



**Ngāti Kahungunu Iwi**  
INCORPORATED

**Mātauranga Refresh Strategy**  
**Report**  
**2020 - 2027**

**Nā Whare Isaac-Sharland**

# HE MIHIMIHI

*Ko wai te iwi? Ko wai te iwi?  
Ko Ngāti Kahungunu, ko Ngāti Kahungunu!  
Wairarapa kei runga, Te Matau a Ruawhāro kei waenga, Wairoa kei raro  
Te timu o te rangi, Tākitimu,  
Te timu o te whenua, Tākitimu,  
Te timu o te moana, Tākitimu,  
Te waka tapu o ōku tīpuna  
Tū tīra mai, kia tapatahi, kia kotahi rā  
Kahungunu ki uta, Kahungunu ki tai  
Kahungunu kia eke,  
Kahungunu kia oho e  
Tīhei Kahungunu e!*

Māringiringi ana a roimata i a kamo ki te nui ka riro i ngā mate o te wā, otirā i te mate urutā.

Ko ngā tai o Kahungunu e haruru nei.

Ko taku aroha ki ngā tai e ngunguru rā.

E rite mai ki te iwi e ngunguru noa nei rā.

Koutou rā kua whetūrangihia,

Moe mai rā koutou katoa i te pae o te rangi,

Nā reira okioki mai rā i te uma o Ranginui e.

Tātou rā ngā mahuetanga iho,

Kahungunu mana, Kahungunu ihi, Kahungunu tapu,

mauriora ki te rangi, mauriora ki te whenua.

*Nā Whare Isaac-Sharland*

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# EXECUTIVE SUMMARY

Ngāti Kahungunu enjoying and achieving educational success as Ngāti Kahungunu is the fundamental motive throughout this Mātauranga Refresh Strategy Report. Although Ngāti Kahungunu Iwi Incorporated (NKII) and Taiwhenua have and continue to champion change, the current state of the education system is still failing Māori<sup>1</sup>. Therefore, a variety of Strategic Objectives, Priorities, Goals and Recommendations are discussed throughout, which aim to advance education aspirations, achievements and successes, further growing holistic wellbeing for ākonga, whānau, hapū and iwi throughout Kahungunu and beyond.

Six Priorities have been identified and are based upon past and current Kahungunu voice, previous report findings, as well as an extensive review of what the current research is telling us. These Priorities are;

1. Priority One: Te Tiriti o Waitangi
2. Priority Two: Te Reo me Ōna Tikanga
3. Priority Three: Te Mātauranga
4. Priority Four: Te Whanaungatanga
5. Priority Five: Te Rangatiratanga
6. Priority Six: Tipuria te Aroha

Each Priority is likened to an aho. Woven together alongside the Strategic Objectives creating a robust and vigorous whāriki from which the Goals and Recommendations can better flourish, as well as;

- further advance education aspirations for all Māori learners living throughout Kahungunu; and taurahere Kahungunu whānau living beyond Kahungunu.
- better enable our tamariki mokopuna and whānau to remain within education, as well as assure an enjoyable education journey for them.
- further redress the persisting impacts of colonisation which continue to plague Māori,
- demonstrate, by Kahungunu for Kahungunu educational pathways to better address educational issues.

In conclusion, this report should be read alongside *The Report on Māori Education* (Munroe, 2018), which clearly outlines Māori education narratives throughout Ngāti Kahungunu, and suggests findings that Goals and Recommendations within this report also align. With that in mind, it is with great pleasure that I provide the most recent Ngāti Kahungunu Iwi Incorporated Mātauranga Refresh Strategy Report 2020-2027.

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<sup>1</sup> Māori words are not translated into English throughout this report. As Māori is also an official language of Aotearoa New Zealand I have provided free online dictionaries to assist with understanding. These are [Māori Dictionaries](#), [Pātaka Kupu](#) and [Pae Kupu](#). There is a very brief Glossary of Terms provided, which provides elucidation for some common terms utilised throughout this report.

# CHAPTER ONE

## Introduction to Ngāti Kahungunu Iwi Incorporated Mātauranga Refresh Strategy

*“I believe that strong, resilient and healthy whānau can only be achieved through strong, connected and courageous communities (Hape, 2018).*

We have long accepted that the continued impact of colonisation causes profound generational harm for Māori, further fracturing the Māori psyche (Barnes & McCreanor, 2019). Discrimination, stigma and racism consistently plague Māori widening inequity and disparity gaps between Māori and non-Māori as shown throughout all social and economic statistical measures (Health Quality Safety Commission NZ, 2019). These gaps continue to widen, reiterating that colonial imperialism within the Aotearoa New Zealand landscape is alive and well. Moreover, the long-term implications of such imperialism remain insidious, institutionalised and far-reaching.

We cannot deny that racism, unconscious bias, white privilege, Pākehā paralysis, preferencing of non-Māori culture and values, as well as Māori institutionalised silence within government agencies and systems; promotes and reinforces that Māori have;

- A higher than 50% chance of incarceration;
- Higher infant mortality rates than those of Pākehā;
- Shorter life expectancies than that of Pākehā;
- Higher risk of mental illness, which also includes drug and alcohol abuse;
- Higher risk of heart disease, cancer, asthma, smoking and diabetes;
- Higher risk of leaving education while in a secondary school;
- Higher risk of experiencing violent behaviour;
- Higher risk of low socio-economic status and or poverty

(Statistics New Zealand, 2020).

Furthermore, prejudice toward Māori continues to be practised by those in positions of power, those who work within much-needed services such as Government agencies and local authorities, and by many within a myriad of business services throughout Kahungunu and Aotearoa New Zealand.

We are profiled, we are stereotyped, we are culturally misappropriated all while our ‘voice’ is often ignored, or worse overwhelmed by constant use as the ‘one Māori’ in the room. Understanding the devastating toll of these effects, Ngāti Kahungunu Iwi Incorporated alongside all Taiwhenua remain beacons of light and hope.

Ngāti Kahungunu has come from a long, arduous journey at the nexus of their beginnings, to now boasting a stable political, social, economic and environmental power who speaks on behalf of a 66,000 plus influential collective. They have invested much to further advance aspirations as strong, vibrant, healthy Kahungunu hapū and whānau. They continue to advocate the right of every tamariki mokopuna to access high quality education which further enhances and enables whānau holistic wellbeing, whilst supporting perceived, autonomous and self-driven ambitions of success.

*'Not one more child will be uplifted, and iwi will intervene at all costs'*  
(Tomoana, cited in The New Zealand Herald, 2019).

In May 2019 the political strength of Ngāti Kahungunu came to the national forefront as Ngāhiwi Tomoana's powerful message resonated throughout the land. Addressed to Government, his response came after a standoff at Hawke's Bay Hospital, involving police and concerning the uplifting of a Ngāti Kahungunu mokopuna by Oranga Tamariki. The entire process followed by Oranga Tamariki and the local police reeked of institutional racism and unconscious bias. Ngāhiwi's stand on behalf of the iwi reiterated that these types of behaviours would not be tolerated, while further urging Government agencies to be vigilant with Māori culturally responsive practices.

Therefore, this strategy provides a range of Strategic Objectives, Priorities, Goals, and Recommendations which aim to;

- Further advance education aspirations, achievements, and successes for all Kahungunu and Māori learners living within Ngāti Kahungunu and beyond.
- Continue focusing on advancing education aspirations for ākonga, whānau, hapū and iwi, with particular focus on those considered the most disadvantaged and or at-risk within Kahungunu, including our taurahere Ngāti Kahungunu whānau living outside of Kahungunu.
- Utilise education as another means to advance ākonga, whānau, hapū and iwi aspirations, achievements and successes toward improved holistic wellbeing; as well as further redress historical and intergenerational trauma.

## Ngāti Kahungunu Iwi Incorporated Mātauranga Refresh Strategy 2020 - 2027

### Strategic Objectives

*He tukemata, he rā whakaoho, he tukemata, he rā whakaako  
He tukemata, he rā whakamahi, he tukemata, he ra whakamana  
Tīhei Mauri Ora!  
(Mātua Ihaia Hutana, 2006).*

The Ngāti Kahurangi Iwi Incorporated Mātauranga Refresh Strategy 2020-2027 directly aligns to the award winning **Kahungunu Kia Eke! Māori Language Strategy 2013-2027**, of which both are underpinned by the five strands of Te Tōpuni Tauwhāinga. Whilst the Māori language, customary knowledge, traditions and understandings are deeply intertwined, they are also considered non-negotiable elements to advance social, economic and environmental aspirations for tamariki, whānau, hapū, and iwi throughout Kahungunu and beyond.

Much like **Kahungunu Kia Eke!**; A movement to recapture and revitalise the mana Kahungunu lifeforce, that is the Māori language alongside our customary knowledge, traditions and understandings; this Mātauranga Refresh Strategy seeks to awaken and enlighten tamariki, whānau, hapū and iwi; further elucidate our individual and collective potential, as well as bolster self-determination and holistic wellbeing through our mātauranga aspirations.

#### Ngāti Kahungunu Iwi Incorporated Mātauranga Three Strategic Objective

Within the current NKII Mātauranga Refresh Strategy 2020-2027, the focus ideates mātauranga Kahungunu in its entirety. That is, education and or mātauranga which encompasses a ‘from womb to tomb’ approach, further aspires to advance holistic wellbeing, as well as promotes and advocates ākongā, whānau, hapū and iwi self-driven and self-determined educational aspirations, achievements and successes. These integral components are developed upon throughout the following strategic goals;

1. Strengthen, support and guide Kahungunu ākongā, whānau, hapū and iwi to achieve mātauranga success, which also further advances or positively influences their social, economic and environmental determinants, toward positive holistic wellbeing;
2. Strengthen, support and guide stakeholders, to further advance the self-determined education aspirations, achievements and successes for Kahungunu ākongā, whānau, hapū and iwi.



3. Design, strengthen, support, grow, guide and advocate equitable, sustainable as well as enduring relationships and partnerships, which empower ākongā, whānau, hapū, and iwi to fulfil their self-determined educational aspirations, achievements and successes.

# CHAPTER TWO

## Understanding Priorities 1-3, Goals and Recommendations

Throughout this and the following Chapter, brief literature reviews are provided which build towards the Priorities, supports Goals as well as connects to Recommendations. There are six Priorities, 12 Goals and 41 Recommendations in total.

### Priority One: Te Tiriti o Waitangi

Within this Priority, the focus is on better understanding, honouring and enacting Te Tiriti o Waitangi implications and understandings; within education institutes, Government agencies and organisations, as well as businesses which service Kahungunu and Māori throughout Kahungunu and beyond.

The signing of New Zealand, Aotearoa's founding document, the Treaty of Waitangi began an initially tenuous, but often tumultuous relationship between Crown and Māori. The pathway from then to now highlights continuous failures to honour these founding promises (Human Rights Commission, 2010).

The Treaty of Waitangi principles focus on **Partnership** or working together with whānau, hapu, and iwi to develop strategies for Māori. **Participation** which ensures Māori be involved at all levels from decision-making, planning, development, through to delivery. As well as Protection which refers to Government enabling equitable access for Māori to the same level of service as non-Māori. Alongside the further preservation of Māori knowledge, understandings and traditional practices (Ministry of Health, 2020).

Accordingly, the focus within this Priority is on understanding and honouring **Te Tiriti o Waitangi**. If we are to align with the translation provided by Kawharu (1989), then from a Ngāti Kahungunu perspective, the Government must better honour Te Tiriti o Waitangi perceptions, continue to value and protect Kahungunu knowledges, understandings and traditional practices, guarantee equitable education access for Māori, as well as equitable partnerships and representation for Kahungunu at local and national levels of education. The following minimum requirements for Ngāti Kahungunu Iwi Inc and Taiwhenua representatives include;

- leading, supporting and being part of decision-making processes, which affect and or influence education aspirations, achievement and successes of Kahungunu people, and other iwi living within the Kahungunu boundaries; as well as at a national level.
- safeguarding equitable education outcomes for Māori within Kahungunu

- the bolstering of authority to protect, advocate and advance Kahungunu voice, identity, language, traditional practices and heritage within educational institute policies, environments, cultures, communities and beyond.
- protecting the rights of ākonga, whānau, hapū and iwi to an equitable, undisturbed and self-determined education journey which advances and empowers their educational aspirations, achievements and successes.

A recent amendment to the further application of our nation's founding document, te Tiriti o Waitangi can be found in the Education and Training Act, 2020 (Parliamentary Counsel Office, 2020) that seeks to better establish and regulate the education system, further honours Tiriti o Waitangi and grows Māori-Crown relationships.

The Education and Training Act, 2020 (Parliament Council Office, 2020) came into effect on 1 August 2020. The following are a few examples from Section 9 – Te Tiriti o Waitangi of;

- ‘better enables those in the education sector to understand their rights and obligations under Te Tiriti o Waitangi.
- enables the Ministers of Education and Māori-Crown relations: Te Arawhiti, after consultation with Māori specify what education agencies must do to give effect to public service objectives that relate to Te Tiriti o Waitangi.
- regulating and establishing an education system which honours Te Tiriti o Waitangi and Māori-crown relationships;
- within each child and young person an appreciation of the importance of Te Tiriti o Waitangi and te reo Māori is instilled throughout all education institutes.
- provide equitable outcomes for all students
- Board of Trustees ensures schools give effect to te Tiriti o Waitangi including;
  1. plans, policies, and local curriculum which reflect local tikanga Māori, mātauranga Māori, and te ao Māori; and
  2. taking reasonable steps to make instruction available in tikanga Māori and te reo Māori; and
  3. achieving equitable outcomes for Māori students
- Provides for the establishment and operation of Kura Kaupapa Māori, Te Aho Matua, and te kaitiaki o Te Aho Matua; and
- for the establishment and operation of wānanga
- NZIST operates in ways which allow for meaningful partnerships with Māori, ensuring that governance, management and operations give effect to te Tiriti o Waitangi.
- The definition of school community includes a Māori community associated with a school’ (Parliament Council Office, 2020).

**Goal 1:** Ngāti Kahungunu Iwi Inc. investigate ways to increase awareness and understanding about Te Tiriti o Waitangi throughout Kahungunu. Furthermore, continue to advance Kahungunu tino rangatiratanga, Kahungunu equitable partnerships with Government agencies, local governing groups, education institute governance groups and Boards of Trustees; the right of Kahungunu to access a full and undisturbed education journey, including guaranteed and improved access to te reo me ōna tikanga. Lastly, continuing to advocate and protect these rights throughout Kahungunu, as guaranteed within Te Tiriti o Waitangi.

### **Recommendation/s**

- 1) As Kaitiaki for Kahungunu, Ngāti Kahungunu Iwi Inc. to investigate how their role as a political voice and advocate of 60,000 registered members, may be better utilised throughout the education sector. This could include;
  - a) providing an education positioning paper which outlines their expectations to advance education achievement, aspirations and successes for ākongā, whānau, hapū and iwi throughout Kahungunu.
  - b) ensuring that Ngāti Kahungunu Iwi Inc. have equitable partnership representation within relevant education organisations and agencies, especially within the leadership echelons.
  - c) assisting and supporting ways which continue to grow te reo Māori me ōna tikanga specialists and kaiako throughout Kahungunu.
  - d) continue to advocate that te reo Māori me ōna tikanga should be a compulsory learning subject within mainstream schools throughout Kahungunu.
  
- 2) Ngāti Kahungunu Iwi Inc.. investigate pathways to fund the co-design and implementation of wānanga for ākongā and whānau which focus on;
  - a) growing Te Tiriti o Waitangi understanding,
  - b) strengthening anti-racism consciousness,
  - c) unpacking decolonisation approaches,
  - d) promoting and advocating whānau education plans, as well as;
  - e) facilitating wānanga in te reo Māori as well as dual language, English and Māori options. Based on Kahungunu tikanga.
  - f) Kahungunu Ōhanga, Tikanga and Oranga
  
- 3) Ngāti Kahungunu Iwi Inc.. investigate pathways to fund the co-design and implementation of wānanga Kaiako which will focus on;
  - a) growing Te Tiriti o Waitangi understanding,
  - b) strengthening diversity and inclusion, growing anti-racism awareness, improving cultural sustainability pedagogy and diminishing bias, unconscious or otherwise.
  - c) unpacking decolonisation approaches,
  - d) promoting and advocating whānau education plans, as well as;

- e) facilitating wānanga in te reo Māori as well as dual language, English and Māori options. Based on Kahungunu tikanga.
- f) Place based learning and localised curriculum events

### **Priority Two: Te Reo me Ōna Tikanga**

Te reo Māori is a taonga tuku iho! The continued revitalisation and advancement of te reo Māori me ōna tikanga are of the utmost importance to progress Kahungunu and Māori aspirations, achievement and success throughout all social, economic and environmental arenas. This Priority aims to further advance Māori language proficiency, acquisition and use as well as continue to develop Māori traditional practices across the Kahungunu education system and beyond.

Te reo me ona tikanga usage within schools supports identity, language and culture (Mhuru, 2020) and plays a crucial role in improving educational success for ākonga and whānau Māori (Ministry of Education, 2020). Links have been made between understanding that the more often ākonga are exposed to te reo Māori, tikanga, mahi marae, tūrangawaewae and wairua within their whānau, the higher their educational outcomes and achievements (Mhuru, 2020).

Moreover, the Māori language is another pathway which enables businesses and organisations to connect with the Māori economy. Particularly relevant when you consider that increased education outcomes are highly correlated with positive socio-economic capacity (Ministry of Education, 2019), and increased human capital.

Non-Māori ākonga also benefit from learning the Māori language. Such learnings grow awareness about Māori knowledges and understandings, provides opportunities to celebrate diversity and inclusiveness, positively influences the further advancement of Māori language revitalisation, and could further contribute toward an education journey for ākonga, whānau, hapū and iwi that is free from racism, bias, discrimination and stigma within mainstream schools (The Children's Commissioner, 2018).

### **Governmental Māori Education and Māori Language Strategies, Policies and Campaigns**

The refreshed Tau Mai te Reo - Māori Language in Education Strategy 2020, is part of the Education Work Programme from the Ministry of Education. It sets out goals for achievement and provides a framework that supports the Māori language in Māori medium and English Medium settings (Ministry of Education, 2020). Furthermore, it works side by side with the Māori Education Strategy Ka Hikitia, Ka Hāpaitia 2020, which hopes to advance an education journey where 'Māori are enjoying and achieving education success as Māori' (Ministry of Education, 2020).

The Ministry of Education Te Ahu o te Reo Māori (Ministry of Education, 2020), seeks to ‘inspire and aspire for improved te reo Māori proficiency, acquisition and use across the education sector by growing and strengthening an education workforce that can integrate te reo Māori into the learning of all ākonga and students by 2025, providing opportunities for te reo Māori to be normalised, and Māori identity and culture to be shared and embraced’ (Ministry of Education, 2020).

The Mōu te Reo campaign aims to inspire and support all children and young people in Aotearoa to learn in and through te reo Māori by 2025. Further aspiring that te reo Māori thrives in all areas of education and everyone is aware of the benefits from learning the language (Ministry of Education, 2020).

Tātaiako are the New Zealand Teacher Council Cultural Competencies for Teachers of ākonga Māori. It focuses on relationships and engagement with ākonga, whānau and iwi. Particularly relevant in childhood education (ECE) services, primary and secondary schools (New Zealand Teachers Council, 2020).

Whakapūmautia, Papakōwhatia, Tau Ana Framework showcases pathways for conducting excellent relationships with iwi, alongside the shared goal of “Māori achieving Educational Success as Māori”. It acknowledges the importance of excellent relationships with iwi for ensuring the education system better reflects the aspirations, culture and values of Māori’ (Ministry of Education, 2011).

The Kahungunu Kia Eke! Māori Language Strategy has achieved much, and continues to build momentum locally, nationally and internationally. The strategy is incredibly comprehensive and covers a wide range of approaches, particularly engaging at a whānau, hapū and iwi level. Therefore, within this strategy, the priority primarily focuses on supporting and further advancing the learning and usage of the Māori language and Māori traditional practices throughout all education institutes within Kahungunu.

**Goal 2:** continue to grow Māori language usage and Māori customary practices and understandings within the education system throughout Kahungunu and beyond.

### **Recommendation/s**

- 1) Ngāti Kahungunu Iwi Inc. to investigate the promotion, advocacy and or champion Government Education Agencies, Kāhui Ako, Communities of Learning, English Medium Education Institutes, and relevant Early Childhood and Tertiary associations to;
  - a) commit to achieving Reorua (Bilingualism) by 2025 or an otherwise suitable time frame.

- b) examine ways which further inspire and support all children and young people in Aotearoa to learn in and through te reo Māori.
- 2) Ngāti Kahungunu Iwi Inc. investigate, support and potentially fund opportunities to develop more Kahungunu te reo Māori and dual-language resources for all education institutes throughout Kahungunu.

**Please note:**

- Māori medium settings for Te reo me ōna Tikanga Recommendations are also within Te Mātauranga Priority.
- The investigation of Te reo Māori me ōna tikanga as a compulsory subject within English medium and mainstream education institutes is part of Te Tiriti o Waitangi Priority.

**Priority Three: Te Mātauranga**

Within this Priority, primary education stakeholders such as ākonga, whānau, Tumuaki, Principals, school leaders, kaiako and teachers are focused upon in order to improve, grow and advance educational aspirations, achievements and successes for ākonga, whānau, hapū and iwi. Rangahau and arotake is also encapsulated so that Kahungunu can best determine how to measure, assess and or evaluate Kahungunu aspirations, achievements and successes.

It is long acknowledged that the education system fails to deliver equitable education outcomes for Māori (Te Kāwanatanga o Aotearoa, 2011). The Ka Hikitia Māori Education Strategy in connection with the Tau mai te Reo Strategy (Ministry of Education, 2020) are the Ministry of Educations response to improve these failed outcomes. More recently, the Education and Training Act 2020 (Ministry of Education, 2020) better enacts te Tiriti o Waitangi, providing legitimate pathways to mandate desired outcomes for Māori education.

As Ngāti Kahungunu Iwi Inc. and Taiwhenua reimagine the state and shape of Māori education within Kahungunu, a time for change and action regarding Kahungunu and Māori education is called to arms. These recent changes in legislation, as well as the Ministry of Education refreshed strategies, policies and campaigns also support forward momentum throughout the Kahungunu education sector, and beyond.

**Ngā Ākonga**

Lower ākonga attendance rates negatively impact on ākonga wellbeing, and links to lower levels of NCEA ākonga achievement (Education Counts, 2019). Furthermore, ākonga Māori are stood-down, suspended, and excluded at a greater rate than any other ethnic group. Stand downs are twice as likely to happen for Māori Male students, whilst they are three times more likely to be expelled than their Māori female counterparts (Education Counts, 2019). These understandings further emphasise the absolute necessity and obligation required to better

enable ākonga Māori to remain, participate and enjoy their education journey, from womb to tomb.

### **Māori Medium Education**

Māori medium education refers to ākonga who learn in the Māori language at least 51 % of their schooling time (Education Counts, 2020). Although there are some sites of excellence for Māori within English medium education, the best examples of ākonga Māori enjoying and achieving educational success as Māori, can be found within Māori medium and Whare Wānanga settings (Mhuru, 2020). Further establishing that a by Māori, for Māori approach is best practise, not only within Māori education, but all other areas which influence or impact Māori.

A great example of a by Māori for Māori mātauranga approach is the Kōhanga reo movement. Born out of resistance to combat the dire loss of the Māori language and customary practices (Royal-Tangaere, 2018), Kura Kaupapa Māori and Kura a Iwi soon followed suit. These houses of learning, honour and celebrate te reo me ōna tikanga, as well as Maoriness whakapapa and identity of ākonga (Education Counts, 2020).

Nearly 40 years later, a recent report, *The Importance of Identity, Language and Culture for ākonga Māori*, further recognises that "Māori medium is working" (Mhuru, 2020). Demonstrated by the achievement of higher levels of attainment for NCEA level 2 and University Entrance for Māori within Māori medium, than those within English medium (Ministry of Education, 2018).

This report also acknowledges that higher positive whānau wellbeing for ākonga Māori is more likely when Māori whānau have a firm grasp on their identity, language and culture (Mhuru, 2020), which is the overall experience of ākonga and whānau who attend Māori medium settings.

Understanding that Māori medium is working for Māori, establishes the necessity to promote Māori medium, as the preferred choice to better support the lifelong learning journeys, education aspirations and achievements of Kahungunu ākonga, whānau and hapū. A co-design with Kōhanga Reo, Ngā Kura a Iwi and Te Aho Matua whānau is the first step to achieving this outcome.

The current Ministry of Education Professional Learning and Development priorities (Ministry of Education, 2020) for Māori medium settings also support the ideals represented within this section. In particular ways to improve and advance ākonga and kaiako learning journeys within Māori medium. The PLD priorities are;

- Mātauranga and te reo Māori
- Marau ā-kura
- Aromatawai.



- Hangarau Matihiko

Ngāti Kahungunu Iwi Inc. continues to work alongside the Ministry of Education, developing ways to lift retention and increase learner success for Māori medium education pathways (Ministry of Education, 2020).

### **English Medium Education**

97% of Māori attend English medium education (Education Review Office, 2020). Yet, experiences for these ākonga Māori, significantly differ from those attending Māori Medium. Many Māori continue to struggle with discrimination, racism, stigma and bias in their learning world, leaving them feeling alienated, unworthy and frustrated (The Children’s Commissioner, 2018). Although the Government is committed to doing better (Ministry of Education, 2019), an immediate Kahungunu wide response is required.

Regardless of these ongoing issues, Māori and non-Māori students within many English medium settings, continue to experience Māori language, knowledges and customary practice learnings in a variety of ways as demonstrated below;

- visits to Marae, learning Marae histories and understandings.
- learning programmes about, as well as celebrating the Treaty of Waitangi and Te Tiriti o Waitangi
- learning programmes about, as well as celebrating Matariki
- learning programmes about, as well as performing Kapa Haka
- learning and celebrating te reo Māori
- celebrating Te Wiki o te Reo Māori
- learning programmes about, as well as experiencing Māori traditional games and sports such as Mau Rākau, Kī-o-Rahi, and Poi Toa
- learning programmes about, or experiencing waka hourua, waka ama and traditional Māori navigation
- visiting and learning about historical Māori sites such as Ōtātara, Te Mata ō Rongokako, Ātea ā Rangi and the like.
- learning and reciting karakia and waiata

Although reciting karakia and waiata in the mornings is a good start, ākonga Māori view it as tokenistic when these learnings remain static and aren’t built upon. They continue to ask for the provision of more Māori language, knowledge and customary practice experiences, during their schooling journey. (The Children's Commissioner, 2018).

The most up to date Professional Learning and Development (PLD) priorities in English medium settings also support these findings by actively seeking solutions which aim to improve these issues. These are;

- cultural capability
- local curriculum design

- assessment for learning.
- digital fluency (Ministry of Education, 2020).

### **Wellbeing within English Medium Schools**

Colonisation effects greatly eroded Māori knowledge, customary practices, language and identity, which adversely impacted all successive generations (Waitangi Tribunal, 1986). This intergenerational and historical trauma continues to manifest as shown by the negative statistical results for Māori, within every area of social and economic need.

This is also exemplified by the following Child Poverty rates for Māori and Pacific peoples (Statistics New Zealand, 2019). These rates are higher across most measures in comparison to the national average;

- Māori children more likely to live in households with low income or material hardship than at the national level
- Māori and Pacific children more likely to live in households with low-income or material hardship when compared to European children
- Māori (23.3 %) and Pacific peoples (28.6 %) face higher rates of children living in households that experience material hardship than the national average (13.4 %).

Furthermore, approaches to behaviour management have not served Māori well. As such, there is a continued need to ensure that new approaches are based on Māori worldviews.

Te reo and tikanga Māori are recognised as important for the wellbeing and achievement of ākongā Māori within English medium schools (Bright & Wylie, 2017). Whilst fundamental components to further advance education success for ākongā Māori, their whānau, hapū and iwi can be further enabled by building a relationship with ākongā Māori, by knowing, respecting and valuing them, as well as by understanding where they come from.

**Goal 3:** Provide pathways which further advance education aspirations of and for ākongā Māori throughout Kahungunu.

### **Recommendation/s**

- 1) Ngāti Kahungunu Iwi Inc. investigate pathways which;
  - a) better enable and empower tamariki mokopuna, ākongā and whānau to attend kōhanga reo and early childhood learning centres, as well as continue to regularly attend these learning centres until they transition into kura or school settings.
  - b) better enable and empower whānau and ākongā to regularly attend kuratahi, primary school, wharekura and secondary school. Emphasis to be placed on ākongā attendance and retention until the end of tau 13, or year 13.

- c) support, enable and empower ākonga and whānau to attend Whare Wānanga, and tertiary education.
- 2) Ngāti Kahungunu Iwi Inc. continue to design, develop, contribute toward, support, champion, and or endorse educational programmes, solutions, and approaches for ākonga that;
    - a) are by Kahungunu, for Kahungunu
    - b) focuses on tamariki mokopuna, their whānau and vice versa
    - c) can be easily introduced into the home with the least amount of barriers.
    - d) strengthens Kahungunu leadership
    - e) aims to reduce ākonga and whānau inequities, and also redresses streaming, truancy, stand downs, suspensions and expulsion.
    - f) enables ākonga Māori to seek innovative solutions for problems that they face.
    - g) improves literacy and numeracy achievement and outcomes for Māori throughout Kahungunu
    - h) improves pūtaiao, pangarau and hangarau matihiko NCEA achievement for Māori throughout Kahungunu.
  - 3) Ngāti Kahungunu Iwi Inc. to investigate, develop, fund and implement Kahungunu education events for ākonga which;
    - a) celebrates Kahungunutanga and Takitimumutanga,
    - b) also celebrates te reo Māori me ōna tikanga.
  - 4) Ngāti Kahungunu Iwi Inc. and in collaboration with Māori medium education institutes investigate options which will;
    - a) better promote and champion Māori medium education, as a successful education institute for ākonga Māori and their whānau.
    - b) fund and implement wānanga ākonga in te reo Māori, for specialist subjects such as pūtaiao, hangarau matihiko, pāngarau and engineering.
    - c) continue to grow Māori language resources for the education sector.
  - 5) Ngāti Kahungunu Iwi Inc. in collaboration with relevant Government agencies, as well as relevant trade and tertiary partners, investigate, provide and support ‘easy access career pathways’ and careers advice for ākonga and whānau Māori.
  - 6) Ngāti Kahungunu Iwi Inc. in collaboration with the Ministry of Education and other education bodies, investigate funding streams, which assists with Ngāti Kahungunu Iwi Inc. autonomy to further advance Kahungunu education.
  - 7) Ngāti Kahungunu Iwi Inc. investigate options to grow potential for Te Matau a Māui Waka Hourua, as a floating classroom for ākonga.

## **Ngā Whānau**

Many whānau Māori continue to struggle with their identity and in turn their sense of belonging, striving to come to terms with the value of Māori knowledge and understandings (Parengatai, 2014). Colonisation, assimilation and urbanisation have played large roles in this predicament, yet many whānau remain unaware of their own complex histories which can provide a platform of understanding and self-awareness.

The Kahungunu Kia Eke Māori Language Strategy, has been key in advancing whānau aspirations, and further revitalising te reo Māori me ōna tikanga throughout Kahungunu. Furthermore, traditional Māori knowledge and understanding remain our best defense in which to advance Māori education aspirations as well as break through the continued effects of historical and intergenerational trauma.

In particular, the various Wānanga which continue to play a key role toward improving and upholding whānau in their education journeys, includes wānanga te reo Māori, kapa haka, waka hourua, mau rākau, maara, whakairo, decolonisation, and tā moko to name a few. These wānanga completely alter a person's state of wellbeing, providing an accessway to better discovering one's Māori identity, language and heritage.

Furthermore, as Māori are under-represented in high paid jobs and over-represented in unemployment (Informetrics, 2020), providing pathways for whānau to improve, grow and develop their education successes is also a key priority.

**Goal 4:** Provide meaningful pathways for whānau to advance their education journeys, redress trauma, improve positive holistic wellbeing and progress whānau aspirations.

## **Recommendation/s**

- 1) Ngāti Kahungunu Iwi Inc. to investigate, design and fund Wānanga Whānau.
- 2) Ngāti Kahungunu Iwi Inc. to investigate, support and potentially fund pathways for whānau to develop, improve, grow and advance their education successes
- 3) Ngāti Kahungunu Iwi Inc. investigate options to grow potential for Te Matau a Māui Waka Hourua, as a floating classroom for whānau, hapū and iwi.

## **Ngā Kura, Ngā Kaiako, Ngā Kaiwhakahaere**

Within English medium schools, the Board of Trustees (BOT), senior teaching leadership team and teachers play a fundamental role in the learning lives of their students, yet many teachers within mainstream schools hold an unconscious bias against Māori (Bolten, 2017). Although it does not appear to be deliberate, teachers' assumptions partially determine student educational outcomes (Blank et.al, 2018).

A Children's Commissioner Report (2018) found that many tamariki and rangatahi Māori were exposed to pervasive racism and bias every time they entered the school grounds and felt;

- that teachers failing to understand their cultural identity couldn't possibly support them.
- practices of waiata and karakia were tokenistic
- teachers should pronounce their names correctly
- when teachers didn't want them in their classroom.
- they were undervalued or underrated because of their culture, negatively impacting on their education and identity
- they are not treated equally simply because they are Māori (Children's Commissioner, 2018).

Yet all is not lost. Research acknowledges that recognising unconscious bias can positively influence teacher and ākonga Māori relationships, and is pivotal to lifting Māori educational achievement (Blank et.al, 2018).

Within Te Hurihanganui (2019), capabilities for Teachers, Leaders and Governance recognise the need for professional standards that prepare and support teacher, leaders and governance groups by;

- deep and respectful understandings of te ao Māori,
- increased proficiency in te reo Māori and Te Tiriti o Waitangi,
- expertise in adaptive, deliberate and professional acts that build on the interests, aspirations and needs of ākonga.

**Goal 5:** Provide meaningful pathways for kaiako, teachers, Tumuaki, Principals, Kāhui Ako, Communities of Learning, and education groups and organisations, to reduce racism, discrimination and bias within schools, as well as grow their awareness and understanding to better progress ākonga and whānau education aspirations, achievement and success.

### **Recommendation/s**

- 1) Ngāti Kahungunu Iwi Inc. to design, implement and or deliver Professional Learning and Development wānanga for teachers, kaiako, Tumuaki, Principals and Kāhui Ako within Kahungunu. There is potential for these Wānanga to be utilised across other agencies and organisations.
  - a) Culturally Responsive Pedagogy
  - b) Te Tiriti o Waitangi
  - c) Te Reo Māori me ōna tikanga.
  - d) Place-based learning
  - e) localised curriculum
  - f) Te reo Māori me ōna tikanga

- 2) Ngāti Kahungunu Iwi Inc. investigates pathways which increase Māori teacher numbers within both English medium and Māori medium settings, throughout Kahungunu.
  - a) Review Kahungunu Scholarships to better support the current and future Kahungunu teaching faculty.
- 3) In collaboration with the Ministry of Education and other relevant education bodies, Ngāti Kahungunu Iwi Inc. to design, support and implement ‘Future Leaders Pathways’ which;
  - a) advances the leadership potential of new and existing Māori teachers, towards senior leadership and Principal roles within all relevant education institutes,
  - b) increases Māori leadership within Boards of Trustees, education institute trusts, and tertiary Governance groups.
- 4) Ngāti Kahungunu Iwi Inc. investigate further pathways to grow potential for Te Matau a Māui Waka Hourua, as a floating classroom for teachers, Kaiako, Tumuaki, Principals, Kāhui Ako and Communities of Learning as well as all education institutes.

### **Ngā Tikanga Rangahau, Te Ara Arotake o Kahungunu**

The previous measures of educational success for Kahungunu have also concentrated on education attainment and NCEA achievement of ākonga. This provides a very small picture of understanding, and does not adequately examine if Kahungunu are advancing as strong, healthy and vibrant whānau. To this extent, inadequate data has been identified as a gap which further hinders understanding (Te Kāhui Ōhanga o Takitimu, 2020).

Even though by Kahungunu, for Kahungunu approaches are advocated throughout this Refresh Mātauranga Strategy, how can we ensure such approaches are measured, assessed, and or evaluated in ways which provide meaningful insight, further reflect Kahungunu considerations of education aspirations, achievements and successes for ākonga, whānau, hapū and iwi within Kahungunu and beyond? Goal 6 aims to shed further light.

**Goal 6:** Develop Kahungunu Education Assessment and Evaluation frameworks, which assess and evaluate from a kaupapa Māori lens.

### **Recommendation/s**

- 1) Ngāti Kahungunu Iwi Inc. to examine indicators and evaluation frameworks which can potentially identify what Kahungunu educational success looks and feels like. A by Kahungunu, for Kahungunu approach to improve understanding.

## **Advancing Digital Inclusion throughout Ngāti Kahungunu**

Throughout this section we review the digital divide, and ways which Kahungunu might manage this issue going forward. It is important to note that the Goals and Recommendations of Digital Inclusion are connected to all the priorities within this strategy.

Digital life continues to expand at an exponential rate. We are better interconnected, empowered and informed than we have ever been at any previous point in time (Nemati, 2014); whilst technological advancements continue to improve the quality of life (Anderson & Rainie, 2018).

More people are working from home, and direct access to crucial intelligence such as availability of information and online specialist courses are ever-increasing. Many government agencies and organisations have moved or are moving towards online applications, registrations or queries to better enable a more effective and cost-efficient system. Yet, there is a real human cost associated with the digital revolution and in particular the digital divide.

This concept has been prevalent on our shores since the internet became part of the wider New Zealand landscape. A key character within the digital divide is the ‘new underclass’ or the ‘have nots’. They are, ‘‘the poor, the elderly, those with low vocational or educational skills, or those with physical or cognitive disabilities’ (Scannel, 2020); generally struggling to use a computer, and suffering from digital exclusion within their communities. Māori are over-represented within the ‘Have nots’ category.

In 2016, the Ministry of Education started to make progressions towards a Digital Technology, Hangarau Matihiko Curriculum. In 2020, this curriculum became fully integrated within all Aotearoa New Zealand kura and schools, from Years 1 to 13. Assisting them to move from fluent users of technology towards creators and innovators of technology (Kaye, 2017).

There is much anxiety surrounding the digital readiness of teachers and kaiako, alongside their ability to bridge the digital divide. Whilst the most significant concern refers to ākongā and whānau barriers which exclude and delay learning.

With the onslaught of Covid-19, many whānau were unprepared and caught off guard. For these whānau heightened financial hardship, poverty and lack of access were key barriers to online learning and education for their tamariki. The *Building Digitally Inclusive Communities Report* (Ellison, 2018), a report crafted from voices within the communities considered most at risk of digital exclusion, identified the following barriers;.

**Cost:**

- Devices cost
- Technical support for people with disabilities
- Connection costs - ongoing contracts or data plans.
- Financial hardship.
- Transitional costs from life upheavals (women leaving a violent relationship or young people moving to safer or more supportive environments).
- Moving connections costs or barriers to cancelling connections.

**Physical access**

- Lack of rural access (lack of broadband and cell phone data coverage).
- Challenge of accessing free Internet in public places.
- Some people with disabilities need specialist, often costly, technology to use the Internet and associated ongoing costs.
- Even when they are able to get online, some people with disabilities face further barriers from inaccessible software and design.

**Motivation**

- Poverty and other forms of social exclusion could result in people having little in the way of hope, which in turn undermined motivation to learn new skills and digital skills in particular.
- Children and young people's motivation to use the Internet were influenced by how their parents used the Internet, including whether they used it at work. If parents don't value digital connection, they are less motivated to enable or provide access for their children.

**Trust and safety**

- Digital access comes with risks.
- Physical safety.
- Financial scams and pranks.
- Emotional wellbeing.
- False and misleading information.
- Cyberbullying.

**Skills and Capacity**

- Lack of time, energy or resilience to persevere when faced with technical difficulties.
- Some young people with disabilities mentioned that their ability to persist in the face of barriers was reduced by the effect of their disability on their health and energy levels.
- High skills amongst participants but further education required to keep themselves safe online (Ellison, 2018).



The following suggestions of Ellison (2018) are supported by the digital technology recommendations within this strategy, which are as follows;

1. Create welcoming and free spaces where people can come together to access digital devices and services, and develop the skills, motivation and confidence.
2. Extend free wifi to cover more spaces which are safe and easy for people to access and to use outside of business hours, including with children.
3. Ensure all public services are accessible to people with disabilities, and people who don't have digital access - including those who choose not to use digital services.

### **Education Disrupted: Covid-19**

The continuation of significant inequities for Māori considered most at risk and disadvantaged were further highlighted during the Covid-19 assault. The pandemic forced, among other substantial adjustments, a complete overnight overhaul of the education system.

The level 4 'lockdown' forced kaiako, teachers, Tumuaki and Principals across every education institute to close their classroom doors and prepare online learning classes for ākongā. Whilst, in an attempt to further reduce inequities, the Ministry of Education utilised television as a classroom medium, delivered learning packs to homes and provided wifi compatible devices to various education institutes for student and ākongā usage.

Alongside these efforts, Ngāti Kahungunu Iwi Inc and Taiwhenua, repurposed services to assist struggling whānau, as well as advocated for ākongā, whānau and hapu at a national level. Unfortunately, many ākongā and their whānau still faced insurmountable learning and education barriers which included;

- no internet access due to either a rural location, poverty or both
- no access to an available device, and or inadequate number of devices available in one household
- a lack of parent or guardian capacity to assist with school learnings

**Goal 7:** Provision pathways to reduce the ever-widening digital divide.

### **Recommendation/s**

- 1) Ngāti Kahungunu Iwi Inc. investigates the possibility of digital hubs for whānau which provides;
  - a) free internet access
  - b) free access to digital devices
  - c) free access to beginner digital fluency education programmes

- 2) Ngāti Kahungunu Iwi Inc. investigates the prospect of Māori digital training centres throughout Kahungunu which provides digital technology training and retraining to rangatahi between the ages of 16-25, and
- 3) Ngāti Kahungunu Iwi Inc. investigate and review the merits and pathways of;
  - a) developing meaningful relationships with international digital technological leaders and telecommunication companies,
  - b) current telecommunications infrastructure options especially for rural locations,
  - c) free wifi access for whānau throughout Kahungunu.
- 4) Ngāti Kahungunu Iwi Inc. to investigate, develop and implement data sovereignty options to better protect the integrity of Kahungunu knowledges and understandings such as pūrākau, customary practices, waiata tawhito and the like.

# CHAPTER THREE

## Understanding Priorities 4-6, Goals and Recommendations

### **Priority Four: Te Whanaungatanga**

This Priority concentrates on continuing to strengthen kinship ties; and capitalises upon enduring relationships and partnerships with relevant local, national and international groups, to further advance educational aspirations, achievements and successes for ākongā, whānau, hapū and iwi. The two types of relationship and partnership models are also discussed;

1. Education Champions
2. Memorandums of Understanding

### **Ngāti Kahungunu Iwi Inc. - Te Tiriti o Waitangi**

Strengthening relationships improves iwi investments by drawing upon collaborative solutions, empowering local communities to drive changes that are fit for purpose and better enabling sustainability (Department of the Minister and Cabinet, 2019). Therefore, Ngāti Kahungunu Iwi Inc as a political and social voice for a collective of 66,000 Kahungunu whānau and 32,000 registered members must continue to manifest purposeful relationships which advance and advocate for whānau throughout Kahungunu.

National level Government agencies and organisations must continue to better recognise Ngāti Kahungunu Iwi Inc as a key te Tiriti o Waitangi partner, as well as the dual roles of advocacy and voice NKII uphold for Kahungunu. Furthermore, current and future collaborations as well as partnerships must ensure fair and equitable outcomes for both Māori/Iwi and non-Māori.

### **Ngāti Kahungunu Iwi Inc. - Education Champions.**

NKII Education Champions will assist toward the further advancement of Māori education success and achievement. Such Champions are individuals, groups, agencies, organisations or businesses that;

- champion and implement strategies which improve or advance Māori education for and within Kahungunu,
- demonstrate strong values, ethics and codes of conduct which align with Kahungunu,
- work tirelessly to reduce racism, bias, discrimination, stigma and inequity faced by Māori and all other Aotearoa, New Zealand citizens.
- Uphold a te reo Māori me ōna tikanga policy as well as a te Tiriti o Waitangi policy

### **Ngāti Kahungunu Iwi Incorporated: A Memorandum of Understanding**

A Memorandum of Understanding (MoU) is a formal agreement with Ngāti Kahungunu Iwi Inc. Such agreements are hard won, and reflect Government agencies, organisations education institutes and and businesses which have endured long term, positive relations with Ngāti Kahungunu Iwi Inc.

Ngāti Kahungunu Iwi Inc put much faith into such a relationship, and currently provide the following services to Kāhui Ako;

- Te Tōpuni Tauwhāinga Graduate Profile
- Te Reo Māori Champion Wānanga.
- Leadership Wānanga.
- Professional Development events, workshops and seminars which focus on Culturally Sustainable Pedagogy, Decolonisation, and Place-Based Learning.

### **Te Ara Toiora**

Te Ara Toiora Is a leadership group within NKII which involves relationships between regional and national Government agencies to increase opportunities and work unitedly towards achieving outcomes for whānau development. Currently, Te Ara Toiora has many education programmes and opportunities which will be further outlined during the Refresh Mātauranga Strategic Implementation Phase.

### **Ngāti Kahungunu Iwi Inc. - Local, National and International Alliances**

Covid-19 significantly contributed to the changing landscape of education in Aotearoa New Zealand. A key education consequence was the swift and effective move from a mostly face to face teaching and learning style of education toward online and distance learning. In the foreseeable future, it is highly likely that we will see schools and kura place more emphasis upon blended teaching and learning programmes, which is a mixture of both face to face and online teaching and learning.

Corona virus further demonstrated that Kahungunu whānau, considered most disadvantaged and at risk before the onset of Covid-19, were worse off once Level 4 lockdown came into effect. The digital divide barriers outlined in Chapter Five heightened and exacerbated stress levels for whānau. Thus, a clear focus on adequately addressing the digital divide currently being faced by Māori is necessary and urgently required.

Furthermore, globalisation and technology play critical roles in the changing shape and form of social and economic advancement throughout society at a local, national and global level. Humans and businesses are mobilising differently, jobs our children are likely to occupy, haven't even been invented yet. Therefore, Kahungunu needs to understand how to support Kahungunu whānau toward digital technology advancement better.

**Goal 8:** Ngāti Kahungunu Iwi Inc. continue to investigate, develop, nurture and or purposefully grow traditional kinship ties as well as relationships, partnerships and alliances with worthy education institutes, organisations, Government agencies and businesses throughout the Kahungunu education system and beyond.

### **Recommendation/s**

- 1) Ngāti Kahungunu Iwi Inc. further examine, develop, nurture and grow the concept of Education Champions throughout Kahungunu.
- 2) Ngāti Kahungunu Iwi Inc. further examine, develop, nurture and grow the concept for Memorandums of Understanding throughout Kahungunu.
- 3) Ngāti Kahungunu Iwi Inc. to investigate potential relationships and opportunities with national and or international organisations to further advance aspirations for ākonga and whānau.
- 4) Ngāti Kahungunu Iwi Inc. examine relationship options and pathways with national telecommunication companies to further advance digital technology access.
- 5) Ngāti Kahungunu Iwi Inc. investigate relationships and potential opportunities with global technological education organisations to further advance digital technology access

### **Ngāti Kahungunu Iwi Inc. - Professional Learning and Development**

The Professional Learning and Development (PLD) fund is specifically designed for the professional development of teachers, kaiako, Kāhui Ako (KA) and Communities of Learning (CoL). If a school, kura, KA or CoL has a potential project which aligns with PLD priorities, the Principal or Tumuaki of a school or kura, or the lead Principal of a KA or CoL can apply to the Ministry of Education with the aim to secure funds.

Once again, the new PLD priorities are;

Within English medium settings;

- cultural capability
- local curriculum design
- assessment for learning
- Digital fluency

Within Māori medium settings:

- mātauranga and te reo Māori
- marau ā-kura

- Aromatawai
- Te Matatau o te reo Hangarau Matahiko

Providers are key components to accessing the Regionally Funded Professional Learning and Development (RF PLD). More importantly, they are key elements to provide professional development programmes for teachers, kaiako, Tumuaki and Principals to better achieve their learning goals and milestones.

Much consideration has focused on accredited facilitators who utilise PLD hours, but actually reside outside of Kahungunu. Kaiako, teachers, tumuaki, principals, KA and Cols have admitted huge frustration when these relationships also end at contract completion. There are negative feelings associated with the lack of longevity, and in some instances having experts who aren't aware of local Māori stories and knowledge.

As such Ngāti Kahungunu Iwi Incorporated are investigating the potential of strengthening relationships with Kahungunu PLD providers, PLD accredited facilitators, Marae Champions, Māori Traditional Site Trusts and Kahungunu Repositories of knowledge; who are of Kahungunu whakapapa, and or are based within Kahungunu.

This collective can provide professional development to teachers, kaiako, Principals and Tumuaki which aligns with the current PLD priorities as well as;

- grow local and expert knowledge for teachers and kaiako
- unpack learnings for teachers and kaiako to better apply in their classroom settings.
- Increase and support Kahungunu facilitators toward accreditation.
- encourage locally grown Kahungunu facilitators and grow Kahungunu leadership in this education area,
- Provide and facilitate, by Kahungunu for Kahungunu workshops.

**Goal 9:** Ngāti Kahungunu Iwi Inc. to investigate options and opportunities which advance and value add to Professional Learning and Development (PLD) delivery, service and outcomes for kaiako, teachers, Principals, Tumuaki, education institutes, Kāhui Ako and Communities of Learning.

### **Recommendation/s**

- 1) Ngāti Kahungunu Iwi Inc. to investigate options for a Māori Professional Learning and Development Providers and Accredited Facilitators Collective within Kahungunu;
  - a) Further develop Takitimu and Kahungunu narratives
  - b) Better align methods to improve learning outcomes of teachers, kaiako, Tumuaki, Principals and Kāhui Ako.
  - c) Co-design pathways to simplify place-based learning avenues and localised curriculum.

- 2) Ngāti Kahungunu Iwi Inc. investigate options to increase numbers of accredited Kahungunu facilitators.

**Please note:** There are also recommendations within Te Mātauranga Priority, which connect to this Goal and Recommendations.

### **Priority Five: Te Rangatiratanga**

Within this Priority, the focus is on Kahungunu Mātauranga leadership and succession planning, as well as better advancing ākonga, whānau and hapū self-determined education aspirations, achievements and successes. Iwi authority remains a powerful political voice to enable, empower and advance Kahungunu and Māori aspirations, achievements and successes, throughout Kahungunu and beyond.

Proven, trusted, experienced and reliable Kahungunu leaders have potential to make decisions which create transformative change and further advance Māori aspirations. Furthermore, Kahungunu voice within governance and leadership positions leads to decisions and policies which more fairly represent Kahungunu and Māori understanding. Therefore, this priority focuses on leadership, self-determination, autonomy as well as succession planning.

Ngāti Kahungunu Iwi Inc. is a powerful political voice which exercises agency and authority over and for the social, economic and environmental needs and aspirations of Kahungunu. Education is embedded throughout these areas. Ngāti Kahungunu Iwi Incorporated is a strong political and social influencer, and in relation to education, connects tribal members to providers and services that will support them as life-long learners, advancing their holistic wellbeing.

Ngāti Kahungunu Iwi Inc. and Taiwhenua, continue to demonstrate dynamic leadership, driving transformative and innovative change, striving for self-determining whānau who are strong, healthy and vibrant. Furthermore, through leadership and succession planning, Ngāti Kahungunu and Taiwhenua continue to investigate opportunities to further grow and enhance upcoming Kahungunu leadership.

### **Kahungunu Centre of Excellence and Leadership**

The Kahungunu Centre of Excellence is located within the Rangatiratanga priority. This centre has the potential to house all offices pertaining to Kahungunu excellence and leadership. In terms of mātauranga Māori, this could also be where a Professional Development and Learning arm is based, alongside Research and Evaluation.

There is also potential to create and house a Kahungunu Tertiary Degree, which would contribute a multitude of necessary kaupapa but in particular, could focus on Kahungunu Leadership. There are a multitude of options available.

Notwithstanding, there is also potential for Kahungunu Pae, representing a variety of interest groups which provide a further voice to progress Kahungunu understandings. These Pae could also be housed here.

### **School Governance / Board of Trustee Representation**

Although Māori learners represent 36% of learners within Ngāti Kahungunu rohe, there is a real lack of Māori leadership representation on BOTs with only 23%. Māori Principals make up 16% of total Principals throughout Ngāti Kahungunu (Munro, 2018). Thus, leadership inequity is clearly outlined.

**Goal 10:** Ngāti Kahungunu Iwi Inc. to investigate, identify, implement and grow pathways for current and future Kahungunu education leaders.

### **Recommendation/s**

- 1) Co-construct governance and operational group, and adopt or adapt Te Wero governance structure (Directorate, Te Ara Toiora), to support Ngāti Kahungunu Iwi Inc.. Rūnanga Mātauranga.
- 2) Ngāti Kahungunu Iwi Inc. investigates options to design, create Kahungunu Pae which represent a variety of interest groups and provide a further voice to progress Kahungunu understandings.
  - a) Pae Kaumātua
  - b) Pae Kaiako
  - c) Pae Ākonga
  - d) Pae Whānau
- 3) Ngāti Kahungunu Iwi Inc. investigates options and opportunities for further development of the Kahungunu Centre of Excellence and Leadership.
- 4) Ngāti Kahungunu Iwi Inc. investigate capability and capacity to grow Kahungunu/Māori leadership roles within Boards of Trustees, Principal and Tumuaki positions, as well as school and kura Senior Leadership Teams, in order to better advance Māori education aspirations throughout Kahungunu.
- 5) Ngāti Kahungunu Iwi Inc. in collaboration with Taiwhenua, to investigate pathways and opportunities of how Ngāti Kahungunu Iwi Inc. could better support and strengthen Taiwhenua education leadership and vice versa; toward the further



advancement of educational aspirations, achievements, and successes for ākonga, whānau, hapū and iwi.

### **Covid-19: Future Education Ramifications for Kahungunu**

At 11.59 pm on Wednesday the 25th of March 2020, Aotearoa, New Zealand came to a complete standstill as the Coronavirus or Covid-19 transitioned into Level 4 on our shores. At that time, the aggressive onslaught of Covid-19 saw the complete decimation of thousands of lives all over the world. In turn, the response from the New Zealand Government was urgent and immediate.

Yet, the lack of engagement and consultation between the New Zealand Government and Iwi as equitable partners, guaranteed within te Tiriti o Waitangi, left much to be desired. Disregarding the sour taste left by such an oversight, Ngāti Kahungunu Iwi Inc and Taiwhenua continued to provide a variety of pathways to further assist Kahungunu whānau in need during level 4, as well as respectfully reassuring and insuring, whānau continued to comply.

Within the small window of opportunity, provided by the Government to prepare ourselves for Covid-19, many were caught off guard with multiple changes occurring in a very short space of time. Except for essential workers, everyone in New Zealand went into a state of lockdown, legally required to stay home, to remain safe within their whānau bubble, and to stop the virus from spreading.

Covid-19 challenged our social, environmental and economic determinants of health. Overnight, our education landscape completely altered and became restricted to online teaching and learning, with absolutely no exceptions during level 4.

Our customary tikanga practices also suffered. The hongi was perhaps the easiest to alter for the time being, but the restriction of numbers to attend tangihanga left many of us reeling. Especially those of us who lost loved ones during the level 4 and 3 phases of lockdown.

As a nation, we persevered. This global pandemic demonstrated a critical demand to rethink our Kahungunu education approach going forward. Whilst at the same time, further highlighting inequities between those who have, and those who have not.

All social inequity divides prior to this pandemic became exponentially magnified. As Milne's (2020) educational insight clarified, 'what is already wrong with curriculum and pedagogy in our face-to-face teaching and learning is simply going to be amplified in our online choices and delivery'. This indeed was the case, exposing barriers which continue to require immediate and urgent attention. Such as;

- **Digital Access:** In some rural areas many whānau cannot access broadband or internet due to the lack of telecommunication infrastructure required. Also, many whānau can simply not afford an internet connection.
- **Poverty:** whānau who cannot afford a connection or a device, as well as 1 device being shared among multiple whānau members.
- **Parent Capacity:** Parents working from home often struggled to go over programmes with tamariki and complete their own work responsibilities, and even though learning packs were delivered by schools, kura and the Ministry of Education (MoE), much discussion circled around parents and or caregivers being unable to confidently assist tamariki at home.

However, the report, *School-Led learning at Home: Voices of Parents of Māori and Pasifika Students* (2020) briefly examined how Covid-19 might have positively influenced education. Online and at-home learning provided an opportunity to review how public education can be driven and initiated a pathway for schools to work more closely with whānau. In turn, this enabled more whānau and student autonomy and further empowered students to feel more secure in their identity (Riwai-Couch et al, 2020).

Aside from small sample size, and minimal amount of time survey was made available, another limitation included the knowledge that strong partnership between schools, kura, whānau and the community is required for this initiative to potentially reach success. Regardless, this report provides food for thought.

What does post Covid-19 and beyond look like for Kahungunu, and how can education continue to assist NKII and Taiwhenua in reshaping our economy, whilst advancing whānau holistic wellbeing? In this day and age, it makes very little sense from a social, economic and or environmental perspective to be disconnected from high-quality telecommunications infrastructure. If we are serious about reducing Māori education inequity, then the need to investigate potential pathways is paramount. As indicated in the following ways.

**Goal 11.** Ngāti Kahungunu Iwi Inc. to examine opportunities which further reduce inequities as highlighted by Covid-19, as well as better future proof against such catastrophes.

### **Recommendation/s**

- 1) Ngāti Kahungunu Iwi Inc. investigate and implement solutions which;
  - a) provides Wifi and Wifi capable devices for whānau to better support their learning journeys.
  - b) grows ākongā and whānau digital fluency, as well as digital technological understandings (5G).

- c) advocates teaching and learning programmes that are by Kahungunu and for Kahungunu

### **Priority Six: Tipuria te Aroha**

This Priority aims to grow the love of education for ākonga, whānau, hapū, and Iwi. It focuses on empowering through anti-racism, anti-bias, and anti-discrimination understandings, as well as continuing to grow Kahungunu and Māori knowledges for ākonga, whānau, hapū, kaiako, teachers, Tumuaki, Principals, senior leadership teams, Kāhui Ako, Communities of Learning and all education institutes throughout Kahungunu and beyond.

Systematic racism makes things worse for everyone. It substantially negates ākonga and whānau wellbeing, further reinforcing negative education outcomes for Māori. Moreover, racism affects policy and leads toward economic inequality (Māori Economic Development Panel, 2012).

The higher the percentage of inequality, the higher the social dysfunction. Such is the case for Māori where the social impact from economic inequality identifies lower education achievement and life expectancy, higher instances of mental illness, drug and alcohol abuse, violence, obesity, infant mortality rates, morbidity rates, as well as over-representation in prison populations (Wilkinson & Pickett, 2009).

Furthermore, economic inequality is bad news for everyone within New Zealand. Improving Māori education can assist in economic success for Māori, and growth in the Māori economy which in turn further contributes to Māori prosperity and a more competitive New Zealand economy, 'economic success for Māori is an economic success for all New Zealand' (Māori Economic Development Panel, 2012).

Strategic solutions provided in the Government's wellbeing in education package seek action, which also enables education that is free from racism, discrimination and bullying through the New Zealand Child and Youth Wellbeing Strategy.

This strategy encourages and advances the wellbeing of children and young people, reinforcing that, "every learner has the right to a safe, healthy and supportive learning environment, where they are accepted and respected, and receive an education that values their identity, language and culture" (Ministry of Education, 2020).

Moreover, Devereux's (2019) findings in *The Intergenerational Return to Human Capital* exemplify that the following ideals positively contribute toward positive human capital, and as such, should be further focused upon. These include;

- the further advancement of education for families

- the continuation of progressing education for children from the most impoverished families
- and launching education policies which demonstrate intergenerational sustainability.

Regardless of these strategic directions, tamariki and rangatahi Māori continue to experience racism and bias by both non-Māori ākonga and teachers within English medium settings in a myriad of ways (The Children's Commissioner, 2018).

**Goal 12:** Ngāti Kahungunu Iwi Inc. to investigate, design, and implement pathways to grow anti-racism, anti-discrimination and anti-bias awareness which further improves ākonga, whānau hapū and iwi education journeys within schools, organisations and businesses that provide a service or services to Kahungunu, throughout Kahungunu and beyond.

### **Recommendation/s**

- 1) Ngāti Kahungunu Iwi Inc. in collaboration with Kahungunu Kōhanga Reo and Māori medium Māngai, investigate and co-design pathways to promote and advocate Māori medium education as the preferred education pathway for Kahungunu whānau.
- 2) Ngāti Kahungunu Iwi Inc. organise a large scale mātauranga festival for ākonga and students of all ages, to celebrate Kahungunutanga, diversity, and inclusiveness.
- 3) Ngāti Kahungunu Iwi Inc. investigate pathways to assist kura, schools, kaiako, teachers, Tumuaki and Principals with required Māori language, and Māori traditional practices teaching and learning programmes; which they struggle to deliver.
- 4) Ngāti Kahungunu Iwi Inc. investigate, co-design, fund and implement school and kura competitions throughout Kahungunu which celebrate Kahungunutanga, diversity, and inclusiveness.

### **Please note:**

Priority Three, Te Mātauranga will investigate Wānanga Kaiako, Wānanga Ākonga and Wānanga Whānau to grow anti-racist and anti-bias understandings as well as enable ākonga, whānau, hapū and the education sector to better identify historical and intergenerational trauma which continues to impact negatively upon Māori education journeys.

# CHAPTER FOUR

## The Research Design & Te Tōpuni Tauwhāinga

Underpinning this Education Refresh Strategy is a fervent desire to progress the development and aspirations of Ngāti Kahungunu further. As such, *Te Tōpuni Tauwhāinga* framework is considered the cornerstone, utilising key concepts of *Whakaoho*, *Whakamana*, *Whakaako*, *Whakamahi*, and *Whakawhanaunatanga*. These five strands advocate and exemplify Kahungunu Wisdom, Kahungunu Knowing, Kahungunu Being, Kahungunu Doing and Kahungunu Ethics.

Since 2003, *Te Tōpuni Tauwhāinga* has evoked cultural and educational aspirations, as well as strategies based on the voices of Ngāti Kahungunu. A taonga and tool, organically and naturally grown, purposely cultivated from local cultural traditional knowledge, elucidating a by iwi for iwi approach, and expediting the continued development and advancement of iwi. Frequently employed for the development of iwi led education initiatives, *Te Tōpuni Tauwhāinga* has an expansive cynosure, delivering a focus that is dual by nature; firstly, as a strategy for Ngāti Kahungunu Iwi Incorporated to realise its vision; secondly, intertwining with the consciousness of Taiwhenua autonomy, and in turn their own, self-determined and self-driven aspirations. In this instance, the implementation of respective Taiwhenua educational plans and or strategies.

Ngāti Kahungunu is a broad, far-reaching and diverse iwi, represented by six Taiwhenua as well as taurahere provinces, and bolstered by 86 marae and over 100 hapū. Therefore, Ngāti Kahungunu Iwi Incorporated acknowledges that any call for transformative and innovative change also recognises and values Taiwhenua as further mechanisms to catalyse such change and also, champions for the continued aspirations, rangatiratanga and vibrancy for all Ngāti Kahungunu. A further explanation of *Te Tōpuni Tauwhāinga* is discussed towards the end of this chapter.

Alongside *Te Tōpuni Tauwhāinga*; [Te Aho Matua](#), [Tū Rangatira](#) and an adaption of Ngā Pou o te Mana Whānau (Isaac-Sharland, 2014) further influence the research design of this project. [Te Aho Matua](#) and [Tū Rangatira](#) are Māori medium pedagogical and conceptual ideologies, their inclusion provides a stanchion, enabling further clarity and better understanding toward all touchpoints of Māori medium education across the strategy and all relevant sections. Moreover, the Mana Whānau Approach (Isaac-Sharland, 2014) focuses on whānau as the primary vehicle to advance whānau dreams and aspirations.

The research design also acknowledges the necessity of innovative design for change. Thereby the [Theories of Change](#) and [Action](#), alongside Cliff Whittings [Te Pō](#), [Te Whaiiao](#), [Te Ao Mārama Design Thinking Principles](#) (Leonard, 1992), are embedded to actively

guide in the smarter development of design, inception, formulation and implementation. These provide progression steps algorithmic and logical while prioritising flexibility as a crucial aspect to innovate and or transform; as well as agile evaluative processes to better ensure a continued extrapolation of positive outcomes for Ngāti Kahungunu.

Te Aho Matua philosophy and Tū Rangatira understandings ensure that ākonga are pivotal to the learning, and centrally located within their kura, whānau, hapū, iwi and taiao, affirming that ‘ learning is caught rather than taught’ (NZ Gazette, 2008). Te Whare Tapa Whā (Durie, 1995) assists ākonga to easily interpret and explain their holistic wellbeing and that of whānau. Lastly, [Te Hurihanga Whakaako Pakirehua me te waihanga Mātauranga](#) is a Māori and pouako centric inquiry lens, that assists pouako to teach the learning programme better.

### **Understanding Whānau Māori**

The progression of colonisation, assimilation, amalgamation, land alienation (Durie, 1997) and urbanisation (Metge, 1995; Walker, 2004), led to a breakdown in traditional Māori social structures which altered the nature and composition of whānau. Te reo Māori, tikanga and kawa were severely fragmented, (Durie, 1994; Metge, 1995) while the loss and alienation of whenua, traditionally the main socio-economic base, orchestrated a devastating effect ensuring a loss of identity for many Māori (Durie, 1994; Walker, 2004). Nonetheless, through continued resistance and unwavering resilience, whānau endured and remained the key social and economic unit within Māori society (Durie, 1997).

While the concept of whānau continues to evolve (Durie, 2003; Lawson-Te Aho, 2010), in its present shape, a basic understanding is ‘to give birth’ (Durie, 2003). Whānau also refers to a diverse range of groups, which may or may not share kinship bonds but could also share a common purpose or common interests (Durie, 1994; Metge, 1995).

Notably, the relevance of the relationship between whakapapa whānau (customary whānau) and iwi development is a paramount connection to progressing aspirations for whānau. Lawson-Te-Aho (2010) ascertains that within many arenas, this advancement is done by iwi who are, “the political vehicle and voice for whakapapa whānau”, illustrating that whānau development should connect with iwi development and vice versa.

Furthermore, whānau is a fundamental concept to the further advancement of whānau wellbeing (Durie, 1997; Lawson-Te Aho, 2010), which in turn reinforces positive mokopuna wellbeing (Human Rights Commission, 2018). Therefore, any policies which might seek to better advance social and economical attainment for Māori must ensure that whānau are central, or are at the heart of the strategy (whānau centred), and positive whānau wellbeing is a pivotal indicated outcome.

A well structured whānau-centred approach is grounded in Māori cultural understandings that within a whānau context, focus on improving whānau and individual holistic wellbeing. Moreover, positive whānau development is a further vehicle to advance Māori aspirations. Yet the changing nature of whānau structures not only challenges Māori (Cunningham et al., 2005) but should also be taken into consideration when developing policies or programmes.

Challenges include solo parent families generally female-led, which make up a quarter of Māori whānau, coupled with an ageing Māori demographic which highlights the importance of resource and support distribution while also identifying increased pressures on living arrangements and whānau responsibilities (Durie, 2003; Cunningham et al., 2005).

### **What is Wellbeing, what is Whānau holistic wellbeing**

In its most simplistic form, a good indicator of whānau wellbeing is Te Whare Tapa Whā (Durie, 1995), which aims to find a balance between the four pou of wellbeing. These are Te Taha Tinana, physical wellbeing which relates to the physical state of the tinana, and all those elements which weaken or improve this state, such as the exercise one does, how to properly nourish the body, and benefits of sleeping.; Te Taha Hinengaro, intellectual, mental, emotional wellbeing; Te Taha Wairua, spiritual wellbeing as well as Te Taha Whānau, or social and whānau wellbeing.

Fundamental links exist between whānau and mokopuna well-being (Human Rights Commission, 2018), and high levels of wellbeing are needed for people to thrive (Department of the Minister and Cabinet, 2019).

# Te Tōpuni Tauwhāinga

*‘Kia wētea mai ko te tōpuni tauwhāinga, hei kahu mōhou ki te whakarewanga tāua’  
(Mātua Ihaia Hutana, 2006).*

This section recapitulates Te Tōpuni Tauwhāinga understandings (Jahnke, 2003; Graham, 2011; Munroe, 2018). Connections between Te Tōpuni Tauwhāinga, Priorities, Goals and Recommendations previously provided, reiterate the robust and rigorous nature of Te Tōpuni Tauwhāinga and how it continues to shape and direct the future of education for Ngāti Kahungunu.

## **Goal One: Whakaoho - Kahungunu Knowing (Epistemology).**

Awakening Ngāti Kahungunu iwi, hapū, whānau and education practitioners through the critical awareness of what is happening in the education system and whether this negatively impacts or positively influences Māori and thereby Ngāti Kahungunu educational success.

Whakaoho affirms the necessity of:

- Collaborative quality discussions which potentially impact, influence or inform Ngāti Kahungunu educational and ākonga achievement, currently measured through the National Certificate of Educational Achievement (NCEA);
- Iwi, hapū, and Taiwhenua to be reflective and iterative of results and outcomes;
- Ensuring collective voice is being heard, the continued disruption of status quo understandings which do not serve our people, and further strengthening our position as fundamental contributors to advancing education across all learning sectors throughout Ngāti Kahungunu.

## **Goal Two: Whakamana - Kahungunu Ethics (Axiology)**

- Values Ngāti Kahungunu knowledge, pedagogy and content while also celebrating such unique understandings;
- Empowers Ngāti Kahungunu people and advances their holistic wellbeing;
- Celebrates Ngāti Kahungunu diversity through the sharing of cultural knowledge, cultural practices, local histories and traditional stories;
- Provides multiple levels and layers of engagement



Whakamana affirms the necessity of;

- leveraging the strength of mana whenua status to empower whānau, hapū and communities further, thus transforming into confident, resilient and connected people of Kahungunu;
- Recognising cultural knowledge, cultural practices, local histories and traditional stories of mana whenua, further demonstrating the diversity of Ngāti Kahungunu;
- Integrating Ngāti Kahungunu cultural knowledge, cultural practices, local histories and traditional stories into and across the curricula of all of our educational institutions;
- supporting the importance, relevance and notion of Kahungunu place-based education to meet the expectations and aspirations of hapori, Taiwhenua, hapū, marae, whānau and individuals.

### **Goal Three: Whakaako - Kahungunu Wisdom (Philosophy)**

Represents new understandings brought to light within the education sector, how these understandings impact or influence whānau and their holistic wellbeing and reflects the further design and development of Ngāti Kahungunu knowledge.

Whakaoho affirms the necessity of;

- developing quality professional learning and development programmes for schools, teachers, whānau and the wider community;
- Implementing quality professional learning and development programmes for teachers, schools, whānau and the wider community;
- Recognising and proactively supporting Ngāti Kahungunu culture and language in the curriculum.

### **Goal Four: Whakamahi - Kahungunu Doing (Methodology)**

Represents the trialling and implementation of tools, and training for educators and whānau, thus, within the whakamahi strand are multiple levels of engagement.

Whakamahi affirms the necessity of;

- demonstrating how our educational institutions can implement teaching and learning content into the curriculum;
- demonstrating how our educational institutions can implement Ngāti Kahungunu culturally responsive pedagogy into their practice;
- ensuring our educational institutions are continually empowered and supported to implement Ngāti Kahungunu culture, identity and language throughout the curriculum, pedagogy and assessment practices.

### **Goal Five: Whakawhanaungatanga - Kahungunu Being (Ontology)**

To have healthy and robust relationships between Ngāti Kahungunu, government agencies or representatives, and other organisations, which advance Māori educational achievement and whānau holistic wellbeing.

Whakawhanaungatanga;

- exemplifies relationships and collaborations which are robust, meaningful and sustainable;
- Underpins and interweaves throughout all Te Tōpuni Tauwhāinga goals;
- Acknowledges the necessity of NKII and Taiwhenua to nurture healthy, meaningful and lasting relationships with the Ministry of Education, all other government agencies, as well as organisations and businesses which align with NKII and Taiwhenua aspirations; Internationally, nationally, and locally.

### **Issues affecting Outcomes for Ngāti Kahungunu Iwi Incorporated Mātauranga Refresh Strategy 2020-2027**

Within previous strategies, initiatives and programmes, the under-resourcing of funding and lack of human resource in terms of capacity have played detrimental roles.

Under-resourcing, and lack of capacity, continue to cause great concern for future initiatives.

Approaches between Ngāti Kahungunu Iwi Inc. and the Government rely on funding streams which can change depending on the political platform that consecutive Governments enable, any changes in Government departmental leadership, and in the case of education are also subject to ever developing Government priorities. Currently, Ngāti Kahungunu Iwi Inc. is unable to control these funding streams directly which severely undermines the concept of equitable partnerships between iwi and Crown. Furthermore, this lack of financial autonomy has previously meant;

- The end of Māori education programmes or initiatives which have worked for Kahungunu, sometimes abruptly and with very little thought in terms of possible replacement initiatives.
- Siloing and fractured contracting issues which ultimately ensured the failure of education initiatives and approaches
- Unsure of continued funding for teaching and learning programmes, which affects participation and sustainability.

For the continued growth of mātauranga success within Kahungunu and for Kahungunu in its entirety, Ngāti Kahungunu Iwi Inc. continues to review a range of funding options through partnerships with Governing entities, as well as seek partnerships which continue to capitalise and grow human resources for Ngāti Kahungunu Iwi Inc.

There is potential for Ngāti Kahungunu Iwi Inc. to platform for a large pool of funding directly from Governmental departments (Ministry of Education and the like), that may reduce the inconsistencies previously faced, as well as further empower Ngāti Kahungunu Iwi Inc. to drive and better support homegrown Kahungunu education initiatives.

**Risk Analysis Management System (RAMS) & Actions Plans.**

At this stage, no RAMs or Actions Plans have been initiated. However, there is every intention to ensure these are completed upon the further ratification of this Strategy, as well as the Strategic Implementation Plan

## APPENDIX ONE: Questionnaires and Interview Sheets

### **Mātanga Working alongside Whānau within a variety of Agencies, Organisations and Departments.**

You currently work or have previously worked within organisations, agencies and departments which aim to advance circumstances of whānau living within Ngāti Kahungunu. Thus, it is assumed you have an intimate and wide-ranging knowledge of policies, solutions, programmes and approaches which impact or positively influence Ngāti Kahungunu whānau and those living within Ngāti Kahungunu boundaries.

These are your opinions and will be treated with the utmost respect, confidentiality and privacy. I appreciate your contribution, which assists me to gain a better position of understanding.

**Understanding holistic wellbeing:** In this instance, I refer to individuals or whānau finding balance within Te Whare Tapa Whā (Te Taha Wairua, Te Taha Hinengaro, Te Taha Tinana, Te Taha Whānau).

**Understanding Whānau:** Tamaiti, māmā, pāpā, kuia, koro, mokopuna, whaea kēkē, mātua kēkē and ngā karanga, who occupy the same papakāinga or housing situation. However, due to the large variance on what constitutes a whānau, participants can decide.

Ngā Pātai		Ngā Whakautu
1 .	Nō hea koe?	
2 .	He aha tō mahi?	
3 .	I mōhio rānei koe i tētahi kaupapa e manaaki ana i te oranga tonutanga o te whānau?  Is there a kaupapa you are aware of, which supports ākongā and whānau Māori holistic wellbeing?	
4 .	Ki ōu whakaaro, he aha i angitū ai tēnei kaupapa mō te oranga tonutanga o te ākongā Māori me ngā whānau Māori?  (Why do you believe this kaupapa advances ākongā Māori and whānau Māori holistic wellbeing?)	
5 .	He aha ētahi/tētahi o ngā momo rautaki e angitu ai ēnei kaupapa?  (What are some strategies within this kaupapa which further advance its success?)	

NKII Te Tōpuni Tauwhāinga	
Questions	Explanation
6	<p>Whakamāramatia mai ō mōhiotanga o Te Tōpuni Tauwhāinga me āna āheitanga?</p> <p>Please explain what you understand about Te Tōpuni Tauwhāinga, and how it works?</p>
7	<p>Ki ōu whakaaro, he mea anō hei whakawhanake tonu i Te Tōpuni Tauwhāinga? <i>Whakamāramatia mai tō whakautu.</i></p> <p>In your opinion, is there anything about Te Tōpuni Tauwhāinga that could potentially be improved? <i>Please explain your answer.</i></p>

Ngāti Kahungunu Iwi Incorporated (NKII) Mātanga Focus Group Questionnaire	
<p>You currently work or have previously worked within the NKII organisation. Thus, it is assumed you have an intimate and wide-ranging knowledge of policies, solutions, programmes and approaches which impact or positively influence Ngāti Kahungunu whānau and those living within Ngāti Kahungunu boundaries. These are your opinions and will be treated with the utmost respect, confidentiality and privacy. I appreciate your contribution, which assists me to gain a better understanding.</p> <p><b>Understanding holistic wellbeing:</b> In this instance, I refer to the balancing of pou within Te Whare Tapa Whā (Te Taha Wairua, Te Taha Hinengaro, Te Taha Tinana, Te Taha Whānau), as a way for individuals and whānau to gain holistic wellbeing.</p> <p><b>Understanding Whānau:</b> Whānau includes parents, grandparents, children and their partners, aunts, uncles, and cousins who occupy the same papakāinga or housing situation. However, due to the large variance on what constitutes a whānau, participants understand best how this is represented for them.</p>	
Ngā Pātai	Ngā Whakautu
1.	Nō hea koe?
2.	He aha tō mahi?
Te Wāhanga Tuatahi: NKII Mātauranga Strategies	
<p>Please review the 3 NKII Mātauranga Strategies, and please;</p> <ol style="list-style-type: none"> <li>Choose the rating you believe is correct for each strategy</li> <li>Explain why you have chosen this rating.</li> </ol>	

Strategy		Rate 1-4	Explanation
3.	Strengthen the capacity for Ngāti Kahungunu learners and their whānau to achieve educational success;		
4.	Support educational stakeholders in Ngāti Kahungunu to contribute to raising Ngāti Kahungunu learner outcomes;		
5.	Work in partnership with our educational partnerships to strengthen and sustain Māori achievement in Ngāti Kahungunu;		
<b>NKII Te Tōpuni Tauwhāinga</b>			
Questions		Explanation	
6.	<p>Whakamāramatia mai ō mōhiotanga o Te Tōpuni Tauwhāinga me āna āheitanga?</p> <p>Please explain what you understand about Te Tōpuni Tauwhāinga, and how it works?</p>		
7.	<p>Ki ōu whakaaro, he mea anō hei whakawhanake tonu i Te Tōpuni Tauwhāinga?</p> <p><b><i>Whakamāramatia mai tō whakautu.</i></b></p> <p>In your opinion, is there anything about The Tōpuni Tauwhāinga that could potentially be improved?</p> <p><b><i>Please explain your answer.</i></b></p>		

Existing Programmes, Approaches for Māori		
8.	<p>I mōhio rānei koe i tētahi kaupapa e manaaki ana i te oranga tonutanga o te whānau?</p> <p>Is there a kaupapa you are aware of, which supports ākongā and whānau Māori holistic wellbeing?</p>	
9.	<p>Ki ōu whakaaro, he aha i angitū ai tēnei kaupapa mō te oranga tonutanga o te ākongā Māori me ngā whānau Māori?</p> <p>(Why do you believe this kaupapa advances ākongā Māori and whānau Māori holistic wellbeing?)</p>	
10.	<p>He aha ētahi/tētahi o ngā momo rautaki e angitu ai ēnei kaupapa?</p> <p>(What are some strategies within this kaupapa which further advance its success?)</p>	

Pae Taiohi, Pae Kaiako Questionnaire		
<p>You currently work or have previously worked within Māori medium kura based within Ngāti Kahungunu. Thus, it is assumed you have intimate and wide-ranging knowledge of policies, solutions, programmes and approaches which impact or positively influence Ngāti Kahungunu ākongā, whānau and all those living within Ngāti Kahungunu boundaries.</p> <p>These are your opinions and will be treated with the utmost respect, confidentiality and privacy. I appreciate your contribution, which assists me to gain a better understanding.</p> <p><b>Understanding holistic wellbeing:</b> In this instance, I refer to the balancing of pou within Te whare Tapa Whā (Te Taha Wairua, Te Taha Hinengaro, Te Taha Tinana, Te Taha Whānau), as a way for individuals and whānau to gain holistic wellbeing.</p> <p><b>Understanding Whānau:</b> Whānau includes parents, grandparents, children and their partners, aunties, uncles, and cousins who occupy the same papakāinga or housing situation. However, due to the large variance on what constitutes a whānau, participants understand best how this is represented for them.</p>		
1.	Nō hea koe?	

2.	He raukura rānei koe ō tētahi kura kōrero Māori?	Āe / Kao
3.	He kaiako rānei koe ō tētahi kura kōrero Māori?	Āe / Kao
4.	Tokohia ngā ākonga kei tō akomanga?	
5.	He aha te pakeke o ngā ākonga e whakaako ana koe?	
<b>Te Tika o Ngā Kura Māori</b>		
6.	E ai ki ngā tatauranga, he maha ake ngā ākonga whai angitū i ngā kura Māori ki ērā i ngā kura Pākehā. E whakaako ana koe ki tēnā?  (Are you aware that according to statistics, our kura Māori has achieved more success for ākonga Māori, as compared to mainstream schooling systems?)	Āe / Kao
7.	He aha ki a koe e pēnei ana ngā tatauranga? (Why do you think statistics reveal this?)	
8.	a. E whakapono ana koe kei ngā kura Māori te ara angitū mō ngā ākonga Māori? b. Whakamāramatia mai tō whakautu  (Do you believe that kura Māori improves success for ākonga Māori? Please explain your answer)	Āe / Kao
<b>Ngā Ākonga me ngā Whānau</b>		
9.	Kei roto i tō akomanga rānei, i tō kura rānei ētahi ākonga nō ngā whānau pōhara, nō ngā whānau whakamōrearea o te hapori hoki?  (Are there ākonga in your classroom or kura, from lower socio-economic whānau, from whānau most at risk within your community?)	Āe / Kao
10.	I tō kura, ka aha ngā kaiako kia mārō tonu te whanaungatanga ki ngā mātua, ki ngā whānau?  (Please explain how kaiako within your kura maintain parental and whānau relationships?)	
11.	He aha t/ētahi kaupapa, e manaaki ana i oranga tonutanga o te whānau?  (What is a kaupapa which you believe assists whānau Māori holistic wellbeing?)	



12.	<p>Ki ōu whakaaro, he aha i angitū ai tēnei/ēnei kaupapa mō te oranga tonutanga o te whānau Māori?</p> <p>(Why do you believe this kaupapa advances ākonga Māori and whānau Māori holistic wellbeing?)</p>	
13.	<p>He aha ngā tini hononga i tēnei kaupapa, e eke panuku ai te oranga tonutanga o ngā ākonga Māori me ngā whānau Māori?</p> <p>(Please explain any connections within this kaupapa which further advance ākonga Māori and whānau Māori holistic wellbeing?)</p>	

## APPENDIX TWO

### Te Mana o te Whānau Framework (Whare Isaac-Sharland)

<b>Ngā Pou o te Mana Whānau</b> Each pou is intertwined and represents a strand which enhances and advances the Mana of the whānau		<b>Ngā Whakamāramatanga</b>
<b>1.</b>	<b>Te Ao Māori</b> Whānau Māori world view, identity, culture and heritage. Te reo me ōna tikanga, whakapapa, pūrākau, traditional histories	<ul style="list-style-type: none"> <li>● A Māori world view grown within whānau, and or whānau discovering or continuing to discover their Māori identity, knowledge and understanding.</li> <li>● Assisting whānau to better understand their place and where they belong in the world.</li> </ul>
<b>2.</b>	<b>Ngā Mātāpono &amp; Ngā Wawata</b> Whānau principles, goals, dreams & aspirations. Focuses on advancing whānau social, economic and environmental outcomes; towards holistic wellbeing	<ul style="list-style-type: none"> <li>● Whānau capacity and capability to determine their whānau principles, to dream, to aspire, to set goals, and be provided with opportunities which better enable them to achieve these outcomes.</li> <li>● Whānau striving to advance their social, economic, environmental and holistic wellbeing.</li> <li>● Whānau as guardians, advocates and stewards of their world. An inherent whakapapa responsibility</li> </ul>
<b>3.</b>	<b>Te Rangatiratanga</b> Whānau Self-determination, Autonomy & Leadership Political understanding	<ul style="list-style-type: none"> <li>● Further enabling whānau to identify, determine, drive and control positive whānau outcomes.</li> <li>● Strong whānau leadership, and a robust whānau.</li> <li>● Mana, responsibility and respect.</li> </ul>
<b>4.</b>	<b>Te Kōtahitanga</b> Whānau collective actions & responsibilities for wellbeing of whānau members.	<ul style="list-style-type: none"> <li>● Whānau collectively and individually responsible to achieve positive gain for whānau.</li> <li>● Positive whānau development, whānau critical awareness, and collective decision-making processes.</li> </ul>

<p><b>5.</b></p>	<p><b>Te Whanaungatanga</b> Whānau relationships, whānaungatanga, hapūtanga, iwitanga, Māoritanga</p>	<ul style="list-style-type: none"> <li>● A strong connection to whānau, hapū, iwi and Māori identity.</li> <li>● Strong connection to te reo me ōna tikanga.</li> <li>● Strong connection to whakapapa and whakapapa links</li> <li>● Whānau growing positive relationships that better enable them to advance their whānau aspirations, achievements and successes.</li> </ul>
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# Glossary of Common Terms

## **Arotake**

1. **(verb)** (-ngia,-tia) to evaluate, review, audit
2. **(noun)** review, audit survey.

(Māori Dictionary, 2020)

## **Education Institutes or Education Centres**

Kōhanga reo, Kōhungahunga, Kura a Iwi, Kura Kaupapa Māori, Kuratahi, Kurawaenga, Wharekura, Primary School, Intermediates School, Secondary School, Ngā Whare Wānanga, Tertiary Institutes.

## **English Medium Settings**

An English-medium education system is one that uses English as the primary medium of instruction (Ministry of Education, 2020)

## **Māori Medium Settings**

kōhanga reo, kura kaupapa and kura reorua; bilingual and Māori language immersion classes in mainstream schools (Ministry of Education, 2020)

## **Mātauranga**

1. **(noun)** knowledge, wisdom, understanding, skill - sometimes used in the plural.
2. **(noun)** education - an extension of the original meaning and commonly used in modern Māori with this meaning.
3. **(noun)** knowledgeable person, sage, scholar, intellectual, academic.

(Māori Dictionary, 2020)

## **Rangahau**

1. **(verb)** (-a,-tia) to seek, search out, pursue, research, investigate.
2. **(noun)** research, survey.

(Māori Dictionary, 2020)

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