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* Most italicised words indicate their inclusion in the glossary.

I. Acknowledgements

Te Rūnanga o Ngāi Tahu acknowledges the good work already being done and planned for by schools, *ngā papatipu rūmanga* and educators across the sector and wish to express that we are committed to improved high-level educational achievement for all Māori living within the Ngāi Tahu *rohe*.

We also wish to thank everyone who has contributed time and energy in the development of Te Kete o Aoraki. He mihi kau atu tēnei ki ngā tangata katoa i awahina i a mātou ki te hanga i tēnei o ngā tāonga. Special thanks to:

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2. Executive Summary

Te Kete o Aoraki

Te Kete o Aoraki¹ is a resource for both schools and papatipu rūnanga that has been developed to:

1. Inform schools within the Ngāi Tahu rohe of the expectations of Ngāi Tahu in relation to educational achievement (see *Appendix 2: Memorandum of Understanding between Ngāi Tahu and the Crown* and *Appendix 4: Ngāi Tahu's Expectations about Educational Achievement*);
2. Assist and support schools within the Ngāi Tahu rohe in meeting their responsibilities to both Ngāi Tahu and other Māori students in relation to achievement and retention (see *Section 3* and *Appendix 4: Establishing Relationships with Māori Communities*);
3. Suggest ways for schools to develop their relationship with papatipu rūnanga and/or the iwi organisation's Education Sector that will contribute to greater achievement and participation of all Māori students.

The key to the success of Te Kete o Aoraki is the development of effective relationships between schools and their Māori communities (i.e., Ngāi Tahu and other iwi/Māori residing within the Ngāi Tahu rohe) (see *Appendix 5*). More effective relationships will assist in achieving positive educational outcomes for Māori students.

In the first instance, schools residing within the Ngāi Tahu rohe should develop a relationship with Ngāi Tahu as *tangata whenua* through either their papatipu rūnanga or the Ngāi Tahu Development Corporation Education Sector. Te Kete o Aoraki has been designed to assist schools with this process. Some papatipu rūnanga will not be in a position to respond immediately to schools. In these cases, the *papatipu rūnanga* may delegate responsibility for managing these relationships to the Ngāi Tahu Development Corporation Education Sector.

Consistent with the principles of *manaakitanga*, Ngāi Tahu has a primary role in ensuring these relationships are healthy and contribute to achieving mutually beneficial outcomes for all Māori students within the Ngāi Tahu rohe.

Finally, Te Kete o Aoraki provides a framework for schools to engage with their Māori communities, leading to tangible outcomes for schools, communities and Māori students.

¹ The Kāi Tahu (or Southern) dialect of the Māori language replaces the *ng* of northern dialects with a *k*; hence Kāi Tahu for Ngāi Tahu, Aoraki for Aorangi, etc.

3. Introducing Te Kete o Aoraki

Mihi

Mātakitaki au ki te takutai o te raki
Ki te pōkaikura e tauawhitia mai

Uenuku e tīwhanawhana ai ki ruka
Ko te Rau o Tītapu ki mua

Ka whakapiki te hā ki te taumata kōrero
Kia whakapuakiakihia mai kā mauka pepeha

Ko tōku mauka kākāpō e tū ake rā
Ko ahau te takata e whakatika ki ruka

Tū te ihiihi
Tū te wanawana
Tū te mauri ki waho
Tū te mauri ki roto
Tāpuketia au kia mārama ai taku titiro
Ki āku umu takata

Puritia tāwhia kia ita

Te mana tupuna
Te mana whenua
Te mana takata

Kia turuturu
Ka whakamana
Kia tina

Tina!

Rona
Tāi-e!



Treaty of Waitangi

New Zealand's founding document, the Treaty of Waitangi, provides the basis for many of the initiatives for Ngāi Tahu/Māori education that are advocated in Te Kete o Aoraki. All three articles of the Treaty have relevance in the context of this document, for instance:

- **Article 1** establishes the right of New Zealand governments to make laws. It further requires Government agencies, including schools, to achieve positive outcomes for all Māori children and for Ngāi Tahu. This has been established through the Ngāi Tahu Settlement Act 1998 and the Memorandum of Understanding.
- **Article 2** confirms the right of self-determination by the tangata whenua within their iwi rohe. Within the Ngāi Tahu rohe, any Māori activity in schools is effectively carried out with the support of the school's *papatipu rūnanga*.
- **Article 3** gives Māori people the same "rights and privileges as British subjects". Today, these rights and privileges include the right of all iwi/Māori to an education that leads to the same educational outcomes as those of other New Zealanders.

The following guidelines will be useful to Ngāi Tahu *papatipu rūnanga* and schools when considering practices and processes that will give effect to the Treaty of Waitangi.



Tangata Whenua— Ngāi Tahu

Ngāi Tahu is one of the main iwi of the South Island and is the fourth largest iwi in the country according to the 2001 census. Membership of Ngāi Tahu is based on whakapapa or ancestry; there are currently over 30 000 registered members. Te Rūnanga o Ngāi Tahu (TRoNT) is the governing body that oversees Ngāi Tahu's activities. It is made up of democratically elected representatives of the tribe's 18 papatipu rūnanga, which are the traditional marae-based organisations located throughout the tribal territory.

The term 'tangata whenua', which can be translated as 'people of the land', is used to distinguish the home tribe from visitors or guests from another tribe, the 'manuhiri'. Following the arrival of Pākehā, the term 'tangata whenua' came to be applied to all Māori as the indigenous people in relation to the more recently arrived peoples.

The concepts of tangata whenua and manuhiri remain central to Māori society. Another term, '*mana whenua*', has come to be used in more recent times to specifically describe the local iwi (tribe) or hapū (sub-tribe) within a designated takiwā (district). Each *papatipu rūnanga* has *mana whenua* within its *takiwā*.

Tangata Whenua have special status in the community and are not just another interest group. Ngāi Tahu is acknowledged by the Crown as being the tangata whenua and hence the Treaty of Waitangi partner within a boundary defined by the Te Rūnanga o Ngāi Tahu Act 1996 and through the Ngāi Tahu Claims Settlement Act 1998. The area within the boundary covers some 80% of Te Waipounamu and includes Rakiura (Stewart Island) and the Titi (or Muttonbird) Islands.

The location of *papatipu rūnanga* (*Appendix 3*) has been included with this resource, along with a leaflet entitled 'Welcome to Ngāi Tahu'.

Status of Te Rūnanga o Ngāi Tahu

The status of Te Rūnanga o Ngāi Tahu as the principal Treaty partner with the Crown in the Ngāi Tahu takiwā is confirmed in the Te Rūnanga o Ngāi Tahu Act, which states:

"Te Rūnanga o Ngāi Tahu shall be recognised for all purposes as the representative of Ngāi Tahu *Whānui*" (see *Appendix 1: Quotes From the Te Rūnanga o Ngāi Tahu Act 1996*).

In carrying out its duties as Treaty partner, Te Rūnanga o Ngāi Tahu must consult with *papatipu rūnanga*.

Memorandum of Understanding

Memorandum of Understanding between Ngāi Tahu and the Crown

Te Rūnanga o Ngāi Tahu (TRoNT) signed a Memorandum of Understanding (MoU) with the Minister of Education in September 2001 (*Appendix 2*).



This agreement aims to:

- Recognise and give effect to the Treaty of Waitangi via a partnership between Te Rūnanga o Ngāi Tahu as the representative of Ngāi Tahu *whānui* and the Crown which seeks to transform education curricula, planning and service delivery to ensure that the educational aspirations of Ngāi Tahu *whānau* within the Ngāi Tahu *rohe* are realised.
- Give effect to the revised legislative National Education Goals 1996 and National Administration Guidelines 1999 for schools within the Ngāi Tahu *rohe*;
- Acknowledge Ngāi Tahu educational aspirations;
- Support schools in developing a whole-school approach to meeting their legislative requirements.

The Schools’ Māori Community

A school’s Māori community is made up predominantly, but not exclusively, of the following constituents:

- *Tangata Whenua/Mana Whenua*
- All Māori staff
- All Māori students and their whānau
- Other Māori with an active interest in the school, e.g., *kapa haka* tutor, *kaumātua*.

National Education Goals & National Administration Guidelines

All National Education Goals and National Administration Guidelines have practical application for Māori.

The National Education Goals (NEGs) are 10 broad, long-term goals that the Government expects schools will use to guide their policies and practices. While all goals have implications for Māori, two goals relate specifically to Māori.

Goal 9: “Increased participation and success by Māori through the advancement of Māori educational initiatives, including education in Te Reo Māori, consistent with the principles of the Treaty of Waitangi.”

Goal 10: “Respect for the diverse ethnic and cultural heritage of New Zealand people, with acknowledgement of the unique place of Māori, and New Zealand’s role in the Pacific and as a member of the international community of nations.”

The National Administration Guidelines (NAGs), specifically NAG 1(v) and NAG 2(iii), make direct reference to Māori student achievement.

NAG 1(v): “In consultation with the school’s Māori community, develop and make known to the school’s community policies, plans and targets for improving the achievement of Māori students.”



NAG 2(iii): “Report to students and their parents on the achievement of individual students, and to the school’s community on the achievement of students as a whole and of groups identified through 1 (iii) above including the achievement of Māori students against the plans and targets referred to in 1 (v) above.”

School Planning and Reporting

Schools’ Planning and Reporting processes have practical application for Māori.

The strategic intent behind these new requirements is to reinforce the need for schools to focus on their core business of continuous improvement in student achievement.

The aim is that schools will have high expectations of the outcomes for all students’. In accordance with that, schools’ strategic planning should include excellent processes for reporting and review that identify the impact of teaching/ learning programmes on student achievement (see *Appendix 6: Guidelines for schools when Developing their Strategic Plans*).

The new Planning and Reporting requirements are there to assist schools make informed, professional decisions about their core business of improving outcomes for students’.

* * *

The following section outlines each of the 7 expectations expressed in the Memorandum of Understanding between Ngāi Tahu and the Crown. Under each expectation, a responsibility profile for each group who has a vested interest in te kete o Aoraki has been developed. This includes: *papatipu rūnanga*, schools, Ngāi Tahu Development Corporation (NTDC) Education Sector and the Ministry of Education. It provides a framework for schools to engage with their local *papatipu rūnanga* to improve the participation and achievement of Māori students in the South.



4. Ngāi Tahu Memorandum of Understanding Expectation Profiles

EXPECTATION 1 By 2004, every school within the Ngāi Tahu takiwā will have established a relationship with one of the 18 papatipu rūnanga.

Papatipu Rūnanga

For papatipu rūnanga this means:

- Maintaining existing relationships with schools;
- Identifying schools with whom a direct relationship is desired;
- Identifying schools to refer to the Ngāi Tahu Development Corporation (NTDC) Education Sector to develop a relationship;
- Identifying the training and support needs of papatipu rūnanga engaging directly with schools (i.e., to better understand Charters and Profiles, NAGs and NEG's, etc.)

Schools

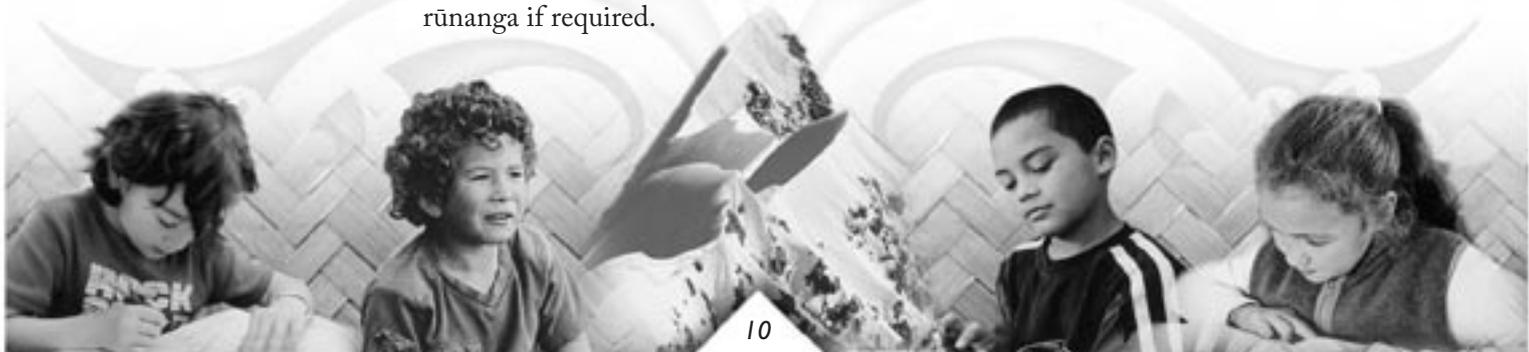
For schools this means:

- Being aware of, and acting on, responsibilities and expectations described in the Memorandum of Understanding;
- Liaising with papatipu rūnanga about the use of appropriate practice and tikanga within their school;
- Identifying its Māori community;
- Identifying its staff training and support needs;
- Providing adequate financial resources for the effective participation of key stakeholders.

NTDC Education Sector

For the NTDC Education Sector this means:

- Receiving referrals from papatipu rūnanga and responding to schools;
- Assisting papatipu rūnanga where two or more wish to work with the same school/s;
- Supplying papatipu rūnanga with information about the schools in their takiwā;
- Negotiating with the Ministry of Education (MoE) on behalf of papatipu rūnanga if required.



**Ministry of
Education**

For the MoE this means:

- Working with schools to advance the Ngāi Tahu/Crown MoU and the NEG, NAGs and Planning and Reporting;
- Working in collaboration with papatipu rūnanga and the NTDC Education Sector;
- Supporting schools, papatipu rūnanga and the NTDC Education Sector.



EXPECTATION 2 By 2004, improved Ngāi Tahu parental involvement in the education of their children will be evident.

**Papatipu
Rūnanga**

For papatipu rūnanga this means:

- Assisting schools with the provision of an environment where Ngāi Tahu parents are more likely to initiate and/or maintain participation;
- Sharing with other papatipu rūnanga and the NTDC Education Sector proven strategies and processes that increase and support whānau participation.

Schools

For schools this means:

- Developing and implementing best practice models to provide an environment that promotes Ngāi Tahu/Māori participation.

**NTDC Education
Sector**

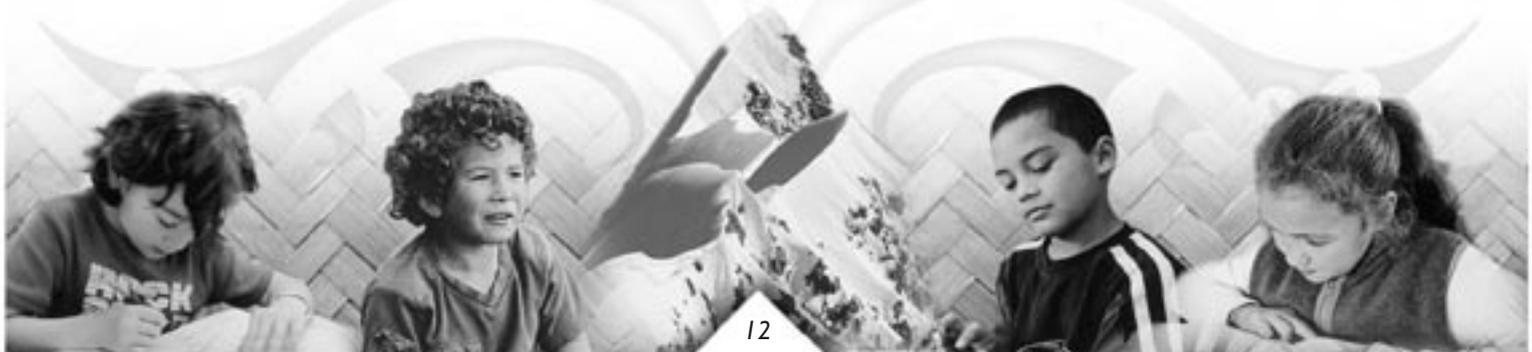
For the NTDC Education Sector this means:

- Assisting papatipu rūnanga with the development of methods that promote Ngāi Tahu/Māori participation;
- Where appropriate, sourcing training and other resources.

**Ministry of
Education**

For the MoE this means:

- Working with schools to advance the Ngāi Tahu/Crown MoU and the NEG, NAGs and Planning and Reporting;
- Providing sufficient resources and training to promote effective Ngāi Tahu parental involvement;
- Ensuring that *Pouwhakataki* (Ministry of Education staff) play a key role in the development, enhancement and maintenance of parent/school relationships



EXPECTATION 3 The following education indicators will be monitored for Ngāi Tahu whānui:

- Participation in early childhood;
- Measures of reading, writing and doing maths for success;
- Secondary school retention;
- Risk—suspensions, truancy and participation in alternative education;
- Measures of educational achievement or added value;
- Te reo acquisition;
- Educational qualifications; and
- Actions/interventions to ensure improvement in educational outcomes.

**Papatipu
Rūnanga**

For papatipu rūnanga this means:

- Receiving and monitoring annual reports from the NTDC Education Sector on the performance of Ngāi Tahu/Māori students (in their takiwā schools) against the education indicators.

Schools

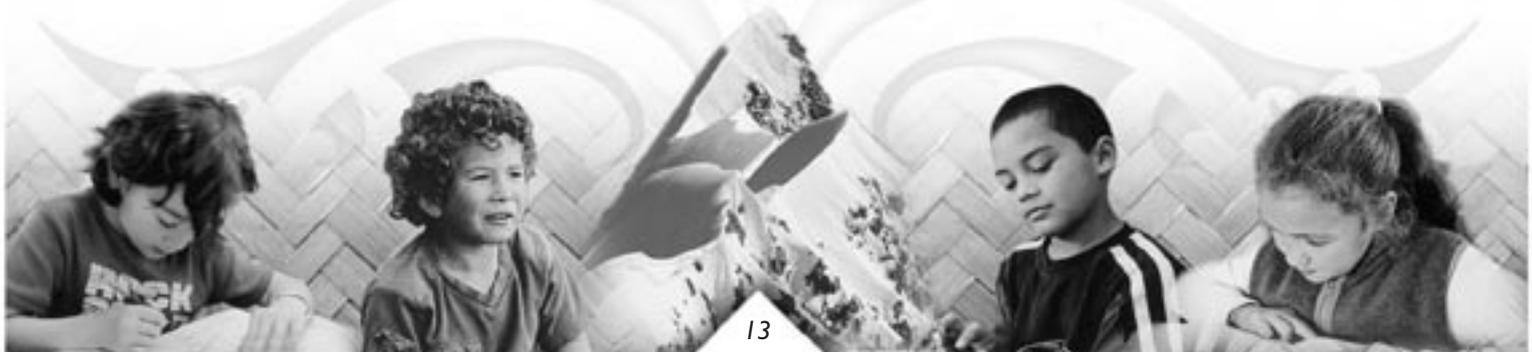
For schools this means:

- Working with the MoE to gather and supply data on the achievement of Ngāi Tahu/Māori students;
- Reflecting on achievement data and adjusting or changing practice to improve outcomes;
- Working with the MoE to develop and implement processes for monitoring the performance of Ngāi Tahu/Māori students against the education indicators;

**NTDC Education
Sector**

For the NTDC Education Sector this means:

- Being involved at all levels of the monitoring processes;
- Ensuring that the MoE is collecting and processing the appropriate data;
- Providing data and support to papatipu rūnanga.
- Facilitating and keeping abreast of the development of school/papatipu rūnanga relationships;
- Working with schools delegated to the NTDC Education Sector by papatipu rūnanga.



**Ministry of
Education**

For the MoE this means:

- Working with schools to advance the Ngāi Tahu/Crown MoU and the NEGs, NAGs and Planning and Reporting;
- Working collaboratively with papatipu rūnanga, the NTDC Education Sector and schools to develop templates for monitoring and reporting on the performance of both Ngāi Tahu and Māori students;
- Collecting, analysing and providing appropriate data (i.e., the education indicators) for Ngāi Tahu and Māori students;
- Disseminating reports—allowing time for the information to be utilised and incorporated into school educational plans;
- Developing standardised measurement tools for te reo Māori acquisition and achievement;
- Supporting schools to ensure that te reo Māori is a subject at all levels (e.g., ensuring the provision of adequate resourcing, technological support, the formation of school clusters to share teacher resources, etc.).



EXPECTATION 4

By 2004, Ngāi Tahu papatipu rūnanga will be receiving reports from education providers in their area on the achievement of Ngāi Tahu whānau against the education indicators, and will be able to work with whānau and schools to achieve improvements.

Papatipu Rūnanga

For papatipu rūnanga this means:

- Supporting successful strategies and practices in schools that achieve improved performance for Ngāi Tahu/Māori students against the education indicators;
- Assisting schools to identify barriers to continuous improvement for Ngāi Tahu/Māori students;
- Supporting the development and review of Māori Education Plans in schools which detail a range of whole-school strategies designed to raise Māori student achievement;
- Developing and collating appropriate information for schools on local papatipu rūnanga, knowledge, history and important places.

Schools

For schools this means:

- The development and regular review of Māori Education Plans (detailing a range of whole-school strategies) and compliance with the NEG's, NAG's and Planning and Reporting in line with increasing Māori student achievement (see *Appendix 6* for a guideline on the elements of a good school strategic plan);
- Undertaking ongoing development to enhance the success of Ngāi Tahu/Māori students;
- Working towards delivering te reo Māori at every level in the school;
- Incorporating local Māori histories, *tikanga*, etc., into the curriculum;
- Implementing affirmative action, leading to the employment of competent Māori teaching staff across the curriculum at least in proportion to the number of Māori students in the school.

NTDC Education Sector

For the NTDC Education Sector this means:

Working alongside papatipu rūnanga, where desired, to achieve the following:

- Informing papatipu rūnanga of all Ngāi Tahu/Māori education-based initiatives in their rohe;



- Responding to and assisting with data collection;
- Reviewing Māori Education Plans, NEG's, NAG's and Planning and Reporting requirements in line with increasing Māori student achievement;
- Implementing affirmative action, leading to the employment of competent Māori teaching staff across the curriculum at least in proportion to the number of Māori students in the school.

**Ministry of
Education**

For the MoE this means:

- Working with schools to advance the Ngāi Tahu/Crown MoU and the NEG's, NAG's and Planning and Reporting;
- Working in collaboration with papatipu rūnanga and the NTDC Education Sector where appropriate;
- Disseminating reports—allowing time for the information to be utilised and incorporated into schools planning and to enable timely interventions to be made where needed;
- Implementing affirmative action, leading to the employment of competent Māori teaching staff across the curriculum at least in proportion to the number of Māori students in the school.



EXPECTATION 5 By 2004, participation by Ngāi Tahu whānau in educational governance will have increased significantly.

**Papatipu
Rūnanga**

For papatipu rūnanga this means:

- Increasing participation of Ngāi Tahu whānui in the governance of schools.

Proposed options may include:

1. Input into the decision-making processes regarding the roles and responsibilities of those appointed to designated Ngāi Tahu/Māori specific positions on school boards and within management;
2. Input into the training of Board of Trustee (BoT) members on Treaty of Waitangi issues, Ngāi Tahu/Māori educational achievement expectations and how to engage with the Ngāi Tahu/Māori community;
3. Formation of a mandated BoT sub-group to work with an individual school, a cluster of schools or within a specific region.

Schools

For schools this means:

- Ensuring Ngāi Tahu whānau are represented on BoTs;
- Designating Ngāi Tahu/Māori specific positions within schools at the governance and management levels;
- Actively supporting and providing adequate resources to identify, develop and implement initiatives and strategies that increase Ngāi Tahu participation in educational governance;
- Providing specific training to assist Māori BoT members;
- Ensuring that training is provided to BoT members on Treaty of Waitangi issues, Ngāi Tahu/Māori educational achievement expectations and how to engage with the Ngāi Tahu/Māori community is endorsed by the local papatipu rūnanga.

**NTDC Education
Sector**

For the NTDC Education Sector this means:

- Working with the MoE to ensure funding is available to support the development and implementation of appropriate training packages for BoT members in schools within the Ngāi Tahu rohe;
- Ensuring that training programmes (existing or new) are appropriate for schools within the Ngāi Tahu rohe;



- Sourcing training opportunities to help Ngāi Tahu whānau be effective BoT members;
- Maintaining a record of both current and prospective Ngāi Tahu whānau BoT members.

**Ministry of
Education**

For the MoE this means:

- Working with schools to advance the Ngāi Tahu/Crown MoU and the NEG, NAGs and Planning and Reporting;
- Ensuring that appropriate training packages are resourced, and that these initiatives are included in annual work plans between the MoE and the NTDC Education Sector;
- Working in consultation/partnership with the NTDC Education Sector and papatipu rūnanga to ensure that suitably qualified and experienced trainers are sourced to provide training to BOT members.



EXPECTATION 6 By 2005, Ngāi Tahu whānau will be showing significant improvement against the education indicators.

**Papatipu
Rūnanga**

For papatipu rūnanga this means:

- Receiving reports from the NTDC Education Sector regarding the performance of Ngāi Tahu/Māori students;
- Working with schools to review performance and build on successful initiatives.

Schools

For schools this means (see Appendix 3, Ngāi Tahu's Expectations about Educational Achievement):

- Providing information as requested by the MoE;
- Undertaking further initiatives and building on successes;
- Working with papatipu rūnanga to review performance and build on successful initiatives.

**NTDC Education
Sector**

For the NTDC Education Sector this means:

- Working with the MoE to ensure that appropriate data is collected;
- Receiving reports and disseminating them to papatipu rūnanga;
- Providing support to papatipu rūnanga.

**Ministry of
Education**

For the MoE this means:

- Working with schools to advance the Ngāi Tahu/Crown MoU and the NEGs, NAGs and Planning and Reporting;
- Analysing data collected by schools and reporting the results to the NTDC Education Sector on a timely basis;
- Ensuring schools have appropriate data/information-management capabilities and capacity;
- Regularly reviewing the type of data captured and the processes for capture.



EXPECTATION 7

By 2008, the performance of Ngāi Tahu whānau against the education indicators will show that they are achieving equal to, or better than, the general population.

Papatipu Rūnanga

For papatipu rūnanga this means:

- Maintaining involvement with schools and supporting schools to ensure continuous improvement in the educational achievement of Ngāi Tahu/Māori students;
- Making recommendations to the NTDC Education Sector to ensure continuous improvement in the educational achievement of Ngāi Tahu/Māori students.

Schools

For schools this means:

- Working with papatipu rūnanga, the NTDC Education Sector and the MoE to maintain positive relationships and continuous improvement in practices for Ngāi Tahu/Māori students.

NTDC Education Sector

For NTDC Education Sector this means:

- Working with papatipu rūnanga, schools and the MoE to ensure continuous improvement in the educational achievement of Ngāi Tahu/Māori students;
- Working with papatipu rūnanga, schools and the MoE to identify and promote best practice models that improve the educational achievement of Ngāi Tahu/Māori students.

Ministry of Education

For the MoE this means:

- Working with schools to advance the Ngāi Tahu/Crown MoU and the NEGs, NAGs and Planning and Reporting;
- Working with schools and the NTDC Education Sector to ensure continuous improvement in the educational achievement of Māori students;
- Working with schools and the NTDC Education Sector to identify and promote best practice models that improve the educational achievement of Māori students;
- Providing support to schools, papatipu rūnanga and the NTDC Education Sector to achieve improved performance of Ngāi Tahu whānau against the education indicators.



5. The School Environment

INTRODUCTION

Ngāi Tahu whānau/whānui want Māori students graduating from schools within the Ngāi Tahu rohe to:

- Have an understanding of the uniqueness of their takiwā/rohe.
- Be confident in themselves and in their identity as Māori.
- Be on a par with other New Zealanders in all educational measures.
- Be committed to life-long learning and to have planned the next steps into further schooling, the workforce (including apprenticeships) or into tertiary study.

Drawing on the rich culture of the Crown's Treaty of Waitangi partner will help Māori students graduate with these qualities and qualifications.

As to how schools can manifest *Te Ao Māori* in their practices, environment, curricula and governance structures are detailed below.

GOVERNANCE

Boards of Trustees work in partnership with the community, principals, teachers and other professionals to ensure the best possible educational outcomes for all children. In this context, one of the partners Boards of Trustees will be working with is their local papatipu rūnanga. Both parties have a common goal to raise the level of student achievement.

The School's board set the direction for the school with regard to educational outcomes, the implementation of the National Education Goals (NEGs) and National Administrative Guidelines (NAGs) and their application for Ngāi Tahu/Māori learners. Furthermore, from 2003, all school boards will be required to have a Charter that specifically includes:

- A school board's long-term goal for achievement; and
- An annually updateable section which sets out the school's immediate targets for improving student outcomes and establishes a framework for reporting progress.

This provides an on-going opportunity for engaging rūnanga.

Involving Māori students' whānau

Māori students' whānau must be involved in the development of whole-school strategies. Wherever possible, ensure papatipu rūnanga advisors work alongside the Māori students' whānau to make sure their ideas are aligned with Ngāi Tahutanga. If papatipu rūnanga advisors are not available, it is important to make



certain that Māori students' whānau are aware of the school's policy that ensures Māori cultural activities and strategies receive papatipu rūnanga support.

Strategies to involve Māori whānau may include:

1. Organising Māori whānau *hui* to form kapa haka, display work, etc. (Having *kai* available during these hui is in keeping with *Ngāi Tabutanga*.)
2. Identifying sports or other student groups that have high Māori participation and inviting parents from those groups to discuss strategies.
3. Asking papatipu rūnanga to host a Māori whānau hui at their marae.

Approach to Māori environment

Within the Ngāi Tahu rohe, understanding and incorporating the concepts of *tino rangatiratanga* and *tikanga* Māori into all aspects of the school day means that school practices in relation to the environment are consistent with *Ngāi Tabutanga* as practiced within Ngāi Tahu's rohe. The inclusion of papatipu rūnanga at the outset when addressing matters related to *Te Ao Māori* within the Ngāi Tahu rohe validates the process.

Suggestions

Some suggestions for schools in the development, implementation and evaluation of their approach to fostering an environment conducive to Māori include:

- Participation of all staff and BoT members, including administration and caretaker staff, in Treaty of Waitangi workshops to enable the practical application of the principles of the partnership within the classroom and school environment.
- Consideration given to offering workshops to parents.
- Provision of bicultural change training for principals, BoTs members and schools' management.
- Job descriptions that include references to skills in creating and maintaining Māori-appropriate learning environments.
- Staff selection and appointment processes that include the appointment of personnel with expertise in *Ngāi Tabutanga* and *Te Ao Māori*.
- Performance appraisal systems that identify the professional development needs of staff in *Te Ao Māori*.
- Professional development for Māori staff.
- Professional development courses for staff to help them develop better understandings of *Te Ao Māori*.
- Financial assistance for staff who undertake study directly related to Māori education pedagogy or te reo Māori.



TEACHING PRACTICES

Teacher/Student Interface

To make a difference in raising Māori student achievement, schools need to engage Māori students in the learning process. Effective teachers encourage Māori students to understand their own learning styles and to have high expectations of themselves, and assist them to achieve these expectations.

Māori student support

Students very quickly spot insincerity, therefore, it is important that schools examine themselves and their attitudes so that proactive practices and policies that promote Māori achievement are honestly implemented.

Suggestions

Some suggestions for facilitating Māori student engagement in the learning process include:

- Whole-school professional development to create an interactive learning environment which incorporates different styles of learning (refer to the 'Te Mana' video).
- Identify suitable members of the community to act as mentors.
- Provide opportunities for Māori students to act as role models for other Māori students (i.e, utilising the Ministry's He Ara Tika mentoring programme).
- Publicly recognise Māori students' achievements. Use systems of excellence that duly reward Māori students in a visible way—at assemblies, in school newsletters, at prize giving, etc.
- Involve whānau in the development, implementation, monitoring, maintenance and review of support strategies.
- Establish Māori student hui where Māori students can contribute to school strategy development.
- Co-ordinate and maintain regular input from Group Special Education, Resource Teachers of Learning and Behaviour, Resource Teachers of Māori and Resource Teachers of Learning into support strategies.
- Actively promote community involvement where students need academic assistance. Invite parents, grandparents or other members of the Māori community to assist with reading or maths programmes, etc.
- Organise and encourage participation in after school homework support programmes, including arranging computer access.
- Endorse students' projects with Māori themes.
- Where relevant, involve Māori community social service providers when addressing specific issues.



CURRICULUM

Other knowledge systems

Where a school values other knowledge systems, it will naturally seek to incorporate these into its formal curriculum areas. Māori students are more likely to engage when the curriculum is drawing on their personal knowledge.

Offering Māori-specific subjects demonstrate to students that this knowledge is valid and an inclusive part of the social curriculum. Māori-specific subjects should be accessible rather than be offered in competition with core curriculum subjects (i.e., Maths, English, Science).

Suggestions

Some suggestions for facilitating an appropriate, effective curriculum and its delivery include:

- The incorporation of Māori content into all curricula.
- Professional development in Te Ao Māori and local rūnanga knowledge to ensure worldviews are incorporated into curriculum content and delivery practices.
- Schools and papatipu rūnanga work together to identify curriculum areas that require resource development, and then produce or contract others to produce such resources.
- Where a curriculum area includes a specific practice, e.g., environmental issues such as '*Mahinga Kai*', rūnanga should be consulted.
- Teachers of te reo Māori are supported and provided with opportunities to learn about local knowledge for inclusion in the curriculum.

Curriculum delivery

Delivery of the curriculum will be effective when it incorporates:

- Confident, accurate pronunciation of Māori words and names.
- 'Real life' contexts for learning that make sense to Māori students.
- *Tuakana/taina* approaches to teaching/learning.



SOCIAL/CULTURAL ENVIRONMENT

Cultural safety

Issues of cultural safety arise when Māori content and Māori specific subjects are included in school teaching/learning programmes. Māori from *iwi* other than Ngāi Tahu have varying perceptions and experiences of culturally correct practice. However, cultural safety issues in schools are best addressed by ensuring that these cultural practices are consistent with *Ngāi Tabutanga* as practised by the papatipu rūnanga in the school's area. In Māori customary lore, the correct cultural practice is that which is approved by the iwi with recognised *whakapapa* links to the area.

Suggestions

Some suggestions to ensure a culturally safe environment are:

- Maintain a strong relationship with papatipu rūnanga.
- Seek papatipu rūnanga advice and support at the outset of the development of any initiatives in relation to Te Ao Māori.
- Respond positively to advice and suggestions provided by the papatipu rūnanga.
- Seek ways to reciprocate the value of the relationship, e.g., fund papatipu rūnanga advisors for their expertise, time, travel and other expenses.
- Participate in *mabinga kai* enhancement.
- If requested, release students to work at large hui taking place at the papatipu marae.
- Schedule BoT and other meetings for times when papatipu rūnanga representatives can attend.
- Ensure appropriate BoT and school staff members attend hui organised between the papatipu rūnanga and the school.



SCHOOL PRACTICES

First contact/ greetings

First contact practices are very important, as first impressions will encourage Māori parents to enrol their children in, and maintain contact with, the school.

Suggestions

Some suggestions for first contact practices include:

- Encourage the use of te reo Māori when welcoming all guests.
- Hold *mihi whakataū* to welcome new entrants to the school at the beginning of the school year.
- Use Māori salutations in letters and newsletters.
- Use te reo Māori in formal public addresses.

PHYSICAL ENVIRONMENT

First impressions

Images and symbols used to adorn a school demonstrate what a school values. It is important a school shows that it values things Māori.

Suggestions

Some suggestions for showing how a school values things Māori in its physical environment include:

- Māori images (e.g., carvings, *kōwhaiwhai*, *tukutuku*, murals) at the school entrances, in reception areas, classrooms, hallways, assembly areas and other public areas.
- *Poupou* in play areas.
- An appropriate *whakataukī* included in the school pendant, honour board, shield, etc., which is prominently displayed.
- An appropriate *whakataukī* included as part of the school motto.
- Māori motifs incorporated into letterheads and other communications.



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Ministry of Education

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Glossary

A note on dialect

The Ngāi Tahu (or Southern) dialect of the Māori language replaces the ng of northern dialects with a k; hence Kāi Tahu for Ngāi Tahu, Aoraki for Aorangi, etc. Individual papatipu rūnanga will decide on preferred dialectal usage.

hapū	Sub-tribe
hui	Meeting/gathering
iwi	Tribe
kai	Noun—food; Verb—eat. (Also, particle for introducing verbal and locative phrases.)
kapa haka	Māori cultural performing group
kaumātua	Respected elder
kawa	Protocol, etiquette
kōwhaiwhai	Māori painted motif
mahinga kai	Food gathering areas/practices
mana	Authority, control, respect, prestige
mana whenua	Those with traditional mana (authority/control) over an area.
manaakitanga	The caring of/hospitality for guests/others.
manuhiri	Guests, visitors
mihi whakatau	Formal welcome conducted off marae
Ngāi Tahu	The people of Tahu. Tahu Pōtiki was an ancestor who lived on the east coast of the North Island.
Ngāi Tahu takiwā	Takiwā means tribal district. The Ngāi Tahu takiwā covers all of Te Waipounamu (the South Island), including Rakirua (Stewart Island) and surrounding islands, up to a V-shaped boundary line that corresponds roughly to the Nelson-Marlborough district. This area is also referred to as ‘the rohe’.



Ngāi Tahu whānau	Ngāi Tahu families
Ngāi Tahu whānui	The extended tribe of Ngāi Tahu. A term that encompasses Ngāi Tahu, Kāti Mamoe and Waitaha.
Ngāi Tahutanga	(The expression of) Ngāi Tahu culture
papatipu marae	Traditional marae/village base
papatipu rūnanga	Traditional council base
poupou	Post/pillars
rohe	Overall tribal boundary
rūnanga	Assembly, council
takiwā	District(s) within the tribal rohe
tangata whenua	'Tangata whenua' (people of the land) refers to all Māori as being the indigenous people of Aotearoa.
Te Ao Māori	Māori world/ world view
tikanga	Custom, habit, practice
tino rangatiratanga	Self-determination, sovereignty
tuakana/taina	Elder/younger sibling of the same gender. These terms refer to a relationship management practice within Māori society that is based on whakapapa (genealogy) and the rights and responsibilities inherent in that relationship
tukutuku	Traditional woven panel
whakapapa	Genealogy
whakataukī	Proverb
whānau	Family/families (can also include extended family)



Appendix I

Quotes from the Te Rūnanga o Ngāi Tahu Act 1996 (page 9)

- (1) Te Rūnanga o Ngāi Tahu shall be recognised for all purposes as the representative of Ngāi Tahu Whānui.
- (2) Where any enactment requires consultation with any iwi or with any iwi authority, that consultation shall, with respect to matters affecting Ngāi Tahu Whānui, be held with Te Rūnanga o Ngāi Tahu.
- (3) Te Rūnanga o Ngāi Tahu, in carrying out consultation under subsection (2) of this section, —
 - (a) Shall seek the views of such Papatipu Rūnanga of Ngāi Tahu Whānui and such hapū as in the opinion of Te Rūnanga o Ngāi Tahu may have views that they wish to express in relation to the matter about which Te Rūnanga o Ngāi Tahu is being consulted; and
 - (b) Shall have regard, among other things, to any views obtained by Te Rūnanga o Ngāi Tahu under paragraph (a) of this subsection; and
 - (c) Shall not act or agree to act in a manner that prejudices or discriminates against, any Papatipu Rūnanga of Ngāi Tahu or any hapū unless Te Rūnanga o Ngāi Tahu believes on reasonable grounds that the best interests of Ngāi Tahu Whānui as a whole require Te Rūnanga o Ngāi Tahu to act in that manner.



Appendix 2

MEMORANDUM OF UNDERSTANDING

between

Te Rūnanga o Ngāi Tahu

and

the Minister of Education

To recognise and give effect to the Treaty of Waitangi via a partnership between Te Rūnanga o Ngāi Tahu as the representative of Ngāi Tahu whānui and the Crown which seeks to transform education curricula, planning and service delivery to ensure that the educational aspirations of Ngāi Tahu whānau within the Ngāi Tahu takiwā are realised.

The Parties to this Memorandum:

1. Te Rūnanga o Ngāi Tahu (Te Rūnanga)

Te Rūnanga, the tribal representative body of Ngāi Tahu whānui, is a body corporate established on 24th April 1996 under section 6 of Te Rūnanga o Ngāi Tahu Act 1996 (“the Act”).

Section 3 of the Act States:

“This Act binds the Crown and every person (including any body politic or corporate) whose rights are affected by any provisions of this Act.”

Section 15(1) of the Act states:

“Te Rūnanga o Ngāi Tahu shall be recognised for all purposes as the representative of Ngāi Tahu whānui”.



Te Rūnanga is constituted as the kaitiaki of the tribal interest through its Charter adopted on 21 August, 1993.

Ngāi Tahu is today, and was at the time of the signing of the Treaty, the tangata whenua within the boundaries confirmed in Te Rūnanga o Ngāi Tahu Act 1996.

2 The Minister of Education

The Minister of Education is a member of the Executive Council of Parliament and exercises powers in relation to education as a result of the warrant of that office.

Operation of this Memorandum:

The Crown recognises Ngāi Tahu as the tangata whenua of, and as holding rangatiratanga within, the takiwā of Ngāi Tahu, and Ngāi Tahu recognises the Crown as the treaty partner as a result of the reciprocal undertakings given in the Treaty of Waitangi.

The Minister of Education acknowledges Te Rūnanga o Ngāi Tahu as the governing body of the 18 papatipu rūnanga of Ngāi Tahu.

Operational functions associated with this memorandum will be exercised on behalf of Te Rūnanga by the Education team within Ngāi Tahu Development Corporation (NTDC). NTDC is a wholly owned subsidiary of the Ngāi Tahu Charitable Trust and is the arm of the Ngāi Tahu tribal structure charged with pursuing the social and cultural objectives of Ngāi Tahu whānui.

Te Rūnanga acknowledges that the Minister of Education will maintain oversight of the relationship established through this memorandum.

The Ministry of Education will undertake operational tasks and functions to give effect to this memorandum. In exercising this responsibility, the Ministry will operate within its authority and statutory limits. It will also take a leadership role in bringing other parties within the education “family” to support this memorandum.



Purpose:

This Memorandum of Understanding formalises the agreement of both parties to:

- Act towards one another in good faith by giving effect to the articles and principles of the Treaty of Waitangi.
- Participate as partners to influence the development and implementation of education policy and investment.
- Engage in a mutually beneficial working relationship to give effect to shared educational goals through the implementation of specific educational initiatives. This working relationship will support:
 1. From a Ngāi Tahu perspective:
 - Validation of educational issues unique to Ngāi Tahu;
 - Ngāi Tahu leadership in local educational planning;
 - Increased access for Ngāi Tahu to educational monitoring and evaluation information;
 - Ngāi Tahu participation in educational monitoring and evaluation processes;
 - Enhanced opportunities for the education sector in the Ngāi Tahu rohe to strengthen knowledge of Ngāi Tahutanga and to ensure this is authentically expressed in educational curricula and delivery;
 - Support from within the education sector for Ngāi Tahu to advance their cultural, te reo, social and economic aspirations; and,
 - Increased levels of educational achievement and improved educational outcomes for Ngāi Tahu whānui.
 2. From the perspective of the Crown and Ministry of Education:
 - Increased responsiveness to Ngāi Tahu whānau in the education system within the Ngāi Tahu takiwā;
 - Increased potential for congruence and alignment of educational goals, objectives and plans;
 - Increased Ngāi Tahu participation in the monitoring and evaluation of education sector curricula, in planning and in service delivery to Ngāi Tahu whānau within the Ngāi Tahu takiwā;
 - Improved participation and engagement for success in education by Ngāi Tahu whānau within the Ngāi Tahu takiwā; and,
 - Increased opportunities for Ngāi Tahu whānau within the Ngāi Tahu takiwā to achieve their aspirations for improved educational outcomes.



Understandings:

- Both parties acknowledge the Treaty of Waitangi as the basis of their relationship.
- The parties agree to establish formal and regular mechanisms for effective communication and dialogue.
- The parties agree that they will not take or support any action that will damage the relationship.
- The parties agree to work through any actual or perceived difficulties with goodwill.
- The parties commit to open discussion, positive negotiation and a solutions resolution approach to issues.

Partnership Expectations from this Memorandum:

- By 2004, every school within the Ngāi Tahu takiwā will have established a relationship with one of the papatipu rūnanga.
- By 2004, improved Ngāi Tahu parental involvement in the education of their children will be evident.
- The following education indicators will be monitored for Ngāi Tahu whānui:
 - Participation in early childhood education;
 - Measures of reading, writing and doing maths for success;
 - Secondary school retention;
 - Risk—suspensions, truancy and participation in alternative education;
 - Measures of educational achievement or added value;
 - Te Reo acquisition;
 - Educational qualifications; and,
 - Actions/interventions to ensure improvement in educational outcomes.
- By 2004, Ngāi Tahu papatipu rūnanga will be receiving reports from education providers within their area on the achievement of Ngāi Tahu whānau against the education indicators, and be able to work with whānau and schools to achieve improved outcomes.
- By 2004, participation by Ngāi Tahu whānau in educational governance will have increased significantly.



- By 2005, Ngāi Tahu whānau will be showing significant improvement against the education indicators.
- By 2008, the performance of Ngāi Tahu whānau against the education indicators will show that they are achieving equal to, or better than, the general population.

Implementation of this Memorandum:

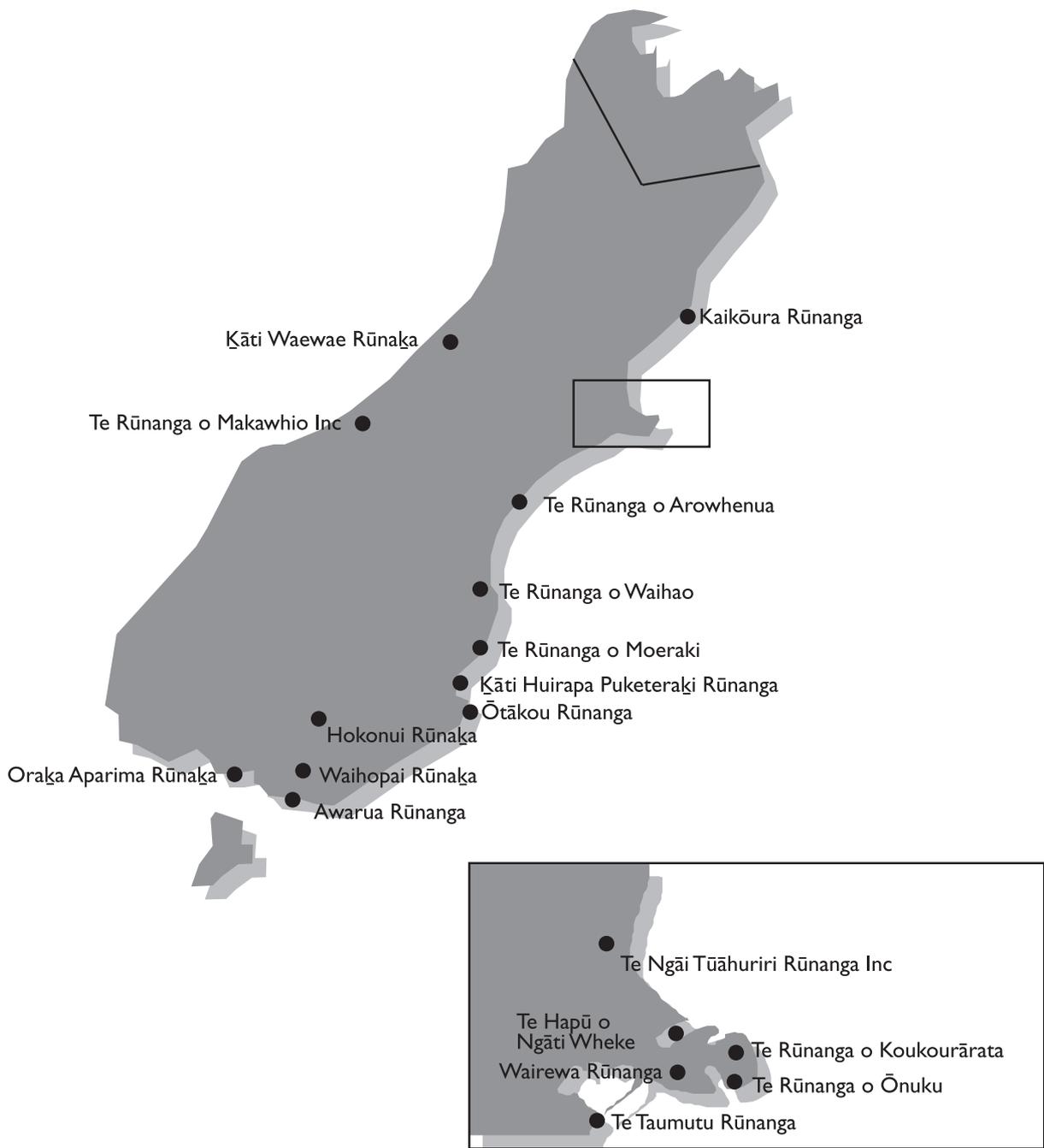
Both parties agree to negotiate, prioritise and resource an annual programme of action/work by the end of July in each year. The focus of this programme will be on meeting the expectations established in this Memorandum.

Both parties agree to a review of the annual programme of action/work in May of each year.

Both parties agree to a three yearly review of this Memorandum of Understanding and the results arising from the action/work programmes. The first review meeting will be held in December, 2003.



Appendix 3: Map of Papatipu Rūnanga



Appendix 4

Ngāi Tahu's Expectations about Educational Achievement

Ngāi Tahu has formulated the following educational expectations it has of schools within its rohe.

1. **Sustained and improved achievement for all Ngāi Tahu students:**
 - a) Ngāi Tahu/Māori students have parity of educational achievement with peers.
 - b) A teaching/learning focus on numeracy and literacy underpins all achievement.
2. **All teaching practices promote academic achievement for Ngāi Tahu students:**
 - a) Ngāi Tahu/Māori students remain in education pathways that lead to recognised academic qualifications.
 - b) Suspension rates are significantly reduced.
3. **Schools are safe and supportive environments for Ngāi Tahu students:**
 - a) Content of resources provides positive representations of Māori.
 - b) Correct pronunciation is the basis of all communication in te reo Māori.
 - c) Tikanga reflects the kawa of the community in which the school is located.
4. **Ngāi Tahu manaakitanga responsibilities:**
 - a) Consistent with the principles of manaakitanga, Ngāi Tahu exercises its guardianship role of all Māori students living within the Ngāi Tahu rohe.

Reporting

Being able to answer the following questions in the affirmative will assist in effective reporting on the achievement of Ngāi Tahu/Māori students.

- Are the achievement expectations of/standards for Ngāi Tahu/Māori students clearly stated?
- Does assessment of students measure progress towards the stated Ngāi Tahu achievement expectations?



- Is achievement assessment valid and benchmarked against reliable comparative standards?
- Does reporting cover all areas of the curriculum?
 - Te reo Māori acquisition
 - Other languages
 - Mathematics
 - Science
 - Technology
 - Social sciences
 - The Arts
 - Health and Physical Well-being
- Does the achievement reporting of Ngāi Tahu/Māori students track the progress of individual students over time?
- Does the achievement reporting of Ngāi Tahu/Māori students compare their performance with other groups of students in the school?



Appendix 5

Establishing Relationships with Māori Communities

Further ideas for establishing relationships with Māori communities are included in the following summary of *Better Relationships for Better Learning*. The guidelines included in this publication were developed by the Ministry of Education to assist schools to engage with Māori parents, whānau and communities and therefore meet their responsibilities under the National Administration Guidelines (as revised).

A copy of this publication can be downloaded from the Ministry of Education website: <http://www.moe.govt.nz>, under Māori Education publications.

Better Relationships for Better Learning (Ministry of Education, 2000)

The most successful schools were guided by a set of underlying principles that were common to them all. They are:

- A strong leadership team
- A powerful school vision
- Understanding and responding to the educational needs of Māori communities
- Long-term strategies for change
- Being prepared to change
- Managing relationships proactively
- Understanding how best to consult with Māori.

A mark of strong school leadership in action is the use of *kanohi ki te kanohi*—face-to-face communication between school leaders and the Māori community. All schools contributing to these guidelines insisted that *kanohi ki te kanohi* is essential and that school leaders must present proposals directly to Māori.

Schools made the following points about good consultation practices that apply to consulting with all parents:

- The board should ensure that everyone has a clear understanding of what the consultation seeks to achieve. In particular, be clear about what the constraints are and what can be delivered.



- Consult as early as possible, and make sure that people receive the information they need to participate. The information should be easy to understand.
- Give people enough time to consider the issues before responding. Consultation can take a long time, and a series of gradual changes may be necessary
- Be guided by the pace and direction that the community is comfortable with.
- Show that the school recognises and values people's contributions. Respond to parents' views and suggestions. They must see that consultation results in change, or if their ideas have not been acted on, they need to know the reasons for that.

Māori parents, trustees, and teachers also identified these important considerations when consulting with Māori parents and whānau:

- Kanohi ki te kanohi is essential.
- School leaders, including the principal and trustees, must be closely involved and lead the process.
- Māori should be given the opportunity to identify the issues and direction.
- Whānau and kaumātua should be involved.
- Use the marae as a venue for hui where appropriate.
- Respect Māori tikanga.
- Understand that Māori consultation and decision-making processes may need to occur outside of the school consultation processes and provide time for this to happen.
- Maintain an ongoing relationship with iwi, hapū, and marae when there are no specific issues to consult on.

For information on another indigenous model, refer to *Alaska Standards for Culturally Responsive Schools*, pp. 17–20. This publication can be obtained from the Alaska Native Knowledge web site located at <http://www.ankn.uaf.edu>



Appendix 6

Guidelines for schools when Developing their Strategic Plans

Good school strategic plans should contain the following elements:

- A clear vision of the school's future which recognises the partnership relationship between the school and its:
 - local papatipu rūnanga;
 - wider Māori community.
- A process for consulting with the:
 - local papatipu rūnanga;
 - wider Māori community.
- Strategies for increasing participation of Ngāi Tahu/Māori whānau in the school.
- Strategies for improving the performance of Ngāi Tahu/Māori students.
- A process for measuring student achievement, including the achievement of Ngāi Tahu/Māori students.
- A process for reporting to parents and the school community on student achievement, including the achievement of Ngāi Tahu/Māori students.
- A process of self-review which includes review of processes relating to Ngāi Tahu/Māori participation and achievement.

A process of continual evaluation and implementation of best practice that contributes to significant improvements against the education indicators.

