

He Heke Tuna, He Heke Rangatira

NGĀTI KAHUNGUU KI WAIRARAPA EDUCATION STRATEGY 2014-2020

Empowering and equipping the descendants of Kahungunu ki Wairarapa with a knowledge, skill set and rich cultural heritage to advance with confidence and dignity into the future.

K a h u n g u n u
• w a i r a r a p a •



Acknowledgements

Kahungunu ki Wairarapa Trust would like to acknowledge all who have contributed to the development of this education strategy.

He Karakia

Tēnei au, tēnei au
Ko te hōkai nei o taku tapuwae
Ko te hōkai nuku, ko te hōkai rangi
Ko te hōkai nei a tō tipuna a Tūmatauenga
Taku tapuwae, ko taku tapuwae nui nā Tāne-nui-a-Rangi
I pikitia ai ki te rangi tūhāhā
Te Tihi i Manono
I rokohina atu rā ko Io Matua Kore anake
Ka riro iho ko ngā kete o te wānanga
Ko te kete tuauri
Ko te kete tuātea
Ko te kete aronui
Ka tiritia ka poupoua
Ki Papatūānuku
Ka puta te ira tangata
Ki te whaiao, te ao mārama
Whano, whano haramai te toki
Haumi e! Hui e! Taiki e!¹

¹ Nā PJ Devonshire



He mihi

Te mihi tuatahi ki te runga rawa, nāna te timatanga, nāna te whakamutunga, nāna ngā mea katoa

Ki te hunga mate, koutou kua huri ki tua o te ārai haere koutou, haere koutou ki Hawaiki, ki Hawaiki
nui, Hawaiki roa, Hawaiki pāmamao, hoki koutou ki a ia.

Kāti.

Te hunga ora, ngā waihotanga tēnā koutou.

Tēnā koutou e whai tonu ngā tapuwae a Mohi mā. Rātou ngā tohunga o to Ao Kōhatu, te Ao
Tawhito. Rātou mā i whakatauirā ki a tātou hei whai mā tātou ki te whakatinana i ō tātou nei
wawata.

Heoi ka tika te kōrero,

“Ko te manu e kai ana i te miro nāna te ngahere
Ko te manu e kai ana i te mātauranga nōna te Ao”

Nō reira,

E ngā pia, e ngā tauira, e ngā taura
Tēnā koutou, tēnā koutou, tēnā tātou katoa.²

² Nā PJ Devonshire

He Kupu Rangatira

In 1876, Te Whatahoro Jury was referring to Te Wananga, the bilingual periodical of the Repudiation movement, when he wrote :

“E whakamoemiti ana au ki enei taonga e rua, ki te Kura raua ko te Wananga, katahi ano tatau nga iwi Maori o te Motu nei ka tupono ki nga tino taonga o te iwi nei o te Pakeha. Ahakoa he Hipi, he Kau, he Hoiho, he Tima rere moana nei, he Mira kani rakau nei, he moni ranei. E kore rawa e rite ki aua taonga e rua, kua kia ake nei e au te pai, no te mea ki taku titiro, na Te Kura nga mea katoa i te Rangi, i te takiwa o te Ao, i te Whenua, i raro ranei o nga rire o nga moana . . . Waihoki he kupu tenei naku kia tatou ki nga iwi ano o tenei Motu o Aotea, kia kaha rawa koutou nga iwi hapu, me nga Rangatira katoa ki te hapai i enei taonga e rua, i tenei Motu katoa, whakapua te uaua ki te rapu i nga hua o tenei taonga o te Kura raua ko Wananga. Kaua e mangere ki enei taonga e rua o tatou, ko te putaki tenei o tenei kupu o to tatou putea whakairo e ki nei, *“ma te whakarongo, me te ako, e whiwhi ai te tama a te tangata ki te Karauna honore, ma te ngoikore ano hoki, me te ngakau puhoi, e taki te tangata ki te ara o nga wairua.”*

Heoi, e hoa ma, mei pau o tatou whenua i te Motu nei, mo te Kura me te Perehi. Tenei e kore rawa tatou e kia he iwi mate i tenei ra. Heoi ra ia kia kaha ki te hapa i te rakau o te matauranga ki te kino, ki te pai, ara ki te Kura raua ko te Wananga, heoi enei kupu.

I give thanks to these two bequests, to the Kura and the Wananga. We the Maori people are only just coming to terms with the things of the European. Be it sheep, cows, horses, an ocean steamer perhaps, a sawmill, or money perhaps. They will never equal those two mentioned because in my view, from the Kura comes all things in the heavens, in the environment of the world, in the land, or beneath perhaps the depths of the ocean . . . Furthermore, this is a word of mine for us the tribes of this island, of Aotea[roa], be strong the tribes and subtribes and all the chiefs, to uplift these two heirlooms of the whole island. Exhaust the strength to seek out the fruits of these treasures of the Kura and the Wananga. Do not be lazy for these two heirlooms of ours. This is the origin of the word of the proverb which says, by listening and learning the child of a person achieves grand honour. And by laziness and a dull heart, a person heads for the paths of the spirits.³

³The Wairarapa ki Tararua Report Volume 1 Pg 290

Wī Mahupuku is recorded as having said in 1882 upon the opening of an informal school at Pāpāwai :

He wanted his people to go to one school and learn one common language – English – to be acquainted with all trades such as blacksmiths, carpenters, &c. Very shortly the lands of the Maori would pass away from them and they must learn how to get a living when they lost their estates. This was why he had done what he had for this school at Papawai, but he desired that the Bishop should endow this school with that land [gifted in 1853].⁴



⁴ The Wairarapa ki Tararua Report Volume 1 pg292

He Whakamarama

Te Wairarapatanga

A key principle identified in the development of the strategy is ngā kaupapa tuku iho. This principle is described as Kōrero Tuku Iho, including kupu rangatira, whakapapa, tupuna, rohe, pēpeha, hapū, and marae. This principle has been developed further by those of the Wairarapa, into a term well known and understood within the Wairarapa. It is Wairarapatanga.

Wairarapatanga is located firmly within the Wairarapa and the many aspects of ngā kaupapa tuku iho, Te Wairarapa me āna karangatanga maha.

Te Wairarapatanga ensures that the strategy is based on te kōrero o te kainga and that ngā tikanga tuku iho a hākui, a hākoro; the taonga left to us by our ancestors, continue to guide their descendents.

Tuna Kuwharuwharu

The eel is an ancient gift from the gods and its special place in our culture is maintained in our tribal stories, and appears on our carvings on our meeting houses alongside our tipuna.⁵ The eel has special meaning for Ngāti Kahungunu ki Wairarapa and the connection to the oceans, lakes and rivers of the Wairarapa. It was also a significant food source for the iwi.

The story of the eel migration from Hawaiki to Aotearoa is used as a metaphor in this strategy to describe the schooling experience for Kahungunu ki Wairarapa students. There are a number of transformations and transitions that occur in the migration as the eels make their way from Hawaiki to Aotearoa, and up the Ruamahanga River just as there are for Kahungunu ki Wairarapa learners.

⁵ Tuna Kuwharuwharu. J. Potangaroa (2010)

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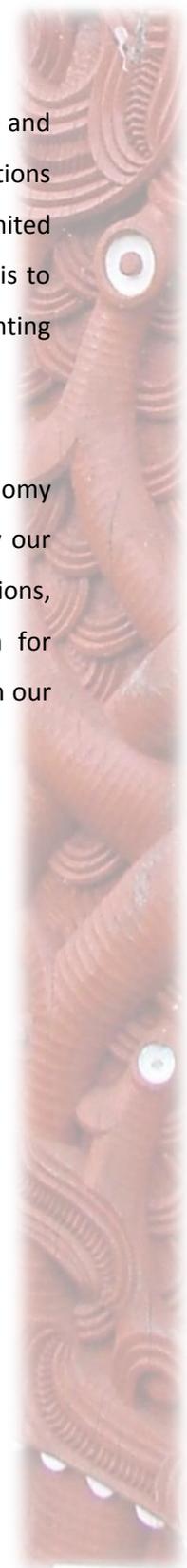
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Executive Summary

While through education Kahungunu ki Wairarapa (KKW) have opportunities to advance and to successfully contribute to and engage in society, it is important we choose our options wisely and thereafter, to proceed thoughtfully. We recognise that currently with limited resources, it will test personal commitment and collective action. Part of the strategy is to strengthen ourselves by supporting whānau to be fully functional in representing Kahungunu ki Wairarapa.

Strengthened whānau will better enable us to guide future generations towards autonomy and independence. It will be important to build our leadership in education and grow our entrepreneurship, to inspire a sense of belonging, develop economically sustainable options, encourage greater participation in Kahungunu ki Wairarapa affairs, kindle passion for Kahungunu ki Wairarapa advancement, and value service to others – to be immersed in our Wairarapatanga.



Introduction

This seven - year plan represents our aspirations and desires to make significant gains through innovation and influence across the education sector in the Kahungunu ki Wairarapa rohe. The intention is that it will guide us as we endeavor to support and influence quality education, quality opportunities, and quality education outcomes.

While we recognise that the crown is responsible for the New Zealand education system, Kahungunu ki Wairarapa has an important role to play in highlighting, leading and shaping initiatives pertaining to the rohe. Our aim is to make better linkages with a sharper focus and clearer intention both across the sector, and with our people.

“Overall Claimants argue that the Crown failed to provide them with access to education equal to that enjoyed by pakeha communities, and there was certainly no recognition of a Crown obligation to fashion education for Maori to equip them to participate in the new colonial arrangements”⁶

This statement is the view presented to the Waitangi Tribunal and is a definitive Kahungunu perspective on education experience for Kahungunu ki Wairarapa in the Wairarapa since the beginning of colonisation.

⁶ The Wairarapa ki Tararua Report, Volume 1 pg 288

Background

Wairarapa Rohe, its people, its history, and education

Education in the Wairarapa has not been a pleasant experience for Ngāti Kahungunu ki Wairarapa. Unfortunately, this has been the experience since the onset of colonisation. Our education experience in the Wairarapa is of low success rates, lack of engagement, te reo and tikanga has not been valued, and generally, our identity and culture is not reflected in the curriculum.

This is summed up by the Waitangi Tribunal in the Wairarapa ki Tararua Report:

“Overall, Government and education officials were inactive in the area of Māori education in the Wairarapa ki Tararua district throughout the late nineteenth and early twentieth century”⁷.

Furthermore the Waitangi Tribunal said:

“ . . . we have heard, generations of Māori pupils faced discrimination in ordinary State schools. Likewise, in the more recent past, Māori educational facilities (most notably kōhanga reo) have encountered public and often outright racist opposition to their commencing operation. . . .”⁸.

In terms of Educational Success, the Waitangi Tribunal had this to say:

“Overall, the number of Māori in Wairarapa ki Tararua who leave secondary school with sufficient qualifications to attend tertiary institutions is below the national average for Māori children.”⁹



⁷ The Wairarapa ki Tararua Report, Volume 1 pg320

⁸ The Wairarapa ki Tararua Report, Volume 1 pg 320

⁹ The Wairarapa ki Tararua Report, Volume 1 pg 309

Ngāti Kahungunu Iwi Incorporated Boundary

“All that area situated in the Wellington Land District, bounded by a line commencing at a point on the sea coast being New Zealand map grid co-ordinate 6 041 100 North, 2 785 500 East; thence north-westerly generally along right lines to Trig Station A, Knob, Trig Station H, Spring Hill, Trig Station B, Mount Marsh, Trig Station E, Mount Baker, Trig Station S, Ratapu and the production of the last mentioned line to a point on a right line between Trig Station AA, Arawaru and Trig Station I, Mount Dundas; thence south-westerly along the said right line to Trig Station I, Mount Dundas to and along the summit of the Tararua and Rimutaka Ranges to the north-eastern boundary of Lot 1, DP 54486; thence south-easterly along that boundary and the boundary of Orongaronga Pt A1 situated in Block X Pencarrow Survey District and its production to the sea coast; thence generally southerly, easterly and northerly along the sea coast, to the point of commencement, including all adjacent islands.”¹⁰

The boundary described above is included in Ngāti Kahungunu Iwi Incorporation (NKII) Constitution and is generally accepted as the Ngāti Kahungunu ki Wairarapa boundary in this political context.

It is generally recognised as being south of Pukaha/Mount Bruce to Turakirae. The strategy has been developed to work within this boundary.

Ngāti Kahungunu ki Wairarapa

Ngāti Kahungunu ki Wairarapa describes the marae, hapū, whānau and individuals who whakapapa to the ancestor Kahungunu and who are the tāngata whenua of Wairarapa. These people may or may not live in Wairarapa.

¹⁰ Ngāti Kahungunu Iwi Incorporated Constitution

He Pēpeha

Ko Tararua te Maunga

Ko Ruamahanga te Awa

Ko Wairarapa te Moana

Ko Ngāti Kahungunu ki Wairarapa te Iwi

This is a generic pēpeha for ngā uri o Ngāti Kahungunu ki Wairarapa. Each hapū and marae have locality specific pēpeha but again the pēpeha given identifies the speaker as being from Ngāti Kahungunu ki Wairarapa

Ngā Hapū Karanga, Ngā Marae Maha

There are a number of marae and hapū within the Wairarapa some of which are formally aligned to Te Kotahitanga o Kahungunu ki Wairarapa, through He Kawa Whakakotahi. Te Kotahitanga o Kahungunu ki Wairarapa was the movement for a separate Maori parliament at Papawai. There are other hapū and marae that are not formally aligned through He Kawa Whakakotahi but identify as being Kahungunu and KKW has a responsibility to all hapū and marae in the Wairarapa that identify as Kahungunu.



Demographics

The population in 2011 was 39,775. This is expected to decrease by 2% over 10 years. While the Māori population is expected to grow by 10% over the same period to 6,800, whānau are over represented across all socio demographic indices in the Wairarapa.

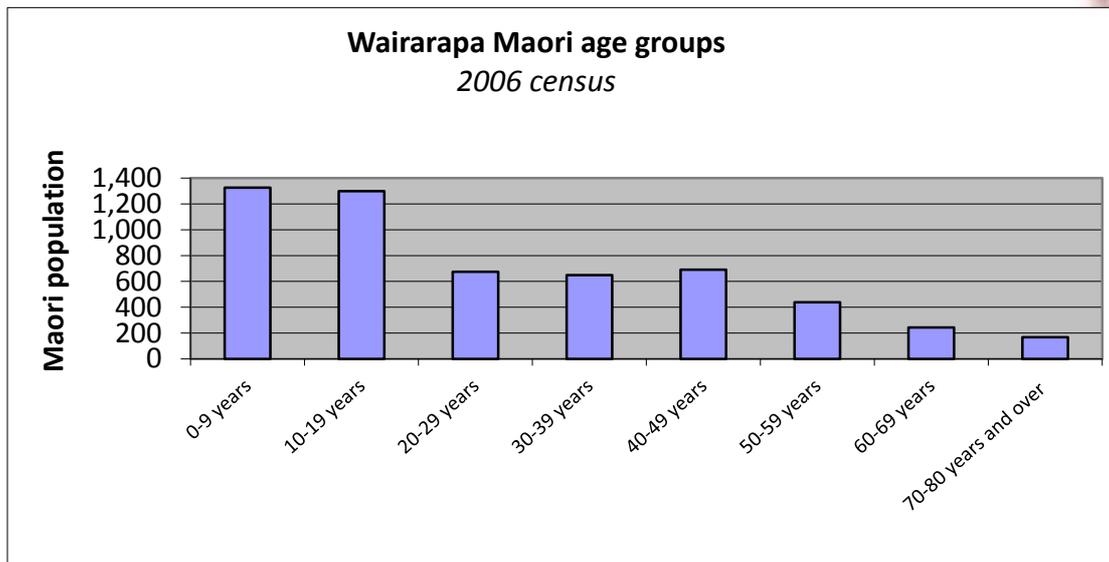
The 2006 Census showed:

- 7,440 people, or 1 percent of the total population of Māori descent, belonged to Ngāti Kahungunu ki Wairarapa, an increase from 5,130 people in 2001.
- 6,600 iwi members or 89 percent of Ngāti Kahungunu ki Wairarapa were living in the North Island in 2006 and 840 iwi members or 11 percent were living in the South Island.
- In 2006, 37 percent of Ngāti Kahungunu ki Wairarapa were under the age of 15, compared with 40 percent in 2001. This is above the national average of 34 percent.
- 5 percent of Ngāti Kahungunu ki Wairarapa were aged 65 years and over in 2006.
- For all those that affiliated with Ngāti Kahungunu ki Wairarapa in 2006, 42 percent identified it as their sole iwi affiliation, while 58 percent were also affiliated with other iwi.¹¹
- In 2011, 2165 members registered with Ngati Kahungunu were from Ngāti Kahungunu ki Wairarapa with 825 being resident in Wairarapa.¹²
-



¹¹ Iwi Profiles – Ngāti Kahungunu ki Wairarapa 2006 Census

¹² Information provided by Ngāti Kahungunu Iwi Incorporated Registrations Officer



The statistics outlined above show Ngāti Kahungunu ki Wairarapa as being a young population with the majority of people living out of the rohe.

This information suggests the need to invest in our tamariki mokopuna in the early years of their education to enable the best possible start in their lifelong educational journey. This means looking at all aspects of the education system; the curriculum must be relevant, we must have the best teachers, and our cultural identity must be valued. The system must also prepare our young people for Tertiary study and entry into jobs of the future.

Links to inform development

Kahungunu ki Wairarapa Strategic Plan

Kahungunu ki Wairarapa educational, health, spiritual, economic, social and cultural aspirations will continue to form and reshape our foundations in the 21st Century. We will work collaboratively with partners who have shared goals and responsibilities toward our people and look to be more influential with those who haven't.

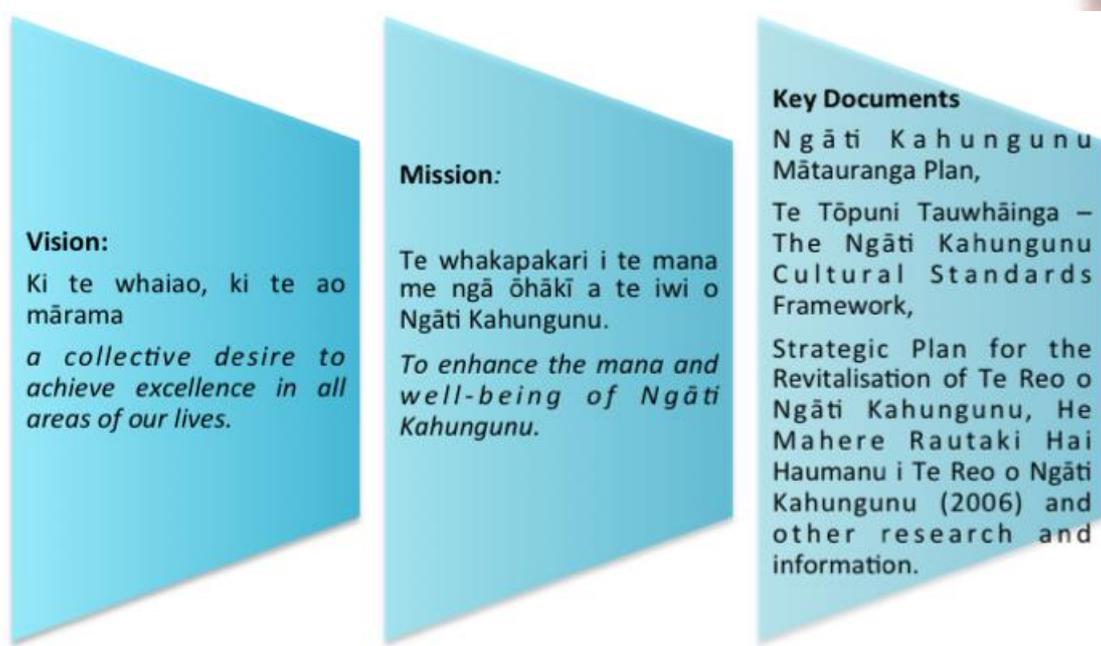


The plan identified a set of education goals and focus areas. These are based on the aspirations, diverse interests and expectations of the whānau and hapū of Kahungunu ki Wairarapa and available data and information relating to education achievement in the rohe.

The Kahungunu ki Wairarapa Strategic plan has a suggested life span of 2008 – 2013. It is appropriate to now begin exploring both short and long-term options in education through the development of an education strategy.

Ngāti Kahungunu Iwi Incorporation Contribution

Based on what the iwi want, Ngāti Kahungunu Iwi Incorporated developed a strategic plan.



The development and implementation of the KKW education strategy is an opportunity to draw on some of these plans and frameworks and adjust them and link to Te Wairarapatanga.

The education strategy aligns with Ministry of Education's Ka Hikitia – Managing for Success // Māori Education Strategy 2008 – 2012. The strategy recognises the inherent capability, cultural advantage and the potential of all Māori.

Strategy Development Process

The process for developing the strategy included:

- Examining the data and information already available regarding education in the Wairarapa;
- Referencing the Kahungunu ki Wairarapa Environmental Scan;
- Consulting with a range of groups including – Kaumatua and Kuia; whānau; whānau involved in both Māori medium and English medium education; teachers; school

- principals at primary and secondary schooling levels in both English medium and Māori medium; education researchers; and
- Prioritising needs and identifying focus areas.

What Do We Know?

Mātauranga

The following analysis was carried out by Statistic NZ and is included in the publication *Iwi Profiles: Ngāti Kahungunu ki Wairarapa – 2006 Census*¹³

- 66 percent of Ngāti Kahungunu ki Wairarapa aged 15 years and over held a formal qualification in 2006. This proportion is higher than in 2001 (when it was 64 percent). In 2006, 63 percent of the total population of Māori descent held a formal qualification.
- 33 percent of Ngāti Kahungunu ki Wairarapa attained a secondary qualification as their highest qualification in 2006.
- In 2006, 438 people or 10 percent of Ngāti Kahungunu ki Wairarapa aged 15 years and over held a bachelor's degree or higher as their highest qualification.
- Ngāti Kahungunu ki Wairarapa women (70 percent) were more likely than men (61 percent) to have a formal qualification.
- In 2001, 36 percent of Ngāti Kahungunu ki Wairarapa held no formal qualifications. In 2006, this figure had fallen to 34 percent.
- In 2006, 30 percent of Ngāti Kahungunu ki Wairarapa women had no formal qualification, compared with 39 percent of men.
- At the time of the 2006 Census, 57 percent of Ngāti Kahungunu ki Wairarapa aged 65 years and over had no formal qualification, compared with 31 percent of those aged 15-29 years and 33 percent of those aged 30-64 years.

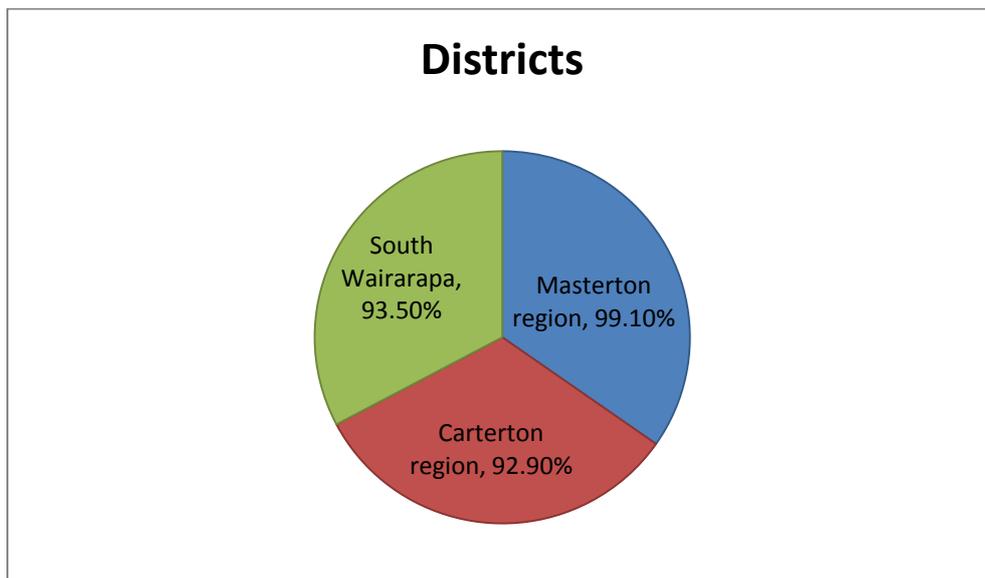
¹³ Iwi Profiles – Ngāti Kahungunu ki Wairarapa 2006 Census, pg 3

Ngāti Kahungunu ki Wairarapa Schools and Early Childhood Centres

Early Childhood Education

As at June 2012 there were 41 Early Childhood Centres in the region, 3 of these being kohanga reo. The total numbers of Māori enrolments in ECE the Wairarapa are 653, and the 3 kohanga reo had a total of 91 enrolments¹⁴.

The prior to schooling ECE participation rates for Māori children as of June 2012 are as follows:



Ka Hikitia, the Ministry of Education Māori education strategy has set the following targets for early childhood education:

98% of children starting school in 2016 will have participated in quality early childhood education.



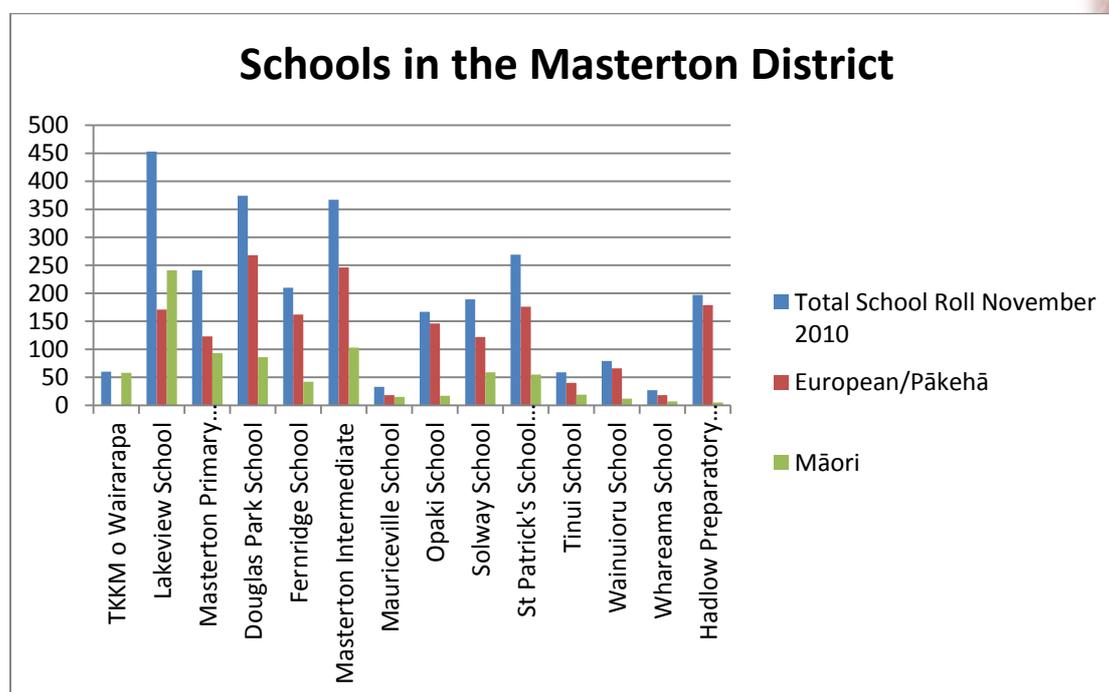
¹⁴ Information provided by Education Counts in Te Rohe o Kahungunu workbook

Schooling

There are a total of 20 Schools and Intermediates, 8 Secondary schools and 1 Kura Kaupapa. According to information supplied by the Ministry via Education Counts there are 36 schools within the rohe that this strategy focuses on.

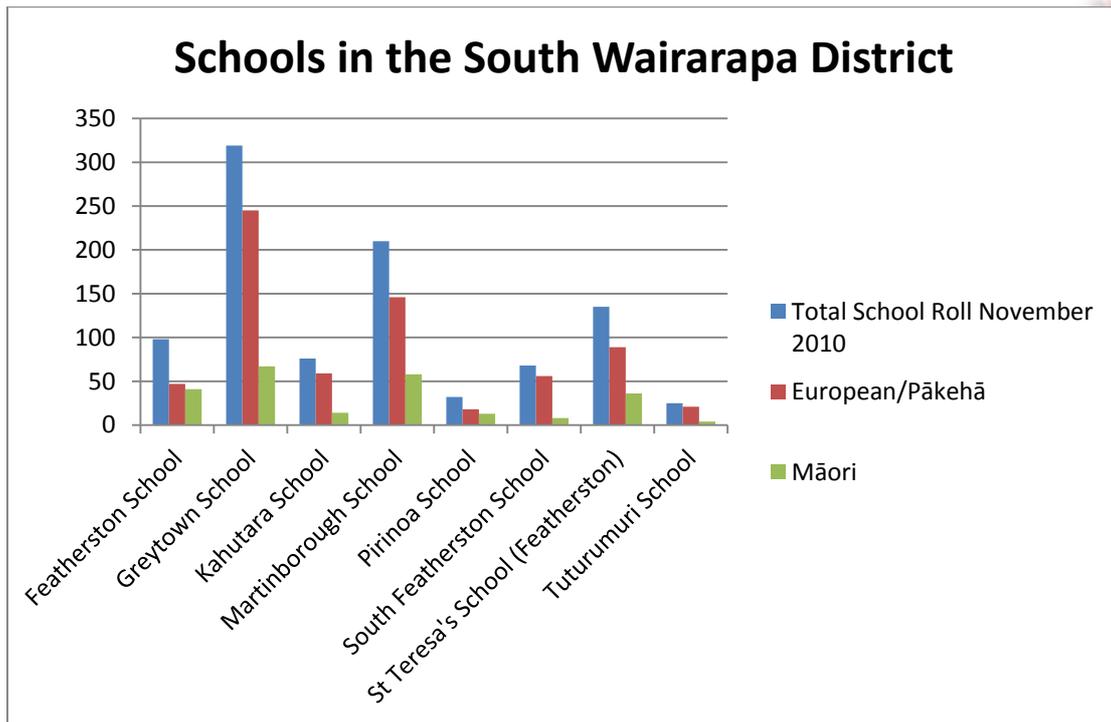
As at November 2010 the total school population was 7388 with Māori being 2412 or 24% of the total population¹⁵. This compares with the 2006 Census which shows 14% of the population across the 3 districts as being Māori.

The following graphs illustrate the school rolls across the Wairarapa.

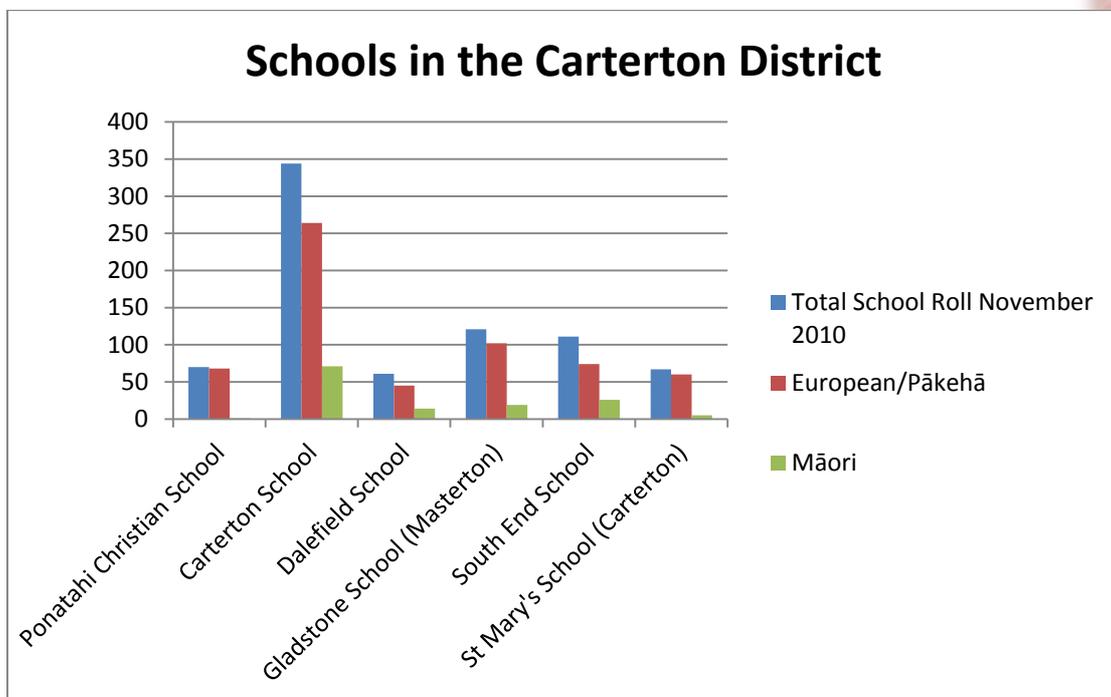


There were a total of 2725 enrolments in schools in the Masterton District. 812 or 29% were Maori.

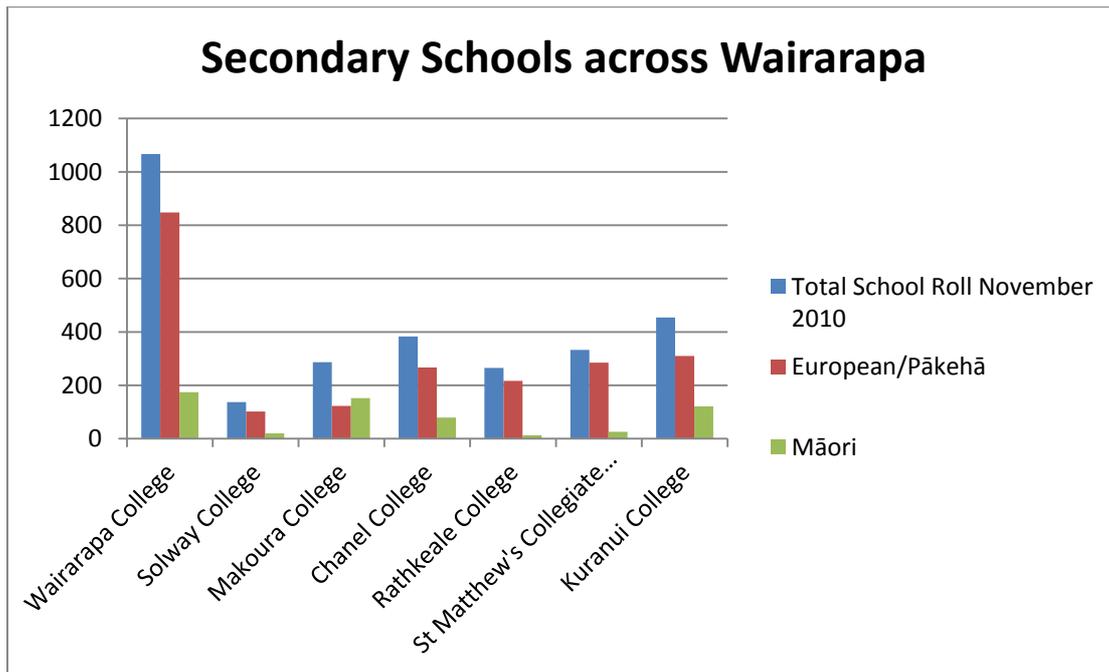
¹⁵ Directory of Schools Excel workbook supplies by Education Counts



In the South Wairarapa District there were 963 enrolments – 241 or 25% being Māori.



In the Carterton District there were 774 enrolments with 136 or 17% being Māori.



There were 2926 students enrolled in the 7 Secondary Schools across the Wairarapa as at November 2010. Of this number 585 or 19% were Māori.

In 2010 there were 472 students from Ngāti Kahungunu ki Wairarapa enrolled in schools across the Wairarapa. This is 6% of the total population and 27% of the total Māori school population. Of particular significance to Ngāti Kahungunu ki Wairarapa is Te Kura Kaupapa Māori o Wairarapa. The current role is 50 students which is approximately 10% of Ngāti Kahungunu ki Wairarapa learners.

Statistics show us that in 2009, 29 percent of year 13 Māori students and 54 percent of year 13 non-Māori students met the requirements for University Entrance (UE).

As of June 2012 NCEA Data for Māori in the Wairarapa shows¹⁶

NCEA Level	% Māori pass rate	Non- Māori
L1	61.4%	77.6%
L2	64.5%	81%
L3	51.6%	69%

Ka Hikitia, the Ministry of Education Māori education strategy has set the target for NCEA: 85% of those who turn 18 in 2017 will have attained a minimum of NCEA Level 2 or an equivalent qualification by the end of 2017.

¹⁶ Information provided by Education Counts NCEA Qualifications attainment

Tertiary Education

- In 2006, 438 people or 10 percent of Ngāti Kahungunu ki Wairarapa aged 15 years and over held a bachelor's degree or higher as their highest qualification.
- Ngāti Kahungunu ki Wairarapa women (70 percent) were more likely than men (61 percent) to have a formal qualification.
- In 2001, 36 percent of Ngāti Kahungunu ki Wairarapa held no formal qualifications. In 2006, this figure had fallen to 34 percent.
- In 2006, 30 percent of Ngāti Kahungunu ki Wairarapa women had no formal qualification, compared with 39 percent of men.

Kahungunu ki Wairarapa Education Environmental Scan Report

The report showed that generally, the education experience for our people has not been positive. The report highlighted the following key findings:

- Some schools are making changes to improve outcomes for Māori students
- Some schools have developed positive relationships with whānau and have strong whānau advisory groups
- Some schools are involved in Ministry of Education programmes that have a specific focus on Māori student achievement
- Student achievement data shows we are below the national average for Maori students who leave school with sufficient qualifications
- The plight of our tane and taitama tane who leave school with very few qualifications
- Low numbers of our people have tertiary qualifications
- We are a young population with many living outside the rohe
- Te Reo me on a tikanga is not highly valued
- There is generally a lack of engagement from schools with Māori in the Wairarapa
- Some have expressed a desire to bring back Te Whare Wānanga o Wairarapa.

Schools also identified:

- The need and the desire to engage with our people
- The lack of appropriate Professional Learning and Development providers who can support them to raise Māori student achievement
- A lack of easily accessible cultural support

Consultation Process

The consultation process was designed to ensure multiple voices, perspectives and stakeholders could have the opportunity to contribute to the strategy. All Kahungunu ki Wairarapa people who are registered on the database, kura and schools, rangatahi, principals, Kohanga Reo and a Whānau Advisory Group have had the opportunity to contribute.

We launched the consultation process with a large advisory group hui, and presentations by Professors Graham and Linda Smith to inspire thinking big. The process also included Kaumatua hui, rangatahi Māori, Kohanga reo kaiako, kaiako in English medium and Māori medium schools, whānau advisory group, tumuaki and principals of kura, primary schools and secondary schools, researchers, reference group hui, and an online survey. A focus group approach was used to gather information at the consultation hui, with postits for individual ideas.

Key questions were used to gather the information:

What are your hopes and dreams for our tamariki mokopuna? (Vision)

What is it going to take to achieve that? (Mission)

What are the threats? What might get in the way? What stops us? (Barriers)

How can we overcome those? (Strategies for success)

What can I contribute? (Buy in)

Consultation findings:

The following quotes capture the essence of the voices from the consultation hui.

Hopes and Dreams: Vision

“That they would have a full and successful life, knowing who they are (culturally, linguistically, spiritually and as individuals), participating in a global world with a good work ethic, social conscience, environmentally conscious and financial freedom.”

(Whānau)

What is it going to take to achieve that: Mission

“Good parenting and whānau support, good education, easy access to relevant cultural and linguistic support (ie suitable for children and teenagers), and financial education.”(Whānau)

“A good education that increases their work/career pathway choice options in life to be a highly productive member and contributor to their whanau, community, society and Aotearoa overall.” (Whānau)

Breakthrough the ceiling. (Principal)

What might stretch or stop us in trying to achieve those hopes and dreams?

Poor attitudes to work and life generally, no vision, passion and commitment, and thinking that the answers to NZ's economic woes lie across the ditch in Aussie.

(Whānau)

Time, energy, lack of our own financial education to pass on to our children, and easy access to cultural and linguistic knowledge.

(Whānau)

Schools are largely Eurocentric and we need help to raise awareness of Maoritanga.

(Principal)

How can we overcome these:

“Our tamariki need to learn that life's journey is 'no free or right of passage' and that someone owns them something. They need to learn early in life not to blame others, expect nothing and do something, and create their own template/pathway in life. With a whole lot of nurturing, love and encouragement our tamariki can achieve great things if the current generation of parents inspire and model those same behaviours.” (Whānau)

Schools and whānau having an appreciation of needs and an agreed approach to actively addressing these. (Principal)

What can I contribute: Buy in

“I WILL, and have given 18 years of my life to Kohanga reo and will continue to teach te reo me nga tikanga o aku tipuna ki aku mokopuna mo ake tonu atu....”(Kaiako)

“I can inspire, uplift and edify our young people by giving them hope that the best in life is yet to come. I can be a mentor, a coach, a motivator, and share many of my own wisdoms and positive learnings in life to help others to become our future leaders of tomorrow.” (Whānau)

Enthusiastic and determined support to ensure these things happen and the changes are made but I need support. (Principal)



KAHUNGUNU KI WAIRARAPA EDUCATION STRATEGY

2013 -- 2020

Tēnā te puna kei Hawaiki,

Te pū kei Hawaiki,

Te puna kei Rangiriri.

The source is at Hawaiki,

The origin is at Hawaiki,

*The source at Rangiriri.*¹⁷

Tuna Kuwharuwharu

*The eel is an ancient gift from the gods and its special place in our culture is maintained in our tribal stories, and appears on our carvings on our meeting houses alongside our tipuna.*¹⁸

This story of the eel migration from Hawaiki to Aotearoa is used as a metaphor to describe the schooling experience for Kahungunu ki Wairarapa students. There are a number of transformations and transitions that occur in the migration as the eels make their way from Hawaiki to Aotearoa, and up the Ruamahanga River.

This story is told from a traditional or idealistic perspective in terms of the eel migration.

I Te Timatanga ki Te Kohungahunga

Somewhere off the coast of Tonga, tiny eggs hatch into larvae in the deep ocean within realms of mystery. The newly hatched eel, called Tunamoko, or Tunaroa, or Tuna sets forth on the great circle that calls into being the fullness of its life. Tuna is caressed and rocked by the current of the saltwater of the Pacific Ocean, which carries it on a long journey to the coastal waters of Te Ika a Maui. Along this journey Tuna transforms into a glass eel.

¹⁷ Elsdon Best, *Fishing methods and devices of the Māori*. Wellington: Te Papa Press, 2005, p. 131 (originally published 1924)

¹⁸ Tuna Kuwharuwharu. J. Potangaroa (2010)



Te Onoke

Change is Tuna's challenge. Carried by the ocean currents that sweep across the widest waters Tuna is swept by the current and comes to the ancestral rivers that carry the rains from the land. Tuna arrives at Kawakawa, Palliser Bay, known as 'Te Waha o Te Ika a Maui' or 'the mouth of the fish of Maui'. The glass eels are carried through the jaws of the fish, te kauae runga, Te Kawakawa (Cape Palliser) and te kauae raro, Turakirae Head, and through the first transition point into Lake Onoke. The first transition point is the spit at the entry to the lake. Leaving the salt waters of the sea for the sweet waters of the land, Tuna needs to learn to swim. Lake Onoke is salt water at the opening and fresh water at the far end. Tuna begins to adapt to the environment where there is a need to swim against a current as there is no longer a current to carry it along. The transforming begins to occur as Tuna is nurtured and grows. Tuna is enjoying this new environment but being inquisitive, and knowing there is something more, begins to make yet another transition. Tuna is able to swim strongly now and with all the new resources, skills and knowledge, swims determinedly to transition into Te Karu o te Ika.

Te Karu o te Ika

This is another new environment as the water is sweet fresh water. Tuna spends some time exploring this larger pool of water and experiences another transformation. The skin colour changes to a dark skin pigment, and Tuna is now an elver. Tuna continues to grow and mature acquiring many new skills and becoming more resourceful. Tuna is now on the way to adulthood and it is time for yet another transition. There are many choices at this point for Tuna, many tributaries, with the main one Te Ruamahanga River. Tuna is about to embark on the journey to reach the hinterlands, up Te Ruamahanga in search of the source – Te Puna. This is no easy journey and requires great resilience. When the flow is good, Tuna enjoys the swirling pools and abundance of food; but when all is dry, it leaves the river to slither over the land to find other waters. When waterfalls block the way, it climbs the wet walls of stone with determination to honour the journey. With great strength Tuna continues forging ever onward to a place where tuna may remain for up to one hundred years. Tuna grows strong within the embrace of the land, and as its days gather to a close, answers the call to return to the ocean waters of its birth, to gift its seed to the continuance. Thus is the circle brought to completion.

Link to Education System:

Te Kohungahunga Phase – drifting to Aotearoa

This is the preschool Phase, when there is a lot of freedom and exploration. The tamaiti is nurtured and supported as it is rocked in the arms of all those who support them.

Transition Point – The spit at entry to Lake Onoke – Entry to school

Te Onoke

This is the primary school phase and a place for transforming from dependence to independence with support. The tamaiti can no longer drift but needs to find their own direction with support.

Transition Point – from Lake Onoke (diluted salt water) to fresh water. The transition from a smaller lake to the much larger lake, Te Karu o Te Ika. This is the transition point from primary to secondary school.

Te Karu o Te Ika

This is the secondary school phase and a place for transforming to be more independent with less direct support. There are choices to be made in this place and decisions that are often made without the necessary support.

Transition Point – Entry to the Ruamahanga River and tributaries or leaving school.

Te Ruamahanga and Te Puna

Leaving compulsory education – there are a number of decisions to be made at this point with regards to leaving, such as when, how, why, what am I leaving for etc. This requires support from whānau, schools and the wider community. This phase includes responsibility and giving back to feed the next generation.



Conclusion

Each part of the journey is an opportunity to become more resourceful and grow and develop. There are skills and knowledge the tamaiti requires transforming and transitioning into each phase with ease.

The philosophy of Tuna opens the way, affirms the journey and says that while obstacles await the traveller, they are but small steps on the ladder of learning. When you are clear about who you are, you are free to move forward with determination. Tuna knows and remembers. You know, and only need to remember. Great strength comes from following the excitement deep within our being. It is of the remembering and it guides us back to the inner realms of knowing. It reveals our purpose and gifts to us life anew. It is said find strength in your song hidden far too long. Seek within for the flame that bears your name. Dream your dream and follow the magic stream. (Ngaropo 2010)



KAHUNGUNU KI WAIRARAPA EDUCATION STRATEGY

The Kahungunu ki Wairarapa Education Strategy has been developed based on what the iwi want¹⁹, current education statistics for Kahungunu ki Wairarapa, and our histories and knowledge - Te Wairarapatanga. The strategy has the potential to impact on 20 Primary and Intermediate schools, 8 Secondary schools, 1 Kura Kaupapa, 38 Early Childhood Centres and 3 kohanga reo. The number of tamariki Māori who attend these organisations are 653 in Early Childhood Centres, 91 in Kohanga Reo, and 2412 in schooling.

Vision

Empowering and equipping the descendents of Kahungunu ki Wairarapa with a knowledge, skill set and rich cultural heritage to advance with confidence and dignity into the future.

Mission

Kahungunu ki Wairarapa stand strong, committed, connected and steeped in Te Mātauranga o Te Wairarapatanga

Kahungunu ki Wairarapa are committed to rediscovering and confirming who we are, where we come from, learning our te reo me ona tikanga, and our Kahungunu ki Wairarapa histories as we begin to shape our future. Through the process of reclaiming our Kahungunu ki Wairarapa identity and reconnecting, there is an opportunity to strengthen relationships and stand stronger as a people. The identity building approach will require commitment from whānau, hapū and iwi and support from education organisations.

Raising whānau and hapū consciousness and effectiveness by communicating needs, aspirations and preferences will be critical to the success of this strategy²⁰. Evidence from the National Evaluation of Te Kotahitanga (Meyer, et al, 2010) indicated that Māori voice, aspirations and intellectual knowledge were not consistently sought or heard through the co-construction process within participating secondary schools. Such omissions can seriously

¹⁹ See Appendix 1

²⁰ Smith, G.

undermine the potential of any change initiative to ensure that Māori students achieve and enjoy educational success as Māori.

Key to achieving the goals of the strategy is strengthening iwi relationships with education organisations, community groups and business.

Kahungunu ki Wairarapa will also employ a strategic innovation approach that combines non-traditional, creative approaches to innovation with conventional strategy development models. A strategic innovation initiative generates breakthrough opportunities using a disciplined yet creative process. This means there will be aspects of the strategy that are conventional and an innovation strand that seeks breakthrough, disruptive innovation – while continuing to build the core.

The strategy will include multiple strategies to ensure the overarching vision of the strategy is realised. The strategies will target the key focus areas as identified in the education strategy and will be need to be supported by a clearly aligned communication strategy.

It is possible some parts of the strategy can be implemented immediately, while others will require the design, securing of funding and resources, and developing partnerships.

Principles

At the 2001 Hui Taumata Mātauranga, Mason Durie introduced a framework for Māori educational achievement. He explained that:

In order to reach the three goals: to live as Māori, to participate as citizens of the world, and to enjoy good health and a high standard of living, education must be guided by sound principles. Some principles go almost without saying – treating students with respect, establishing good relationships between school and home, acknowledging the dignity and uniqueness of all learners.

This education strategy also recognises the following principles:

- Te Wairarapatanga as the foundation of where cultural learning comes from – based on ancestral knowledge
- He Kākano - The tamaiti is at the centre and is part of wider collective, whānau, hapū and iwi

- 'I te timatanga ki te mate' - That learning is lifelong
- He taonga tuku iho te reo - The language of the Kahungunu ki Wairarapa learner is imperative to success
- A holistic approach



Values

The following values were identified by various groups consulted as being integral to the success of the strategy:

Strategy Values	Expression
Manaakitanga	To express mana enhancing behaviour towards each other taking care to nurture each other's mauri
Rangatiratanga	Rangatiratanga is the expression of the attributes of a rangatira including humility, leadership by example, generosity, altruism, diplomacy and knowledge of benefit to the people
Whakapapa	This is the foundation of a Māori world view. We trace our descent from Te Kore, to Te Po, and eventually through to Te Ao Mārama, where we are grounded to Paptūānuku and look towards Ranginui
Te Reo	Te Reo is the medium through which we as Māori articulate our world view
Aroha	The expression of aroha is of unconditional love
Wairuatanga	This expression recognizes there is a spiritual element that connects all things
Whānaungatanga	Whānau are our wealth. Responsibility and reciprocity to one another
Resilience	Resilience is the capacity to withstand stress and catastrophe
Self belief	Confidence in yourself and your ability to do things successfully
Respect	A feeling of admiration that you have for someone because of their personal qualities, their achievements, or their status, and that you show by treating them in a polite and kind way.

Strategy Focus Areas

There are three focus areas identified in the strategy and they are based on the belief that learning is life-long:

- **I te timatanga ki te Kohungahunga** (0-7years of age)
- **Te Onoke ki Te Karu o te Ika** (7-18 years)
- **Te Ruamahanga ki Te Puna** (18 years plus)

Focus area one: I te timatanga ki te Kohungahunga

This focus area concentrates on ensuring the tamaiti get the best start in life and education through:

- whānau informed and functioning as Kahungunu ki Wairarapa
- participation in quality²¹ Māori-medium or English-medium early childhood education with whānau
- culturally responsive teaching and learning (Te Wairarapatanga)
- effective transitions to kura or school for the learner and whānau
- strong relationships between whānau and education providers
- innovation learning programmes²²

Rationale

It is in these early years (0-7 years) that children first begin to develop their values. This is the 'imprint period' as identified by Morris Massey²³. In this period children absorb everything around them and accept much of it as true, especially when it comes from their parents. Other sources of values are friends, religion or school. It is critical at this age to learn a sense of right and wrong or good and bad. There is a need for children to be surrounded by a supportive environment that allows values to develop in a positive manner to ensure their usefulness. The development of the nurturing environment begins prior to conception to prepare for the best possible beginning in life and continues as the child navigates through the numerous opportunities and challenges of early life.

In order for children to achieve success throughout their schooling and beyond they must have a strong early learning foundations. It helps to ensure children remain engaged and

²¹ Includes culturally responsive teaching and learning (Te Wairarapatanga)

²² Innovation programmes include : Financial Literacy; Design Thinking; Entrepreneurship; Digital Innovations; Information Technology

²³ Morris Massey

achieving at all levels of education. Evidence also tells us that effective teaching and learning for Māori children depends on a positive relationship between them and their teacher.²⁴

Effective transitions to kura or school require effective support for children, whānau and education organisations. It is known that successful transitions to school and early school years can have a significant impact on children's success until at least fourteen years of age.

When relationships between education organisations and whānau are positive there are more opportunities to co-construct the curriculum and for whānau to contribute. The contribution whānau can make culturally to the learning experience is currently under utilised, and there is untapped potential in this area. The Early Reading Together programme (infants to 6 years old) also shows that when parents are provided with tools and support their competence to support their children's learning is increased and their children can make excellent progress in literacy.²⁵

Focus area two: Te Onoke ki Te Karu o te Ika

This focus area commits to successful learning in kura or school, and wharekura or secondary school through:

- effective teaching and learning that supports and enriches Te Wairarapatanga
- empowering learning pathways
- support through mentoring and positive role models
- positive transitions across learning levels
- strengthened whānau/ hapu/ iwi and kura/school relationships
- the inclusion of iwi goals and aspirations in education organisation strategic plans
- innovative learning programmes

Rationale

It is during the 7-14 age group that children's values continue to develop and this age group is the 'modelling'²⁶ period. This is the period where children copy people, often their parents, but also others. Rather than blindly accepting values they are often testing them out. Often at this age religion or a teacher influences children. Positive role models and mentors are important to help children understand values. Our most important values are

²⁴ Pere (1982)

²⁵ Quality Matters in Early Childhood Education and Care OECD report [p.71].

²⁶ Morris Massey

formed at 10 years of age. The 14-21 year age group is the 'socialisation period'²⁷ where children are mainly influenced by their peers and are more attracted to those who seem more like them. Supporting rangatahi to make positive choices in relationships in this stage is critical to their success.

Research shows that young Māori learners first begin to show up as disengaged from learning at ages of 10-12 years. At the centre of effective teaching and learning is a positive relationship between Māori learners and their teachers²⁸.

Teachers who are able to respond culturally to Māori learners means they are capable of: "Interacting with their families to truly understand their reality; it means understanding the socio-political history and how it impacts on classroom life; it means challenging personal beliefs and actions; and, it means changing practices to engage all students in their learning and make the classroom a positive learning place for all students".²⁹

Cultural responsiveness is a way of being and of thinking that requires teachers to confront their own personal beliefs and their relationships with students and with communities, as well as to learn new customs and new languages.

Focus Area Three: Te Ruamahanga ki Te Puna (18 years plus)

This focus area concentrates on education beyond compulsory schooling. This is the period when learners require self-direction and independence. It is also a time for intergenerational learning to occur and to be passing on knowledge, giving support, and mentoring the next generation. The priorities for action in this focus are are:

- Te Wairarapatanga is evident in Education organisational strategic plans
- Learning pathways supported;
- Mentors supporting learning pathways
- Effective transitions across levels of education
- KKW goals and aspirations are in education organisational strategic plans

²⁷ Morris Massey

²⁸ Bishop et al. (2007)

²⁹ Earl et al

- KKW representation on governance boards of education organisations to ensure monitoring of goals and aspirations of iwi
- Continued learning in financial literacy programmes
- Innovation programmes across all levels culminating with Design Thinking Masters at Tertiary level. The Design Thinking Masters programme will begin in 2013 at Universal College of Learning (UCOL), and will be the first of it's kind in New Zealand. Design Thinking is an internationally tested process where designers bring their methods into business, leading to innovative solutions powered by a thorough understanding of what people want and need in their lives - and what they like or dislike about the way particular products are made, packaged, marketed, sold, and supported.
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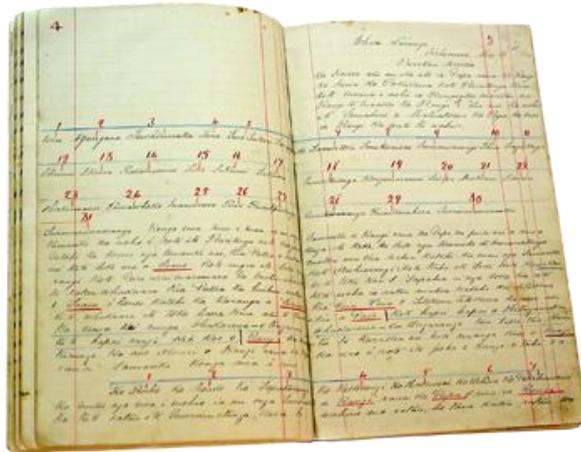
Rationale

The Importance of Te Wairarapatanga

Ngāti Kahungunu ki Wairarapa is in the process of transcribing the manuscripts of the prolific writer Hoani Whatahoro. These manuscripts hold the rich history, traditions and customs that relate to Te Wairarapatanga.

One of the earliest and most important recorded Māori histories comes from the renowned Wairarapa Whare Wānanga. This oral history was taught by important tohunga. Te Matorohanga was one such tohunga who gave permission for Hoani Te Whatahoro Jury to record his teachings so that the knowledge could be stored for future generations.

The lore of the Whare Wānanga has been drawn upon heavily as a source of traditional Māori knowledge by many academics. Today the foresight of our tipuna together with Whatahoro's transcripts has made available a valuable knowledge base for all Māori.



Committee Tupai
Manuscript, Mav 1904.

Higher Education Research shows that achieving tertiary qualifications is critical to enabling Māori learners to contribute to the well being of themselves and their whānau and security for future generations. The challenge is for tertiary providers to provide qualifications to meet the needs and aspirations of Kahungunu ki Wairarapa learners. This strategy provides an opportunity for tertiary providers to strengthen relationships with iwi, support a long term strategy and produce better outcomes for Kahungunu ki Wairarapa learners, and provide a curriculum that reflects the goals of the Kahungunu ki Wairarapa Education strategy.

Teacher Training

As stated earlier in the strategy, teachers who are able to respond culturally to Māori learners are more likely to be better able to support their success. By iwi providing influence at the pre-service level there are opportunities for providers to develop teacher-training programmes that are tailored to ensure Kahungunu ki Wairarapa learners achieve success as Kahungunu ki Wairarapa. Kahungunu ki Wairarapa people have also expressed a desire to grow and develop our own kaiako at both Kōhanga Reo and Kura Kaupapa level.

Innovation Programmes

The strategy has a focus on innovation, including components of Design Thinking, Financial Literacy, Digital Innovations, Information Technology and Entrepreneurship. The purpose of these programmes is to prepare Kahungunu ki Wairarapa to participate with confidence both locally and globally.

Growing entrepreneurship to raise the GDP of a region

GDP (Gross Domestic Product) grows anytime someone spends money for any reason. So if an entrepreneur is providing goods and employment opportunities to the economy and

those people that they hire are in turn spending money in the economy this will help the country's GDP grow.



How?

- Entrepreneurs create businesses that hire people.
- Entrepreneurs pay taxes.
- Entrepreneurs create demand for products that in turn create employment and other business opportunities.
- Entrepreneurs introduce new technologies to the market.
- Entrepreneurs stimulate the economy by instilling confidence in people. The economic health of a nation generally depends on its GDP performance. Entrepreneurs, through the jobs and businesses they create, are vital to the GDP equation.

“The present education system was designed for 19th century industrialism and it's overheating in a dangerous way. Reforming education isn't enough. The real task is transformation. It will depend on the vitality, diversity and creativity of all its people.”

Ken Robinson – *“Transform Education? Yes we must!”*

ACTION PLAN

Focus Area: I te Timatanga ki te Kohungahunga

Goals	Actions	Targets
<ul style="list-style-type: none">• Early learning experience is culturally responsive for pēpi kohungahunga• Pēpi Kohunghunga are prepared well for school• Pēpi Kohungahunga participate in innovation programmes across all levels	<ul style="list-style-type: none">• Teaching and learning is supported through:• Development and implementation of KKW Curriculum• Development and implementation of KKW te reo strategy• KKW led PLD programme for teachers• Establishment of WAGs• Support for schools & whānau to access Early Reading Together• Effective transitions for KKW learners are supported by development and implementation of KKW Transitions Toolkit• Iwi communications with whānau to promote the value of early learning• KKW and Whānau Advisory Groups support education organisations to include KKW goals and aspirations in strategic plans• Development of innovation programmes for pēpi kohungahunga	<ul style="list-style-type: none">• The proportion of pēpi kohungahunga starting school who have participated in ECE will increase to 99% across the Wairarapa by 2020• (currently 95.1% of KKW tamariki in the Wairarapa participate in ECE)

Focus Area: Te Onoke ki te Karu o te Ika

Goals	Actions	Targets
<ul style="list-style-type: none">• KKW tamariki are culturally, academically and socially prepared to achieve their goals for further education, training and/or for meaningful employment• Improved relationships between schools and whānau, hapū and iwi to support KKW tamariki achievement• KKW tamariki participate in innovation programmes across all levels• increased numbers of tamariki participate in Māori medium education	<ul style="list-style-type: none">• Teaching and learning is supported through:• Development and implementation of KKW Curriculum• Development and implementation of KKW te reo strategy• KKW led PLD programme for teachers• Setting up of WAGs• Support kura/schools & whānau to access Reading Together programme• Effective transitions for KKW tamariki are supported by development and implementation of KKW Transitions Toolkit• Develop and implement an education mentoring programme for KKW tamariki• Whānau and schools work together to set goals and learning pathways• Develop innovation programmes for KKW tamariki	<ul style="list-style-type: none">• 85% KKW 18 year olds will have attained a minimum of NCEA Level 2 or equivalent qualifications by the end of 2020 (currently 64.5%)• 22% of KKW Tamariki participate in Māori medium education (currently 10%)• Increase the number of KKW tamariki with University entrance to at least parity with non-Māori by 2020

Focus Area: Te Ruamahanga ki te Puna

Goals	Actions	Targets
<ul style="list-style-type: none"> •KKW rangatahi complete and achieve at all levels on a par with non- Māori •KKW rangatahi participate and achieve in higher education at Masters and Ph.D level •KKW rangatahi are well qualified, engaged in meaningful employment and contributing to the local economy 	<ul style="list-style-type: none"> •Develop and implement an education mentoring programme for rangatahi •Whānau and Tertiary organisations work together to develop long and short term goals for the learner and support each other to achieve the goals. Whānau includes the learner as part of the whānau •Iwi provide professional learning and development to support iwi aspirations •Identify strategic partnerships to collaborate in the development of iwi teacher training programmes •Source funding support to train new KKW kaiako •Develop and implement a KKW transition toolkit •Iwi led PLD support in the use of the toolkit. •Iwi to meet with Wairarapa Tertiary education organisations biannually to ensure iwi goals and aspirations are included and monitored through strategic plans •KKW works with providers, local business community to support KKW rangatahi to enter workforce •Develop and implement an innovation programme for all levels 	<ul style="list-style-type: none"> •50% of all 25-34 year olds will have an advanced trade qualification, diploma or degree (NZQA Level4 or above) by 2020 (Currently 10% hold a Bachelors Degree)

Whānau, Hapu and Iwi

Goals	Actions	Targets
<ul style="list-style-type: none">• Whānau are more knowledgeable about Te Wairarapatanga• Whānau support and engage in the learning of their tamaiti• Whānau are connected, informed and enabled to take their place as citizens in the world	<ul style="list-style-type: none">• Hapū and iwi led wānanga to ensure intergenerational learning of Te Wairarapatanga• Reinstate Te Whare Wānanga• KKW and WAGs support education organisations to include KKW goals and aspirations in Charters• KKW and WAGs support schools to set up an iwi specific role on Boards Of Trustees (BOT's)	<ul style="list-style-type: none">• Increased numbers of education organisations identified by the Education Review Office as effectively engaging with whānau, hapū and iwi• Increase KKW whānau participation on BOTs

