

Te Kura Māori o Ngā Tapuwae

*Mana motubaketanga, te mana
tautika, me te Tauine Tautika*

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He karakia

*Tēnei au, tēnei au
Te hōkai nei i taku tapuwae
Ko te hōkai nuku
Ko te hōkai rangi
Ko te hōkai o te tipuna
Ā Tāne-nui-a-rangi
I pikitia ai
Ki ngā rangi-tūhāhā
Ki Tihi-i-Manono
I rokohina atu rā
Ko Io-Matua-Kore anake
I riro iho ai
Ngā kete o te wānanga
Ko te kete tuauri
Ko te kete tuatea
Ko te kete aronui
Ka tiritiria, ka poupoua
Ki a Papatūānuku
Ka puta te ira tangata
Ki te whai ao
Ki te ao mārama
Tīhei mauri ora!*

Ko tā te karakia nei he whakanui i ngā whakatutukihanga i pahawatia e ngā atua me ngā tūpuna Māori. He mea piki e Tāne-nui-a-rangi ki ngā rangitūhāhā, ērā i nōhia ai e Io-Matua-Kore anake, kia riro i a ia ngā kete e toru o te wānanga. I tana hokinga mai ki te ao tūroa nei, i hangaia e Tāne te ira tangata ki te one o te whenua. Ko Tāne tērā ka tū hei whakaawenga nui ki ngā tūpuna Māori.

Ko ngā kōrero me ngā whakapapa tuku iho kua noho hei tūāpapa matua mō ngā kura mana Māori motuhake.

He momo hiringa hoki ki ngā kairangahau kia rapa i te pūrangiahotanga hei taunakinga mō ngā whāinga mana motuhake i ēnei rā, ā, hāere ake nei.

Ngā kupu whakamānawa

E kōrengarenga tonu ana te puna mahara ki a Kui Pani Stirling, te ringa manaaki, ringa poipoi, nānā te inoi a Te Kura Māori o Ngā Tapuwae i tito. Ko āna kupu ārahi i ngā ākonga, ko ēnei:

... Kia mārie, kia ngāwari noa
Kia whakawhirinaki ahau ki Tōu kaha nui
I runga i te whakapono, i te whakaāio
Ki te whanga, ki te whakakite, i Tāu e pai ai
I te mārie, i te mahurutanga
Ki te tūtaki i ētahi atu
I runga i te rangimarie, i te ngākau hari
Ki te anga atu ki āpōpō
I runga i te manawatanga, i te māiatanga.

Ko ngā tai o whakamānawa e papaki atu ana ki runga i te ringa arahī, te puna mātauranga, ā, ki a Papa Te Kepa Stirling, me ngā whānau mahi o Te Kura Māori o Ngā Tapuwae.

Ka rua, ko te ia o reo mahi e iere atu ana ki te tira rangahau, me te whānau o Te Kura Māori o Ngā Tapuwae i whai wā ki te kōrero, arā, ki ngā ākonga, ngā whānau (māmā, pāpā, pakeke, kuia), me ngā mema poumarumarū (Poari), te tumuaki me ngā kaikōtuitui (Ohu Whakahaere), ngā hikuroa (ākonga o mua), ngā kaiako me ngā kaiarataki.

Me mihi ka tika ki ngā pūkenga ārahi a NZCER me te hunga i tautoko i te kaupapa nei i tana tīmatanga rā anō, tae rawa ake ki tana whakakapinga. Tēnā Sheridan McKinley kōrua ko Keita Durie.

Ka mutu, ko ngā kupu maioha e tuku kau atu ana ki te Tāhūhū o te Mātauranga. He mea tākoha e rātou te pūtea tautoko ki ēnei mahi e puta ai te nui o ngā wheako ki te kaupapa mana motuhake i ngā kura, e mārāma kehokeho ai te tangata ki te tautikatanga i ngā kura ā-iwi.

1. Te whakarāpopototanga

Ko tā te pūrongo nei he arotake i te mana tautika e ai ki te tirohanga o te kura mana motuhake, ā, ki Te Kura Māori o Ngā Tapuwae (“Ngā Tapuwae”). E ai ki a Fortune mā (2024), ko te whakapuakanga tika mō te mana tautika e ai ki te tirohanga Māori, ko te mana motuhake, ko te tino rangatiratanga rānei.

Ki te whakataurite i ngā kura mana motuhake ki ngā kura auraki, he kura kotahi noa a Ngā Tapuwae i waenga i te rahi o ngā kura mana motuhake e tutuki nei i ngā taumata teitei o ngā Taumata Mātauranga ā-Motu ka Taea (TMMT)—NCEA—ahatia ngā aupēhitanga ohapori (Gerritsen, 2024). I te tau 2023 i whakanuia a Ngā Tapuwae mō te ōrau nui o ngā tamariki kua whakawhiwhia ki TMMT i te motu whānui, ka mutu kei te eke tonu rātou ki ngā taumata kairangi mai anō i tōna wherereitanga, ā mohoia tonu nei. E whakapono nui ana a Ngā Tapuwae nā te ahurea Māori me te taiao ako torowhānui o te kura i tino eke ai ngā tamariki ki ngā taumata tiketike o TMMT.

Ko te pūtake o te tuhinga rangahau nei he whai taunakitanga ki ngā wero kua rangona, ka mutu kua kauparetia e Ngā Tapuwae kia eke ai ngā ākonga katoa ki ngā taumata i wawatatia ai e rātou mō te mātauranga.

Nā Ngā Tapuwae me te tira rangahau i ngā kaupapa Māori o Te Wāhanga i NZCER ngā pātai rangahau i waihanga:

1. He aha ngā mōhiotanga o Ngā Tapuwae ki te Tauine Tautika?
2. He aha te nui o te tautoko nā te Tauine Tautika ki Ngā Tapuwae kia ea ai te mana tautika mā ngā ākonga me ngā whānau?
3. He aha te hirahiratanga o te mana tautika ki Te Kura Māori o Ngā Tapuwae?
4. He aha ngā rautaki ka whāia e Ngā Tapuwae ki te whakatutuki i ngā wawata ā-mātauranga?
5. He aha ngā tūmomo rauemi ki te utu i ēnei rautaki? He aha hoki ngā wero ki te rapu i ēnei rauemi?

E 28 katoa ngā tāngata nō te kura whānau i uiuitia, ā, i wāwāhitia ngā uiuitanga ā-whānau ki ngā rōpū e waru. Ka tautuhitia ngā tohutoro mā ngā taitara—Ākonga (7), Hikuroa (4), Poumarumarū (2), Kaiako (4), Tumuaki & Ohu Whakahaere (3), Kaiarataki (2) me ētahi o te Whānau (6).

Ko tā Ngā Tapuwae he poipoi, he tauawhi i ngā ākonga me ngā whānau katoa, ahakoa te aha. He kaha nō rātou ki te whakamana i te tautika e taurite ai ngā ākonga katoa. Mō Ngā Tapuwae, “[equity is] not just about everyone having the same pair of shoes but making sure that the shoes fit” (Tumuaki, 2024).

Ko tā te Tāhūhū o Te Mātauranga he tuku pūtea ki ngā kura puta noa i te motu e māmā ake ai ngā aupēhitanga ohapori ki runga i ngā ākonga me ō rātou pahawatanga. Koia nei ko te tukanga Tauine Tautika, arā te “Equity Index”. Heoi, kāore te pūtea tautoko o te Tauine Tautika e rahi ki te whakatutuki i te tautika i te mana motuhake rānei mō ngā ākonga me ngā whānau i Ngā Tapuwae.

Ko te wero nui mō te kura whānau he whai rauemi kē, ā, he whakatinana i ngā rautaki e tutuki ai te mana motuhaketanga me ngā wawata ā-mātauranga.

Kei raro iho nei ngā rautaki e whai nei e Te Kura Māori o Ngā Tapuwae ki te whakatutuki i ngā wawata-ā-mātauranga me te mana motuhaketanga:

- he kura ā-iwi
- he moemoeā me te mahere rautaki
- he whānau tuku iho e mau nei ki ngā tino uarā
- tuakiritanga me te aroha
- rangatiratanga
- mā te ringa tōhaunui e angitū ai.

Koinei ngā tino rautaki a Ngā Tapuwae. He tino tauira a Ngā Tapuwae hei whakaatu i te tino aroha me te pukumahi a te kura whānau ki te kaupare i ngā take o hapori, kia manawaroa, ā, kia eke ai ā rātou ākongā katoa ki ngā taumata tiketike.

Heoi anō, mō tēnei take nui o te mana tautika, e whakaponu nui ana te whānau me tino tautoko Te Tāhūhū o Te Mātauranga i te rongomaiwhititanga me te kaha o ngā kura mana motuhake katoa i tō rātou ara ki te whai i te mana motuhaketanga, ā, kia kaua noa e whai i te tauira o Ngā Tapuwae. Hei tauira, kei Tāmaki ki te Tonga te nuinga o ngā Māori me ngā rangatahi e noho ana, ā ko te nuinga karekau ana he hononga ki tō rātou ake hapū me tō rātou ake iwi. Inā rā, kei kiia he Māori rawa a Ngā Tapuwae mo Tāmaki ki te Tonga, heoi anō, kāore noa i Māori ake mō tō rātou ake marae, hapū, iwi.

Ko te tumanako a Ngā Tapuwae ka whai whakaaro atu te pūnaha Tauine Tautika ki ngā tautika kore kei waenga tonu i ngā hapori o Aotearoa, mātua rā i ngā hapori o Tāmaki ki te Tonga. Me te nui hoki o ngā pāpātanga kino ka pā atu ki ngā ākongā, ngā whānau, ngā hapū, ngā iwi, ngā hapori Māori, me ngā kura mana motuhake. Me te tumanako nui ka purangiaho te Tāhūhū o te Mātauranga ki te aroātanga o te mana motuhaketanga me te tino rangatiratanga.

E mārama kehokeho ana te whānau o Ngā Tapuwae ki te tika o tō rātou ake huarahi, me tana tau ki tō rātou ake horopaki. Ko tā rātou noa he whakatenatena i ngā kura mana motuhake kē atu kia whai māramatanga ki tō rātou anō pūtake, ā, kia waihanga i tō rātou ake horopaki motuhake mō tō rātou ake hapori.

2. He kupu whakataki—he takenga

I whakatūria Te Kura Māori o Ngā Tapuwae (Ngā Tapuwae) ki roto o Māngere i te tau 1996. He kura ā-iwi a Ngā Tapuwae. Ka noho ko ngā mātāpono matua o te iwi me ngā whanonga pono o te ao Māori hei tūāpapa mō te kura. Ko te pepeha o te rohe e whai ake nei:

Ko Puketaapapa me Te Ara Puueru ngaa maunga
Ko Te Maanukanuka oo Hoturoa te moana
Ko Puukaki, ko Makaurau, ko Te Puea ngaa marae
Ko Te Waiohūa, ko Te Akitai, ko Te Ahiwarui ngaa hapuu
Ko Waikato te iwi.¹

E 300 katoa ngā ākonga o Ngā Tapuwae, ā, ka timata ngā reanga kura i ngā ākonga urunga hou, Tau 0, tae rawa ake ki te wharekura, ki te Tau 13. Ka mutu, ko te nuinga o ngā kaiako he hikuroa (arā, he ākonga o mua).

He mea whakatū e te kura tētahi mataaho ōpure uenuku. I whakahoahoa hei whakaata i te ingoa inamata o te rohe nei, arā, ko Te Whaitua o Uenuku. Ko te mataaho ōpure nei kua tapa ki te ingoa, ko Uenuku Te Pou. Koia rā te whakatinanatanga o te taura e hono ai a Kaiwhare ki a Hape. Waihoki, e whā ngā whare akomanga o te kura, ko Hiaroa, ko Hoturoa, ko Takataka o-Rangi, ko Takawhenua ngā ingoa.

He mea whakaahua te tupuna, a Hape, rāua ko tōna kaitiaki, a Kaiwhare, hei tohu mā te kura o Ngā Tapuwae. He tupua whai a Kaiwhare i kawē mai i a Hape ki Aotearoa nei. E ai ki ngā kōrero o tuauki, i whakatauria kē ko Hape hei tohunga mana nui mō runga i te waka o Tainui, heoi nā ngā mahi māminga a Taikehu, i mahue ko Hape ki muri. Nā whai anō, ka karangahia a Kaiwhare e Hape kia kau tahi rāua i ngā wai o Te Moana-nui-a-Kiwa e tae wawe ai rāua ki Aotearoa nei. Inā rā, nā ngā tini tapuwae o Hape i te nuku o te whenua, i hua mai ai te ingoa o Ngā Tapuwae.

Hei āpitihanga ki ngā ingoa whakapapa o te kura, kia tahuri hoki ngā whakaaro ki te ingoa taketake o te whenua, Ngā Hau o Māngere. He mea tapa tērā ingoa e Taikehu, nā te pupuhi o ngā hau kōangiangi o te takiwā, i haumako ai te tupu o ngā whenua me ngā māra. Ko te takiwā o Māngere tētahi o ngā rohe matua o te taha tonga o Tāmaki Makaurau. Ki reira nōhia ai ngā iwi o Ngāti Te Ata, Te Akitai, Te Waiohūa, me Te Ahiwaru. Kei reira hoki ētahi o ngā tūtōhu whenua whakahirahira e kiia nei ngā ingoa ko Te Pane o Mataaho, Ihumātao, me ngā pārae pōhatu o Ōtuatua.

When Governor Grey started moving everybody out of Ihumātao, they all came and congregated here [where Ngā Tapuwae is]. There's an old tōtara tree where the swimming pool is. This was where all the rangatira of this place came and they waited for their people as they cleared their lands. And while they were here, Ngāti Whātua used to come over and they would share kai on this whenua. This whenua is called Ngā Tapuwae o ngā Tūpuna, or Ngā Tapuwae o Mataoho. Mataoho was the volcano god for this whole rohe, Tāmaki Makaurau. And so, we've kept all the names. The wharekai is called Ngā Hau

1 He tohu oropuare tāpara te tikanga tuhi o Waikato-Tainui.

Mangere. The whare hākinakina is Te Hau Kotahi Tuarua, because Te Atairangikaahu named our Ngā Tapuwae College gym Te Hau Kotahi. We then had her son Kīngi Tūheitia open our new school including our whare, Te Whare Wānanga Pupuri Kōrero o Ngā Tapuwae Tuarua. So, that's our history. We thought about everything that connects with our iwi and Te Whaitua o Uenuku. (Tumuaki)

We keep learning about all the local maunga named after Mataoho. We have all the maps that show where Mataoho lived and moved between. Examples include Te Ipu o Mataoho (Mt Eden's crater), Te Pane o Mataoho (Māngere Mountain) and Te Ihu-a-Mataoho (the nose of Mataoho which can be seen in the profile of Maungataketake). The ākonga also know the whakapapa and there's a hononga to the history. For example, "they'll go out to the stone fields at Ihumātao and they talk about the tūpuna there. (Tumuaki)

Ko te whakataukī o te kura, 'Inā te mahi he Rangatira', i heke mai i te Kāreti o Ngā Tapuwae, ā, nā ngā mātāpuputu i hoatu. He mea kapo ake i ērā kupu kia whakatenatena i ngā ākonga kia eke ai rātou ki ngā taumata tiketike. Hei āpitihanga ki tērā, i roto i ngā mahi katoa o te kura ka noho ko te aroha o te whānau hei aronga matua e rongo ai ngā tamariki, ngā kaitiaki, ka mutu, te whānau whānui i te nui o te aroha, me te haumarutanga hoki o te kura.

Ko te nuīnga o ngā tamariki o te kura e ahu mai ana i ngā kāinga noho pōkaikaha (Tumuaki). Heoi, nā te aronga nui ki te mātauranga me te oranga tonutanga o te whānau, i te tau 2023 i whakanuia te kura mō te ōrau nui o ngā tamariki kua whakawhiwhia ki TMMT.

E whakaponu nui ana a Ngā Tapuwae nā te ahurea Māori, te wairua Māori, me te taiao ako torowhānui o te kura i tino eke ai ngā tamariki ki ngā taumata tiketike o TMMT.

Ko tētahi atu whāinga o Ngā Tapuwae kia pai te āhua o te kura ātaahua.

Because kids should know what beautiful things look like. They deserve to. They deserve beautiful things. That's love for us. They should know it's their home and how to look after it ... A tidy home is beautiful. (Tumuaki)

Ngā kura ā-iwi—mō tātou, mā tātou, e ai ki a tātou

Nō te whakatūnga o ngā kura ā-iwi i te tau 2007, kua tino whanake te mātauranga o ngā tamariki Māori. Ko te aronga matua o ngā kura ā-iwi he whakakotahi i āna urī mō te oranga tonutanga o ngā whānau, ngā hāpori, me ngā kāwai whakaheke o te anamata. Ka mutu, mā ngā mātāpono matua pērā i te mana motuhake, te kotahitanga me te tukuihotanga e ārahi i ngā akoranga me ngā mahi. Nā Fortune mā tēnei whakamāramatanga:

Mana motuhake means the power of iwi and kura communities to decide what is best for themselves, their mokopuna, and whānau (2024, p. 11).

He kaupapa tēnei e pūāwai ai ngā uri i ngā āhuatanga katoa o tōnā anō iwi. Mā te ako i ngā kōrero tuku iho, ngā whakapapa, ngā waiata me ngā karakia, ka mutu, i te reo me te mita o te rohe, e tūperepere ai te tupu a ngā hua mō te iwi.

Mei kore ake ngā kura ā-iwi e mōhio ai te tamaiti ki tana takenga mai, ā, e whārikihia ai hoki tētahi ara hei takahi māna i tēnei āo.

He tuhinga arotake mō te mana tautika

Ko tā te Tāhūhū o Te Mātauranga (2024, 17 o Hepetema) he tuku pūtea ki ngā kura puta noa i te motu e māmā ake ai ngā aupēhitanga ohapori ki runga i ngā tamariki. Koia nei ko te tukanga Tauine Tautika. Ka hia tau te Tauine Tautika e whanake mai ana, ā, nō te tau 2022 ka mana. I whakamōhio atu te Tāhūhū o Te Mātauranga i te nui o te pūtea ka whakawhiwhia ki a rātou i te Hepetema 2022, ā, hei te Hanuere 2023 riro ai te pūtea.

Ko te pūtahitanga o te tautika kore mō te Māori, e mea ana a Fortune mā (2024), i ahu mai i te tāmitanga roa o te reo, ngā tikanga, te mātauranga, me te mana motuhake o te iwi Māori. E mārāma pai ai te kaipānui ki ngā wero tautika kore mō ngā whānau kua kuraina ki ngā kura mana motuhake, me mātua mārāma hoki ki ngā tāmitanga i puta i ngā take taipūwhenua me ngā pūnaha mātauranga Pākehā a te kāwanatanga. I tēnei arotakenga tuhinga, ka āta matapakitia te mana tautika, e ai ki te tirohanga Māori. Hei āpitihanga, ko ngā aupēhitanga me ngā tāmitanga o te iwi Māori ka tino whai wāhi atu ki tēnei arotakenga. Inā rā, ko te aronga matua ko te rapu i tētahi huarahi e whai ara tautika ai ngā tamariki Māori.

Ko ngā mahi whakarauora i te reo; ngā kōhanga reo; me ngā kura reo-Māori ētahi o ngā tino kaupapa ki te kaupare i ēnei tautika kore. Waihoki, ko te whakawhāitihanga o te mātauranga Māori ki ngā kura mana motuhake tētahi o ngā tino rautaki ki te hāpai i te taiao ako me ngā hua kairangi mā ngā ākonga.

Ko te mana Māori motuhake ka whāngaia ki ngā ākonga o ngā kura mana motuhake kia tupu matomato ai ia hei Māori i tēnei āo. Ka whakatinanahia tēnei tūāhuatanga mā te whāngai i ngā kōrero mana atua, mana whenua, mana reo, mana whānau, me te mana ako. Ko ngā hononga ki ngā whānau, hapū, me te marae ētahi o ngā tino āhuatanga e tū Māori ai te kura.

E ai ki te tuhinga arotake a Fortune mā ko ngā kupu tika ake mō te mana tautika e ai ki te tirohanga Māori, ko te mana motuhaketanga, te tino rangatiratanga rānei. He kaha hoki te aronga ki te whakaahua i tētahi huarahi whakamua e tutuki ai te mana tautika i ngā kura mana motuhake:

For kura mana motuhake, the way forward to achieving equity is through equitable resourcing that allows full exercise of tino rangatiratanga, for Māori to lead and govern kaupapa Māori education. This represents a different conception of equity as distributive justice than what is captured in the Ministry's current EQI approach. (2024, p. 2)

Inā rā, he kaha hoki te arotakenga ki te whakatairanga i te reo o Te Matakahuki.

Equitable funding and resourcing of kaupapa Māori education must be both relative to need, and sufficiently more, for te reo Māori to be sustained and grown if the Crown is to discharge its duty of active protection towards te reo and kaupapa Māori education. (2024, p. 4)

Aronga rangahau

Ko te pūtake o te tuhinga rangahau nei he whai taunakitanga ki ngā wero kua rangona, ka mutu kua kauparetia e Ngā Tapuwae kia eke ai ngā ākonga katoa ki ngā taumata i wawatatia ai e rātou mō te mātauranga. Ko tā te tuhinga nei he whai i tētahi kura mana motuhake, tō rātou ake rongomaiwhititanga, me tō rātou anga ki te whakatutuki i te mana tautika.

Ko ngā kaipānui o tēnei pūrongo ko te kura whānau o Ngā Tapuwae, ngā kura mana motuhake, me ngā hāpori e hiahia ana ki te whakawhanake i tō rātou ake manawaroatanga, waihoki, ko Te Tāhūhū o Te Mātauranga tētahi atu. Ko te whāinga kia purangiaho ai te Tāhūhū o Te Mātauranga me te

kāwanatanga ki te arotake i te Tauine Tautika me tōna pānga ki ngā whānau Māori. Mātua rā he rapu i te ara e noho tautika ai ngā tamariki Māori me ō rātou whānau.

Ngā pātai rangahau

Nā Ngā Tapuwae rāua ko NZCER ngā pātai rangahau i whakarite, kia pai ai te arotake i ngā raru e pā ana ki te Tauine Tautika o te kura.

E rima ngā kaupeka i āta arotaketia kia mārama kehokeho ai te kaipānui ki ngā rautaki i whāia kia eke ai ngā ākonga ki ngā taumata kairangi o te mātauranga:

1. He aha ngā mōhiotanga o Ngā Tapuwae ki te Tauine Tautika?
2. He aha te nui o te tautoko nā te Tauine Tautika ki Ngā Tapuwae kia ea ai te mana tautika mā ngā ākonga me ngā whānau?
3. He aha te hirahiratanga o te mana tautika ki Te Kura Māori o Ngā Tapuwae?
4. He aha ngā rautaki ka whāia e Ngā Tapuwae ki te whakatutuki i ngā wawata ā-mātauranga?
5. He aha ngā tūmomo rauemi ki te utu i ēnei rautaki? He aha hoki ngā wero ki te rapu i ēnei rauemi?

Te whakatakotoranga o te pūrongo

Ko tā te wāhanga e whai ake nei he āta tātari i te huarahi rangahau me ngā hua i puta i ngā pātai rangahau.

Mā te tauwehe i ngā wāhanga e rua, ko tā te Wāhanga 4 he kitenga e aro ana ki ngā pātai rangahau e rima. Mā te ruku atu ki ngā wheako o te kura whānau mō te Tauine Tautika, te mana motuhaketanga me te Tauine Tautika, ko tā te Wāhanga 4a, Te Whakaawenga Nui a te Tauine Tautika ki Ngā Tapuwae, he whakatakoto i ngā kitenga e pā ana ki ngā pātai 1, 2, me te 3. Ko tā te Wāhanga 4b, Te Mana Motuhaketanga—Ngā Rautaki me ngā Ritenga, he whakaatu i ngā hua i puta i ngā pātai 4 me te 5, mātua rā ko ngā tikanga me rautaki i whāia e Ngā Tapuwae ki te whakatutuki i te mana motuhake, ā, ko ngā mātāpono tuku iho o te whānau, ko te tuakiritanga, te aroha, te rangatiratanga, me te manawaroatanga.

Hei whakakapi, ko tā te wāhanga 5 he matapaki i ngā hua katoa e mārama ake ai te mana motuhake ki tā ngā ara tautika mō ngā tamariki Māori me ō rātou whānau.

3. Te huarahi rangahau

He tuinga rangahau tēnei e pā ana ki te mana tautika i roto i Te Kura Māori o Ngā Tapuwae. Ko te tūāpapa o te huarahi rangahau ko ngā tikanga rangahau Māori. Ko NZCER te kaikirimana ki te whakatutuki i tēnei kaupapa.

Kua wāwāhitia te kaupapa nei ki ngā wāhanga e toru.

1. He waihanga i te tuinga rangahau.
2. He waihanga i ngā pātai, te huarahi rangahau, me te ara tātaki i te kaupapa.
3. Te whakatīnanatanga o te kaupapa.

Ko te whāinga nui kia noho tētahi hikuroa matatau o Ngā Tapuwae hei kaiuiui, hei kaituhi i te pūrongo nei. Ko Tākuta Parehau Richards te hikuroa. Ko ōna hoa mahi o GHA Consulting, ko Kiriwaitingi Rei rāua ko Mai Io Hiini. Heoi, ko te hunga kē atu i whai wāhi ki tēnei pūrongo ko Keita Durie, ko Rachel Bolstad, ko Sheridan McKinley. Nā NZCER te wāhanga ki ngā tikanga matatika i whakahaere.

Te hunga i uiuitia

Nā Ngā Tapuwae anō te kura whānau i whakamōhio e pā ana ki te mahi rangahau nei. Nā rātou anō hoki i whakamārama i ngā hononga ki ngā kiripānga matua, me te whāinga matua o te pūrongo, ā, he whakaatu i te arotakenga o te Tauine Tautika. Nā Ngā Tapuwae anō hoki te hunga uiui, ngā rangi me ngā wā uiui i whakarite. E 28 katoa ngā tāngata nō te kura whānau i tuaritia. (Tirohia ki Tūtohi 1).

TŪTOHI 1. Ngā kaiuru rangahau

Ākonga	7
Kaumātua and whānau	6
Poumarumarū	2
Hikuroa	4
Kaiako	4
Tumuaki & Ohu Whakahaere	3
Kaiarataki	2

Ngā uiuitanga

I wāwāhitia ngā uiuitanga ā-whānau ki ngā rōpū e waru, ā, i tū te katoa i te 29 me te 30 o Ākuhata 2024. He 40–70 meneti te roa o ngā uiuitanga, ā, i whakaāe te katoa kia rīpenetia ngā kōrero. Ko ngā kōrero katoa he mea tauwhaituhitia nā NVivo. Kei te Āpitihanga 1 ngā pātai uiui e iri ana.

I tēnei pūrongo, ka tautuhitia ngā tohutoro mā ngā taitara—ākonga, hikuroa (ākonga o mua), poumarumarū (poari), kaiako, tumuaki & ohu whakahaere, me whānau (he māmā, he pāpā, he kuia hoki).

4. He kitenga

4a. Te whakaawenga nui a te Tauine Tautika ki Ngā Tapuwae

Ko tā te wāhanga nei he ruku ki ngā mōhiotanga o te whānau whānui o te kura ki te kaupapa nei o te Tauine Tautika me tōna whakaawenga. E rārangi mai ana ngā whakautu i ngā pātai rangahau 1, 2, me te 3 mā te whakatakotoranga tuhinga rangahau, inā rā ko ngā mātāpono o te kura me te reo hoki o ngā whānau kei te arahī kei te mātāamua. Ko ngā pātai rangahau:

1. He aha ngā mōhiotanga o Ngā Tapuwae ki te Tauine Tautika?
2. He aha te nui o te tautoko nā te Tauine Tautika ki Ngā Tapuwae kia ea ai te mana tautika mā ngā ākonga me ngā whānau?
3. He aha te hirahiratanga o te mana tautika ki Ngā Tapuwae?

I roto i tēnei wāhanga o te pūrongo, ka āta arohaehaetia te mana motuhaketanga o Ngā Tapuwae, me tō rātou ake tirohanga ki te mana tautika me te mana tautika kore, waihoki tō rātou ake māramatanga ki te Tauine Tautika.

Te whakapuakitanga o te mana motuhaketanga ki te whānau

He whānau, ka mutu he āhurutanga hoki a Ngā Tapuwae. Nā te kaha tautokona o te kura e te iwi me ngā whānau kua kaha tā Ngā Tapuwae whakatinana i te mana motuhaketanga mā te akiaki i ana ākonga me o rātou whānau kia tupu mātoro i roto i te kounga o ngā āhuatanga katoa e eke ai ia hei “Māori taketake i tēnei āo” (Te Kura Māori o Ngā Tapuwae, 2024, 6 o Hepetema). Ka mutu, kua whakaakona rātou kia whakatairangahia tana tuakiritanga i runga anō i te mōhio mā tana whakapapa ia e kawē i tēnei āo hurihuri nei (Te Kura Māori o Ngā Tapuwae, 2024, 6 o Hepetema).

Te horopaki o te mana motuhaketanga

Ahako ko te aronga matua o te pūtea tautoko ko te mana tautika kaua ko te mana motuhaketanga, me mātua whai whakaaro te kaipānui ki te tūāpapa i tū ai Te Kura Māori o Ngā Tapuwae, me ngā poupou o te whare i rangatira ai ngā wawata me ngā mahi o te mana motuhaketanga i waenga i te kura me te whānau.

E whakapono ana a Ngā Tapuwae kāore te pūtea tautoko mō te mana tautika e whakatutuki i ngā haepapa nui kia ea ai te mana motuhaketanga o te ākonga. Koia rā te āki nui e whakapau kaha tonu nei ngā whānau ki te kohi rauemi, ki te kohi pūtea kia tutuki ai te mana motuhaketanga o te kura.

E mārama ai tātou ki tā te kura whakatinana i te mana motuhaketanga, me mārama hoki ki ngā whakahaerenga me ngā wawata e whai nei rātou. Nā ngā ākonga, ngā mātua, me te tumuaki ngā kōrero o raro iho nei i whakapuaki:



Here in Māngere, just in South Auckland in general, because a lot of our ākonga come from the whole of South Auckland, not all of us have had the easiest start of the race. I think what the kura provides, and is very good at, is giving a head start for many of us who are in unfortunate spaces ... (Ākonga)

Many are urban Māori and do not have a lot of connections to their whānau back home ... (Whānau)

A high number of boys are raised by their mothers, without fathers, or a male role model ... (Tumuaki & Ohu Whakahaere)

Forty percent of our kids are bicultural ... people don't think about how hard it is for bicultural or dual-heritage students to exist, because they're constantly feeling guilty or constantly thinking, 'Am I doing too many Māori things and not enough Niuean things? And for some of them, that parent is very unconfident too in their identity.... we want them to feel the power of their Māoriness, even though they live in a Tongan world. We want students and whānau to feel comfortable and confident with all of their whakapapa. It was Tongan language week last week, and they were allowed to wear and celebrate their cultural identity ... (Tumuaki & Ohu Whakahaere)

[Auckland] is the largest Māori population in the country. The youngest Māori population that is going to be a strong population, and our other population is Pasifika. And I think politically, Māori need to get together because if we want support as tangata whenua, we will get support from tangata moana, ... they actually asked us, how do we support each other? (Tumuaki & Ohu Whakahaere)

Whakapapa inequity is a real thing here in South Auckland and we're a kura that believes you should be all of the things you are, and wherever you go in the world because we are global citizens, you should be able to utilise your whakapapa. (Tumuaki & Ohu Whakahaere)

I roto i ngā tau kua tino whanake te māramatanga o Ngā Tapuwae ki te whakaawenga nui o ēnei āhuatanga ki runga i te kura me te whānau. Nā tūnohunohu mā te ara i takahi mā rātou e puta ai ngā ihu hei "kirirarau o te ao".

Te māramatanga o te whānau

Ka whakautu tēnei wāhanga i te pātai tuarua, ā, ka whai māramatanga ki te arotakenga o te Tauine Tautika mō Ngā Tapuwae, ka mutu, he aha hoki ngā mōhiotanga o te whānau ki te Tauine Tautika.

Ka inea te Tauine Tautika e ai ki ngā aupēhitanga ohapori e tāmi ana i ngā ākonga me ō rātou whānau. Ko ēnei inenga ka noho i waenga i te 344 me te 569, ā, ko te nama teitei rawa e tohu ana i te tokomaha o ngā tamariki e raru ana i ngā aupēhitanga ohapori. E 37 katoa ngā taurangi hei ine i te nama Tauine Tautika o tēnā kura, o tēnā kura, ā, koinei kē te inenga hei tohu i te nui o te pūtea tautoko ka tuaritia ki te kura. Ko te nama o Ngā Tapuwae ko te 492.

He whāiti tonu ngā mōhiotanga a te whānau o Ngā Tapuwae ki te pūnaha ine i te Tauine Tautika, heoi anō, e mārama kehokeho ana rātou ki te nui o ngā mahi ki te whakatutuki i te tauritanga i waenga i ngā ākonga me ngā whānau katoa o te kura. E ai ki a Mā Stirling, "it ends up being an extra \$4 for each ākonga."

Ko ngā mātua, ngā hikuroa, me ngā ringa raupā o te kura ngā kaiwhakahaere o te rōpū kura whānau. Ko tā rātou he tū hei mema ki ngā rangatōpū okawa o Te Huarahi Hou, Ngā Tapuwae o Mataoho me te Komiti o te Kura. Hei tāpiritanga, he turanga motuhake hoki kua rāhuitia i te kura e pai ai te rapu me te tuku i ngā tono pūranga moni. He tukanga katoa ēnei hei whakawhanake i te pitomata o ngā ākonga.

if it doesn't come from the Ministry, it's going to have to come from somewhere, from different funding organisations ... money must not be an issue for our students. (Tumuaki)

4. He kitenga

E kaha rangona ana te whakamānawatanga i waenga i tēnā, i tēnā o ngā whānau i te kura. E whakapono nui ana rātou nā ngā “relationships through our tumuaki ... [and] her knowledge of opportunities”, i whakawhiwhia ai rātou ki te pūtea tautoko, i tino marohi hoki ngā tuāhanga o te kura.

I tēnei horopaki, i whakaarohia e Ngā Tapuwae ētehi rautaki e kaha ake ai te tautoko o rātou e te pūtea Tauine Tautika. Hei tauira, ko te āta hōmiromiro i ngā pūtea ā-whare; ngā tūwāhi; ngā utu hāereere; ngā raru kōpiripiri; te haumarutanga o ngā whānau; ngā pūtea hauora; me te nui kē atu o ngā wero me ngā pēhitanga ki runga i te Māori.

Ko ēnei rautaki ngā urupare ki ngā wero i whakarārangi mai ai e Fortune mā (2024) of “limited access”, “whānau engagement expectations”, “gaining te reo Māori fluency”, “lack of learning and teaching resources” as well as “property and buildings” (p. 12).

Nā te itiiti noa iho o ngā whare i Māngere, e raru ana ētahi ākongā ki te noho ki ngā whare nui te utu, ki hapori kē atu.

We'll have a whānau of 6 living in a house for 4, and their salary altogether for the household will be \$120,000. Whereas their neighbour next door will be making \$120,000 each, per person.

Kāre hoki he tautikatanga o roto i ngā utu hāereere, ngā raru kōpiripiri, me te raru haumarū.

we might have to use vans instead [of buses], and they're faster. And the formula for transport needs to understand congestion. ... I get the same amount of funding that someone on the coast gets, per ākongā ... people in town don't get town or congestion funding, and the stress of being on the bus.

The four extra dollars [from EQI] goes to our transport funding because we have a congestion problem in Auckland. So, instead of having three buses to get here on time, we have to run five buses so the kids get here on time. Our transport budget doesn't meet the needs of where our kids come from.

We run a bus from Papakura, a bus from Manurewa, a bus from Ōtāhuhu, East Auckland, Papatoetoe to Māngere, and a bus for Māngere.

The other thing is security for Māori schools in town. If our Māori kids go and use the public transport, they'll get beaten.

If you're dressed in our uniform, and you're in the public transport. There's a lot of racism towards being mana motuhake ... it's hard being a Māori here ... we are so not welcomed to be Māori outside of our little kāinga. (Tumuaki)

He tokomaha ngā whānau o Ngā Tapuwae kua hūnuku atu i Māngere me ngā tōpito o Tāmaki ki te Tonga, me Tāmaki ki te Rāwhiti, nā te nui o ngā utu whare, me te iti hoki o ngā whare e wātea ana. Nā tērā kua tino raru te kura whānau ki te whai huarahi e tae ai ngā tamariki ki te kura. Nō nā tata nei haukotī ai Te Tāhūhū o Te Mātauranga i te pūtea tautoko mō ngā pahi kura i runga i te whakaaro e wātea ana ngā pahi tūmatanui ki te katoa. Heoi anō, ehara ngā pahi tūmatanui i te whiringa pai mō ngā ākongā o Ngā Tapuwae. Ka mutu ehara hoki ngā pahi o te hapori i te whiringa haumarū rawa atu mā ngā ākongā.

Ko tā te wāhanga o runga ake nei 4(A) he whakaāhua i te māramatanga o te whānau o Ngā Tapuwae ki te Tauine Tautika. Nā whai anō, he mea hirahira ki te whakaatu i te huarahi e whakapuaki ai a Ngā Tapuwae i te mana motuhakenga, mā roto tonu i ngā tauira o te noho ā-whare me te tūnuku.

4b. Te mana motuhaketanga—ngā rautaki me ngā ritenga

Kei tēnei wāhanga o te tuhinga e iri ana ngā whakautu ki ngā pātai 4 me te 5. Ko ngā pātai:

4. He aha ngā rautaki ka whāia e Ngā Tapuwae ki te whakatutuki i ngā wawata ā-mātauranga?

5. He aha ngā tūmomo rauemi ki te utu i ēnei rautaki? He aha hoki ngā wero ki te rapu i ēnei rauemi?

Kia tutuki ai ngā wawata mō te mana motuhaketanga, ko tā Ngā Tapuwae he kaha whakaū i ngā mātāpono o te whānau, te tuakiritanga, te rangatiratanga, me te kairangitanga. Katoa ēnei akoranga he whakapūmau i te āhurutanga a te ākongā, kia mātau ai ia ki tōna anō pitomata. Waihoki, ko te nohoanga ā-whānau kua titia ki te whatumanawa o tēnā ākongā, o tēnā ākongā, koia tonu te aronga i roto i tēnei wāhanga o te pūrongo, e mārama kehokeho ai te kaipānui ki te mana motuhaketanga o Ngā Tapuwae.

He whānau tuku iho

E kore au e ngaro, te kākano i ruia mai i Rangiatea.

Kei raro iho nei te whakamāramatanga nō te pūrongo o *Tū Rangatira*:

embedded in this whakataukī is the vision that a Māori identity will not fade: it is derived from ancestors, passed down from generation to generation, and lives on in our mokopuna. (Te Tāhūhū o te Mātauranga, 2010, p. 10)

Nā Te Kepa rāua ko Pani Stirling Te Kura Māori o Ngā Tapuwae i whakatū i raro i ngā mātāpono me ngā uara o te ao Māori. Ko tā Arihia Stirling (“Mā Stirling”), te tumuaki o nāianeī, he kawē tonu i ēnei whakarereanga iho mā tētahi huarahi auaha, e mātoro tonu ai te tupu ki waenga i ngā whakareanga whānui o te whānau.

E ai ki ngā ākongā, me ngā whānau o te kura, he wahine manako nui, whakaaro nui hoki a Mā Stirling ki ngā hiahia o te whānau. Hei tā Mā Stirling:

I think it comes from a place of living in it. Living in, teaching in, the rohe all my life. I’ve seen the pōharatanga all my life, and as I see these babies come through, you’ve got to break that intergenerational thing of “That’s how you live”. (Tumuaki)

Ko ngā mātāpono o te aroha, o te rangatirangatanga, o te whanaungatanga anō hoki kua titia ki te ngākau o tēnā ākongā, o tēnā whānau, i tino kiia ai he whānau kotahi, he wāhi haumako hoki a Ngā Tapuwae, ehara noa i te kura.

E tohu ana te mahere rautaki o te kura i te māngarinui ki ngā hononga ā-whānau i waenga i ngā whakareanga e whā. Hei tāpiritanga, e mārakerake ana te kite kei te mātāmua tonu o ngā whakaaro te whakawhanaketanga o te tuakiritanga Māori i waenga i ngā ākongā me ngā whānau o te kura.

Hei tā tētahi ākongā:

My whānau all came here, my cousins came here, my siblings were here too. I enjoy being at a Māori school, being surrounded by Māori people—they are my people, and we are whānau here. I like my friends here. (Ākongā)

I kōrero a Mā Stirling mō te whakaawenga nui o te kura i roto i ngā tau, me tana whakahīhi ki tētahi whānau kēnge, i tā rātou aukati atu i te waipiro, e makuru ai te oranga tonutanga o te whānau me ngā uri.

4. He kitenga

Koinei hoki ngā kōrero a tētahi matua:

It's our tūrangawaewae here and it's just like our foundation for all the whānau who come through our kura and they're not left out or they're not above or below anyone else. And I think it's just having the role models we do have in our kura and all ... and just being able to look up when you're actually in kura. (Whānau)

Hei tāpiritanga, he tokomaha hoki ngā ākonga e ahu mai ana i ngā whānau nunui, tokotoru ngā tamariki ki ētahi, ka mutu, he tokoiwa hoki ki ētahi atu. Ko tā Ngā Tapuwae he tauawhi, he tautoko i tēnā ākonga, i tēnā ākonga me ō rātou whānau, ahakoa ko wai:

so you don't have a choice but to be fair and equitable with all the students and we get to cherish these kids for 13 years and a whole whānau. (Tumuaki & Ohu Whakahaere)

Kāore te whānau whānui o Ngā Tapuwae e ware ki ngā rerekētanga ohapori i waenga i a rātou anō. Ko tā te whānau o Ngā Tapuwae he tauawhi, he taituarā i ngā ākonga me ngā whānau katoa o te kura, ahakoa ko wai. Ko tētahi o ngā kaupapa nui o te kura kia whai arawātea ōrite ngā tamariki katoa, taka rawa iho ki ngā pūeru kura, me ngā rauemi hangarau. He pērā hoki te aronga mō ngā ākonga whaitakiwātanga (autism). He rua tekau te āwhiwhi o ngā ākonga takiwātanga ki Ngā Tapuwae, ka mutu, he tokorima pea rātou e tino pākia ana e tērā mate. Heoi, ko tā ngā kaiako, he whanake i ō rātou anō pūkenga, e mātau ai rātou ki te whai rautaki ki te tautoko i ngā ākonga.

Everyone is equal, everyone looks the same. ... As small as it is, the uniform is a big thing here It's not any kind of financial stress on the family. ... When we go on sports trips, we're looking top notch. We went to kapa haka nationals, and everyone gets the same that the teachers wear. (Tumuaki & Ohu Whakahaere)

If you can see our kids that have certain challenges, then we're not doing our job. We do not isolate kids. (Tumuaki & Ohu Whakahaere)

Everyone is normal in our family. You just do the things, you have different challenges, you have difficult things, you are normal. ... We have one of our nannies from the Pā that comes in. She's in her chair, she's got her tongue poked out ... she's the oldest kuia there and all the kids just love her. So, anybody that looks a bit different, that's OK. We teach that it's OK. (Tumuaki & Ohu Whakahaere)

E mārama ana ngā kaiako, kāore pea ētahi o ngā tikanga taikaha a te kura e noho tau ki ngā ākonga katoa o te kura. Hei tauira, kāore e whakaaetia ana ngā panekoti "tūtū", heoi, koinā kē te hiahia o ētahi tamariki takiwātanga, nō reira ka tukuna e ngā kaiako.

They should look like every other normal child in our school... Even our playground is about that. We know that children with autism really need to rock a lot, so we have a swinging basket. Sometimes you will see a child rocking on the basket during class time. We also have lots of bean bags and we build stuff. (Tumuaki & Ohu Whakahaere)

Ko ētahi tino mahi a te kura hei whakaū i te taha whānau me ngā uarā o te kotahitanga me te whakawhanaungatanga, ko ngā mahi kapa haka me ngā mahi hākinakina. Ko te whāinga nui a te kura kia tākaro hākinakina ngā ākonga katoa o te kura i ngā kaupeka katoa o te tau, ahakoa raumati mai, hōtoke mai. E kite ana te kura i te nui o ngā āheinga ka hua mai i te tākaro hākinakina, kua mō te ākonga anahe, engari mō te whānau katoa, ka mutu he huarahi hoki e whakatenatena i te wairua ngahau i waenga i te kura whānau.

We have clubs that we send all our kids to. So, they play team sports. League is a big one for us and we try to get them all to go to the same club, so our parents feel that camaraderie of team and we bring it back here and feel the team spirit. (Tumuaki & Ohu Whakahaere)

You tell the kaiako you want to play and then the kura supports you. Even if it's only one person who wants to do something, they will do their best to make something happen for you. (Ākonga)

The kaiako have passions outside of kura like sports, which opens other opportunities for our kids. Making a dream tangible. (Tumuaki & Ohu Whakahaere)

Ahakoia he kapa whakataetae tō Ngā Tapuwae, e noho whakaute ana rātou i roto i te whakaaro, ehara rātou i te whare wānanga kapa haka. Ko ngā tikanga haka, he mea tuku ki ngā tamariki mā roto tonu i ngā mahi o ia rā, hei tauira, ko ngā pōhiri me ngā waiata. He kaupapa hirahira te kapa haka e ngākau nuitia ana e ngā ākonga me ngā whānau o te kura. Hei tā tētahi matua, ko te kapa haka te ao o tana tamāhine:

Her kaiako are amazing ... it's resource in itself that you can't buy. Kapa haka has really helped us understand who we are, that we are Māori, and that we're very capable. It's not just a schooling system where we come here and get our assessments done, it's actually a whole other world that we're coming to ... we've got mātauranga here, but then we've got everything else ready for us, our whole other world waiting for us. (Whānau)

Well, when you take sixty 9 to 11-year olds to Nelson, it's an experience and they were amazing. These little people were amazing and then they did it this year with sixty teenagers. So, like you know, those experiences you wouldn't necessarily go on because of the economics. And I work, my husband works, but without the awhi that our kura was able to provide us, our boy was given that opportunity to be able to go hei kanohi mō te kura. Hei kanohi mō tōna whānau, anō nei mō tana kura. (Whānau)

I roto i te whakataetae kapa haka kātahi anō ka hori, he kawatau nui i whakatakatoria ki mua i te aroaro o ngā ākonga, kia whāia e rātou katoa tētahi ara hauora. Kua heke te taumaha i ētahi, ā, ko ētahi kua hono atu ki ngā whare NakaWhiti, whakaharatau ai i te 6 karaka i te ata. He tino tauira tēnei e whakaatu ana i te taha hauora me te taha tinana o ngā mahi kapa haka me ngā mahi hākinakina, kua ko te taha mātauranga me te taha aromatawai anake.

Now, it's their fitness diary because they did it through kapa, and now they've got to finish it off, and that's part of their Physical Education assessment for NCEA. (Tumuaki & Ohu Whakahaere)

[We have put] up a rock wall in the gym. ... One of our teachers is a CrossFit trainer, and we do that with some of our big kids because it's an individual sport. They don't have to feel like that other people are depending on them to do something. It's just about self-love. That's really big for our kids, and the amount of weight our boys have taken off is astounding. Because traditionally, our men have big statures and with double Polynesian whakapapa it can make a difference. So having our big boys be able to do CrossFit training together but as individuals makes a very positive difference. (Tumuaki & Ohu Whakahaere)

Hei tāpiritanga, ka hoki anō ngā whakaaro a tētahi matua ki ngā mahi a Ngā Tapuwae ki te tautoko i a ia me ōna anō pumanawa, inā rā, he rite tonu te tautokotia o Ngā Tapuwae e whānau kē atu hoki.

The education at Ngā Tapuwae starts everyone off on a level playing field within the kura walls. Everyone is equal. When you step outside of these walls, Ngā Tapuwae prepares our tamariki for the outside world. For example, I had opportunities at university and the kura supported me in those endeavours. (Hikuroa)

Ngā Tapuwae goes above and beyond looking for opportunities because they want our kids to have access to it all. They truly care about them—that's the aroha. Every ākonga is given the opportunity regardless of pūtea. Equity is actually lived here, it's practiced, not just talked about. (Whānau)

It's a constant here, our teachers always make us feel really supported. When we go outside of school, they check in on us and always make sure that what we are doing is safe. In school, we have a little amount of bullying, teachers are there for us. We are like whānau. (Ākonga)

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Mō te nuinga o ngā kaiako, ka noho a Ngā Tapuwae hei kāinga rua ki a rātou. Ko te nuinga o ngā kaiako o te kura (85%) he hikuroa (ākonga o mua) kua hoki anō ki tōna āhurutanga.

One kaiako is a dentist by trade and we're all highly qualified. Another Kaiako was a New Zealand Touch player. So, we've come back with lots of skills and when COVID went down, we got a whole lot of ex-people back because they were in industries that stopped. One of our teachers worked for Television New Zealand ... and he has a degree in Graphic Art Design, and so he re-trained as a teacher and now he's here. (Tumuaki & Ohu Whakahaere)

This is our kāinga rua. We can always come back. And because the foundation's already been laid down, we just have to follow through ... our leaders push us to be our best for our ākonga. (Kaiako)

He kāinga rua hoki a Ngā Tapuwae mō ngā ākonga, ahatia ngā haepapa nui a ngā tamariki mātaamua i te kāinga, ko tā Ngā Tapuwae he whakatinana i te whakataukī, anō te pai me te āhuareka o te nohotahi a ngā teina me ngā tuakana.

Kao pēpi. Waihō i a ia. He mahi āna. He mahi anō āu ... So, trying to make sure that here, they have six hours of just being themselves ... the kids are used to that. The babies know to stay out of their older siblings' faces and then the older ones know they're ok. Leave them alone. (Tumuaki & Ohu Whakahaere)

We even have boundaries about where the kids can play. So, different reanga play in the front. ... Years 6, 7 and 8's next to the wharekai. The big kids are on the other side of the whare. ... so the big kids get time out from the little kids. Kāre e whakararu i a rātou or whakahōha i a rātou. So, they know, they can mix and mingle, and they do, but they know when they're in those spaces that that's their time out and the babies, "Kaua e haere ki reira". The big kids know, "Kaua koe e haere ki reira. (Tumuaki & Ohu Whakahaere)

Hau ana te rongo o te tauawhitanga, me te manaakitanga ki ngā mātua me ngā tamariki i Ngā Tapuwae, anō nei he whānau. Ko tā Mā Stirling me ngā kaiako he āta whai whakaaro ki te oranga torowhānui a ia ākonga me tō rātou whānau kura. Ko ngā kupu a tētahi māmā e whakaāhua ana i a Ngā Tapuwae hei kura, hei whānau:

Being part of the Ngā Tapuwae movement and whānau has empowered me and now has become a lifestyle and as a community. Equity here means being part of a community of learners. My tamaiti has the opportunity to learn ngā puna o te mātauranga, she has the safety net to learn under the values that are important to us as a people and a whānau. (Whānau)

Te ahurea tuakiritanga

Tā ia tamaiti tō rātou ake mana. Ko tā mātou mahi, he hoatu i ngā rawa hei whakapuawai i ēna o ngā pukenga a te tamaiti.

Nō te whanaketanga mai o ngā kōhanga reo, kura kaupapa Māori aho matua, ngā whare wānanga me ngā kura ā-iwi, kua whai wāhi ngā hāpori Māori ki te whatu i ō rātou ake kahu hei korowai mō tō rātou ake oranga tonutanga.

Ko tā te mana tautika i roto i ngā kura Māori, ahakoa kura kaupapa Māori aho matua mai, ahakoa kura ā-iwi mai he poipoi i te tamaiti ki roto i tētahi taiao ako e puāwai ai tōna ahurea Māori, tōna reo Māori, tōna tuakiritanga, me ōna manako nui mō te ao. Mātua rā, koia nei te huarahi Māori hei hāpai i te angitūtanga o ngā tamariki Māori.

Ko te iho o ngā kaupapa mātauranga Māori he noho hei kaitaunaki mō te ekenga a ngā tamariki Māori ki te karamatamata o te rākau taumata. Ko tā ngā kaupapa mātauranga Māori he wero i ngā pūnaha

me ngā tirohanga Pākehā e pā ana ki te whakaako tamariki, ā, he whakatairanga i te hirahiratanga o te ahurea Māori mā roto i ngā hua mātauranga.

Mā te whakarangatira i te ahurea Māori me te tuakiri Māori, ko te mahi a ngā kaupapa Mātauranga Māori he whāngai i te kete mātauranga, e Māori ai, ka mutu e tū rangatira ai te ākonga Māori i tōna ao Māori.

Ko tā te titiro o te tamaiti ngohengohe ki kōnei, ko tēnei mea te equity, ka tino rongu a wairua nei. Ka kitea i te tamaiti e tipu ana ki Hiaroa, ki Hoturoa. Ka tipu ake, pēnei i ētahi o mātou ngā raukura o te kura. Aē. Ko te tuakiritanga Māori tā tātou tūāpapa. Nō reira, tā wena ahuatanga kua whāngaihia ki a mātou, ka tipu pai ake. ... mō mātou anake tēna mana, nē? Tā ia tamaiti tō rātou ake mana. Ko tā mātou mahi, me hoatu i ngā rawa hei whakapuawai i ēna o ngā pukenga a te tamaiti. So, I think it's the essence in which we are Māori that really brings out the equity. (Kaiako)

[our ākonga] learn how to swim in a pool, but our job is to put them back into natural water. So, we sent our kids to scuba dive this year, and that was \$1,500 each, and that was for forty ākonga. Where does that resource come from? It's all funded. So, we've got to apply for it. (Tumuaki & Ohu Whakahaere)

Like the Waka Ama programme that we run. We received funding ... even that application took years to progress. But now, we're sustainable. We've got our own waka; we've got our own trailers. We build our coaches within our senior students to come back and give back to the kura, and we pay them. We know how to work... We're experts at funding. Which is so necessary ... because you can't afford it otherwise. (Tumuaki & Ohu Whakahaere)

Koinei ngā whakamāramatanga o te mana tautika a tētahi māmā noho tāone, ā, he pakupaku noa ngā hononga a tōna whānau ki tō rātou ūkaipō:

Knowing where you come from, where you belong, and who you are, and that you have the support of all of your people behind you, and that you're doing the right thing because Nanny and Pāpā taught you that that's the right thing to do ... the kura being here allows tamariki Māori who don't have that kind of thing in their lives ... a base for them. We are not a family that often has a connection to a marae or that has a chance to go back to the East Cape very often. But my tamariki know who they are as Māori because of being at this kura ... it gives them a sense of where they're from. So, I feel like they won't feel lost in the world. (Whānau)

He rite tonu tā te kaiako pūtaiao kite i ngā ākonga kāore e whaipānga ana ki te ao pūtaiao. Koinei āna whakamahukitanga mō te mana tautika:

Making sure [those] students finish their time here feeling that they belong in a science context and that they've always belonged in a science context ... helping them to make the links between the context they already exist in and a science context ... connections that they are familiar with. So the waka, our focus this year, has been on connecting science as it's presented to us by NZQA with context that makes sense for our students and feels important to our students. We've done traditional Waka Hourua design, looking at it from a physics perspective, and then doing their own designs, making a model, testing their models. We have also done microorganisms in food, so we made rewana bugs. (Kaiako)

Ko te whāinga nui a ngā kaiako ki Ngā Tapuwae, he akiaki i te tūranga tūturu a tēna ākonga, a tēna ākonga, kia puta atu rātou ki te ao, ko te whakapapa, ngā tikanga, me te mātauranga ka noho hei tūāpapa mōna.

Here they explore, what do these subjects actually mean and what is the whakapapa and how do they relate to you as a whole person, and to your whakapapa, and to you as a representative of your culture. I think it's really important and I think that it would be a lot harder to draw that out in a mainstream setting where you don't have as much depth in one culture as we have here. (Kaiako)

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Kia māmā ake ai te kaupare i ngā kōrero a ngā ākonga mō te Pākehā o ngā kaupapa STEM, e whakapono ana ngā kaiako pāngarau me ngā kaiako pūtaiao ki te hiranga o te whakaako i roto i te wairua, te taiao me te whakaaro Māori.

And I'm like, you think the decimal was invented in England? You think our numbers come from England? You think the zero comes from England?" We talked a bit about the iwi taketake that developed all of these. The whakapapa of knowledge systems. (Kaiako)

We look at, how Pāngarau was used traditionally by Māori. We've talked about different ways of measurement. I've done art ... last year we did transformation geometry ... using tohu Māori, which you had to reflect and rotate and things like that, which was really cool with the help of our maths department and our art department. So, being able to find themselves in those STEM spaces. (Kaiako)

And we've done some work around sustainability and healthy waterways. We visited [a local] stream, which is just down the road. And we did leaky homes and some construction because they all love construction. (Kaiako)

Kei taumata kē atu hoki te aronga a ngā kaiako ki ngā kaupapa toitū, me ngā kaupapa aronga hou. Ko tā ngā kaiako he aro ki ngā pātai me ngā arawātea kei raro iho nei:

Where can you make a difference, and how can you help our communities, particularly within science contexts? They've got all the pieces, but sometimes I think they just need the permission to see themselves as scientists and people who belong in that space. (Kaiako)

Our tuakana are the actual teachers too. They've come into our classes, and they've shared their experiences of Hau. Our kaupapa was Tāwhirimātea and we did a balloon... and we learnt about air. Our tuakana were the ones that led that wheako. It's all about how we know everything and it's about we all know everything and we're just bringing our bits and pieces to make it a whole. (Kaiako)

Ko te reo me ngā tikanga Māori kei te mātāmua o ngā mahi katoa a te kaiako hei whakawhanake i āna ākonga. Ko ngā mātāpono o te whakapapa, te whanaungatanga, te kotahitanga, te manaakitanga, te kaitiakitanga me te aroha te tūāpapa o te tuakiri me te ahurea, i kiia ai he kura ā-iwi, he kura mana motuhake hoki a Ngā Tapuwae.

Te taumata o te aroha

Poipoiā te kākano kia puāwai

E ai ki tētahi māmā, ko tā Ngā Tapuwae he whakatinana i te mana tautika he tohu i "te taumata o te aroha". Ko tāna, "it involves empowerment and trust, ensuring our tamariki receive the best opportunities, which reflects and is a credit to the kura's leadership".

He rite tonu te kōrerotia o te tumuaki mō tōna mana nui, me tōna ngākau aroha ki ngā ākonga:

Mā Stirling knows all of her tamariki at her kura, she treats them the way that's unique for each of them ... I see how much aroha our tamariki have for [her]. (Whānau)

Ko tā Mā Stirling me tōna tira he whai whakaaro nui atu ki ā rātau mahi katoa:

Everything that our big kids get, our little kids get ... so what it means to me, is that everyone feels like they are a special part of the character of this school, and they can do everything that we offer ... it's making sure that everyone makes everyone feel like their job is important. So, schoolwide, that's what we've tried to push, sport, and culture and academic as well as health and wellbeing. (Tumuaki & Ohu Whakahaere)

All the different programmes, all the different initiatives, the day-to-day, even just how our staff treat each other, down to that, just being nice people, decent people. For me, I look at the older kids and

yes, that's where I want my kids to be. They're going to be there in a few years. And we just trust the process and how they've been doing things, and they are the experts. They've got massive input from the students, as well as kaiako and the leadership team. ... And the whole wairua in our kura is there. Everything without complaint. (Whānau)

I ia wāhanga o te tau, whakarite ai te kura i tētahi wiki ngahau mā ngā ākonga e hiki ai te wairua i mua i te hokinga atu ki ngā mahi akoako. Ki te puta te kura ki wāhi kē, ko tā ngā kaiako, he kōwhiri i tētahi wāhi kāore pea te nuinga o ngā whānau e haere, i runga i te nui o te utu.

It is about bringing the wairua of 'we're back at school' and reminding ākonga how to enjoy it. Their main kaupapa is random acts of kindness. That's what everyone does. How do you speak kindly to each other, how do you look after each other and that's all you have to practice, that's your main practice. (Tumuaki & Ohu Whakahaere)

You bring the sunshine, or the rain and the attitude to your children. We are intentional with that. We get paid to do this job. We don't get paid to put our wairua on our kids ... we're intentional about saying that to each other. Leave your stuff behind and love these kids ... and it's happening at this house. This is our home. (Tumuaki & Ohu Whakahaere)

Our kaiako are the pinnacle of equity. They instill values and teach our kids to be mindful and respectful, mana tangata—ko tērā te ihi. (Whānau)

They deliver the teaching the same way I would. Sometimes they need aroha and awhi and then they need a, 'hey! don't muck around'. (Whānau)

Inā rā e whakamaioha atu ana ngā mātua me ngā ākonga i te ngākau nui a ngā rangatira, me ngā kaiako ki a rātou.

Every staff member goes above and beyond their call of duty, time and time again. It's a collective approach about putting the kids at the forefront of their whakaaro. You never get a sense that this is a 9-3 job, kids are an extension of the adults here ... And you do, you just have this core group of teachers that will do everything. Everything without complaint. ... Even for teachers to actually push themselves to tautoko our kids, and not even our kids, but our whānau. (Whānau)

The kura 100% backs you. They don't set you up for failure, they'll make sure that if you're going to do it, they're going to put you in 100%. And you're one big family here, it's amazing. (Ākonga)

They make sure we have enough time—our pūtaiao teacher has made special booklets for us so we always know what we are learning and if we are away then we can use that to follow up. They are always there when we need to ask questions. (Ākonga)

We follow the maramataka—so if it is a low-energy day, our timetable and kai will reflect that. I believe it really makes a difference and I know to take it easy on those days. (Kaiako)

He aronui tonu te tautoko a ngā kaiako me ngā kaimahi i ngā matea o te ākonga me te whānau. Hei ākonga, he rite tonu tā ngā kaiako kōrero mō te ngākau mākohā o ngā taitama tāne, me tō rātou ngākau nui ki ngā mahi waiata. Ko tā ngā kaiako, ahakoa e kore noa ngā reo e tiwaha i ngā tōpito o te kura, he mana nui kei roto tonu. E ai ki ngā kaiako, koia tonu tētahi ara hei tautoko i ngā taitama tāne e āhua raru ana i te nui o ngā haepapa i te kāinga ki te whakarongo ki ā rātou anō reo. He tokomaha ngā taitama tāne i te kura kua whakatupuria noa e ō rātou māmā, ka mutu, kāore he pou tāne i te kāinga. Ko tā ngā kaiako he akiaki i te ngākau titikaha i waenga i ngā taitama tāne i roto i te wairua aroha, e tū ngātahi ai rātou ko ngā kōtiro.

We get worried about their health with all the pressures they have. We have a lot of boys that are the oldest brothers in their family, and they only have mothers, and they are relied on lots. So, we do things like... random acts of kindness, and the other thing is to let the world hear your voice. And how

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we experience that, we do that on a daily basis. ... We try and catch each other and say hello first, “Kia ora Mā”, and like, the teachers are quite intentional. Especially to kids that are our quite soft boys, “Mōrena [name]”, “Mōrena Mā”, and so their job is to raise their voice and try and say something louder than you’ve said it. (Tumuaki & Ohu Whakahaere)

E māraakerake ana te kite, ki te pupū ake tētahi raru i Ngā Tapuwae, ka āta wetewetehia e rātou i te takenga mai o te raru, kātahi ka āta whakaarohia tētahi huarahi e tere tahuri ai ki te tika. He kura auaha, ka mutu, he kura aro ki te tika. Ko tētahi o ngā aronga nui o te whānau ko te mahere rautaki o Te Waioa o Rona. Ko tā te mahere rautaki nei, he aro ki ngā wāhanga katoa o te tangata, me te ākongā o Mason Durie mō te whare tapa whā, e aro nei ki te tinana, te wairua, te hinengaro me te whānau. He kaupapa hoki tēnei e āta wānangahia ana e ngā ākongā o te kura tuarua.

E mārāma kehoheho ana te Tumuaki me te Ohu whakahaere o te kura, ka angitū te ākongā mehemea kei te ora ia. I roto i ngā whakakitenga a Ngā Tapuwae i ngā tau e toru kua hori he 3% noa te rahi o ngā ākongā o te kura kāore ngā mātua tokorua i te noho ora ana i te kāinga. Kei ngā kāinga o ngā ākongā 97% he matua, he pakeke rānei i te noho māuiui. Nā whai anō, i kaha ākina ngā ākongā kia aro nui atu ki te hauora, i mātua mōhio ai rātou, mehemea e māuiui ana, e mamae ana rānei, me haere ki te tākuta ki te rata rānei. Nā tērā i tino kite hoki i te tokomaha o ngā tamariki e raru ana i ngā mate o te korokoro, i āwangawanga nui atu ki te mate rūmātiki me ngā tatau nui o te iwi Māori e pākia ana e tērā mate.

Kua tino piki te taetaenga o ngā ākongā ki te kura, ā, ko tētahi o ngā take matua ko te hauora o te ākongā. Nō ngā tau tata mana ai tētahi kirimana i waenga i a Ngā Tapuwae, Turuki Health me te Manatū Hauora, e whai wāhi atu ai tētahi nēhi me tētahi tākuta ki te kura. He urupare nui tēnei ki ētahi o ngā take ohapori e whakararu ana i ngā whānau, ā, ko te māuiuitanga, te oranga tonutanga, te taetaenga ki te kura, me te whai turanga mahi.

Mama or Papa don’t have to sit at the doctor’s for 2 hours, which means that the ongoing effect of what that may cause in the long run might be that Mama or Papa can’t go to work, because they’re at the doctor’s for so long. (Tumuaki & Ohu Whakahaere)

And it was a no brainer, really. Instead of our whānau having to go out, why don’t we bring someone in ... that’s only one person that we need to bring in, as opposed to 5–10 tamariki during winter having to go out, which means that education levels drop ... just all of those things. So, just practicalities, and realities. (Poumarumarū)

They can come in, meet, and go through a process with our doctor and nurse. I think it’s created an environment where the whānau are, you know, a bit short this week or “I can’t do this”. We can actually kōrero about it. And you know, the school does have, you know, either funds available or there’s the ex-students whānau that help with different things. ... We’re just not missing out on things, because ... we can do stuff for our students. We want to make sure our students are achieving and doing as much as they can within our kura. ... all our tamariki can achieve without those sorts of barriers from outside the gates. (Tumuaki & Ohu Whakahaere)

Hei tāpiritanga, kua āta whakaaro a Ngā Tapuwae ki te āhua o Ka Ora, Ka Ako kia tika mā ngā ākongā, ā nā te nui o te aroha i reira tahuri ai ki tētahi hikuroa ki te taka i ngā kai wera ki te kura mā ngā ākongā. Ko te tina o mua he hanawiti, he poro huapata, he huarākau, he mirakatepe. Heoi, whakaponu ana a Ngā Tapuwae he wāhi nui tō te kai i roto i te oranga tonutanga o te whānau me ngā tikanga tiaki taiao. Koina i whakarite kia noho tahi ai ngā ākongā me ngā kaiako ki te mahere, ki te waihangā anō hoki i tētahi rārangi kai e tika ana mō ngā taumata ngao, me te maramataka anō hoki. He kaupapa hirahira tēnei kua tino angitū i waenga i te kura whānau.

We make it so that it's relatable to te ao Māori ... and there's that cultural lens that we put in as teachers. And I think the kai is a perfect reflection. Our kai journey from the packed lunches to now is a perfect reflection of our teaching. That didn't suit us. This is what we do and it's nice when everything kind of comes in together, because then you know the kids are going to come to school and going to get the mahi done. (Kaiako)

Me te mea nei, ko tā mātou kai i whāngaihia ki ngā tamariki. Ko mātou hoki tēra e kaingia nā te reka. Ko te mea nui kia tātou, he kai e mōhio nei mātou me o mātou tamariki. Ehara i te mea he hanawiti mai te pekeri, ehara he mea tipu mai te toa. He kai kua tunua ki konei. Nō mātou te maringanui ki tēnei taha o tātou, he kai tunu. He ringa rehe, he ringa reka, he Māori. (Kaiako)

Ko ngā kai, he kai hauora hoki. Ehara he mea me parae i te inu. He nui ngā huarākau, he nui ngā pīnati ki ētahi o ngā pākete. He pītiti, he panana, he pea, he āporo, he kerepi ētahi wā. Nā runga i tēna, e pai ake. (Kaiako)

He orite te kai. And I think that that's a really, really important thing for equity, that everyone is eating the same thing. Then everyone should have similar energy levels in the afternoon, and they have the same shared experience of being nourished and coming together. And most countries in the world that I know of have a hot lunch for the kids at noon. (Whānau)

Ko tā te kaitunu, a te nēhi, a te tākuta he tautāwhi i te kaupapa o te taumata o te aroha, i ora ai ngā tinana o ngā ākonga, e pai ai tā rātou taetaenga ki te kura, kia tutuki hoki ai i ngā mahi kura.

Te rangatiratanga

Inā te mahi he rangatira

Koinei te whakataukī o te kura. I raro i te tautetanga o te iwi kāinga o Waikato, ko te whāinga nui o te kura he whakawhanake i te ākonga kia eke ai ia ki tōna anō pitomata. Katoa ngā ākonga he rangatira, ka mutu, kei tēnā ākonga, kei tēnā ākonga tōna anō pitomata. Ka tae atu ana te tangata ki Ngā Tapuwae, ka rongo marika i te wairua māia i waenga i ngā ākonga me ngā kaiako.

Ko tā te kura he whakamana i ngā here o *Tū Rangatira* (Te Tāhūhū o te Mātauranga, 2010) e tino rite ai ngā mokopuna mō te anamata, ka mutu, e poho korerū ai rātou hei Māori i tēnei ao. Ko te aronga nui, he tuitui i te ao Māori i roto i ngā whakaakoranga, e tino whanake ai te rangatiratanga, ahakoa te pakeke.

He tino ākonga te poari o Ngā Tapuwae o te rangatiratanga. E whai pānga ana ngā mema katoa ki te kura, mena rānei he ākonga āna tamariki, he hikuroa, he kaiāpai rānei. Katoa rātou ka tū pakari ki te tautoko i te tumuaki me te tira whakahaere o te kura.

Ko tō rātou whāinga matua ko te angitūtanga. Ko tā rātou he whakanui i te eke panukutanga o te kura me te auahatanga. Ko tā te tira whakahaere o te kura he whakarite, ā, he tuari hoki i ngā pūrongo rangahau ki te poari. Me te autaia hoki o ngā pūrongo, i tino whakamīharo ai te poari ki a rātou.

Cases are always very well thought out. All the t's are crossed, all the i's are dotted, and it's almost hard to find fault in the plan. It's a well-oiled machine.

Because our kura is doing a great job. We wouldn't change things ... don't fix what's not broke. (Poumarumarū)

A very well-designed school, in terms of resources. Very structured, so that we all have equal access to everything. (Whānau)

They're innovative too. There's innovation happening all the time. It's not just 'We want to stay in this place'. We want to grow. We want to do other stuff. (Poumarumarū)

4. He kitenga

Ko tā Ngā Tapuwae he matapopore i ngā uarā hautū o ngā kura ā-iwi me te pūrongo o *Tū Rangatira* mō te Marautanga o Aotearoa (2010). E whakamiha atu ana ngā mātua me ngā ākonga ki te ahunga whakamua, me te whakaākongatanga o te rangatiratanga i ngā tōpito katoa o te kura, e pūrangiaho ai te kura whānau ki tō rātou anō pitomata.

I chose this kura because I knew that my kids would be surrounded by successful Māori leaders ... to have a strong sense of their cultural identity, personal growth, a lot of room for development for leadership with the kaiako we have here. (Whānau)

They do leadership well here ... it's happening right now with our student-led conferences, where our kids have to get up and talk about their learning. One student who got up did a whole presentation in a whaikōrero kind-of style. (Whānau)

Kīhai ngā whiwhinga ako e kōrerotia i Ngā Tapuwae, ko tā rātou he kōrero mō te whakapapa ā-mātauranga, mā reira rātou e poho korerū ai.

[Ākonga have] got to tell their parents where they are, what they're doing, where they're going. What are your achievements? What's your educational whakapapa? Because NCEA is very important. He taumata anō, not just the credit, and he did his and it's quite phenomenal. You go through, I've got NCEA Level 1 in distinction endorsement, and we make them use those words because they're really important, 'endorsed with Merit'. 'I did Science, I got endorsed with Merit or Excellence', because when you go through that, when the kids hear that, it sounds important and then it lifts their respect of their own learning. (Tumuaki & Ohu Whakahaere)

Ko tā te kura he whakatō i te māia ki roto i ngā ākonga katoa o te kura, kia pakari ai tō rātou tū ki mua i te aroaro o te marea. Ko tētahi hua o tērā ko te tū a tētahi taitama tāne i te hui ā-whānau ki te tuku i tētahi whaikōrero, ko tāna, he whakapuaki i tōna whakapapa ā-mātauranga, ōna whakatutukinga hākinakina, me tōna aheinga ki te whai mahi. Me te mea hoki, e whakahīhi pai ana ngā kaiako i tōna whakawhiwhinga ki te tohu whakaora whawhati tata me te tohu haumarutanga i ngā wāhi mahi. Hei āpitihanga ki ōna whakatutukinga, ko te whāinga a te taitama tāne rā he whai i tana tohu whakahaere i ngā mīhini rino. He ākonga noa tēnei o te huarahi putanga o Ngā Tapuwae, me tō rātou whai whakaaro atu ki te anamata o ngā ākonga. Ko tētahi o ngā tino aronga nui o te kura kia whakawhiwhia ngā ākonga katoa ki tā rātou raihana waka i mua i te wehenga i te kura. I hua mai tēnei aronga nā te taturanga e mea ana ko ngā taitama tāne Māori (18–22 te pakeke) te rōpū nui mō te hunga kāore anō kia whakawhiwhia ki tō rātou raihana waka. Ko tā Ngā Tapuwae he turaki i tēnei taturanga.

I whakamārama hoki a Mā Stirling i te hirahiratanga o te tohu whakahaere mīhini rino me te nui o ngā tūranga mahi e wātea ana i tērā ahumahi, i Māngere, i Manukau, me ngā tauranga poti nui puta noa i te motu. Inā rā, koirā hoki te kamupene nui o te motu i ērā mahi, nā whai anō, ki te mōhio koe ki te whakatare i te mihini forklift he teitei ake tō kokenga whakamua.

The best thing about that licence though, is you can work at any time of the day. So, if you're at university, you can make your own money and you're not a burden on your family. And they love that, that they become independent and financially powerful. And we do, we work with them about how to manage money properly. So, everyone leaves with a passport and a licence. (Tumuaki & Ohu Whakahaere)

Ko te aroha te kauwaka ki te whakamana i te rangatiratanga i Ngā Tapuwae. He hiahia nō te kura kia mōhio ngā ākonga ki tō rātou anō pitomata, ā, mā te reo me ōna tikanga, te ahurea me te mātauranga Māori ka tupu matomato ngā mokopuna i roto i tō rātou tuakiri Māori hei tangata whenua o Aotearoa, ā, puta noa i te ao.

He mātauranga ahau, e tika ana kia tino mātauranga ahau

He mātauranga ahau

E tika ana kia tino mātauranga ahau

He momoho ahau

He rite tonu te kōrerotia o tēnei whakataukī i te kura i ia rā. He whakataukī whakakoia tēnei, ā, hei tā Mā Stirling, “it’s the reason for our success because our kids have said it for 13 years. It must get into your soul somehow”.

Kua roa Te Kura Māori o Ngā Tapuwae e angitū ana i ngā taumata kairangi o te TMMT. He tikanga māori noa tērā i waenga i te kura. E mōhio ana ngā ākonga ki te nui o ngā huarahi e wātea ana ki a rātou ki te angitū rātou i roto i ngā mahi kura: “everything and anything you want to do” (Tumuaki). Ko te kawatau nui ki ngā ākonga kia whakaarohia ngā kaupapa “what makes their hearts sing” (Tumuaki) [e ngākau nuitia ana ki a rātou]. E mārakerake ana te kite ko te wairua aroha me te mātauranga tētahi o ngā tino aronga o te tira whakahaere me ngā kaiako o te kura.

You can go to university, and you can be the best lawyer. You make sure you are the best lawyer, but also if you want to be a truck driver, you be the best truck driver there is. ... Our biggest industries now are all the driving, couriering, forklifting, and that’s cool but we say, this is your side hustle, OK? Let’s aim for uni, and if you decide after your first year you don’t want to do uni, at least you’ve got tickets. ... the industries that are pumping the most are at the airport. So, they don’t have to go too far, and we also have been able to get some work experience out at the airport in aviation. (Tumuaki & Ohu Whakahaere)

We design our curriculum for Year 1 right through. [Year 9 students’ reading, writing, comprehension and numeracy skills are well established] ... content is the only thing we teach from Year 9 onwards. We expect Year 10 to be doing Level 1 NCEA. (Tumuaki & Ohu Whakahaere)

And the other thing we’re really quite good at is getting our kids to learn and study in areas that their iwi needs. (Tumuaki & Ohu Whakahaere)

Hei āpitihanga ki te whakataukī o te kura, e whakamānawa ana ngā ākonga i te tira whakahaere me ngā kaimahi i tā rātou kaha ki te tautoko, ki te tauawhi i a rātou kia eke ki ngā taumata tiketike.

The kura helped me get to where I am today and who I am today. And it’s just everything from our whakatauki, down to just the simple things, doing karakia every day, learning about our te ao Māori and our rohe, our kawa of Tainui, and just being able to explore more and get all the opportunities ... to go out, find work experience through the kura. So, it was always the kura who pushed us to get out there. (Hikuroa)

[The kura] entered the Minecraft competition for our tamariki who are very passionate in this. They travelled down to the competition, and we found out that you can actually have a career in that space. The kura saw an opportunity and then did a tono to the tamariki if they were interested in it ... Our kura goes above and beyond looking for opportunities because they want our kids to have access to it all. They truly care about them—that’s the aroha I was talking about. (Whānau)

One of the programmes that the kura went above and beyond was my participation in Young Enterprise. The kura went above and beyond to ensure that we had that option set up for us ... And through that, I went on many trips with different organisations and many opportunities that I took and that is all because of the kura. (Hikuroa, Kaimahi)

4. He kitenga

Ko tētahi anō kōrero akiaki a ngā kaiako he kōrero mō te hononga i waenga i te mātauranga me te whai pūtea. E pono ana rātou ki te kōrero, “the more educated you are, the more choices you have. The more choices you have, the more money you make.” (Whānau)

We’re really lucky that mum and dad have really taught us to make sure that your education is beneficial to your family. Degrees always give you a \$25,000 start up the ladder for money and I like that it’s that basic, and don’t waste your brains. (Tumuaki & Ohu Whakahaere)

They support you 100%, and what I learnt last year was they hold onto you for as long as you can, and they make sure you don’t leave without being prepared. ... our last 2 weeks of school last year, Mā said to me, you’ve got to have your 5-year plan. I’m not letting you walk out of the school without your 5-year plan. (Hikuroa)

“We got this, and you can go to this university, and you can apply for this scholarship, and you can do that”, and then I’ll come back to her the next day, “I don’t want to do that”, and she’s like, “Okay, we can do this instead, and we got this for you”, and I’m like, “Oh, okay”. (Ākonga)

The kids think with a lot of hope because they’re smart. (Tumuaki & Ohu Whakahaere)

He nui ngā uauatanga ka hua i te akiaki i ngā ākonga ki te whai i tāna i remurere ai, ko tētahi e ahu mai ana i ngā whakaaro tawhito a ngā mātua mō te angitūtanga e noho motuhake noa ana, ka ākina pērā hoki ngā tamariki. “Be a doctor, a lawyer and you’re going to make it”. Koirā ngā kupu a tētahi pāpā:

I want my kids to be academics—I don’t want them to go back to kura at 32 and feel like they have to play catch up. The game plan for my kids is to get their PhD by the time they’re 23 then they can take on the world. Education is everything. (Whānau)

Ko tā Mā Stirling me ngā kaiako he whakaū i te taetaenga a ngā ākonga ki te kura, mātua rā ngā ākonga o te kura tuarua. Ko tā rātou he whakarite i ngā rārangi wā mō ngā aromatawai, me te mōhio ki te tae ā-tinana atu ngā ākonga i ngā wā katoa, ka tere angitū rātou. Heoi ko Te Waiora o Rona tētahi o ngā taurangi e mārāma ai i te pūtahitanga mai o te tamōtanga.

If they are sick, then we’ve got such a good record in our admin for the health side for Te Waiora o Rona that we’re able to tap in and say, this child is presenting too many times with these symptoms. Can he please or she please see a doctor? And we’re able to work that out and get that dealt with quickly. And it means that our kids can continue to come to school, because they’re getting better faster. (Tumuaki & Ohu Whakahaere)

E whakapono ana te kura, nā te poto noa o te wā whakamōhio me te nui o te utu o ngā rauemi hangarau, kei raru pea ngā ākonga i ngā whakamātautau tuihono ā-tuhituhi, ā-pāngarau anō hoki. Heoi anō, i waimarie te kura i te pūtea tautoko hei utu i ngā rorohiko mā ngā ākonga katoa o te kura, e māmā ai tā rātou whakaoti i ngā whakamātautau.

I thought there was a lot of pressure put on, quite suddenly as well. However, because we have everything here, it made the whole system so much easier and manageable and bearable. Not only that we are going through a new change, but then we also have the tools for the new change, and I was really happy that our kids didn’t get behind. (Kaiako)

Ki Ngā Tapuwae, e ānga whakamua ana ngā mātua, ngā ākonga me ngā kaiako. E whakapono ana a Mā Stirling, “they’re here to win ... this is the mindset of the culture across the kura whānau”.

Ka whakarāpopotia tēnei wāhanga mā ngā kupu a tētahi mema whānau, ko tāna:

Equity looks like every one of our kids knows that they can achieve and will achieve in whatever makes their hearts sing. Everybody is whānau. We have so much on offer here that they feel there is nothing

other than being successful. I know it's not the reality outside the gates ... the kura does lots to even the level playing field. Equity is non-existent when we compare ourselves to other schools. There is so much that gets done here to ensure our kids have the best opportunities and chances. (Whānau)

Kua mārama kehokeho ai te kaha whakaū a Ngā Tapuwae i ngā mātāpono o te whānau, arā, te tuakiritanga, te rangatiratanga, me te kairangitanga, kia tutuki ai ngā wawata mō te mana motuhaketanga me te āhurutanga o ngā ākonga katoa, ahakoa ko wai.

Ko tā ngā rangatira me te whānau o Ngā Tapuwae he whakapeto ngoi kia angitū ai ngā ākonga katoa. Koia nei te whakatinanatanga o te mana motuhaketanga. Mātua rā ko te huarahi ki te mana motuhaketanga he rerekē ki tō te whakaaro pākehā o te mana tautika, i tahuri kē te aronga ki te tuari i ngā rauemi e whakamāmā ai i ngā take ohapori.

5. He kupu whakakapi

E tautoko ana te pūrongo nei i te tuhinga arotake e mea ana, “equity must be defined within a kaupapa Māori framework that emphasises fundamental values and ingrained approaches” (Fortune mā, 2024, p. 3).

Ko tā te tuhinga rangahau nei he hura i te kaha o Te Kura Māori o Ngā Tapuwae ki te whakatairanga i te mana motuhake Māori e eke ai te pitomata o ngā ākonga me ō rātou whānau ki ngā taumata tiketike. Ko tā rātou he whakaū i ngā rautaki e mārama kehokeho ai rātou ki tō rātou anō pūtake, me tō rātou anō horopaki. Ko te whakamāratanga o Ngā Tapuwae ki te mana tautika e mea ana, “ensuring that all their students have pairs of shoes that fit”. (Tumuaki)

Kua waihanga te kura ka mutu, te whānau o Ngā Tapuwae i tētahi āhurumōwai i te nui o ngā wero me ngā āhuatanga kaikiri kua pā ki ērā e kaha tautoko ana i te mana motuhake. Ko te pā harakeke tētahi o ngā tino taonga. Hei āpitihanga ki te tiaki i ngā mātua, ngā tamariki, me ngā whānau, ko te te poipoi me te ārahi i ngā kōhungahunga tētahi o ngā mātāpono matua. E mea ana tā rātou mahere rautaki:

We celebrate the mana of each person and seek to develop each other and all our talents. We want our students to experience the joy of being successful as Māori within their own community and globally, so they are prepared to navigate the next phase of their lives with the skills to be resilient, purposeful and strong enough to rise to the challenges that life brings in order to experience positive living and personal fulfilment. (Te Kura Māori o Ngā Tapuwae, Hepetema 2024)

Mō ngā rangatira o Ngā Tapuwae, he tino kaupapa te whakaū i ngā take e pā ana ki te mana tautika i ngā kura mana motuhake, koia nei te huarahi e kaha ai te mana o ngā kura, kia kore noa e memeha. Ehara i te mea he rite ngā kura mana motuhake katoa, he mana tō tēnā kura, tō tēnā kura.

E mārama kehokeho ana a Ngā Tapuwae ki te nui o ngā mahi ki te whakatutuki i te tauritanga i waenga i ngā ākonga me ngā whānau katoa o te kura. Ko ngā rautaki e whai nei e Ngā Tapuwae ki te whakatutuki i ngā wawata-ā-mātauranga me te mana motuhaketanga ko ēnei:

- He kura ā-iwi—ko ngā whanaungatanga i waenga i ngā kura e mau nei i ngā mātāpono me ngā uara ōrite, “e matomato ai ngā hua mō te iwi”.
- Moemoeā me te rautaki—ko te mana motuhaketanga kei te pūtahitanga o te moemoeā me te mahere rautaki o te kura, koia hoki te kauwaka ki te whakaū i te tūtahinga me te angitūtanga o te ākonga, e tū ai ia hei kirirarau Māori o te ao.
- He whānau tuku iho e pupuru nei ki ōna mātāpono—he mea kapi te kura whānau ki ngā ākonga, ngā kaiako me ngā hikuroa o te kura, ko ētahi e whā ngā reanga i waenga i te kura. He whānau te noho tahi a Ngā Tapuwae, he āhurutanga e whakatairanga ana i te manawaroatanga me te oranga tonutanga o te katoa, kia pai ai te tautoko i ngā ākonga me ngā whānau ki te kaupare i ngā whakawhiu o te wā.
- Te tuakiritanga me te aroha—ko te whakapapa me ngā uarā Māori, mātua rā ko te aroha ka noho hei tūāpapa mō te tuakiritanga, te ahurea me ngā mahi o ia rā. Ko tā Ngā Tapuwae he whakawhenua i te ākonga e whanake ai te ākonga i roto i te mātauranga Māori.

- Rangatiratanga—ko ngā huarahi rangatiratanga e kaha whakatairangatia puta noa i te kura. I kiia ai he rangatira, ka mutu, he pitomata hoki tō te katoa. Mā te ringa tōhaunui e angitū ai—he rite tonu te kōrerotia o ngā whakataukī e hiki ai te wairua o te kura, ka mutu he kaha hoki nō ngā kaiako ki te whakahāngai i te marautanga o te kura ki ngā taera ako o tēnā ākonga, o tēnā ākonga.

Hau ana te rongo o te tauawhitanga, me te manaakitanga ki ngā tamariki me ō rātou whānau i Ngā Tapuwae, anō nei he whānau.

Ko te whakamana i te whānau me te hāpori kei te mātāmua o ngā whakaaro e angitū ai a Ngā Tapuwae. E whakaatu ana tēnei pūrongo i ngā mahi a Ngā Tapuwae ki te whakatutuki i te mana motuhaketanga me ō rātou wawata mō ngā kura mana motuhake puta noa i te motu. Ko tā ngā rangatira he mahitahi, he taunaki hoki mō te pūtea hei tautoko i ngā hiahia o ngā ākonga katoa me ō rātou whānau. He māraakerake te kite i te kaha o Ngā Tapuwae ki te akiaki i te ara tautika mō ngā ākonga katoa.

E tautoko ana tēnei pūrongo i ngā kōrero e mea ana:

The way forward to achieving equity is through equitable resourcing that allows full exercise of tino rangatiratanga, for Māori to lead and govern kaupapa Māori education. This represents a different conception of equity as distributive justice than what is captured in the Ministry's current EQI approach. (Fortune, Durie & Palmer, 2024, p. 2)

Ko tētahi o ngā kitenga matua o te mahi rangahau nei, kāore te pūtea tautoko o Te Tauine Tauika o naianei e rahi rawa hei tautoko i ngā haepapa katoa o Ngā Tapuwae ki te whakatutuki i ā rātou mahi katoa mō ngā ākonga.

Nā whai anō, kia pai ai tā Ngā Tapuwae me ngā kura mana motuhake aro atu ki te angitūtanga o ngā ākonga, ka whai hua mēnā ka arotake Te Tauine Tautika i tō rātou paerau me tō rātou arotakenga kia whai wāhi ai ēnei kaupapa:

- ahurea, tuakiritanga, mātāpono
- te orangatonutanga o te whānau, me ngā take hauora
- te haumarutanga o te ākonga
- te tawhiti o te kāinga ki te kura
- ngā take e tawhiti ana ngā kāinga
- te tokomaha o ngā mema whānau e noho ana i ngā kāinga
- te pūtea o te whānau
- te kaupapa here mō ngā waka
- ngā take waka tūmatanui, hei tauira, ngā wātaka me te nui o ngā waka i te rori
- ngā take waka me ngā take haumaruru
- te pāpātanga o te hekenga o ngā pūtea ki te reo me ngā kura mana motuhake.

Me huitahi Te Tāhūhū o Te Mātauranga me ngā kura mana motuhake ki te tautohu me te whakamārama me pēhea e tautoko ai te pūtea Tauine Tautika i ngā hua kaupare i ngā ārai ka tahi, i ngā tutukitanga o te mana motuhake ka rua.

Ko te tumanako a Ngā Tapuwae ka whai whakaaro atu te pūnaha Tauine Tautika ki te kaupapa o te mana motuhaketanga tuatahi, ki ngā tautika kore kei waenga tonu i ngā hāpori o Aotearoa, mātua rā i ngā hāpori o Tāmaki ki te Tonga tuarua. Me te nui hoki o ngā pāpātanga kino ka pā atu ki ngā ākonga, ngā whānau, ngā hapū, ngā iwi, ngā hāpori Māori, me ngā kura mana motuhake.

Kuputaka

āhuatanga kaikiri—systemic racism

ahurea—culture

āhurumōwai—nurturing environment

angitūtanga—success

ara tautika—equitable pathways

hikuroa—graduate

kairangitanga—excellence

mana motuhaketanga—self-determination

mana tautika—equity

māraakerake te kite—evident

mārama kehoheho—clear understanding

mātāpono—principle

ohapori—socioeconomic

orangatonutanga—wellbeing

pāpātanga—impact

pitomata—potential

pūnaha Tauine Tautika—Equity Index system

poumarumarū—board

rangatira—leadership

rongomaiwhititanga—uniqueness

tauawhitanga—care

Tauine Tautika—Equity Index

Taumata Mātauranga ā-Motu Kua Taea, te/ngā (TMMT)—National Certificate(s) of Educational Achievement (NCEA)

tuakiritanga—identity

tuari—redistribute

tuhinga rangahau—case study

waka tūmatanui—public transport

whakapeto ngoi—go above and beyond

whakaū—intentional

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Āpītitanga tuatahi

Ngā pātai uiui—Ākonga

1. Can you tell me about a time when you felt really supported by your kaiako or the kura?
2. Do you think Ngā Tapuwae does things to make sure everyone has what they need to succeed? Can you give an example?
3. What kind of help do you get when you need it (e.g., with schoolwork, uniform, personal problems)?
4. Do you have access to everything you need at Ngā Tapuwae to do well in school (like books, devices, or extra help)? If not, what's missing?
5. In what ways does Ngā Tapuwae cater to the range of diverse learners?
6. What does fairness look like at Ngā Tapuwae? Can you share some examples of how everyone is supported here?
7. Are there things outside of Ngā Tapuwae that affect your ability to do well in school? Can you give an example?
8. Do you think students at Ngā Tapuwae have the same opportunities as students in schools that have a higher socioeconomic community? What do you think could be done to make sure everyone has the same opportunities?
9. We understand that you have the Ka Ora Ka Ako School Lunches, Breakfast Club and KidsCan here. Can you tell us how you feel about these programs and any other special classes or programs you think help you succeed?
10. If Ngā Tapuwae could get more funding or resources, do you think they could do more to help the range of learners here be more successful? Can you describe how that could possibly happen?
11. Have you heard of something called the Equity Index (EQI)? If yes, what do you know about it?
12. Is there anything else that you would like us to know about equity or success at Ngā Tapuwae?

Ngā pātai uiui—Hikuroa (ākonga o mua)

Te tautuhia me te māramatia o te tautika—Defining and understanding equity

1. How would you define “equity” based on your experience at Ngā Tapuwae?
2. In what ways did you see Ngā Tapuwae ensuring that all ākonga received fair and equal opportunities during your time there?

Ngā tikanga me ngā mahi—Practices and activities

3. How did Ngā Tapuwae support your educational goals and aspirations? Were there any particular activities, programs or initiatives that stood out to you?
4. In what ways did Ngā Tapuwae cater to the range of diverse learners?

Ngā rawa me ngā wero—Resourcing and challenges

5. What resources were available at Ngā Tapuwae to support equity-focused practices during your time here?
6. What challenges did you observe that the kura faced in securing the necessary resources to support equity?

Tō te Tauine Tautika—The Equity Index

7. Are you familiar with the Equity Index (EQI)? If so, how do you think it impacts Ngā Tapuwae's ability to achieve equity for ākonga and whānau?

Te tūoho o te Tauine Tautika—Perception of the EQI

8. What are your views on how the EQI is being implemented and its effectiveness in supporting equity at Ngā Tapuwae?

Pātai tāpiripiri—Additional pātai

9. Can you share any personal experiences that highlight how Ngā Tapuwae supported your educational journey?
10. What are your aspirations now, and how do you think your education at Ngā Tapuwae has helped you achieve these goals?
11. What changes or improvements would you suggest to further support equity at Ngā Tapuwae?

Ngā pātai uiui—Te Poumarumarū (Poari) o Ngā Tapuwae

Te tautuhia me te māramatia o te tautika—Defining and understanding equity

1. How do you understand the concept of “equity” within Ngā Tapuwae?
2. In what ways does the board prioritise equity in its decision-making processes?

Ngā tikanga me ngā mahi—Practices and activities

3. Can you describe the specific practices or activities that Ngā Tapuwae implements to ensure all ākonga can access an education that aligns with their aspirations? (e.g. Ka Ora, Ka Ako—School Lunch Programme)
4. How does the board support these practices and ensure they are effectively implemented?
5. From the board's perspective, how have these practices impacted ākonga and their whānau?

Ngā rawa me ngā wero—Resourcing and challenges

6. What steps does the board take to support the senior leadership team secure resources?
7. What challenges has Ngā Tapuwae encountered in obtaining these resources, and how have they been addressed?

Te tūoho o te Tauine Tautika—Perception of the EQI

8. How well do you think the EQI (Equity Index—that replaced the old decile system for funding allocation) is understood by the board and the wider kura hapori/community?
9. As board members—what are your thoughts about the effectiveness of the EQI?

Tō te Tauine Tautika—The Equity Index

10. How does the board view the EQI in supporting Ngā Tapuwae to achieve equity for ākonga and whānau?
11. Can you provide examples of how the board’s policies or decisions have been influenced by equity?

Pātai tāpiripiri—Additional pātai

12. What improvements or changes would the board suggest to enhance equity for Ngā Tapuwae?

Ngā pātai uiui—Kaiako

Te tautuhia me te māramatia o te tautika—Defining and understanding equity

1. How do you understand the concept of “equity” within Ngā Tapuwae?
2. How is the concept of equity reflected in your teaching practices and interactions with ākonga?

Ngā tikanga me ngā mahi—Practices and activities

3. Can you describe specific practices or activities that you implement to ensure all ākonga can access an education that aligns with their aspirations?
4. How do you address the diverse needs of ākonga in your classroom to promote equity?

Ngā rawa me ngā wero—Resourcing and challenges

5. What resources are available to support these practices in your teaching?
6. What challenges have you faced in obtaining these resources, and how have you addressed them?

Te tūoho o te Tauine Tautika—Perception of the EQI

7. How well do you think the EQI (Equity Index—that replaced the old decile system for funding allocation) is understood by you and your colleagues?

Tō te Tauine Tautika—The Equity Index

8. How do you view the EQI in supporting your efforts to achieve equity for ākonga and whānau?
9. Can you provide examples of how the EQI has influenced your teaching practices or approach to equity?

Pātai tāpiripiri—Additional pātai

10. What improvements or changes would you suggest to enhance equity within Ngā Tapuwae?

Ngā pātai uiui—Tumuaki me te Ohu Whakahaere

Te tautuhia me te māramatia o te tautika—Defining and understanding equity

1. What does equity mean to you as a tumuaki/senior leader, and more broadly for your kura?
2. Can you describe specific frameworks or principles that guide your understanding of equity?

Ngā tikanga me ngā mahi—Practices and activities

3. What specific practices or activities are in place at Ngā Tapuwae to ensure all ākonga can achieve their educational aspirations?
4. How do these practices cater to the diverse needs of your ākonga?
5. In what ways have these initiatives (e.g. Ka ora ka ako) impacted ākonga and their whānau?

Ngā rawa me ngā wero—Resourcing and challenges

6. How are the resources allocated to support the practices aimed at achieving equity?
7. What challenges, if any, do you encounter in securing or managing these resources?

Tō te Tauine Tautika—The Equity Index

8. In what ways does the EQI contribute to supporting Ngā Tapuwae in achieving equity for ākonga and whānau?
9. Can you provide examples of how the EQI has made a tangible impact?
10. Do you see any need for changes to be made to the EQI to support Ngā Tapuwae to achieve equity for ākonga and whānau?

Te tūoho o te Tauine Tautika—Perception of the EQI

11. How do you and your staff perceive the EQI?
12. What feedback or concerns have you received from your team regarding the EQI?

Pātai tāpiripiri—Additional pātai

13. What improvements or changes would you suggest to better support equity within Ngā Tapuwae?

Ngā pātai uiui—Whānau

Te tautuhia me te māramatia o te tautika—Defining and understanding equity

1. How do you define “equity” in the context of education at Ngā Tapuwae?
2. In what ways do you see Ngā Tapuwae ensuring that all ākonga receive fair and equal opportunities?

Ngā tikanga me ngā mahi—Practices and activities

3. We understand that you have the Ka Ora Ka Ako School Lunches, Breakfast Club and KidsCan here. Can you tell us how you feel about these programs and any other special classes or programs you think help ensure your tamariki can achieve their aspirations?
4. How effective do you think these practices are in supporting all ākonga to succeed?

Ngā rawa me ngā wero—Resourcing and challenges

5. Do you think there are adequate resources available to the kura to support equity-focused practices?
6. What challenges do you think the kura faces in securing the necessary resources to support equity?

Tō te Tauine Taurite, & te tūoho o te Tauine Taurite—The EQI, & perception of the EQI

7. Are you familiar with the Equity Index (EQI)? If so, how do you think it impacts Ngā Tapuwae's ability to achieve equity for ākonga and whānau?
8. Do you see any need for changes to be made to the EQI to support Ngā Tapuwae to achieve equity for ākonga and whānau?

Pātai tāpiripiri—Additional pātai

9. How does the kura involve whānau in decisions about equity and educational practices?
10. Can you share any personal experiences that highlight how Ngā Tapuwae has supported your tamaiti in their educational journey?
11. What are the aspirations for your tamaiti in education, and how is Ngā Tapuwae helping to achieve these goals?
12. What changes or improvements would you suggest to further support equity at Ngā Tapuwae?

