nui a Rua. Kura staff and whānau are highly regarded locally, often carrying leadership and formal roles within the tribe itself.
452. The kura has developed a curriculum area concerned solely with tribal knowledge, values and behaviours. The proximity of the kura to the marae, the participation of students in some marae activities and the involvement of whānau and kaumātua in the kura provide rich opportunities for students to explore and come to know tribal history, knowledge and tikanga. The learning acquisition process of tribal knowledge is hugely supported by the fact that most of the pouako are of Rāngitāne descent.
453. To complete each kura year, the entire kura travel to the Ruahine Ranges. How far the children ascend the mountain is relative to their age and ability, with each child climbing a little higher each year. Before leaving the kura as a graduate in Year 13, each child would have ascended the summit. Not surprisingly, the school's motto is 'Ki te tihi o Ruahine!' meaning 'To the summit of Ruahine!', urging the children to strive to ascend the lofty heights of their forebears in all they pursue.
454. "The kura is a prime example of a dream that became a reality. For a little town its wonderful. Not only for Te Ao Māori but for the Pākehā world as well. The iwi has gone from relative obscurity to one that has its own school." – Teeny Lowe, Whānau, Tāmaki Nui a Rua

### Engaging whānau

455. "Mā te whānau anō te kura e whakahaere. He kaitonotono te tumuaki o te whānau."<sup>49</sup> – Hōhepa Campbell, Ex-Principal, Tāmaki Nui a Rua
456. From the very beginning Tāmaki Nui a Rua has been committed to being a whānau-driven kura, believing it to be crucial to their success. The whānau find the kura to be always welcoming and inclusive, inviting parental input and involvement at every level.

<sup>49</sup> "This kura is whānau-driven, and the principal is guided by them."

457. “I love it because they’re approachable. The teachers and especially the tumuaki is approachable. And you will get results. You feel comfortable asking. You feel comfortable complaining. I love this kura! They will do something. Its like being in a big family and I think that’s outstanding!”  
– Teeny Lowe, Whānau, Tāmaki Nui a Rua
458. “We are in partnership. We have an issue and I would say 99.9% we are on board with the school, working together to support that child. That’s the key.” – Jean Bartlett, Whānau, Tāmaki Nui a Rua
459. Whānau involvement, not surprisingly, is at a very high level, with whānau carrying out a range of tasks in the kura including providing hospitality for visitors and classroom support. Whānau also reported feeling comfortable to go into the kura to speak to the principal or staff at any time regardless of the issue.
460. ‘Strong whānau beliefs that honour and respect people are embedded throughout school practices. High expectations promote a cooperative teaching and learning environment. Reciprocal relationships are valued and promoted at all levels of whānau interactions. Whānau encourage the development of tuakana as future leaders and role models. The values of tolerance and care are fundamental to the operation of the kura. Whānau, staff and students are valued.’<sup>50</sup>

### Growing exceptional pouako

461. Noticeable at Tāmaki Nui a Rua is the length of service of many pouako. In particular three pouako, Sharon Paewai, Tina Todd and Nick Vella, have been with the kura since it first began in 1992. The school’s approach to the professional development of teaching staff provides some clues as to why this might be so.
462. Maintaining a stress-free environment for staff, is one of the principal’s mantras. Pouako are not expected to undergo any in-service training during the holidays, so as to return to kura each term fresh and revived. Neither is there any expectation of contribution to kura policy development, although many choose to do so. At Tāmaki Nui a Rua, the pouako are supported in a way that enables them to focus completely on the job of delivering exciting learning programmes.
463. Significantly, once a pouako has been at Tāmaki Nui a Rua for five years, they are then eligible to apply for one year’s professional development leave on full pay. The kura is able to support this type of professional development, for one pouako a year and also has a robust induction programme in place. This means that the principal can tell us with every confidence that the school’s goal is to produce effective pouako for Kura Kaupapa Māori within five years (from their induction as a first year pouako).
464. ‘A comprehensive management system includes staff appraisal and professional development. The appraisal system incorporates the professional standards and aspects of Te Aho Matua. It allows individual goal setting, self appraisal, observation and formal reporting to the whānau. Information gathered during the cycle of appraisal contributes to the development of the school’s professional development programme. Staff skills and abilities are acknowledged and strengthened.’<sup>51</sup>

<sup>50</sup> ERO Report, Tāmaki Nui a Rua, January 2004

<sup>51</sup> ERO Report, Tāmaki Nui a Rua, January 2004

## Te Ao



465. Te Ao, is about the world which surrounds children and the fundamental truths which affect their lives. The application of the principles of Te Ao in a teaching and learning context within Tāmaki Nui a Rua was most evident in the use of space within the classroom, of the kura operating akin to a marae and the connection to community and utilisation of community resources.

### Learning thresholds

466. We observed an innovative and culturally referenced behaviour management strategy used by Tina with students in Years 1-2 involving a specialised, purpose-built seating area. The seating was a mini amphitheatre with three levels of koru-shaped seating where how one behaved determined where one may sit – a metaphor for chiefly attributes. The seating was used to reinforce values of right to speak, the importance of listening while others speak, the need to respect others personal spaces and the importance of being a good role model.
467. The children enter the classroom at the beginning of the day and may come and sit wherever they liked in the amphitheatre. Significantly, the pouako sits at the base on a low chair, looking up at the children. For Years 1–2 children this innovation works well, with each child having enough personal space, and an unobstructed view of their pouako. At no time did we see children jostle each other or appear frustrated with the proximity of other children, which is too often the case at ‘Mat Time.’
468. During the course of the activity, while one of the children was speaking to the class, Tina noticed one of the children being a little disruptive. She gently addressed him by saying, ‘Tangata e tū ana, kei a ia te marae.’ meaning that anyone who is standing to speak, by right receives our attention and respect. This verbal reminder was then reinforced by her asking the child in a non-verbal way to move down a level on the seating, adding that we are all chiefs and our job is to behave as such. Tina’s request was made in a very soft, yet firm matter-of-fact way, she merely indicated he move by motioning with her hand.
469. A few minutes later, noticing that the child was indeed striving to behave in a chiefly manner, Tina acknowledged the new behaviour, asking the child to retake his previous seat (once again by indicating non-verbally) whilst praising him by saying, ‘Tēnā koe e noho rangatira ana.’ meaning ‘Well done little chief.’ This episode ended with the little chief smiling from ear-to-ear!

### The Māori world

470. Tāmaki Nui a Rua staff, students and whānau treat the kura very much as they would their own marae. There is a great deal of respect for the buildings themselves, all of which are named, as are those on the marae. The classrooms are each named for the mountain peaks that are the Ruahine Ranges. As in traditional wharenuī, and out of respect, shoes are not worn inside the buildings. The entire school, along with any whānau or visitors present, eat together in the wharenuī, observing traditional Māori protocols of hospitality. Visitors to the kura are formally welcomed much as they would be at the marae. All these practices mirror marae protocols and practices.

### Beyond kura

471. The kura conducts its English classes at the local sports clubrooms, and use the sports grounds just across the paddock. They attend hui at the local Rangitāne marae, just across the road. This is a small, tribal community, with each section of the community dependent on the other for its support and survival. These are the semantic spaces that make up a triangle of learning and support, each addressing specific learning and development needs of the children.
472. “Ko te karapu hākinakina mō te taha tinana, ko te kura mō te taha hinengaro, ko te marae mō te taha wairua.”<sup>52</sup> – Brian Paewai, Tumuaki, Tāmaki Nui a Rua
473. The kura also lends much support to the community at large, maintaining positive relationships and thereby easing the transition for graduates from the kura into their community. Whānau and staff get involved in a wide range of educational and community groups and issues, remaining connected to the wider community.
474. As an example: although the kura was originally situated with the kōhanga reo in Dannevirke’s community hall, when they moved to their permanent site, the whānau decided not to establish a kōhanga reo. They decided instead that it was more important that they continue to support the existing kōhanga reo.

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<sup>52</sup> “The sports club for the body, the kura for the mind and the marae for the soul.”

## Āhutatanga Ako



475. Āhutatanga Ako – the principles of teaching practice, provides for every aspect of learning which the whānau feel is important for their children, as well as the requirements of the national curriculum.

### Manaakitanga – valued and practiced

476. Manaakitanga is typically defined as ‘the provision of hospitality’ (Mead, 2003). However, for Tāmaki Nui a Rua manaakitanga is more than merely the provision of hospitality, it is a reflection of their mana as a people. It is the honour, privilege and responsibility to care for others. The level of hospitality is a reflection of their ability to look after, nurture and grow the potentiality of all who come to kura. Giving effect to manaakitanga is likened to chiefly behaviour.
477. As visitors we were cared for by the whānau of Tāmaki Nui a Rua, all of our needs being anticipated and met – refreshments, access to kura resources and personnel and more significantly perhaps, our personal welfare and wellbeing. Manaakitanga experienced is a humbling experience elevating the mana all involved to a higher level – that of the individual, his/her family, tribe, and in this case kura. It is a practice that acknowledges the mana of the recipients, and doing so also enhances the mana of the giver. This acknowledgement of mana by both visitors and hosts, is powerful and mana-enhancing for all involved and once again, we see this kura and its whānau behave very much as a marae and its people.
478. The notion of manaakitanga was expressed best by one of the parents who spoke to us about how what she observed, helped her make the decision to choose Tāmaki Nui a Rua as the kura for her then pre-school aged children.
479. “Our kōhanga went on a trip with the kura and there was a 16–17 year old boy actually looking after and helping the teacher’s with a five year old. It was natural too, not forced. Making sure that small child had their lunch before they ate theirs. That is not something you will get from a mainstream



school. That actually made my decision to come to the kura, and I can see that's going to happen to my children, they will have the same values." – Jean Bartlett, Whānau, Tāmaki Nui a Rua

### Aroha – an effective teaching practice

480. One of the graduate students interviewed, Minnie Clarke, when asked to reflect on her stand-out learning moment recalled being taken care of by her art pouako, Ana Paewai, in Ana's home for a weekend, where Ana and her husband Brian cooked meals for Minnie and her fellow students while they worked on art projects. In that moment, Minnie realised that Ana and her husband really cared about her as a person, not just as a student. She felt nurtured and loved and was thus inspired to learn, and it motivated an interest and later success, in a subject she had previously no interest in or passion for. Art became Minnie's favourite subject.
481. For Minnie, in all of her years at kura, this was the defining learning moment. A very clear sense that what made a difference for Minnie was the genuine interest and care shown by a pouako towards her, and her fellow students.

### Whanaungatanga – valuing relationships

482. At Tāmaki Nui a Rua relationships, particularly genealogical are highly valued, acknowledged and nurtured. Wharekura pouako and esteemed Ngāti Rangitāne kaumātua, Manahi Paewai, sees all the children as being connected to him through whakapapa. He knows the parents and grandparents of all the local children and easily recognises the attributes of their elders within them. When Manahi tells them about the deeds of their elders and ancestors it is more than just a story, it is a reflection of themselves. The marae, the land, and the history is about them, of them and belongs to them.
483. Senior teaching staff Manahi Paewai, Tina Todd and principal Brian Paewai believe that kura is the place for grooming suitable accomplished leaders for the future. The strong relationship between the tribe and the kura, supports the growing of tomorrows leaders. Manahi sees this leadership development strategy as their succession plan not just for the kura, but for the tribe and its marae.
484. Moreover, pouako at Tāmaki Nui a Rua enjoy the respect and support of the whānau, with the line between staff and whānau being blurred as many, if not all of the staff at the kura are also whānau. Whānau spoke to us of their appreciation for the level of commitment shown by the pouako towards their children, in and out of the kura.
485. "Teachers look after kids even after school! They have their role as a teacher, then they have the big 'whanaungatanga' thing that doesn't just finish at three o'clock." – Gloria Smith, Whānau, Tāmaki Nui a Rua
486. Pouako Ana Paewai talked to us about her most recent stand-out effective teaching moment. A boy in her classroom had been struggling with reading for some time and Ana had introduced an individual activity-based approach for him. Classroom time involved Ana at times working with the student on a one-to-one basis, supporting and guiding his reading development.
487. Recognising that their classmate was struggling, and working hard to improve himself, others students got on board celebrating his successes and showing genuine interest. Some even indicated to Ana that they would also like to follow this student's programme. This recognition by his peers of his learning endeavours was motivational for the student.
488. The practice of whanaungatanga – care and support shown by other students for their peer – and Ana's role in creating and facilitating this support was her standout teachable moment. Within this context, the importance of loving relationships or 'whanaungatanga' becomes a transformational teaching practice.

### Tuakana-teina – nurturing student relationships

489. In Kura Kaupapa Māori there is an expectation that older students are an integral part of the learning of the younger students, often helping with supervision and even teaching. Tāmaki Nui a Rua is focused on the development of wharekura students as tuakana and future leaders. During a meeting of the Student Council, we observed a senior student skilfully manage a younger student's behaviour.
490. Year 11 student and Student Council chair, Chester Vella, whilst addressing the Council, noticed one of the junior council members talking to other children around him. Chester firmly suggested that the young man move to sit amongst some of the older children, much as a pouako would do. At no stage did he belittle or berate the younger student. Notably, the child responded positively, moving quickly without comment or any apparent resentment, and once amongst his peers, settling quickly.
491. What we observed here was a huge amount of respect shown by both of these students for each other and for the process and tikanga of 'tuakana manaaki teina' – that of the tuakana to guide and the teina to follow.
492. 'Reciprocal relationships are valued and promoted at all levels of whānau interactions. Whānau aspire to the development of tuakana as future leaders and role models.'<sup>53</sup>

### Te Tino Uaratanga



493. The goal for each kura whānau is to ultimately produce graduates who, 'are high achievers who exemplify the hopes and aspirations of their people.' (Te Tino Uaratanga 6.12)

### Growing leaders

494. The student council was set up to give the children their own, structured voice in the maintenance and development of the kura. An acknowledgement by Tāmaki Nui a Rua, that although Kura Kaupapa Māori was all about whānau having ownership of the school, that the group with the least say were the children themselves.
495. Made up of two representatives from each classroom (Years 1–13) chosen annually by their peers, the Council meets once a month during kura hours to discuss issues concerning them as students, with recommendations and issues being tabled by them at monthly hui whānau and/or weekly staff

<sup>53</sup> ERO Report, Tāmaki Nui a Rua, January 2004

- meetings. Issues and concerns tabled at the student council come from weekly classroom meetings organised by student representatives.
496. The children we observed took their roles very seriously, with formal meeting procedures in place and designated roles being carried out. Many of the children were taking notes for themselves and although the younger students didn't participate actively in discussions, it was obvious that they were paying attention. The council is giving these children the opportunity to develop facilitation and consensus decision-making skills. All-in-all very impressive!
497. Their clear understanding of due process was demonstrated when one of the council members admitted that his classroom had not been able to meet prior to the hui. He was instructed by the chairman to, "Go back to your classroom and insist that your pouako makes time available for you to meet. Otherwise we are wasting our time here!"
498. What was surprising was the nature of some of the issues being discussed and the direction some of those discussions took. A spokesperson perhaps only about seven years old wanted a leaky ceiling fixed in their classroom. Another wanted to request the kura purchase more tennis balls for use during breaks. This request however wasn't supported by the council, older students suggesting that if the children themselves took better care of the equipment they had, they might then be in a stronger position to ask for more.
499. Tāmaki Nui a Rua is proud of the advances they have made here with the Student Council, and The Council values the process and their 'voice' being heard. When asked about what they themselves gained from being a part of the student council, senior students responded that they valued highly both having the experience and responsibility for representing their peers.

### Valuing student independence

500. Recently, the kura has been working with wharekura students themselves, reshaping their programme to be more student-centred, reflecting more the students own interests, rather than being entirely NCEA focused. Giving the students ownership of their programmes along with the initiative of the student council, has proved highly successful, leading to senior students becoming more responsible, focused, and driven to succeed.
501. The kura community has already recognised the changes in the way in which senior students now present themselves during formal occasions, willingly taking up positions of responsibility and leadership both at kura and while out in the community. What they are noticing is that this behaviour is now intrinsic, whereas before they might have had to be encouraged to do so.
502. "Probably what was one of our weakest points is now our strongest and that is the wharekura. The kids are just at some other place now. We've got real good NCEA results, we've built them up, we've given them student council, we've changed the programme to be more student-centred as opposed to NCEA-centred, and all of a sudden the wharekura are humming. They just wanna get out there and do it." – Brian Paewai, Principal, Tāmaki Nui a Rua

### The hopes and aspirations of their people

503. Two Tāmaki Nui a Rua graduates, a brother and sister, now working at the local kōhanga reo, brought children from the kōhanga to support two five year olds about to start school. Minnie Clarke (23) was the lead teacher and Joe Clarke (19), a kaiāwhina at the kōhanga reo who spoke formally at the pōwhiri on the children's behalf. The only other adult with the group was the mother of the two children starting kura that day. These are very young people to be shouldering such roles and responsibilities, and the confidence and humility with which they did so was astounding.

504. Later we spoke with three graduates of Tāmaki Nui a Rua, Joe and Minnie Clarke and Emerly Todd, all of whom were past students, with Emerly being a toddler when her older siblings began in 1992 with mum Tina Todd teaching. All graduates were now working in kōhanga reo.
505. Listening to them reflect on their lives and experiences as children at Tāmaki Nui a Rua, hearing them speak about their kura, about the sacrifices their parents made, and about the difference it has made to them as individuals and in their lives moved us to tears.
506. These are beautiful human beings. Young people with a depth of insight and breadth of compassion that belies their respective ages. Tāmaki Nui a Rua can be proud of their accomplishments. The movement and whānau of Kura Kaupapa Māori can all feel proud of their combined endeavours that have enabled these young people to each become 'high achievers who exemplify the hopes and aspirations of their people' (Te Tino Uaratanga 6.12).

## Te Kura Kaupapa Māori o Ngā Maungārongo

507. Tēnei au ka piki ki runga ake o Maungawhau  
 Ki tō taumata e Tuki i hua ai, i pū ai  
 Tō whakaaro e kui ki te ritenga mai o te kōrero  
 Ka whiria ka herea ki Tāmaki-herehere nei  
 He kura i manawatia ai e ngā matahere  
 Noho kāinga mai ki te takiwā  
 Ka rongo mā ngā manu tātaki ki te karanga mai o Ōwairaka  
 Ka hikina ka kawea te kura pae o Maungawhau hei rau kāmehameha  
 Hei rau kura mō te kura o Ngā Maungārongo  
 ‘Rā tō kaupapa whitikitia rā  
 He kahukura e mau ai te rongo e!<sup>54</sup>



508. Te Kura Kaupapa Māori o Ngā Maungārongo is a decile three kura catering for children Years 0–8 and located in Mt Roskill, Auckland City. The school has a current roll of 83 children, all of whom are Māori, with a teaching staff of six. The children who attend this kura are from tribal groups across the country. This is a Kura Kaupapa Māori Te Aho Matua.
509. The mission statement of Ngā Maungārongo declares that the whānau of the kura are, “committed to upholding the principles of Te Aho Matua.”<sup>55</sup>

<sup>54</sup> Words by Sean Bennett-Ogden

<sup>55</sup> “E whakapūmau ana mātou te whānau o te Kura nei ki ngā mātāpono o Te Aho Matua.”

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## The hero's journey



510. This kura was first established in 1987 but was not accepted into a government funded trial scheme for Kura Kaupapa Māori until January of 1990. In 1987 this kura was based at Auckland College of Education and then moved to accommodation at the Kelston School for Deaf in Waipareira. A branch of the whānau then began a side school which returned to the Auckland College of Education in 1989 and grew into Te Kura Kaupapa Māori o Maungawhau. This kura was established by parents of te kōhanga reo children who wished to have their children retain Te Reo Māori and be taught according to the philosophy of Te Aho Matua. In June 1998 the kura moved to the present site, Ōwairaka, and the kura name changed to Te Kura Kaupapa Māori o Ngā Maungarongo.<sup>56</sup>
511. Ngā Maungārongo has continued to thrive in Mount Roskill, Auckland City, New Zealand's largest and most culturally diverse urban environment. To the whānau of the kura, most having moved here from other tribal areas, it represents for them a haven and oasis where the language and tikanga of their people are alive and well.

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<sup>56</sup> Ngā Maungārongo Puka Whakamārama 2009

## Te Aho Matua – guiding principles



512. At Ngā Maungārongo, Te Aho Matua is a living, breathing document. Every morning, as part of the school assembly, a passage taken from Te Aho Matua is read out to the kura by one of the students, much like a scripture reading during a Christian church service. Here at Ngā Maungārongo, Te Aho Matua is regarded as the absolute foundation of the kura, and by doing this the children and staff are reminded daily of its importance.
513. Here, you will see statements from Te Aho Matua on the walls of every classroom in the school. Excerpts from Te Aho Matua are also used to affirm and praise positive behaviour, or conversely to remind students of right conduct and to chastise negative behaviour. Te Aho Matua is a touchstone, a highly effective behaviour modification technique that serves to constantly reinforce Te Aho Matua values, attitudes and behaviours.
514. Also, as part of their ongoing commitment to Te Aho Matua, all whānau members are expected to attend a hui each year to gain some understanding of the philosophy of the kura.<sup>57</sup>
515. ‘The principles of Te Aho Matua are integrated into all kura practices. Students learn about the importance of these principles to their lives. The kura has comprehensive policies, processes and planning systems with clear links to Te Aho Matua. These principles provide guidance, direction and support to students, staff and whānau.’<sup>58</sup>

<sup>57</sup> Ngā Maungārongo Puka Whakamarama 2009

<sup>58</sup> ERO Report, Ngā Maungārongo, April 2007

## Te Ira Tangata – aspects of the human spirit



516. School begins here each day in the whareniui with Hui-a-kura consisting of karakia, mihi, waiata, a reading from Te Aho Matua and kura announcements for the day. Following the formalities, the students and staff participate in brain gym<sup>59</sup> exercises to music. This is the opening ceremony of the day to which 30 minutes is dedicated, and the whole school is expected to attend. This process is important to Ngā Maungārongo as they recognise that these children travel upwards of an hour in heavy traffic just to get to school every day. It is vital, therefore to first settle the spirits, clear the minds and relax the bodies of the children, before learning can begin.
517. During the morning Hui-ā-kura, pouako are able to guide and reinform correct behaviour when necessary, reminding the children of right conduct and giving them the opportunity to practice that behaviour during the ensuing school day.
518. At the end of the school day the kura gathers again for a closing ceremony of karakia and any special announcements. The pouako are instructed to restrict any comments to praise and acknowledgement of any good behaviour they have observed during the day, so that the children may return home with happy hearts.
519. “I te ata e taea te tohutohu. I te ahiahi kāore e taea, me hoki te tamaiti ki te kāinga ko ngā mihi anake.”<sup>60</sup> – Ngārangi Naden, Resource Teacher of Māori, Ngā Maungārongo
520. In summary, the Hui-a-kura demonstrates an understanding of the need to acknowledge all aspects of the child in preparation for learning. It is recognised that children need to experience periods of movement and physical activity following periods of stillness. These rituals are a daily reinforcement of the guiding principles of Te Aho Matua, and an acknowledgement of the child’s personal identity and mana. It is important to the kura to set up a context in which the children are able to:
- Understand that this daily ritual of spiritual connection is important
  - Play a role in their own and others, spiritual learning & development
  - Acknowledge their tribal identities and genealogical relationships

<sup>59</sup> Accelerated learning technique

<sup>60</sup> “In the morning we may guide and instruct the children. In the afternoon we may not. The child must go home hearing only praise.”



- Experience the privilege of directing Hui-a-kura.
521. 'A range of strategies supports a holistic approach to education. The whānau model the values of aroha, manaaki and tautoko.'<sup>61</sup>

### Te Ira Tangata – the nature of leadership



522. The school's principal, Dianne Pōmare, understands the whānau of Ngā Maungārongo as urban, professional people, not living locally, and has realistic expectations of them and their ability to contribute time and energy to the kura. Although whānau meetings are generally not well attended, as nearly all of the parents work, this is expected and meetings continue regardless with the full knowledge that lack of attendance does not necessarily mean lack of support. This is evidenced by whānau turning up in force to support kura events held on weekends.
523. 'Whānau, staff and students appreciate the dedication, commitment, energy and enthusiasm the tumuaki demonstrates in her role as principal. She provides sound professional leadership. As the curriculum leader she assists and supports staff in the delivery of the learning programme as well as taking on relieving and other teaching duties. She guides the board in their governance responsibilities. Her passion and focus has been the kura, its long term sustainability, the incorporation of Te Aho Matua principles into all kura practices and a holistic education for whānau, staff and students.'<sup>62</sup>
524. Leadership at Ngā Maungārongo is strongly influenced by the late Tuki Nepe, a key figure in the pioneering of Kura Kaupapa Māori, one of the working party that developed the Te Aho Matua philosophy, and a driving force behind the establishment of this kura. Tuki's style was to challenge everything, particularly the Ministry whenever it came to Kura Kaupapa Māori education.

<sup>61</sup> ERO Report, Ngā Maungārongo, April 2007

<sup>62</sup> ERO Report, Ngā Maungārongo, April 2007

525. “We are paddling our own canoe and we are heading in this direction [alternative schooling]. You [Ministry of Education officials] can either get on board and come with us or you can stay here and drown. We are going to go anyway – with or without you!” – Tuki Nepe, Kura Kaupapa Māori Pioneer<sup>63</sup>
526. The role of managing the relationship between the kura and the Ministry is understood well by the tumuaki, with the kura quickly strategising to minimise any potentially damaging situations, eg when there is any potential litigation involving Ngā Maungārongo staff members. In these cases, the Ministry will be notified immediately to appraise them of what is happening so as to lessen the fallout.
527. Dianne began teaching at in 1992 and has been principal at Ngā Maungārongo for the last 14 years.
528. “I think its Dianne that’s unique, and her leadership. I really think it’s the leadership of the tumuaki that drives the school. If you’ve got a good tumuaki who knows what she wants and doesn’t get influenced by outside people who think they know whats best for you. She’s thought it through and she’s experienced and can make up her own mind about her kura, what’s best for her teachers.” – Ngārangi Naden, Resource Teacher of Māori, Ngā Maungārongo

## Te Reo



### Total immersion

529. ‘All children enrolling at kura are required to already know Te Reo Māori. The kura’s role is to teach in Te Reo Māori not to teach Te Reo Māori to English speakers. Parents are encouraged to speak to their children in Māori to support the work of the teachers. Classes will be held for those parents wishing to learn. Alternatively parents are welcome to sit in on classes with the tamariki. As the kura is a Māori speaking zone, parents are asked to go to the office or otherwise keep their voices down if they need to speak English at kura.’<sup>64</sup>
530. Ngā Maungārongo is a total immersion Māori language zone. The kura have developed clear policy guidelines regarding the usage of English on school grounds. A high level of commitment is expected

<sup>63</sup> Mai i te Maramatanga, ki te Putanga Mai o te Tahuritanga: From Conscientization to Transformation Graham H. Smith School of Education, University of Auckland

<sup>64</sup> Ngā Maungārongo Puka Whakamārama 2009

from both parents and staff in the maintenance of these language zones. This can prove challenging depending on an individual's level of confidence and competence in te reo Māori. At Ngā Maungārongo, English may only be spoken in the office area by parents and staff when absolutely necessary. English classes take place in the school's library which is set apart from the kura itself. Notably, all whānau and staff hui are held in the wharenuī, within Māori language immersion zone.

531. "He motu tēnei. Karapotia ana e te reo Ingarihi. Me reo Māori anake ki runga i te whenua o tēnei kura."<sup>65</sup> – Dianne Pōmare, Tumuaki, Ngā Maungārongo

### Accelerated language learning

532. Ngā Maungārongo have developed a proven strategy for fast-tracking the learning of te reo Māori. The kura will allow entry to a limited number of children with no prior ability in te reo Māori, on the condition that no more than one such child is in any classroom, and that their whānau is willing to work hard to achieve language proficiency for their child. The strategy involves appointing a kaiāwhina for the child who provides 1:1 language support. Parents of the child must be willing to learn the language and can access any one of the three language classes a week provided by the kura.
533. 'The kura provides a supportive language culture and accommodates learners of Māori. The whānau has a strategic approach to language development, which is encapsulated in its aims and aspirations.'<sup>66</sup>
534. Past experiences have shown that a child beginning kura at 5 years old was speaking within one term and her language abilities comparable to her peer's in one year. One of the graduates we spoke to, Chyanne Henry, now back in the kura working part-time in the office, had decided at nine years old, 'I want to speak Māori!' She was enrolled in the accelerated learning programme at kura, and after only one month, no longer needed her kaiāwhina. Chyanne credits the pouako, her kaiāwhina and the children who all helped her become proficient in Māori.
535. "Everyone around you is speaking Māori. You can't hear any English and this really helps you to learn." – Chyanne Henry, Raukura, Ngā Maungārongo

### Achieving full competency

536. We observed a English language class of 12 Year 7–8 students. What stood out was the fluid approach to the lesson. The pouako took her lead from the children's questions and thoughts which ranged from the trips north to their home marae, the dairying industry and its impact on the environment, and the contents of a cows stomach through to the Treaty of Waitangi and the international political situation. The class and pouako talked about drugs in their communities, police and prisons.
537. In her English class, the pouako uses this time to explore new language, extend vocab, develop critical thinking in English and to improve pronunciation through dialogue. Ngā Maungārongo's approach to teaching English acknowledges that for many if not all of the students, the transition from a total immersion Māori language schooling environment (Years 1–8) to a total immersion English school (Years 9–13) can be very challenging. Their focus here then is to accelerate the child's proficiency in English in preparation for study of a wide range of subjects at secondary school level.

<sup>65</sup> "The kura is like an island, totally surrounded by the English language. For that reason alone we must ensure that Māori is the only language spoken on the grounds of the kura."

<sup>66</sup> ERO Report, Ngā Maungārongo, April 2007

### Intergenerational transmission of the language

538. After 22 years as a kura, Ngā Maungārongo now have three generations of fluent speakers of Māori. As a kura they are committed to the intergenerational transmission of the Māori language.
539. 'Te reo Māori is the language of communication at Te Kura Kaupapa Māori o Maungarongo. The kura environment actively supports the use of te reo Māori. Teachers use a wide variety of teaching techniques to assist students to become fluent speakers. Students and adults only speak te reo Māori in their interactions with others. Kaiawhina are employed to support staff and students to extend te reo Māori use and knowledge. They provide students with good language models. Students are recognised and rewarded for their efforts in speaking and writing in te reo Māori. Students are expected to use te reo Māori when attending events outside the kura. Students are able to confidently communicate with others in te reo Māori.'<sup>67</sup>

### Ngā Iwi



### Engaging whānau

540. Ngā Maungārongo maintain strong relationships with mana whenua, Ngāti Whātua, but remain a pan-tribal kura strongly influenced by Ngā Puhi involvement. For this whānau the kura is much like their 'marae away from home.'
541. 'The whānau, staff and students respect and acknowledge the different iwi affiliations of the students in the kura. They are dedicated and committed to educating students about different iwi traditions including tikanga and kawa. Students recite their own whakapapa and pepeha from an early age. Camps and trips to different tribal areas are organised. Whānau, staff and students learn about traditions of the different iwi.'<sup>68</sup>
542. Attention is paid to the skills and attributes that these families bring to the kura with an aim to include parents in ways they are most comfortable with. The kura has a committee structure in place which allows parents to opt onto one of six working parties that deal with all aspects of the running of the kura. These committees are:
- Fundraising/Funding/Applications & Finance

<sup>67</sup> ERO Report, Ngā Maungārongo, April 2007

<sup>68</sup> ERO Report, Ngā Maungārongo, April 2007

- Strategic Planning/Enrolment & Publicity
- Curriculum–Library/ICT & Resources
- Policies
- Property–Buildings/Grounds & long-term plans
- Whānau Development/Social Committee<sup>69</sup>

543. ‘A strategic plan, developed from the goals and aspirations of whānau, is in place. Strategies to address barriers to whānau involvement have been identified. These include the provision of housing closer to the kura for whānau who travel long distances so their children can attend the kura. The kura also provides after school care for students. The whānau, board and staff take a creative approach to supporting whānau to be involved in the kura.’<sup>70</sup>

### Growing exceptional pouako

544. Staff retention at the kura is excellent, with many of the pouako having been there ever since they began teaching. Another staff member told us both she and Dianne had been involved in the kura for more than 20 years. Dianne has been the tumuaki of Ngā Maungārongo for the past 14 years. Like most Kura Kaupapa Māori, this kura is very supportive of staff needing to take leave for sickness, whānau or bereavement. The principal is very proactive in sourcing training and development opportunities for her staff, and more experienced pouako are on hand in the kura to provide necessary support for emerging pouako.
545. “We have got really good teachers here. They take it on board and implement it straight away, whatever the strategy they are trying out.” – Ngārangi Naden, Resource Teacher of Māori, Ngā Maungārongo
546. Noticeably, this kura employs many support staff. All of the them are whānau members encouraged and cajoled to come in initially as teacher-aides or kaiāwhina. In time, they are moved into roles as relief teachers and eventually persuaded and supported to undergo training to return to the kura as qualified teachers. The high adult-to-child ratio is good for everyone. In one classroom we observed there to be three adults to 12 children: the pouako, a kaiāwhina supporting a disabled child and a native speaker of Māori supporting language development.
547. “She has kaiāwhina here. She’s never said ‘No’ to anyone who’s able to come in and help. If they’re willing to come in to help she will look for things that they’re able to offer so then they’re able to come in and help in the classroom.” – Ngārangi Naden, Resource Teacher of Māori, Ngā Maungārongo

<sup>69</sup> Ngā Maungārongo Puka Whakamārama 2009

<sup>70</sup> ERO Report, Ngā Maungārongo, April 2007

## Te Ao



### The physical learning environment

548. As mentioned before, the kura operates much like a marae. The kura also enjoys a rural outlook in the centre of the city. The kura has its own farm, with chickens and pigs, and grows its own vegetables. There is a Puna Reo on site which feeds their graduates into the kura, allowing staff and whānau to be close to their own pre-schoolers, and contributes to the whānau learning environment of the kura.
549. 'The theme plan of the kura, originates from the story of the tuatara. Tuatara is the guardian of knowledge. The peaks on its backbone have been likened to the peaks of the local mountains seen from the school, Mt Eden, One Tree Hill, Mt Albert, Mt Roskill and Three Kings. The tuatara can live for over 200 years. This is the aim of this school that it will live on this long so that we can strengthen our hearts, well-being and to build the people up. The tenacity of this school is like the spine of Tuatara. The school has strived long for a permanent site. It was the tenacity of the principal, board of trustees and the community that pursued this cause to build a new kura.'<sup>71</sup>

### Beyond kura

550. Parents of Ngā Maungārongo are proud when they talk about the sports and cultural events attended by kura children. It means a lot to them that their children continue to speak in Māori to each other while in an English language environment with children their own ages. If you turned up to one of these games you would also hear them being coached and supported in Māori by pouako and parents. This commitment to speaking Māori impacts on the community at large, with parents setting up a rugby league team where only speakers of Māori can be in the team.
551. Many of the graduates from Auckland-based Kura Kaupapa Māori go on to careers in broadcasting, particularly in Māori Television. Parents who are working successfully in the film and television industry see a place for a curriculum area at Ngā Maungārongo that begins to develop these industry related skills within the kura. Ultimately, the dream is to set up an industry training organisation solely for graduates of Kura Kaupapa Māori.
552. 'The whānau and staff provide opportunities for all kura whānau to learn about te ao Māori and the world beyond. Students come from ngā hau e wha and share their unique experiences. Kaupapa topics focus on learning about te ao Māori. Children are also provided with experiences related to

<sup>71</sup> Ngā Maungārongo Puka Whakamārama 2009

other kaupapa such as economics and physics. The kura is developing its ICT<sup>72</sup> area. A library has been established to encourage students to develop a love of reading.'

553. Kaiako provide opportunities for students to learn about other cultures through talks by overseas visitors and discussion. Students attend many different cultural and community events as well as careers expos. The board has employed a person to develop their gardens. They are also growing native trees to be used in the beautification of the kura. The whānau, staff and students are proud of their kura and the opportunities it provides for the exploration of te ao Māori and te ao hurihuri.<sup>73</sup>

## Āhuatanga Ako



## Manaakitanga – valued and practiced

554. The kura maintains practices comparable to any you might find at marae around the country in terms of providing hospitality. In spite of having five staff members away on the day we arrived, Dianne and her team didn't miss a beat. Whaea Hera from the Puna Reo brought our lunch over on the first day, a show of support for the kura in hosting their visitors. Dianne also graciously vacated her office for our express use for the duration of our visit. The willingness and ability of this kura community to continue to host us in spite of challenging circumstances, demonstrates a total commitment to the concept manaakitanga of the highest level. They managed somehow to both anticipate and meet all our needs without any apparent stress.
555. Notably, after a meeting the whānau that evening at the monthly Hui Whānau, we were spontaneously invited to dinner by some of the parents, where we shared a feast with them and their children at a local Italian restaurant, all in Māori. What's important here, is although this all happened in a public restaurant in the city, rather than in a home or at the marae, the values, attitudes and behaviours are deeply and intrinsically Māori. This whānau prove that being Māori is a state of mind, wherever we are and that even without the supportive physical and cultural environments that tribally-based Kura Kaupapa Māori enjoy, behaving truly as Māori is a choice we make for ourselves every day.

<sup>72</sup> Information and Communication Technologies

<sup>73</sup> ERO Report, Ngā Maungārongo, April 2007

### Tuakana-teina – nurturing student relationships

556. The notion of tuakana-teina expressed in Te Aho Matua is the need to ‘encourage older children to care for the young ones and to occasionally assist in their learning activities, and younger children to accept the guidance of their older peers’ (Āhuetanga Ako 5.9). Kura Kaupapa Māori uphold this tikanga and seek ways in which to encourage this behaviour in their children. This is what we saw at Ngā Maungārongo.
557. At the Hui-a-kura the day we were there it was very cold. One of the senior pouako, Hēmi Pōmare, began discussing appropriate clothing for cold weather with the children. He engaged the children by asking them to count how many layers of clothing they were each wearing, and then went on to choose various children to come forward and count their clothing layers in front of the school. Children who were wearing enough layers receiving clapping and cheers from the entire school. Many of the children were then very eager to be chosen.
558. Hēmi noticed a small girl sitting quietly and asked her to come forward. As it turned out she was wearing only singlet and t-shirt. The pouako then turned to all the children and asked that this child’s tuākana stand up and addressed them by saying, “Ko te mahi o te tuakana ko te manaaki i te teina.” Meaning, ‘the role of the elder sibling is to care for the younger one.’ He told them never to let their little sister leave the house again dressed inappropriately in cold weather. The tuākana were both expected to collect rubbish with the pouako during their lunch hour to help them to remember their responsibilities as tuākana.

### Urupounamu – enquiry technique

559. A particularly effective teaching approach used throughout the kura by all the pouako observed is the enquiry technique. Pouako are constantly asking the child to think in terms of appropriate behaviour and chiefly attributes, developing habits and attitudes that set the standard for right conduct. Challenging the child to consider his/her behaviour would usually take the form of a question referring to an excerpt from Te Aho Matua such as:
- “What does Te Aho Matua say about the sacredness of the human body?”
  - “Is that the behaviour of a chief?”
  - “Are you being respectful towards so-and-so?”
560. The same excerpt from Te Aho Matua, depending on whether it is spoken as a question or a statement will be rendered an affirmation or a challenge.
561. In Tia Barlow-Nathan’s class of Years 1-2, the children are involved in a whole class activity on the mat and she notices one boy pushing the other. Tia reminded him that all people are sacred and therefore may only be touched with their permission – ‘He tapu te tinana o te tangata.’<sup>74</sup> Tia went on to question the child by asking, “Kei te noho rangatira koe?” (Is that the behaviour of a chief?). Later when she noticed the child had settled well, she praised him by saying, “Ka pai e tama, kei te noho rangatira koe!” meaning “Well done young man, now that’s how a chief behaves!”
562. ‘A behaviour management plan provides detail for a schoolwide approach to positive student behaviour. In addition a student’s code of behaviour is in place to define expectations.’<sup>75</sup>

<sup>74</sup> ‘The human body is sacred and demands our respect.’

<sup>75</sup> ERO Report, Ngā Maungārongo, April 2007



## Te Tino Uaratanga



### Measuring achievement

563. Parents of Ngā Maungārongo are very happy with the level of assessment and the ways in which their children's progress is reported. The kura assess both Māori and English language proficiency using the asTTle<sup>76</sup> method and find that the children's results are consistently average and above average of the national levels. The individual results are shared with children and their parents.
564. This strategy provides a sense of security for new parents who tend to get what Dianne terms, 'the six year speed wobbles'. When their child reaches this age, parents tend to compare their English language proficiency to children in mainstream and become nervous about having made the decision to enrol their child in a total immersion Māori language school.
565. 'Staff use a range of assessment tools to gather information about students' progress. These include asTTle, AKA<sup>77</sup>, Pukete Panui Haere<sup>78</sup> and He Matai Matatipu<sup>79</sup>. There is a particular focus on panui. Analysed results are graphed, and compared against national norms. Individual student portfolios have been developed and contain assessment information related to other curriculum areas.<sup>80</sup>
566. Reporting via parent-teacher interviews takes place in term two. The parents and child meet with the pouako for a full 20 minutes. Timewise, this is a big commitment for the teaching staff, but they are rewarded on the following day with a Pouako Only Day. In this way the pouako also feel supported by the whānau. Both pouako and whānau value these hui, the pouako learning more about the child from the parents and the parents becoming more aware of how they can support their child's development. Moreover, it creates better relationships between home and school. In term three, parents receive a written report about their child.

### Affirming accomplishment

567. Ngā Maungārongo honours its kaumātua every year by holding their own version of Ngā Manu Korero<sup>81</sup> where the kaumātua judge the speeches and kapa haka performances by the children. The

<sup>76</sup> Assessment Tools for Teaching and Learning

<sup>77</sup> School Entry Assessment Tool

<sup>78</sup> Running Records

<sup>79</sup> Literary Assessment Programme

<sup>80</sup> ERO Report, Ngā Maungārongo, April 2007

<sup>81</sup> National Secondary Schools Māori Speech Competition

day culminates with a hākari prepared by the children, staff and parents for the whole school community. As well honouring kaumātua it is an opportunity for the whānau itself, particularly kaumātua, to assess the child's progress in terms of particularly Māori skills and attributes: eg whaikōrero, manaakitanga, and kapa haka.

### The hopes and aspirations of their people

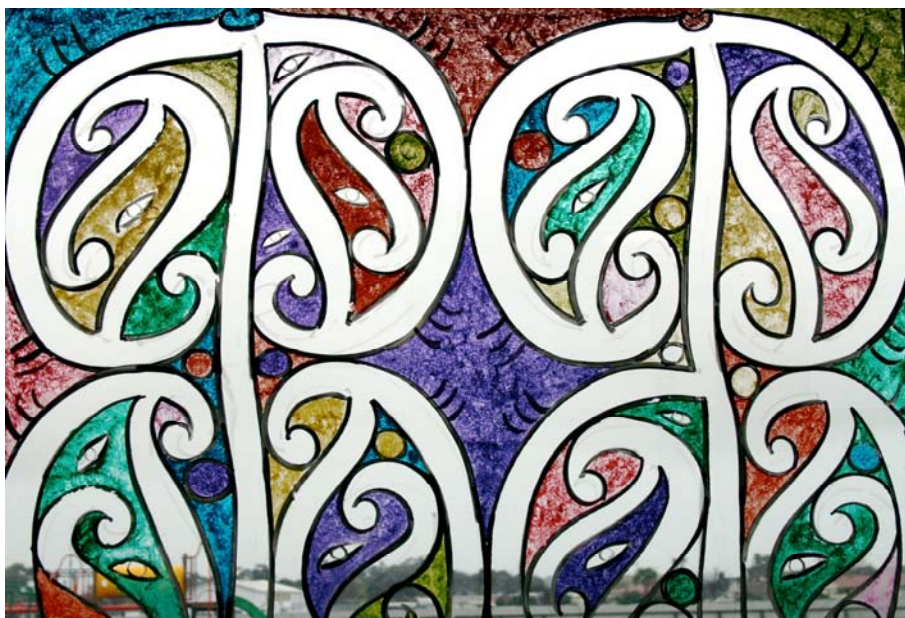
568. Ngā Maungārongo is a kura catering only for children Years 0–8. Unlike the other four kura participating in this research, Ngā Maungārongo does not have an attached wharekura, so instead their graduates leave in Year 9 to attend mainstream secondary schools. In spite of this, five Ngā Maungārongo graduates have gone on to win national scholarships for attaining the highest marks in NCEA<sup>82</sup> Māori nationally. The principal firmly believes that their success is in no small part due to their years of total immersion Māori schooling at Ngā Maungārongo.
569. In 2008, the kura met for strategic planning. Part of that planning was to identify their ideal graduate profile. This is that profile in their own words.
- 'Tamariki who will have the desire who achieve, to reach the top of the mountain and help others to get there too.
  - Tamariki who are positive and able to follow their dreams whether they are in the field of business, mechanics, law, medicine, sports or whatever.
  - Tamariki who know how to work cooperatively, and help their whānau.
  - Tamariki who are thoughtful.
  - Tamariki who reach out to others around the world.
  - Tamariki who are "switched on"
  - Tamariki who have the world in their hands, and who are confident about everything.'<sup>83</sup>
570. And finally, while conducting the research at Ngā Maungārongo we were fortunate to meet one of their graduates, Pikihuia Pōmare. A beautiful, intelligent, accomplished and yet humble 24 year old young woman. Pikihuia had chosen to pursue a degree in Clinical Psychology because as far as she was aware there were no Māori speaking Clinical Psychologists. Pikihuia told us she believed passionately that Māori needed to have access to professionals who understood them, who could speak with them in Māori if necessary and who could see the world from a Te Aho Matua world view perspective.

<sup>82</sup> National Certificate Educational Achievement

<sup>83</sup> Ngā Maungārongo Ideal Graduate Profile 2008

## Te Kura Kaupapa Māori o Te Ara Hou

571. Tēnei hoki tā māua taketake mai i te ara i te uru  
 I ahau i a Ruapūtahanga, i ahau i a Mahinaarangi  
 Uiui noa au e te makau rau  
 I te ahunga mai o tō tika, i te ahunga mai o tō pai  
 Nō whea tō rawe  
 Ko te kura pae kua titia ki te take o Mataruahau maunga  
 He hau ora ka tere mai i te Whanganui-a-Rotu  
 Ko Ngaruroro ko Tūtaekurī  
 Te tukunga kiri o ngā tūpuna  
 Whakariterite tikanga ki te whiu o te kōrero  
 Ko te tapu tērā o tō waka tupua o Tākitimu  
 Whakahoungia tō ara whakapiki  
 Whakaorangia tō ara  
 Whakataua e te ara hou o te kōrero!<sup>84</sup>



572. Te Ara Hou is a decile two, composite school (Years 1–13) situated in Onekawa, Napier. There is also an independently managed te kōhanga reo on site, allowing children to both begin and complete their educational journey under the one roof. Of all the kura participating in the research this is the largest, with 19 pouako and 248 students. The primary school currently stands at 10 classrooms and pouako plus a full-time reliever and pou reo, while the secondary school employs seven specialist teachers to deliver the curriculum subjects offered by the kura at this level. Māori is the language of instruction, with English being introduced at Year 9.
573. 'Our vision is to develop and nurture children who manifest self-esteem, self-confidence, self-discipline and well developed qualities of leadership; who value their independence and self-determination in setting personal goals and achieving them; and are high achievers who exemplify the hopes and aspirations of their people.'<sup>85</sup>
574. The kura whānau believes that all children can achieve, and that the kura's role is to provide them with quality learning within a caring and positive environment, enabling the child to develop and grow

<sup>84</sup> Words by Sean Bennett-Ogden

<sup>85</sup> Te Ara Hou Tūtohunga Kura 2009

within the supportive embrace of the whānau. The school's motto, 'Ki te hoe!'<sup>86</sup> urges the whānau to work together as one, to travel the new educational pathway before them, Te Ara Hou.

### The hero's journey



575. The story begins in 1995 with a mainstream school, Te Kura Reo Rua o Ōmahu, in Hastings. At that time the school had both total immersion and bilingual units operating. Friction between the whānau and the school's Board of Trustees resulted in the Board resigning in 1996 and a commissioner being appointed by the Ministry. The commissioner closed the total immersion unit, directing whānau to transfer their children to the school's bilingual unit. In response, 55 children from the immersion unit were removed from the school by their parents.
576. These whānau were given refuge at Timi Kara Marae and began on their long journey with the goal to establish as a Kura Kaupapa Māori Te Aho Matua. Te Kura o Mangateretere were approached and agreed to fund the kura as a satellite school, At this point, the whānau returned to the three teachers who had taught their children in the total immersion unit at Ōmahu, and asked them to come with them. The teachers, Wi Pohatu, Louise Hāwea and Vicki Peni resigned from Te Kura Reo Rua o Ōmahu.
577. In 1997 the marae could no longer host the fledgeling kura. Hukarere Girls College in Napier, offered them a temporary home and the kura moved again. They also began the process with Te Rūnanga Nui and the Ministry to achieve status as a Kura Kaupapa Māori. After a short time at Hukarere, and mindful of the fact that it was from the outset a temporary arrangement, the kura were fortunate to be offered space at Mangateretere and moved once more.
578. In 1999 the wharekura was satellited by Te Rito (an existing Kura Kaupapa Māori), another step in the process, and in 2001 were offered temporary accomodation by the Ministry at the disused Pirimai School in Napier. In 2002, Te Ara Hou gained official status as a Kura Kaupapa Māori and finally, in 2007, opened purpose-built permanent kura premises in Onekawa, Napier, 12 years later.
579. The whānau of Te Ara Hou 'wandered in the wilderness' for 12 long years. Their journey, truly a baptism of fire, has forged them into the cohesive, resilient, strong and confident unit that is the whānau of Te Ara Hou. They never gave up on the dream, and the kura itself is a stunningly beautiful manifestation of that dream, held in the hearts and minds of a people who believed in the vision that is Te Aho Matua.

<sup>86</sup> "To the paddles!"

## Te Aho Matua – guiding principles



580. 'A strong philosophical base in Te Aho Matua guides the holistic approach to education that fosters a co-operative student centred learning environment. Students are considerate, co-operative, positive and happy.'<sup>87</sup>
581. The whānau began their relationship with Te Aho Matua while still at Te Kura Reo Rua o Ōmahu, where the staff and parents were excited by the merits of a Te Aho Matua educational approach. The decision to leave the mainstream structure and set up as a Kura Kaupapa Māori Te Aho Matua was clear to them from the outset. The values and principles espoused by Te Aho Matua continue to drive and permeate everything they do.
582. The principal, Wī Pōhatu, when asked to consider what might be unique about their kura tells us that what this kura values above all other things is learning in and of itself. According to Wī, Te Ara Hou are not striving to create future doctors, lawyers, athletes or performers. Rather they see themselves in the 'business' of developing students who are passionate learners, and who will go on to become learners for life. Te Ara Hou is primarily a place of learning.
583. Te Ara Hou have produced a fully illustrated set of booklets highlighting kura activities and events that show how Te Ara Hou manifest the principles of Te Aho Matua through teaching practice. Each booklet is devoted to one sections of the Te Aho Matua, namely: Te Ira Tangata, Te Reo, Ngā Iwi, Te Ao, Āhuetanga Ako and Te Tino Uaratanga. For the kura, the booklets are a visual aid to explaining what their kaupapa is all about, to new parents, staff and visitors to the kura.

<sup>87</sup> ERO Report, Te Ara Hou, June 2006

## Te Ira Tangata – aspects of the human spirit



584. 'Creative approaches to strengthening individual preparedness for learning include whakanga and hikoi hinengaro. This is daily and encourages students to have deliberate focus for their day. These philosophical practices are embedded across the school. They take different forms across different age groups. Settled students are ready to face learning opportunities.'<sup>88</sup>

### Spiritual leadership

585. Wī's staff refer to him as being a deeply spiritual man. Wī himself believes that as Māori, we are a spiritual people, with the inherent ability to both recognise and consider the spiritual dimension of the child, thereby enabling the provision of a context for spiritual learning and development that enhances all the child's learning experiences. He is supported by kaumātua who both guide teaching practice in this area, and ensure that the kura learning environment remains spiritually safe and unencumbered.
586. At Te Ara Hou, it is Nani Kani Hakiwai who is consulted on matters of the spirit. Although employed as a 'pou reo' or language expert, she is widely considered by pouako and whānau alike to be the 'taurima' – the one who takes care of tikanga, spiritual and worldly, at Te Ara Hou.
587. "Ka rongo i te wairua o Nani Kani. Kei a ia te wairua."<sup>89</sup> – Louise Hāwea, Pouako, Te Ara Hou

### The significance of water

588. Traditionally, water is significant to Māori for spiritual cleansing. At this kura, water is regularly used by the children to cleanse themselves spiritually, either by drinking or washing with it. Should a pouako notice that the child is unsettled, they will suggest that they both go and wash their hands/face or have a glass of water. It is a very natural, effective strategy that results in a child settling very quickly, no discussion necessary.
589. Effective teaching practices, in particular how Te Ara Hou prepares children for learning, will be discussed in full under the Āhutatanga Ako section of the case study summary.

<sup>88</sup> ERO Report, Te Ara Hou, March 2009

<sup>89</sup> "Nanny Kani's spiritual presence is always reassuring."

### Artistic excellence and human dignity

590. 'The whānau has incorporated a strong focus on the creative arts to promote the holistic development of students.'<sup>90</sup>
591. As a visitor, arriving at Te Ara Hou is an experience in itself. The kura is a feast for the eyes and food for the soul. Every door, every window of the kura is adorned with brilliantly coloured kōwhaiwhai. The kura rises up from the earth, much like a great cathedral with its soaring arches and stained-glass windows. It is awe inspiring. The art of our ancestors is honoured here, and you know you have stepped onto the pathway that is Te Ara Hou!
592. The appreciation and pursuit of artistic excellence is highly valued by Te Ara Hou, and supported in every way by the kura community as a whole. Everything about the learning environment represents the importance this whānau places on art, including the buildings themselves which were architecturally purpose-designed and built by them. All of the kōwhaiwhai, hand painted onto every single door and window in the kura were done by the whānau and staff of the kura.
593. Everywhere you look, there is beauty, adornment and embellishment. All expressions of Māori art are pursued in both their traditional and contemporary forms. Art is recognised as having the ability to inspire, to deepen passion and create awe within the child. Here, it is not merely a curriculum subject, but rather an expression of their belief in the Te Aho Matua perspective that refers to 'the needs of the spirit being well served through the creative arts of music and song, dance and drama, drawing and painting, prose and poetry and all the activities which give full sway to colour and imagining.' (Te Ira Tangata 1.7)
594. At this kura, we see hanging side-by-side the work of reknown Māori artists, of school graduates who have gone on to pursue qualifications in art, and of current students regardless of their ages. Displaying the child's artwork throughout the kura affirms the child.
595. Wī also insists that all work must be displayed professionally and takes overall responsibility to ensure that this happens. He is very aware that visual images displayed at kura tell the child what happens here, what is important here and what success means here. This awareness impacts on what kura displays, where and how.
596. "Kia whakarite wāhi hihiri mō te tamariki kia hihiko, kia tino hiahia ki tēnei mea te ako."<sup>91</sup> – Wī Pōhatu, Principal, Te Ara Hou
597. Wī also oversees the art curriculum and implements the school-wide teaching plans. He has been freed up from much of the the day-to-day management of the kura in order to do so. These managerial duties are carried out by an Administration Manager employed by the whānau.
598. Clearly it is Wī who leads and inspires his students, staff and whānau in this area with his passion for art, and skills as an accomplished weaver. Mentoring in art also takes place in the kura through the Artists in School programme, with internationally reknown Ngāti Kahungunu artist Jacob Scott, being Te Ara Hou's current Artist in Residence.

<sup>90</sup> ERO Report, Te Ara Hou, June 2006

<sup>91</sup> "By creating an inspiring learning environment, the child will be more motivated to learn."

## Te Ira Tangata – the nature of leadership



599. 'Whānau and pouako focus on providing experiences and opportunities for students to develop their physical, spiritual and emotional well being. Emphasis is placed on individual uniqueness, encouraging knowledge and respect for oneself and others. There is a consistent and focused approach to holistic development where teaching and learning considers the whole, the body, the mind and the spirit.<sup>92</sup>
600. The relationship between the original staff, the principal and whānau of the kura was cemented by the Ōmahu experience and continues to be one of abiding mutual respect and support. Neither Wī nor Louise, have forgotten the whānau coming to invite them each personally to come on board with the new kura. Most importantly, what the whānau has offered them since that time is unconditional support.
601. Over the years, the Board of Trustees has worked very closely with Wī, who they recognised as a brilliant passionate pouako but a somewhat reluctant principal. The whānau supported Wī to be a teaching principal from the outset, and employed an Administration Manager to deal with the day-to-day management of the school. However, with ongoing management coaching and mentoring by the current Board chair, Wī has transitioned into the position as Managing Principal. Wī also maintains overall responsibility for the art curriculum with 3 days in the classroom – a situation that the Board chair, Julie Tangaere, believes to be a very happy medium.
602. Wi is an experienced, astute pouako, acknowledging his good fortune in being mentored by exemplary senior teachers, many of them pakeke who were experts in the craft of teaching children. Significantly, Wī has always maintained very strong kaumātua support.
603. "Wi really sets the benchmark for his staff. He is pedantic, with real attention to detail and accuracy. A high quality of reo. If you're not coming up to the mustard, he'll be very quick to jump on that. Also

<sup>92</sup> ERO Report, Te Ara Hou, March 2009



Wi and Vicki's leadership is critical. Not so much what they do, but how they're doing it. Keeping people energised, keeping people active, excited about being there and wanting to be there. You see that in their staff." – Julie Tangaere, Board Chair, Te Ara Hou

## Te Reo



604. 'The whānau o Te Ara Hou is committed to embedding te reo Māori within and across the iwi, Ngāti Kahungunu. They actively support whakamahi i te reo and participate in and amongst kura reo. Whānau strengthen its collective response by ensuring that all families have a speaker of te reo Māori in the home.
605. Kuia and kaumātua presence provides all age groups with a strong model of te reo me ona tikanga<sup>93</sup>. Pouako and whānau model language use, throughout a range of situations, different kaupapa and across the New Zealand curriculum. Students share and model their own language competence and confidence with others.<sup>94</sup>
606. Te Ara Hou, led by the principal are committed to excellence in te reo Māori for themselves and their students. Both staff and parents are encouraged to attend language classes, particularly the Taura Whiri i te Reo<sup>95</sup> week long total immersion language course at Waimārama every January. Parents shared with us that much of their language learning also happened informally while participating in school events and trips.

<sup>93</sup> Language and culture

<sup>94</sup> ERO Report, Te Ara Hou, March 2009

<sup>95</sup> Māori Language Commission

## Ngā Iwi



### Honouring tribal connections

607. 'The whānau of Te Ara Hou is focused on a generational approach to embedding, developing and extending Kahungunutanga. The vision defined within the charter defines specific direction that enables Kahungunutanga throughout governance, management and the quality of education. It appears as whānau goals that reflect beliefs and values that capture agreed aspects of tikanga.
608. Central to all that happens are the demonstrated links between the future, the present and the past. Every learning moment can be linked to the past and can be aligned to iwi events, places or people. Pouako know how to blend learning and life.<sup>96</sup>
609. Te Ara Hou enjoy very high levels of support from Ngāti Kahungunu kaumātua, marae and hapū. This was evidenced by the visible presence of the tribe, particularly kaumātua at the opening of the new kura. The kura credits their success in no small way to this support, and the knowledge that their pakeke are always there to guide them.
610. Te Ara Hou like many tribally based Kura Kaupapa Māori, have developed a complete curriculum area dedicated to the study of their nation, Ngāti Kahungunu. The Te Ara Hou 2009 charter document contains the strategic plan for the implementation of this new curriculum area within the framework of Te Aho Matua. Students, graduates, parents and staff alike all spoke passionately about how valued this particular curriculum area is to them.
611. 'The learning programme extends beyond the classroom to include in depth consideration for the particular nuances of local marae and whenua. These opportunities provide spaces and places to share knowledge of local tipuna, local stories and local people. Students are able to align themselves to their particular hapu and experience the differences of their peers. A considered approach to comprehensive iwi development is integral to all teaching and learning. Students are the recipients of whakapapa knowledge, skill sets and values.<sup>97</sup>

<sup>96</sup> ERO Report, Te Ara Hou, March 2009

<sup>97</sup> ERO Report, Te Ara Hou, March 2009

### Whānau authority

612. “Kei te whānau te mana. Ka rongō te whānau. Kei konei te whānau i nga wā katoa.”<sup>98</sup> – Wī Pōhatu, Principal, Te Ara Hou
613. From the outset, this kura has been whānau driven and all major decision-making rests with them. The whānau retains all responsibility, and see their role as being that of a protective mantle under which all things pertaining to the kura sit.
614. This philosophy means the kura has adopted a somewhat unique approach to the ‘election’ of trustees onto the Board, with whom the legal mandate sits for the governance and management of the kura. Any whānau member who feels that he/she has skills and attributes to offer the Board, may present themselves to the Annual General Meeting of the whānau. If the whānau are happy, then the first eight people who have indicated an interest to stand are approved by consensus onto the Board and registered with the Ministry for compliance purposes. The whānau of Te Ara Hou, however, have capacity on their Board for up to 12 members and will co-opt up to a further four whānau members. In this way the mandate remains firmly with the whānau. The Board is ultimately responsible for management, administration, financial systems and reporting and compliance issues.
615. “The philosophy is that the mandate and the decision-making doesn’t rest with the Board, it rests with the whānau.” – Julie Tangaere, Board Chair, Te Ara Hou
616. An example of this philosophy in action is the building of the new school. Here, whānau made all the major decisions: what the school should look like and the purpose of the buildings.
617. “The Board’s role was to lead the process. Issues would go back to the respective ohu who would then direct the Board. The Board would communicate their wishes to the architect. We take all guidance from the whānau. The Board was responsible for continuity, from prior to development of new buildings to two years after, four of the Board have remained on the board to ensure continuity. Because the whānau had such a lot of input into the building of the kura, they feel as if they own it, so they’re really committed and passionate about looking after all we have.” – Julie Tangaere, Board Chair, Te Ara Hou
618. For Te Ara Hou it is important to always revisit their history as a kura, to have a clear vision of their future direction by remembering where they came from. Every year they look back, so they can then move forward with confidence and clarity.
619. “They’ve had such a challenging history. That is what drives the old whānau to hang in there and keep pushing and supporting the kura. For the new whānau, at the first hui of every year, they go back and do that hīkoi so everybody knows where the kura has come from to get to where they are today. By doing that we actually get buy-in every year.” – Julie Tangaere, Board Chair, Te Ara Hou
620. At Te Ara Hou whānau get behind kura to support initiatives, and the level of whānau support is legendary!
621. “There’s always a huge group of supporters around the children wherever they go. When we go to noho marae we need four buses – two for the kids and two for the whānau plus the 20 cars that are following. That’s how they roll. It’s an all-embracing environment and everyone’s in!” – Julie Tangaere, Board Chair, Te Ara Hou

### A supportive teaching environment

622. The management team who are responsible for recruitment of teaching staff, expect prospective pouakos to be able to teach in te reo Māori across a number of disciplines. They are also made

<sup>98</sup> “It is the whānau that holds the power. The whānau are heard and seen everywhere, and at all times

aware that the kura focus is supporting the principles behind Te Aho Matua and as a principal, Wī is very clear about what his expectations of staff are.

623. According to pouako, whether they are asking for professional development, resources or money for off-site learning, they feel that they receive full consideration and support. There exists, therefore, an open and mutually supportive relationship between management, whānau and staff. The staff appreciate that whenever they need support the whānau respond positively.

## Te Ao



### The new pathway

624. The physical learning environment of Te Ara Hou is a manifestation of their educational philosophy. The kura buildings are spectacularly beautiful, purpose-built and well resourced. When choosing an architect, the whānau selected the one who offered them a blank canvas. One enters the kura by Te Arareikura o Tāne, meaning to follow the pathway of the sun.
625. The kura is in the shape of a circle, with the child's educational journey beginning at the kōhanga reo. From there, the children move around the circle through the kura tuatahi and kura waenga, to the wharekura and then out into the world. The names of the buildings reflect the growth stages of the children and are associated with the growth of a tree. In the centre is the wharenuī, Te Putahi a Toi, meaning the convergence of knowledge. Entering this kura, the child has stepped onto an educational pathway, embarking on a new journey together with its whānau – a new pathway – Te Ara Hou!

### Beyond kura

626. The development and delivery of the curriculum area, Kahungunutanga continues to be a key focus for the kura. The cultural and physical landscapes of Ngāti Kahungunu provide the basis for the students involvement in the world beyond kura, it is their tūrangawaewae, their place to stand, and to launch into the world around them.
627. 'Students effectively understand traditional and contemporary views of Te Ao Māori, the wider world, and the physical and natural worlds. The whānau drive and passion for students to have a wide range of learning experiences from local to wider world opportunities has been transferred to practice. They want students to be global citizens equipped with academic, cultural and life skills they

need to support them in career pathways. Whānau supports them to acquire skills to contrast and compare, people cultures and life.

628. The learning programme has been designed to introduce students to diversity. Learning has included a focus on kaitiakitanga where recycling and wearable arts are expressed through the curriculum mahi toi. It incorporates beliefs and values and considers the need to protect the natural environment.<sup>99</sup>

### The new net goes fishing

629. 'Teachers effectively use technology to enhance learning for students. The smart boards are used to extend learning as visual aids and expressions. Students access computers, the Internet, research possibilities, the wider world, cultures and people. They are encouraged through the environment to make best use of all they have available to them. Learning is seen as an introduction to the wider world.'<sup>100</sup>

## Āhuatanga Ako



### Settling the spirit

630. 'The whānau are clearly focussed on modelling and valuing respect for individual spiritual uniqueness. Pouako use learning strategies that include meditation, brain gym<sup>101</sup>, positive affirmation and karakia to start the learning day.'<sup>102</sup>
631. The children and staff of Te Ara Hou have practised 'whakangā' or meditation, daily for many years now. It is the way in which they as a kura begin each day. Adapted into their own cultural setting, and translated into Māori, the practice was interpreted from Eastern tradition. The school's principal firmly believes, however, that the ancestors also had highly developed abilities in this area, and that the children benefit from learning and practising these skills. Moreover, this daily practice ensures that the children are well and truly prepared for learning.
632. In the kura setting of Te Ara Hou, meditation is the teaching of the ability to move from the physical world around us to within one's own spiritual space. Once there, children learn how to create a

<sup>99</sup> ERO Report, Te Ara Hou, March 2009

<sup>100</sup> ERO Report, Te Ara Hou, March 2009

<sup>101</sup> Accelerated learning technique

<sup>102</sup> ERO Report, Te Ara Hou, June 2006

sheltering, sacred place of their very own. A secret place known only to them, and accessible only by them. A safe haven, free from physicality. Here, they may attend to the daily business of healing the body, clearing the mind and settling the spirit.

633. We observed Louise Hāwea, lead teacher of the kura tuatahi, conduct the whakangā session first thing in the morning, for the three classrooms that make up the kura tuatahi. The children and staff participate very comfortably in their 20 minute morning ritual, settling quickly into the routine. They followed the familiar practice of karakia, waiata, and mihimihi. And then they began to meditate.
634. Louise is an accomplished exponent at guided meditation: applying technical language, ensuring an appropriate pace, and using a hypnotic voice pattern. Her voice was supported by Baroque music being played softly in the background, which has been proven to assist listeners to more quickly enter an 'alpha state', a prime state for learning. The lights are turned off and all other talking and moving ceases. When asked, Louise told us she had learnt all this merely from watching Wī, and had received no formal training as such.
635. The children are asked to find themselves a space on the floor and to make themselves comfortable. Louise talks them through the breathing and relaxation phases of the meditation. With guided instruction they arrive at their sacred places almost immediately and conduct their individual environmental checks on their bodies, minds and spirits. Once clearing, cleansing and settling has taken place they are guided back to their physical selves, refreshed, rejuvenated and calm. The lights go back on and the children and staff participate enthusiastically in brain gym, right brain-left brain exercises that both energise the body and stimulate the mind.
636. The principal recalled for us a story about one of the children who broke both his wrists falling from a trampoline at his home. Seeing he was in a great deal of pain, his mother told him, "Matiu, go to your sacred space!" He did and immediately stopped crying. On their arrival at the hospital, medical staff refused to believe that the child hadn't been medicated for pain. Matiu's mother told him to come out of his sacred space, and once again he started screaming with pain. Wī told us there were many such stories of how the children themselves use this ability. The children of Te Ara Hou have developed an incredibly unique and special skill set that both they and their parents value highly.

### Motivating reluctant readers

637. Earlier in 2009, Wī and his staff attended a workshop by leading international educator in boys' education, Joseph Driessen. They returned from the workshop inspired and excited about implementing new teaching strategies that sought to improve the effectiveness of education for boys.
638. One of these strategies was reading aloud to seniors to engage them in reading, and in their case to increase their capacity to read in English. Wī began reading novels to the senior boys one lunchtime a week. Although the sessions are compulsory, and lunch is provided, motivating the boys to attend. Books are sourced from the Whitcoulls top-seller list for teenagers, and a copy of the book is purchased for each of the boys to follow along as he reads. The boys enjoy their lunchtime reading date, and although perhaps not yet conclusive, results are promising.

### Manaakitanga– valued and practiced

639. 'Deliberate manaakitanga and other welcoming approaches are enhanced by the design of the physical waharoa. Attractive student-centred learning environments; warm genuine expressions of welcome, whakangā, hihiko, and initial learning experiences embody the genuine attention toward manaakitanga.<sup>103</sup>

<sup>103</sup> ERO Report, Te Ara Hou, March 2009

640. On our arrival at Te Ara Hou we were greeted with a formal pōwhiri, in the large assembly hall, with the kura being represented by the wharekura students and staff, the principal and Ngāti Kahungunu kaumātua. We were reminded once more that in a Kura Kaupapa Māori Te Aho Matua we will be received, not merely as researchers contracted by the Ministry, but as Te Kura Kaupapa Māori o Te Rito from Ōtaki, as Ngāti Maniapoto and Ngāi Tūhoe.
641. This was an acknowledgement of all that we are as Māori, our past and present connections and relationships that extend far beyond the confines of a research contract. This is a wholly Māori perspective and an integral part of the concept and practice of manaakitanga. Following the pōwhiri, we were taken into the dining room and treated as esteemed guests. For the duration of our visit, food was served to us, space was made for us, doors were open to us and nothing was too much trouble. The graciousness and generosity that we experienced was very overwhelming and incredibly humbling.
642. Te Ara Hou also have a large dining room and kitchen with a huge communal table, capable of seating 16 comfortably, in the centre of the room. All staff, whānau and visitors are expected to take their meals at the communal table. The kura employs whānau members to cater for manuhiri and care for the kitchen. Every day at Te Ara Hou, they sit and take their meals together, much as a family would do, sharing food and life. This is the 'glue' of any successful kura. The simple necessary act of eating being about people and their relationships with each other and with the kaupapa.

### Tuakana-Teina – nurturing student relationships

643. 'A wide range of initiatives foster relationships and collective strengths. The kura wide house system fosters tuakana/teina relationships and healthy collegial competition. Competitiveness is viewed as a healthy and natural part of learning. There is acknowledgement of gender differences and their importance throughout Māoridom.'<sup>104</sup>
644. The importance of developing tuakana-teina relationships in kura can not be overstated. All of the senior students we spoke with referred to instances where a learning situation had been greatly enhanced for them by the support and guidance they received from older students. For many of them, this was actually their stand-out effective teaching moment, without even a pouako in sight!
645. Often, these informal teaching sessions between seniors and juniors took place during trips and events out of the classroom, where the student was generally out of their comfort zone, eg outdoor pursuits, speech and kapa haka competitions. A student recalled for us the challenges she faced overcoming her fear of heights and the support and coaching she received from seniors at that time. What she gained was a close bond built on trust with the other students, and a confidence to try anything having enjoyed the feeling of success.

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<sup>104</sup> ERO Report, Te Ara Hou, March 2009

## Te Tino Uaratanga



### Measuring achievement

646. The principal admits that they are still developing what he considers to be the ideal approach to assessment within a Te Aho Matua framework and philosophy. Currently, reports to parents about student progress are written by pouako and then discussed during parent–teacher interviews. Recently, staff and whānau have agreed to begin a reporting initiative that involves the children showing parents what skills and abilities they have learnt. This will then be recorded and copies given to parents to watch. Pouako will follow up with a parent–teacher interview to discuss where the child is and what further support he/she requires, at school and at home.
647. Wī hopes that this approach will take the focus off what the child is not yet able to achieve, instead highlighting and celebrating the child’s achievements and talents. It recognises that the school has grown considerably and that current processes no longer work well within such a large kura. Staff resisting changing the current assessment process are told by Wī:
648. “Don’t rest on your laurels! You’ll flatten them and they wont be any good to you. Things change and situations change so strategies need to change!”
649. In conclusion, the most recent ERO report on Te Ara Hou (March 2009) states:
650. ‘Te Kura Kaupapa Māori o Te Ara Hou operates in accordance with the principles of Te Aho Matua. These principles underpin the values and beliefs of the whānau and staff to ensure students are afforded an education that is purposeful and meaningful to them as descendants of Ngāti Kahungunu. This strength and foresight supports them to engage with confidence and success in the community and the wider world. Consequently, students radiate the joy of living through full participation and engagement in all kura activities.’

### The hopes and aspirations of their people

651. The school’s charter states that their vision is to develop and nurture children who ‘exemplify the hopes and aspirations of their people’ (Te Tino Uaratanga 6.12).
652. On our last day at Te Ara Hou we met with Year 13 students preparing to launch off on their own personal journeys in the world, and past graduates of the kura, both of whom were currently pursuing tertiary study. As in each of the kura we visited, the demeanour, the openness, and the maturity of



this group of young adults was impressive to say the least. The two young men who were graduates, had arrived not really knowing why but had come because Matua Wī had asked them to. The relationships here, formed as children continue well into adulthood. This is a family, not just a school.

653. As part of the interview we asked these young people, of all the things they had experienced and learnt while at the kura, what was the one thing they each most valued now, and considered to be their most precious cargo on the waka carrying them into the world. This then, is what they had to say.
654. “Ko te reo me ōna tikanga. Koirā te mea nui ki roto i te ao Māori, he tikanga tō te reo, tō te kupu, tō ngā mea katoa.”<sup>105</sup> – Meihana Watson, Raukura, Te Ara Hou
655. “Ko te whakaoho i taku Māoritanga, taku Kahungunutanga. E āhei ana au ki te haere ki wāhi kē, engari ka mohio au ko wai au.”<sup>106</sup> – Tāwhana Chadwick, Raukura, Te Ara Hou
656. “Te tautoko i tētehi atu me te whānau. Ko te whānau te tuarā o tēnei kura. Kāore he whānau ka pakaru, ka taka te kura. Ka kaha tautoko mai te whānau i a au kia puta au ki waho.”<sup>107</sup> – Tuahine Hakiwai, Wharekura, Te Ara Hou
657. “Ngā momo āhuatanga kei waenganui i ngā tāngata, pērā i te whakawhitiwhiti i ō whakaaro ki tētehi atu.”<sup>108</sup> – Hineao McLean, Wharekura, Te Ara Hou
658. “Ko te manaakitanga te mea nui ki āu.”<sup>109</sup> – Niloufer Hassan, Wharekura, Te Ara Hou

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<sup>105</sup> “My language and tikanga. In the Māori world, my ability to understand and to express myself in Māori is paramount.”

<sup>106</sup> “My awakening, as Māori and as Ngāti Kahungunu. No matter where I go or what I do in the world, I will always know who I am.”

<sup>107</sup> “The support that I have always received from this whānau. The whānau is the backbone of this kura, without whom the kura would never have succeeded. I know that that support will continue for me, even when I leave here.”

<sup>108</sup> “Communication skills!”

<sup>109</sup> “Manaakitanga!”

## Te Kura Kaupapa Māori o Ruamata

659. Ka tau te remu o ngā manu e rua nei  
 Piki ake, kake ake ki te tihi o Ngongotaha  
 Ka tū te manawa te kite atu  
 Ko ngā pū manawa e waru!  
 Whakarewahia te tira iti nei  
 Kia kau ai māua i te kauranga rongonui a Hinemoa  
 Ki te motu tapu a Tinirau ki Mokoia rā.  
 E hoe tonu ana taku waka ka tata ki uta  
 Ki tō whare e Uenukukopako, e Te Hiko o te Rangī  
 I rukuhia te ruku o tō kuia a Taoitekura  
 Ehara i te mea ka paea ki runga me te kākahi ki ō ringa  
 E kāo, he kura kē, he kura kē  
 Ko Ruamata ki ōu ringaringa  
 Kua whakatipuhia kua whakapakarihia!<sup>110</sup>



660. Based in Rotorua, at Ruamata Marae in Te Ngae Rd, Te Kura Kaupapa Māori o Ruamata is a decile two, composite school catering for children Years 1–13. The school currently employs 17 teaching staff and has an enrolment of 119 children, all of whom are Māori. This is a Te Aho Matua Kura Kaupapa Māori.
661. 'Te Kura Kaupapa Māori o Ruamata operates in accordance with Te Aho Matua. Committed to the principles of Te Aho Matua, they have a comprehensive and fluid approach to it's implementation that positively influences the high quality of education received by students.'<sup>111</sup>
662. The kura mission statement, 'Kia tika te whakatinana i Te Aho Matua'<sup>112</sup> urges the faithful implementation of the principles and values of Te Aho Matua.

<sup>110</sup> Words by Sean Bennett-Ogden

<sup>111</sup> ERO Report, Ruamata, August 2007

<sup>112</sup> www.ruamata.school.nz – Te Kaupapa o te Kura

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## The heroes journey



663. In 1983, affiliate groups of Te Reo Māori o Aotearoa met in Rotorua to discuss strategies to ensure the survival of te reo Māori. After the hui, te reo Māori groups in Rotorua decided to focus on a 'kura Māori' – a Māori school pursuing a curriculum based on Māori values and practice. 1986 saw the three families of the 'Kura Māori Motuhake' begin home schooling, until Ngāti Uenukukopako agreed to house the kura in the old dining room at Ruamata Marae.
664. In 1987, 300 people gathered to re-dedicate the building and support the 11 children and 2 teachers of Te Kura o Ruamata. In 1991, Ruamata gained official status opening their new kura buildings in 1992. The present wharekura building, named 'Te Hiko o Te Rangi' is a tribute to the tribal leader, Hiko Hohepa who supported the kura from the very outset.
665. Twenty-two years on from the first opening in 1987, there are now 119 children, some of whom are second generation pupils. The team of pouako at Ruamata comprises previous students including some of the first students at the kura. Current building developments include the opening of Matawera Kōhanga Reo on the same site as the kura in 2007.

## Te Aho Matua – guiding principles



666. Ruamata have long championed the cause of establishing Te Aho Matua as the core guiding principles and educational philosophy for Kura Kaupapa Māori. As one of the first kura established nationally, with more than 20 years experience, they continue to pioneer the development and implementation of Te Aho Matua based frameworks in the teaching, management and governance areas of Kura Kaupapa Māori. Te Aho Matua is more than a set of principles here, rather it is the very culture of Te Kura Kaupapa Māori o Ruamata.
667. “Ko te ahurea ko Te Aho Matua. Ahakoa kāore anō kia tino tika, kei te whai tonu i tērā ahurea.”<sup>113</sup> – Cathy Dewes, Tumuaki, Ruamata
668. Ruamata has been at the forefront of a movement that has changed the face of education for Māori in Aotearoa. Admittedly, travelling mostly in uncharted territory, much of the journey has been trial-and-error. But it is safe to say that the national Kura Kaupapa Māori community itself, look to Ruamata for leadership, adopting and/or adapting strategies developed by them.
669. Moreover, the whānau of Ruamata have invested many years of their own time and resources travelling to other Kura Kaupapa Māori in their region, in evenings and on weekends, assisting these whānau to come to a deeper understanding around the principles and practices of Te Aho Matua. So after working with Te Aho Matua for all this time, this is what Cathy Dewes, the principal, has to say about it. And if we have any sense at all, we will pay attention.
670. “Kia kōrero mātou mō Te Aho Matua, kei te kōrero mātou mō te aroha me te wairua. Ko tērā te rerekētanga o Te Aho Matua.”<sup>114</sup> – Cathy Dewes, Tumuaki, Ruamata

<sup>113</sup> “Te Aho Matua is the culture of this kura. We are continually striving to live and teach in the Te Aho Matua way.”

<sup>114</sup> ‘The key point of difference is that Te Aho Matua is based on an understanding of the nature of love and of spirituality.’

## Te Ira Tangata – aspects of the human spirit



### A full understanding of the child

671. At Ruamata, parents are encouraged to start children anywhere between ages five and six, with the view that the child will indicate when he/she is ready to make the transition from kōhanga reo to kura. Once in the school, there is no expectation of the child to immediately conform to the routines of the day and in fact is allowed to drift around the fringes of the classroom. The kura allows the child to settle into school routines in his/her own time, respecting their individuality and acknowledging that even at that age, the child intuitively 'knows' what learning s/he is ready for.
672. "Ko te tikanga kei konei, ko te tamaiti te pūtake. Ka waihangatia te taiao ako mōna. Ka whakarite i ngā tūāhuatanga katoa kia āhei tōna puawaitanga mai."<sup>115</sup> – Cathy Dewes, Tumuaki, Ruamata
673. Older children are supported by the kura to direct their own learning journeys based on what inspires their imagination. In practical terms, should a child indicate an interest in learning to play the piano, the whānau will begin to look for resources, firstly within the whānau itself. In this case, the child's request led to one of the kuia, a teacher in her own right, coming into kura to teach the children to play the piano, the purchase of instruments, and eventually the development of a music curriculum.
674. 'Students are encouraged to contribute to the design of their individual learning programmes. They are provided with direction, skills and opportunities to practise decision making and to make decisions for themselves. They are also encouraged to accept the impact of decisions they may make.'<sup>116</sup>

### Respecting the divinity of the child

675. Ruamata approaches teaching the child with the belief that the child will most certainly succeed in life and exemplify the hopes and aspirations of their people, but also that the nature of that success is not necessarily measured by tertiary qualifications. Rather, that the child and whānau themselves will decide what success means to them. This approach determines the nature of the learning and teaching at the kura as one that seeks to develop the whole child.

<sup>115</sup> 'Here, we focus on the child, tailoring the learning environment to the child and ensuring that we provide everything the child needs to flourish.'

<sup>116</sup> ERO Report, Ruamata, August 2007

676. “Really, I just want her to be happy with who she is. And if it helps the world, especially the Māori world, that’s awesome.” – Ngātai Rāroa, Whānau, Ruamata

### Nurturing of body and soul

677. Ruamata have adapted the Educare Human Values (EHV) programme observed in Thailand as a basis for the development of their own curriculum area called Ako Tikanga. We observed an experienced pouako, Anahera Bowen, working with year nine students at the start of the school day. Across the school, in every classroom, 30–45 minutes a day has been devoted to the study of Ako Tikanga.
678. “Tukuna te rangatira kei roto i a ia kia puta mai.”<sup>117</sup> – Cathy Dewes, Tumuaki, Ruamata
679. The lesson began with Anahera giving out picture cards printed with a phrase, intended as a thought for the day and a focus for the teaching of a particular human value. The card was then read aloud by the pouako and the students directed to consider the phrase during their meditation. Anahera asked the students to close their eyes, and proceeded to conduct a guided meditation involving a breathing technique inducing a relaxed meditative state. The children were then directed to their own personal spiritual sanctuaries, and once there to conduct their own cleansing of mind and body, and settling of spirit. After a very short time, they were guided back to a physical state by her voice.
680. Anahera is an adept, using her voice in a soft, hypnotic way and moving through the steps in a very natural, considered way. The children at all times appeared comfortable in, and familiar with the process. During the entire process they remained still, silent and relaxed. Having meditated they seemed refreshed, settled and ready to work.
681. Following the meditation, Anahera read aloud a story to the class, a fable really that drew out the theme of the value which was being considered. Then she initiated a discussion with the students around the fable and what their thoughts, feelings, responses were to what was happening in the story, all the while reinforcing the value being considered. This same process happens every school day at Ruamata, part of their commitment to the all round development of the child.
682. “Education and Human Values is not a subject but rather a purpose of life. It is in effect the blossoming of human excellence.” – Teacher, Sathya Sai Institute, Thailand
683. ‘Whānau, pouako and students understand the journey towards attaining esoteric and exoteric knowledge. This is embodied within the traditional Māori values, beliefs and concepts embedded in the learning programme, the kura and all other learning environments. A day in the life of Ruamata creates the pathway and exposes students to such knowledge, through a range of practices including karakia, mirimiri, rangimārie, rongomau and tino rangatiratanga.’<sup>118</sup>

<sup>117</sup> “The teacher’s job is to reach into the child and draw out the human values imbedded within.” – Dr. Art Ong Jumsai, Sathya Sai Institute, Thailand

<sup>118</sup> ERO Report, Ruamata, August 2007

## Te Ira Tangata – the nature of leadership



### Like a rock in the ocean

684. Rāwiri Wright, Chairman of the Rūnanga Nui and founding member of Te Kura Kaupapa Māori o Ruamata, suggests that the nature of leadership within Kura Kaupapa Māori may be coined by the phrase, 'He toka tū moana' meaning 'To stand firm like a rock in the ocean.' Rawiri believes that visionary leadership is what is called for in this kaupapa, and that the presence of certain attributes particular to this type of leadership is key to creating the potential for success. According to Rāwiri, in every successful kura, there are 'toka tū moana' who hold onto the mauri of the kura.
685. The essential attributes of 'toka tū moana' are faith, understanding and perseverance. In the first instance, an unshakeable faith in the kaupapa and in both their individual and collective ability to achieve it. Secondly, a deep and full understanding of Te Aho Matua, of their people, of what they are striving to achieve and of the pathway before them. And finally, the unwavering commitment to persevere in pursuit of their goal, no matter what may come. 'toka tū moana' are sometimes but not always the principal of the kura. What's important here is the nature of the role of leader. At Ruamata, the 'toka tū moana' is Cathy Dewes, the principal.
686. Renee Wright, also a founding member of Ruamata and Support Officer for the Rūnanga Nui, considers the ability of the leadership to always 'think Māori' to be equally as important, so that the perspective on and approach to any issue, any situation they are faced with be Māori – thereby allowing them to respond to the many and varied challenges that inevitably face them from a position of strength. In her experience at Ruamata, this continues to be the basis of their ability to succeed on their own terms, the courage to retain this Māori perspective and approach, often in the face of great adversity.

### A mother's movement

687. In Ruamata's case, Cathy suggests that perhaps one of the main reasons for their success, is the fact that it has been mothers who have provided the leadership. She goes on to say that by nature, mothers have an increased capacity for the love and understanding of children, and that it is this capacity that allows them to build this kaupapa, at whose very heart lie the children. In 1999, she presented a paper at the World's Indigenous People's Conference on Education in Hilo, Hawai'i called 'A Mother's Movement'. The paper discussed Kura Kaupapa Māori as a successful schooling option that offers hope for a spiritual, cultural, linguistic and educational renaissance and in it she says:
688. 'The mothers and the grandmothers are driving the renaissance. With courage, determination and a will to succeed they started the first Kura Kaupapa Māori. They continue to start new schools, despite the dearth of government assistance. The motivation to commit to such action has come from within the individual. The energy required to sustain political action has come from within local, tribal and national support structures. In both cases the answers to our prayers and the power to achieve them, come from within us.'<sup>119</sup>

### Vanguard of the movement

689. Ruamata has always been part of the vanguard of the political movement that is Kura Kaupapa Māori, progressing new thinking, strategies, and resources and constantly seeking new pathways. As one of the first kura established, Ruamata shoulders well the responsibility of being a tuakana within the Kura Kaupapa Māori movement: role model, advocate, champion of the cause, and support system for emerging kura.
690. Over the years, Ruamata has also provided satellite status for 12 developing kura seeking full Kura Kaupapa Māori status from the Ministry. Staff and whānau of Ruamata have maintained a strong presence on the national council, holding positions as Council Chair, CEO, Support Staff, National & Regional Co-ordinators. It is fair to say that as a kura they continue to provide leadership, not just to the kura itself, but to the Kura Kaupapa Māori movement as a whole.

### The distant horizon

691. Leaders like Cathy Dewes, once inspired by a new idea or concept, will then follow the idea to its very source. One such search led Cathy Dewes, colleague Awatea Hōhepa together with Dr Katerina Te Heikōkō Mataira to the Institute of Sathya Sai Education in Thailand in 2006, where they spent ten days there observing at the Satya Sai School. They returned home passionate about adapting the Educare Human Values programme for use in kura, supporting the Te Aho Matua curriculum area.
692. In a nutshell, Educare is an educational philosophy based on 'the essence of human values' with its founder Bhagawan Sri Sathya Sai Baba saying, 'The end of education is character'. This is also the essence of Te Aho Matua education, the development of raukura to be people of good character as leaders for their people.
693. Once back in Rotorua, Cathy set in place a process that would allow the kura whānau as a whole to come on board with the same passion and understanding that she and Awatea had gained from the trip. Armed with a DVD of the highlights of their visit, they presented it to the students and staff. Then she visited each of the kura families in their own homes, DVD in hand, to discuss with them the Educare Human Values (EHV) programme as an essential strategy to support the Te Aho Matua curriculum.

<sup>119</sup> World Indigenous People's Conference, Hilo 1999



694. Since that time, Awatea has been released from full-time teaching by the kura, to develop, resource, train staff and implement school-wide the new curriculum area, Ako Tikanga. Taught daily across the school from Year 1–13, Ako Tikanga has been in place now for nearly two years.

## Te Reo



## Language zones

695. The Ruamata enrolment policy clearly states that at least one of the child's parents must be prepared to support the child by speaking Māori in the home, or alternatively be willing to take classes to develop fluency. The policy is supported by the long-standing relationship that the kura has with He Kāinga Mō Te Reo, a Te Ātaarangi based language school in Rotorua. Over the years, countless whānau members have attended Māori language classes at He Kāinga mō te Reo, guaranteed entry to the course by enrolling their children at Ruamata.
696. "I te tīmatanga i āwhina au ki te hanga pukapuka. I haere au ki He Kāinga mō te Reo. He kaiāwhina, he kaimanaaki i konei, ā, i piki haere tōku reo."<sup>120</sup> – Ellen Galvin, Whānau, Ruamata
697. Another aspect of language development for parents at Ruamata are the monthly Hui Whānau. These hui are conducted entirely in Māori and at least one parent from each whānau is expected to attend. The kura once again adopts a tuakana-teina approach, effectively a buddy system, where a more fluent speaker sits with a less proficient speaker and provides language support where necessary. The hui also serve as informal total immersion language classes, parents learning by listening to discussions around a wide range of subjects, extending their knowledge of vocab and context. In time, these parents become more confident and are eventually able to participate fully in the hui.
698. In terms of any off-site kura excursions, the school's policy is that te reo Māori only may be spoken at all times. During meetings leading up to a trip away, the parents are reminded of this policy. They also receive word lists, karakia and waiata that the children have been learning in preparation for the trip. Once on the trip, the buddy system is put in place again, so that all parents can feel supported, regardless of their levels of competence in the language. All of these strategies enable parents to support and participate fully within these learning situations.

<sup>120</sup> 'I starting by helping to make resources for the children. Then I attended He Kāinga mō te Reo. In time I became a staff member, and slowly but surely my reo has improved.'

699. “You learnt together and you picked things up. And if you didn’t you did it again tomorrow until you did pick it up.” – Ngātai Rāroa, Whānau, Ruamata

### Language learning for whānau

700. Ruamata operates a business arm that allows them to raise money for the school. One of the ways in which they fundraise is by running corporate total immersion Māori language courses during the school holidays. Parents and staff are expected to support these ventures in some way either as kaiako, co-ordinators, cooks or administrators. In some cases, parents are also invited by the kura to attend as course participants free of charge. This is yet another way in which the kura supports parents to improve their ability in te reo Māori. Parents are also able to apply to the kura for financial support to attend other wānanga reo, in particular the week-long courses run by the Māori Language Commission<sup>121</sup>.
701. Parents at the kura spoke to us about their personal language journeys during their time at the kura. Knowing that they are welcome in the kura at any time, to sit in the classroom with their child and in the staffroom with the pouako, is significant to them. The generosity of staff and other whānau, in terms of the support and time that they receive in their own language development, touches them deeply.
702. “Kei te tuwhera ngā tatau o te kura i ngā wā katoa ki ngā mātua. He wairua tautoko, he wairua awahi.”<sup>122</sup> – Sandy Walker, Whānau, Ruamata

### Ngā Iwi



### Honouring tribal connections

703. The Ruamata whānau have never forgotten that when they were looking for a marae within the Te Arawa region as a base for their kura, esteemed elder, the late Hiko Hōhepa and his people, Ngāti Uenukukōpako, welcomed them to Ruamata Marae. Furthermore, when a child started at Ruamata, Ngāti Uenukukopako elders would research the child’s own genealogy and make the connections back to the sub-tribe, marae, and land on which the kura sits. They did this so that the child and child’s family may know that they belonged.

<sup>121</sup> Te Taura Whiri i te Reo

<sup>122</sup> “The doors of the kura are always open to the whānau. A spirit of unconditional support prevails here.”

704. “Nōku tēnei whenua. Kei te pā mai tēnei take ki a au.”<sup>123</sup> – Sandy Walker, Whānau, Ruamata
705. So, whenever there are funerals or events at the marae, they can count on support from the kura whānau. The whānau is comfortable supporting the marae in any capacity, strengthening further their sense of connection and belonging. The kura also comes out in force to support issues affecting the tribe, for example when an issue arose between the tribe and the airport, the entire school community attended the meeting and presented submissions opposing the airport development.
706. ‘Te iwi o Te Arawa is also an important dynamic in student lives. Mokoia is special to their culture and traditional heritage. Students visit and learn about significant Te Arawa cultural landmarks.’<sup>124</sup>

### Engaging whānau

707. Ruamata enjoys an enviable level of whānau support and involvement. Whānau constantly support kura fundraising ventures, complete funding applications, and deliver contracts to boost the whānau coffers. Not only does this support the kura, but also serves to build strong relationships between the whānau as they work together on projects that benefit their children.
708. When new whānau come to the kura, their skills are noted and in time matched with projects that allow them to participate comfortably and fully, further strengthening the bonds between kura and whānau. Every Friday, parents take responsibility for providing school lunch with proceeds going towards school trips and events. At times, parents may request that the proceeds offset costs for their own children’s sporting, educational or cultural events.
709. School trips are very well supported by the whānau, many of the parents referring to their own learning that has taken place while supporting the kura on trips. The whānau is responsible for the organisation of the trip, with each family member playing an assigned role. Also, all children under the age of seven must be accompanied by a parent. Regular kura events are now a part of every parent’s calendar, and at the school’s annual trek up Mount Pukepoto last June, to welcome in the Māori New Year, more than 200 attended.

### Developing whānau

710. Parents of Ruamata told us repeatedly, that the kura is a place for whānau learning and development, and that they have grown immeasurably because of it. The school expects whānau to contribute to kura operations with some form of hands-on contribution to curriculum delivery or curriculum resource support. In the early years of kura, many of the parents were unemployed. All of them have since gone on to careers within the Māori medium education industry as teachers, principals, administrators, researchers, consultants and trainers as a direct result of their personal involvement and development at Ruamata.
711. “Ehara te kura nei he kura ako mō ngā tamariki anake.”<sup>125</sup> – Ellen Galvin, Whānau, Ruamata
712. What is remarkable perhaps, is that all the staff are also whānau and together with the culminated learning experiences that this kura community shares, has shaped them into an inter-dependent community that behaves much like a hapū, or sub-tribe of old. Students, staff and whānau alike enjoy the support of the kura community both in and out of kura, a benefit that continues beyond their time at the kura. For them all, this is a life-long relationship, interviewees telling us, “We are Te Kura o Ruamata for life!”

<sup>123</sup> “This is my land and whatever happens here concerns me.”

<sup>124</sup> ERO Report, Ruamata, August 2007

<sup>125</sup> ‘This kura is not only a place of learning for the children.’

### Developing curriculum

713. Ruamata have developed curriculum around what is specific and relevant to them, their tribe and their community. Important events such as ANZAC Day, Waitangi Day, and the Māori New Year, Matariki are revisited annually. Every kaupapa involves a school-wide trip. When the kura studied the exploits of the Te Arawa explorer, Ihenga, the kura undertook a pilgrimage, following in the footsteps of their ancestor. Students also learn about Māori freedom fighters as part of the history and social studies curriculum developed by them called Tino Rangatiratanga.
714. 'The location of the kura within the tribal boundaries of Te Arawa increases the opportunities for students to participate and be involved in iwi events and issues. The curriculum including Tino Rangatiratanga, builds students awareness, knowledge and empowerment in terms of their own iwi, students are supported to show respect and appreciation for other people and cultures.'<sup>126</sup>

### Attributes of an exceptional pouako

715. We spoke to pouako, administrators, support staff, parents and graduate students about what they believed to be the essential attributes of a pouako who is effective in kura. Everyone had very strong opinions and not surprisingly many of their responses were similar. Overwhelmingly, one of the key messages was the ability to love the child as if it were your own.
716. "Ko tō tamaiti taku tamaiti. Ko taku tamaiti tō tamaiti."<sup>127</sup> – Anahera Bowen, Pouako, Ruamata
717. "I believe that the most outstanding teachers are those who truly love the souls whom they have the honour and privilege of teaching." – Cathy Dewes, Tumuaki, Ruamata
718. According to the whānau of Ruamata, a full understanding of all the aspects that make up the child is crucial in teaching the 'whole' child. Great pouako must also be receptive and open to what the child already knows, as a basis for a relationship of teaching and learning. They have a passion for the subject and a commitment to working with the whānau to provide the learning opportunities child requires to reach his/her goal. An effective pouako is always a role model, ever conscious that children learn from what we do.
719. "At Ruamata, we say that there are two rules for parents and teachers. Rule number one – be a good example. Rule number two – go back to rule number one." – Awatea Hōhepa, Pouako, Ruamata
720. "Me noho te tamaiti i roto i te taiao aroha, pēnei i konei."<sup>128</sup> – Cherie Marks, Pouako, Ruamata

<sup>126</sup> ERO Report, Ruamata, August 2007

<sup>127</sup> 'Your child is mine. My child is yours.'

<sup>128</sup> "The child must be surrounded by love. That is how it is here."

## Te Ao



### Open learning environments

721. The main buildings at Ruamata, Te Inohi and Te Hiko o te Rangi, reflect the kura's dedication to the concept of the open learning environment. Te Hiko o te Rangi is a large, high ceiling round building, light and airy, built around a central pole and amphitheatre. It contains four classroom spaces but no internal doors. All classrooms open onto the central space. This is where the kura begins their school day, where the rotated classes, Te Pokapū, are held, and where the senior students are based. The art class and technology rooms are also housed here.
722. The open learning space provides a supportive teaching environment for the staff and interactive learning environment for the children. Experienced pouako are able to guide, mentor, and coach the inexperienced pouako within this open environment. Experienced pouako, with the eyes, ears, heart and minds trained in Te Aho Matua, may more readily sense whether or not a pouako is coping, and how the children are feeling.
723. Once again, the notion of tuakana-teina comes into play, with an expectation that the more experienced pouako provide the guidance necessary to ensure that the children are always within a safe learning environment. When a new untried staff member begins, the kura ensures that an experienced pouako is teaching nearby so as to ensure the gentle transition into the teaching practices of Ruamata.
724. "He awenga nui tō te taiao ako."<sup>129</sup> – Parekura Rangitauira, Raukura/Pouako, Ruamata

<sup>129</sup> "The learning environment has a huge influence on the child."

## Āhuatanga Ako



### Guided to the source

725. “Ko te tūāhua ako i konei he hopu.”<sup>130</sup> – Cathy Dewes, Tumuaki, Ruamata
726. For Ruamata, the value of experiential learning for its students cannot be overstated. The kura therefore adopts a school-wide, thematic approach to curriculum planning and delivery in order to facilitate this, with each theme involving a school trip to experience and synthesise the learning. Moreover, these trips further inspire and motivate both students and pouako to cover the learning territory. The trips have come to serve as markers for the children and their families, physical milestones representing both collective learning experiences and individual achievements.
727. “My cultural experiences include trips to a children’s folk festival in Utah, America; retracing the voyage of the Te Arawa canoe to Ngatangia in Rarotonga and Raiatea in Tahiti; and a hockey tour to Argentina and Chile.” – Kororia Manley, Raukura/Pouako, Ruamata

### Tuakana-teina – nurturing student relationships

728. The notion of tuakana-teina and its application to the children of Ruamata is best seen perhaps in the teaching sessions known as ‘Te Pokapū’. Pokapū sessions happen twice a week with Years 0–6 and Years 6–10. It is a rotation of classes where the pouako repeats the same lesson for four groups of children, each lesson a duration of 30–45 minutes.
729. Informally, this concept is reinforced among the children themselves in the playground, on the sports field, and on school trips. Older children are encouraged to support and guide their younger schoolmates. For many of the graduate students, the defining moments for them were tales of camaraderie and support shown to them by older students in challenging situations. They recalled with great fondness how supported they felt by senior students when travelling with the kura particularly to sporting and cultural events. Ruamata maintains this close connection between junior and senior students by aligning the primary and secondary programmes through their thematic approach to curriculum delivery.
730. “I ako au i ngā tikanga tiaki tangata i te kura.”<sup>131</sup> – Hariata Christensen, Raukura, Ruamata

<sup>130</sup> “Catching learning is the predominant learning style at Ruamata.”

<sup>131</sup> “I learnt the importance of caring for others at kura.”

### Manaakitanga – valued and practiced

731. Much of what has already been discussed are aspects of manaakitanga. At Ruamata, the practice of manaakitanga is a cornerstone of their educational philosophy and evident across the board. Staff and whānau alike are committed to upholding Māori protocols surrounding manaakitanga, thereby demonstrating appropriate behaviour to the children. Here, the children learn about manaakitanga primarily from observing their elders. This ‘catching’ learning is supported by the Tikanga curriculum, Pokapū sessions, the focus on tuakana-teina relationships and most importantly by setting the example for the children to follow. These are all teaching principles set down in Āhuetanga Ako section 5.7.
732. An example of manaakitanga in action was our unexpected arrival late one evening at the home of Rāwiri and Renee Wright, two of the parents we were asked to interview. While we interviewed the parents their children, some still at kura and some recent graduates set about preparing a meal for us. The meal was served and later cleared all by the young people of this family, with no audible complaints. The only sounds we heard coming from the kitchen was singing and laughter!
733. Suffice to say we were quietly amazed by their seemingly natural behaviour, that reminded us so much of the way of the old people. The quality of understanding of the value and practice of manaakitanga is evident here. For those of us being cared for, it was a deeply humbling experience.
734. “Tino rata au ki te manaaki a te whānau. Ko te aroha te mea i rangona.”<sup>132</sup> – Rāmari Sherman, Raukura/Pouako, Ruamata

### Honouring kaumātua

735. Kaumātua are ever-present at Ruamata and are the foundation on which the kura was built. Many of the pouako are grandparents themselves of second-generation students, and here you will see as many babies as you do grandparents. The path across the field from the kōhanga reo to the Ruamata is well-trodden – while we were there small children would arrive from the kōhanga reo looking for their Nannies. However, kaumātua here are also pouako, administrators, groundswomen, cleaners, and bus drivers!
736. Pouako visit kaumātua as part of the development of each kaupapa, researching stories, history and whakapapa, waiata and the like. The teaching team is expected to obtain information from at least three oral sources – from different kaumātua, hapū and sometimes iwi. They also have their own family kaumātua to draw upon, which becomes a source of pride for the child from whose grandmother or grandfather the information has come.
737. To Ruamata it is important that the children know and acknowledge where this information comes from. This contextualises the information for them within the tribe and connects each child to that story or particular historical event. It is no longer then merely facts on a page, but a living story: a person, a whānau, a hapū and a relationship. The story then has a history and a whakapapa of its own. Although primarily a strategy for gathering information, this is also an effective teaching practice that builds relationships between kaumātua and the child, teaching the child to honour their elders as the holders of tribal knowledge and to value this privileged information for the generations to come.
738. “Ko te mea nui ki a au ko te hiratanga o ōku tūpuna, ōku pakeke hei tauira mōku.”<sup>133</sup> – Haimona Te Nahu, Raukura, Ruamata

<sup>132</sup> “The manaakitanga and aroha of the whānau.”

<sup>133</sup> “The most important thing to me is my ancestors and my elders whose examples I seek to follow in all I do.”

### Te Tino Uaratanga – focusing on achievement



739. 'The whānau and pouako are focussed on growing future Māori leaders. Graduates from Ruamatā are role models as young professionals, young achievers and young leaders.'<sup>134</sup>
740. Ruamata took a stand on assessment more than 20 years ago, and has gone on to prove, year after year, that success for the individual child can and does happen, regardless of whether you measure it every step of the way. Children at Ruamata are not assessed by traditional mainstream methods. That is not to say that pouako are unaware of their abilities, progress and need for support and further development. On the contrary, the expectation of the pouako is huge here.
741. It is the sole responsibility of the pouako to know every minute, of every hour of every day where the child is at, where they are heading, and to respond with whatever support that child needs to get there. This 'appraisal' rather than the 'assessment' process demands that the pouako really knows his/her student. Underpinning this is the belief that the child is always achieving, and that the pouako role is to observe the child, understand what learning is taking place and be prepared to assist and guide the child in his/her personal learning journey.

### Child and Whānau

742. Once a year, the entire kura community meets over a specified weekend for two days, to hear what the parents have to say about their children. This is reporting, Ruamata style! Families report, pouako add their comments. The child's own pouako, and indeed all the pouako in the kura are invited to comment.
743. A timetable is sent out to families advising them of the time set aside for their child/ren. The kura allows 30 minutes for each child's 'reporting' and groups the reports for children of a family together, to make it easier for parents, grandparents, aunts and uncles to attend.
744. These hui are public and transparent. The kura comments only on development, achievement, success and areas for improvement identified by the children themselves. Moreover, everyone benefits from hearing about the children's achievements, and many parents choose to stay for the day, listening to reports on other children. These Hui Arotake are an acknowledgement of the child's attributes, skills and aspirations, a celebration of their personal learning journey over the past year, and a confirmation of goals for the year ahead.

<sup>134</sup> ERO Report, Ruamata, August 2007



### Child and Community

745. Every year, staff deliberate at length to choose the one student in his/her final year who they will nominate to receive the Rotorua Young Achiever Awards. Students contributions to the school, outstanding results and achievements are all discussed by the teaching team who then nominate one of the graduates for the whānau's consideration and agreement. The nominated student joins other young achievers also nominated from throughout the Rotorua community at a public ceremony to honour them.

### Child and the world

746. Ruamata use success itself to allow children to 'measure' their own achievements. Children are encouraged at all times to pursue their particular learning path to 'the summit'. This creates a culture of success within the school, one that benefits the child who participates and succeeds, and also benefits the teina, the child who watches his/her tuakana achieve in the world at large and follows those footsteps with a confidence borne of a shared success. A can-do attitude prevails here. At Ruamata students, staff and whānau believe anything is possible!
747. For example, hockey is the main sport played at Ruamata, and the kura continues to develop players who are chosen to play in the top representative teams, playing internationally on behalf of New Zealand.
748. Also, when the kura decided to start a waka ama programme for their secondary school students, they entered the national competition in that same year, and last year individuals from Ruamata went to Sacramento in the USA to compete in the World Championships.
749. "My most rewarding experience has been participating in the Ruamata team in 1998 which won the Rotorua Secondary Schools and Bay of Plenty Schools hockey competitions." – Kororia Manley, Raukura /Pouako, Ruamata

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### Te Tino Uaratanga – leaders of tomorrow

750. 'Self-esteem, self-confidence and self-discipline are valued components of effective leadership. Students are provided with a range of opportunities to lead others in different situations. The relationships within the kura create an environment that nurtures the potential for leadership. Students are provided with models, skills and knowledge so that leadership is continually promoted. They confidently display leadership attributes.'<sup>135</sup>

### I will never be lost

751. 'He kakano i ruia mai i Rangiātea. E kore au e ngaro'<sup>136</sup>
752. "Ko te otinga atu o te ngākau māhaki ko te raukura."<sup>137</sup> – Cathy Dewes, Tumuaki, Ruamata
753. Graduation Day is a really big deal at Ruamata, not just for the young adult who is graduating and his/her family, but for the entire kura community. Here again, we see the 'measurement' of success and it's attainment by an individual being shared by the community as a whole.
754. The graduates and their families are received as esteemed guests. This provides the formal context for acknowledging all that the student represents to the kura, the emphasis of the day being to commend and congratulate the student for his/her achievements.

<sup>135</sup> ERO Report, Ruamata, August 2007

<sup>136</sup> "The sacred seed cast forth from Rangiātea. I will never be lost."

<sup>137</sup> "Goodness leads to greatness. Good people automatically become clever people." – Dr Art Ong Jumsai, Sathya Sai Institute, Thailand

755. There are two stages to this process. Firstly the pouako are asked to report on the students accomplishments and achievements to date. Secondly the school community is asked to consider whether or not this young person has developed the characteristics espoused in the final chapter of Te Aho Matua, Te Tino Uaratanga. One-by-one the principles of Te Tino Uaratanga are read out. With each reading, the whole kura whānau are asked to publicly and verbally affirm whether or not the graduate has achieved and attained of each goal. Graduation can only continue if the whānau as a whole affirms every reading.
756. Graduation at Ruamata, not only honours the graduates and sends them into the world, but also serves to affirm the kaupapa for all involved. Ruamata are aware that there are still critics who doubt that this schooling option will provide success for Māori children in the world at large. This day, removes those doubts, proving yet again that Kura Kaupapa Māori work really, really well!

### The hopes and aspirations of their people

757. “Goodness leads to greatness. Good people automatically become clever people.” - Dr Art Jong Jumsai, Sathya Sai Institute, Thailand
758. For the graduates of Ruamata, the relationships they have developed while at the kura remain for life. They continually return to the kura to lend their support in whatever way possible. Demonstrating this was the fact that ten graduates met with us, at very short notice, having no real idea what we wanted, but just that the kura had asked them to come and give their support.
759. “Ā-wairua nei, kāore anō au kia wehe i te kura.”<sup>138</sup> – Manawa Wright, Raukura, Ruamata
760. Some of those who came were actually graduates from other Kura Kaupapa Māori, but came due to the relationships they had formed with the graduates of Ruamata over the years. What was significant about this group was the way in which they behaved. In spite of being from different kura they operated in the same way. These stunning young people exhibited qualities rarely found in people twice their age: unique individuals who were at once humble, respectful, open, generous, deeply responsible insightful, engaging, serious and funny!
761. “Ko te whanaungatanga o ngā kura kei Te Puku<sup>139</sup> he tino pūmau.”<sup>140</sup> – Aniwa Nicholas, Raukura, Te Kura Kaupapa Māori o Te Kōkiri
762. Furthermore, five of these graduates are now teaching at the kura, four of these original students of the school. Many of these graduates also have parents who still work at the kura and younger siblings attending the school. The connections here are lifelong and intergenerational, and they run deep and wide through this community, this people who are Te Kura o Ruamata!
763. “Nā te kura i karapoti i au me ngā āhuetanga tiaki i roto i te ao Māori. Ko te heke ko au, ko au te heke.”<sup>141</sup> – Mānia Wī Kaitaia, Raukura /Pouako, Ruamata

<sup>138</sup> “In my heart I have never left the kura.”

<sup>139</sup> Central region

<sup>140</sup> “All of the kura in this region are one whānau.”

<sup>141</sup> “The kura has sustained me in every way. I am what kura has made me.”

## Te Kura Kaupapa Māori o Mana Tamariki

764. Ka anga aku mata ki ngā paerangi o Ruahine maunga  
 Ki te ahu i whakaritea hei tūāhu ia mō te takiwā  
 Nō Tūranga anō taua tapu  
 E tū ai te manawa i te tipu nuku, i te tipu rangi  
 Ka tipu te wai, ka hora te wai  
 Ki te wāhi i rapua ai tō tika e te kura  
 He raukura, he rau tamariki  
 He mana te kimi, he mana te rapu  
 Rapua te kura tika, homai he kura Māori

765. Ko Mana Tamariki kua kitea ake nei  
 Āe rā e hoa mā, whakamanahia te taura o te tika  
 Titia he rau aroha, he aroha nō mana atua  
 He aroha nō mana tangata, he aroha nō mana whenua  
 Heoi mōu rā te aroha  
 Mana Tamariki, e taea ai te kōrero mou  
 Tamariki ākona ki te kura  
 Tū ana ki te ao, mana ana!<sup>142</sup>



766. Based in Palmerston North, Te Kura Kaupapa Māori o Mana Tamariki is a composite school delivering education to children Years 1–13. This is a decile seven, Kura Kaupapa Māori Te Aho Matua. The early childhood centre, Te Kōhanga Reo o Mana Tamariki is located in the same building. The school currently employs four full-time and six part-time teaching staff, whilst the kōhanga reo have five full-time and four part-time staff. There are 29 children in the kōhanga reo, 24 primary aged children and seven secondary school students, all of whom are Māori.

767. 'The interconnected nature of the education provided for all tamariki at Mana Tamariki is explicitly woven to create a seamless education.'<sup>143</sup>

768. 'Te Kura Kaupapa Māori o Mana Tamariki's aims, purposes and objectives are to :

- Promote the survival and retention of the Māori language and culture;

<sup>142</sup> Words by Sean Bennett-Ogden

<sup>143</sup> ERO Report, Mana Tamariki, June 2008

- Operate in accordance with Te Aho Matua. Mana Tamariki will adhere to the broad principles of Te Aho Matua but focus on and prioritise those features of Te Aho Matua that support the special character of the Kura;
  - Develop the students so that they are highly fluent in the Māori language and knowledgeable of Māori customs and traditions.<sup>144</sup>
769. 'The whānau of Mana Tamariki have high expectations and long-term aspirations for their tamariki from birth, through childhood and into adulthood. The guiding philosophy captures the whānau commitment and intentions for the delivery of high quality immersion education to all tamariki.'<sup>145</sup>

### The heroes journey



770. The Mana Tamariki Incorporated Society was established in 1989 when it opened Te Kōhanga Reo o Mana Tamariki with the revitalisation of the Māori language as one of its main objectives. Children leaving the kōhanga reo at age five went on to primary schooling at Te Kura Kaupapa Māori o Manawatū.
771. It was in 1995, that the society opened Mana Tamariki as a home school under the mantle of Te Rūnanga Nui. This group had become concerned about the quality of Māori language being spoken by their children and believed that language education policies needed to be more stringently applied in order to guarantee the survival of the language. Two key factors would define the high level of commitment expected of the parents of this new kura.
772. Firstly, Mana Tamariki wanted to provide Māori language environments for the child, both in the kura and in the home. A language policy was therefore developed that expected at least one of the child's parents speak only in Māori to their child at all times, thereby ensuring a Māori language environment for that child outside of the kura.
773. Secondly, due to the dearth of government funding that existed for establishing Kura Kaupapa Māori at that time, Mana Tamariki accepted that initially the school be self-funded.
774. 1996 saw Mana Tamariki securing a contract with Te Puni Kōkiri to explore an alternative educational funding option involving a voucher system.<sup>146</sup> As a private school, Mana Tamariki

<sup>144</sup> Mana Tamariki School Charter, September 2009

<sup>145</sup> ERO Report, Mana Tamariki, June 2008

<sup>146</sup> A proposed alternative to educational funding

enjoyed relative independence for nearly three years, and although funding for this project ceased in 1998, the school continued largely on fees from parents and from government-funded contracts. Ironically though, by 1999, Te Aho Matua had been written into the law but still no further funding was available for the establishment of Kura Kaupapa Māori.

775. In 1999, Tau Henare was the Minister of Māori Affairs and very supportive of the Kura Kaupapa Māori movement. It had come to his attention that some special character schools were able to establish under section 156 of the Education Act, and that this might be an avenue for Mana Tamariki to gain funding. Mana Tamariki pursued section 156 status and finally gained status as a Designated Character School, receiving full government funding in 2000.
776. Meanwhile, the challenge of securing a permanently sited, purpose built school that supported their educational aspirations continued. In 2003 however, problems arose within the kura itself, and over the course of the next two years, the school's roll fell by half, from 47 to a mere 27 children. The kura moved once more in these ensuing years before finally opening their new premises on the permanent site in Grey St, Palmerston North in 2007. In the previous 17 years the kōhanga reo and kura had occupied and licensed eight sites!
777. Mana Tamariki had finally come home. A journey of nearly 20 years. To commemorate the opening, Brenda Soutar and Hinurewa Poutū composed a song, Te Whakapapa o Mana Tamariki, that is a retelling of this very journey. It was written so that the children and whānau of today and tomorrow may remember the blood, sweat, and tears that is their story.
778. 'Me kore ake  
Te heke mai o mōtuhi  
Te pakaru mai o werawera  
Te mārohirohi, te taitoa  
Kia whārikitia taku kaupapa e takoto nei e'<sup>147</sup> (Poutu & Soutar 2005)

### Te Aho Matua – guiding principles



779. Mana Tamariki have long been key players in the movement that is dedicated to the revitalisation of our language and culture through an indigenous educational approach. As a member of the working party that developed Te Aho Matua, Mana Tamariki's Principal Toni Waho, retains a lifetime

<sup>147</sup> "It is only because of the blood, sweat, tears and toil of those courageous stalwarts who went before us, that Mana Tamariki was able to establish."

membership on the Kura Kaupapa Māori national executive council, Te Rūnanga Whāiti, continuing to influence issues of import regarding the Kura Kaupapa Māori movement.

780. Te Aho Matua provides the framework for everything that is Mana Tamariki, from school policy to curriculum development, delivery and review. This relationship with Te Aho Matua is ongoing, with understanding deepening and application evolving over time.
781. 'Te Kura Kaupapa Māori o Mana Tamariki and Te Wharekura o Mana Tamariki operate in accordance with the principles of Te Aho Matua. These principles are reflected in the commitment of the whānau and pouako to providing high quality immersion education for tamariki. Te Aho Matua is underpinned by core values beliefs and practices that focus on language revitalisation and intergenerational transmission of the Māori language. Knowledge gained within the kōhanga is built upon within the kura. Knowledge gained within the kura is then built upon within the wharekura. Wharekura education for each young adult is higher learning, and preparation for careers as adults.'<sup>148</sup>

### Te Ira Tangata – aspects of the human spirit



### Indigenous spirituality

782. Once again what we see at Mana Tamariki is a unique interpretation, in this case of the spiritual dimension and its application in an indigenous educational context. Their spiritual practices loop back to their philosophy of Tino Rangatiranga and Te Mana o te Reo with the historical alienation of Māori indigenous spiritual beliefs and practices through colonisation being redressed here.
783. Mana Tamariki therefore state in their charter document, a commitment to 'Operate, control, administer and maintain each learning environment each of which will only promote and uphold a spiritual dimension which is indigenously Māori. Indigenous Māori spiritual and cultural beliefs underpin everything to connect our tamariki to Ranginui and Papatuanuku'<sup>149</sup>
784. The mauri that you feel when at Mana Tamariki is the spirit of this vision, where indigenous Māori spiritual and cultural beliefs underpin everything. Here then, there is a conscious layering of spiritual over cultural and political contexts. This conscious approach is very different from what you might experience at one of the other kura in the sample, particularly those that are tribally based, that tend

<sup>148</sup> ERO Report, Mana Tamariki, June 2008

<sup>149</sup> Mana Tamariki School Charter, September 2009

to echo the spiritual practices of their tribal communities. However, as a pan-tribal kura in an urban setting, where the kura is an 'island' of Māori language and cultural practices completely surrounded by a largely non-Māori population and mainstream culture, this approach is completely appropriate.

### Honouring the child

785. Hui-ā-kura are conducted every morning in Te Aka Matua, a central teaching space within the kura. Where possible the wharekura students also attend, however as in many composite Kura Kaupapa Māori this is not always possible due to wharekura programming. Fortunately, on the morning we observed, the whole school was present.
786. Te Aka Matua is a large, airy open space with long couches providing seating for visitors to the school. The children and staff all sit on the floor in a large circle, not necessarily in age groups. Noticeably, we saw much younger children sitting with senior students and vice-versa.
787. Mana Tamariki follow what is now a very familiar format in Kura Kaupapa Māori and reminiscent of what we might see on any marae in the country. The day begins with the recitation of a karakia, and then followed by mihimihi. As visitors, we were introduced to the children with an explanation as to the purpose of our visit. The children then all stood to support the speaker with a traditional waiata. Pānui for the day were read out by the lead pouako.
788. Key leadership roles however, were all carried by the children themselves, and not always by senior students, with a Year 1 child being called upon to speak on behalf of the kura to acknowledge the gathering. Some of the delegated roles were obviously talent and/or interest related, for instance, both the contemporary and traditional singing were led by a Year 10 student who had an obvious aptitude for music.
789. These hui are also an opportunity to highlight student achievements. One of the wharekura students had recently won a national speech competition and was invited to the front of the room, to be congratulated by the school. A 'gold' medal, bearing the Mana Tamariki logo, was conferred on the student to wear for the day. A simple yet effective way of acknowledging success.

## Te Ira Tangata – the nature of leadership



### Te Ohu Whakahaere

790. As a Kura Kaupapa Māori Te Aho Matua, Mana Tamariki was somewhat unique in its approach to governance and management. Since the establishment its kōhanga reo under the Incorporated Societies Act 1908, the legal mandate to govern Mana Tamariki lay with the trustees, Te Ohu Whakahaere. This approach grew out of an awareness that in this volatile educational movement a cohesiveness of vision could be ensured by investing the leadership in a small group mandated by law.
791. Whilst Mana Tamariki whānau were encouraged and indeed expected to participate in the organisation, engaged in discussing all aspects pertaining to the kōhanga reo, kura and wharekura, Te Ohu Whakahaere retained the right to veto on all key decision-making issues. In terms of the requirements of the Education Act regarding school governance, Te Ohu Whakahaere essentially make up the school's Board of Trustees.
792. Collectively Toni Waho, Penny Poutū, Brenda Soutar and Miria Wipaki of Te Ohu Whakahaere share the leadership attributes described previously as 'toka tū moana'<sup>150</sup>. These are the elements of leadership deemed by some to be crucial in a Kura Kaupapa Māori setting: an unshakeable belief in the kaupapa and in themselves; a deep understanding of the kaupapa and their people, and a determination to succeed against all odds. For nearly 20 years now, Te Ohu Whakahaere have led Mana Tamariki in this way – from the kōhanga reo, to kura and on to wharekura, and beyond.
793. The move to the permanent site has seen the implementation of 'future planning' for the kura whereby the whānau are now moving into the roles previously held by Te Ohu Whakahaere. This is a slow process of shifting responsibility and is continually being reviewed as the developing structure and roles emerge. Te Ohu Whakahaere still function in matters that are deemed be 'kaupapa ohore' <sup>151</sup> and are effectively guardians of the Mana Tamariki philosophy.

### Political advocacy & networking

794. Te Ohu Whakahaere possess another particular skill set. Their respective abilities to research, strategise, organise, and mobilise support which stems from backgrounds in political advocacy. Furthermore, the route taken from Rapua te Kura Tika Inc (1987) to Te Kura Kaupapa Māori o

<sup>150</sup> Ruamata Case Study, Te Ira Tangata: the nature of leadership

<sup>151</sup> Emergency situations



Manawatū (1990), from Te Kōhanga Reo o Mana Tamariki (1989) to the establishment as a Designated Character School (2000), has forged them into a force to be reckoned with.

795. Over the years, Mana Tamariki have established networks that extend far beyond the parameters of the Kura Kaupapa Māori movement. Research and study tours have taken them as far afield as Ireland, Spain Israel, and Italy. Notably, this kura has followed closely the works of Bernard Spolsky on language education policy and Joshua Fishman on language planning, travelling to Israel to study the Jewish language revitalisation success story. They have also been inspired by the Reggio Emilia educational approach – ‘one based on the principles of respect, responsibility, and community through exploration and discovery in a supportive and enriching educational environment.’
796. Staunch advocates of the Kura Kaupapa Māori educational approach, within the movement itself, in ongoing negotiations with the Ministry, and in the world at large, Mana Tamariki are consistently looked to for leadership, particularly in the areas of language planning and policy-making. This informed, considered, staunch, and savvy political advocacy characterised by Mana Tamariki has had a huge impact on the development of kura and is their koha to the Kura Kaupapa Māori movement.

## Te Reo



797. The Mana Tamariki motto is ‘Kia kaha te kōrero Māori’ meaning ‘Speak Māori all the time.’ The expansive two-storey glass frontage of the main school building has been completely decorated with the poutama design, a traditional pattern depicting a stairway to knowledge. On closer inspection, the poutama is actually made up of the school’s motto sandblasted into the glass, repeated over and over again – ‘Kia kaha te kōrero Māori’.

## Language planning and policy-making

798. ‘When Mana Tamariki commenced there was no requirement for families to use the Māori language in the home. After researching principal international theories about language planning and policy-making, their understanding of sociolinguistics increased. In 1995, Mana Tamariki introduced a policy for all new families that required at least one parent to commit to speak only Māori and never in English to all the children enrolled in Mana Tamariki. Over time they developed a language policy based on principles to achieve intergenerational transmission of the Māori language within their families.’

799. These principles are:
- Language planning and policy-making for intergenerational transmission
  - Parents decide which language to speak based on the one-parent-one-language rule.
  - Māori-language immersion through Te Aho Matua in a total immersion Māori-language zone (except where English is taught in the wharekura).
  - The fluency, correctness, richness, depth and breadth of the Māori and English languages is aspired to through the pursuit of excellence.<sup>152</sup>
800. This is the area in which Mana Tamariki undoubtedly excels – in the research they have undertaken and the policies they have developed, in the strategies they have implemented, consistently maintained and continually reviewed all supporting the revitalisation of the Māori language. Mana Tamariki represents what is truly possible in language revitalisation in an indigenous educational context, modelling the application of innovative language policies that work.
801. This is just some of the research that Mana Tamariki are responsible for in the area of language revitalisation:
- Beyond Kōhanga: a report on the establishment of a kura kaupapa Māori in Manawatū (Waho & Poutu, 1989)
  - Te Reo o te Whānau – The intergenerational transmission of the Māori language (Waho, 2006)
  - Te Wheko a te Pīrere: a thesis on Kura Kaupapa Māori graduates (Poutu, 2007)
802. Te Reo o te Whānau – The intergenerational transmission of the Māori language, research conducted in 2006 by Toni Waho on behalf of the Ministry, has become a key piece of literature contributing hugely to the area of language planning and policy-making, not only in Kura Kaupapa Māori and te kōhanga reo, but also in the revitalisation of the Māori language amongst iwi. This work continues to influence planning of tribal-wide language revitalisation strategies, such as the development of the innovative Kotahi Mano Kaika, Kotahi Mano Wawata policy to re-introduce the Kai Tahu language into 1,000 Kai Tahu homes in Te Waipounamu by 2025.

### My language is my treasure

803. Whatever we value highly as a people is generally very difficult to attain. Toni Waho used the analogy of mining for gold or diamonds to explain how Mana Tamariki viewed language as a taonga or treasure. And how in order to gain such treasures, one must be prepared to work tirelessly, make personal sacrifices and endure great hardship. This is why such things are treasured – it is this very experience that teaches us to value them. Simply put, what we have fought hard for, we cherish.
804. And Mana Tamariki has certainly done all those things, self-funding the kura from the outset. Fees were set for parents at \$140 for the first child and \$70 for each child after that. And in spite of receiving funding from Te Puni Kōkiri in 1996, they chose to retain the payment of fees by parents so that they might continue to appreciate what they were collectively working so hard to achieve. The fees were reduced however to \$70 and \$35 respectively. When the kura finally received full government funding in 2000, the whānau once again decided to retain the payment by way of a donation to the incorporated society to enable Mana Tamariki to have money that did not belong to the state school and could be directed towards graduations, overseas trips and whatever else is identified as a priority.

<sup>152</sup> Te Reo o te Whānau, Toni Waho 2006

805. 'The Mana Tamariki language policy has been the major determining factor for parents to speak only Māori to their children. Without it families would not have practised it. Their combined desires for their child to speak Māori and attend Mana Tamariki lead them to consider the policy and make the commitment to Intergenerational transmission.
806. The result of the policy is the children maintain the use of the Māori language everywhere they go with their Māori-speaking parents and siblings. Their use of language is natural and normal whether it is at home, at kōhanga, at kura, at the supermarket, on the sports field, at the marae, at work, eating out, on holiday – everywhere.<sup>153</sup>

### Language zones

807. Māori-language immersion zones are designated throughout the kura. There are clear policies in place regarding the language zoning and all employees of the school are contractually obligated to uphold them. All parents and visitors to the school are asked to respect the language zones and adhere as much as possible to the rules regarding which language may be used and where. Acknowledging that not all visitors to the school may be speakers of the Māori language, communal staff areas such as the staffroom, office and workspaces are designated bi-lingual zones.

### Support and maintenance of language policies

808. There is a firm expectation here, that all staff, parents and children alike take personal responsibility for the support and maintenance of the Mana Tamariki language policies. As mentioned before, for parents this is a contractual as well as a moral obligation. Furthermore, parents are expected to inform whānau should there be any changes in the nature of the language relationships between them and their child. All Mana Tamariki staff are also contractually obliged to maintain designated language relationships both within Mana Tamariki language zones and outside of Mana Tamariki.
809. "Nō te urunga o te pōtiki ki Mana Tamariki kua reo Māori anō te whānau."<sup>154</sup> – Hinemoana Durie, Whānau, Mana Tamariki
810. At the kura, children are consistently encouraged to 'Speak Māori all the time', and the kura have introduced a number of positive reinforcement strategies to support this policy.
811. Perhaps the most successful of these is Te Manawa. Every Friday, during the school-wide assembly, time is set aside for monitoring the usage of the Māori language over the past week amongst the children themselves. All the names of the children are written on a whiteboard inside a big heart drawn on the whiteboard. The children are then asked, one-by-one, whether or not they have each spoken only in Māori during the past school week. If the child says they think that they have, and if this is confirmed by the whole school, then their name remains in the heart. Every child whose name remains in the heart receives a token of some sort, which they then take home to show their parents, for further affirmation.
812. If a child has not adhered strictly to the school's language policy, their name is placed outside the manawa, with an encouragement to work harder the following week. Focus here though is on acknowledging those who did manage to speak Māori all week, not on those who didn't. At the end of each term the children who most consistently remained in the manawa received vouchers of up to \$50 in value. The children themselves regarded this to be a very effective strategy!

### Language learning for whānau

813. 'Mana Tamariki adult learning programmes are Māori-language immersion experiences aimed at speakers of a range of different proficiency levels. These have included:

<sup>153</sup> Te Reo o te Whānau (Waho, 2006)

<sup>154</sup> "Since our youngest child began at Mana Tamariki, our whole whānau has started speaking Māori again."

- Kapa Haka – providing a unifying focus for whānau to learn Māori performance items
  - Te Reo o te Kura – where the language of the curricula of the kura is documented and shared with the kura whānau
  - Te Reo Hākinakina – where parents are supported as they participate with their children in kura sports programmes
  - He wānanga iti – assisting parents to engage in general everyday situations with their children
  - He wānanga kaupapa ako – one day programmes relating to Te Aho Matua and major themes in the curriculum
  - He akoranga ā-wiki – providing regular weekly language sessions aimed at the least proficient adult speakers in the whānau.’
814. ‘The hui whānau held in Māori are total immersion experiences for parents. Meetings are facilitated so that all participants understand any education jargon. Specialised vocabulary is translated on a whiteboard during the parents’ Māori-language discussions.’<sup>155</sup>

### Achieving full bi-lingual competency

815. Mana Tamariki language policies also encompass the English-language programme. Here, the English language classroom and English language teaching zone Te Koha ki Nga Reo, is a completely separate building. Children at Mana Tamariki begin learning English as a subject in Year 8.
816. Pouako Suzie Watling, responsible for the English language programme, spoke to us about the importance of her maintaining a level of Te Reo Māori that firstly enables her to understand the children she is teaching, and secondly to interact with those same children outside of the classroom. It is also accepted at Mana Tamariki that sometimes she might need to use the Māori language to explain more difficult concepts to the children.
817. More than just an understanding of Te Reo Māori, Suzie is convinced that understanding the children themselves and how the kura as a whole operates, helps her to better target their learning needs. Mana Tamariki very successfully demonstrate that a high level of fluency in the primary language, in this case te reo Māori, can ensure that the second language does also develop to an equally high level of fluency.

## Ngā Iwi



### Honouring tribal connections

818. Mana Tamariki is a pan-tribal community in an urban setting. Palmerston North has a relatively small Māori population and an even smaller Māori-speaking population. Mana Tamariki, along with other Kura Kaupapa Māori and te kōhanga reo in the region, continue to have a significant impact on the Māori community of Palmerston North.
819. Mana Tamariki have always enjoyed a mutually supportive relationship with the mana whenua of the area, the Rangitāne tribe. Te Ohu Whakahaere acknowledges the debt of gratitude that they owe the tribe for their unfailing support of Mana Tamariki. Rangitāne have never opposed any of Mana Tamariki somewhat unorthodox policies, rather they have continued to sanction the development of such a unique Māori educational option within their tribal boundaries.
820. The long-term goal of Te Ohu Whakahaere is to devolve leadership of Mana Tamariki to Rangitāne itself, through a leadership mentoring programme at the kura focused on grooming those of Rangitāne descent to one day 'take over the reigns'. Those whānau members of Rangitāne descent have different roles and responsibilities and are asked to be leaders in certain areas of the organisation as well as the liaison between Mana Tamariki and Rangitāne as an iwi.

### Engaging whānau

821. Mana Tamariki's educational vision attracts a particular demographic notably the young, urban, tertiary-educated, Māori-speaking professional. Generally very fluent in the Māori language and deeply committed to tikanga Māori, the whānau of Mana Tamariki on the whole are high-fliers. Many of the parents we spoke to had chosen Mana Tamariki as the kōhanga reo or kura for their child, based on what they had seen of Mana Tamariki children in the community and the huge impact that had made on them.
822. One of the parents, Te Rina Warren's first recollection of Mana Tamariki was when she was still at high school herself and children and staff of Mana Tamariki visited her school. So impressed was she with how grounded the children were in tikanga Māori and how fluent they were in te reo Māori that she decided there and then that any children she might have in the future would attend Mana Tamariki.

823. Over the years, various forms of hui have been operated, from compulsory attendance of ten hui a year to optional attendance. The current system has two whānau hui a school term with optional attendance. The whānau hui is the Board of Trustees meeting where all decisions except confidential matters involving staff are dealt with by all present.
824. Of all the schools interviewed as part of this research, our meeting with the parents of Mana Tamariki was the longest. This was in no small part due to how much they each had to say and how well they were able to say it! In spite of the meeting being conducted entirely in te reo Māori, the high level of fluency amongst this particular group of parents was truly impressive and quite intimidating for the researchers!
825. “He ao anō a Mana Tamariki. E kukume ana ngā kokonga o te whare. Kua hou nei au i roto i tēnei kaupapa o Mana Tamariki.”<sup>156</sup> – Wawaro Te Whāiti, Whānau, Mana Tamariki

### Attributes of exceptional pouako

826. Pouako discussed with us what they felt to be essential attributes of effective pouako within a Kura Kaupapa Māori Te Aho Matua. For these pouako, an ongoing commitment to the Māori language was crucial, and that they should each continue to seek self-improvement through training, particularly in the language.
827. An ability to develop and maintain positive relationships with the children and their parents, and to support the family’s aspirations for their children was also important. They all felt strongly that they were each responsible for upholding tikanga Māori and modelling appropriate behaviour. Of all the attributes mentioned, of paramount importance to them was the capacity to love the children and to remain passionate about their chosen profession.
828. “Ko te aroha te pūkenga matua o te tino pouako. Ahakoa te nuinga o ngā mahi me kawe i roto i te aroha. Ko te aroha te mātāmua o ngā pūmanawa.”<sup>157</sup> – Pēhi Waho, Raukura/Pouako, Mana Tamariki
829. “Kia ngāwari. Ka tae mai he manuhiri me waiho ō mahi, me manaaki. He mea nui tērā.”<sup>158</sup> – Regan Belzer, Pouako, Mana Tamariki
830. In his last year at kura, graduate Akuira Tait was the only wharekura student in that year. Often struggling with his work, what he remembers most, his standout teaching moment in fact, is unfailingly patient and supportive manner of his pouako, Papa Toni. Akuira never felt pressured and appreciated all the extra out-of-class time that was spent with him. He is convinced that he only succeeded because of the level of support that he received at that time.

### Teacher Training

831. Mana Tamariki has a small but incredibly dedicated group of pouako. The rigorous policies and high expectations regarding teaching staff at Mana Tamariki however, has its own challenges. It is fair to say that an ongoing struggle exists between the ideal and the reality, in particular the challenge of aligning mainstream trained teachers to the Mana Tamariki pedagogy and standards of performance.
832. A big issue for the kura is how to deal with a dearth of highly skilled pouako for the wharekura level. This has been the case for many years, the demands of wharekura teaching making these positions hard to fill. In the past, graduate students have by necessity left Mana Tamariki at the end of Year 12 due to a lack of skilled pouako able to deliver subjects at Year 13 level.
833. Mana Tamariki have consistently refused to compromise on the quality of the curriculum, only offering subjects at this level where they can ensure skilled teaching staff. The success factor here

<sup>156</sup> “Mana Tamariki is a world of its own. I have been deeply moved and transformed by this kura and its kaupapa.”

<sup>157</sup> “Aroha is the most essential attribute, no matter what.”

<sup>158</sup> “Be flexible and always guided by our tikanga.”

however, is that in spite of this, Mana Tamariki are still able maintain their commitment to graduates and their families ensuring that they leave wharekura with a minimum of full University Entrance, even at the end of Year 12!

834. For Mana Tamariki, and indeed for all Kura Kaupapa Māori, the answer seems to lie in teacher training, and although the kura has long supported Te Aho Tātairangi Teacher Training Programme at Massey University they are concerned that mainstream teacher training courses are not yet producing suitable teachers for Kura Kaupapa Māori Te Aho Matua.
835. “Ko ngā pouako mō te kaupapa me ahu mai i te kaupapa.”<sup>159</sup> – Hinurewa Poutu, Raukura/Pouako, Mana Tamariki
836. Mana Tamariki graduate and registered teacher Hinurewa Poutu, believes that Kura Kaupapa Māori needs to establish their own teacher training courses to train teachers specifically for Kura Kaupapa Māori Te Aho Matua. Hinurewa maintains that Te Aho Matua must be the absolute foundation of the course, and that kura are the best training grounds for new teachers, with the best learning coming from the observation of an experienced teacher.
837. Ideally, graduates from the kura themselves are potentially the most suitable teachers, having grown up in the kaupapa of Te Aho Matua they are already ‘trained’ to a large extent. And in concluding, Hinurewa talked about the incredibly skilled and devoted experienced teachers who have long pioneered Kura Kaupapa Māori Te Aho Matua teaching, convinced that these people from within the movement itself, in an ideal world could run the most effective Kura Kaupapa Māori Te Aho Matua teacher training courses. Mana Tamariki as an organisation has long supported the notion that Te Rūnanganui o Ngā Kura Kaupapa Māori should establish a teacher training programme.
838. “Waiho mā te Kura Kaupapa Māori te Kura Kaupapa Māori e kōrero.”<sup>160</sup> – Hinurewa Poutu, Raukura/Pouako, Mana Tamariki

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<sup>159</sup> “The best teachers are grown from within the kaupapa.”

<sup>160</sup> “Let those from Kura Kaupapa Māori speak for themselves!”

## Te Ao



### Open learning environments

839. 'Te Kōhanga Reo o Mana Tamariki, Te Kura Kaupapa Māori o Mana Tamariki and Te Wharekura o Mana Tamariki operate on one site in a whare designed by the whānau, pouako and tamariki. This site is unique in that the design of the building epitomises the seamless education provided and also captures the aims and aspirations of the whānau for the tamariki. It is a natural and distinct blend of traditional and contemporary Māori and non-Māori design, technology and form.'<sup>161</sup>
840. The Mana Tamariki buildings are a manifestation of their belief in the educational approach that insists on an open learning environment, so that all the children and pouako are visible at all times. In this environment the principal can more easily sense how the kura community feels. Toni suggests that by merely standing still and closing his eyes he can sense the quality of the life force of the kura learning environment, and intuit whether or not all is well.
841. Toni refers to our tribal ancestral houses that contain all the knowledge of the people. In a similar vein the Reggio Emilia approach believes that the house is the teacher. The buildings must by their very design be inviting the child to come and learn, and the child must at all times feel that this is a safe place for learning. Hence, the policy that states:
842. 'Me tuwhera ngā tatau katoa i ngā wā katoa.'<sup>162</sup>

### Beyond kura

843. Although a small school, Mana Tamariki carries a high profile in the Palmerston North educational community and in local Māori community events. Supportive of the national Kura Kaupapa Māori & te kōhanga reo movement, they often travel to lend their support to any major issues concerning kaupapa māori education and all the while maintaining a rigorous school programme!
844. The school travels extensively, nationally and internationally. A school policy guarantees parents that each child will travel overseas, paid for by the kura, during his/her time at Mana Tamariki. In 2007, two Year 13 students travelled to China as part of a group of six Kura Kaupapa Māori senior wharekura students to make a documentary for Māori Television. In 2008 the entire wharekura travelled to Italy and France for three weeks! On the way, they called in to visit a small school in Los

<sup>161</sup> ERO Report, Mana Tamariki, June 2008

<sup>162</sup> 'All internal doors should be open at all times.'



Angeles called MUSE, where they were hosted by James Cameron of Avatar, The Terminator, and Titanic fame and his family.

### A challenge to the tribes

845. Mana Tamariki graduates leave wharekura with a minimum of University Entrance and excellent levels of fluency in English & Māori. They also leave with innumerable awards and achievements, sporting educational and cultural under their belts. These are accomplished, competent, confident, well-prepared young people who have everything to offer the world. As graduates, they have in fact been groomed to take up leadership roles amongst their people
846. Transition to the world for these graduates proves challenging. And although Mana Tamariki strongly guides graduates towards Māori medium tertiary study, it is difficult because of the lack of tertiary programmes being delivered in a Māori language immersion environment. Most of those courses available to them in Māori are either teacher-training programmes or post-graduate courses. An added frustration for the kura is that even tribal wānanga are reluctant to admit Mana Tamariki graduates into post-graduate programmes because of their young age, regardless of the fact that they are qualified to do so.
847. Mana Tamariki is deeply concerned that although these young people are incredibly well equipped to contribute to and even take up leadership roles in our tribal organisations, that yet there are no positions for them. Tribal organisations, now handling many millions of dollars in tribal assets are not recruiting these graduates. The question begs answering then, for what are Kura Kaupapa Māori Te Aho Matua producing these graduates if the Māori world is not yet ready for them?

### Āhutatanga Ako



### Teaching and learning

848. The principal accepts that Mana Tamariki is to a large extent driven by his ideas on education, and as far as he's concerned learning is merely a tool, and not necessarily the most important thing. He also firmly believes that the pouako alone can not carry the learning, because no one person possesses all the necessary skills. In fact a child's limitations are directly relative to the limits of a teacher's knowledge and understanding of their subject.

849. He believes that what is important is the child – a good teacher watches the child carefully at all times, so they know where the child is at. Then the teacher's primary role is to prepare the child for his/her learning journey. At times that child may be the only one on that particular learning journey. What is also important to Mana Tamariki is to weave the threads of the learning environments from the kōhanga reo right through to the wharekura.

### Manaakitanga – valued and practised

850. At Mana Tamariki, the concept of manaakitanga is highly valued and consistently practiced. On our arrival we received a full pōwhiri including the kōhanga reo, primary & secondary schools. This act in itself represents an incredible commitment to the value of manaakitanga at this kura. It was an overwhelming, mana-enhancing experience for us as visitors.
851. Mana Tamariki, much like its buildings suggest, is an open book. The frankness with which they spoke at the pōwhiri about their reluctance to be included in the sample was refreshing. The openness with which they shared the myriad of challenges they were currently facing was humbling. The level of trust that was given to us as researchers to tell their story brought tears to my eyes.
852. The most basic tenet of manaakitanga is to feed the people. All of our meals were provided by Mana Tamariki for the duration of our time there. In the evenings we were taken out to dinner and hosted, in spite of all their other responsibilities, the leadership of Mana Tamariki arranging for us to spend time with whānau members outside of the kura. Once again we see that in spite of operating in an urban pan-tribal environment, manaakitanga looks and feels the same as it would on any marae in the country.
853. Mana Tamariki's dedicated cultural learning spaces, Te Raukura and the wharekai, have been purpose built to uphold Māori traditions and protocol. All children participate in welcoming visitors, both into Te Raukura and also into the dining room. Older children play a role in the preparation and serving of food, and in clearing up after meals which are shared in the communal dining room on a daily basis.
854. Of all the schools we visited, Mana Tamariki is the only kura that has a dining room set aside for the daily use of the children. Expectation is that the children sit at tables and share their meals twice a day. The children sit in designated mixed-age groupings where they share their meals with much younger or much older children, much as they would in their homes. We observed the children to be comfortable and happy with this arrangement.

### Teaching English

855. For wharekura nationally, the challenges of teaching English are great and successes for students at NCEA<sup>163</sup> level are hard won. Mana Tamariki students however, continue to do well in English. We spoke with their HOD<sup>164</sup> English, Suzie Watling about the English programme and what she considered supported their success.
856. English at Mana Tamariki begins at Year 8, with one and a half hours of lessons a week and by Years 9–13, students are learning English for one full day a week. The overall aim at Year 8 is to encourage reading at home, in Years 9–10 the focus is on filling in the gaps and developing their strengths. At Year 10, two Unit Standards are introduced for practise. Year 11 sees the students pursuing a full NCEA Level 1 programme with NCEA levels 2 & 3 being delivered in Years 12 and 13.
857. Suzie considers very low student-teacher ratios, allowing her to work to each child's individual needs at his/her own pace to be the main reason for their success saying, "You just can't replace low ratios for learning."

<sup>163</sup> National Certificate Educational Achievement

<sup>164</sup> Head of Department

858. Another key factor for success is the family environment that prevails at Mana Tamariki. Suzie recognises that all her students have grown up together, most of them since kōhanga reo and that they have total comfort with each other with no barriers between them, allowing them be fully engaged in their learning.
859. “Everyone here knows who you are, where you come from, your strengths and weaknesses. So you don’t have to pretend to be someone you’re not or bluff your way through things. There is a trust between the kids. Everyone is there for each other. Whereas in a mainstream environment it can be quite threatening for kids.” – Suzie Watling, Pouako, Mana Tamariki
860. And finally, Suzie talked about how important it is that these children have a firmly established sense of their own identity.
861. “Their strengths. They come with them. These kids fully know who they are. These kids have it all. Its so easy to tap into that because they know who they are. They are Māori.” – Suzie Watling, Pouako, Mana Tamariki

## Te Tino Uaratanga



## Te Aho Matua framework

862. Mana Tamariki have spent many years developing a Te Aho Matua framework for curriculum planning, delivery and review. Assessment at the kura is also Te Aho Matua based and continually revised and improved. Mana Tamariki have developed a data-based assessment and reporting system, that is streamlined yet comprehensive. The report framework is so simple that the data relating to the progress of each child, across all curricula, fits on one A4 sized piece of paper!
863. Furthermore, data collation indicates immediately to the pouako in which particular areas the child might need further support. The parents are then invited to come into the kura to discuss with the pouako how they might better support the child in those particular areas, sometimes involving a series of teacher-parent meetings for that child. Parents enjoy the level of consultation that Mana Tamariki provide, and are confident that pouako are aware of where their child is at at any point of time so as to better direct their learning journey.
864. Across the board but in particular at wharekura level, this assessment and reporting system allows the individualisation of student’s learning programme, and also the pace at which he/she engages in accreditation for each subject. The teacher is better able to review progress and therefore change direction with that student where necessary.

### Celebrating success

865. There is a wall at Mana Tamariki covered in framed pictures of children who have succeeded. A Mana Tamariki policy dictates that every child will be encouraged and supported to be the best-of-the-best, and every child who has won a national award or competition, or who has represented the region nationally is on the wall. It's a big, big wall and many of the children feature repeatedly on it. The wall tells an amazing story of successes in sports, academics, public speaking, writing, and performance.
866. It is obvious that this kura operates within a culture of success. Junior students seek to emulate their seniors and dream of the day when their pictures will also be on that wall. For the students themselves who have achieved, their confidence grows with each success, spurring them on further to achieve. Here is merely a snapshot of some of those successes:
867. 'Āpirana Pewhairangi is to receive the Top Scholar in New Zealand award for the 2008 Te Reo Māori and Te Reo Rangatira scholarship exams. He scored 100 per cent for the writing sections and 75 per cent for listening and oral components. About 200 students entered the Te Reo Māori exam and about 45 entered Te Reo Rangatira, a higher level of Māori. The 17-year-old has been speaking Te Reo his entire life, at home and at his full-immersion school, Mana Tamariki Kura Kaupapa Māori. Whatever he did in the future, he would always include Te Reo in his plans, he said. "I will keep speaking it and learning more, because it is really important to Māori the language is what holds all Māori together. It's up to my generation to keep it alive."<sup>165</sup>
868. 'The top Te Reo Rangatira scholar scored a perfect mark for her bursary examination. Hinurewa Poutu from Te Kura Kaupapa Māori o Mana Tamariki in Palmerston North got 100% for her Te Reo Rangatira paper that was then scaled back to 96. The Palmerston North 16 year old is now one of the youngest students at Massey University, where she is studying to become a Māori language teacher. She is also studying History and Italian.'<sup>166</sup>
869. 'In 1999 Raimona Tapiata won the national Taki Rua Theatre writing competition. In 2002 he won the junior Ngārimu essay competition, gaining second place in the intermediate section in 2003. That year he won the Year 7 Cancer Society and Freemasons Smokefree Māori-language speech competition. In 2005 he accelerated to Year 10 and placed second in the national Sir Turi Carroll Ngā Manu Kōrero English-language speech competition.'<sup>167</sup>

### Graduation

870. Mana Tamariki policy determines that students may only graduate from wharekura once they have achieved a minimum of full University Entrance. Many of their students graduate early, having successfully attained University Entrance by the end of Year 12. Graduation is once again attended by the entire kura community, not just the families of the graduates.
871. Graduates and their families are formally welcomed onto the kura marae by the kura, kōhanga reo, wharekura, staff and whānau. Formal speeches acknowledge the tribal and family identity of the graduate. A representative of Te Rūnanga Nui addresses the graduates and their families. Then the tumuaki tells the story of each respective graduate's learning journey while attending Mana Tamariki and in particular his/her attributes, abilities and achievements.
872. Each graduate is questioned on their intended future commitment to te reo Māori and the values espoused by Te Aho Matua, and must publicly declare these intentions. Gifts are then exchanged between graduates and the kura. The evening concludes with a formal dinner in the kura dining room, prepared by whānau and staff. These occasions are mana-enhancing for all involved.

<sup>165</sup> Manawatu Standard, 6 May 2009

<sup>166</sup> NZQA – Ao Kawe Kupu, Pipiri 2002

<sup>167</sup> Te Reo o te Whānau (Waho, 2006)

### A community mourns

873. Tragically in 2008, Year 11 student, Te Waiingarere Taite died suddenly of an aneurism in the brain. For this tiny kura community, Te Wai's death was devastating. His parents were founding members of Mana Tamariki, their eldest son being one of the first graduates.
874. With only 10 students in the wharekura and 58 children in the entire Mana Tamariki centre of learning, these children are whānau, most having begun their educations together at the kōhanga reo, establishing close familial ties with each other from a very young age that continue well into adulthood. The death of this young man shook this community to its very core.
875. As is tradition, Te Wai's whānau were approached by all the marae to which he had close genealogical connections, each vying for the honour of hosting his tangihanga. Significantly, Mana Tamariki, chose to honour the relationship they had established with Te Wai and his family over nearly 20 years and also made a formal approach.
876. Significantly, the Taite whānau accepted Mana Tamariki's offer, and for a day and a night, Te Wai lay in Te Raukura surrounded by the love and sorrow of his people. Mana Tamariki was transformed from a kura into a fully operational marae, hosting the hundreds who came to mourn and farewell him. The children, the graduates, the teaching fraternity, support staff and the extended whānau of Mana Tamariki all focused to a common purpose – the honouring of one of their sons and brothers who had so tragically and suddenly passed.
877. "He whānau mātou ahakoa ehara mātou i te whānau ā-toto."<sup>168</sup> – Pōtaka Taite, Whānau, Mana Tamariki
878. The ability of this kura whānau to respond immediately to such a difficult situation in a deeply Māori way, thereby receiving the unconditional support of the entire community, in Māori terms is success. Seeing their children step up unbidden to responsibilities and tirelessly carry out tasks with strength and humility, in Te Aho Matua terms is success. Honouring the values, language and traditions of their ancestors, in Mana Tamariki terms is success.
879. One of the graduate students Te Hēmara Rauhihi, recalled the death of his cousin and friend Te Wai, as being perhaps one of the most difficult events he had had to deal with in his young life. Ironically however, Te Wai's death became a defining moment for Te Hēmara, one that he felt best captured the spirit of Mana Tamariki and what it stands for.
880. For Te Hēmara, the companionship, support and love that the extended Mana Tamariki whānau shared during that time eased their collective pain and burden. For him, the kura's collective response to Te Wai's death and his tangihanga was one that lifted them all up, and carried them through that difficult time. Success.
881. "He mana ia te pō kotahi i tau ai koe ki tō kura  
I mana ai i te mana o tua, tērā hoki hei mana tamariki  
E moe e tama!"<sup>169</sup>

<sup>168</sup> "We are a whānau, although not necessarily related by blood."

<sup>169</sup> Words by Sean Bennett-Ogden

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## 8 Glossary

arotake	assess, review
hākari	feast
hapū	sub-tribe
hihiko	motivated
hongī	press noses
hui	meeting, gathering
hui-ā-kura	school assembly
iwi	people, tribe
kaiako	teacher
kaiāwhina	assistant
kapa haka	performing arts
karakia	prayer
kaumātua	elder
kaupapa	idea, subject, project, policy
kawa	protocol
koru	spiral
kōwhaiwhai	painted rafter patterns
kuia	grandmother, elder woman
kura	school, precious
kura reo	language school
kura teina	satellite school
kura tuatahi	primary school
kura waenga	intermediate school
mana	authority
mana whenua	customary authority
manaakitanga	ethic of care
manuhiri	visitor
marae	courtyard
mauri	life principle
mihimihi	greeting, acknowledgement
mirimiri	massage
mokopuna	grandchild
ohu	collective
Pākehā	European
pakeke	adult, elder
pānui	read
pou reo	language teacher
pouako	teacher in Kura Kaupapa Māori
pōwhiri	welcome ceremony
puna reo	early childhood centre
rangimārie	peaceful
raukura	graduate
rongomau	peace
takawaenga	liason
tamariki	children
tangihanga	funeral
te ao Māori	the Māori world
Te Ātaarangi	total immersion language teaching programme
te kōhanga reo	preschool language nest
te reo Māori	the Māori language
teina	younger sibling
tikanga	customs
tino rangatiratanga	self-determination
tuakana	older sibling
tuatara	lizard
tumuaki	principal
waharoa	gateway

waiata	song
wairua	spirit
wānanga	institute, theorise
whaikōrero	oratory
whakangā	meditation
whakapapa	genealogy
whānau	family
whanaungatanga	kinship, relationship
wharekura	secondary school
whareniui	meeting house
whenua	land

## 9 Appendix 1: Te Aho Matua o Ngā Kura Kaupapa Māori

Official Version Of Te Aho Matua O Ngā Kura Kaupapa Māori And An Explanation in English Pursuant To Section 155a of The Education Act 1989

### 1. TE IRA TANGATA

*Ahakoā iti. He iti māpihi pounamu*

*He kakano i ruia mai i Rangiatea. E kore ia e ngaro*

Kia marama rawa te hunga whakaako ki te ahua o te tangata, katahi ano ka taea te hanga kaupapa whakaako mo te hunga tamariki.

- 1.1 No ngā Rangi Tuhaha te wairua o te tangata. I tona whakairatanga ka hono te wairua me te tinana o te tangata. 1 tera wa tonu ka tau tona mauri, tona tapu, tona wehi, tona iho matua, tona mana, tona ihi, tona whatumanawa, tona hinengaro, tona auahatanga, tona ngakau, tona pumanawa. Na ka tupu ngatahi te wairua me te tinana i roto i te kopu o te whaea, whānau noa.
- 1.2 Tino motuhake enei āhukatanga katoa. Ko tenei hoki te kakano i ruia mai i Rangiatea. E kore ia e ngaro. Engari, ko ta ngā matua, ko ta te whānau, ko ta te kura hoki, he mea awhi, he mea whangai, he mea whakaako i te tamaiti kia tupu ora ai tona katoa i roto, i te tika me te maungarongo.
- 1.3 Kia pakeke te tangata, kei a ia ano ana tikanga, mana ano e whakatau ko tewhea te huarahi e hiahia ana ia ki te whai, otira e tika ana mona. Heoi ano, ahakoā iti ahakoā rahi kei a ia tenei. Engari, mehemea i tipu ora tona katoa, e kore ia e paheke ki te he.
- 1.4 Ko te ngakau te mata me te kuaha o te wairua. Otira, ko te whiu o te kupu, ko te wero, ko te riri, ko te aroha, ko te humarire, me enei āhukatanga katoa he mea kuhu ki te ngakau titi tonu ki te wairua. Koia nei te timatanga o te korero 'kia ngakau mahaki'. Ma tenei hoki ka tika te korero 'He oranga ngakau he pikinga waiora'.
- 1.5 He tapu te tangata ahakoā ko wai. Kohungahunga mai, tamariki mai, taipakeke mai, kaumatua mai, he tapu katoa. Kia kua te hunga o ngā Kura Kaupapa Māori e tukino, e whakaiti, e whaka-parahako i te tangata, e mahi puhaehae ranei ki etahi atu. Kia ngakau mahaki ratou ki a ratou, ki te iwi whanui, ki a Tauwiwi hoki.
- 1.6 He tapu to te wahine he tapu ano to te tane. Kia kua tetahi e whakaiti i tetahi. Engari kia whakanui tetahi i tetahi i runga i te mohio ma te mahi ngatahi a te wahine me te tane e tupu ora ai ngā tamariki me te iwi hoki.  
*Kotiro, he mokopuna koe na Hinetitama*  
*Waiwai ana ngā karu te tirohanga atu.*
- 1.7 He tapu te tinana o te tangata. No reira he mahi nui tera, ko te whakaako i te tamaiti ki ngā āhukatanga whakapakari i tona tinana, kia tupu ai tona hauora. Kia mohio te hunga tamariki ki ngā kai pai, ki ngā kai kino. Kia mohio hoki ki te painga o te korikori tinana, o te mirimiri tinana, o ngā rongoa a Tane Whakapiripiri. Kia kua ia e tukino i tona tinana i te tinana hoki o tetahi atu.

### 2. TE REO

*Toku reo, toku ohooho*

*Toku reo, toku māpihi maurea*

*Toku reo, toku whakakai marihi*

- 2.1 He tapu ngā reo katoa. No reira, me whai koha te hunga o ngā Kura Kaupapa Māori ki ngā reo katoa.
- 2.2 Mo ngā tamariki, kia rua ngā reo. Ko te reo o ngā matua tupuna tuatahi, ko te reo o tauwi tuarua. Kia orite te pakari o ia reo, kia tu tangata ai ngā tamariki i roto i te ao Māori, i roto hoki i te ao o Tauwi.
- 2.3 He taonga te reo Māori i roto i te Tiriti o Waitangi, he reo tuturu hoki iroto i te Ture mo te Reo. Engari kahore he painga o te Tiriti, o te Ture ranei, mehemea kahore te reo i roto i te whatumanawa, i roto i te ngakau, i roto hoki i te mangai o te iwi Māori.
- 2.4 I runga i tenei whakaaro, kia tere pakari ai te reo o ngā tamariki, me whakahaere ngā mahi katoa o te kura i roto i te reo Māori. Tae atu ki te hunga kuhu mai ki roto i te kura, me korero Māori katoa, i ngā wa katoa.
- 2.5 Ano te wa e tika ana mo te whakauru i te reo o Tauwi ki roto i ngā mahi a ngā tamariki. Waiho tenei ma ia whānau<sup>170</sup> e whakatau. Ko te mea nui ke kia noho wehe ngā reo e rua. He wahi ke mo te whakaako, he tangata ke hei whangai i te reo o Tauwi ki ngā tamariki. Ano, ko te mea nui, kia noho rumaki te i co, kia kaua e korero mawhitiwhiti mai i tetahi reo ki tetahi reo.
- 2.6 E tika ana, ma te hunga tino mohio ki te reo Māori, ki te ao Māori hoki, e arahi ngā tamariki i roto i a ratou mahi. Engari kia tika ano te ngakau me te wairua o tenei hunga, me whakapono hoki ki te kaupapa whanui o ngā Kura Kaupapa Māori. Heoi ano, me whai aroha tonu te hunga o te kura ki a ratou kaore ano kia tino pakari te reo. Mehemea he tangata tautoko i te kaupapa, awhinatia. Mehemea e tino ngakau nui ana ki te reo, a tona wa ka mau.

### 3. NGĀ IWI

*Te piko o te mahuri. Tera te tupu o te rakau.*

- 3.1 Mo te nuinga o ngā tamariki, tokomaha ngā iwi. Tera pea mo etahi, kotahi te iwi. Ko te mea nui kia mohio ngā tamariki ki o ratou ake iwi, hapu, whānau hoki. Tua atu o tera kia mohio hoki ki te katoa o ngā iwi tae noa ki a Tauwi.
- 3.2 No reira, he mahi nui tera te whai haere i ngā whakapapa hei here i ngā tamariki ki o ratou ake whānau, hapu, iwi, matua tupuna hoki. Tua atu o tenei ko te mohio ki ngā tuhonohono ki etahi atu o ngā iwi.
- 3.3 E tika ana kia tu whakahihi te tamaiti i roto i tona ake iwi, engari kia whai koha ano ki ngā iwi katoa.
- 3.4 Kia mohio ngā tamariki ki ngā rohe, ki ngā waka, ki ngā korero nehera, ki ngā purakau, ki ngā pakiwaitara, ki ngā tikanga, ki ngā waiata, ki ngā āhuetanga katoa o tona ake iwi. Kia mohio ano ki ngā āhuetanga katoa e pa ana ki era atu o ngā iwi tae noa ki etahi o ngā iwi o tawahi.
- 3.5 Me whai haere ano hoki ngā tamariki i ngā āhuetanga whanui e pa ana ki o ratou iwi tae noa ki enei ra.
- 3.6 Ma te rongo a te tamaiti ki te awhi, ki te arataki, ki te tautoko, ki ngā tohutohu a te Whanau me tona aroha hoki, e mau ai tona piripono ki te Whanau. He mea hopu te nuinga o enei tuahua. No reira, e tika ana kia piri tonu te Whanau ki ngā tamariki i roto o te kura, i roto i a ratou mahi hoki.
- 3.7 Kia rongo te tamaiti ki te rekareka o te Whanau mo ana mahi pai, ki te papouri hoki o te Whanau mo ana mahi he. Ko tenei te timatanga o te pupuri i te tamaiti ki te huarahi tika, me tona tu pakari i roto i tona iwi.

<sup>170</sup> 1994 Hui-a-tau Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa.

- 3.8 Kia kite ngā tamariki ko te Whanau tonu e whakahaere ana i te kura, ko te Whanau hoki e mahi ngatahi ana me ngā pouako, ka tupu ia me te mohio ko te wairua me te mana Māori motuhake e kakahu ana i a ia me tona kura.
- 3.9 Ehara i te mea mo ngā tamariki anake te kura. He mātauranga ano kei te kura mo ngā taipakeke, mo te katoa o te Whanau hoki mehemea ka hiahia whakatu wananga ratou mo ratou.
- 3.10 Mo te whakaako pouako hou, ko te kura ano te wahi tika hei timatanga ma ratou, kia riro ano ma te Whanau ratou e arataki i roto i te mahi whakatupu, whakaako tamariki.

#### 4. TE AO

*Ka pu te ruha*

*Ka hao te rangatahi*

- 4.1 Ko tona ake kainga te ao tuatahi me te kura timatanga o te tamaiti. Tua atu o tenei ko te ao Māori. Ma te Kura Kaupapa Māori ia e arahi i roto i enei nekeneke tae noa ki tona kura whaka-mutungā, ara, ki te ao whanui me ona āhuatanga katoa.
- 4.2 Kia kua te tamaiti e herea ki te ao kohatu. Kia watea hoki ia ki te kapo mai i ngā painga, i ngā maramatanga katoa o te ao whanui.
- 4.3 Haunga tera, ko te timatanga tika mona, ko te whai haere tonu i ngā korero tuku iho a ngā matua tupuna e pa ana ki te timatanga o te taiao.
- 4.4 Kia whai koha ngā tamariki ki a Papatuanuku raua ko Ranginui me a raua tamariki e tiaki nei i te ha o ngā moana, o te whenua, o te rangi me o ratau āhuatanga katoa.
- 4.5 Kia tupu te miharo o ngā tamariki ki ngā mea ora, ki ngā mea tupu katoa. Kia kua e tukinotia.
- 4.6 Kia tupu ngā tamariki hei kaitiaki i ngā painga huhua o te whenua, o te moana, o ngā ngahere. Kia mau hoki ki ngā ture tuku iho a ngā matua tupuna, e pa ana ki te moana, ki te whenua, ki ngā ngahere.
- 4.7 Kia whaia ano e ngā tamariki ngā ture o te ao, otira ngā putaiao e pa ana ki te moana, ki te whenua, ki te rangi, ki ngā mahi tataitai hoki.

#### 5. AHUATANGA AKO

*Tamariki wawahi taha. Aratakina ki te matapuna*

*O te mohio, o te ora, o te maungarongo*

*Whaia te iti kahurangi. Te tuohu koe*

*Me he maunga teitei*

- 5.1 Ko ngā āhuatanga ako katoa he mea mahi i roto i te koanga ngakau, me te whakaihiihi hinengaro.
- 5.2 Ko te tino painga o te karakia he mea whakatau i te wairua, whakawatea i te whatumanawa me te hinengaro, whakarata i te ngakau, whakataka i ngā raru, kia ngawari ai te whakauru atu ki te mahi kua whakaritea hei mahi.
- 5.3 He mea whakaihiihi i te tamaiti te noho o te pakeke ki tona taha hei toko mona i roto i ana mahi. Heoi ano, ko te awahi ko te tautoko i a ia. Engari kia kua e riro ma te pakeke e mahi te mahi a te tamaiti.
- 5.4 He mea nui te noho wahangu me te whakarongo mo ngā tamariki. Ma te mau o tenei tuahua e rongoi ai ngā tamariki ki te hohonutanga o te korero.

- 5.5 He mea tapiri atu ki te whakarongo, ko te titiro, ko te raweke, ko te makamaka patai, ko te whitiwhiti korero, ko te ata whakaaro, hei whakauru i te matau me te aroa.
- 5.6 Ko ngā kaumatua ngā kaipupuri o ngā tikanga Māori, ko ratou hoki ngā pukorero. He mea nui tera kia piri mai ratou ki te kura, ki ngā tamariki hoki hei kaiako, hei kaiarahi.
- 5.7 He mea nui tera te manaaki tangata. Kia kite ngā tamariki i te ahua o te manaaki, i tona kainga, i te kura, i te marae. A tona wa kia tu ratou ki te awhina i ngā mahi manaaki.
- 5.8 Ko roto i tona ake hunuku te timatanga o te whanaungatanga o te tamaiti, ara, ki ona tungane/ tuahine, tuakana/teina. Ano, kei roto i tona hunuku tona rongo ki ngā tikanga tika e pa ana ki ngā pakeke me ngā kohungahunga. Me haere ano hoki enei tuahua i roto i te kura. Kia mohio ai ngā tamariki taipakeke ki te tiaki i ngā kohungahunga, kia whakarongo hoki ngā kohungahunga ki ngā tamariki taipakeke.
- 5.9 Na tenei tuahua e tika ai te korero, kia kua e taikaha ngā mahi wehe i ngā kotiro me ngā tamatane, i ngā taipakeke me ngā kohungahunga hoki. Ano te wa e tika ana mo te mahi wehe i runga i te pakeke o ngā tamariki. Ano te wa e tika ana kia mahi whānau ratou. Otira, kia riro ma ngā tamariki pakeke e arataki ngā tamariki kohungahunga.
- 5.10 He mea tino nui te wahi ako hei whakaohoho i te wairua o te tamaiti ki ana mahi whakaako. No reira, kia kikii tonu te kura i ngā mea whakaihahi i a ia, i ngā mea pupuri hoki i te ha o te ao Māori. Me whakawhanui hoki tona wahi ako ki ngā marae, ki ngā ngahere, ki waenga parae, ki te taha moana, ki ngā wharepukapuka, whare taonga me era atu whare whangai i te puna o te mohio.

## 6. TE TINO UARATANGA

- 6.1 Kia mau, kia noho whakaaraara, noho koi te hinengaro o te tamaiti ki ngā matau katoa hei arahi i a ia i roto i te ao hou.
- 6.2 Kia toa ia ki te whakarongo, ki te whakaaro, ki te korero, ki te panui, ki te tuhi i roto i te reo Māori i roto i te reo o Tauīwi hoki.
- 6.3 Kia tupu ngā āhuetanga tuku iho o tona pumanawa ki ngā tihi teitei o te taumata.
- 6.4 Kia noho ohoho tona auahatanga i roto i ngā mahi waihanga o tona ao.
- 6.5 Kia noho tuwhera tona ngakau ki te hari, ki te koa, ki te aroha, ara, kia ngakau nui, kia ngakau mahaki.
- 6.6 Kia mau ki tona whatumanawa ngā hohonutanga o te ako o te mohio.
- 6.7 Kia rangona tona ihi, tona wehi, tona tapu.
- 6.8 Kia tupu tona mana me tona rangatiratanga.
- 6.9 Kia ita tona mauri.
- 6.10 Kia puawai tona waiora me tona hauora i roto i te hono tangaengae o tona wairua me tona tinana.
- 6.11 Kia mau tuhonohono te here o tona ihomatua ki ona matua tupuna, piki ake i ngā Rangi Tuhaha ki te marae atea o Io-Matua.
- 6.12 Kia tu pakari, tu rangatira ia hei raukura<sup>171</sup> mo tona iwi.

<sup>171</sup> 1996 Mahuru Te Rūnanga Whaiti.

## English Interpretation of Te Aho Matua o Ngā Kura Kaupapa Māori

Presented in the Māori language, Te Aho Matua has been written by the pioneers of Kura Kaupapa Māori as a foundation document for their kura.

As such, the document lays down the principles by which Kura Kaupapa Māori identify themselves as a unified group committed to a unique schooling system which they regard as being vital to the education of their children.

Te Aho Matua, therefore, provides a philosophical base for the teaching and learning of children and provides policy guidelines for parents, teachers and Boards of Trustees in their respective roles and responsibilities.

Te Aho Matua is intended for inclusion in the charters of Kura Kaupapa Māori as the means by which their special nature can be clearly identified from mainstream kura.

Te Aho Matua also provides a basis from which curriculum planning and design can evolve, allowing for diversity while maintaining an integral unity.

Te Aho Matua has been written in a typically elliptical Māori style which implies meaning and requires interpretation rather than translation.

Te Aho Matua is presented in six parts, each part having a special focus on what, from a Māori point of view, is crucial in the education of children for the future.

### Part 1 – Te Ira Tangata

This part of the document focuses on the nature of humankind, and more particularly on the nature of the child. The Māori perception of the child is encapsulated in two well known *whakatauaki*, or proverbs.

The first, which says, *Ahakoā he iti, he mapihi pounamu* refers to the singular beauty and immense value of even the tiniest piece of fine greenstone.

There are two related interpretations of the second proverb which says, *He kakano i ruia mai i Rangiatea. E kore ia e ngaro*. The first interpretation refers to the child as the seed which was dispersed from *Rangiātea*, the island in the Society Group from which the ancestors of the Māori migrated. The second interpretation refers to the child as the seed which was dispersed from the marae, also named *Rangiatea*, of the supreme deity, Io-matua.

The last line in this proverb affirms that the seed will never be lost. This statement implies a strong physical orientation for life, like that of the ancestors who faced the unknown on the high seas in search of a new home. It also implies the certainty of spiritual life since humankind emanated from the marae of Io.

When both proverbs are applied to the child, the nurture and education of that child takes on a significance which is fundamental to Kura Kaupapa Māori philosophy.

The statement which follows the proverbs suggests that the teaching fraternity ought to have full knowledge of the makeup of humankind before an effective system of teaching and learning for children can be devised.

What follows is a statement which presents a Māori perspective as to the origin and nature of the human spirit. It was felt that herein lay one of the answers for recovery from the malaise induced by loss of land, power and sovereignty which has been, and still is for many, the experience of Māori people.

The statement says that the spirits of human beings derive from the Rangi Tuhaha, the twelve dimensions of enlightenment in which spirit entities dwell until physical life is desired and to which spirit entity return after physical death. The inference is that at the moment of conception the physical and spiritual potential of the



human being becomes an individual entity endowed with the spirit qualities of *mauri*, *tapu*, *wehi*, *mana*, and *ihi*; the spirit receptor–transmitters of *whatumanawa*, *hinengaro*, *auaha*, *ngakau* and *pumanawa* and the *iho matua*, which is the umbilical cord of spirit energy which links that single entity through his ancestral lines to the primal energy source which is *Io*.

The spirit qualities referred to here can best be described as emanations of energy, the strength or weakness of which is determined by the condition of the receptor–transmitters where feelings, emotions, intelligence, consciousness, conscience and all other non-physical characteristics of human personality dwell.

Most often referred to as *taha wairua* these aspects of the human spirit are considered as important as physical attributes, not to be dismissed as the domain and responsibility of church or religion, but regarded as an integral part of human personality and, therefore, is responsive to and affected by teaching and learning.

In summary, then, *Te Ira Tangata* focuses on the physical and spiritual endowment of children and the importance of nurturing both in their education. Kura Kaupapa Māori therefore:

- challenge parents, teachers and trustees to work together in establishing a harmonious, child-centred learning environment in which care, consideration and co-operation are acknowledged as necessary elements for the successful operation of the *kura* for the greatest benefit of its children.
- propose that the role of the *kura* is all round development of its children rather than career orientation.
- assert that the nurturing of body and soul in a caring environment is the greatest guarantee that children will pursue positive roles in life.
- affirm that affectionate nurturing breeds happy hearts and lithesome spirits and thereby, warm and casing people.
- honour all people regardless of age, creed, colour, gender or persuasion and will not therefore, belittle, resent, hurt or show prejudice toward anyone else.
- honour gender differences and attributes in full understanding that it is in the combined and co-operative efforts of men and women that the well-being of children and community is assured.
- respect the physical body and encourage children to pursue habits which guarantee personal health and well-being.
- respect the physical and spiritual uniqueness of the individual and are therefore mindful of not perpetrating physical or psychological harm against oneself or others.
- affirm that the needs of the spirit are well served through the creative arts of music and song, dance and drama, drawing and painting, prose and poetry and all the activities which give full sway to colour and imagining.

## Part 2 – Te Reo

Having established the nature of the child this part of the document focuses on language policy and how Kura Kaupapa Māori can best advance the language learning of their children.

As a natural and logical progression for graduates of Kohanga Reo, a primary focus of Kura Kaupapa Māori is the continuing development of the Māori language of their children. At the same time there exists a particular concern among some parents that the English language skills of their children should also be addressed. The primary language issue for Kura Kaupapa Māori became one of determining how the optimum result could be achieved in the development of both languages.

Indeed, the issue called for considerable research including a review of the literature which described the experiences of other language communities, especially those whose language, like that of the Māori, was experiencing serious decline. The language policies and teaching practices of other nation states, where bilingualism was a valued attribute for citizenship and the learning of a second language in educational institutions was encouraged, provided a rich panorama of experience from which the first Kura Kaupapa Māori could base its language policy.

The principle of total immersion featured in much of the literature, and the published research experiments of Lambert and his associates in the French & English Quebec experience legitimised total immersion as being particularly effective in advancing the French language competence of English speaking children.

So did the research studies of Dr Lily Wong-Fillmore, Professor of Education, University of California, Berkley, USA, in which a range of second language learning methodologies, being used to teach elementary school children English were compared. Of these, total immersion proved to be significantly more effective.

The Ataarangi and Kohanga Reo initiatives which had preceded Kura Kaupapa Māori by 5 years had already established the effectiveness of total immersion. This then became firm policy for Kura Kaupapa Māori.

In summary, then, *Te Reo* focuses on bilingual competence and sets principles by which this competence will be achieved. Kura Kaupapa Māori therefore:

- respect all languages.
- expect full competency in Māori and English for the children of their kura.
- insist that legislation for the Māori language is worthless without a total commitment to everyday usage of Māori.
- affirm that total immersion most rapidly develops language competence and assert that the language of kura be, for the most part, exclusively Māori.
- accept that there is an appropriate time for the introduction of English at which time there shall be a separate English language teacher and a separate language learning facility.
- agree that the appropriate time for the introduction of English is a matter for the kura whānau to decide as a general rule, when children are reading and writing competently in Māori, and children indicate an interest in English.
- assert that along with total immersion, bilingual competence is rapidly advanced through discretely separating the two languages and therefore reject the mixing or code switching of the two languages.
- insist that competence in Māori language and culture along with a commitment to the Aho Matua be the hallmark of Kura Kaupapa Māori teachers and parents but that there be accommodation for those who are still in the learning phase.
- believe that where there is a commitment to the language mastery will follow.

### **Part 3 – Ngā Iwi**

Having established the nature of children with respect to their physical, mental, emotional and spiritual needs, and determining the most effective approach to language learning, this part of the document focuses on the social agencies which influence the development of children, in short, all those people with whom they interact as they make sense of their world and find their rightful place within it.

In traditional society whānau was the socialising agency of children and the fragmentation of this fundamental social structure in the urban drift of Māori away from their tribal centres is one of the variables which has contributed to the 'lost generations' of Māoridom.

It seemed immensely desirable that the whānau, which in this context, are all those people associated with the kura and its children, should be established as a fully functioning socialising agency, where each member of the whānau contribute to the education of all of the children. This communal responsibility for all children has to be one of the most positive moves of accommodating single-parent and dysfunctional families whose children are most at risk, while at the same time providing a haven where such families and their children can recover both stability and dignity in their lives.

All people derive from a unique culture which shapes their perception of self as belonging to, participating in, and contributing to the continuum of life. The uniqueness of Māori social structures must therefore be reflected in the entirety of the kura, allowing the children to consolidate their place amongst their own people as the safe ground from which they can begin, with expanding consciousness, to explore the life ways of other people.

Given that these two important factors contribute to the special nature of Kura Kaupapa Māori and are particularly relevant to curriculum, to the functioning of Boards of Trustees, and to the interaction of the kura with its whānau, it follows that teacher training should also be a major consideration for kura.

It cannot be assumed that the graduates of main-stream teacher training will meet the requirements of kura. In fact kura may need to target potential teachers from within the kura whānau, and to seek a suitable training package which allows such people to qualify as teachers for their kura.

As a further consideration, experience has shown that school size is a significant factor. A small school allows greater whānau participation with all the children. This same participation tends to dissipate as kura get larger. Kura may need, therefore, to set the parameters as to what their ideal population should be in order to fulfil the promise of success for all their children.

In summary then, Ngā Iwi focuses on the principles which are important in the socialisation of children. Kura Kaupapa Māori therefore:

- emphasise the importance of genealogy in establishing links within whānau, hapu, and iwi including iwi Pakeha.
- emphasise the importance for children to know their own ancestral links and to explore their links with other iwi.
- emphasise that children be secure in their knowledge about their own people but learn about and acknowledge other people and their societies.
- emphasise that children study the historical, cultural, political, social, religious and economic events and issues which are an integral part of their Māori heritage.
- emphasise that whānau ties are fundamental in the socialisation of children and is established and reinforced in a caring, supportive environment where aroha is evident.
- assert that such learning is caught rather than taught and is the primary reason for the kura whānau to be close to and involved in the activities of the children.
- emphasise that the association and interaction of the whānau with the children, where whānau approval or disapproval is felt by the children, is also where their sense of appropriate and acceptable behaviour begins.

- value the participation of whānau as administrators, ancillary staff and teacher support as a means of reinforcing the cohesion of whānau and kura.
- affirm that the kura belongs to the whānau and is available for the learning activities of all the whānau members.

assert that teacher training is a legitimate function of the kura and that aspiring teachers have extended experience in the kura before and during formal training.

- submit that the size of the kura is a factor in facilitating or mitigating against the participation of whānau.

#### **Part 4 – Te Ao**

Having established the nature of children, their language learning and the people who influence their socialisation, this part of the document focuses on the world which surround children and about which there are fundamental truths which effect their lives.

Young children are naturally fascinated by every aspect of the natural world which enter their expanding field of experience. The task for the kura whānau is maintaining this fascination and optimising those experiences which contribute to their understanding and appreciation of the natural environment and the interconnectedness of everything within it.

Further to this, children need also to understand that the activities of people, including themselves, can have a detrimental effect on the environment and its resources.

In summary then, Te Ao encompasses those aspects of the world itself which impact on the learning of children. Kura Kaupapa Māori therefore:

- recognise that the learning of children encompasses what enters their field of experience at home, in the Māori world, and in the world at large.
- legitimise Māori knowledge of nature and the universe as an important and integral part of learning.
- encourage children to marvel at and value all life forms, and the balance of nature which gives each of those life forms their right of existence.
- develop in children an understanding that they are caretakers of the environment and are true to the laws of conservation passed down by their Māori forebears, as well as those practices which are environmentally friendly.
- inspire children to explore the natural and cosmic laws of the universe through the sciences and whatever means enhances understanding.

#### **Part 5 – Ahuatanga Ako**

Taken altogether, the perception of children being central in an ever expanding world of experience which is accessed through the people with whom they associate and language, the implications for curriculum become evident. This model provides for every aspect of learning which the whānau feel is important for their children as well as the requirements of the national curriculum.

A further and final consideration is how best to achieve this in practice.

*Ahuatanga Ako* lists the principles of teaching practice which are considered of vital importance in the education of children. Kura Kaupapa Māori, therefore:

- assert that teaching and learning be a happy and stimulating experience for children.

- practise karakia as a means of settling the spirit, clearing the mind, and releasing tension so that concentration on the task at hand is facilitated.
- value the presence of supportive adults as important participants in the teaching/ learning process.
- emphasise the particular value of concentrated listening as a skill to be thoroughly learned by children.
- encourage the use of body, mind and all the senses in learning; listening; thinking and quiet concentration; visualisation and observation; touching; feeling and handling; questioning and discussing; analysing and synthesising; testing hypotheses; creative exploration.
- adopt teaching practices and principles which accommodate different styles of learning and motivate optimal learning.
- honour kaumatua as the repositories of Māori knowledge and invite their participation as advisors and fellow teachers.
- expose children to the protocols of hospitality in the home, at school and on the marae, and require their participation at cultural functions in roles appropriate to their ages and levels of maturation.
- accept that healthy relationships between brothers and sisters, younger and older siblings, children, parents and elders are the joint responsibility of the kura whānau.
- encourage older children to care for the young ones and to occasionally assist in their learning activities, and younger children to accept the guidance of their older peers.
- emphasise the importance of creating a learning environment which is interesting, stimulating and reflects the Māori world.
- expand the learning environment to include marae, the wide-open spaces of bush, sea and sky, libraries and museums, and all other places which contribute to learning.
- welcome innovative ways of stimulating the learning of children but encourage self motivation.
- provide for the special interests that individual children may have in the development of self-directed learning.
- encourage shared and co-operative ways of learning.

### **Part 6 – Te Tino Uaratanga**

Having encapsulated in the foregoing statements the major areas to be considered in the education of children in Kura Kaupapa Māori, a final consideration focuses on what the outcome might be for children who graduate from Kura Kaupapa Māori.

Kura Kaupapa Māori will have in place appropriate measures for assessing and evaluating the achievement of their children at all levels of the national curriculum as well as whatever else the kura decides are valuable areas of knowledge for their children.

This part of the document focuses, however, on the whole person in terms of a fully functioning human being whose personal attributes are recognised, nurtured and brought to fruition.

In summary then, Te Tino Uaratanga defines the characteristics which Kura Kaupapa Māori aim to develop in their children, that they:

- develop free, open and inquiring minds alert to every area of knowledge which they choose to pursue in their lives.
- become competent thinkers, listeners, speakers, readers and writers in both Māori and English.
- advance their individual talents to the highest levels of achievement.
- delight in using their creative talents in all feats of endeavour.
- are receptive to and have a great capacity for aroha, for joy and for laughter.
- are true and faithful to their own sense of personal integrity while being caring, considerate, and co-operative with others.
- assimilate the fruits of learning into the deeper recesses of consciousness where knowing refreshes the spirit.
- manifest self esteem, self confidence, self discipline and well developed qualities of leadership.
- value their independence and self determination in setting personal goals and achieving them.
- radiate the joy of living.
- manifest physical and spiritual wellbeing through the harmonious alignment of body, mind and spirit.
- are secure in the knowledge of their ancestral links to the divine source of all humanity.
- are high achievers who exemplify the hopes and aspirations of their people.

## 10 Appendix 2: Kura Kaupapa Māori

882. Kura Kaupapa Māori are Māori language immersion schools (kura) grounded in Māori customs and traditions, to meet the aspirations and expectations of Māori for their children's education in contemporary Aotearoa.
883. A desire to build on the success of the kōhanga reo movement and to continue to promote te reo Māori as being 'at the heart' of the survival and renaissance of Māori culture inspired the development of Kura Kaupapa Māori (Sharples, 1989).
884. Te reo Māori is the language of instruction and conversation throughout the school day. Kura Kaupapa Māori pedagogy is derived from Māori teaching and learning methodologies that are grounded in Māori spiritual and cultural values, norms and practices (Waho, 1993). As such, the validity and legitimacy of Māori language, customs, and cultural practices are taken for granted. (Sharples, 1989)
885. "Kura Kaupapa Māori were established through 2 key and inter-related ideas: the quest for social justice and equity (e.g addressing the underperformance of Māori in education) and the desire for culture revitalisation (e.g protecting and advancing the language).
886. As a consequence of the intersection of these two ideas, a third is now arising which is to do with the realisation of the 'creative potential' of kura to be a distinctive, successful and sustainable providers of education to our communities which address the twin goals of social justice and cultural revitalisation and more." – Te Ahukaramū Charles Royal

### History

887. In the 1980s Māori were so concerned about the loss of Māori language<sup>172</sup>, knowledge and culture that they set up their own learning institutions at pre-school, secondary and tertiary levels (Smith, 2003).
888. The first of these institutions, kōhanga reo, Māori-language pre-schools, (established in 1983) triggered a series of initiatives in schooling and education by Māori. Parents were concerned that their children who had attended Kōhanga Reo quickly lost their language once they started mainstream schools and a need for schools teaching through the medium of te reo Māori emerged.
889. Initially established outside of the mainstream education system, Kura Kaupapa Māori were part of a series of Māori-led initiatives aimed at strengthening the language, affirming cultural identity, and encouraging community involvement (Smith, 2003).
890. Te Kura Kaupapa Māori o Hoani Waititi, Henderson, established in 1985 in West Auckland is generally credited as being the first Kura Kaupapa Māori. The Kura Kaupapa Māori movement is a term commonly used to describe parents and supporters of Kura Kaupapa Māori. The term emerged when the first kura was established.
891. In 1987 a working party was established to investigate an alternative schooling model that would better meet the aspirations of Māori communities in New Zealand. The working party consisted of Dr Kāterina Mataira, Dr Pita Sharples, Dr Graham Smith, Dr Linda Smith, Cathy Dewes, Tuki Nepe, Rahera Shortland, Pem Bird and Toni Waho. The working party developed Te Aho Matua and it was accepted by Te Rūnanga Nui as being the foundation set of principles that would guide the operations of a Kura Kaupapa Māori.

<sup>172</sup> A 1971 research report (Benton) in particular, highlighted the critical, near death state of the Māori language.

892. It took 5 years from the time the first Kura Kaupapa Māori was established for the government to begin funding Kura Kaupapa Māori. In the early years, from 1985 to 1995, almost all Kura Kaupapa Māori were accommodated at some stage in a place or venue that could accommodate children for little or no rent. Parents fundraised to resource Kura Kaupapa Māori until the government officially recognised and funded the school. Kura acknowledge two anniversary dates. The date in which the kura first established itself, and the date it became a state school in accordance with the 1989 Education Act.

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## Legislation

893. Following major education reforms in the 1980s, the 1989 Education Act was amended to include Section 155 which provides for the Minister of Education to designate a state school as a Kura Kaupapa Māori by notice in the New Zealand Gazette.
894. In the view of many kura communities, the amendment did not adequately define the unique character of a Kura Kaupapa Māori. Māori communities wanted the unique character of Kura Kaupapa Māori to be protected in law.
895. At the request of Te Rūnanga Nui, on 16 July 1999, section 155 of the of the Education Act 1989, was amended. The Te Aho Matua amendment made it a requirement that Kura Kaupapa Māori adhere to the principles of Te Aho Matua. The amendment recognised Te Rūnanga Nui o Ngā Kura Kaupapa Māori as the kaitiaki (guardians, caretakers and architects), the most suitable body responsible for determining the content of Te Aho Matua, and for ensuring that it is not changed to the detriment of Māori.
896. According to Graham Smith, the charter 'provides the guidelines for excellence in Māori, that is, what a good Māori education should entail. It also acknowledges Pākehā culture and skills required by Māori children to participate fully and at every level in modern New Zealand society.'  
(G Smith 2003:10)

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## Te Rūnanga Nui

897. Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa, commonly known as Te Rūnanga Nui was established in 1993 at Kawhaiki marae on the Whanganui river. At the hui, Dr Pita Sharples became the inaugural Tumuaki of Te Rūnanga Nui.
898. Other former tumuaki (presidents or chairpersons) of Te Rūnanga Nui have been: Bert McLean, Cathy Dewes, Arni Wainui, Hōhepa Campbell and Hone Mutu. The current Tumuaki is Rāwiri Wright, elected in March 2009.
899. Te Rūnanga Nui is the national collective body of Kura Kaupapa Māori Te Aho Matua communities. The organisation supports Kura Kaupapa Māori whānau (communities that consist of parents and extended family members) realise their aspirations for their schools. They engage in discussions and negotiations with the government, the Ministry of Education, the Education Review Office and other organisations who have a vested interest in Kura Kaupapa Māori.



## 11 Appendix 3: Research Approach

### Te Aho Matua approach

900. Presented in the Māori language, Te Aho Matua is the foundation document and driving force for Kura Kaupapa Māori. It lays down the principles by which Kura Kaupapa Māori identify themselves as a unified group committed to a unique schooling system which they regard as being vital to the education of their children.
901. Te Aho Matua provides the philosophical base for the teaching and learning of children and provides policy guidelines for parents, teachers and Boards of Trustees in their respective roles and responsibilities (Education Review Office/Te Rūnanga Nui, 2008).
902. The current research project has been guided by Te Aho Matua. The principles, philosophy and practice expressed in Te Aho Matua have influenced the development of the research approach, process, the lines of research enquiry, the analysis framework, and the final reporting framework.

### Kaupapa Māori research

903. This research is an opportunity to actively privilege and affirm Kura Kaupapa Māori knowledge, voice, and experience, as well as advance Māori aspirations for their children's education. Kaupapa Māori research sets out to make a positive difference for Māori and so is about social change and transformation (Cram, 2008; Smith 2006). Given the transformative agenda of this project, a Kaupapa Māori research approach was considered an imperative for this project (Bishop, 2008).
904. The Kaupapa Māori research philosophy and approach endorses and supports the use of culturally appropriate research strategies, processes and tools, that facilitate indigenous understandings that ultimately lead to appropriate and sustainable action and change (Smith, 2005; Mertens, 2009).
905. A key component of a Kaupapa Māori research philosophy is the assertion of the strength and resilience of Māori voices, experiences and conditions (Smith, 2005).
906. Central to Kaupapa Māori is te reo Māori me ōna tikanga.<sup>173</sup> Te reo Māori and Kaupapa Māori knowledge are inextricably bound. One is the means to the other (Pipi et al, 2002). The development of Kura Kaupapa Māori have played a vital and critical role in the more recent theoretical and philosophical conceptualisation and definitions of Kaupapa Māori, and ensured the survival of Māori knowledge.

### A developmental research process

907. The context for this research is a complex one. There are many stakeholders who have an interest and stake in this research project, Māori and non-Māori, and from the outset, the research process required the research team to navigate and manage a complex set of relationships.
908. Furthermore, the entire research process would be challenged to move between English and Māori medium contexts. The language of Kura Kaupapa Māori is te reo Māori. Te reo Māori is the language spoken, and consequently the philosophy and ways of being and knowing are also Māori. On the other hand, the primary language of the Ministry of Education is English.

<sup>173</sup> The Māori language and customs

909. At a principled level, in order to respect and give primacy to the philosophy and worldview of Kura Kaupapa Māori it would seem appropriate for the project to be conducted entirely in te reo Māori. However, following a series of meetings in the early stages of the research, it was agreed between key stakeholders that there was a need for the research report to be available both in te reo Māori and English. The wider uses and application of the findings were considered important for speakers of te reo Māori, and of English. The need to continually switch between different languages and world views was acknowledged by all key stakeholders as adding a significant layer of complexity to the research process.
910. In addition, one of the defining characteristics of this research is that it is developing, from the lived experiences of kura, a set of findings and about what constitutes success in kura. It is expected that any generalisations will emerge out of the data. This form of research requires the researchers to constantly interact with the data, ask questions, generate hypothesis, test ideas, create concepts and categories, shaping the data and findings in an interactive and participative way.
911. Participation is a key strategy of this kind of research, i.e., the research purpose has been identified by the Rūnanga Nui, the researchers themselves are part of the Kura Kaupapa Māori community with the Rūnanga Nui being involved in dialogue about the sense making and analysis of the data, and the intended outcomes of the research are that it contributes to social change and justice (Mertens, 2010).
912. These factors contributed to the decision to use a developmental research approach. A developmental research approach<sup>174</sup> is one that is explicitly open to change, and the need for responsiveness. This approach ensures that the research team 'have licence' to respond to the differences and context of each research context (kura); at the same time, systematically reflecting on the process, the data and findings emerging, cumulatively building on the insights and emergent learnings as the research progresses (Mertens, 2009; Patton, 2008).

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## Relationships

913. Having trusting, high quality relationships among those involved in research is a key tenet of Kaupapa Māori and developmental research (Smith, 2006; Cram, 2008; Patton, 2009).
914. The nature of the relationship between the researchers, and each of the Kura Kaupapa Māori was always going to be a vital component of the overall research approach. The importance of research relationships in Māori research is well documented (Te Puni Kōkiri, 2002). In the process of selection of researchers, one of the key criteria used, was the experience and commitment of the researchers to the Kura Kaupapa Māori movement.
915. It was clearly understood, particularly by Te Rūnanga Nui, that the participation and engagement of each of the kura, and subsequently the richness of the information shared by each kura (Kirkhart, 2005) would be a function of the quality of the relationships and the credibility that the researchers had with each kura. Furthermore, it was known and understood that the researchers' cultural and historical understandings of Kura Kaupapa Māori would play an important role in enabling the research process to be responsive to context, as well as playing a vital role in research validity.
916. The relationship between Te Rūnanga Nui, the Ministry and the research team was also of central importance to the progress of the project. In such a complex project, there was a real need for willingness from all parties to collaborate, to openly present and discuss issues as they arise, and work together to reach a successful research outcome.

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<sup>174</sup> A developmental approach is underpinned by dialogue and relationships between researchers and those involved in projects. It is premised on the notion of emergence, i.e., that our understandings are not pre-set, that they will emerge from the context (Patton, 2008).

917. Te Rūnanga Nui, the Ministry and the research team engaged in regular meetings (and additional meetings where necessary) throughout the research process. The openness and willingness of both the Ministry and Te Rūnanga Nui to allow this research to adopt a development process, enabled the research team to work in a truly responsive and agile way, and to adapt the research process to be responsive to the unique context of kura.

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### The research team

918. The developmental nature of the research process required different mixes of skills and experience, at different times. And so the makeup of the research team evolved as the project developed.
919. In setting up the project, the research team was made up of Nuki Tākao, Denis Grennell, and Kataraina Pīpi. All three researchers participated in the pilot field work and subsequent analysis. Nuki and Denis were the principal researchers for the other four kura. Early on in the project, Kate McKegg was brought on to provide research support and advice to the team. Midway through the project Nan Wehipeihana was invited to join the research team to provide a critical Māori research perspective.
920. Others have provided the team with support, critical advice and guidance. Charles Royal and Sean Ogden have provided support and advice to one of the principal researchers, Nuki Takao throughout the project. Arapine Walker has guided the project from the outset, as a representative for Te Rūnanga Nui and member of the Steering Group. She has also acted as a Kura Kaupapa Māori advisor to Nuki Tākao. Anahera Bowen provided valuable support during the preparation of research materials and reporting stages of the project.
921. Having Ian Cormack providing expert editing of the Māori text and Hana Pōmare conducting a style edit supported greatly the final reviewing process, whilst Natasha Smith provided data entry support at the draft report writing stage.
922. The evolving make up of the team was about balancing a range of needs for this particular project. Having an established relationship with Kura Kaupapa Māori was an essential requirement, as was the need to ensure the integrity of te reo Māori and tikanga Māori, particularly in kura settings. There was also a need to have sufficient research skills in the team to ensure a level of systematic rigour in the research activities undertaken.
923. The need to engage in a continual cross-walk between Māori and non-Māori settings and different languages meant that the team had to have the skills and experience to 'walk' in both worlds. It also meant the team needed to have sufficiently strong relationships to address the inevitable historical tensions between Māori and non-Māori about the privileging of voice and world view (Mertens, 2009).
924. Although the team was mostly Māori, many of the research processes and tools were drawn from mainstream research practice. The application and subsequent ongoing adaption of these research practices and tools to 'fit' a Māori context was very much a developmental journey. Over the course of the research project, the research team's understanding, confidence and courage about the practice of conducting research in te reo Māori contexts grew and developed.
925. The experience of being in kura, immersed in a te reo Māori context and Te Ao Māori worldview, transformed the Māori researchers to an extent where they felt reassured to enact and assert themselves in the research process, thereafter controlling, steering and navigating the research journey so that the lived reality of Kura Kaupapa Māori could be faithfully represented and protected.

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### Steering group

926. A Steering Group made up of representatives from Te Rūnanga Nui, the Ministry, and members of the research team was convened four times during the course of the project; the first meeting was

held prior to the fieldwork, the second following the pilot phase, the third at the completion of the fieldwork, and the final meeting following a review of the first draft of the report.

927. The Steering Group's input, guidance and support throughout the duration of the project proved invaluable, particularly in assisting the research team with the development of a reporting framework that met the needs of all stakeholders.

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## Research sample

928. Five kura were selected to be part of the research project. A range of criteria for the selection of kura were discussed between Te Rūnanga Nui and the Ministry. These included:

- That the kura were Kura Kaupapa Māori Te Aho Matua
- That the kura were members of Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa
- That the kura needed to be on regular Education Review Office review cycles
- The need to ensure a breadth and range of kura (tribal/pan-tribal, urban/rural, kura/composite kura), were included.

929. For logistical and practical reasons, the maximum number of kura that could be included in the study was five. In the process of selecting the sample, it was acknowledged that other kura could have been selected, and that the final decision was a hard one to make.

930. The Kura Kaupapa Māori Te Aho Matua who were selected and agreed to participate in the study were:

- Te Kura Kaupapa Māori o Tāmaki Nui a Rua
- Te Kura Kaupapa Māori o Ngā Maungārongo
- Te Kura Kaupapa Māori o Te Ara Hou
- Te Kura Kaupapa Māori o Ruamata
- Te Kura Kaupapa Māori o Mana Tamariki.

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## Research focus areas and questions

931. In discussions with Te Rūnanga Nui and the Ministry, four research focus areas emerged that would need to be considered and taken account of in the research process. In each focus area some specific research questions were also developed. The table below sets out the focus areas and the specific set of research questions that resulted from Steering Group discussions about what was valuable to learn as part of the the research.

**Table 1: Research focus areas and questions**

Focus Area	Research questions
Kura understanding and practice of Te Ira Tangata	What does this mean to the kura? What supports kura understanding of Te Ira Tangata? What are the teaching and learning practices associated with Te Ira Tangata?
The connections within Te Aho Matua	What are the connections between the different chapters of Te Aho Matua?
Effective teaching and learning practice	What are the practices effective kura teachers are using? What does it look like in practice? Why do these practices seem to work? What are the things that impact on the ability to be effective in this area?
Success in Kura Kaupapa Māori	How is success defined in and by kura? What does success mean to teachers, whānau and graduates? What supports this success? What evidence of success is there in these kura?

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## Field work

932. The field work took place from over the period from 6 April to 29 July 2009. A pilot phase at Tāmaki Nui a Rua was undertaken to ascertain which research tools and activities would be most appropriate and effective.
933. Each field visit was for three days. Day one and two were spent at the kura, and day three was used for the researchers to write up field notes, reflect on the process, and prepare for the next field visit.
934. A Steering Group made up of representatives from Te Rūnanga Nui, the Ministry, and members of the research team was convened three times during the field work phase; the first meeting was held prior to the fieldwork, the second following the pilot phase, and the third at the completion of the fieldwork.

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## Development of research tools

935. A series of questionnaires, guides and research tools were developed 'in draft' for use in a pilot phase (see below). The research question that informed this early process of development was:
- What do effective teaching and learning practices look like in successful Kura Kaupapa Māori Te Aho Matua?<sup>175</sup>
936. A Kura Kaupapa Māori Hui-a-Tau (AGM) provided an early opportunity to trial one of the research tools and to inform the pilot kura (Tāmaki Nui a Rua) about the research.
937. This Hui-a-Tau reinforced to the research team, the high value we placed on the quality of te reo Māori. It also served to remind us about the need to be mindful that the research process is as much about giving as receiving.

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## Pilot phase in summary – Te Kura Kaupapa Māori o Tāmaki Nui a Rua

938. The pilot was held at Tāmaki Nui a Rua over 3 days (6,7, and 8 April 2009). In the lead up to the pilot, a series of discussions were held between the research team and the principal to ensure the purpose of the field visit and the proposed schedule of research activities were clearly understood.

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<sup>175</sup> This question was agreed to by the project Steering Group at a meeting held on 5 March 2009

939. The kura had prepared for the research team's visit, so the pilot process unfolded to respect and accommodate the kura protocols, practices, hospitality and generosity.
940. Most of the draft research tools were used during the pilot. The use of a reasonably specified questionnaire schedule proved difficult to use, so a more open approach to questioning was adopted in situ, as the researchers began to reframe the inquiry process, drawing from their experience in te reo Māori settings and the reality of the context of the kura.
941. A projection technique (Donoghue, 2008) was used as a way of encouraging deep reflection and insight on Kura Kaupapa Māori uniqueness and success. Whānau were shown a set of pictures (of Māori art and people) and asked to select a picture that for them represented the uniqueness of Kura Kaupapa Māori and then to talk about why they had selected the picture, and what it meant to them.
942. This projection technique worked particularly well. The research team's reflection on the use of this technique was that whānau found it fun, and they felt hope, faith, pride and exhilaration by being involved in the exercise.
943. "It was good for the whānau" (Research Team member).
944. One whānau member's comments capture the success of this technique:
945. "I see my kura through different eyes ...hearing what others have said about our kura...I can see the beauty".
946. Another research tool adapted and used with kura graduates was an appreciative inquiry type of question. Appreciative inquiry begins by asking respondents to talk about a peak experience, or a time when they experienced the best of something (Preskill and Catsambas, 2006). This was adapted by the research team to fit a Māori context; i.e., the questions were rephrased to:
- "What is the one thing that you would take or have taken from your kura and your experience in the kura into the world that will sustain you?"
  - "What are the 3 key essential attributes of an effective kura teacher?"
947. The table below summarises the activities undertaken at each of the kura.

**Table 2: Kura Kaupapa Māori sample and research activities**

Kura Kaupapa Māori	Interviews	Observations	Hui	Other
Tāmaki Nui a Rua	<ul style="list-style-type: none"> <li>Principal</li> <li>Graduates (x6)</li> <li>Wharekura Teacher</li> <li>Te Ohu Whakahaere (x4)</li> </ul>	<ul style="list-style-type: none"> <li>Wharekura (Year 9–11)</li> <li>Pouako (Year 1 – 2)</li> <li>Wā Karakia (Year 1 - 2)</li> <li>Classroom (Years 10 – 11)</li> <li>Kaunihera Ākonga</li> </ul>	<ul style="list-style-type: none"> <li>Pouako</li> <li>Whānau</li> </ul>	<ul style="list-style-type: none"> <li>Pōwhiri – entire kura</li> </ul>
Ngā Maungārongo	<ul style="list-style-type: none"> <li>Principal</li> <li>Whānau (x4)</li> <li>Graduates (x4)</li> <li>Staff (x4)</li> <li>Resource Teacher of Māori</li> <li>Kaiwhakahaere Kōhanga Reo</li> </ul>	<ul style="list-style-type: none"> <li>School assembly (x2)</li> <li>Years 3-4 (language)</li> <li>Years 7-8 (English)</li> <li>Years 5- 6 (Art)</li> </ul>	<ul style="list-style-type: none"> <li>Whānau</li> </ul>	
Te Ara Hou	<ul style="list-style-type: none"> <li>Wharekura Teacher</li> <li>Principal</li> <li>Deputy Principal, Primary</li> </ul>	<ul style="list-style-type: none"> <li>Wharekura (years 9-10)</li> <li>Junior School (New entrance)</li> <li>Senior boys (reading)</li> </ul>	<ul style="list-style-type: none"> <li>Whānau</li> <li>Senior students and graduates</li> </ul>	<ul style="list-style-type: none"> <li>Pōwhiri</li> <li>Tour of kura</li> <li>Staffroom (informal)</li> </ul>
Ruamata	<ul style="list-style-type: none"> <li>Principal</li> <li>Whānau/Kaimahi (x3)</li> <li>Pouako</li> <li>Others (x4)</li> </ul>	<ul style="list-style-type: none"> <li>Hui-ā-kura</li> <li>Wharekura teacher -Year 9 (Tikanga, independent projects, social studies)</li> <li>Pokapū (3 classes at different levels) – art, teambuilding, science, cooking</li> </ul>	<ul style="list-style-type: none"> <li>Whānau</li> <li>Pouako</li> <li>Graduates</li> </ul>	
Mana Tamariki	<ul style="list-style-type: none"> <li>Principal (x2)</li> <li>Te Ohu Whakahaere (x4)</li> <li>Graduates (x3)</li> <li>Founding parent</li> <li>School manager</li> </ul>	<ul style="list-style-type: none"> <li>School assembly</li> <li>English class</li> <li>Wharekura (years 9-10)</li> <li>Maths (years 7 – 8 and 5 – 6, and 1 - 4)</li> </ul>	<ul style="list-style-type: none"> <li>Pouako</li> <li>Graduates</li> <li>Whānau</li> </ul>	<ul style="list-style-type: none"> <li>Pōwhiri</li> <li>Informal discussions with kōhanga and kura staff</li> </ul>

### Research question revision

948. In the pilot phase, whilst some activities worked well, some did not work sufficiently well in a te reo Māori context, to the extent that the team believed a different question was needed to guide the revision of the research.
949. At the next Steering Group meeting, the following question was agreed as more appropriate:
- Te Ira Tangata – Kia mārama rawa te hunga whakaako ki te āhua o te tangata, kātahi anō ka taea te hanga kaupapa whakaako mo te hunga tamariki – What does this look like in successful Kura Kaupapa Māori?
950. The research process and tools were revised based on the learnings gained in the pilot. The revised research guides and research protocols had far less specificity around the detail and ordering of research questions and post hui analysis framework. This renewed research process was designed to allow the researchers to be more responsive to the context of each kura.

951. Despite modification to the research tools, the researchers felt that at times the revised tools did not adequately assist kura to reveal and give expression to their world view of success, and as such, the overall intent of the research was not able to be fully explored.

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### The researchers journeys

952. Part of the developmental research process was the emergence of confidence and courage within the two field researchers to lead and steer a Kaupapa Māori research process in a te reo Māori context.
953. The two researchers found they had to consider how best to work together in this context, i.e., what roles they both might take in the process and it took time for the strengths of each person to surface. It became clear that one researcher had a definite strength in te reo Māori, and the other was more comfortable with data input and technology. So it was appropriate that one facilitated most of the interviews, whilst the other took a lead role in recording the data.
954. More fundamentally, the researchers recognised early that they needed to journey 'in themselves', and utilise the breadth of experience and expertise they have in their ability to hear, see and feel the things that were happening in kura, within a total immersion Māori language context. They came to recognise that whilst the research purpose was Māori, they had to ensure that they were also well equipped for doing research in this context. The journey as it unfolded revealed that they needed to define for themselves what it meant to be researchers in a te reo Māori / Te Aho Matua context, and privilege Māori practices and processes to undertake robust, quality research.
955. So, through a process of interrogation, critique and reflection, the research focus, questions and tools were continually reshaped by the researchers to fit the context of Kura Kaupapa Māori and ensure that the research would produce culturally reliable, authentic and useful findings and outcomes for kura.
956. The researchers acknowledge the unwavering support from Ministry staff in navigating the tensions that arose initially in defining the best research approach for this context.

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### Analytical framework

957. The analytical framework emerged in a similarly developmental way. During the early stages of the project, the Education Review Office indicators for Kura Kaupapa Māori appeared to offer a rich analytical option for the project. Already developed and being used in Kura Kaupapa Māori reviews, it was assumed they would be a useful analytical device through which data being collected could be filtered and analysed. However, this did not work out in practice.
958. A deliberate strategy built into the research process was to structure an analysis process into each field work visit. The researchers used this process to question and reflect on the data they had just collected. It was also intended to ensure that if changes needed to be made to the process, that there would be a robust 'sense making' practice informing these changes.
959. Ensuring there was a systematic reflection process built into the research process proved to extremely worthwhile, for example, the research team discovered that the ERO indicators, as an English medium analytical device, were not appropriate for a Kura Kaupapa Māori research project. The team consistently struggled during the first two kura visits to effectively apply the data against the indicators. An in-depth analysis of the research process, using reflective discussion with key advisors resulted in Te Aho Matua (see appendix A for the Māori and English interpretation) being adopted as the primary analytical framework through which all the data would be analysed.
960. Early on in the project, the process of analysis was constructed as follows:



- Filter and match observations and data against ERO indicators
  - Filter and match observations and data against research focus areas and questions
  - Sort and match practice stories that highlight each of the focus areas.
961. After the second kura visit, the analytical process was changed accordingly:
- Researchers brainstorm and list the standout success stories, as perceived by each researcher
  - Write these up, including the reasons why they were selected as standout practice stories
  - Discuss the matching and grouping of stories around themes and linkages to Te Aho Matua categories
  - Discuss and highlight stories according to the focus research areas and questions.
962. At the end of each kura visit, the researchers would identify and generate their standout stories from the hui. The researchers began initially by assigning their stand out stories to Te Aho Matua categories – then made further notes and wrote the stories up accordingly. Then they would address the other research focus areas.
963. As the process unfolded, the researcher's later found that it seemed more appropriate to begin by not predetermining the story's primary category against Te Aho Matua, as this seemed to constrain the analytical process. Rather, to begin writing up the story, and allow the categorisation of the story against Te Aho Matua to emerge during the first write-up and analysis reflections.
964. In other words, although initially it was intended that the analytical framework would be clarified during the first kura visit (the pilot), so that the research could unfold in a principally deductive way; in practice, the analytical framework was developed inductively and developmentally, i.e., the framework emerged from the data found at each subsequent field visit to kura.
965. When the fieldwork had come to an end, two analysis meetings were held. The first meeting was attended by the researchers, the principal research advisor, an independent research advisor, and a member of Te Rūnanga Nui. At this meeting, through discussion, questioning and reflection, all the stories collected for each kura were examined and scrutinized in terms of their relationship to Te Aho Matua.
966. At the second meeting (attended by the two researchers, the principal and independent research advisor), the key themes for each Te Aho Matua wahanga were discussed and debated, and a reporting structure for the English and Māori medium reports was developed.
967. Table 3 below lists of the standout stories gathered from each kura that were discussed and analysed against sections of Te Aho Matua. It is important to note that although stories were sorted and allocated to illustrate particular sections, many of the stories encapsulate aspects of many of the other sections.
968. After the drafting of each of the case studies, using the Te Aho Matua framework, a synthesis process was conducted to develop the overall findings that had emerged across all the kura. This synthesis is reported in the findings section of the report.

Table 3: Kura Kaupapa Māori stories and Te Aho Matua categories

Wāhanga	Tamakinuiārua	Ngā Maungārongo	Te Ara Hou	Ruamata	Mana Tamariki
Ira Tangata	Wā karakia Wairua guides us Two Canoes Open door policy Being the example	Hui-ā-kura (morning and afternoon) Dianne Pōmare	Whakangā (Louise) Wt Pōhatu	Tikanga (Awatea) Toka Tū Moana Cathy Dewes	Hui-ā-kura Board of Trustees vested in Te Ohu Whakahaere
Te Reo	Te Reo Māori language zones Te Reo Māori in the community	Te Reo Māori strategy Teaching English	Kahungunutanga	Reo development of whānau Intergenerational lang. transmission	Sacrifice and commitment English (Suzie)
Nga Iwi	Tribal kura Rangitāne Development of whānau Teacher retention and development	Pan-tribal / urban kura Whānau in kura Teacher retention	Tribal kura/Ngāti Kahungunu Whānau in kura Kaumātua support	Tribal kura Te Arawa Whānau in kura Teacher training	Pan-tribal/ urban kura – Rangitane support Professional parents Teacher training
Te Ao	Koru seating Kura as a marae	Rural oasis setting Onsite Puna Reo Kura / community	Buidlings / grounds Kahungunutanga	Rotated lessons Open learning environment Catching learning	Open learning environment What about our graduates?
Ahuatanga Ako	Providing hospitality Minnie's story Tuakana-teina Intergenerational Daily hongī	Providing hospitality Tuakana/ Teina story Kaumātua and kura Ties that bind	Providing hospitality Male literacy Art and learning	Providing hospitality Intergenerational learning / teaching Attitudes to behavioural differences Learning child-centred	Providing hospitality Teaching English Teaching & learning
Te Tino Uaratanga	Student Council Growing leaders	Ideal graduate profile Interview: Pikihiua	Graduate interviews Parent interviews	Assessment hui Graduation New generation of teachers	Assessment Graduation New generation of teachers