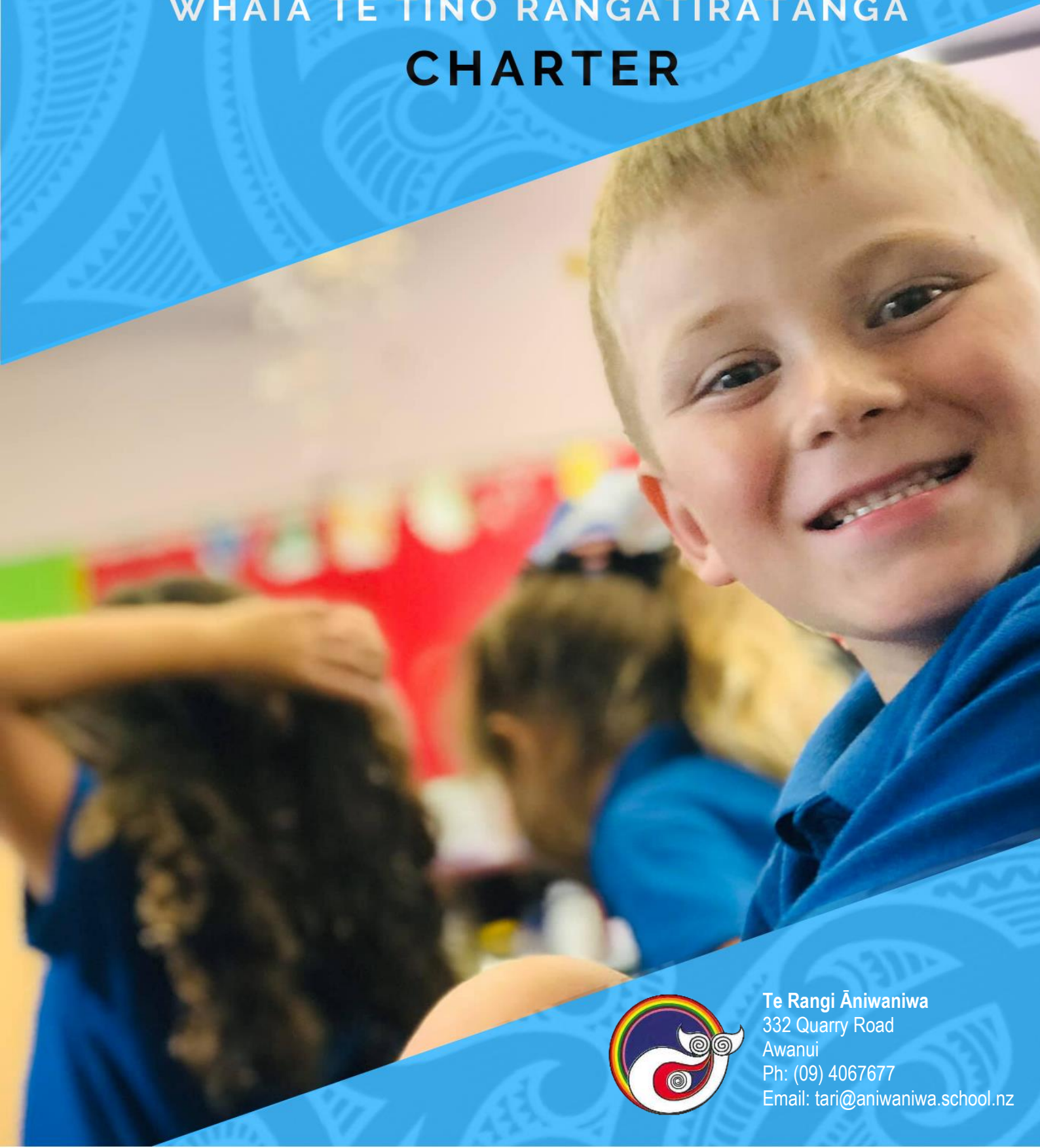


TE RANGI ĀNIWANIWA

WHĀIA TE TINO RANGATIRATANGA
CHARTER



Te Rangi Āniwaniwa
332 Quarry Road
Awanui
Ph: (09) 4067677
Email: tari@aniwaniwa.school.nz

NGĀ WAWATA O TE KURA

Whaia te tino rangatiratanga

E ngā mātua, e ngā whāea, mā tēnei pukapuka koutou e whakamārama atu he aha ngā wawata o Te Rangi Āniwaniwa.

I te tau 1990 i kōrerohia te whānau kia tū ai he Kura Kaupapa hei tautoko i ngā tamariki e puta mai ana i ngā Kohanga Reo, kia haere tonu te reo Māori puta noa i ngā mahi kura katoa.



Nā, ka tūwheratia Te Rangi Āniwaniwa i te tau 1993. Nā te whānau āno i whakaora ai te kura mō ngā tau e rua, tae noa ki te wā i whakamanatia ai e Te Kawanatanga. Ko te whānau o Te Rangi Āniwaniwa nō ngā hapu me nga Iwi maha.

Kia tūtuki pai ai ngā whaingā, e tika ana kia whakaaro tahi ngā mātua, kia noho ora ai tēnei kura. Nō reira ngā mihi ki ngā whānau i whakawātea te huarahi mo a tātou tamariki o tēnei wā.

- 1993, kua timata te kura 10 nga tamariki
- 1995, kua manatia te kura e Te Tāhuhu Mātauranga
- 1997, i hanga ngā akomanga hōu
- 2000, kua manatia te wharekura e Tau Henare
- 2003, i tūwhera Te Puna Wai,
- 2004, i timata ai Te Wānanga o Te Rangi Āniwaniwa
- 2010, i tūwhera Te Punawai-Ora he whare hākinakina.
- 2014, i whakakahaere a Tū Ahiahi he kaupapa hauora, hākinakina a muri ngā haora kura e toru ngā rā o te wiki tae noa ki te mutunga o 2015.
- 2016, kua tae te wā hangarau, nō reirā ka hono ngā akonga ki ngā kura – a ipurangi, pēra i a Kura Pounamu me Farnet.
- 2017, ka hāngai ngā ruma o te pūtaiao me te hangarau a, kā tūwhera he rūma hauora mā ngā kaimahi ki roto i Te Puna Ora. Nā reira,

Nau mai, Piki mai, Kake mai, Haere mai

Trudy Brown, Chairperson

Pepeha O Te Kura

**Ko Te Rangi Āniwaniwa te maunga
Ko Rangaunu te Moana
Taku kopere e āniwaniwa i te rangi,
tawhana kau ana i runga i ngā maramara
a Muriwhenua.**

**Ko Kahukura e āniwaniwa i te rangi,
tūtuki noa ki ngā tai māpunapuna o Rangaunu.**

**Ko Te Rangi Āniwaniwa te Kura nei
hei whakanuia,
whakahua ngā tūhonohonotanga katoa
mai i a Ranginui rāua ko Papatuanuku,
tae noa atu ki a tātou
ngā tangata**

*Te Rangi Āniwaniwa is the mountain
Rangaunu is the ocean
My rainbow is like an arrow that bends across
all the descendants of Muriwhenua.
Kahukura lights the sky and the rippling waters
of Rangaunu with a rainbow.*

*Te Rangi Āniwaniwa
acknowledges all that links us from the
celestial sky father and mother earth,
to us as people.*

Nā Shane Jones



MISSION STATEMENT

“Whaia Te Tino Rangatiratanga”

VISION

Mā roto i nga kupu ka whakaatūhia te hohonutanga o te hinengaro, ka taea te whakatairangatia ki ōna taumata.

E whā nga pou mana, hei ārahi i a tātou te Whānau o Te Rangi Āniwaniwa ko: Te Mana Atua, Te Mana Whenua, Te Mana Tangata, Te Mana Tamariki

Te Mana Atua - kete karakia, mauri, mana , wehi , ngā kōrero tuku iho, pakiwaitara, mihimihi, waiata.

Te Mana Whenua - Muriwhenuatanga, whakanui ngā iwi me ngā hapu kaitiaki taiao, te ahi kā, te noho taone, whenua ora, hāpori noho tahi

Te Mana Tangata - oranga tinana, oranga wairua, oranga hinengaro, ngā mahi hākinakina , hauora, ira tāne, ira wahine, ngā tūpuna.

Te Mana Tamariki - te angitū o te tamaiti, kohine , te whānau, te pēpi, tamarikitanga, taiohi , tai tamatane, taitamawahine; ngā moemoea.





NGĀI TAKOTO - MURIWHENUA

Ahakoia ka tū Te Rangi Āniwaniwa i te rohe o Ngāi Takoto Iwi, rātou ko ngā hapu o Ngai Tohianga me Patu Koraha o Ngāti Kahu ka noho te Kura i raro i te manaakitanga o Muriwhenua iwi whānui.

MĀ TE REO O MURIWHENUA

me ngā tikanga o ā tātou mātua tūpuna e whakapakari ai i ngā tamariki kia tū rangatira ai rātou i tenei āo hurihuri.

TE AHO MATUA

Me whai haere i ngā whakapono o Te Aho Matua

- Te Ira Tangata
- Te Reo
- Ngā Iwi
- Te Ao
- Ahuatanga Ako
- Tino Ūaratanga



KO NGĀ TAMARIKI KI MUA

Me noho ngā tamariki ki mua i o tātou whakaaro i ngā wā katoa kia tae ora atu rātou ki ngā taumata teitei o Aotearoa me te āo whānui.

“Ko Te Reo Māori Te Mauri o Te Mana Māori”

NGĀ WHAKAHAERENGA

- Mā ngā whānau, mā te poari, ma te iwi ānō e whakakōtahi ai ngā whakahaerenga o te kura;
- Mā ngā whānau me ngā kaiako e hāngai he marautanga pai mō mua ake;
- Kia whakapiki ake i ngā whainga matauranga o ngā tamariki katoa i roto i tēnei kura;

“Te wairua, te reo, ngā tikanga Māori”

- Kia mau ai ngā āhuatanga wairua me ngā tohutohu o te ao Māori ki roto i ngā tamariki i te mita o te reo, te hitoria me ngā tikanga o ngā iwi o Te Hiku o Te Ika.
- Kōrero Māori i ngā wā katoa.
- Mā te whānau me ngā kaiako e whakatakoto he aha ngā tikanga pai mo te whanonga tamariki.

NGĀ WHĀINGA MĀ IA TAUIRA

Kia Tū Tangata (Student Profile)

- 1 Kia tupu ai te tangatatanga, te whakapakaritanga, te tika o tōna tūranga, kia mana ai ano ia ki roto i tōna Māoritanga.
- 2 Oranga tinana, oranga hinengaro, oranga wairua.
- 3 Kia tū tangata ai a tātou tamariki ki mua o te aroaro a ngā kaumatua, kuia, whānau, me te iwi.
- 4 Kia matatau ai ngā tamariki ki te reo a ngā mātua tūpuna; kia mau, kia rongō ai te mita o te reo e kōrerotia ana.
- 5 Kia puawai ngā kaitiaki o te taiao, kia tuia tahi ai o rātou whakaaro mo ngā āo a te Rangi me o rātou tikanga, ki to tātou whaea a Papatuanuku, puta noa ki ngā tāngata katoa o te āo nei.
- 6 Kia mōhio ai rātou ki te whanaungatanga, ki te whakawhitiwhiti whakaaro tētahi ki tētahi, ki roto i te whānau me te iwi whānui tonu puta noa.
- 7 Kia tino hopu ia ki ngā akaaka ākongā tātai.
- 8 Kia mōhio, kia kite ai ngā tai moana, ngā ngāhere, me ngā maunga o ia rohe. Koia nei hoki ngā tūrangawaewae a ngā mātua tūpuna.
- 9 Kia tū maia, tū rangatira ai ki roto i tēnei ao hurihuri, hei raukura mo tōna iwi, hapu whanau
- 10 Kia tū kaha ki tēnei ao hangarau hei kaiarahi rorohiko mō te pōrihanga (digital citizenship)
- 11 Kia toa, kia whai angitū ai ki roto i ngā marautanga
- 12 Kia whiwhi ngā NCEA 1,2,3 me te UE

(Mai te Hui Whanau 1992/ Hui Whanau ERO 2012)

NGĀ WHAINGA MĀTAURANGA O TE RANGI ĀNIWANIWA 2019-2021

EDUCATION ACHIEVEMENT Goals

	Whainga	Kia Tūtuki
1	<p>TE REO MĀORI</p> <p>Kia ora ai te reo Māori o Muriwhenua</p>	<ul style="list-style-type: none"> • Ka rūmaki te reo Māori i te kura Teina. • Ka rūmaki te reo Māori 60% i nga akoranga wharekura. • 90% te reo o papa takaaro- he reo Māori. • Tokorima nga tauira ka tū i nga whakatatae manu korero; • Kia 2 ngā wānanga reo mo nga kaiako me nga tauira ia tau. • Ka tū he pō Matariki ia tau • Ka rewa he kōpae pūoro reo Māori ia toru tau
2	<p>TE AHO MATUA</p> <p>Kua tau te wairua o ngā kaiako me nga tauira e pa ana ki Te Aho Matua.</p>	<ul style="list-style-type: none"> • Ka hāpai nga matapono o Te Aho Matua e nga kaiako me nga tauira i nga mahi katoa o te kura. • Mā nga matapono o Te Aho Matua e whakatika i ngā hē. • Ka wānanga Aho Matua ngā mātua kotahi wā o te tau.
3	<p>WHAINGA MATAURANGA E6</p> <p>Kia tūtuki ngā whainga matauranga e 6</p>	<ul style="list-style-type: none"> • Ka whai kaiako pai mō nga tūranga wātea; • Ka piki te pānui, te tuhituhi me te reo kōrero me te pangarau ki ngā tau tika o ia tauira.
4	<p>WHĀNAU /HAPŪ/ IWI</p> <p>Kia mōhio ai ngā tamariki nga hononga ki ngā whānau, hapu me ngā iwi o Muriwhenua me nga iwi o Aotearoa.</p>	<ul style="list-style-type: none"> • Ka haere ngā tamariki ki ngā hui ā Whānau, ā Iwi hoki e rua mō te tau. • Ka mōhio ngā tamariki ko wai ngā maunga, ngā awa, ngā moana, ngā marae, me ngā whakapapa matua o Muriwhenua. • Ka tae ngā mātua ki nga hui Whānau e toru o te tau.
5	<p>KIA TŪ RANGATIRA</p> <p>nga tamariki ahakoa ki hea</p>	<ul style="list-style-type: none"> • Ka tae ngā tauira ki ngā whakatatae ā kura, ā takiwā, ā motu i te Manu Kōrero, kapa haka, hākinakina, taiao, pō Matariki, me ngā whakatatae tautohetohe, me ngā huihuinga a whānau, a hapu, a Iwi.
6	<p>WHAIA TE TINO RANGATIRATANGA</p> <p>Kia tae atu nga nga tamariki ki nga taumata teitei .</p>	<ul style="list-style-type: none"> • Ka haere ngā tuakana ki ngā wāhi takiura me ngā wānanga ia tau kia kite i ngā huarahi mahi. • Ka tū ngā hui ira tane, ira wahine ia wāhanga o te tau
7	<p>NGA TURE</p> <p>Kia ea nga mahi kia taka mai te pūtea ia tau hei whakahaere i te kura</p>	<ul style="list-style-type: none"> • Ka tūtuki nga Kaupapa ture, katoa o ia tau. • Ka aromatawai i nga kaupapa here ia tau. • Ka tūtuki 90% o te paeroa a tau. • Ka aromatawai te paeroa nga tau e rima.

STUDENT ACHIEVEMENT GOALS 2019-2021

			Nga Hua
1	Goal 1 Tau 1-4	<p>E 90 ōrau a nga ākonga katoa e taea te pānui, tuhituhi me te mahi pangarau ki tōna taumata runga ake noa.</p> <p>90% of all students are able to read, write and complete arithmetic to their age levels and further.</p>	<p>Āku Mahi Rangatira</p> <p>Kaiako for tau 1-4 to focus on Literacy and numeracy only. Get the basics right first. Clear benchmarks.</p>
2	Goal 2 Tau 5-13	<p>E 90 ōrau a nga ākonga katoa e taea te pānui, tuhituhi me te mahi pangarau ki tōna taumata runga ake noa.</p> <p>90% of all students are able to read, write and complete arithmetic to their age levels and further.</p>	<p>Āku Mahi Rangatira Pūrongo</p> <p>Smart teacher team strategies to enhance literacy and numeracy.</p>
3	Goal 3 Tau 1-13	<p>Kia 90 ōrau te reo Māori hei whakaatū i te papa tākaaro</p> <p>90% Te Reo Māori be spoken in the playground</p>	<p>Mā nga tuakana e ārahi.</p> <p>Kia tū e toru ngā kura reo ia tau hei pakari i te reo.</p>
4	Goal 4 Tau 1-13	<p>Kia tū Rangatira te Kura i nga kapa haka a motu, nga haerenga ki tāwāhi, ngā tākaaro a motu, ngā tūhinga Māori, me ngā hui Māori.</p> <p>Kura to perform with confidence at National Kapa Haka, overseas trips, sports, essay writing and Māori gatherings</p>	<p>Kia tu hei tauira mo Muriwhenua.</p> <p>Students to earn the right to represent the kura from attendance, behaviour, practice & work effort.</p>
5	Goal 5 Tau 9-13	<p>Kia 10-15 whiwhinga mō ia wāhanga mā ia tauira That each wharekura student gains set NZQA credits per term.</p> <p>Y9 48 credits @ level 1 Y10 80 credits, 60 @ level 1 Y11 80 credits , 60 @ level 2 Y12 80 credits, 60 @ level 2-3 Y13 complete requirements for 3 university approved subjects/ x 14 credits</p>	<p>Mā nga pūrongo e whakamārama ki nga mātua</p> <p>Kura Teina & Wharekura four term reports.</p> <p>Hui Whānau once a term</p>
6	Goal 6 Tau 12-13	<p>Kia whakakī i ngā kete a nga tauira e wehe atu ana ki ngā whare wānanga ngā kura takiura raini</p> <p>Year 12 to complete NCEA 3 Year 13 to gain university entrance</p>	<p>Te Wānanga o Rangi Aniwaniwa will broker extra courses for y12-13 students to enhance learning and to ensure students have tertiary entry requirements via Gateway and Star program</p>
7	Goal 7 Tau 1-13	<p>Kia tūtuki ngā akonga katoa ngā āhuatanga me ngā matapono o Te Aho Matua</p>	<p>Kia kite i ngā hua o Te Aho Matua ia rā.</p>



TE RANGI ĀNIWANIWA 2021

He Māhere Rautaki 2016-2021

Year	Curriculum	Self-Review	Personnel	Finances	Property	Health & Safety	Legislation	Events / Whānau
2016	Reo, Lift literacy, Numeracy & Kōrero Te Aho Matua Curriculum NZQA Audit	Review 2016 Set goals 2017 Annual Variance Report	Code of conduct 16 1 new fully registered kataiko Appraisals Kaiako -Maths & Science Police Vett all staff VCA	Audit Remain in budget Fundraising for Kapa Haka Funding for Punawai	Airport Parking for big hui Funding applications 5YA –cyclical maintenance	Dental truck visit Network with NDHB, Te Hiku Hauora & Broadway Health, IMoko, Health Promoting Schools Kids Can	Annual Variance Prospectus Review OAM 1.22, personnel; 1.2,4 student support BOT elections	Te Aho Matua Te Runanga Nui AGM N Age achievements Kapa Haka nationals– wharekura FB– whanau page
2017	Reo, Lift literacy, Numeracy & Kōrero Ngā Hua o Te Aho— Assessment Tool Financial literacy External Moderation Tikanga Taiao Trade Courses	Review 2017 Annual Variance Report Set goals 2018 Community Trust for Puna- wai-Ora	Code conduct 17 Staffing as per needs Support new teachers Tumuaki Study leave roster Police Vett all staff VCA	Audit Remain in 2017 budget Funding for community use of Punawai Fundraising for Kapa Haka Remain in budget	Active Board– KT'eina Removate Punawai & pumps Upgrade 2 vans Update lease laptops & cbooks Upgrade KT'eina staffroom He Whareiti 5YA Cyclical maintenance Reconfigure road	Dental truck visit Network with NDHB, Te Hiku Hauora & Broadway Health, IMoko, Health Promoting Schools Kids Can ,Breakfast in Schools Social Worker in Kura 3 days Healthy Relationships	Annual Variance Prospectus Review OAM 1.0, Te kaupapa ,1.2.5 Review delivery 1.2.6 moderation; 1.2.7	Te Aho Matua Hui 2x a year ; 1 & 2 Te Runanga Nui AGM Northland Age achievements Kapa Haka nationals– kura teina Haerenga ki Tāwhāhi—tuakana FB– whanau page Whānau Ora– Tamariki Ora Magazine
2018	Reo, Lift literacy, Numeracy & Kōrero Tikanga Taiao 25 th birthday	Review 2018 Annual Variance Report Set goals 2019	Code conduct 18 Staffing as per needs Support new teachers Study leave roster Police Vett all staff VCA	Audit Remain in 2018 budget Funding for school projects- Fundraising for Kapa Haka Community use of Punawai self funded	Cyclical maintenance Wharekura renovation plan New bus Reset 5YA Cyclical maintenance plan	Dental truck visit Network with NDHB, Te Hiku Hauora & Broadway Health, IMoko, Health Promoting Schools Kids Can ,Breakfast in Schools Social Worker in Kura 3 days Health & safety policies	Annual Variance Review OAM 1.2, management 1.2.1; Health & safety policies ERO visit	Te Aho Matua 2x a year 3 & 4 Te Runanga Nui AGM Northland Age achievements Kapa Haka nationals– wharekura Whānau Ora– Tamariki Ora Magazine
2019	Reo, Lift literacy, Numeracy & Kōrero NZQA Audit External Moderation Tikanga Taiao	Review 2019 Annual Variance Report Set goals 2020	Staffing as per needs Code conduct 19 Support new teachers Study leave roster Police Vett all staff VCA	Audit Remain in 2019 budget Funding for school projects- Fundraising for Kapa Haka Community use of Punawai self funded	Upgrade chromebook leases Wharekura renovation com- pleted Cyclical maintenance	Dental truck visit Network with NDHB, Te Hiku Hauora & Broadway Health, IMoko, Health Promoting Schools Kids Can ,Breakfast in Schools Social Worker in Kura 3 days	Annual Variance Review OAM 1.22, personnel; 1.2,4 student support, modera- tion 1.2.7 BOT elections	Te Aho Matua 2x a year 5 & 6 Te Runanga Nui AGM Northland Age achievements Kapa Haka nationals– kura teina Haerenga ki Tāwhāhi—tuakana Whānau Ora– Tamariki Ora Magazine
2020	Reo, Lift literacy, Numeracy & Kōrero Tikanga Taiao	Review 2020 goals Set goals 2021	Staffing as per needs Code conduct 20 Support new teachers Study leave roster Police Vett all staff VCA	Audit Remain in 2020 budget Funding for school projects Community use of Punawai self funded	Upgrade laptop leases Upgrade 2 vans Reset 5YA Cyclical maintenance plan	Dental truck visit Network with NDHB, Te Hiku Hauora & Broadway Health, IMoko, Health Promoting Schools Kids Can ,Breakfast in Schools Social Worker in Kura 3 days	Annual Variance Prospectus Review OAM	Te Aho Matua 2x a year 1 & 2 Te Runanga Nui AGM Northland Age achievements Kapa Haka nationals– wharekura Whānau Ora– Tamariki Ora Magazine
2021	Reo, Lift literacy, Numeracy & Kōrero External Moderation Tikanga Taiao	Review 2021 goals Set goals 2022	Staffing as per needs Code conduct 21 Support new teachers Study leave roster Police Vett all staff VCA	Audit Remain in 2021 budget Funding for school projects Community use of Punawai self funded	Cyclical maintenance	Dental truck visit Network with NDHB, Te Hiku Hauora & Broadway Health, IMoko, Health Promoting Schools Kids Can ,Breakfast in Schools Social Worker in Kura 3 days	Annual Variance Prospectus Review OAM Review Health & safety policies	Te Aho Matua 2x a year 3 & 4 Te Runanga Nui AGM Northland Age achievements Kapa Haka nationals– kura teina Haerenga ki Tāwhāhi—tuakana Whānau Ora– Tamariki Ora Magazine

1. ENROLMENT POLICY & Procedures

Te Tukanga Whakawhiti ki te Kura

Pae Tuatahi

Me uiui te whānau me te Tumuaki.

Interview with Tumuaki.

Pae Tuarua

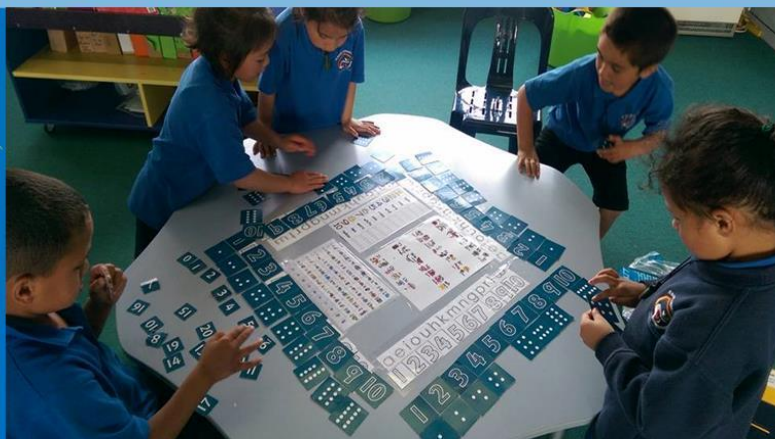
Me tūtaki i ngā Pouārahi.

Meet syndicate managers.

Pae Tuatoru

Mā te Tumuaki e whakamōhio atu ki te whānau mena e whakaae ana kia hau mai te tamaiti.

The Principal will inform whānau whether the child is eligible to enrol.



Pae Tuawhā

Mena ka whakaae kia hau mai te tamaiti, mā te tari matua e whakamōhio atu ki te whānau i ngā rā tīmata ai te whakawhiti.

- ♦ Kia 4 wiki tū atu i te huritau tuarima o te tamaiti.
- ♦ Rātu, Rāapa, Rāpare 8.45 - 12.30 ngā rā whakawhiti.
- ♦ Me noho tētahi mātua ki te taha o te tamaiti.

If eligible, admin will inform whānau of transition dates and times.

- ♦ New entrants are encouraged to begin transition 4 weeks prior to 5th birthday.
- ♦ Transition days are 8.45am - 12.30pm Tuesday, Wednesday, Thursday.
- ♦ An adult or person over 16yrs must be present during the transition process.

Pae Tuarima

Mena e whakaae ana te whānau, te Tumuaki me ngā Pouārahi kia noho pūmau te tamaiti ki tēnei kura, ka pōhiri mai i te tamaiti me tōna whānau i te Rāhina a muri i te huritau tuarima, a muri rānei i te whakawhitinga ki te kura.

Mā te whānau te tamaiti e ārahi ki te pōhiri. Whai muri i te whakatau, ka harirū, kātahi ka noho anō te whānau. Mā te tamaiti, tētahi kaikōrero reo rānei e whakamārama mai ko wai ia, nō tēhea kōhanga, puna reo rānei ia, tōna pepeha me tōna ingoa.

Ka mutu, ka waiata, ka haka pōhiri i te tamaiti kia tau mai ki waenganui i ngā taura o Kura Teina. Ka haere te taura ki te akomanga, ka kapu tī te whānau.

If the whānau, the Tumuaki and Pouārahi approve for the child to begin kura full time, a whakatau or pōhiri will take place to welcome our new student. The pōhiri will generally take place on a Monday morning at 9am.

Whānau to escort taura to kura assembly. After the whakatau, the whānau will shake hands and sit down again. The child, or whānau reo speaker will introduce their child's whakapapa, pepeha, Kohanga or Puna Reo and the child's name.

Peers from Āniwaniwa will escort waiata the child to the kura side. Once the child goes to class, whānau to have a cup of tea.



Te Rangi Aniwanīwa | 332 Quarry Road, Kaitaia 0482 | (09) 4067677 | tari@aniwanīwa.school.nz

ENROLMENT POLICY

Student Entry To Kura Kaupapa

HE KŌRERO TĪMATATANGA

- The paramount purpose of Te Rangi Āniwaniwa is to educate Māori children in Te Reo according to Te Aho Matua.
To provide a seamless Māori medium education for those Kōhanga Reo graduates who have already gained two years minimum of introductory level - Te Reo Māori.

A RIGHT OR PRIVILEGE

Attending Te Rangi Āniwaniwa is not a right; it is a privilege, approved to those children and their whānau, who are prepared to meet the commitments to the Kura and to Te Reo Māori. Priority will be given to:

- Those whānau who have demonstrated a commitment to the Kura charter and Te Reo Māori; Those Kohanga Reo from within Te Hiku o Te Ika.
Te Rangi Āniwaniwa does not cater for children without grounding in Te Reo Māori.

He Tohutohu

Students and their whānau who support our goals of retaining and enhancing Te Reo Maori and Muriwhenua Tikanga may gain entry to Te Rangi Āniwaniwa based on the following criteria:

KURA TEINA Tau 0 - 8

Graduates of Kohanga Reo with a minimum 2 years attendance
A letter of tautoko from the kohanga reo;
Nga teina o nga tuakana;
Students transferring from a distant Kura Kaupapa or Māori immersion unit;
Students with a high Maori fluency;
Whānau with one parent committed to learning Maori and/or attending wananga reo.
Whānau supportive of school charter and special kaupapa of the Kura.
Whānau have signed agreement for payment of fees.
Living in the catchment areas of Te Rangi Āniwaniwa. (Kaitaia, Awanui, Kareponia, Waimanoni).

WHAREKURA Tau 9 - 13

Graduates of Te Kura Kaupapa Māori o Te Rangi Āniwaniwa with a 90% attendance record;
Students transferring from another Kura Kaupapa or Māori immersion unit;
New applicants who pass a pre- entry written Maori exam;
Applicants with a good behaviour history;
Whānau with one parent committed to learning Maori and/or attending wānanga reo.
Whānau supportive of school charter and special kaupapa of the Kura.
Whānau have signed agreement for payment of fees.

ENROLMENT PROCEDURES

- 1.1.1 **Enrolment Enquiries** are to be directed through the main office at the Wharekura.
- 1.1.2 **Whānau requesting admission** for their children will be sent /given the **School Prospectus** and **Enrolment Pack** to read, to complete, and to return to the Kura office.
- 1.1.3 All prospective students and whānau must meet with the Pouārahi and be interviewed by the Principal from as early as 4 ½, to:
assess the eligibility of the student and readiness to begin kura;
ascertain the whānau commitment to the kaupapa of the kura;
view personal references and records of the student;
- 1.1.4 The Principal will inform the whānau whether the child is eligible to enrol.
- 1.1.5 Enrolment details may only be confirmed once the above procedures have been completed. Enrolment preferences are for whānau who live in the Awanui, Kareponia area and younger siblings of enrolled children.
- 1.1.6 Younger siblings must meet all requirements for te reo.
- 1.1.7 Entry for children with special needs is dependent on availability of resource people and funding.



1.1.8 TRANSITION PERIOD

1.1.9 Whānau will be given a month to consider whether or not they wish to make the commitment being asked of them, and whether or not they are willing to accept the expectations outlined in the Enrolment Policy, the Kura charter and Te Aho Matua.

1.1.10 One month after the first interview, Whānau will be invited to a second meeting with the board or the Principal, where you will be asked to sign a form, accepting the conditions for entry to Te Rangi Aniwanīwa.

1.1.11 If the Whānau accepts the conditions set by the Kura, and the child meets the proper targets, entry into the Kura will take place on the child's 5th birthday, or the first school day thereafter.

1.1.12 The Whānau may withdraw from Kura at any time during the transition period.

1.1.13 The Kura, if unsatisfied with the whānau progress or commitment, has the right to either defer the entry date, or decline the child's enrolment.

1.1.14 Student numbers will also determine enrolment. The teacher student ratio in Primary is 1:18 at Te Rangi Aniwanīwa.

1.1.15 Parents are to supply:

- a copy of the child's birth certificate;
- the child's health immunisation record;
- a Kura entry checklist completed by the Kohanga reo tutor.
- Signed kura authorisation forms ;
- Evidence to support parent's learning/fluency in te reo Maori.
- Custodial papers when necessary



1.1.16 Whānau are asked to affirm a commitment to the Kaupapa of the Kura:

That commitment will include amongst other things:

A) a commitment to the language. Whānau must demonstrate their fluency, or agree to attend ongoing Maori Language Courses and make a commitment to speak Māori at home.

B) a commitment to the Kura. We ask all Whānau to be available to help out with fundraising, supervising, or generally helping with Kura activities. Your name goes on a roster, and you will be called upon twice a year to help.

C) a commitment to the Kura Whānau. A whānau member must attend 3 of four whānau meetings a year. Whānau who miss 2 meetings are asked to withdraw from Kura.

D) Kainga Tautoko The whānau can support educational success and emotional wellbeing of the child by providing:

Kia kaha ki te kōrero Māori i te kainga;

Stability in the home

Daily routines – regular times for eating, sleeping, completing chores, returning home, completing homework;

Daily attendance in school- please ring or write to the kura if absent;

Wear clean and named school uniform;

Children to bring a healthy lunch.

Team sports involvement – join a club;

Whānau values – hygiene, respect for others, care for property, attending hapu events; helping others etc.

A quiet homework space for reading and completing homework

Books – encourage children to read books in both languages.

Return all Kura library books for others to enjoy.

SPECIAL ENROLMENT

Whānau may request an enrolment pack from the Office. Seek an appointment with the Principal via the Office.

Whānau will be required to submit evidence about child's fluency in te reo. Child's fluency must be equivalent to the class level of entry e.g. year 5 student must have reo competency for year 5 class. Transfers from another kura Kaupapa must show good behaviour records. Whānau must agree to the same terms for whānau commitment.

TRANSIENCE

The Kura is not obliged to accept transient students who have been formerly enrolled in the kura.



Te Rangi Aniwanīwa

332 Quarry Road

Kaitiāia 0482

(09) 4067677

tari@aniwanīwa.school.nz



1.2 STUDENT ENTRY REQUISITES TO WHAREKURA

He Kōrero Tīmatatanga

The Board is responsible for providing a safe and healthy learning environment for its students to ensure the special nature of the Kura is preserved.

HE TOHUTOHU

- 1 Wharekura is a recognised transition from Kura Teina to senior schooling.
- 2 Wharekura is open to students who have completed successful schooling in Kura Kaupapa Māori, Kura Rūmaki Reo, Kura Kainga Reo Māori or a minimum of one year Wānanga Reo.
- 3 Students transferring from other Kura will need to pass a Māori fluency test before entry.
- 4 Students are required to sign: a Kirimana Whanonga, an Internet Access Agreement Form, Waiver for Use of Gym Equipment and other required agreements each year at the beginning of each year.
- 5 Students are required to re-enrol each year to renew commitment to the kaupapa of the Kura:Te Aho Matua, Kura Reo , Kapa Haka and study requirements.
- 6 Whānau are expected to assist staff in planning the curriculum choices and career pathways for senior students and to support students in their home learning and exam studies.
- 7 Students who have a negative record in other schools (i.e. drug use, bullying and refusal to co-operate with staff) may be denied entry.
- 8 Students are encouraged to work at their level of ability. The desired entry level is year 9 as students commence foundation studies and some NCEA 1 mahi where appropriate.

1.3 GENERAL INFORMATION FOR WHANAU

1.4 Enrolment Day Information

Whānau Enrolment Day are set each year in early December and before school starts in January of each year.

Re- enrolment & recommitment to wharekura is required each year.

1.5 Misleading Information

If it is found that a student has been accepted at Te Rangi Āniwaniwa because of misleading or incomplete information, the Board reserves the right to ask the whānau to withdraw their child from school.

1.6 Home School Students

Students who have been home schooled in the year prior to enrolment will need to:

- supply recent samples of work;
- gain 70% pass in a pre-entry exam written in Māori;
- Prove that the student's behaviour (based on former school reports) will not jeopardise the safety of other students.

1.7 Stationery Supplies

Stationery list are available from the office and the kura facebook page. Stationery and uniform purchases are the responsibility of the whānau.

1.8 Medication

On enrolment parents should include any special health problems and if medication needs to be administered to children. Parents will have to negotiate with office staff about who will administer the medicine.

Staff are entitled to refuse administering drugs to students e.g. ritolin, use of hypodermic needles etc.

1.9 School Uniform

In 1997, Te Rangi Āniwaniwa introduced school uniforms because:

- they are inexpensive;
- they can be worn throughout the year;
- they promote school pride;
- they remove the distinction between designer label and less expensive clothes;
- These can be purchased at The Warehouse.



The Board commissioned Theresa Reihana to design the kōwhaiwhai pattern and selected Richard Murray's design from a whānau competition for the school logo.



Rules:

- 1 The school uniform is the only clothing worn at school and on school visits.
- 2 Children not in school uniform will be sent home.
- 3 Whanau are responsible for ensuring uniforms are clean, tidy and clearly named.
- 4 Students are not to wear the day uniform for any sports activities;
- 5 The uniform is to be worn only by bona fide school students;
- 6 Good personal hygiene and grooming is expected at all times.
- 7 A child who is not in full uniform:
 - will not be allowed to represent the school;
 - will not be permitted to travel on any school trips;
 - will be sent home.

KURA TEINA		WHAREKURA	
Summer Uniform		Summer Uniform	
Boys Navy blue shorts Kura Logo broad rim sun hat Royal blue polo shirt with kura logo Flat black or brown sandals	Girls Navy blue shorts or skorts Kura Logo broad rim sun hat Royal blue polo shirt with kura logo Flat black or brown sandals	Boys Navy blue Shorts Sky blue polo shirt with kura logo Flat black sandals Kura navy blue hats	Girls Navy blue Skirt (no more than 1 inch above the knee) Sky blue polo shirt with kura logo Flat black sandals Kura navy blue hats
Winter Uniform		Winter Uniform	
Boys Navy blue track pants or shorts Royal blue polo shirt with kura logo Navy blue tunic sweatshirt with kura logo Flat black shoes	Girls Navy blue shorts or skorts Royal blue polo shirt with kura logo Navy blue tunic sweatshirt with kura logo Flat black shoes Black socks/stockings	Boys Navy blue dress pants or shorts Sky blue polo shirt with kura logo Navy blue Fleece jacket with kura logo Navy blue jumper (Taiki E) Flat black shoes Black socks Kura approved jacket Kura Jersey	Girls Navy blue skirt Sky blue polo shirt with kura logo Navy blue Fleece jacket with kura logo Navy blue jumper (Taiki E) Flat black shoes Black socks or stockings Kura approved jacket Kura Jersey
Caps & sunglasses		Dress Uniform: Number One	
Plain navy blue (no logos, no memorabilia) caps are only to be worn during the summer months outside. Sunglasses should be inexpensive with high uv filters for outside wear only.		School blazers, trousers, skirts and ties are the property of the Kura. Whānau are encouraged to buy a personal set.	
		Boys School blazer, dress trousers, dress shirt, black dress shoes, black socks	Girls School blazer, navy skirt, dress shirt, tie, black dress shoes, black socks.
Kākahu hākinakina Kura Teina & Wharekura			
Training at school / PE. School uniform must not be worn for phys-ed or sports, please ensure to bring daily: Appropriate shirt/ singlet, shorts and correct footwear for in the gym (sneakers/runners etc)			
School Sports Trips School sports uniform provided and to be returned for future use.			
Swimming It is compulsory to wear correct swimming gear, ie bathing suits, togs, goggles and swimming cap. No board shorts and t/shirts are permitted.			

Whānau can purchase Kura uniforms at The Warehouse. If the required sizes are not available in store, the assistants will place an order for you. Kura jerseys from kura.

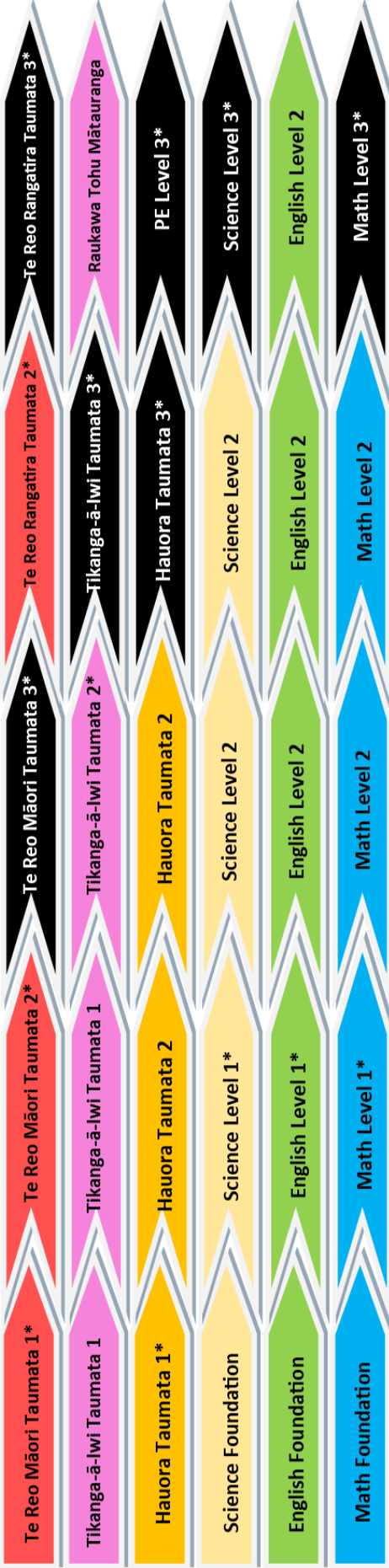
TE RANGI ĀNIWANIWA



TE HUARAHI NCEA

NGĀ MARAU MATUA O TE WHAREKURA

*Subject Endorsement (14 credits achieved at Merit or Excellence)
 Course Endorsement Level 2 (50 credits achieved at Merit or Excellence)
 Course Endorsement Level 3 (50 credits achieved at Merit or Excellence)



Ngā Mahi Tuapapa	Whainga: 40 whiwhinga @ Taumata 1	Whainga: 20 whiwhinga @ Taumata 2	Whainga: 20 whiwhinga @ Taumata 2	Whainga: 20 whiwhinga @ Taumata 2	Whainga: 40 credits @ Level 2-3 UE 14 credits 3+ approved subjects
Whainga: 40 whiwhinga @ Taumata 1	Whainga: 20 whiwhinga @ Taumata 2	Whainga: 20 whiwhinga @ Taumata 3	Whainga: 20 whiwhinga @ Taumata 3	Whainga: 20 whiwhinga @ Taumata 3	

Tau 9	Tau 10	Tau 11	Tau 12	Tau 13
--------------	---------------	---------------	---------------	---------------

14 whiwhinga Wāhanga 1-3	20 whiwhinga Wāhanga 1-3	12 whiwhinga Wāhanga 1-3	14 whiwhinga Wāhanga 1-3	14 whiwhinga Wāhanga 1-3
--------------------------	--------------------------	--------------------------	--------------------------	--------------------------

NCEA Level 3 (60 credits)
 Te Tohu o te Kairangitanga (kia oti 50 ngā whiwhinga i te kaiaka me te kairangi)

NCEA Taumata 2 (60 whiwhinga)
 Te Tohu o te Kairangitanga (kia oti 50 ngā whiwhinga i te kaiaka me te kairangi)

Ngā Mahi Tuapapa
 NCEA Taumata 1 (80 whiwhinga)

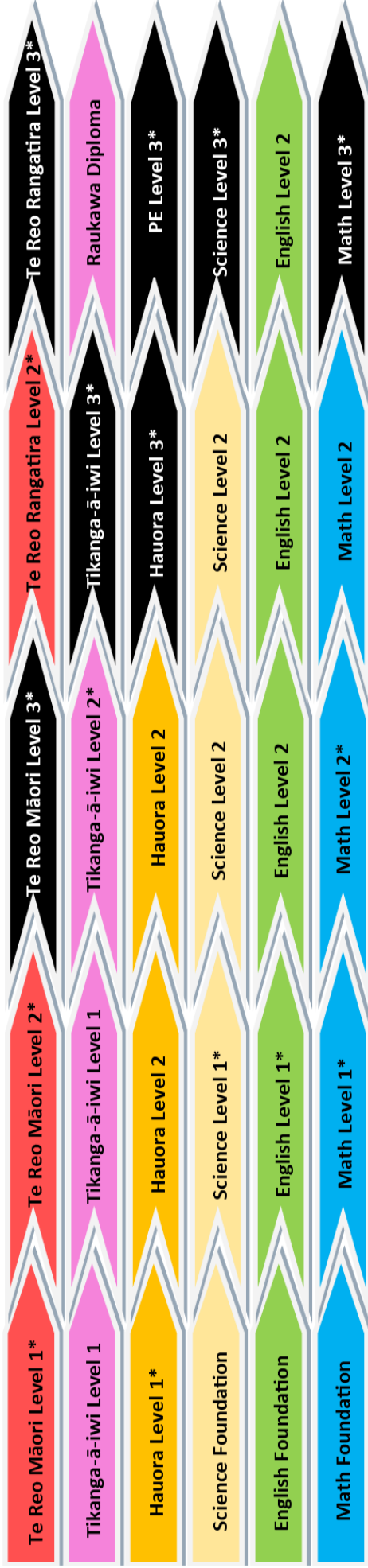
TE URUWHENUA O NIWA
 (raihana, IRD#, CV,
 RealMe, passport, pūtea)

University Entrance/Karahipi/Te Ara Umanga
 (kia oti 14 ngā whiwhinga ki ngā marau 3+)



WHAREKURA CORE CURRICULUM SUBJECTS

*Subject Endorsement (14 credits achieved at Merit or Excellence)
 Course Endorsement Level 2 (50 credits achieved at Merit or Excellence)
 Course Endorsement Level 3 (50 credits achieved at Merit or Excellence)



Build Foundation Skills Goal target: 40 credits @ Level 1	Goal target: 40 credits @ Level 1	Goal target: 20 credits @ Level 2	Goal target: 20 credits @ Level 2	Goal target: 40 credits @ Level 2-3 UE 14 credits 3+ approved subjects
Tau 9	Tau 10	Tau 11	Tau 12	Tau 13
14 credits Term 1-3	20 credits Term 1-3	12 credits Term 1-3	14 credits Term 1-3	14 credits Term 1-3
			NCEA Level 3 (60 credits) Course Endorsement available (50 credits achieved at Merit or Excellence)	
	NCEA Level 2 (60 credits) Course Endorsement available (50 credits achieved at Merit or Excellence)			NCEA Level 3 (60 credits) Course Endorsement available (50 credits achieved at Merit or Excellence)
	Foundation NCEA Level 1 (80 credits)			NCEA Level 3 (60 credits) Course Endorsement available (50 credits achieved at Merit or Excellence)
				NIWA PASSPORT (drivers license, IRD#, CV, RealMe, passport, budget)
				University Entrance/Scholarship (kia oti 14 ngā whiwhinga ki ngā marau 3+) Gateway/STAR/Trade

Te Aho Matua

1. TE IRA TANGATA

Ahakoā iti. He iti māpihi pounamu. He kākano i ruia mai i Rangiatea. E kore ia e ngaro
Kia marama rawa te hunga whakaako ki te āhua o te tangata, kātahi ano ka taea te hanga kaupapa whakaako mō te hunga tamariki.

- 1.1 Nō ngā Rangi Tūhāha te wairua o te tangata. I tōna whakairatanga ka hono te wairua me te tinana o te tangata. I tēra wa tonu ka tau tōna mauri, tōna tapu, tōna wehi, tōna iho matua, tōna mana, tōna ihi, tōna whatumanawa, tōna hinengaro, tōna auahatanga, tōna ngākau, tōna pūmanawa. Na ka tupu ngātahi te wairua me te tinana i roto i te kōpu o te whaea, whānau noa.
- 1.2 Tino motuhake enei āhuatanga katoa. Ko tenei hoki te kakano i ruia mai i Rangiatea. E kore ia e ngaro. Engari, ko ta ngā matua, ko ta te whānau, ko ta te kura hoki, he mea awhi, he mea whangai, he mea whakaako i te tamaiti kia tupu ora ai tona katoa i roto, i te tika me te maungarongo.
- 1.3 Kia pakeke te tangata, kei a ia ano ana tikanga, mana ano e whakatau ko tewhea te huarahi e hiahia ana ia ki te whai, otira e tika ana mona. Heoi ano, ahakoā iti ahakoā rahi kei a ia tenei. Engari, mehemea i tipu ora tona katoa, e kore ia e paheke ki te he.
- 1.4 Ko te ngakau te mata me te kuaha o te wairua. Otira, ko te whiu o te kupu, ko te wero, ko te riri, ko te aroha, ko te humarire, me enei āhuatanga katoa he mea kuhu ki te ngakau titi tonu ki te wairua. Koia nei te timatanga o te korero 'kia ngakau mahaki'. Ma tenei hoki ka tika te korero 'He oranga ngakau he pikinga waiora'.
- 1.5 He tapu te tangata ahakoā ko wai. Kohungahunga mai, tamariki mai, taipakeke mai, kaumatua mai, he tapu katoa. Kia kua te hunga o ngā Kura Kaupapa Māori e tukino, e whakaiti, e whaka-parahako i te tangata, e mahi puhaehae ranei ki etahi atu. Kia ngakau mahaki ratou ki a ratou, ki te iwi whanui, ki a Tauwiwi hoki.
- 1.6 He tapu to te wahine he tapu ano to te tane. Kia kua tetahi e whakaiti i tetahi. Engari kia whakanui tetahi i tetahi i runga i te mohio ma te mahi ngatahi a te wahine me te tane e tupu ora ai ngā tamariki me te iwi hoki.
Kotiro, he mokopuna koe na Hinetitama
Waiwai ana ngā karu te tirohanga atu.
- 1.7 He tapu te tinana o te tangata. No reira he mahi nui tera, ko te whakaako i te tamaiti ki ngā āhuatanga whakapakari i tona tinana, kia tupu ai tona hauora. Kia mohio te hunga tamariki ki ngā kai pai, ki ngā kai kino. Kia mohio hoki ki te painga o te korikori tinana, o te mirimiri tinana, o ngā rongoa a Tane Whakapiripiri. Kia kua ia e tukino i tona tinana i te tinana hoki o tetahi atu.

2. Te Reo

Toku reo, toku ohooho

Toku reo, toku māpihi maurea

Toku reo, toku whakakai marihi

- 2.1 He tapu ngā reo katoa. No reira. me whai koha te hunga o ngā Kura Kaupapa Māori ki ngā reo katoa.
- 2.2 Mo ngā tamariki, kia rua ngā reo. Ko te reo o ngā matua tupuna tuatahi, ko te reo o tauwiwi tuarua. Kia orite te pakari o ia reo, kia tu tangata ai ngā tamariki i roto i te ao Māori, i roto hoki i te ao o Tauwiwi.
- 2.3 He taonga te reo Māori i roto i te Tiriti o Waitangi, he reo tuturu hoki i roto i te Ture mo te Reo. Engari kahore he painga o te Tiriti, o te Ture ranei, mehemea kahore te reo i roto i te whatumanawa, i roto i te ngakau, i roto hoki i te mangai o te iwi Māori.
- 2.4 I runga i tenei whakaaro, kia tere pakari ai te reo o ngā tamariki, me whakahaere ngā mahi katoa o te kura i roto i te reo Māori. Tae atu ki te hunga kuhu mai ki roto i te kura, me korero Māori katoa, i ngā wa katoa.
- 2.5 Ano te wa e tika ana mo te whakauru i te reo o Tauwiwi ki roto i ngā mahi a ngā tamariki. Waiho tenei ma ia whānau e whakatau. Ko te mea nui ke kia noho wehe ngā reo e rua. He wahi ke mo te whakaako, he tangata ke hei whangai i te reo o Tauwiwi ki ngā tamariki. Ano,

ko te mea nui, kia noho rumaki te i co, kia kua e korero mawhitiwhiti mai i tetahi reo ki tetahi reo.

- 2.6 E tika ana, ma te hunga tino mohio ki te reo Māori, ki te ao Māori hoki, e arahi ngā tamariki i roto i a ratou mahi. Engari kia tika ano te ngakau me te wairua o tenei hunga, me whakapono hoki ki te kaupapa whanui o ngā Kura Kaupapa Māori. Heoi ano, me whai aroha tonu te hunga o te kura ki a ratou kaore ano kia tino pakari te reo. Mehemea he tangata tautoko i te kaupapa, awhinatia. Mehemea e tino ngakau nui ana ki te reo, a tona wa ka mau.

3. NGĀ IWI

Te piko o te mahuri. Tera te tupu o te rakau.

- 3.1 Mo te nuinga o ngā tamariki, tokomaha ngā iwi. Tera pea mo etahi, kotahi te iwi. Ko te mea nui kia mohio ngā tamariki ki o ratou ake iwi, hapu, whānau hoki. Tua atu o tera kia mohio hoki ki te katoa o ngā iwi tae noa ki a Tauīwi.
- 3.2 No reira, he mahi nui tera te whai haere i ngā whakapapa hei here i ngā tamariki ki o ratou ake whānau, hapu, iwi, matua tupuna hoki. Tua atu o tenei ko te mohio ki ngā tuhonohono ki ētahi atu o ngā iwi.
- 3.3 E tika ana kia tu whakahihi te tamaiti i roto i tona ake iwi, engari kia whai koha ano ki ngā iwi katoa.
- 3.4 Kia mohio ngā tamariki ki ngā rohe, ki ngā waka, ki ngā korero nehera, ki ngā purakau, ki ngā pakiwaitara, ki ngā tikanga, ki ngā waiata, ki ngā āhuratanga katoa o tona ake iwi. Kia mohio ano ki ngā āhuratanga katoa e pa ana ki era atu o ngā iwi tae noa ki etahi o ngā iwi o tawahi.
- 3.5 Me whai haere ano hoki ngā tamariki i ngā āhuratanga whanui e pa ana ki o ratou iwi tae noa ki enei ra.
- 3.6 Ma te rongo a te tamaiti ki te awhi, ki te arataki, ki te tautoko, ki ngā tohutohu a te Whanau me tona aroha hoki, e mau ai tona piripono ki te Whanau. He mea hopu te nuinga o enei tuahua. No reira, e tika ana kia piri tonu te Whanau ki ngā tamariki i roto o te kura, i roto i a ratou mahi hoki.
- 3.7 Kia rongo te tamaiti ki te rekareka o te Whanau mo ana mahi pai, ki te papouri hoki o te Whanau mo ana mahi he. Ko tenei te timatanga o te pupuri i te tamaiti ki te huarahi tika, me tona tu pakari i roto i tona iwi.
- 3.8 Kia kite ngā tamariki ko te Whanau tonu e whakahaere ana i te kura, ko te Whanau hoki e mahi ngatahi ana me ngā pouako, ka tupu ia me te mohio ko te wairua me te mana Māori motuhake e kakahu ana i a ia me tona kura.
- 3.9 Ehara i te mea mo ngā tamariki anake te kura. He mātauranga ano kei te kura mo ngā taipakeke, mo te katoa o te Whanau hoki mehemea ka hiahia whakatu wananga ratou mo ratou.
- 3.10 Mo te whakaako pouako hou, ko te kura ano te wahi tika hei timatanga ma ratou, kia riro ano ma te Whanau ratou e arataki i roto i te mahi whakatupu, whakaako tamariki.

4. TE AO *Ka pu te ruha, Ka hao te rangatahi*

- 4.1 Ko tona ake kainga te ao tuatahi me te kura timatanga o te tamaiti. Tua atu o tenei ko te ao Māori. Ma te Kura Kaupapa Māori ia e arahi i roto i enei nekeneke tae noa ki tona kura whaka-mutungā, ara, ki te ao whanui me ona āhuratanga katoa.
- 4.2 Kia kua te tamaiti e herea ki te ao kohatu. Kia watea hoki ia ki te kapo mai i ngā painga, i ngā maramatanga katoa o te ao whanui.
- 4.3 Haunga tera, ko te timatanga tika mona, ko te whai haere tonu i ngā korero tuku iho a ngā matua tupuna e pa ana ki te timatanga o te taiao.
- 4.4 Kia whai koha ngā tamariki ki a Papatuanuku raua ko Ranginui me a raua tamariki e tiaki nei i te ha o ngā moana, o te whenua, o te rangi me o ratau āhuratanga katoa.
- 4.5 Kia tupu te miharo o ngā tamariki ki ngā mea ora, ki ngā mea tupu katoa. Kia kua e tukinotia.
- 4.6 Kia tupu ngā tamariki hei kaitiaki i ngā painga huhua o te whenua, o te moana, o ngā ngahere. Kia mau hoki ki ngā ture tuku iho a ngā matua tupuna, e pa ana ki te moana, ki te whenua, ki ngā ngahere.
- 4.7 Kia whaia ano e ngā tamariki ngā ture o te ao, otira ngā putaiāo e pa ana ki te moana, ki te whenua, ki te rangi, ki ngā mahi tataitai hoki.

5. AHUATANGA AKO

Tamariki wawahi taha. Aratakina ki te matapuna

O te mohio, o te ora, o te maungarongo

Whaia te iti kahurangi. Te tuohu koe

Me he maunga teitei

- 5.1 Ko ngā āhukatanga ako katoa he mea mahi i roto i te koanga ngakau, me te whakaihiihi hinengaro.
- 5.2 Ko te tino painga o te karakia he mea whakatau i te wairua, whakawatea i te whatumanawa me te hinengaro, whakarata i te ngakau, whakataka i ngā raru, kia ngawari ai te whakauru atu ki te mahi kua whakaritea hei mahi.
- 5.3 He mea whakaihiihi i te tamaiti te noho o te pakeke ki tona taha hei toko mona i roto i ana mahi. Heoi ano, ko te awhi ko te tautoko i a ia. Engari kia kaua e riro ma te pakeke e mahi te mahi a te tamaiti.
- 5.4 He mea nui te noho wahangu me te whakarongo mo ngā tamariki. Ma te mau o tenei tuahua e rongō ai ngā tamariki ki te hohonutanga o te korero.
- 5.5 He mea tapiri atu ki te whakarongo, ko te titiro, ko te raweke, ko te makamaka patai, ko te whitiwhiti korero, ko te ata whakaaro, hei whakauru i te matau me te aroa.
- 5.6 Ko ngā kaumatua ngā kaipupuri o ngā tikanga Māori, ko ratou hoki ngā pukorero. He mea nui tera kia piri mai ratou ki te kura, ki ngā tamariki hoki hei kaiako, hei kaiarahi.
- 5.7 He mea nui tera te manaaki tangata. Kia kite ngā tamariki i te ahua o te manaaki, i tona kainga, i te kura, i te marae. A tona wa kia tu ratou ki te awhina i ngā mahi manaaki.
- 5.8 Ko roto i tona ake hunuku te timatanga o te whanaungatanga o te tamaiti, ara, ki ona tungane/ tuahine, tuakana/teina. Ano, kei roto i tona hunuku tona rongō ki ngā tikanga tika e pa ana ki ngā pakeke me ngā kohungahunga. Me haere ano hoki enei tuahua i roto i te kura. Kia mohio ai ngā tamariki taipakeke ki te tiaki i ngā kohungahunga, kia whakarongo hoki ngā kohungahunga ki ngā tamariki taipakeke.
- 5.9 Na tenei tuahua e tika ai te korero, kia kaua e taikaha ngā mahi wehe i ngā kotiro me ngā tamatane, i ngā taipakeke me ngā kohungahunga hoki. Ano te wa e tika ana mo te mahi wehe i runga i te pakeke o ngā tamariki. Ano te wa e tika ana kia mahi whānau ratou. Otira, kia riro ma ngā tamariki pakeke e arataki ngā tamariki kohungahunga.
- 5.10 He mea tino nui te wahi ako hei whakaohooho i te wairua o te tamaiti ki ana mahi whakaako. No reira, kia kikii tonu te kura i ngā mea whakaihiihi i a ia, i ngā mea pupuri hoki i te ha o te ao Māori. Me whakawhanui hoki tona wahi ako ki ngā marae, ki ngā ngahere, ki waenga parae, ki te taha moana, ki ngā wharepukapuka, whare taonga me era atu whare whangai i te puna o te mohio.

6. TE TINO UARATANGA

- 6.1 Kia mau, kia noho whakaaraara, noho koi te hinengaro o te tamaiti ki ngā matau katoa hei arahi i a ia i roto i te ao hou.
- 6.2 Kia toa ia ki te whakarongo, ki te whakaaro, ki te korero, ki te panui, ki te tuhi i roto i te reo Māori i roto i te reo o Tauīwi hoki.
- 6.3 Kia tupu ngā āhukatanga tuku iho o tona pumanawa ki ngā tihi teitei o te taumata.
- 6.4 Kia noho ohooho tona auahatanga i roto i ngā mahi waihanga o tona ao.
- 6.5 Kia noho tuwhera tona ngakau ki te hari, ki te koa, ki te aroha, ara, kia ngakau nui, kia ngakau mahaki.
- 6.6 Kia mau ki tona whatumanawa ngā hohonutanga o te ako o te mohio.
- 6.7 Kia rangona tona ihi, tona wehi, tona tapu.
- 6.8 Kia tupu tona mana me tona rangatiratanga.
- 6.9 Kia ita tona mauri.
- 6.10 Kia puawai tona waiora me tona hauora i roto i te hono tangaengae o tona wairua me tona tinana.
- 6.11 Kia mau tuhonohono te here o tona ihomatua ki ona matua tupuna, piki ake i ngā Rangi Tuhaha ki te marae atea o Io-Matua.
- 6.12 Kia tu pakari, tu rangatira ia hei raukura¹³² mo tona iwi.

English Interpretation of Te Aho Matua

Presented in the Māori language, **Te Aho Matua** has been written by the pioneers of Kura Kaupapa Māori as a foundation document for their kura.

As such, the document lays down the principles by which Kura Kaupapa Māori identify themselves as a unified group committed to a unique schooling system which they regard as being vital to the education of their children.

Te Aho Matua, therefore, provides a philosophical base for the teaching and learning of children and provides policy guidelines for parents, teachers and Boards of Trustees in their respective roles and responsibilities.

Te Aho Matua is intended for inclusion in the charters of Kura Kaupapa Māori as the means by which their special nature can be clearly identified from mainstream kura.

Te Aho Matua also provides a basis from which curriculum planning and design can evolve, allowing for diversity while maintaining an integral unity.

Te Aho Matua has been written in a typically elliptical Māori style which implies meaning and requires interpretation rather than translation.

Te Aho Matua is presented in six parts, each part having a special focus on what, from a Māori point of view, is crucial in the education of children for the future.

Part 1 – Te Ira Tangata

This part of the document focuses on the nature of humankind, and more particularly on the nature of the child. The Māori perception of the child is encapsulated in two well known *whakatauaki*, or proverbs.

The first, which says, *Ahakoā he iti, he mapihi pounamu* refers to the singular beauty and immense value of even the tiniest piece of fine greenstone.

There are two related interpretations of the second proverb which says, *He kakano i ruia mai i Rangiatea. E kore ia e ngaro*. The first interpretation refers to the child as the seed which was dispersed from *Rangiātea*, the island in the Society Group from which the ancestors of the Māori migrated. The second interpretation refers to the child as the seed which was dispersed from the marae, also named *Rangiatea*, of the supreme deity, Io-matua.

The last line in this proverb affirms that the seed will never be lost. This statement implies a strong physical orientation for life, like that of the ancestors who faced the unknown on the high seas in search of a new home. It also implies the certainty of spiritual life since humankind emanated from the marae of Io.

When both proverbs are applied to the child, the nurture and education of that child takes on a significance which is fundamental to Kura Kaupapa Māori philosophy.

The statement which follows the proverbs suggests that the teaching fraternity ought to have full knowledge of the makeup of humankind before an effective system of teaching and learning for children can be devised.

What follows is a statement which presents a Māori perspective as to the origin and nature of the human spirit. It was felt that herein lay one of the answers for recovery from the malaise induced by loss of land, power and sovereignty which has been, and still is for many, the experience of Māori people.

The statement says that the spirits of human beings derive from the Rangi Tuhaha, the twelve dimensions of enlightenment in which spirit entities dwell until physical life is desired and to which spirit entity return after physical death. The inference is that at the moment of conception the physical and spiritual potential of the human being becomes an individual entity endowed with the spirit qualities of *mauri*, *tapu*, *wehi*, *mana*, and *ihi*; the spirit receptor–transmitters of *whatumanawa*, *hinengaro*, *auaha*, *ngakau* and *pumanawa* and the iho *matua*, which is the umbilical cord of spirit energy which links that single entity through his ancestral lines to the primal energy source which is Io.

The spirit qualities referred to here can best be described as emanations of energy, the

strength or weakness of which is determined by the condition of the receptor–transmitters where feelings, emotions, intelligence, consciousness, conscience and all other non-physical characteristics of human personality dwell.

Most often referred to as *taha wairua* these aspects of the human spirit are considered as important as physical attributes, not to be dismissed as the domain and responsibility of church or religion, but regarded as an integral part of human personality and, therefore, is responsive to and affected by teaching and learning.

In summary, then, *Te Ira Tangata* focuses on the physical and spiritual endowment of children and the importance of nurturing both in their education. Kura Kaupapa Māori therefore:

- challenge parents, teachers and trustees to work together in establishing a harmonious, child-centred learning environment in which care, consideration and co-operation are acknowledged as necessary elements for the successful operation of the *kura* for the greatest benefit of its children.
- propose that the role of the *kura* is all round development of its children rather than career orientation.
- assert that the nurturing of body and soul in a caring environment is the greatest guarantee that children will pursue positive roles in life.
- affirm that affectionate nurturing breeds happy hearts and lithesome spirits and thereby, warm and caring people.
- honour all people regardless of age, creed, colour, gender or persuasion and will not therefore, belittle, resent, hurt or show prejudice toward anyone else.
- honour gender differences and attributes in full understanding that it is in the combined and co-operative efforts of men and women that the well-being of children and community is assured.
- respect the physical body and encourage children to pursue habits which guarantee personal health and well-being.
- respect the physical and spiritual uniqueness of the individual and are therefore mindful of not perpetrating physical or psychological harm against oneself or others.
- affirm that the needs of the spirit are well served through the creative arts of music and song, dance and drama, drawing and painting, prose and poetry and all the activities which give full sway to colour and imagining.

Part 2 – Te Reo

Having established the nature of the child this part of the document focuses on language policy and how Kura Kaupapa Māori can best advance the language learning of their children.

As a natural and logical progression for graduates of Kohanga Reo, a primary focus of Kura Kaupapa Māori is the continuing development of the Māori language of their children. At the same time there exists a particular concern among some parents that the English language skills of their children should also be addressed. The primary language issue for Kura Kaupapa Māori became one of determining how the optimum result could be achieved in the development of both languages.

Indeed, the issue called for considerable research including a review of the literature which described the experiences of other language communities, especially those whose language, like that of the Māori, was experiencing serious decline. The language policies and teaching practices of other nation states, where bilingualism was a valued attribute for citizenship and the learning of a second language in educational institutions was encouraged, provided a rich panorama of experience from which the first Kura Kaupapa Māori could base its language policy.

The principle of total immersion featured in much of the literature, and the published research experiments of Lambert and his associates in the French & English Quebec experience legitimised total immersion as being particularly effective in advancing the

French language competence of English speaking children.

So did the research studies of Dr Lily Wong-Fillmore, Professor of Education, University of California, Berkley, USA, in which a range of second language learning methodologies, being used to teach elementary school children English were compared. Of these, total immersion proved to be significantly more effective.

The Ataarangi and Kohanga Reo initiatives which had preceded Kura Kaupapa Māori by 5 years had already established the effectiveness of total immersion. This then became firm policy for Kura Kaupapa Māori.

In summary, then, *Te Reo* focuses on bilingual competence and sets principles by which this competence will be achieved. Kura Kaupapa Māori therefore:

- respect all languages.
- expect full competency in Māori and English for the children of their kura.
- insist that legislation for the Māori language is worthless without a total commitment to everyday usage of Māori.
- affirm that total immersion most rapidly develops language competence and assert that the language of kura be, for the most part, exclusively Māori.
- accept that there is an appropriate time for the introduction of English at which time there shall be a separate English language teacher and a separate language learning facility.
- agree that the appropriate time for the introduction of English is a matter for the kura whānau to decide as a general rule, when children are reading and writing competently in Māori, and children indicate an interest in English.
- assert that along with total immersion, bilingual competence is rapidly advanced through discretely separating the two languages and therefore reject the mixing or code switching of the two languages.
- insist that competence in Māori language and culture along with a commitment to the Aho Matua be the hallmark of Kura Kaupapa Māori teachers and parents but that there be accommodation for those who are still in the learning phase.
- believe that where there is a commitment to the language mastery will follow.

Part 3 – Ngā Iwi

Having established the nature of children with respect to their physical, mental, emotional and spiritual needs, and determining the most effective approach to language learning, this part of the document focuses on the social agencies which influence the development of children, in short, all those people with whom they interact as they make sense of their world and find their rightful place within it.

In traditional society whānau was the socialising agency of children and the fragmentation of this fundamental social structure in the urban drift of Māori away from their tribal centres is one of the variables which has contributed to the 'lost generations' of Māoridom.

It seemed immensely desirable that the whānau, which in this context, are all those people associated with the kura and its children, should be established as a fully functioning socialising agency, where each member of the whānau contribute to the education of all of the children. This communal responsibility for all children has to be one of the most positive moves of accommodating single-parent and dysfunctional families whose children are most at risk, while at the same time providing a haven where such families and their children can recover both stability and dignity in their lives.

All people derive from a unique culture which shapes their perception of self as belonging to, participating in, and contributing to the continuum of life. The uniqueness of Māori social structures must therefore be reflected in the entirety of the kura, allowing the children to consolidate their place amongst their own people as the safe ground from which they can begin, with expanding consciousness, to explore the life ways of other people.

Given that these two important factors contribute to the special nature of Kura Kaupapa Māori and are particularly relevant to curriculum, to the functioning of Boards of Trustees, and to the interaction of the kura with its whānau, it follows that teacher training should also be a major consideration for kura.

It cannot be assumed that the graduates of main-stream teacher training will meet the requirements of kura. In fact kura may need to target potential teachers from within the kura whānau, and to seek a suitable training package which allows such people to qualify as teachers for their kura.

As a further consideration, experience has shown that school size is a significant factor. A small school allows greater whānau participation with all the children. This same participation tends to dissipate as kura get larger. Kura may need, therefore, to set the parameters as to what their ideal population should be in order to fulfil the promise of success for all their children.

In summary then, Ngā Iwi focuses on the principles which are important in the socialisation of children. Kura Kaupapa Māori therefore:

- emphasise the importance of genealogy in establishing links within whānau, hapu, and iwi including iwi Pakeha.
- emphasise the importance for children to know their own ancestral links and to explore their links with other iwi.
- emphasise that children be secure in their knowledge about their own people but learn about and acknowledge other people and their societies.
- emphasise that children study the historical, cultural, political, social, religious and economic events and issues which are an integral part of their Māori heritage.
- emphasise that whānau ties are fundamental in the socialisation of children and is established and reinforced in a caring, supportive environment where aroha is evident.
- assert that such learning is caught rather than taught and is the primary reason for the kura whānau to be close to and involved in the activities of the children.
- emphasise that the association and interaction of the whānau with the children, where whānau approval or disapproval is felt by the children, is also where their sense of appropriate and acceptable behaviour begins.
- value the participation of whānau as administrators, ancillary staff and teacher support as a means of reinforcing the cohesion of whānau and kura.
- affirm that the kura belongs to the whānau and is available for the learning activities of all the whānau members.
- assert that teacher training is a legitimate function of the kura and that aspiring teachers have extended experience in the kura before and during formal training.
- submit that the size of the kura is a factor in facilitating or mitigating against the participation of whānau.

Part 4 – Te Ao

Having established the nature of children, their language learning and the people who influence their socialisation, this part of the document focuses on the world which surround children and about which there are fundamental truths which effect their lives. Young children are naturally fascinated by every aspect of the natural world which enter their expanding field of experience. The task for the kura whānau is maintaining this fascination and optimising those experiences which contribute to their understanding and appreciation of the natural environment and the interconnectedness of everything within it.

Further to this, children need also to understand that the activities of people, including themselves, can have a detrimental effect on the environment and its resources.

In summary then, Te Ao encompasses those aspects of the world itself which impact on the learning of children. Kura Kaupapa Māori therefore:

- recognise that the learning of children encompasses what enters their field of

- experience at home, in the Māori world, and in the world at large.
- legitimise Māori knowledge of nature and the universe as an important and integral part of learning.
- encourage children to marvel at and value all life forms, and the balance of nature which gives each of those life forms their right of existence.
- develop in children an understanding that they are caretakers of the environment and are true to the laws of conservation passed down by their Māori forebears, as well as those practices which are environmentally friendly.
- inspire children to explore the natural and cosmic laws of the universe through the sciences and whatever means enhances understanding.

Part 5 – Ahuatanga Ako

Taken altogether, the perception of children being central in an ever expanding world of experience which is accessed through the people with whom they associate and language, the implications for curriculum become evident. This model provides for every aspect of learning which the whānau feel is important for their children as well as the requirements of the national curriculum.

A further and final consideration is how best to achieve this in practice.

Ahuatanga Ako lists the principles of teaching practice which are considered of vital importance in the education of children. Kura Kaupapa Māori, therefore:

- assert that teaching and learning be a happy and stimulating experience for children.
- practise karakia as a means of settling the spirit, clearing the mind, and releasing tension so that concentration on the task at hand is facilitated.
- value the presence of supportive adults as important participants in the teaching/learning process.
- emphasise the particular value of concentrated listening as a skill to be thoroughly learned by children.
- encourage the use of body, mind and all the senses in learning; listening; thinking and quiet concentration; visualisation and observation; touching; feeling and handling; questioning and discussing; analysing and synthesising; testing hypotheses; creative exploration.
- adopt teaching practices and principles which accommodate different styles of learning and motivate optimal learning.
- honour kaumatua as the repositories of Māori knowledge and invite their participation as advisors and fellow teachers.
- expose children to the protocols of hospitality in the home, at school and on the marae, and require their participation at cultural functions in roles appropriate to their ages and levels of maturation.
- accept that healthy relationships between brothers and sisters, younger and older siblings, children, parents and elders are the joint responsibility of the kura whānau.
- encourage older children to care for the young ones and to occasionally assist in their learning activities, and younger children to accept the guidance of their older peers.
- emphasise the importance of creating a learning environment which is interesting, stimulating and reflects the Māori world.
- expand the learning environment to include marae, the wide-open spaces of bush, sea and sky, libraries and museums, and all other places which contribute to learning.
- welcome innovative ways of stimulating the learning of children but encourage self motivation.
- provide for the special interests that individual children may have in the development of self-directed learning.

- encourage shared and co-operative ways of learning.

Part 6 – Te Tino Uaratanga

Having encapsulated in the foregoing statements the major areas to be considered in the education of children in Kura Kaupapa Māori, a final consideration focuses on what the outcome might be for children who graduate from Kura Kaupapa Māori.

Kura Kaupapa Māori will have in place appropriate measures for assessing and evaluating the achievement of their children at all levels of the national curriculum as well as whatever else the kura decides are valuable areas of knowledge for their children. This part of the document focuses, however, on the whole person in terms of a fully functioning human being whose personal attributes are recognised, nurtured and brought to fruition.

In summary then, Te Tino Uaratanga defines the characteristics which Kura Kaupapa Māori aim to develop in their children, that they:

- develop free, open and inquiring minds alert to every area of knowledge which they choose to pursue in their lives.
 - become competent thinkers, listeners, speakers, readers and writers in both Māori and English.
 - advance their individual talents to the highest levels of achievement.
 - delight in using their creative talents in all feats of endeavour.
 - are receptive to and have a great capacity for aroha, for joy and for laughter.
 - are true and faithful to their own sense of personal integrity while being caring, considerate, and co-operative with others.
 - assimilate the fruits of learning into the deeper recesses of consciousness where knowing refreshes the spirit.
 - manifest self esteem, self confidence, self discipline and well developed qualities of leadership.
 - value their independence and self determination in setting personal goals and achieving them.
 - radiate the joy of living.
 - manifest physical and spiritual wellbeing through the harmonious alignment of body, mind and spirit.
 - are secure in the knowledge of their ancestral links to the divine source of all humanity.
 - are high achievers who exemplify the hopes and aspirations of their people.
-

**Acknowledgement to all the organisations and volunteers
who tautoko Te Rangi Āniwaniwa in action**

*Te Runanga o Ngāi Takoto,
Te Runanga to Te Rarawa,
ANT Trust, Open The Curtains
Muriwhenua Collective*

*Aniwaniwa Kohanga Reo, Rangaunu Kohanga Reo, Kareponia Kohanga
Reo, Te Roopu Whānau Kohanga Reo, Ranginui ECE,*

Whaea Kumeroa Gregory, Jeff Green

Northland District Health Board

Porky Murray & Whānau,

Wayne Te Tai, RTLB

Ngāti Kahu Social Services,

Papa Tome, Papa Kade, Whakairo

Desley & Laurie Austen- Moana Restoration

Sports Northland

Tū Ake

Health Promoting Schools

Sure Shot Basketball Academy

Rangaunu Sports Club

Ngā Hoe Horo



MOKO

Manawa Ora, Korokoro Ora
NAVILLUSO MEDICAL LIMITED



**TE HIKU
HAUORA**



NGATI KAHU
SOCIAL AND HEALTH SERVICES



“KIA TŪ TE ĀO MĀORI”

Te Wananga o

Te Rangi Āniwaniwa

KiwiSport



Te Rangi Āniwaniwa

*“Excellence in Māori Education,
Sports and Cultural Achievement”*

He iti marangai
Tū ana te pāhukahuka
He iti pioke nō Rangaunu
He au tōna

