



# **Ngāti Tahu-Ngāti Whāoa Rūnanga Trust**

## **Iwi Education Strategy**

**FEBRUARY, 2020**

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### **APPENDIX - ATTACHED**

**IWI EDUCATION STRATEGY – FIVE YEAR ACTION PLAN – 2020-2024**

***Ka ora te iwi, ka ora te tangata!***

***Wellbeing for the tribe, wellbeing for the people!***

## 1. INTRODUCTION

Ngāti Tahu Ngati Whaoa Rūnanga Trust is working with the Ministry of Education to collaboratively build a pathway to improved educational outcomes for its people. The first step is the development of an Education Strategy for Ngāti Tahu Ngati Whaoa that will provide direction and clear steps towards fulfilling this mission.

This education strategy represents the Trust's desire to make a greater contribution to the educational outcomes and achievements for Ngāti Tahu-Ngāti Whaoa. The intention of this plan is to guide our Iwi and support initiatives that increase educational achievement and reduce disparity. Education is the vehicle for achieving our aspirations and our passport to wellbeing and success.

We wish to also acknowledge the uri, whānau, hapū, educationalists and community members who contributed and participated in the development of this plan. The intention of this Strategic Plan is to guide us through the education divide to a more prosperous future, signalling an earnest desire for Ngāti Tahu-Ngāti Whaoa to play a greater role in all facets of education pertaining to us.

Ngāti Tahu-Ngāti Whaoa Rūnanga Trust already has an Iwi Strategic Plan (with Cultural, Social, Environmental, and Economic goals) as well as a full-blown Environmental Management Plan. The Education Strategy is developed to align with, and build off, the vision, goals and strategies in each of these plans. Ngāti Tahu-Ngāti Whaoa Rūnanga Trust also produced an Education Briefing in 2014 providing further context for this report.

Tauhara North No.2 Trust is also a significant and active stakeholder in this space and their work is also incorporated into this report and recommended actions. As an active lands trust representing the vast majority of Ngāti Tahu-Ngāti Whaoa uri, the Trust is an obvious partner in this work.

## 2. NGĀTI TAHU-NGĀTI WHAOA IWI

*Mai i te Waiheke o Huka  
Whakarāwhiti atu ki te mānia o Kaingaroa e  
Heke mai nei ki te tihi o Maunga Kakaramea  
Putā atu ki te pae Maunga o Paeroa  
Ōrākei Kōrako te Ūkaipō  
Tae rawa atu ki Pōhaturoa ki Atiamuri  
Ko te Awa o Waikato e pōkarekare nei i waenganui*

Our people have occupied these lands since the arrival of our Tupuna, Ariki Tahu Matua. Tahu Matua arrived here in Aotearoa before the arrival of the seven waka from Hawaiiiki. Our Tupuna Whaoa is some generations younger. Whaoa descends from Tahu Matua on his mother's side, Hinewai, and he descends from Atuatua on his father's side, Paengatu.

As a tribe, we derive our name from our ancestors Tahu Matua and Whaoa. Through successive generations of inter-marriage with neighboring iwi, our tribal members also trace descent from ancestors who arrived on the Arawa, Mataatua and Tainui waka.

From the arrival of our Tupuna Ariki we have asserted and maintained mana whakahaere through continued ahi kāroa (occupation) and possession of our lands and taonga.

Prior to the arrival of European settlers to Aotearoa – New Zealand, Ngāti Tahu-Ngāti Whaoa was an autonomous, independent and self-governing confederation of hapū. These hapū included; Ngāti Tahu, Ngāti Karaka, Ngāti Maru, Ngāti Hinewai, Ngāti Whaoa, Ngāti Rahurahu, Ngāti Mataarae and Ngāti Te Rama.

As Ngāti Tahu-Ngāti Whaoa, we have exercised tino rangatiratanga over our traditional rohe. The historical hapū no longer form distinct communities within Ngāti Tahu-Ngāti Whaoa. In more recent times, the descendants of our many tūpuna have operated as a single tribal grouping known today as Ngāti Tahu-Ngāti Whaoa.

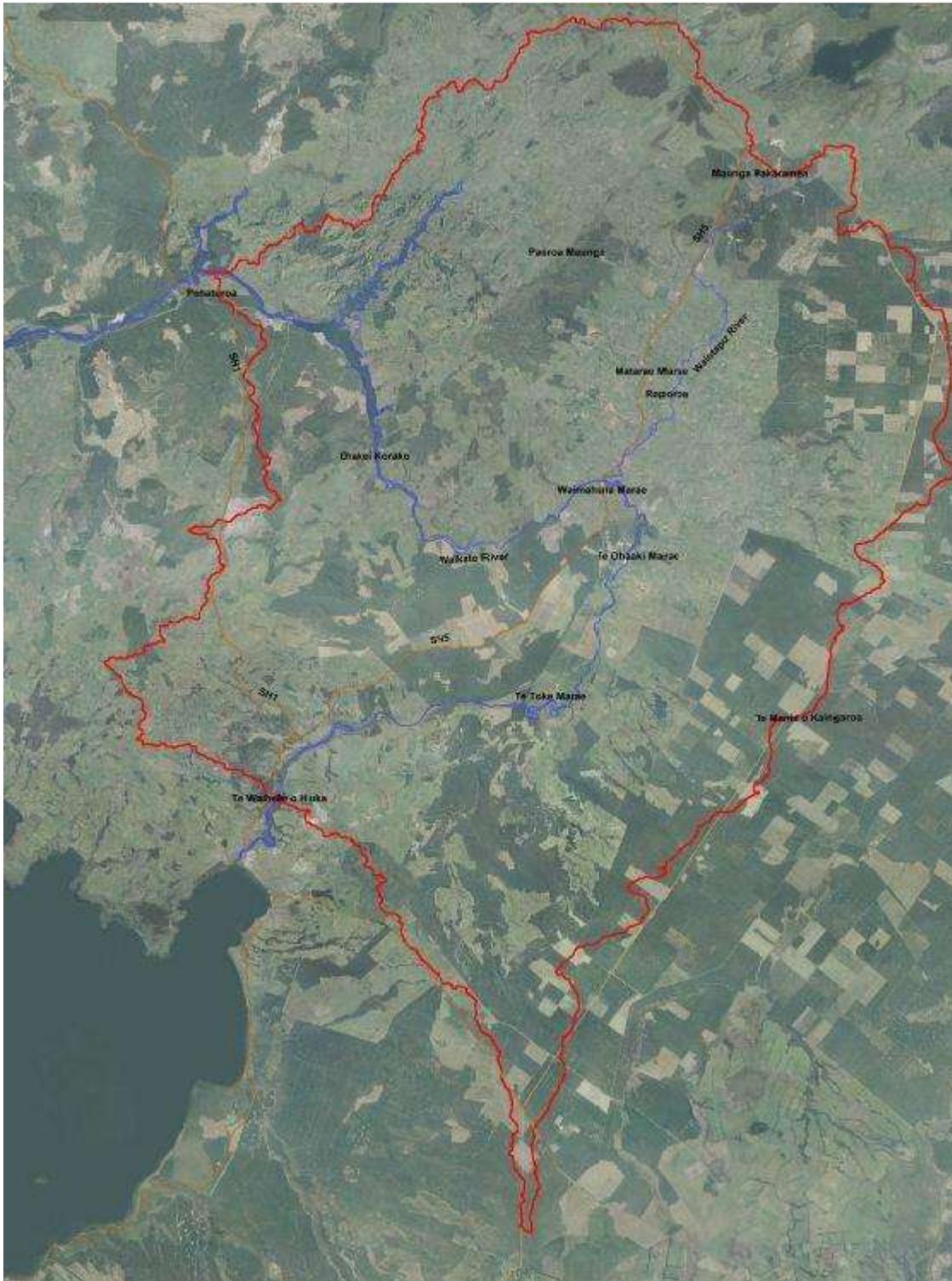
The Ngāti Tahu-Ngāti Whaoa Iwi is bordered by Tūwharetoa in the South, Ngāti Raukawa in the West, Ngāti Manawa in the East and Te Arawa in the North. There are four active marae.

Ngāti Tahu-Ngāti Whaoa iwi members own 4,500 hectares of land adjacent to the Waikato River between Te Waiheke o Huka and Pohaturoa.

Blocks are currently administered by Ngāti Tahu Tribal Trust, Tauhara North No. 2 Trust, Tahorakuri Forest Trust, Takapou Farm Trust, Paeroa South B2B1 Trust and Tutukau Z East Farm Trust.

In addition to these larger land trusts, there are multiple smaller hapū and whānau blocks within the rohe owned and managed by Tahu-Whaoa iwi members.

## Rohe Map



## Neighbouring Iwi

Ngāti Tahu-Ngāti Whaoa has special relationships with our neighbouring Iwi and we would like to acknowledge the following: In the south, Tūwharetoa, in particular; Tūtemohuta, Ngāti Rauhoto, Hine Rai, Hine Ure, Te Rangiita, Rauhoto, Ngāti Te Kohera. In the West, Ngāti

Raukawa in particular; Ngāti Whaita, Ngāti Wairangi, and Ngāti Raukawa ki Whare Puhunga. In the North, Te Arawa in particular; Tūhourangi, Rangitīhi. In the East, in particular; Ngāti Manawa, and Ngāti Whare on the other side of the Rangitīkei.

### **Key Organisations in our Rohe**

Primarily a farming area, Tahu-Whaoa also has three hydroelectricity stations, a dairy processing plant, a horticulture plant, forestry, four marae, and a number of learning institutes including: one high school, four primary schools, one kindergarten, one playcentre and one kōhanga reo. Ngāti Tahu-Ngāti Whaoa has the Waikato River running through the heart of its rohe.

### **Established stakeholder relationships**

Through years of building relationships with stakeholders, Ngāti Tahu-Ngāti Whaoa would like to acknowledge the following organisations/groups: Mercury (MRP); Landcorp; Kordia; Contact Energy; the District Councils of Rotorua and Taupō; the Regional councils of the Bay of Plenty and Waikato; Department of Conservation; Lakes District Health Board; all of the schools and early childhood centres involved in our local Community of Learning/Kāhui Ako; and the Ministry of Education.

### **Ngāti Tahu-Ngāti Whaoa Rūnanga Trust**

As an established iwi entity, the Ngāti Tahu-Ngāti Whaoa Rūnanga Trust is a relatively new entity, having been established in 1999.

### 3. STRATEGIC OVERVIEW

#### Ngāti Tahu-Ngāti Whaoa Profile

According to the 2013 Census, 1,635 people affiliated with Ngāti Tahu-Ngāti Whaoa, with 26% residing in the wider Bay of Plenty region. 40% affiliated to Ngāti Tahu-Ngāti Whaoa as their sole iwi.

In 2019, about 1,600 had registered with the Ngāti Tahu-Ngāti Whaoa Rūnanga Trust as a beneficiary, and 9,079 individual whānau members (adults and children) had registered with Tauhara North No.2 Trust.

More than 90% of Ngāti Tahu-Ngāti Whaoa uri live outside of the Ngāti Tahu-Ngāti Whaoa rohe.

The Survey of Education and Employment Data conducted by Tauhara North No.2 Trust in 2014 probably provides some of the most accurate data for Ngāti Tahu-Ngāti Whaoa and indicates that in 2013:

- Ngāti Tahu-Ngāti Whaoa have a youthful population: 43.6% of Ngāti Tahu-Ngāti Whaoa were under the age of 20 years old, compared to 27.4% of all New Zealanders. Similarly, 38% of Ngāti Tahu-Ngāti Whaoa were under the age of 14 years old, compared to 34% of all Māori.
- Ngāti Tahu-Ngāti Whaoa have a widely dispersed population – 21.9% were living in the Rotorua District (including Reporoa which has less than 500 residents total), 54% in the wider Bay of Plenty region and South Waikato District combined, 12.4% in Auckland, 8.7% in the Hawkes Bay, and 7.3% in Wellington Region.

The 2013 Census adds further statistics about Ngāti Tahu-Ngāti Whaoa.

- The median income (half received more and half received less than this amount) amongst Ngāti Tahu-Ngāti Whaoa adults was \$23,100. In comparison, the median income was \$23,700 for the total population of Māori descent, and \$28,500 for the total New Zealand population.
- 62% lived in the main urban areas (30,000 population or more).
- 19.8 percent could hold a conversation about everyday things in te reo Māori, in comparison with 18.4 percent of the total population of Māori descent.
- 65.1 percent of adults were in the labour force, compared with 68.4 percent of the total population of Māori descent, and 67.1 percent of the total New Zealand population.
- 15.2 percent of adults were unemployed, compared with 15.6 percent of the total population of Māori descent, and 7.1 percent of the total New Zealand population.
- 33.9 percent of people owned or partly owned the home that they lived in, compared with 35 percent of the total population of Māori descent, and 49.8 percent of the total New Zealand population.

Overall, these figures suggest Ngāti Tahu-Ngāti Whaoa are achieving wellbeing and success at the lower end of the range for all Māori in New Zealand.

## **Ngāti Tahu-Ngāti Whaoa Education Profile**

According to New Zealand Census statistics from 2013, Ngāti Tahu-Ngāti Whaoa education statistics have been tracking in line with (although slightly poorer overall) broader Māori statistics nationally. For example:

- 62.8% of Ngāti Tahu-Ngāti Whaoa adults had attained a formal qualification – compared to 68.7% of all Māori and 82% of non-Māori.
- 8.1% of Ngāti Tahu-Ngāti Whaoa had attained a Bachelor degree or higher – compared to 10.1% of all Māori and 25% of non-Māori.

This highlights that the major disparities between Māori and non-Māori achievement in the education system persist (and in some areas are widening) and that for Ngāti Tahu-Ngāti Whaoa as an iwi, that gap is even worse.

The local Community of Learning/Kāhui Ako report from 2017 – “Reporoa Kāhui Ako Achievement Challenges” – identifies some of the disparities for all Māori children versus Pākehā students within the member schools locally, for example National Standards.

### **National Standards**

- Reading/Pānui - The disparity gap stands at 17.2 % in favour of Pākehā over Māori.
- Writing/Tuhituhi - The disparity gap stands at 25.4 % in favour of Pākehā over Māori.
- Maths/Pāngarau - The disparity gap stands at 20.1 % in favour of Pākehā over Māori.

These figures are not dissimilar to the kinds of statistics found in communities all over New Zealand. However, the data confirms the extent of the challenge to lift Ngāti Tahu-Ngāti Whaoa and Māori achievement, both nationally as well as in the Reporoa District.

## **Māori Disparity in Education**

The challenges facing Ngāti Tahu-Ngāti Whaoa in lifting educational disparity are the same challenges faced by Māori and iwi nationwide. The fundamental challenge that most Māori children have suffered for the last 50 years is they have come through a mainstream system that does not work well for them. Despite numerous attempts by government, longheld disparities persist at all levels.

The wide range of issues associated with an indigenous minority trying to succeed in a mainstream system designed by non-indigenous are well documented in New Zealand and internationally. Issues identified including: racism; unconscious bias; low expectations from teachers; culturally inappropriate curriculum content; unsupportive and unsympathetic teachers; no support in class; being bored; high levels of punishment, suspension, and truancy; lack of money lack of te reo Māori and tikanga; lack of role models; and access issues - are all widely recognised. When combined with often difficult home circumstances which result from inter-generational life cycles impacted by the social and cultural trauma of first colonisation and then rapid urbanisation, there is a platform for major challenges.

Since the 1980's in New Zealand, there has been a more and more concerted effort to work through these issues as the impact Māori and progress has been made. The recent work under the 'Ka Hikitia' series of strategic iterations out of the Ministry of Education continue to systematically work through these complex issues, but some major disparities in outcomes remain.

The only Māori designed, initiated and driven programmes – kōhanga reo, kura kaupapa Māori, and wānanga – have all proven to be more effective models for the needs of Māori learners. Unfortunately, less than 15% of Māori children attend kōhanga reo and kura

kaupapa Māori. The first generation of graduates from these programmes are now driving a new kāhui of young Māori leaders more confident and able to operate effectively in both Māori and Pākehā worlds.

These disparities are often felt most sharply in rural communities where: there is less educational choice because of small school numbers; it is usually more difficult to attract teaching staff which can result in lower teaching quality; young people often leave the community and don't return; along with other factors which continue to mitigate against Māori educational success.

All of these factors are challenges for Māori educational improvement in the Reporoa community.

## **Māori in the Reporoa Community**

As discussed above, less than 10% of Ngāti Tahu-Ngāti Whaoa uri live in the traditional rohe.

Ngāti Tahu-Ngāti Whaoa is one of five iwi with interests in formal schooling in the Ngāti Tahu-Ngāti Whaoa rohe and across the schools in the local Kāhui Ako and there are, no doubt, Māori students within the schools from other iwi altogether.

This section draws heavily from the information provided in the local Community of Learning report from 2017 – “Reporoa Kāhui Ako Achievement Challenges”. This section is a comprehensive and open stocktake of student achievement levels across the five schools involved in the Kāhui Ako at that time – Broadlands School, Lake Rerewhakaaitu School, Mihi School, Reporoa School, and Reporoa College.

- *The Data Evidence shared indicates consistently though not exclusively two high priority achievement challenges across the Community of Learning. There is real disparity between Māori and Non-Māori student achievement which is evident through the years of education, across all the schools and between classes within schools, to a greater or lesser degree. This disparity is magnified when the additional dimension of gender is imposed.*

The Kāhui Ako has taken a strong position acknowledging the challenges of lifting low levels of Māori achievement.

- *Each of the members of the Community of Learning are committed to building on the cultural heritage of the Reporoa Valley and surrounding area so that whilst all our children experience success and have pride in their cultural identity, children who identify as Māori can experience success as Māori.*
- *The Community of Learning (CoL) recognises the importance of building teacher capability in knowing and understanding the Mana Whenua literacies of the people, the developing use of Te Reo Māori and appreciation as well as application of their Tikanga and Kawa. We place the engagement of whānau as learning partners and first teachers of our Tamariki at the heart of our commitment, as we work to build a closer working relationship with Ngati Tahu – Ngati Whaoa and other iwi in the areas our schools are positioned. eg Ngati Rangitahi and Ngati Whare. In our classrooms and learning experiences we seek to build and develop further a culturally responsive curriculum as being key for making a difference to the outcomes for Reporoa CoL learners.*
- *It is important however when drawing conclusions from collated group and community data, to acknowledge that every child must be recognised as an individual with their own*

*personalised learning pathway and not become lost in mega-data interpretations. This is and will remain the work of individual schools, principals, teachers and whānau.*

- *However, it is clear from even a cursory look at disaggregated data, based on ethnicity and gender that the Reporoa Community of Learning can identify the need to develop deliberate actions across the community that will contribute towards accelerating learning and achievement for Māori and males.*
- *Drawing on the work of Russell Bishop et al, we recognise that what is 'good for Māori and works for Māori' in our schools will work for non-Māori but what is presented as 'good for all' does not necessarily seem to work for Māori. As a Community of Learning, we therefore embrace the importance of maintaining a strong focus on ensuring the learning needs of Māori are addressed as a priority.*

The Reporoa Kāhui Ako is a strong example of a high functioning, cooperative, and collaborative Community of Learning (CoL) that is heavily focussed on improving Māori education outcomes. Ngāti Tahu-Ngāti Whaoa Rūnanga Trust is working closely with the CoL to support their work.

## **Tauhara North No.2 Trust**

Tauhara North No.2 Trust, and its subsidiary is the largest land trust in the Ngāti Tahu-Ngāti Whaoa iwi and its membership roughly matches the membership of the iwi. The Trust operates and leases two geothermal factories; owns and operates dairy farms; owns and operates tourism ventures; and has developing horticultural interests. It has developed strong relationships with a range of companies across these business sectors.

The Trust also has a strong education and wellbeing focus with a strategy to support beneficiaries across the key target areas of: Health; Education; Youth Development; Whānau; Employment; and Housing. In the Education space, the Trust is already providing support to registered beneficiaries by way of a range of scholarship programmes, internships, grants and camps aimed primarily at rangatahi and supporting educational success.

The Trust has been delivering Rangatahi Camps since 2011 and the reach into the beneficiary group continues to expand – hosting 587 whānau in the 2018 year. The Camps operate at three levels: *Kia Mau* (for tamariki aged 10 to 12); *Kia Tū* (for tamariki aged 13 to 15); and *Kia Manawanui* (for tamariki aged 16 to 18). The camps are designed to help rangatahi develop skills for their future and to build their confidence by connecting them with their history, their whānau and whakapapa, and their whenua. Over the years, camp participants have been trained to lead and work in the camps in subsequent years.

The Trust also operates a grant programme for Learning Support that allows tamariki to attend out-of-school programmes – such as Kip McGrath – to help support their educational development and achievement. In 2018, 255 tamariki received grants to attend such programmes.

The Trust has a growing number of tertiary scholarships at a range of levels, from trades and apprenticeships through to bachelors, masters, and doctoral level scholarships. They are also exploring partnerships, for example establishing a relationship with Crimson Education - an international organisation with a focus on supporting scholarship recipients to gain entry into the top universities in the world.

The Trust also operates an Intern programme where rangatahi have the opportunity to participate as an intern across a range of business interests – both the Trust's businesses and those of their business partners. A formal graduation follows that acknowledges the achievement of those involved.

The Trust has established a strategy to map employment and career pathways – particularly as they relate to the strategic business areas in which they operate: management, administration, and finance; geothermal; agriculture; horticulture; tourism; and the ‘manaaki’ or whānau support area. This strategy is aligned and integrates with the rangatahi camps, scholarships programme, internships programme and newly established career days.

The Trust has also been developing and building its own database to map the educational progress of Trust owners and beneficiaries. It regularly collects feedback and information from beneficiaries that participate in their programmes as they build a picture of whānau realities, challenges, issues and aspirations. As a result, the Trust holds some of the most comprehensive data about members of Ngāti Tahu-Ngāti Whaoa. Their work has wide reach into the lives of Ngāti Tahu Ngāti Whaoa, regardless of where they live. As a result, they have clear evidence of the efficacy and impact of their programmes, the growing reach as more and more whānau members actively participate, and a growing understanding of how the Trust can best support the educational advancement of beneficial members.

Importantly, Tauhara North No. 2 Trust is seeking to align its efforts with those of the tribal entity, Ngāti Tahu Ngāti Whaoa Rūnanga Trust. This impressive workstream and strategy provides a great opportunity for the development of a Strategy that integrates and aligns with the work of Ngāti Tahu Ngāti Whaoa Rūnanga Trust.

## 4. STRATEGIC ASPIRATIONS

A series of hui were held with iwi members, the local Kāhui Ako and Tauhara North No.2 Trust. Written feedback was also received from a tribal member representing the views of a number of whānau members in the Wellington area.

The Rūnanga also had a hui in 2014 and some of the aspirations expressed at that hui were put into a Briefing Paper for the Rūnanga Board. Many of the same aspirations were expressed during the latest hui but there were a few different ones expressed by iwi members in 2014 and those that still hold are also included here.

There were a number of clear themes that emerged from the feedback, grouped here into five main areas: Lifting Education Outcomes; Revitalise Ngāti Tahu-Ngāti Whaoa tikanga, history and stories; Te Reo Māori Revitalisation; Develop Educational Leadership within the Iwi; and to develop Innovative Solutions.

### 1. Find ways to lift educational achievement in each education sector.

These responses were focussed on the needs of children being educated in Reporoa and the surrounding Rotorua District.

There was a strong thread of thinking that there needs to be a greater use of te reo Māori from early childhood through primary and onto high school, and some aspire for a total immersion stream right through at some point. Aspirations included:

- Greater use of te reo Māori in schools in the area.
- A total immersion option for kōhanga reo children at primary school.
- Need a kura kaupapa Māori.
- Māori immersion at Primary – Bilingual Unit a start.
- More Māori speaking teachers.
- Need more te reo at the High School.
- Change the mindset of the parent community so they understand the benefits of Māori immersion education.

#### Aspiration

“Kura kaupapa Māori is my vision – it will take a while getting the whānau on board but it is the best next step for our kōhanga reo children.”

Another strong aspiration was for greater use of Māori culture and history – particularly the culture and history of Ngāti Tahu-Ngāti Whaoa. Aspirations included:

- More teaching of Ngāti Tahu-Ngāti Whaoa history in schools.
- More Māoritanga, kapa haka in schools.
- Need to educate local teachers on our stories.
- Revive the kōrero and history of the land.
- Curriculum Development Unit.

### Aspiration

“We need more Māori speaking teachers and whānau talking Maori. We need more stories, more mōteatea, more haka.”

There was wide concerns about teacher quality and the capacity and capability of some teachers to teach effectively to Māori students. Aspirations included:

- More Māori - local preferably - staff in schools.
- More teachers who understand our students better.
- Grow our own (Ngāti Tahu-Ngāti Whaoa) teachers – a long term strategy.
- In schools – whānau/pakeke support to kids in trouble; support services to parents; focus on reducing suspension numbers; greater support for te reo Māori; wānanga for parents so they can better support their children; greater focus on getting more children through College.

### Aspiration

“We need to grow our own teachers. This is a long term strategy.”

A range of other ideas were canvassed by parents and iwi members. Aspirations included:

- A clearer vocational pathway for students – with “future thinking projects” that anticipate and provide vocational alignment
- Tertiary training ideas – Māori Trade Training; Financial Literacy; Budgeting.
- Strategies to keep our kids at school?
- Industry internships.
- We need transport to get kids to town and get Rotorua based kids to kōhanga reo here.
- Iwi should take greater responsibility for kōhanga reo and kura kaupapa Māori.
- Wānanga for parents so they can better support their children in school.

## 2. Revitalise Ngāti Tahu-Ngāti Whaoa culture, tikanga, kawa, history and identity.

The second group of aspirations were focussed on revitalising traditional tribal knowledge and tikanga amongst tribal members.

### Aspiration

“I have a dream. That one day, we can all tell our stories, recite our whakapapa, and sing our own waiata.”

Aspirations included:

- Opportunities for iwi to know who we are – to be able to recite our stories, our whakapapa.
- More support to build the paepae on our marae.
- Tribal education and wānanga.
- Need resources that tell our stories.
- Lots of wānanga – tikanga, carving, waiata, whakapapa.
- Pull together all of the kōrero.

#### Aspiration

“We need to learn who we are.”

- Capturing the stories and narratives relating to the tikanga and kawa of our Marae.
- Tikanga and Kawa Wānanga based at each Marae, recording and outcomes distributed to the iwi.
- More support for elderly.
- Research and curriculum development unit.
- Karakia important – the most important thing.
- Need local history taught locally.

#### Aspiration

“I want our children to be fluent in te reo Māori. I’ve seen the difficulties in life without it. I have huge aspirations for Reporoa and te reo Māori – te reo Māori in the

### 3. Revitalise te reo Māori amongst the iwi.

“We need reo all the way through from birth to death.”

This group of aspirations were focussed on revitalising te reo Māori amongst tribal members.

Aspirations included:

- Rūmaki Classes for parents.
- Wānanga for parents (already have Taha Tinana Programme that attracts a lot of parents)
- Greater use of te reo Māori in schools in the area.
- More support for elderly.
- More Reo classes for parents.
- More support to build the paepae (capacity and capability) on our marae.
- Reo champions to work with whānau in the home.

### Aspiration

“Our generation – we weren’t taught te reo. We were expected to learn Pākehā and we were conditioned to point our kids that way too. We don’t want that for the next generation.”

#### **4. Develop educational leadership and education champions within Ngāti Tahu-Ngāti Whaoa.**

This group of aspirations were focussed on building leadership amongst the iwi to drive educational change.

Aspirations included:

- Extra support to high achievers.
- How to change the mindset of the community.
- Reo and education champions to work with whānau in the home.
- Leadership Academy.

### Aspiration

“We need our youth to understand the opportunities available to them in the world and how to reach them.”

#### **5. Develop innovative solutions to lift educational achievement.**

This group of aspirations were focussed on developing innovative solutions that will deliver significant changes in educational achievement.

Aspirations included:

- Match education pathways to local career opportunities (geothermal, dairy factory, farming, tourism, new opportunities)
- A clearer vocational pathway for students; “future thinking projects”. (vocational alignment)
- Grow our own teachers – a long term strategy.
- Extra support to high achievers.
- More support for elderly.
- Need more reo at the High School.
- Youth/Rangatahi Camps.
- Tribal education and wānanga.
- Tertiary training ideas – Māori Trade Training; Financial Literacy; Budgeting.
- Need more Māori (local preferably) staff in schools.
- Need resources that tell our stories.
- How to change the mindset of the community.
- Industry internships.
- Online Iwi Learning Communities.

- Cultural Knowledge Project.
- Iwi Research Unit.

### **Aspiration**

“We need confident youth and whānau with high aspirations for their children.”

## 5. EDUCATION STRATEGY – VISION, MISSION, GOALS, ACTIONS

### VISION

*Ka ora te Iwi, Ka ora te tangata.  
If the iwi is strong, so are its individual members.*

This vision confirms that the iwi must continue to build its own capacity and capability to influence and support individual iwi members. This suggests the iwi needs to build its capability and influence in the education sector in order to have a greater impact on individual educational outcomes.

### MISSION

*Ka tika tonu ngā rangatira – Ka whakamanahia te Iwi.  
Effective tribal leadership to empower our people.*

This mission confirms the importance of iwi leadership towards ensuring the empowerment of individual tribal members. The iwi needs education champions to stand up and lead the strategic initiatives proposed.

### VALUES

- **Mātauranga mō te katoa: Education for all**

Education and knowledge are key to the wellbeing of our people and our wellbeing as an iwi. We believe it is important for members of the iwi of all ages to share in this learning. By identifying job and training opportunities and building the capability of our tamariki/ rangatahi they will be well prepared for mahi in the future. This value also applies to ensuring education and knowledge in both worlds for our people – by ensuring the reo and stories of our tupuna live on in the hearts and minds of ngā uri whakatupu.

- **Kotahitanga: Unity**

Kotahitanga is about all working together – men and women, young and old - for the benefit of the whole iwi, now and in the future. Through this tautoko and manaakitanga we strengthen our bonds of whanaungatanga and whakapapa, and can stand strong as tangata whenua of the rohe. Kotahitanga refers to the rūnanga working alongside others - the land Trusts, schools and other education stakeholders - to share and support best practice. It is also the way we want to work collectively with others beyond our iwi – building robust relationships to advance the education of our people and to underpin future wellbeing. This could involve collaborative approaches and projects to provide new and innovative education solutions, for example working with land Trusts, early childhood centres, kōhanga reo, schools and the whole education and training community.

- **Tino rangatiratanga: Self-governance**

Tino rangatiratanga refers to the iwi getting involved and participating in - and having and exercising authority over - educational pathways and opportunities for our people. Models and practices for effective education strategies and programmes will reflect who we are, and incorporate our tikanga. Our mana whenua will be upheld and respected. Our language,

history and culture will be reflected, incorporated and utilised in educational programmes with integrity.

- **Whakapūmautanga: Inter-generational Focus**

A value we hold is to ensure education provides for long term, sustainable, approaches to improving education outcomes for current and future generations. We want to see improved, more effective and more relevant education provision for our people. For this to occur, we need to have a holistic and long-term perspective, ensuring the range of aspirations and goals for Ngāti Tahu-Ngāti Whaoa are inter-linked and create synergies. For example, how can education strategies utilise and integrate with cultural, environmental, social and economic strategies. We need to think and work in a way that recognises and reflects interconnections across the two worlds – Māori and Pākehā.

- **Te mahitahi ki ngā rōpū whakarato mātauranga: Partnering with education providers, industry and others**

We value the relationships we have developed with education providers in the rohe and beyond. We need to work with them to find ways to improve access, delivery and outcomes for our people. We need to ensure providers understand the aspirations and pathways the iwi sees for the future of education for its people. Ngāti Tahu-Ngāti Whaoa Rūnanga Trust is already working closely with the Ministry of Education and the Reporoa Kahui Ako (local College of Learning) and the member schools and early childhood centres. There is also a significant opportunity to integrate and align with the work of Tauhara North No.2 Trust.

- **Me whai pānga te iwi ki ngā huarahi māhorahora: Open processes that involve the iwi**

Transparent and open processes will create greater trust and understanding. We would like to model these processes and also see others do the same. This includes early engagement with us, in good faith, when changes or developments are first being considered and real acknowledgement and space be given for iwi ideas, programmes and solutions. We ourselves want to make sure our rangatahi understand and become involved in delivering educational outcomes, and we need to plan for succession in key roles in the iwi. We want to see cyclic processes where review feeds into further planning, and open communication and management processes create sustainable outcomes. We will develop tribal data sets that provide a platform for effective programmes and strategies.

- **Mā te tauira te tauhoutanga me te manukuratanga: Innovation and leadership by example**

This value reflects our desire to be leaders in educational outcomes for our people. We want to innovate, and not be afraid to try new pathways. We value the leadership of our kaumātua. And we believe our young people, our rangatahi, are great innovators and we want to support their leadership also. We will utilise technology to full effect in order to provide wide access to tribal members wherever they may be living.

Kia kaha tātou mō ake, ake, ake!

## **STRATEGIC GOALS**

- 1. Improve educational outcomes in formal education.**
- 2. Grow our people to become highly proficient exponents of all aspects associated with Ngati Tahu-Ngati Whaoa tikanga and culture.**
- 3. Protect, preserve and restore te reo Māori as a foundation for educational achievement.**
- 4. Develop iwi leadership and champions in education.**
- 5. Develop new and innovative solutions to lift iwi education outcomes.**

## **Goal 1. - Improve educational outcomes in formal education.**

This goal is designed to apply across the four main levels of the formal education system: early childhood education; primary school; secondary school; and tertiary education.

This goal is focussed on two main areas:

- leveraging and supporting change and continuous improvement in existing formal education provision. Much of the influence under this area will be through partnerships and relationships with key providers – especially those operating in the iwi rohe and surrounds.
- developing new and innovative strategies that support all Ngāti Tahu-Ngāti Whaoa uri on their educational journey – wherever they reside.

### **Strategic Actions**

#### **1.1 Support education providers to lift educational outcomes for Ngāti Tahu-Ngāti Whaoa uri.**

- Support the ongoing work of education providers to reduce disparities in Māori achievement.
- Encourage the placement of more Māori staff in school roles.
- Educate teachers in local schools in Ngāti Tahu-Ngāti Whaoa history, tikanga and stories.
- Develop Ngāti Tahu-Ngāti Whaoa curriculum, content, and educational resources.
- Support Ngāti Tahu-Ngāti Whaoa uri to qualify as teachers at all levels.

#### **1.2 Implement more te reo Māori into educational provision.**

- Support the implementation of bilingual programmes in schools.
- Promote and develop total immersion te reo Māori pathways and options locally.
- Develop Ngāti Tahu-Ngāti Whaoa content educational resources in te reo Māori.

#### **1.3 Link educational pathways with strategic iwi priorities.**

- Develop a career pathways plan that identifies key future roles for uri – eg. education, tourism, agriculture, business.
- Develop targeted strategies – eg. scholarships, wānanga – that encourage, guide and support uri into key future roles.

#### **1.4 Develop new and innovative programmes.**

- Develop programmes that provide Ngāti Tahu-Ngāti Whaoa parents and whānau with skills and strategies to support the educational development of their children.
- Develop programmes that support Ngāti Tahu-Ngāti Whaoa students to succeed on their educational journey.

## **Goal 2. - Grow the people to become highly proficient exponents of all aspects associated with Ngāti Tahu-Ngāti Whaoa Tikanga and Culture.**

This goal is designed to ensure Ngāti Tahu-Ngāti Whaoa uri “know who they are” and are able to maintain and transmit tribal knowledge and stories.

### **Strategic Actions**

#### **2.1 Collect, collate and protect Ngāti Tahu-Ngāti Whaoa tribal knowledge.**

- Collect, collate and store tribal knowledge.
- Ensure tribal knowledge is available to be utilised in resources.
- Establish an Iwi Research Centre.

#### **2.2 Deliver wānanga and other learning opportunities.**

- Hold wānanga on marae – karanga, whakapapa, whaikōrero, storytelling.
- Develop learning and teaching apps and other resources for use in the home, on the marae and other settings.

#### **2.3 Develop resources**

- Develop resources that tell the Ngāti Tahu-Ngāti Whaoa ‘story’ and are useful in a range of settings.
- Provide support to teachers, parents and marae on how to best utilise the resources.
- Develop an iwi curriculum for use in schools.

### **Goal 3. - Protect, preserve and restore te reo Māori as a foundation for educational achievement.**

This goal is designed to ensure te reo Māori is revitalised within Ngāti Tahu-Ngāti Whaoa.

#### **Strategic Actions**

##### **3.1 Deliver wānanga reo to tribal members.**

- Hold wānanga on marae – karanga, whakapapa, whaikōrero, storytelling.

##### **3.2 Develop resources in te reo Māori for schools, homes and the marae.**

- Develop learning and teaching apps and other resources for use in the home, on the marae and other settings.

##### **3.3 Pursue Māori immersion options for schools.**

- Promote and support parents wanting a Māori immersion stream for their children.

## **Goal 4. - Develop iwi leadership and champions in education.**

This goal is designed to ensure Ngāti Tahu-Ngāti Whaoa leadership is explicitly identified and developed.

### **Strategic Actions**

#### **4.1 Identify talented youth as potential leaders and provide leadership pathways.**

- Utilise iwi networks to identify emerging leaders amongst tribal rangatahi.
- Develop programmes and strategies to build leadership capability.
- Identify high achievers and provide guidance and support.

#### **4.2 Grow future teachers from within the iwi.**

- Develop a programme for recruiting and supporting students into the teaching profession at all levels.

#### **4.3 Develop programmes and strategies to build future leadership potential.**

- Explore leadership development programmes and strategies for use by the iwi.

## **Goal 5. - Develop new and innovative solutions to lift iwi education outcomes.**

This goal is designed to ensure Ngāti Tahu-Ngāti Whaoa uri take action to develop and implement their own solutions.

### **Strategic Actions**

#### **5.1 Provide scholarships and internships.**

- Provide targeted scholarships and internships for students in key career sectors.
- Work with partners to build scholarships and internship programmes.

#### **5.2 Deliver wānanga and camps for youth.**

- Hold camps and wānanga that support young students from the iwi to be successful in their studies.
- Establish mentoring programmes for iwi students to support them in their journey.

#### **5.3 Implement programmes connecting youth to key industries and opportunities.**

- Develop pathways and support for students in key industries integral to the tribe's economic development strategy.

#### **5.4 Provide support to students with special needs and gifted children.**

- Develop support options for whānau with high needs students and gifted children.

#### **5.5 Identify and implement innovative programmes.**

- Continually review and identify potential programmes and strategies to lift educational achievement.
- Build online platforms and programmes that will allow better access for uri living outside of the tribe's traditional rohe.