

Te Kura o Waitahanui

Kia mama te ako me te whakaaro pai ki nga tika o te Tamaiti

Tūtohunga o Te Kura o Waitahanui 2025-2027

HE KŌRERO TĪMATANGA

*Kia whai Kororia Honore Hareruia Kia koe Ihoa o Nga Mano
Tuauriuri whai ioio tonu ki te rangi, ki te whenua I
te nui o tōna Kororiatanga
Mātua Tama Wairua Tapu me Nga Anahera Pono
me te Mangai tatu Ihoa
ki nga Tuākana Wairua, Arepa, Omeka, Piriwiritua
Hamuera*

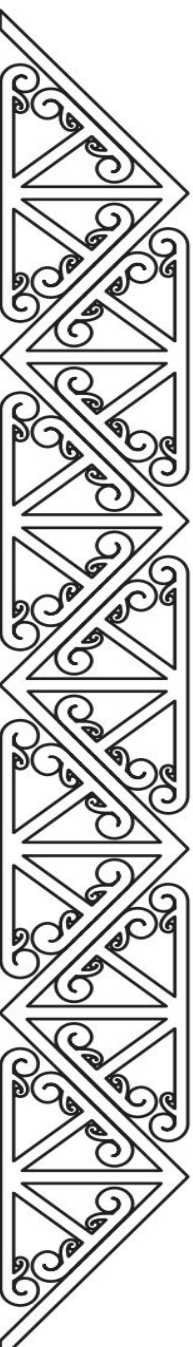
*Manaakitanga mai mātou e kimi nei i ngā tapuwae ō ō mātou tupuna
Tūwherahia mai ngā huarahi i mua, i muri, ki ngā taha anō hoki
mā koutou e ngā Anahera Pono hei tiaki
hei manaaki i a mātou*

*E hikoi atu nei i te ao o ngā tūpuna
tae noa ki te hāora hoki mai ki tēnei ao hurihuri
Ngā mahi i mahia e rātou i te wā i ā rātou e hikoi ana
i runga i te mata o te whenua
kia kore whai wahi e pā mai ki ngā whakatupuranga hei patu ia mātou
Māu e te Mātua, Tama, Wairua Tapu me ngā Anahera Pono me te Māngai*

*Hei tiaki, hei manaaki, hei whakawātea i ā mātou i ngā wā kātoa, Mau e te māngai hei
tautoko mai, aiānei, akenei Ae*



Te Ahinaariki Biddle
Wall



KO TE KAUPAPA | Purpose of this Charter and Annual Priorities

Every year, we review our charter and look at where we are now and where we are trying to get to (our vision). Are we any closer?; why (our mission or purpose); and how we will move closer to that vision (our strategies and annual priorities).

In the first part of this document, we will revisit our origins and tell the story of Te Kura o Waitahanui. This is an intergenerational story that spans over 123 years. It is a story of Rangatiratanga, Iwi whānau resilience, mana motuhake. Nui te Kai, Nui te Aroha.

In the second section, we revisit our vision, purpose, and moemoea that has remained constant in an ever-changing world.

In the last section, we turn our attention to our strategic priorities and the vital few things, our annual priorities, that we need to focus our attention on today that, more than anything else, will propel us towards our vision.



Hinemaia
Davis

TE KURA O WAITAHANUI - Nui te Kai, Nui te Aroha

*Mai te awa o te atua ki Tauhara māunga
Ko Taupō te mōana
Ko Waitahanui te awa
Ko Pākira te mārae, Ko Hinearo te wharekai
Ko Ngāti-Tūtemohuta*

*From Te Awa o te Atua to Tauhara, to Tōngariro
Tauhara is the mountain
Waitahanui is the river
Pākira is the mārae, Hinearo is the wharekai
Taupō is the lake Pākira is the rangatira*

Ngāti Tūtemohuta is the Tribe

The pae-whenua of Ngāti Tūtemohuta over which Pākira and his people gained customary authority extends from the Waikato River outlet at Nukuhau, down the river to a little way south of the Aratiatia rapids (Torepatutai). It then arcs away to the southeast, across the Kaingaroa plains and the Rangitaiki River, continuing onto the māunga Titiōkura near the Mōhaka River. From there it extends westwards along the ridges traversing the Kāweka and Kaimanawa Ranges before meeting the Tongāriro River. From there it follows the river to Taupō Moana (Lake Taupō) and extends the length of the lake back to Nukuhau.



Pākira mārae

TE KURA O WAITAHANUI - Nui te Kai, Nui te Aroha

Te Kura o Waitahanui has been standing for 120 years , 1905-2025.

It is a settlement that has been occupied and owned by Ngāti Tūtemohuta for at least 250 years lead by our very own Pākira, a descendent from Tūwharetoa, Tuamatua and Ngātoroirangi.

Te Kura o Waitahanui whenua is on State Highway 1 approximately 10 kms south of Taupō township.

Through much trials and tribulations Te Rangi Tāhau and his people showed their tenacity, resilience, and strong belief in Ngāti Tūtemohuta Iwi. health and well-being for our Māori language and for his mokopuna continuously looking towards the future for his people.



First classroom at Te Kura o Waitahanui



Te Kura o Waitahanui

TE WHAKAPAPA - *The Man of Great Vision*

In 1899 Te Rangi Tahau II wrote to the Department of Education asking that a school be established at Waitahanui.

- ❖ 1905 Waitahanui Native School formally
- ❖ 1970 Waitahanui Primary School
- ❖ 1980 Waitahanui Bilingual School
- ❖ 1990 Te Kura o Waitahanui
- ❖ 2012 Ngā Kura ā Iwi o Waitahanui (Ngāti Tūtemohuta)

Originally Tahau had asked for the school to be erected in Rotongaio as that is where the population of Pakira's descendants were settled, however the education department choose the current site where the school is today and declared the land as education land from that time to now, without mana whenua consent. The school remains on this current site today.

*Mr A Woodhead was first Headmaster whom his daughter Florence Harsant wrote the book, **'They call me Te Māri'**. Eventually, more Māori became Tumuāki of Te Kura o Waitahanui, Mr Turuwhenua, Addie Wall nee Waititi (Hōani Waititi sister married Marama Wall) , Cazna Clarke, Erita Kīngi. Aroha Wall return as the first student, kaiāko, then Tumuāki .*

Mana whenua, Mana Mōana, Mana Kura, Mana Tāngata



Whakaahua: Te Rangitāhau 11 & Ngakiha his wife.
Source: National Library of New Zealand 1900

KO PĀKIRA TE TANGATA - Ko Tutemohuta te Iwi

He aha te whakapapa mai Tuwharetoa i te Aupouri kī a Pākira?

Ka moe ā Tuwharetoa kī ā Hinemotu, kā rere kī waho ko Taniwha,. Kā moe kī ā Takui, ka rere kī waho ā Rongomaipatuiwi. Ka moe kī Hinerauamoa, kā rere kī waho ko Waikari. Kā moe kī ā Paremōkai. Ka rere kī waho ko Pākira, te tūpuna whare e kōrero nei tāua ki roto. Arā te mokopuna tūturu nō Tūwharetoa.

Ko wai ā Pākira?

He tāngata pukumahi tena tāngata, pukumahi i te whāngai i ngā hapū. Kāhore tera tāngata e kitea nei i waenga i tōna hapū i te awatea. Kā pō, kā kitea. Kei ahiahi pō, nā kā hoki mai.

I tērā wā kei ia te manawhenua?

I ā ia te manawhenuai teneki taha o te awa o Waikato ātoa(Taupwaeharuru-Kaingaroa-Waimihia). Kei roto tonu i ngā Kōti ngā tuhituhi o ngā kōrero mō Pākira. Ko te kōrero tā Pākira “ko era whenua mō koutou, kei te nui enei whenua i te taha mōku”.

He iwi ā Tūtemohuta i runga anō i tona nei mana. Ko ngā hapū, Ko Hineure, Ko Hinerau, me Te Urunga kei raro kātoa i ā ia.

Nā Te Pukapuka Ngāti Tūtemohuta-Tiger Mataaara Waara

Te Whakapapa o Pākira

TE ARAWA TE RANGIMATORU PAE-PAE-KI-RAROTONGA TAINUI-RA-IWA



Toto Maramere(1962)
Mataara Waara (2004)

HE KUPU WHAKATAKI - Kura Ahikāa

*Te Kura o Waitahanui, a founding Kura ō Ngāti Tūtemohuta are ready to **‘Whakakā te Kura Ahikā’**.*

Te Kura ō Waitahanui and Iwi , are in alignment with Ngāti Tūtemohuta in conducive of Ngāti Tūtemohuta. ‘Nā mātou te Iwi nei, nā mātou te kura e whakahaere, Nā mātou ngā mokopuna e ārahi’.

‘Kia ara te Ua’

- ❖ 97% staff are direct descendant to Pākira.
- ❖ 97% staff are former students educated from Te Kura o Waitahanui.
- ❖ 98% mokopuna are descendant of Pākira.

First time in 125 years 97% staff & mokopuna are of Ngāti Tūtemohuta Iwi. This has proven to be a pivotal part of our kura for our mokopuna returning. Mokopuna are guided with compassion, educated by kaiāko-whānau, mokopuna are evolving in Iwi knowledge that is direct and true. We are whakapono ki te kaupapa, ki te reo, ki te kura, ki te Iwi, kāore e tū atu ki te mokopuna. That meant having the right whānau implementing our plans, whānau maintaining consistency and collaborative approach and Te Kura ō Waitahanui , Tūtemohuta whānau whānui.

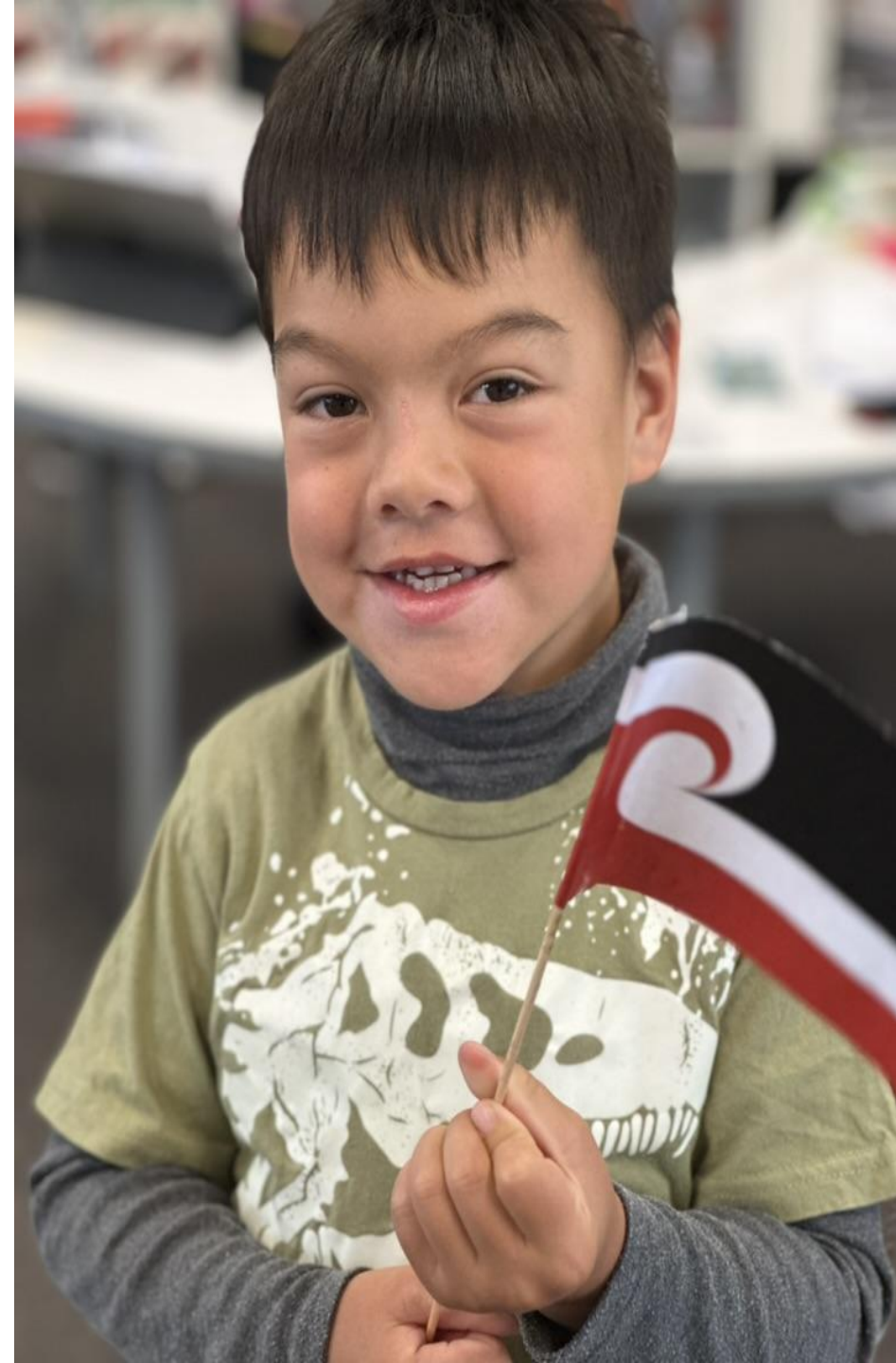
‘Ko ngā ringaraupa ō Pākira mārae, ko ngā ringarehe hoki o te kura, Ko Pākira ā roto, ko Pākira ā waho’



Sydney Cutnbert-Mailer



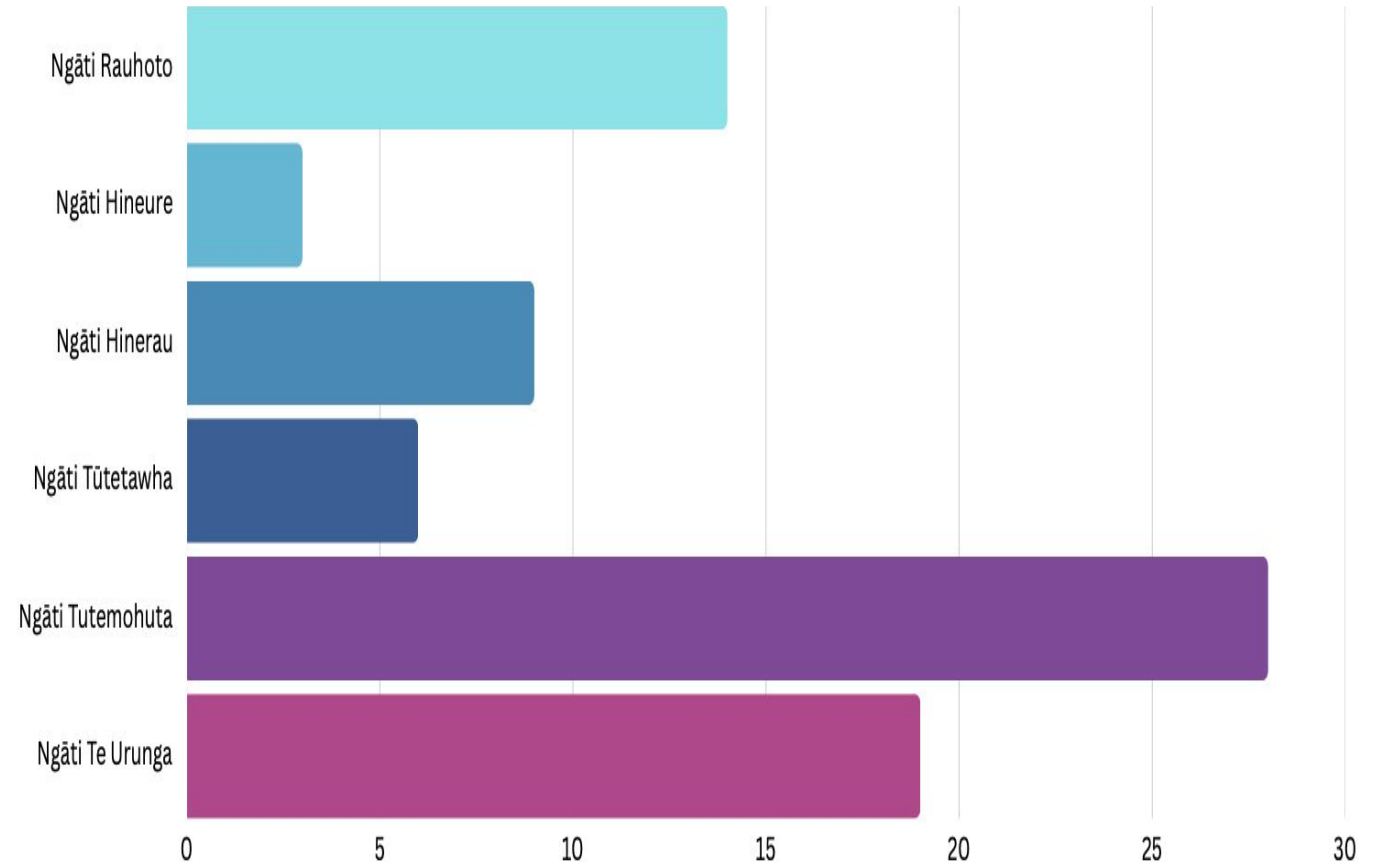
Te Kōhanga Reo ō
Waitahanui



Ko ngā hapū me ngā mārae o ngā mokopuna o Te Kura o Waitahanui

Ko eneki nga mokopuna e ako ana I roto I te kura
(Mokopuna affiliated with all mārae o te Hikuwai attending Te Kura o Waitahanui .

Ko Pākira te tuākana o ngā mārae.



HE KUPU WHAKATAKI Introduction

2026 is another big year in the journey for Te Kura o Waitahanui. We committed to reigniting our Tūtemohuta mārautanga and all that it stands for by firing up our commitment to our kaupapa - Kia pono ki te kaupapa, to reawakening our reo, te whakakōrero te arero; and immersing ourselves in Te Pataka Mārau ō Tūtemohuta for the wellbeing of our taiao and our whānau - Oranga Wai, Oranga mokopuna, Oranga Whānau.

We had a wananga reviewing our progress and agreed that while we have made some movements our priorities continue to centre on the following:

- 1. Whakakā I te Kura Ahikaa - Te Ao Taurikura - Kaupapa - based learning*
- 2. Whakawhanaungatanga - Increasing whānau engagement and contribution to Kaupapa (investing in kura)*
- 3. Whakakaha I te arero – Rumaki reo*

In this plan, we set ambitious targets, timelines and monitoring frameworks aligning also with the requirements of ERO to ensure the plan moves beyond the rhetoric to action and visible results. We believe we are in the creation towards conditions for success.

Mokopuna and kaimahi are hungry for our reo and are eager to challenge themselves in re-indigenising teaching and learning. We will continue to focus on the vital few things and move from planning to implementation, avoiding the pitfalls that can happen if we don't set ourselves up right. In this plan, we have continued to incorporate these key areas :

- 1. Vision - a lack of vision leads to confusion*
- 2. Skills - a lack of skills means anxiety.*
- 3. Commitment, motivation - a lack of motivation incentive can lead to reluctance and resistance*
- 4. Resources - a lack of resources can lead to frustration*



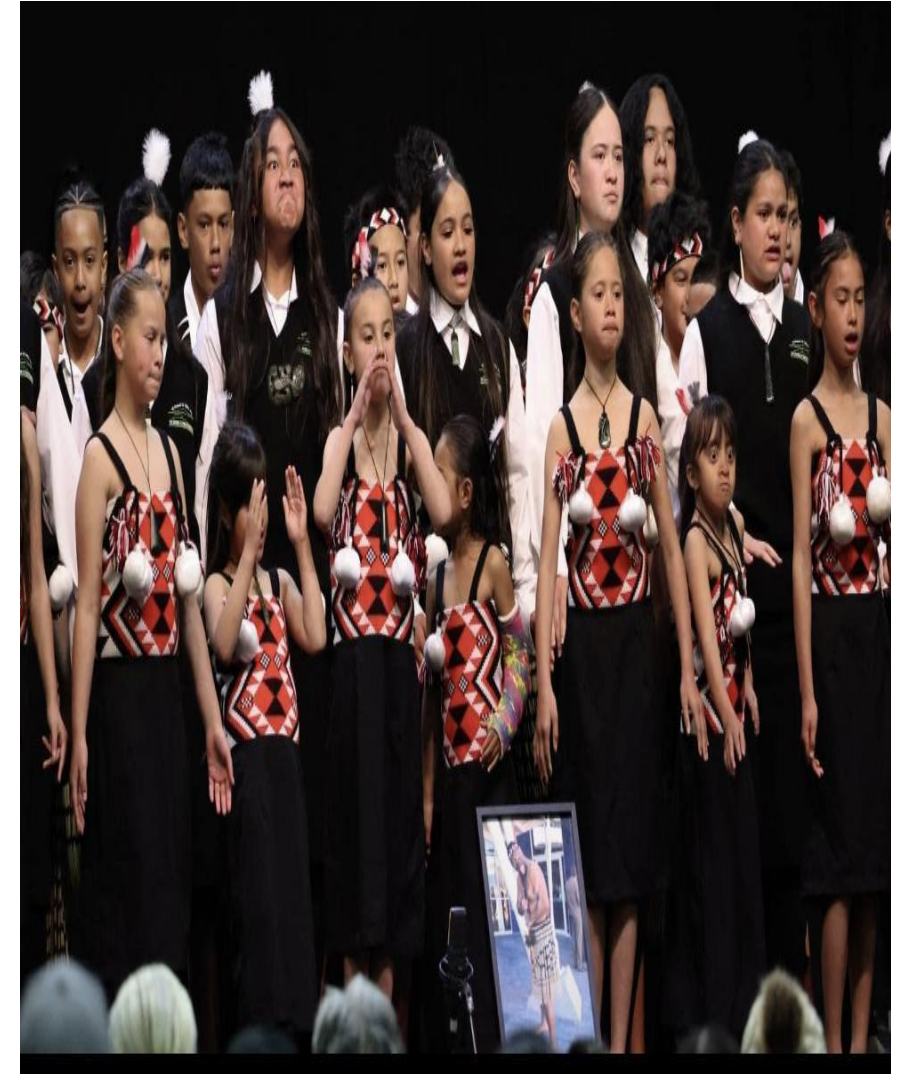
Khloe Ivory
Wall

NGĀ URI WHAKATIPURANGA Ō PĀKIRA

*Te Kura o Waitahanui sets as its foundation for **Pakira, Tutemohuta** and Tuwharetoa history, alongside its stories and people. We envision a future where descendants of Pakira are confident and comfortable conducting themselves in both a māori and tauiwi world.*

Te Reo Māori is integrated into all of our learning, providing a safe platform for our beginning speakers and a programme of extension for our fluent speakers. Our Marae, our Maunga, our Awa, our Moana, our Whenua is our classroom. Our Pakeke, our Mātua, our Hāpori, our Kaimahi and our Tamariki are our teachers.

“Tū ki te marae, tau ana ki te ao”



Te Kura ō Waitahanui Tuwharetoa Taiōpenga 2024

KUHU TAMAITI KI ROTO I TE KURA Enrolment

Te Kura o Waitahanui is a special character institution, that has made a commitment to its foundations of whakapapa and connectedness to its mana whenua, mana mōana, mana tāngata, mana tīpuna. Therefore the school embraces an enrolment process that is specific to the needs of Pakira and his descendants.

To enrol at Te Kura o Waitahanui you must align to the following 3 kawa o te kura. In doing so you have already made a commitment to uphold the matauranga of our ancestors Pakira, Tutemohuta and Tuwharetoa. The kawa for enrolment are as follows:

1. Tutemohuta te Ao

You are and will continue a life long commitment to supporting a world developed around what it is to be Ngāti Tutemohuta

2. Pono ki te reo me ōna tikanga

You are and will continue a life long commitment to Te Reo Maori as a first language and the customs and traditions

3. He uri o Pakira

You whakapapa to the land and people (You are a descendant of Pakira)

As our elders recognise that our language, marae and culture is under threat of disappearing or at the very least of becoming a watered down version, it is important that we recognise this and make a commitment to effect transformational change and an emancipatory approach to education that is founded on Tino Rangatiratanga and delivered through a Kaupapa Māori paradigm. Te Kura o Waitahanui is committed to 'raise generations of Pakira descent who are confident, competent and capable so that they may find their place on the marae and their place in the world.'

“Tu Pakira ki te Ao”



Apiata Jennings & Oscar Wilson

KO NGA WHAINGA MĀTUA

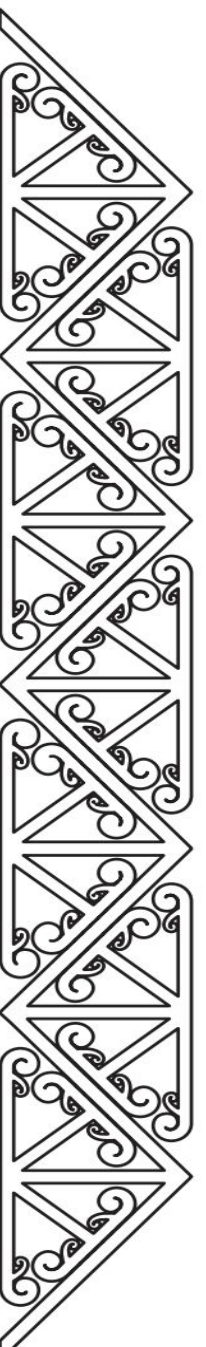
TE ŌHĀKI (Our Vision)

‘Nui te Kai, Nui te Aroha’

*He whakatauki nā Pākira mo Pākira mārae,
hēoi he taura here aroha te whakatauki nei ki
āna
uri whakatipu, ki tōna kāwai whakapapa ā Te
Rangitāhau.*



Layton Staples Edwards- Te Pae o Waimihia Planting at @ Tauhara Māunga

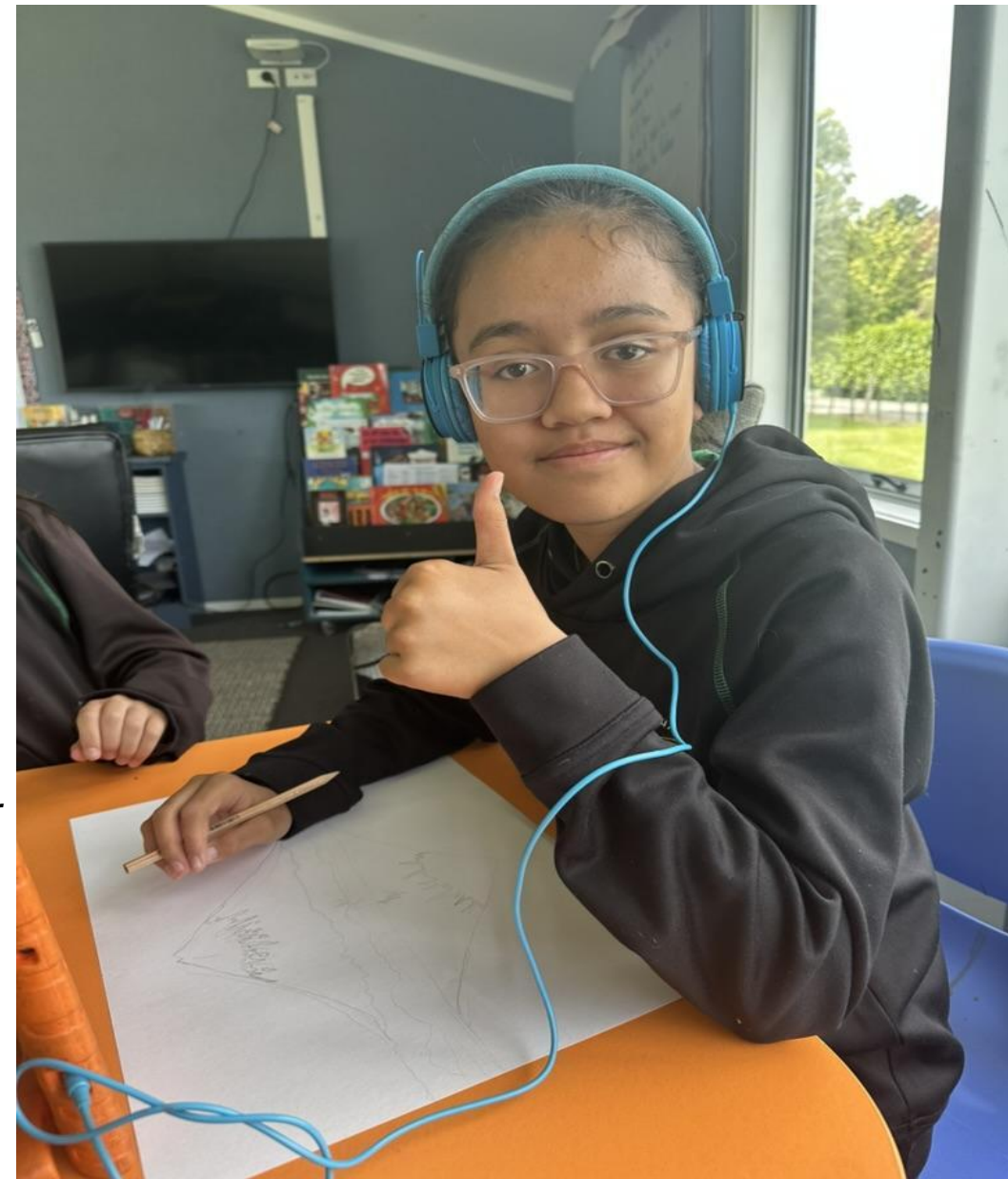


TE TAUĀKĪ

(Our Mission Statement)

**“Kia māmā te ako me te
whakaaro pai ki nga tika o te
tamaiti ”**

This whakataūāki was gifted by Rangatira Koro Tiger Mataara Wall. It encompasses our resolute to nurture the holistic wellbeing of each child within a learning environment that is warm, engaging, and maintains deep connections, which are challenging and meaningful.



Ronella Wilson
Ririnui

TEMĀRAUTANGA

*Mana Whenua
Mana Tāngata
Mana Mōana e*

Our Tūtemohutanga “culture” is highly valued and is regarded as the foundation to achieving educational, sporting, social and emotional success. Our Marae, Our Whenua, Our Mōana and Our Māunga are our classrooms. Our People (pakeke, mātua, kaimahi and tamariki/mokopuna) are our exponents of our mita, tikanga, kawa and kōrero. Individually we are strong but collectively we are Ngāti Tūtemohuta.

***Mō Tūtemohuta iwi, Mā Tūtemohuta iwi, E ora ai te iwi ō
Tūtemohuta***



Ngā mokopuna ō te
Kura

TE TIHI O TAUHARA (Graduate Profile)

Kia Tū Pākira ki tōku Āo

Arohatia te Reo, Arohatia te Tangata, Arohatia te Whenua, Arohatia i ngā Ākoranga hou. It is our goal to send out of Waitahanui into the world a new generation of culturally grounded, extraordinary mokopuna and leaders such as Pākira. Then to return home
‘Whakakīkī te Whāwhārua’ ō ngā Mārae o te Hikuwai, ō Ngāti Tūtemohuta.

At the same time, we attempt explicitly to work on building leadership qualities and increasing opportunity to develop expertise, such as Ngatoroirangi (the Navigator, the Explorer, the Innovator), such as Pākira (The Intellectual Leader, The Provider, The compassionate). Authentic leadership starts with knowing thyself first. Our mokopuna/Uri learn that they must first lead themselves before they can lead anyone else. Growing self-awareness; reinforcing identity and connection; and building character and strong values is embedded in the marautanga at Te Kura ō Waitahanui.

Leadership is then implicitly and explicitly explored and developed throughout the Kura, Mārae, Iwi. The graduate profile is based on Pākira. Our Uri learn about leadership qualities as they explore the qualities that Pākira whose leadership united whakapapa of Ngāti Tūtemohuta Iwi who gained customary manawhenua in the vicinity of East Taupō . Our Uri will look into their own whakapapa for leadership, and they are given opportunities to practice leadership every day from Kura, mārae, Iwi

Kia ara te Ua



Te Arepa Andrews

Ko Ngā Matapono o te Kura School Values

Te Kura o Waitahanui has 5 Matapono that are intertwined in all we do

Ahikaa, Whānaungatanga, Whakapapa, Kaitiakitanga, Rangatiratanga

Our Tutemohutatanga allows our mokopuna to acknowledge deeper connections, to sustain, to follow the footsteps of their ancestors. 2018 Te Kura o Waitahanui established such connections with Te Arawa, Mataatua Iwi, Ngāti Pūkeko, Ngāti Awa, Te Awa o te Atua. Accomodating us on Te Hāhuru mārae. Such visual connections alongside Historical recollections allow our tamariki to be empowered, to seek truth that their ancestors were once great Navigators. In continuation following year Te Kura o Waitahanui travelled to the beginning of our existence to Te Marae o Tāputāpuātea o Ra’iatea. The home of our poignant ancestor, and great Tōhunga Ngātoroirangi.

“Mai Te Awa o Te Atua ki Tauhara Maunga”

Pākira is the tuākana of all mārae in Te Hikuwai. Our connections with All mārae of Te Hikuwai me te Matapuna are very important to us. Ngāti Tūtemohuta are well known for being intelligent people who follow the epitome of ‘manaaki i te tangata’.

“Tūwharetoa, he iwi mana, he iwi toa”



Mātua Ngahere Wall teaching Nga Uri



Tāhiti Mana Manaaki
Manuhiri

Ahikaa

*Ka mahia te mahi hai tautoko atu ai
I ngā ringa raupā tō te mārae kia ora
ai te Tūtemohutatanga mo ake tonu
atu. Kia tō ai te kākano kia
ngākaunui ai te tamaiti ki tō tātou
iwi me tōna kātoa*

*Ka mārama pū ai te tamaiti ko wai
mā e tiaki ana I tō tātou iwi, ā me
pēwhea te tautoko atu , ā te
whakanui ake hoki*



Ngā Uri o Pākira-Manaaki Mārae



Whakapapa

*Kua pupuhi rawa I nga hau o Tāwhirimātea ki
nga wāhi maha e hāngai pū ana
ki tō tātou iwi ā Ngāti Tūtemohuta.*

*Kua rongo , kua kā, kua mauritau hoki ai te
tamaiti ki tōna ake whakapapa, ā ki ngā
whakapapa huhua*

*He whānui ai te māramatanga tō te tamaiti ki
ngā whakapapa tō ngā tāonga huhua nō Ngāti
Tūtemohuta*

**‘E kore au e ngaro, he kākano ahau i ruia mai i
Rangiātea’**



Koro Kenneth & Nga mokopuna o Te Kura o
Waitahanui

Kaitiakitanga

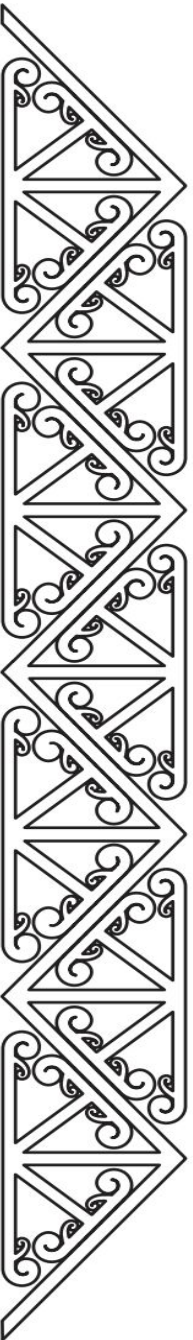
*Ka takahe ai te puehu kia ora pai ai
ngā tāonga o ngāti Tūtemohuta.*

*Kua poipoia ai te pūmanawatanga
kia tū ai hei kaitiaki ō tō tātou whenua,
māunga mōana
me te whānau whānui*

*Ka mārama pū ai te tamaiti
he aha te tunga tō te Kaitiaki he aha ōna hua,
ā he aha hoki ōna wero
me ngā huarahi
hei whakatutuki ai*



Teaumatangi, Teurumahina,
Rongomairangi



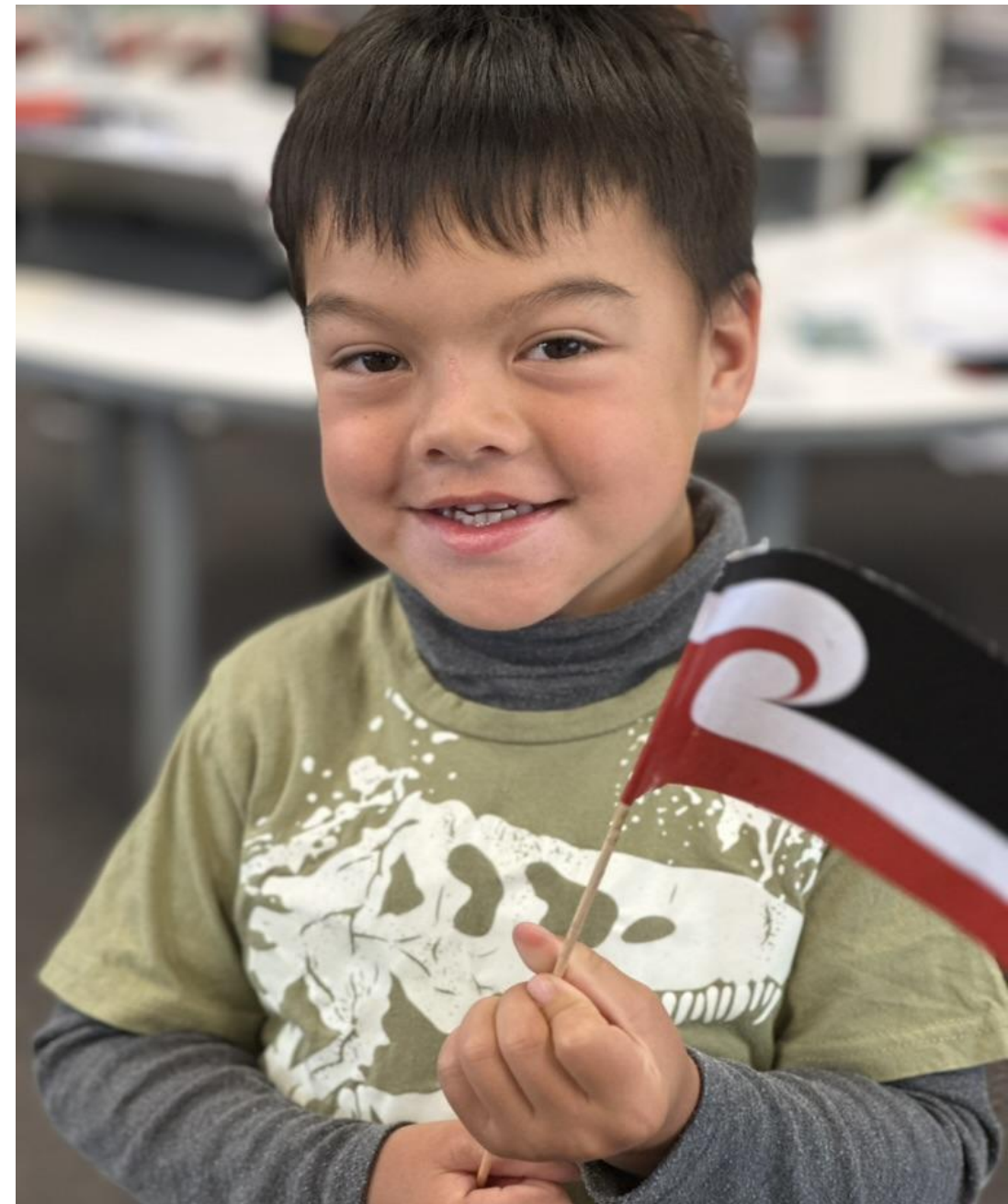
Rangatiratanga

*He maiatanga tō te tamaiti I runga I
te tika te pono, me te Rangimarie*

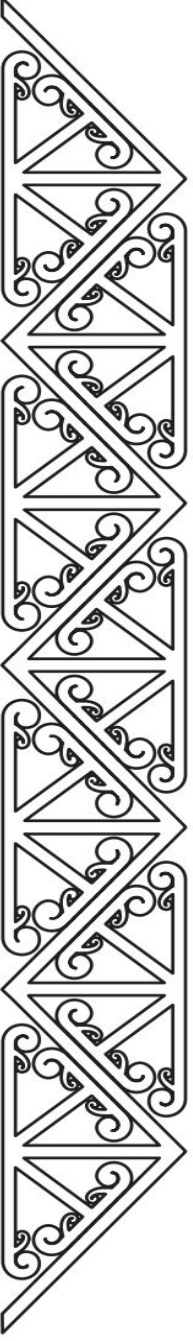
*Kia mārama pai ai te tamaiti me
pewhea te whakatau I a ia anō , ā me
te whānau tō te kura*

*Ka akina rawa te tamaiti ki tō tātou reo
Rangatira ā ki nga tikanga me ngā
kawa tō*

*Ngāti Tūtemouta a ka piupiu hoki ai ā
arero kia rongu te kātoa ki tōna reka*



Amotai Ward
Foden



Whanaungatang

a

Kia whai huarahi ai kia tautoko atu I ērā
atu kia tū hoki ai
Ahakoa te horopaki

Kia ngākau mahaki ai ki te tāngata
Ahakoa ko wai , Ahakoa no whea

He kaha anō tō te tamaiti kia tāutu I ngā
tauritetanga tō ngā reo
Me ngā ahurei nō iwi kē atu



Bella, Te Ahinaariki,
Lanina

Ngāti Tūtemohutatanga

Nui te Kai, Nui te Aroha

We believe in a holistic education that is values based and distinctly Ngāti Tūtemohuta in its entirety. We are staunchly committed to ensuring our tamariki cherish our reo, our people and our whenua.

Pākira is known to be a man of his word. His love for his people and their entire well-being demonstrates a man of humility, respect, compassion. Pākira was a very committed and hardworking man. This trait continues amongst his people.

“Arohatia Te Reo”, “Arohatia Te Tangata”

“Arohatia Te Whenua”



Paremōkai Wall



NGĀ MATAPONO / KO NGA UARA

These values have been since added 2019. All values have now been under the umbrella of Arohatia ki te reo, Arohatia ki te tangata, Arohatia ki te whenua, all are very well known to Ngai māori. Each Year our staff are committed to embedding our values with both kaimahi(staff) and our mokopuna. It is our hope that each mokopuna manifest such values daily with both their actions, and behaviours.

MOKOPUNA		KURA		HĀPORI KURA WHĀNAU	
NGĀ MATAPONO - VALUES					
AHIKĀ	WHANAUNGATANGA	WHAKAPAPA	KAITIAKITANGA	RANGATIRATANGA	
A TINANA					
Kia mahia te mahi hai tautoko atu i ngā ringa raupā tō te Marae kia ora ai te Tūtemohutanga mō ake tonu.	Ka whai huarahi ai kia tautoko atu i ērā atu kia tū māia hoki ai ahakoa te horopaki	Kua pupuhi rawa i ngā hau o Tāwhirimatea ki ngā wāhi maha e hāngai pū ana ki tō tātou iwi a Ngāti Tūtemohuta.	Ka takahi ai te puehu kia ora pai ai ngā tāonga o Ngāti Tūtemohuta.	He maiatanga tō te tamaiti i runga i te tika, te pono me te rangimarie.	
Ā WAIRUA					
Kia tō ai te kakano kia ngākaunui ai te tamaiti ki tō tātou iwi me tōna katoa.	Kia ngākau mahaki ai ki te tangata ahakoa ko wai, ahakoa nō hea	Kua rongo, kua kā, kua mauritau hoki ai te tamaiti ki tōna ake whakapapa, ā, ki ngā whakapapa huhua.	Kua poipoia ai te pūmanawa kia tū ai hei kaitiaki ō tō tātou whenua, maunga, moana, me whānau whānui.	Kia mārama pai ai te tamaiti me pēwhea te whakatau i a ia anō, ā me te whānau whānui tō te kura.	
Ā HINENGARO					
Kia mārama pū ai ko wai mā e tiaki ana i tō tātou iwi, ā, me pēwhea te tautoko atu, ā, te whakanui ake hoki.	He whānui ai te māramatanga tō te tamaiti ki ngā whakapapa tō ngā tāonga huhua nō Ngāti Tūtemohuta	Ka ākina rawa ai te tamaiti ki tō tātou reo rangatira, ā, ki ngā tikanga me ngā kawa tō Ngāti Tūtemohuta, ā, ka piupiu hoki ai ā arero kia rongo te katoa ki tōna reka.	Kia mārama pū ai te tamaiti he aha te tunga tō te kaitiaki, he aha ōna hua, ā, he aha hoki ai ōna wero me ngā huarahi hei whakatutuki ai.	He kaha anō tō te tamaiti kia tāutu i ngā tauritetanga tō ngā reo me ngā ahurei nō iwi kē atu	

HE KURA Ā IWI

A Kura of the Iwi

2012 Ngā Kura ā Iwi (NKAI) which is a collective of kura founded on the values of Mana Motuhake (Self Determination), Kotahitanga (Unity) and Tukuihotanga (Māori Language, Culture and Values).

NKAI believe that whānau, iwi, and community engagement is achieved when the educational pathway for their children is designed by them, for them, their way and that they should have the right to determine the educational pathway for themselves.

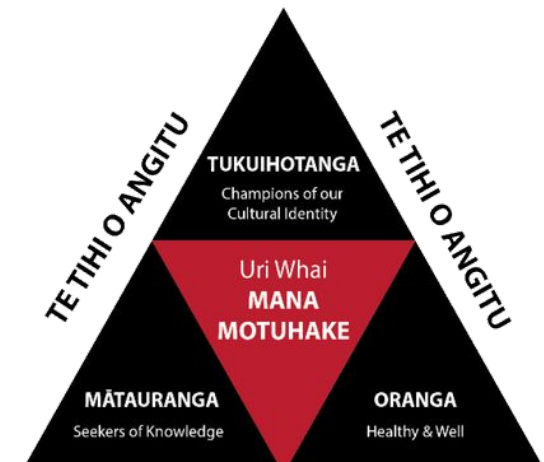
Mō tātou, Mā Tātou, E ai ki a tātou

For us, by us, our way.

There are currently 72 kura in Ngā Kura ā Iwi Since its first few years of inception Kura o Waitahanui was the 6th kura at the time in the North Island. NKAI's role is to ensure that these Kura and communities do not work in isolation, but are part of a network of like-minded communities where:

- diversity of Kura and iwi is celebrated
- common goals are identified
- NKAI strategies and solutions serve Kura across the network
- best practice is shared
- expertise is available
- collaboration is prevalent.

Te Kura o Waitahanui are excited to be a part of this network and can see the immediate benefits for our staff and students of being connected and having



Ngā Kura ā Iwi

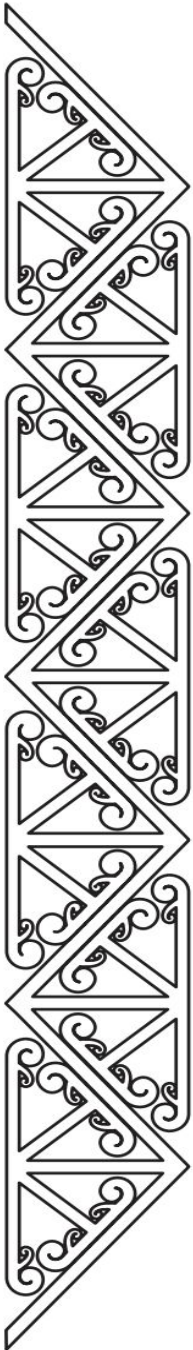


*Te Kura o Waitahanui sits alongside the umbrella of Kura ā Iwi. Waitahanui kura must ensure all mokopuna obtain strong knowledge of **Te Āo ō Ngāti Tūtemohutatanga** and what it encompasses.*

There are 3 pou that underpin Ngā Kura ā Iwi o Aotearoa:

- Whai Tukuihotanga
- Whai Hauora
- Whai Matauranga





NGA KURA Ā IWI				
HE URI WHAI TUKUITONGA		HE URI WHAI ORANGA		URI WHAI MATAURANGA
Te Ūkaipotanga <i>Kua māia ngā Uri ki te whakaū i ōu rātou hononga ki te hau kāinga tae atu ki te ao whānau</i> Te Kaitiakitanga <i>Kua ū ngā Ūri ki ngā haepapa tiaki ngā tāonga ō onamata, ō inamata, ō anamata hoki</i>		Oranga whānau <i>Kua āia ngā Uri ki te whai hononga ki te tangata, ki te tiaki i te tangata ahakoa ko wai, ahakoa no hea</i> Oranga Wairua <i>Kua puāwai ngā wairua, kua ngākau titikaha o ngā Uri kia whanake ō rātou mana motuhake</i>		<i>Te Whai pūkenga whakawhiti hei painga mō te ako, hei kawenga hoki ki te ao</i> (Empowered with transferring skills for learning and life) Te kōhara ki te ako (Passionate about learning) He kaipara i te Huarahi ki Anamata (Future makers)
<i>Kia mārāma pū ai ko wai mā e tiaki ana i tō tātou iwi, ā, me pēwhea te tautoko atu, ā, te whakanui ake hoki.</i>	<i>He whānui ai te māramatanga tō te tamaiti ki ngā whakapapa tō ngā tāonga huhua nō Ngāti Tūtemohuta</i>	<i>Ka ākina rawa ai te tamaiti ki tō tātou reo rangatira, ā, ki ngā tikanga me ngā kawa tō Ngāti Tūtemohuta, ā, ka piupiu hoki ai ā arero kia rongo te katoa ki tōna reka.</i>	<i>Kia mārāma pū ai te tamaiti he aha te tunga tō te kaitiaki, he aha ōna hua, ā, he aha hoki ai ōna wero me ngā huarahi hei whakatutuki ai.</i>	<i>He kaha anō tō te tamaiti kia tāutu i ngā tauritetanga tō ngā reo me ngā ahurei nō iwi kē atu</i>
TE MĀHURI- TE MANA MOTUHĀKE(NKAI indicators)				
<i>Uri are culturally autonomous and influential</i>	<i>Uri are intellectually academically independent</i>	<i>Uri are physically, emotionally and social intelligent.</i>	<i>Uri are decision makers who contribute. To society</i>	
<i>Uri articulate the importance of their ūkaipotanga -identity, language, and culture.</i> <i>Uri foster attitudes that value mana motuhake and the mana of others.</i> <i>NELP: 1.1, 2.3</i>	<i>Uri articulate, literate and numerate.</i> <i>Uri are curious and creative thinkers who learn alongside others.</i> <i>Uri create purposeful learning opportunities to engage, contribute, lead, and succeed.</i> <i>NELP 1.2, 3.6</i>	<i>Uri are confident with strong sense of belonging, self-efficacy, and personal agency.</i> <i>Uri build positive relationships, show leadership and empathy for others. Empower all Uri to develop proactive capabilities.</i> <i>NELP 1.2, 2.3, 2.4</i>	<i>Uri contribute to whānau, their hapū and iwi, and national and global communities. Uri as kaitiaki protect and restore taiao Uri embed equity in all kaupapa design and delivery.</i> <i>Strengthen 3-way communication with whānau Kura - Mokopuna - Kainga</i> <i>NELP 1.1, 1.2, 2.3</i>	

HE AHA TE MEA NUI O NGĀ KURA MĀORI ? Why Māori Medium Schools Are So Important?

“In the Māori people lies the greatest reservoir of unused talent in the population.”

Commission on Education 1962

The Education Gap Counts

The top two graphs illustrate the "gap" that has persisted between Māori and non-Māori retention and achievement rates over generations despite numerous well-intended but ineffectual attempts to close the gap. Compared to non-Māori, Māori leave school earlier, with fewer qualifications and are more likely to be stood down or excluded from school. Historically, the scale of disparities between Māori and non-Māori participation and achievement have been so wide that improvements by Māori have had a minimal impact on reducing the difference. This limits the life opportunities of significant numbers of young Māori people.

Mana Motuhake - By Māori for Conducive of Māori – Te Pataka Mārau ō Ngāti

Tūtemohuta

The bottom graph illustrates what happens when Māori design and deliver their own education systems. The gap is not only closed but retention and achievement rates for Māori students in Māori medium schools is now outperforming mainstream. Only, 7% of Māori students have access to this type of schooling via TKKM Te Aho Mātua, Ngā Kura ā Iwi, Māori medium provision is not growing as fast as demand.

A Model designed by and for whānau – Te Pataka Mārau oō Ngāti Tūtemohuta

Poipoia ōu Pumanawatanga afterschool NCEA Initiative support

It is against this backdrop that Poipoia ōu Pumanawatanga derived. Driven by a group of whānau who want better for their children.

Figure 2: Percentage of school leavers with at least an NCEA Level 2 qualification or equivalent, by ethnic group (2009 to 2017)

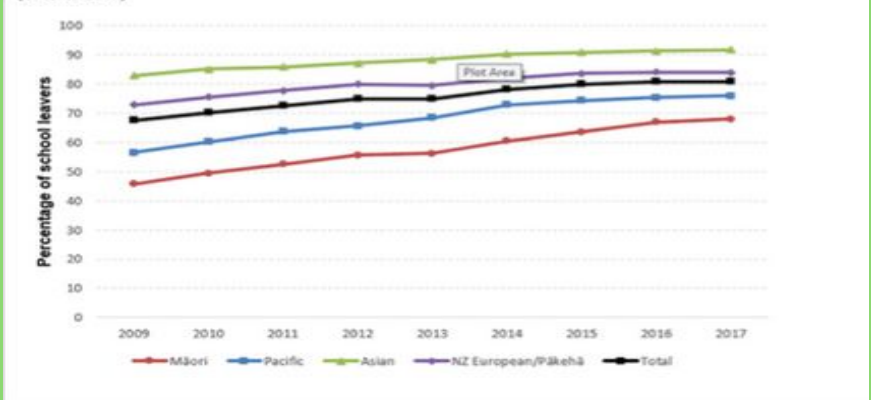
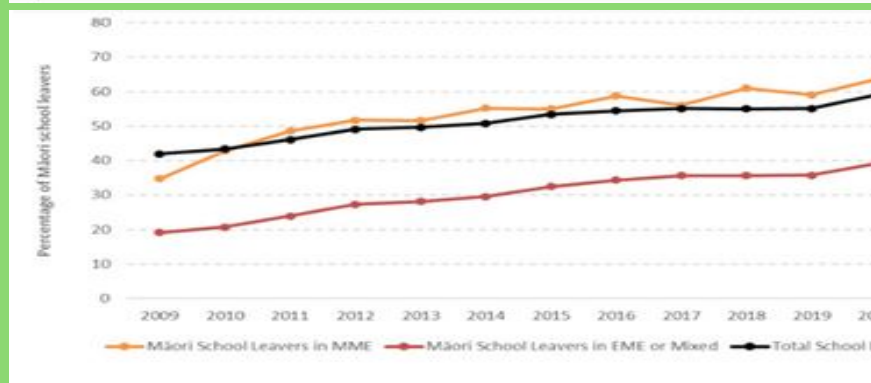
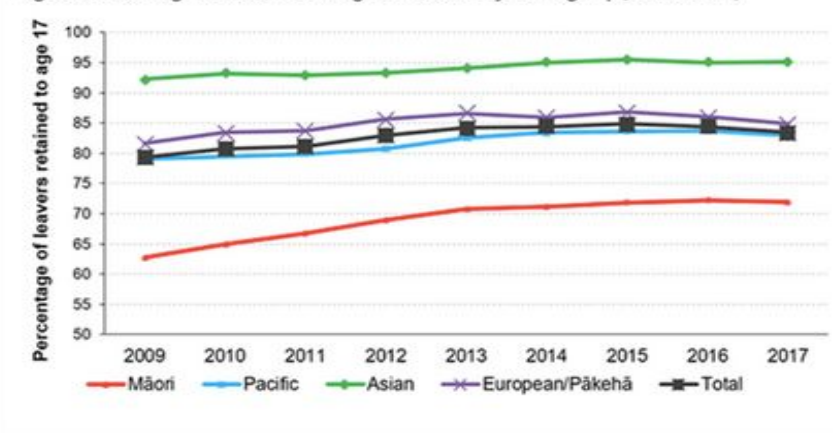
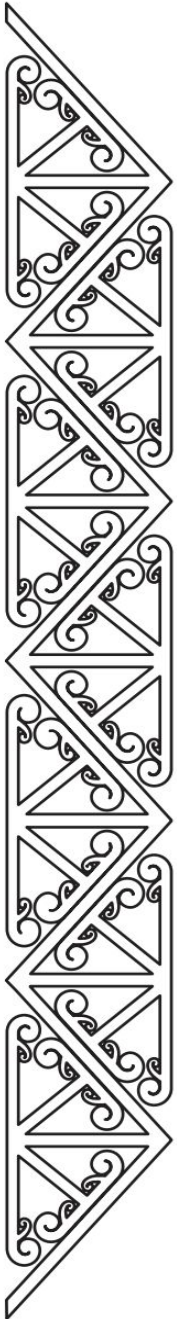


Figure 2: Percentage of school leavers aged 17 or older by ethnic group (2009 to 2017)





Ngā wawata Kura Learning Aspirations

Tūtemohuta is on another journey realising our moemoeā to ensure our mokopuna are provided with a strong educational platform grounded in Ngāti Tūtemohutatanga.

A focus on educating Ngā uri mokopuna in Ngāti Tūtemohuta reo through Pākira mārae, te Pataka Mārau o Ngāti Tūtemohuta“.

We have long held aspirations to establish a mārae-kura-akomanga internal compulsory relationship, this sustains the mārae in kura life, and kura as an obligation of loyalty. Its creates that normality for our mokopuna, as opposed to attending the mārae for mārae purposes only. Pākira’s ‘whakapapa rite’ for our mokopuna teaches Tūtemohuta reo, whakapapa, tikanga and kawa, but also provides ākonga with a solid grounding of education that takes them out of colonialism classroom learning, into the mārae, village environment,”

We know for many Uri, a focus on classroom learning is outdated and does not give them the practical hands-on learning and experiences that they need to keep them engaged.” The inclusions of mārae learning in daily programmewill provide strong Ahikaa amongst all mokopuna attending kura whether they reside in the village or outside the village, every Uri has the opportunity to learn under the very roof of their tupuna.

“Te Kura o Waitahanui will ensure that ākonga will be much more grounded in their mārae language, who they are, where they are from and prepare them to contribute confidently to the future of Ngāti Tūtemohuta and te ao hurihuri.”

“Tū ki te mārae, Tau ana”

Pākira

kia Tū

Kia Te

Kia Mo

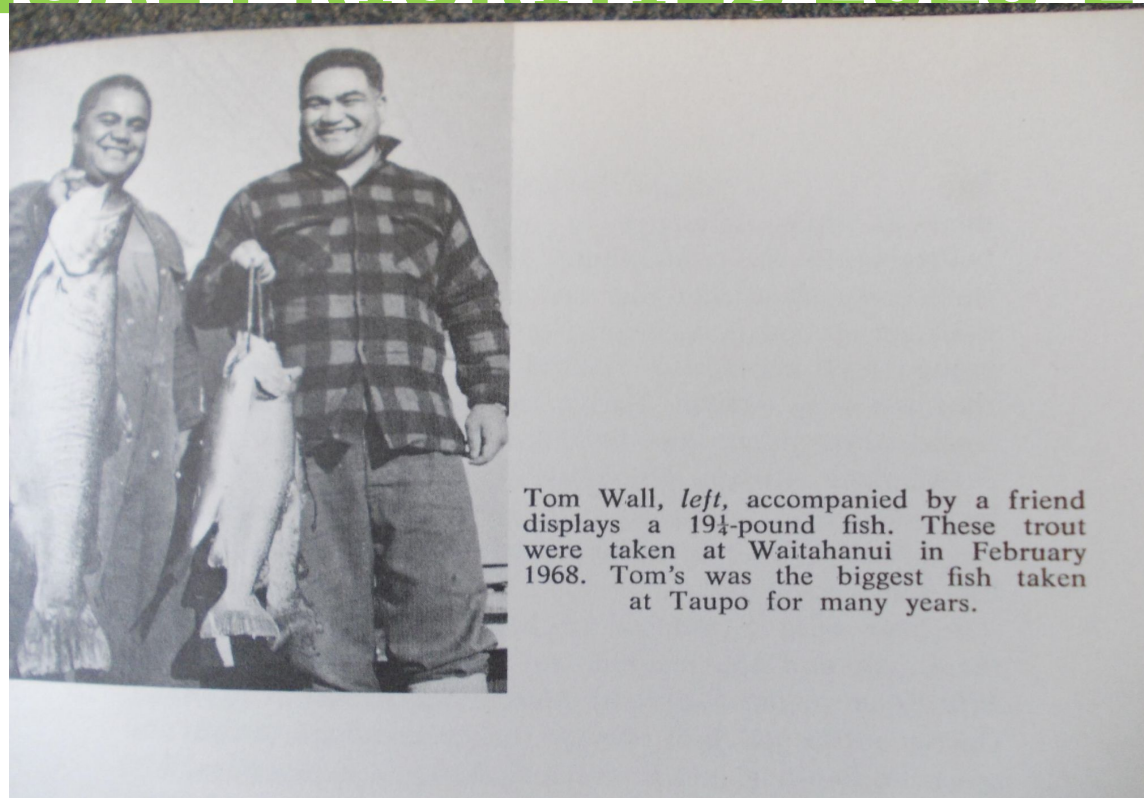
Kia Hu

Kia Ta

Te Maaranui ō Waitahanui

NGĀ WHĀINGA O TE TAU 2025-27

ANNUAL PRIORITIES 2025-27



Otupatu Whakapiki Oranga Akoranga Learning foundations

*Matata kōkiri mai I runga o Raungarehe , he tika tonu mai ki te tihi o Tauhara, ki raro iho ko Pākira
Ka oho ra ngā taniwha o te Hikuwai I kati hoki au te whaka-upa ki te noho , ka tū ki te*

Otupatu Akomanga was set up by Mātua Kenneth Wall to support our mokopuna with strong learning foundations. The name is in Rotongaio, Waitahanui.

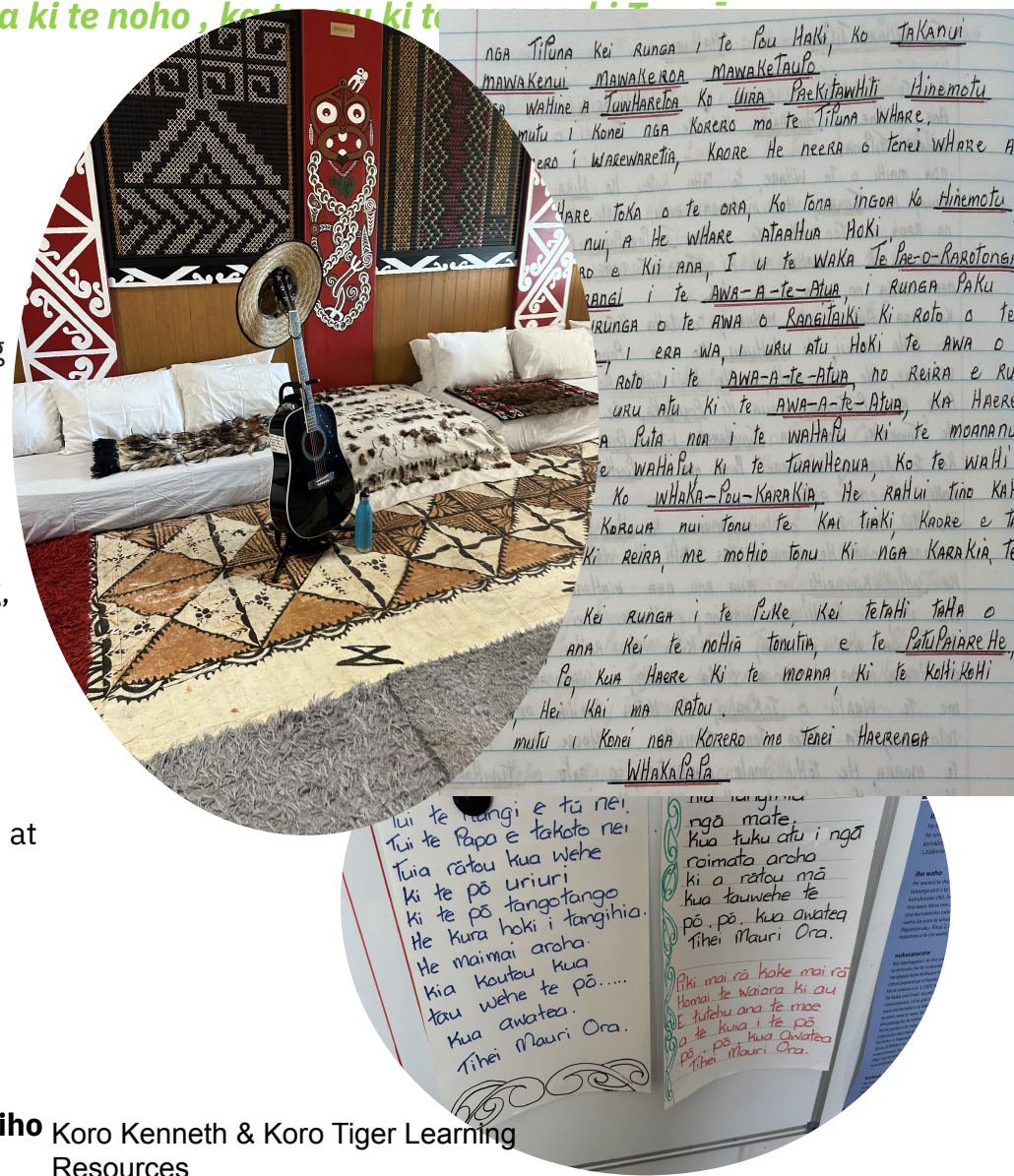
Koro Kenneth always believed that achieving excellence requires the laying of strong learning foundations starting with solid cultural foundations.

Good quality education starts with healthy, happy and safe learners. In a rapidly changing world, establishing strong foundations for mokopuna is vital for their well-being and resilience.

Restoring Mātauranga Māori, our own knowledge systems and ways of being provides a platform from which to build foundational language and numeracy skills. Reading, writing, maths and oratory are a must across Kura o Waitahanui in Te Reo Māori in their primary years.

English is provided as mokopuna move into their senior years. Strong cultural, mārae, hāpori, kainga, literacy and numeracy skills lay the foundation for our tamariki to succeed at learning, at work and in their daily lives. Oratory is also important at Te Pā. Te Reo Māori oral language and great oratory is highly revered in te ao Māori. we have a focus on strengthening te reo a waha and supporting our Uri to express themselves with cultural confidence everyday.

Matata kōkiri mai I runga o Raungarehe , he tika tonu mai ki te tihi o Tauhara, ki raro iho ko Pākira



Koro Kenneth & Koro Tiger Learning Resources

ANNUAL PRIORITY 1 WHAKAKĀ TE AHIKĀA - TE PATAKA MARAU O NGATI TUTEMOHUTA - KAUPAPA BASED LEARNING

Vision : NGA MATAPONO : Ahikā, Whānaungatanga, Kaitiakitanga, Rangatiratanga, Whakapapa

WHAKAKĀ TE AHIKĀA- TE PATAKA MĀRAU O NGATI TUTEMOHUTA – KAUPAPA BASED LEARNING. a world where learning is exciting, challenging and meaningful; where our marae, our whenua and our moana are the classrooms; where our kaupapa, stories and knowledge are central to the curriculum; and where our mokopuna mātua, whānau can learn side by side. Where academic attainment does not mean compromising your culture and identity; where Māori is the language of choice in the playground; where academic, sporting and cultural brilliance is the norm. We aim to establish that world and grow the next generation of culturally grounded, smart and resilient explorers, navigators and leaders who, like Pākira will take up their **hoe** and confidently **‘heitheti and ‘hauhake’** new worlds for our whānau.

TARGET (WHAT)

Every Uri and staff member to go to Tauhara, Taupo moana, Pākira mārae, Whenua Boundary

All pononga and staff know 2 waiata and 1 pūrākau pertaining to Tutemohuta//Tuwharetoa

Minimum of 2 x two karakia each term

Ensure regular place-based learning is implemented in Kura mārae-hāpori (at least 3x per term)

Collaboratively plan, implement and review kura wide kaupapa learning that aligns to Te Pātaka o Tutemohuta

COMMS & RESOURCES

Key Messaging: Kaupapa based learning, shifting away from paradigm of 1 subject, 1 hour, 1 teacher, more collaborative

Comms channels: Hui ā Kaimahi, Hui a wahanga, regular pānui,

Resources:

Allow budget for wānanga and Kaupapa Based teaching and learning PD

Budget support for building Te Pātaka to support kaupapa based teaching and learning

ICT can be utilised to bring in extra support, expertise, motivation, champions, resources - particularly around building Te Pātaka (Digital platform for resources and lesson plans) (Ohu Mārau Pākira mārae)

ACTION PLAN (HOW)

Term 1

- Oho Mauri at Pākira / Kura / Moāna learning more about the place, the people and their stories.
- Kura-Iwi-Mārae wide kaupapa ako agreed - Te Pātaka o Tutemohuta with particular emphasis on ika, koura, Ikawika, Ngahere, moana, maunga and connecting with Rotongaio for wāhanga 1
- Staff to organize a PD with Mārae Leaders (Ngahere, Ngatoru) with all staff, whānau (compulsory attendance)
- Align kura wide kaupapa incorporates place based/kaupapa based learning opportunities.
- Te Pataka marau position created to support every haerenga and work across kura
- Review Rams to better capture Te Pataka marau and meet MOE requirements
- contract in support for building Te Pātaka - digital platform

Term 2

- Oho Mauri : Pākira mārae (visit the boundaries of Tutemohuta
- Pā /Whānau Kura wide kaupapa ako Te Pātaka/Maara o Waitahanui/Tutemohuta with particular emphasis on koura, ika wika Hikoi haere ki te whenua
- Implement new RAMs
- Review kauapa for term 2 in line with the Tūwharetoa maramataka and mahinga kai, Mataariki
- Ensure all planning and resources developed by kaiārahi are uploaded to Te Pātaka (Archived)
- Continue to align NCEA credits with Term 1 and 2 kaupapa ako.
- Permission to Consent to Assess
- Reo Māori Standards

Term 3-4

- Pā wide kaupapa ako - Te Pātaka o Tutemohuta with particular emphasis on koura, taiao,

COMMITMENT (WHO)

Leadership: Tumuāki, Pou Marumaru ,Whānau Whānau o te kura, hāpori

Kaimahi Commitment

- Deepen understanding of our kaupapa
- Attend PD on kaupapa based teaching and learning – with Pākira
- Ensure place- based learning is planned, implemented and reviewed regularly.
- Undertake own rangahau
- upload lesson plans and resources on to Te Pātaka
- integrate into everyday teaching and learning
- Participate in Iwi kaupapa
- Support mokopuna to be involved kaupapa

Te Kura o Waitahanui Commitment

- Provide resources and time for PLD and wānanga at Pākira , regarding Pākira
- Continue to work Pākira mārae and identify more experts to come in and support us on our journey to build a body of knowledge within Te Pātaka o Ngāti Tūtemohuta.
- Mātua Rautia

ANNUAL PRIORITY 2

KA WHAKAMANAHIA TE ARERO, WHAKAMANAHIA TE REO, KA MAHI TE REO ‘

Unapologetically Reo Māori, Unapologetically Tūtemohuta

Vision : Our goal is to normalise te reo me ona tikanga in the papa takaro, in every roto, on the sports fields and in the kāinga. We want our mokopuna/Uri and their whānau to love our reo, to have it flowing naturally off their tongues, arā, ko te whakakōrero i te arero, avoid use of tokenism. **We will know we have succeeded when it is the first language spoken in Te Kura o Waitahanui .**

This means there will be a kura--hāpori wide focus on reo a waha as a priority. All Whānau are obligated to invest in Te Reo as the first language, invest in their Tamaiti, invest in Kura.

2023 ERO REPORT KEY STEPS: *More robust assessment practices are required to support kaiako to better track and monitor tamariki progress and achievement.*

Te reo--ā-waha assessment framework has yet to be formalised. Tamariki full potential is yet to be realised.

TARGET (WHAT & WHEN)

Baseline Data and individual goals for all mokopuna and kaimahi established in kura using alignment with Tutemohuta .
(a programme conducive for our Uri.

100% pononga and kaimahi speaking te reo Māori in all areas of Kura, mārae, at Hui held at kura/Hāpori

100% of staff/Whānau to support online reo maori Akomanga lessons run by each class kaiako

Te Kura o Waitahanui reo papakupu, to be developed Te Kura o Waitahanui will be operating Reo 80-100%

Kaiako kātoa will undertake refresher courses and or professional development courses with emphasis on effective planning, classroom practise and effective assessment practise for reo a waha. This will be in line with the current PLD held with Te Ahotapu, Kia ata mai, Nga Kura a Iwi

COMMS & RESOURCES

Key Messaging: Māori mai Māori Atu, Level 2 year 1 - 10 by end of this year

Comms channels: Hui ā Kaimahi, Hui Kura ā Iwi, regular pānui, section committed to te reo, kaiako setting up online Akomanga reo classes 2x week 1 hr sessions

Resources

- Te Reo PD and Resources Budget prioritised
- Reo speaking kaiārahi and kaiawhina

ACTION PLAN (HOW)

Term 1

Whānau are obligated to comitt, to invest in Te Kura o Waitahanui Reo Māori me ōna Ao kātoa

- Committed Rumaki reo spaces e akiaki ki te reo kei waho kura,
- Increased commitment to providing level 1- 2 immersion within kura
- Wānanga Kura Whakawhiti NKAI PLD for kura transitioning to immersion
- ILPs developed for all staff for reo
- Commence te reo night classes by staff for whānau
- participation in Manu Kōrero, increased Tuakana/Teina
- Reo maori involvement with Te Kōhanga Reo o Waitahanui
- End of term whakaaturanga at mārae in te reo māori
- Mārae Akomanga –noho mārae

Term 2

- Provide wānanga for whānau reo classes at kura/online
- Manu kōrero
- Kura reo week at TKoW
- Kura Reo for staff and whānau
- End of Term whakaaturanga ki te whanau
- Wharekura Tau 7-3 attend Te Angitū
- Haerenga ki nga mārae o Tūwharetoa

Term 3

- extend te reo rūmaki space and time
- regular extension wānanga for pononga fluent in te reo Māori
- Report to Te Tautarinui reviewing te reo progress across pā, reset as necessary
- Kura Reo for targeted Uri those travelling to Tahiti, those representing kura at NKAI Taiea in Term 4

Term 4

Yr 7/8 /9-13 cohort go to NKAI Taiea, total immersion 1 week
Review results of all initiatives - are our pononga speaking confidently.

ToD Te Reo Māori. Mārae Ohu Mārautanga to set programmes that will be more robust across the Kura, Mārae, Hāpori :

- ❖ Set up a Reo Māori Ohu (by leaders of te Reo in whom live in Waitahanui/kaiāko
- ❖ ‘Māori mai, Māori atu !!! ‘Kura Reo māori classes Matua Puna
- ❖ Kura to set up reo monitors amongst mokopuna in kura
- ❖ Support network online for each class and their whānau to utilise

COMMITMENT (WHO)

Leadership: Tumuāki, Poumarumar, Mārae Ohu Mārautanga, Kaiāko

Kaimahi Commitment

Attend all Kura Wananga Reo (compulsory)

- **Develop your reo pathway and sign up to a reo course of your choosing**
- **attend reo wānanga and PD throughout the year, planned by kura**
- **role model “Māori mai, Māori atu” everyday with each other and with mokopuna, whānau**
- **Kaiāko online māori 1 - hour Te Reo Online for each Akomanga by kaiako, to encourage whanaungatanga and a good comfortable environment ‘ kei pātua I te whakamā’**

Kura Commitment

- Provide resources and time for additional Reo PLD and wānanga
- Provide multiple te reo PLD options both internally and externally including those provided by Kura a Iwi, Te Ahu o Te Reo, onsite reo wānanga.
- Support individual pathways, Te Ataarangi, whānau kura reo.
- Archives

ANNUAL PRIORITY 2

WHAKAWHANAUNGATANGA

Te kura o Waitahanui will :

- *Restore Māori teaching pedagogy, values, culture and identify as a foundation to educational success in a pā village environment that encourages the whole whānau to engage and participate in their own education.*
- ***Whakawhanaungatanga :***
 - *our kura whānau with Ngāti Tūtemohuta, Pākira mārae, Waitahanui, Rotongaio, Te Pataka mārau ō ngāti Tūtemohuta, Pāoatuānuku, Ranginui.*
- ***Whakakaa :***
 - *a passion for learning, innovative and strong*
- ***Whakapiki :***
 - *Every child will be healthy minds, healthy bodies, healthy living, Success!!*

Te Kura o Waitahanui is another hub within the village that supports for the whole whānau from the early learning, years 1 - 13 and on through to tertiary - mai te pīpī paopao ki te tauira.

The strength of the village is in the strength of the relationships - kinship built with whānau in kura. We believe the most under-utilised resource in education is whānau. That is why it is so important to us that Te Kura ō Waitahanui support the whole whānau, from ngā pēpi to our Tauheke.

Our curriculum, is designed to activate the whole whānau and inspire rich, authentic and relevant learning in the kura, as a support for the commit.

We will know we have succeeded when:

- ***whānau support is highly visible***
- ***mokopuna attendance is high***
- ***whānau led initiatives increase***
- ***high whānau employment at Kura***
- ***strong and high trust between staff and whānau***
- ***great communications***
- ***whānau support for haerenga is high***
- ***strong relationships with our marae and local communities***
- ***our profile is raised in the wider community***



Kiri & Tū-ki te Rāngi Wawatai



ANNUAL PRIORITY 2025 Whanaungatanga / Tutemohutatanga VISION. Te kura o Waitahanui will :

- *Restore Māori teaching pedagogy, values, culture and identify as a foundation to educational success in a pā village environment that encourages the whole whānau to engage and participate in their own education.*
- **Whakawhanaungatanga :**
- *our kura whānau with Ngāti Tūtemohuta, Pākira mārae, Waitahanui, Rotongaio, Te Pataka mārau ō ngāti Tūtemohuta, Pāoatuānuku, Ranginui.*
- **Whakakaa :**
- *a passion for learning, innovative and strong*
- **Whakapiki :**
- *Every child will be healthy minds, healthy bodies, healthy living, Success!!*

**TARGETS (WHAT)
COMMS & RESOURCES**

*All mokopuna and whānau understand and support our kaupapa
Tūtemohutatanga.
Whānau feel informed and included
Whānau engagement around Kura is supportive
There is consistency between Kura and home All kaimahi model our
values and kaupapa*

Key Messaging: Our vision, values, mission, kaupapa, why we do things the way we do things

Comms channels: Hui ā Kaimahi, Hui a Wahanga, Hui a whānau, regular pānui, Kura, Mārae, Hāpori, Whānau kura section committed to our kaupapa, More visuals up on walls of our kaupapa

Resources

- Funding committed to supporting wānanga on our kaupapa and activities that reinforce our commitment ensuring our whānau are actively involved in our Kura o Waitahanui life

ACTION PLAN (HOW)

Wananga , Kura, Kaiako, kaimahi, whānau of kura regarding our Mārautanga from Ohu Mārau making sure there is alignment and capture the accountability to ministry and Whānau whānui o Pākira,

Hold hui whakawhanaunga with each Uri at the beginning of the year to share expectations and set goals. Term 1

Invite, include and encourage our whānau to come in, contribute and be active partners in their tamaiti's journey

Create reciprocal relationships with each whānau

Improve communications, ensuring they are regular and timely, so whānau are aware of important dates, areas to celebrate and aspects to support.

Incorporate whānau skills, knowledge and passions into kura life.

Host whānau wananga opportunities online, ā tinana to share knowledge.

Create multiple opportunities to “live” our values and model kura life everyday

Make sure Ngāti Tūtemohuta are front and centre of all planning

Model Nui te Kai, Nui te Aroha everyday

Value Tū Pakira ki tōku Ao and Kia ara te Ua

incorporate in our wātaka, marautanga and practise everyday

Remove kaupapa that are not aligned with our kaupapa, vision, values, mission

Get more visuals of our kaupapa up on walls to increase visibility all around Te Kura ō Waitahanui

Add to Te Pātaka Marau to reinforce kaupapa and engage whole kura pā in learning about Ngāti Tūtemohuta.

COMMITMENT (WHO)

Leadership: Tumuāki, Ohu Mārau, Poumarumarū , Mārae Ohu Tikanga, mārau

Kaimahi Commitment

Commit to learning more about our kaupapa, through wānanga, rangahau, kōrero and sharing this with our mokopuna and whānau.

Work collaboratively to plan, implement and review a kura whānau wide kaupapa nui for every wahanga pertaining to Te Kura ō Waitahanui set at Mārae

Commit to role modelling and putting our kaupapa into practise everyday

Improve consistency and frequency of communication with whānau whānui.

Review our Curriculum with our whānau

Actively support the development of the Kura whakaari – ō Te Pataka mārau o Tūtemohuta .

Make a concerted effort to know our whānau and how they can contribute to Kura life.

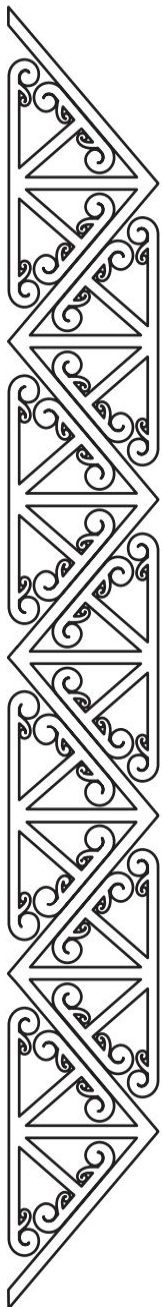
Te Kura ō Waitahanui Commitment

Provide opportunities and resources to wānanga and expand on our kaupapa

Provide multiple PLD options internally and eternally.

Support wānanga on our kaupapa

Lead from the top



TE KURA O WAITAHANUI

107 State Highway 1, Waitahanui, RD2 3378

Phone: 07- 3784511





