

TE RUNANGA O TE RARAWA



Te Rautaki Mātauranga o Te Rarawa



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Whakataki: Introduction

In order for a kauri tree to realise its full potential, to become the pinnacle that forms the highest reaches of the bush canopy, conditions must be exact. The ngahere quietly embraces the kākano, before it nourishes and supports the seedling to push beyond its earthy womb into an unknown future. The young tree plunges its roots deep within Papatūānuku, bracing against the destructive elements that seek to thwart its journey. Eventually, the mature kauri claims its full birthright, completing the cyclical pathway of life and providing protection to all that inhabit the space below.

The kauri metaphor encapsulates the holistic nature of the educational process and the factors that determine its success. In broader terms of well-being, the onus rests with the ngahere to nourish the four dimensions of the individual rākau – the taha wairua (spiritual side), taha hinengaro (thoughts and feelings), taha tinana (physical side) and taha whānau (family)¹ – to enable it to flourish.

Ko te tapu i te mana o te kauri, nō te kākano

The tapu and mana of a mature kauri tree is derived from a seed

Thus, this strategic document has been developed to conceptually reflect the life cycle of one of our living taonga, with a view towards cultivating the educational, cultural and socio-economic prosperity of the people of Te Rarawa.

We define full potential as all latent possibilities for future growth, all unrealised opportunities. Those possibilities are an individual's natural passions, talents, gifts and skills developed and articulated as an expression of self. The fulfillment of potential is, therefore, the accomplishment of personal excellence in the face of adverse challenges.

This strategy identifies the needs of key stakeholders and offers solutions that align to meet them. This sits alongside a strong desire to create more opportunities to celebrate and uphold Te Rarawatanga mātauranga in our education system. We want to provide the tools that draw upon the principles of tino rangatiratanga, manaakitanga, ako Māori and whanaungatanga to empower them in their educational pursuits.

1. Durie, M.H., *Whaiora: Māori Health Development (2nd ed.)*, 1998

Ko Te Rarawa Te Iwi: Te Rarawa Iwi Profile

Te Rarawa owes its name to an event, as opposed to a single ancestor. However, central to the narrative is Tarutaru who, in an altercation with Ngāti Whātua in the mid 1700s, would unite the people of Te Rarawa and their descendants under his leadership and establish a collective identity borne of fierce determination.²

Today, the iwi traditional boundary begins at the Hokianga, heading eastwards along the Hokianga River to Mangataipa, at the base of Maungataniwha. The boundary then progresses northwards along the ranges of Raetia to Takahue, before following the Pamapurua River to Maimaru and across to Awanui. Turning west to Hukatere and Te Oneroa-a-Tōhē, the boundary then traces down to Ahipara, before heading southwards to encapsulate the coastlines of Tauroa, Owata and Whangapē. The southern boundary line ends at Mitimiti.³

As the nation's 11th largest iwi⁴, there are now approximately 15,000 to 25,000 Te Rarawa people and 10,000 registered iwi members.⁵ There are 23 marae located within the iwi boundaries, representative of 32 hapū. As such, the core mana of Te Rarawa is attributed to the distinct hapūtanga identities that flavour the region's diverse communities.

Four wards, or takiwā, represent marae clusters and share common whakapapa connections⁶ They are:

- Ward 1:** All hapū and marae that live within the Hokianga basin
- Ward 2:** All hapū that live in Te Tai Hauauru
- Ward 3:** All hapū and marae that live near Whangapē Harbour, including Herekino, Owata and Manukau
- Ward 4:** All hapū and marae that live between Tauroa and Te Oneroa-a-Tōhē, including Pukepoto and Wainui

Although Māori make up 40% of the usually resident population in the Far North District⁷, only 14% of all Te Rarawa people live within the rohe. The majority of Te Rarawa people living in the rohe reside in Kaitia, with the balance living in about 20 small rural communities.⁸

More than a third of all Te Rarawa people are under the age of 15 – and the biggest cohort between 10 and 14 – indicating a high proportion of youth within the demographic profile.⁹

2. Te Runanga o Te Rarawa, *Te Rarawa Historical Overview Report*, 2004

3. Te Runanga o Te Rarawa, *Te Rarawa Education: Scoping Report Paper for Ministry of Education*, 2010

4. Statistics New Zealand, *Census 2006*, 2006

5. Te Runanga o Te Rarawa, *Te Rarawa Education: Scoping Report Paper for Ministry of Education*, 2010

6. Te Runanga o Te Rarawa, *Te Rautaki Reo o Te Rarawa*, 2012

7. Statistics New Zealand, *QuickStats About Far North District*, 2006

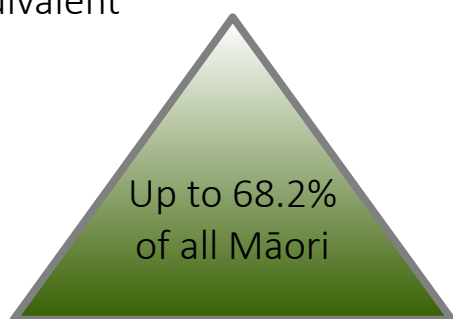
8. Te Runanga o Te Rarawa, *Te Rarawa Education: Scoping Report Paper for Ministry of Education*, 2010

9. *ibid.*

Ko Te Mātauranga O Te Rarawa Te Iwi: Te Rarawa Education Profile

Secondary/Tertiary 2012 Qualified

18 year olds with NCEA Level 2 or equivalent



Primary 2012 Achievement at or above National Standards

Approximately 3502 Māori students



65%
2413 students

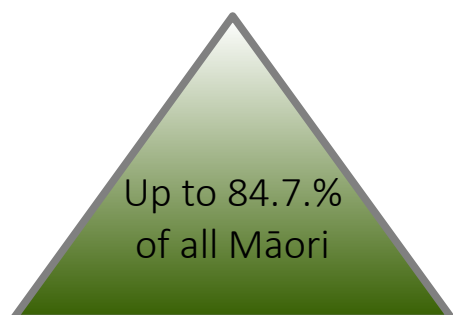


56.4%
2029 students



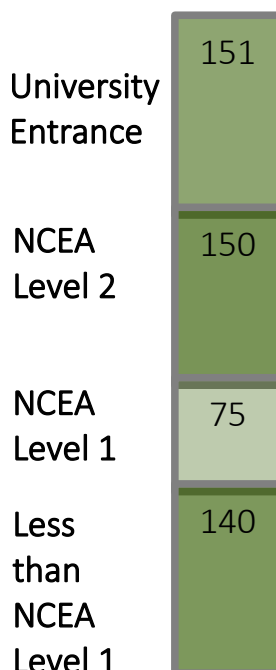
62.5%
2188 students

Early Childhood Education 2013 Participation



School Leaver Highest Qualification Number of Māori students

Total 516



Kura And Māori Medium 2012 Achievement

Ngā Whanaketanga Rumaki Māori
Manawa Ora And Manawa Toa



74.3%
591 students



66.5%
765 students



71.9%
562 students



64.2.5%
527 students

Ngā Whāinga Mātua: Strategic Vision

To ensure the iwi meets the challenges and issues it encounters as a collective, Te Runanga o Te Rarawa operates under a series of five-year strategic goals, all with some form of educational component. They are:

Te Rarawatanga

Te Rarawa whānau have a strong identity grounded in our history, culture and tikanga

Economic Development

To grow a sustainable economic base that will support Te Rarawa whānau, hapū and iwi

Te Kaitiaki o Te Taiao

That we look after our environment so that it sustains our communities

Hapū Development

Our marae and hapū develop their potential

Education and Training, Mātauranga

Te Rarawa people are educated to achieve their full potential and support the development of iwi

Health and Social Well-being

To enhance whānau well-being and build strong communities

Political

That Te Rarawa show leadership and ensure that our voice is heard where issues concern us

Te Ara Whakakitenga Mātauranga

Education Vision

*Te Rarawa puna mātauranga
Te Rarawa kai whakamāramatanga
Kia tupu, ka rea, ka ora te iwi*

*Te Rarawa people will access education opportunities to realise their full potential and
contribute to the development of iwi*



Education Mission

*Mā Te Runanga o Te Rarawa, te whāinga mātauranga e akiaki ai
Mā te tangata, mā te whānau, mā te hapū ngā wawata o te iwi e whai mana*

*To facilitate the best quality education that supports our highest aspirations and empower
our whānau, hapū and iwi educational successes*

Te Rautaki Reo O Te Rarawa: Te Rarawa Reo Strategy

This whakataukī, taken from the last operating Te Rarawa wānanga in Ahipara, is a metaphor for education. Like the waters at Te Waitaha Pāua, learning opportunities will continue to flow continuously throughout all of life's phases. In turn, our people are the kaitiaki of the reo and tikanga-ā-iwi; we alone hold the responsibility to ensure and maintain the inter-generational transmission of Te Rarawatanga mātauranga.

Te Rautaki Mātauranga o Te Rarawa has been developed alongside *Te Rautaki Reo o Te Rarawa* – the Te Rarawa reo strategy. The reo strategy was formulated in response to declining numbers of reo Māori speakers and sets out to lead the growth and extension of the level of Te Rarawa reo spoken on marae and in Te Rarawa domains.

It is envisioned that the strategic goals in the reo strategy would be achieved over three generations, to ultimately increase the numbers of Te Rarawa people speaking Te Rarawa reo to 80% by 2050.

Kia āta tukutuku ngā wairere a Te Waitaha Pāua

The gentle waters at Waitaha Pāua flow continuously and forever

A core component of the reo strategy reviews Ngā Huarahi Akoranga – Learning Pathways – which acknowledge that language transmission is enacted via three avenues: in wānanga, in karāhe and within the kāinga. This whakaaro links in with the education strategy which reviews how the iwi can exert influence within schooling and community frameworks, inclusive of our marae, to achieve more favourable educational outcomes for the learner overall.

Intrinsic in the reo strategy is a strong sense of Te Rarawatanga – our identity of belonging and place expressed in Te Rarawa reo. Likewise, it is the express vision of Te Runanga o Te Rarawa to encapsulate and permeate the education system in the rohe with the very essence of Te Rarawatanga on many levels.

The reo strategy acknowledges that by focusing energies on lifting and revitalising the reo of Te Rarawa, so too will the iwi be in a more advantageous position to address both societal and personal imbalances in well-being. Similarly, the education strategy exists to connect the individual with a greater understanding of Te Rarawatanga to ultimately enhance their personal and collective identities.

Ngā Pātai: What We Needed To Know

Our intent was to review the engagement of Te Rarawa learners in all facets of the education system. Via two phases of consultation, we would inform a strategy that responds to contemporary education needs, from early childhood through to adulthood.

We needed to know:

What are the issues and challenges that face our Te Rarawa community and education institutions in achieving educational confidence?

How can Te Runanga o Te Rarawa support our people to reach their full potential by addressing these issues?

In the first phase, we approached these questions through conversations with students, teachers, Board of Trustee (BOT) members, whānau, the Kāhui Kaumatua, Iwi and Research Development Group members and marae representatives. We reviewed data from relevant Education Review Office (ERO) reports, New Zealand and Qualification Authority (NZQA) results, Census results from 1991 to 2006 and relevant Ministry of Education (MOE) reports.¹⁰ We reviewed the experiences of Te Rarawa students within schools, including the quality of teacher-student engagement, support systems that cater for Te Rarawa students' needs and curriculum content pertaining to Te Rarawatanga mātauranga.

The second phase involved a series of consultation hui held at Korou Kore Marae, Waihou Marae, Morehu Marae and Te Rarawa Marae as well as input from the runanga trustees and iwi members via the Te Runanga o Te Rarawa website and relevant social media pages.

These hui identified additional issues for Te Rarawa learners and enabled members to discuss the strategies in the draft strategy, while identifying any gaps for inclusion.

Ngā Take Taioreore: Key Priorities

During both phases of consultation, several thematic priorities were identified including:

Early childhood education options

Issues related to the quality, accessibility and availability of early childhood education in the Te Rarawa rohe

Existing student achievement levels

Issues related to current National Standards (NS) and NZQA achievement levels of Te Rarawa learners and gender differences in existing results.

Retention of students in Te Rarawa schools

Issues related to perceptions about the quality of education, learning environments and availability of additional student support services in Te Rarawa schools.

Recruitment of quality teachers

Issues related to the recruitment and retention of quality staff (particularly in specialist subject areas), availability of professional development for educators in te reo me ōna tikanga Māori, the financial cost of rural isolation for small schools, student-teacher relationships and teacher conduct.

Relevancy of curriculum content

Issues related to curriculum (language, historical, environmental, social and sustainable content) that is relevant to hapū and iwi, linked to career pathways, supports left and right brain development, caters for all learning styles and addresses the holistic needs of all Te Rarawa learners.

Engagement of students and whānau

Issues related to absenteeism, whānau engagement with schools in remote areas, availability of resources for alternative education, iwi-educator relationships and current consultative processes.

The impact of social issues

Issues related to whānau dysfunctionality, educational aspirations, domestic abuse, substance abuse, health issues and transience.

The impact of structural challenges

Issues related to roll fluctuations, attracting specialist teachers and relievers and quality and consistency in boards of governance.

The impact of other issues

Additional issues include a lack of male teachers, support for learners with additional challenges and wider whānau and community education and support.

<i>"Employment opportunities arise from the establishment of a recognised training programme; empowering a generation of self-sustainability expertise within Te Rarawa, developing economic opportunities from sustainable community projects."</i>	
	<i>"Our leaders need to believe that if we want to promote our area, we've got to put money into that area. We've got to display and market ourselves all the time."</i>
<i>"Raising awareness with parents has positively impacted on our people's learning. They do care, but sometimes parents don't know how to."</i>	
	<i>"Our iwi needs to be more active in education. We need to start looking at our own institutions as opposed to other wānanga or someone from another rohe."</i>
<i>"Te reo Māori me ōna tikanga play an integral part in our whare kōhungahunga, so technically, although our staff are qualified by National Standards, they're not qualified for our own territorial standards which require the use of te reo. I have, therefore, become a part-time te reo Māori teacher to the staff here, which is not part of my job description."</i>	
	<i>"I have found with Māori boys, when you engage culture in the curriculum, there would be significant improvement in their achievement."</i>
<i>"Ngā Manu Kōrero and kapa haka are still initiatives that are outside of the curriculum. Some schools pick it up, but not all of them and this is why it should be compulsory, or at least accessible for anyone who wants quality education and sees te reo me ōna tikanga being part of that."</i>	
	<i>"The good quality Kaupapa Māori initiatives we have in schools at the moment are not compulsory. They are only add-ons and schools don't have to take them on if they don't want to. So Māori teachers have to work really hard against the tide to try and get these initiatives going because Māori culture is not valued enough within schools. The sad part is, our people flourish when they get to do these initiatives."</i>

<i>"We work with the resources that we have, and our greatest assets are our human resources."</i>	
	<i>"We need sustained programmes. People are always bouncing between courses up here. Something needs to be done in terms of providing a course that is longer than 20 weeks, 36 weeks or one year. If we could deliver suitable courses that keep them occupied for longer than a year, it would be awesome."</i>
<i>"Mainstream has not changed its curriculum to suit our people. We need to create training in our own style and environment so we can have options for our people."</i>	
	<i>"We have to put money into marketing Te Rarawatanga – if we do it in terms of education, we can put pressure on the government to make te reo Māori compulsory in our schools."</i>
<i>"We need expert teachers; our children deserve excellent faculty. Could the Runanga assist by calling in expert teachers in the academic areas who can be shared around the schools of Te Rarawa?"</i>	
	<i>"We should help our people to understand that technology isn't a threat; it could also be helpful to retain our histories, language and culture. Once most of us have realised the importance of the culture, kaumatua and kuia have passed on."</i>
<i>"Communities are becoming more aware of their abilities to live off natural resources, and families are aspiring to pursue this more and more every day."</i>	
	<i>"Kids need to develop an ownership of learning. A lot of people are standing on their heads to try and provide education for our kids, but they're not valuing education."</i>
<i>Not everybody aspires to go to university but that doesn't make them a failure. Me tiaki i te momo o te tamaiti, i te momo o te whānau. Kei a koe te momo o te whānau, kaua e tiini. Don't force change on people. Me hakanui, me tautoko i te momo o te tangata.</i>	
	<i>Let them dream their dreams. I believe in that. Ahakoa he pūkenga rerekē, me hakanui, me whanake i ngā pūkenga e rua i te wā kōtahi.</i>

We have, therefore, developed a a wide picture of what Te Rarawa wants to see for its people in education:

People who understand who they are and where they fit

Infrastructural support for Te Rarawatanga, kaitaikitanga, te reo and tikanga

A strong and transparent values base

Job skills to underpin and contribute to hapū and iwi development

Skills for the world spectrum of vocational pathways

More support for Māori teaching staff and principals

Better links with historical and cultural resources and access to education institutions

Te Taiao: The Educational Context Within Te Rarawa

Currently, education providers within the Te Rarawa rohe consist of the following:

Seventeen Early Childhood Education (ECE) Services, comprised of five kōhanga reo, four education and care centres, three Playcentres, two home-based services, two kindergartens and one franchise centre.

Fifteen compulsory education schools, comprised of six full primary, five composite, two contributing, one intermediate and one secondary school. All schools are decile 1 to 3 and feature a range of characters including kura kaupapa Māori, wharekura, immersion, Catholic-integrated and Christian-based options.

Six community and tertiary providers, including four Private Training Establishments (PTEs), one Institute of Technology/Polytechnic and one wānanga.

Many Te Rarawa marae also serve as centres of learning for the delivery of community education programmes for three nationwide where wānanga.

All education providers within the Te Rarawa rohe cater for high populations of Māori students. Sixty-one percent of all ECE and kōhanga reo enrolments within the rohe last year were of Māori descent.¹¹ Māori also comprise 65% of all school enrolments from years one to 13 in the Far North District.¹²

Only 12% of all Māori students enrolled in compulsory education in the Far North District last year were immersed in Māori-medium education. Furthermore, 15% of all Māori students enrolled in compulsory education in the Far North District last year received *no* Māori language education at all.¹³ Māori-medium curriculum content and modes of delivery are areas of targeted growth, as the mantle to deliver te reo me ōna tikanga Māori to our students in culturally appropriate ways overwhelmingly rests with our kōhanga reo, kura kaupapa and whare kura.

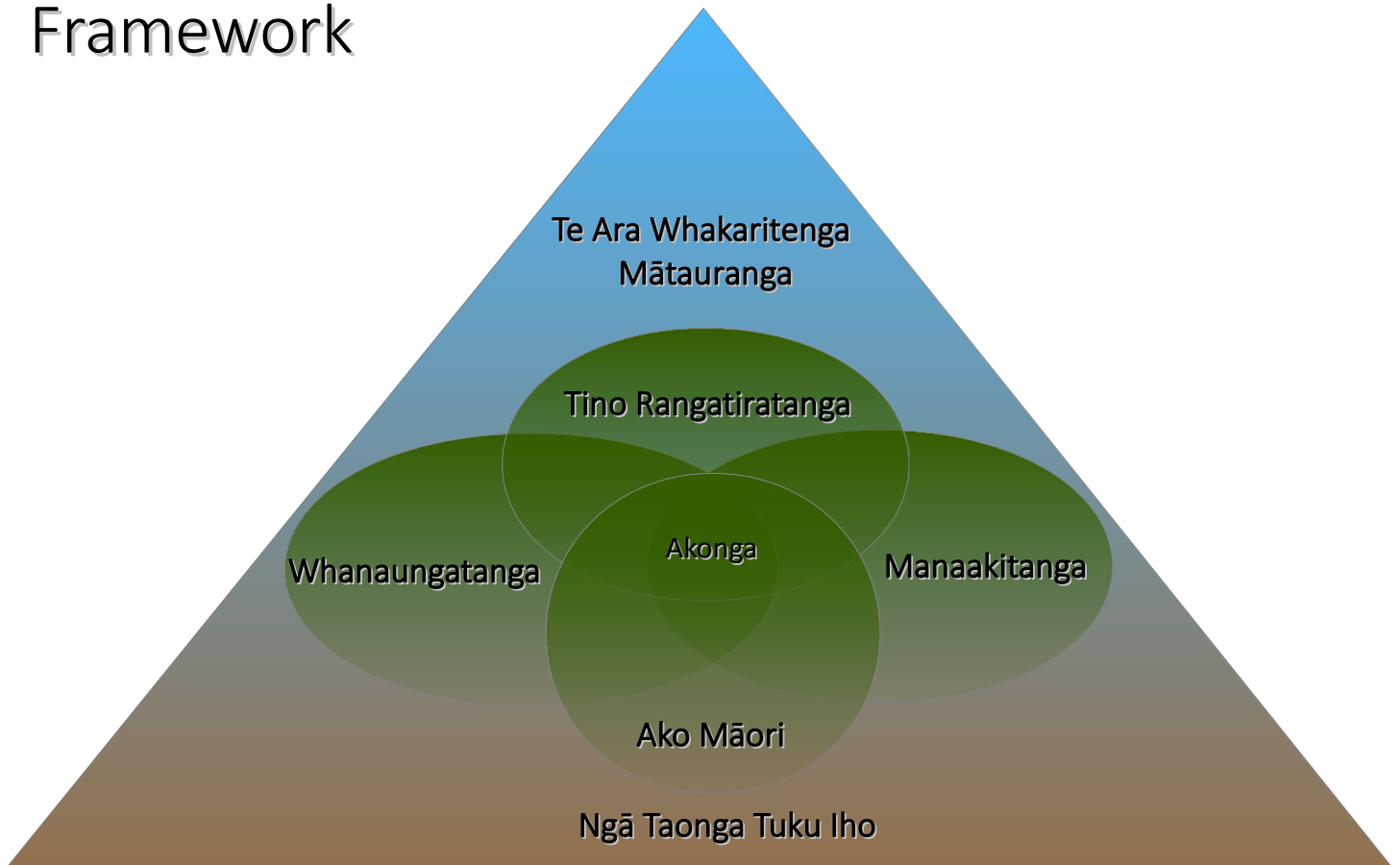
Our expectation is that *all* education providers tailor their practices and structures to meet the cultural identity needs of its predominantly Māori students, while upholding the integrity of MOE, ERO, NZQA and New Zealand Teachers Council (NZTC) requirements.

11. Education Counts, *Māori in ECE*, 2013

12. Education Counts, *Far North District Student Population*, 2013

13. Education Counts, *Māori Language level and Territorial Authority*, 2013

Heke Tāhuhu Kia Hono Tūhāhā: Strategic Framework



This strategy has been formulated as a dynamic schema that merges the educational vision and mission of the iwi with four key principles, underpinned by a desire to draw on the rich cultural resources and knowledge base of Te Rarawa.

Underpinning the framework are Ngā Taonga Tuku Iho. These embody the transmission of inter-generational knowledge and validate Te Rarawatanga as a source of cultural affirmation. They are metaphorically representative of te whenua, which at its foundational level sustains our potential for growth.

At the top of the framework are Te Ara Whakakitenga Mātauranga, the vision and mission of Te Rarawa to achieve a state of enlightenment. These are representative of te taumata – the highest aspirations of the iwi, the loftiest extension of all that is perceived or known.

Sitting within the broader source of knowledge are the four concepts of Tino Rangatiratanga, Manaakitanga, Ako Māori and Whanaungatanga. These intertwine with each other to signify the relationships between the elements of te ngahere that work interdependent of each other to enhance a supportive and balanced environment.

And, at the heart of the framework is the Akonga, or te rākau, who is empowered to access and embrace their cultural identity as a person of Te Rarawa once all external mechanisms are in place.

Whāinga Tuatahi: To Enact Tino Rangatiratanga In Education

Rationale

Tino rangatiratanga is an integral part of the Te Rarawa core framework of conceptual values. Within the strategy, it refers to the aspirations of the iwi to seek empowerment both within the region's existing educational structures and in the formation of our own systems of learning.

As a guiding principle, it underpins the *Te Rarawa Deed of Settlement*, with the Crown acknowledging that, despite Te Rarawa honouring its obligations and responsibilities under *Te Tiriti o Waitangi*, customary authority over land and resources has been consistently undermined to the detriment of today's descendants.¹⁴

Some Te Rarawa schools are situated on whenua originally gifted by rangatira, which is now being returned to the iwi via the claims process. The people of Te Rarawa, as holders of mana whenua, are in a prime position to enact proprietorship engagements with education providers that contribute to the development of aesthetic learning environments.

On a governance level, BOTs play a vital role to ensure our schools meet the needs of our students, whānau and wider community. Most BOTs have Māori members but there is no current requirement for any of these schools to report on Māori student achievements to the iwi.

A key theme in this sector is the interest of the iwi to establish our own marae-based where wānanga to deliver educational initiatives. Some of the proposed areas of training include both short and long-term programmes in te reo me ōna tikanga Māori, administration, management, financial management, governance, catering and event management. While the challenges to logistically provide marae-based learning are known, the long-term benefits of tūrangawaewae-based, sustainable education are vast. Marae-based programmes enhance students' sense of belonging, have the capacity to cater to all learning styles and – most importantly – enable Te Rarawa to define the terms of engagement in education for our people.

14. Crown acknowledgements, www.tiriti.terarawa.iwi.nz

Key strategies to enact tino rangatiratanga in education are:

- To establish a Te Rarawa Taumata Mātauranga (Education Board) solely responsible for the leadership and delivery of strategic educational initiatives.
- To establish Ohu (working groups) comprised of Te Rarawa experts who represent the takiwā of Te Rarawa and assist the Taumata Mātauranga through local community consultation.
- To develop and establish our own Te Rarawa marae-based where wānanga to collectively lift and grow our knowledge base.
- To assist in the establishment of more ECE centres and kōhanga reo in the Te Rarawa rohe.
- To scope for more community and tertiary education choices that align with the Te Rarawa asset base and industry opportunities in the Te Rarawa rohe.
- To appoint an iwi member to assist the facilitation of all Te Rarawa education providers to meet ERO review mātauranga Māori requirements.
- To co-ordinate Te Rarawa representation on Boards of Trustees (BOTs) in all Te Rarawa schools.
- To match the number of Māori professional educators with the demographic profile of the Māori community in the Te Rarawa rohe.
- To participate with school leaders in the recruitment and appointment of quality teaching staff in Te Rarawa schools.
- To develop, implement, monitor and review a code of professional conduct for all learners and Te Rarawa education providers.
- To lead a regional inquiry into the local governance practices of the Te Kōhanga Reo National Trust and develop mana-enhancing initiatives.
- To enact and maintain iwi proprietorship engagements with all Te Rarawa education providers that develop aesthetic learning environments.

Whāinga Tuarua: To Strengthen Manaakitanga In Education

Rationale

Manaakitanga is characterised by a deep ethic of care and respect for others and our external environment. In this strategy, the principle of manaakitanga is embodied in our desire to see the education system nourishing the holistic needs of our learners and educators.

The principle is captured in a series of objectives that interlink to foster a community of support for each other beyond the standard educational requirements of our region's providers.

There is a particular need to address manaakitanga in secondary and community and tertiary education. Numerous barriers to effective participation and student retention numbers have been cited and the resulting consequences have included minimal uptakes for Te Rarawa learners in higher education and the subsequent inability of our people to secure better paying jobs.

Students who have achieved the required accreditation or pre-entry requirements for community and tertiary education often find they need to move away from the rohe to pursue specialist education that is currently not available through the region's providers. This has had a direct effect upon the region's ability to self-sustain its economic viability.

Key strategies to strengthen manaakitanga in education are:

- To design, implement, monitor and review programmes of well-being that address the spiritual, emotional, physical and relational needs of all students in Te Rarawa schools.
- To establish services that assist Te Rarawa learners in study support in the areas of ICT, study skills, literacy support and financial and mentoring services.
- To make available more community scholarships for learning.
- To develop career action plans for secondary, community and tertiary students upon completion of study.
- To make available student accommodation for secondary, community and tertiary students.
- To improve public transport for rurally-based or isolated community and tertiary students.

Whāinga Tuatoru: To Reinforce Ako Māori In Education

Rationale

Ako Māori describes a reciprocal learning process that enables both learner and educator to enjoy an equitable and harmonious relationship. Within the strategy, the kaupapa of ako is captured in the curricula of Te Rarawa education providers and it is the interest of the iwi to ascertain how we can interact with learning systems so they are relevant in our lives.

Ancestral knowledge paradigms existed in balance to produce select experts whose whakapapa and mana whenua foundations reinforced individual and collective identity¹⁵. However, through conversations with our Te Rarawa learners, we identified a lack of opportunities for them to express their cultural heritage within current mainstream schools. Of the 15 Te Rarawa schools that sit within the compulsory schooling category, only two are identified as schools that deliver exclusively Māori-medium content.

Key themes here include the availability and quality of Māori curriculum content for our learners and the need to address contemporary modes of curriculum delivery to holistically satisfy the spiritual awareness, psychological health, physical development and relationship needs of our learners.

Māori students often dominate in non-academic pursuits of excellence. The most common areas where Māori exceed expectations are in sports, creative arts, cultural pursuits and leadership. However, these often outstanding achievements currently exist outside of the NS framework and this status serves to diminish the value of Māori systems of knowledge in a dominant paradigm.

A successful exemplar of an iwi-based educational initiative is the annual *Noho Taiao*, which sees 30 Te Rarawa rangatahi engage in science, maths and technology projects. Since 2010, the project has seen numerous secondary school students involved in holistic endeavours that promote their understanding of kaitiakitanga with the aim of fostering community development.

Similarly, co-governance relationships that Te Rarawa manages in the conservation and management of specific areas of high value – including Te Warawara, Tangonge, Tauroa and so forth – provide a vast array of opportunities for the iwi to work cohesively with Te Rarawa schools in project delivery and education.

15. Te Runanga o Te Rarawa, *Ngā Whāinga Mātua: Te Rarawa Education Strategy Research*, 2011

Key strategies to engage ako Māori in education are:

- To develop, implement, monitor and review a set of quality curriculum and assessment standards, in accordance with Te Rarawatanga mātauranga, for the use of all Te Rarawa educators.
- To decree Māori-medium systems of learning, such as kura kaupapa Māori, Ngā Manu Kōrero and kapa haka, as officially recognised learning achievements in mainstream assessment frameworks.
- To continue to develop in-field research and education programmes with schools that honour the conservation of Te Rarawa sites of historical and cultural significance.
- To investigate the viability of a Te Rarawatanga mātauranga recognition for educators.
- To offer professional development on the reo, tikanga and histories of Te Rarawa for all educators.
- To develop and make available a Te Rarawatanga mātauranga resource kit pertaining to the reo, tikanga and histories of the iwi for all Te Rarawa learners and educators.
- To nurture adult students in the development of their Te Rarawa reo and mātauranga in line with the strategies set out in *Te Rautaki Reo o Te Rarawa*.
- To implement strategies that boost motivational learning triggers for Te Rarawa students.

Whāinga Tuawhā: To Nurture Whanaungatanga In Education

Rationale

Whanaungatanga – the enactment of extended relationships – refers to the interpersonal networks of human interaction that have significant bearing upon educational success. This concept sits at the core of the strategy and Māori society as a whole, as it addresses the responsibilities of the learner, educator and wider whānau in the pursuit of our highest aspirations.

Schools are required by various legislative and policy requirements to consult with whānau and the community in the provision of safe and nurturing learning environments. Ultimately, active and inclusive whānau involvement will determine the level of student success and reinstate whanau confidence and trust in our schools.

During our teacher interviews, an overarching desire was expressed to engage whānau more in processes. However, most ceded that the energy and resources required to implement and follow through with additional initiatives were simply unavailable. These schools relied on informal information exchanges with other Māori teachers, staff members, parents, kaumatua or kuia, as a means of enacting whānau consultation. Furthermore, these exchanges would often be restricted to specialised Māori funds of knowledge.

Some Te Rarawa schools *have* focused on building whānau relationships and student capabilities. One Te Rarawa school has employed the *Te Kōtahitanga* project as a means of assessing the learning environment and professional teaching practices, while developing student-teacher engagement processes. But as an iwi, we require more.

Key strategies to enhance whanaungatanga in education are:

- To establish and maintain pro-active working relationships between all Te Rarawa education providers and Te Rarawa marae, hapū and the Kāhui Kaumatua.
- To promote Te Rarawa champions of success in their specialised fields to our Te Rarawa learners as role models of excellence.
- To empower whānau to actively engage with and contribute to Te Rarawa schools on issues including National Standards (NS) achievement rates, disciplinary procedures and community engagement.
- To establish support networks that enhance a culture of collective knowledge for parents and whānau of Te Rarawa learners.
- To establish support networks for Te Rarawa learners and their whānau who are based outside of the rohe.
- To investigate and rectify the dropping rates of participation for whānau in kōhanga reo and other Māori-medium early childhood education.
- To support existing initiatives of outside agencies to increase enrolments of Te Rarawa children in ECE centres and kōhanga reo.
- To support existing initiatives to increase secondary and tertiary completion rates for the people of Te Rarawa.

Ka Tū Te Rakau, Ka Hōhunu Ngā Pakiaka: The Tree Stands Strong And The Roots Run Deep

To realise the vision of the kauri that stands proud in the ngāhere, nourished since inception by its surroundings and secure in its place within its realm, the conditions must be exact.

To realise the vision of Te Runanga o Te Rarawa for its people as immersed in strong cultural identity, developed to their fullest potential and enjoying socio-economic prosperity in a sustainable environment, we must first meet the challenges on the education front.

Te Rautaki Mātauranga o Te Rarawa articulates a commitment of Te Runanga o Te Rarawa to support its people to move forward. Consultation has identified that while there are many barriers and challenges inherent in our education system, there are many more opportunities to positively redress the existing imbalances.

The key to implementing the strategic objectives outlined in this document is an ethic of good will between the region's education providers and the people of Te Rarawa in the interaction of all four principles of tino rangatiratanga, manaakitanga, ako Māori and whanaungatanga. Only by the dynamic interchanges of the principles within the strategy may we forge a true partnership that will achieve our mandated goals.

Te Runanga o Te Rarawa now calls upon the tenacious and uncompromising determination of our tupuna Taputapu to inspire our leaders in the pursuit of excellence, to sustain and support us to thrive in unity.

Kia ū tō ū Kāwai tupuna, kia matoria ai, i ahu mai i hea, e anga ana koe ko hea

Trace out your ancestral stem, so that it may be known where you come from and in which direction you are going

