



# Te Whāinga Matua

- Wairarapatanga underpins all curriculum teaching and learning programmes in the Wairarapa.
- Kia tū maia ngā tamariki mokopuna katoa o Wairarapa i roto i ō rātou mōhiotanga me ō rātou maramatanga ki tō rātou whenua. (strong sense of belonging)



# Te Whāinga Paetae

- ▶ To ensure that curriculum content is authentic and relevant this projects seeks to establish an Advisory Group of knowledge leaders to design and develop the strategic framework for Ngāti Kahungunu ki Wairarapa / Wairarapatanga content.
- ▶ **Whakaputanga:** To produce a curriculum that is located firmly within the Wairarapa, steeped in Wairarapatanga.

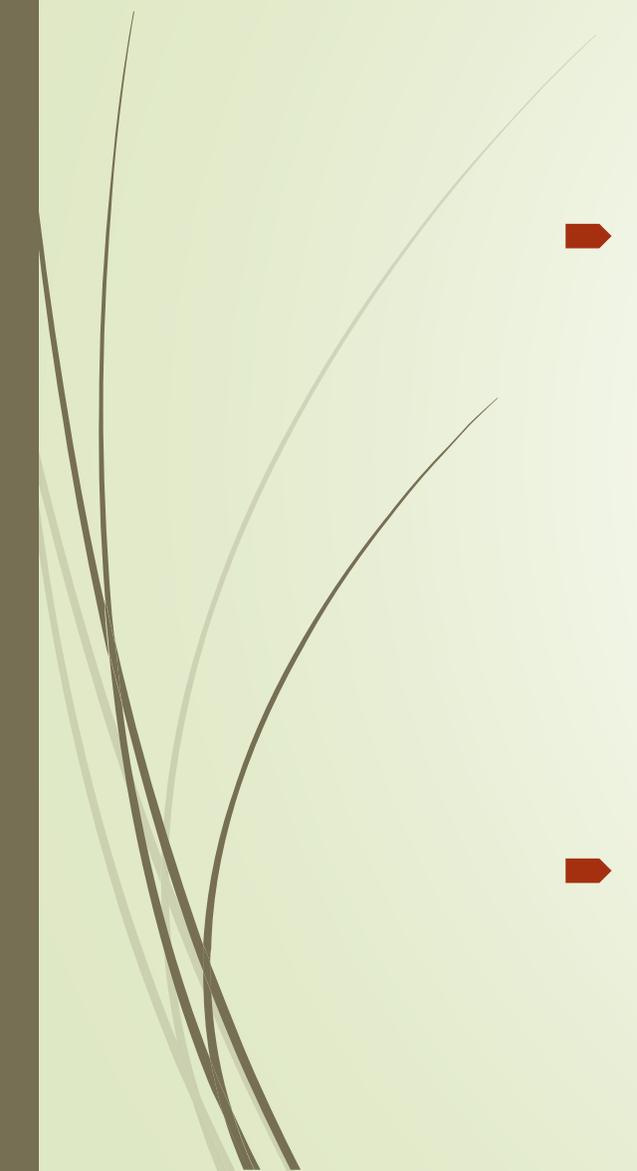


# Te mahi a te Kāhui Pūkōrero

- ▶ Advise on and monitor the design and development of the strategic framework for content so that it:
  - ▶ Is localised.
  - ▶ Includes places, people, and events that are significant to local iwi.
  - ▶ Includes whakapapa, kīwaha, kōrero tuku iho, waiata, etc.,
  - ▶ Is age appropriate.



# Te Tukanga



- ▶ Decide on the content to be included.
  - ▶ Regional / Wairarapa wide - people, places, events that all of Wairarapa should know. E.g., Papawai (<http://www.papawai.org.nz/history>)
  - ▶ Localised - people, places, events specific to areas in Wairarapa.
    - ▶ **He whakaaro:** marae, hapū specific whakapapa and stories? (that are already public knowledge)
    - ▶ **He whakaaro:** Differing perspectives (Kahungunu / Rangitane)
- ▶ Discuss the age appropriateness of content.
  - ▶ (Levelling will happen in the curriculum level)



# Mō muri mai ...

- ▶ Consider the capability of local whānau as champions for the kōrero that will go into ECEs, schools, tertiary and the intellectual rights.
- ▶ Consider relationships between hapū (marae) and local educational institutions and the capacity to act as the knowledge holders of the kōrero.
- ▶ Follow on from the above proposes building capability in hapū to act as suitable advisors (or go-to-people) for their local institutions.
- ▶ Consider marae as a teaching venue and hapū as conductors of learning.