



TE MANA O
Ngāti Rangitahi
TRUST

Te Reo and Education Strategy Te Ohoohotanga

*Ko Ngāti Rangitahi ahau
Ko ahau a Ngāti Rangitahi*

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1. Introduction

1.1. Purpose

The purpose of the Te Reo and Education Strategy is to support Ngāti Rangitahi learners on their journey to education success as Ngāti Rangitahi and to promote the value of fluency in the Māori language as a necessary skill towards achieving rangitiratanga.

Developed in partnership with the Ministry of Education, it provides a strategic framework for the iwi to achieve this vision.

The Te Reo and Education Strategy aligns with Te Mana o Ngāti Rangitahi Trust's strategic direction and kaupapa as defined in the Strategic Plan (2011-2015), namely:

“Kia tu ora ai a Ngāti Rangitahi i runga i tona ake rangatiratanga mo ake tonu atu”

To enable Ngāti Rangitahi to flourish in perpetuity supported by their unique self-determining capabilities

1.2. Method

The Te Reo and Education Strategy has been developed following engagement with key stakeholders. This engagement process included two hui, two surveys, and the use of the web site and social media. Feedback from participants was analysed to identify common themes, principles and aspirations of uri, whānau, marae and hapū.

Education data from national and iwi sources was also collated and analysed to help build te reo and education profiles. These help establish a baseline which, in time, will enable the iwi to develop a comprehensive set of te reo and education targets.

A risk assessment has been completed (*Appendix 7*) so that risks to the project are tracked and managed.

2. Te Ohoohotanga – The Awakening

Te Ohoohotanga (the Awakening), our Te Reo and Education Strategy, seeks to affirm Ngāti Rangitahi identity and provide educational pathways which create an awareness of another world view – a Ngāti Rangitahi world view. It legitimises Māori epistemology (ways of knowing, being and doing) as meaningful, real and relevant in today's world.

Te Ohoohotanga is a vehicle for transformation. It aspires to work towards a positive educational future, utilising lessons learnt and experiences gained from our educational past. It promotes Ngāti Rangitahi succeeding as Ngāti Rangitahi and Māori. The journey from educational and cultural oppression to reclaiming and reframing of identity and language to achieve success as Ngāti Rangitahi is discussed below.

2.1. Marginalisation and Framing

“...if not for us then for our tamariki... don't let them grow up lost like us... give them a chance to know who they are, who we are...”

Ngāti Rangitahi participant, Education Strategy Hui, 23 June 2012

Since the advent of colonisation in Aotearoa, New Zealand, generations of Ngāti Rangitahi have been reared under a cloud of subtle and not so subtle racism, where the inherent belief system and value structures of Ngāti Rangitahi language and culture has been trivialised, stereotyped and subjected to a constant barrage of negative connotation and acculturation by a dominant, repressive non-Māori culture.¹ This was achieved, in part, by utilising western education policies and practices as a vehicle for achieving power and control.

Traditional western education approaches created a space of 'unequal power relations' where Ngāti Rangitahi is viewed as never successful, unknowledgeable and marginalised within the majority culture. Traditional education is 'done' on Ngāti Rangitahi, not by or for Ngāti Rangitahi. Traditional western education has not benefited Ngāti Rangitahi identity, language and culture. Māori are one of the 'most researched and written about people in the world'² and yet Māori 'ways of knowing, being and doing' are still largely misunderstood, misrepresented and devalued within traditional western education frameworks.

The framing of Māori knowledge and Māori ways of knowing, being and doing (Māori epistemology) as inferior and irrelevant, justifies why non-Māori are always in the position of power, and why it is better that they think for and act on behalf of Māori. With this ideology non-Māori are better able to present the interests of the dominant group" as the interests of all groups within society, thereby concealing and denying that subordinate groups interests are not being met, or even that they may have different interests."³

2.2. Reclaiming Ngāti Rangitahi Identity

“Reconnection to our places of importance it's our heritage. I would like to reconnect with that and te reo that comes with that education and learning.”

“I want to celebrate being Ngāti Rangitahi... I feel like I have been searching for such a long time... I am so hungry for that support; I want it so much...I want to know who I am.”

Ngāti Rangitahi participants, Strategy Hui, 23 June 2012

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1. Irwin, 1994; L. Smith, 1999; Barnes, 2000
 2. Bishop, 1997
 3. Coxon, Jenkins, Marshall, Massey, 1994, p.13

“We don’t know what Ngāti Rangitahi really is anymore. We have to start over... lift aspirations of our children, celebrate our successes, celebrate ourselves.”

“Children at the school need to know who the man on the pole is and that the land the school stands on is Ngāti Rangitahi. The history of Ngāti Rangitahi is education for our children. It is something for our children to be proud of... a positive thing not to be hidden away and forgotten about...”

Ngāti Rangitahi participants, Strategy Hui, 23 June 2012

Reclaiming one’s cultural identity, or becoming the person one has always been, not only takes time but is often a process of searching, learning and unlearning.⁴ The unlearning of what has been unconsciously internalised is an important part of the process of developing a positive cultural self-identity. This “reconnection with one’s own heritage enables greater opportunity and ability to reclaim the power to define oneself.”⁵ The affirmation of Ngāti Rangitahi identity seeks to empower and honour iwi members by ensuring the language, culture and history of Ngāti Rangitahi is accessible, ‘known’ and ‘normal’ within Ngāti Rangitahi iwi, the wider community and educational settings and frameworks.

Affirming Ngāti Rangitahi identity requires a proactive responsiveness for and by Ngāti Rangitahi iwi. It requires Ngāti Rangitahi to challenge relations of dominance by offering new means of relating to traditional power relationships perpetuated in western education structures. Reclaiming Ngāti Rangitahi identity encourages iwi members to leave behind the negative, borrowed language of the coloniser⁶ and establish culturally appropriate ways of celebrating and advancing Ngāti Rangitahi language, culture and identity for present and future generations.

2.3. Reframing – Achieving Success as Ngāti Rangitahi

“...where can we learn our Ngāti Rangitahitanga? Here, it is here. This is where we learn.

“I have loved today, about transforming, new beginnings, new pathways forward for our mokopuna, our tamariki, even ourselves, it is our future. Ours for the taking.”

“This is it, this is our new beginning... we start here.”

“Everyone has to start somewhere, we can start here. It is our time, a new season, we just have to keep going, having more wānanga like this and the healing can begin - Our healing. I think that is what my heart says.”

Ngāti Rangitahi participants, Strategy Hui, 23 June 2012

The Ministry of Education strategy, “Ka Hikitia - Managing for Success: The Māori Education Strategy 2008-2012” makes a significant shift away from the historical colonialist messages of deficit ideology, which have blamed Māori families, culture and socio-economic disadvantage for the educational failure of Māori and the resulting policies and education practices.

“Ka Hikitia”⁵ recognises the centrality of identity to Māori achievement, highlighting as a key focus “Māori enjoying success as Māori.” “Ka Hikitia” requires the education system to provide “all Māori learners with the opportunity to get what they require to realise their own unique potential and success in their lives as Māori” This notion of success as Māori “captures and reflects that identity and culture are essential ingredients of success.”⁷

4. Rameka, 2012

5. Berryman, 2008, p.28

6. Memmi, 1957

7. Ministry of Education, 2008, p.18

3. Te Reo and Education Profiles

The following cultural and education profiles have been developed from a range of data sources (*Appendix 1 & 2*), including:

- Te Aka Report (Te Aka Social Development Project Report)
- Ou Whakaaro – Your Ideas Survey
- Ministry of Education Administrative Data
- Ministry of Education - Internal Ministry Analysis

Graphs and comments (*Appendix 3*) provide greater detail on the data collected. Over time the cultural and education profiles can be developed more fully as the Te Mana o Ngāti Rangitahi Trust develops its data collection processes (*refer Goal 6*).

3.1. Ngāti Rangitahi Cultural Profile

- Te reo competency is at a low level (*Appendix 3, Fig 1*)
- Knowledge of tikanga and kawa is weak (*Appendix 3, Fig 3*)
- Whanaungatanga, or identity as Ngāti Rangitahi, is seen as important (*Appendix 3, Fig 3*)
- Iwi have a strong desire to learn, or continue learning, te reo Māori with a significant number of respondents very keen to learn te reo Māori (*Te Aka Report – 33%, Ou Whakaaro Survey – 55%*)
- A majority of iwi in the hau kāinga, have access to wānanga or people who can teach the reo and tikanga (*Te Aka Report – almost 70%*). Fewer stated they had access to Te Arawa reo and wānanga (*Te Aka Report – only 41%*).

3.2. Ngāti Rangitahi Education Profile (Aotearoa)

Early Childhood Education:

- High Ngāti Rangitahi participation rates in early childhood education. Participation rates are similar to those of non-Ngāti Rangitahi (*Appendix 3, Fig 5*)

School:

- Increasing achievement levels in schools over the last three years. Ngāti Rangitahi students are increasingly staying at school, and achieving higher levels of qualification (*Appendix 3, Fig 6*)
- Similar achievement rates to non-Ngāti Rangitahi by 2011. Ngāti Rangitahi shares (with non-Ngāti Rangitahi) the challenge of shifting more learners into the higher school achievement levels (*Appendix 3, Fig 7*)

Tertiary and Adult:

- Levelling off in tertiary participation, particularly at Level 4 and over (2006-2008) (*Appendix 3, Fig 12*)
- Low tertiary completion rates and the situation appears to be deteriorating (*Appendix 3, Fig 13*)
- A noticeable shift toward management/ commerce and health qualifications, which is positive given the growth and likely continued growth in jobs in these industries (*Appendix 3, Fig 14*)

Overall:

- A majority (81%) of school-aged tamariki and rangatahi (5-18 years) are educated in English medium (mainstream) education (*Appendix 3, Fig 4*)
- 63% of parents who responded to the survey question about their child's education were happy with the education their child receives (*Te Aka Report*).

3.3. Ngāti Rangitahi Education Profile (Hau Kāinga)

More work is needed to develop an education profile for iwi in the hau kāinga (*refer Goal 6*). Iwi-based data on school enrolments in the hau kāinga was requested from the Ministry. This was not available but Māori enrolment information was provided showing the proportion of Māori in local schools (*Appendix 3, Fig 16-21*), as was information on Māori language immersion levels at local Matatā primary schools (*Appendix 3, Fig 22*).

4. Iwi Aspirations

Ngāti Rangitahi aspirations form the basis of our Te Reo and Education Strategy. They were gathered through the engagement process, specifically the Te Aka Report (*Appendix 2*), Ou Whakaaro – Your Idea Survey (*Appendix 4*) and hui workshops (*Appendix 5*). Aspirations are listed below:

We want to grow Ngāti Rangitihitanga

We want high levels of mātauranga, reo, whakapapa, korero and waiaata across the iwi

We want to be part of a strong Ngāti Rangitihī identity

We want a marae at the centre of Ngāti Rangitihī identity and development

We want greater access to te reo and tikanga education

We need to focus on our ahī kaa/ hau kāinga

We should value educational achievement at all levels

We need to raise educational and cultural outcomes to enjoy future prosperity

We should value all achievement

We must fulfil our parental responsibilities

We must get to know our Ngāti Rangitihī assets

We need to leverage existing education resources

We should give greater support to rangatahi transitioning from school to work

We should establish a kura kaupapa in our ahī kaa/ hau kāinga

5. Strategic Framework

The strategic framework provides support to all Ngāti Rangitahi learners. The Te Reo and Education Strategy comprises a vision and six goals and a range of strategies and tactics. The final goal addresses the need to monitor progress in achieving Goals 1-5 and starts the process of establishing success measures and targets.

5.1 Vision

Ngāti Rangitahi enjoys cultural and education success.

5.2 Goals and Strategies

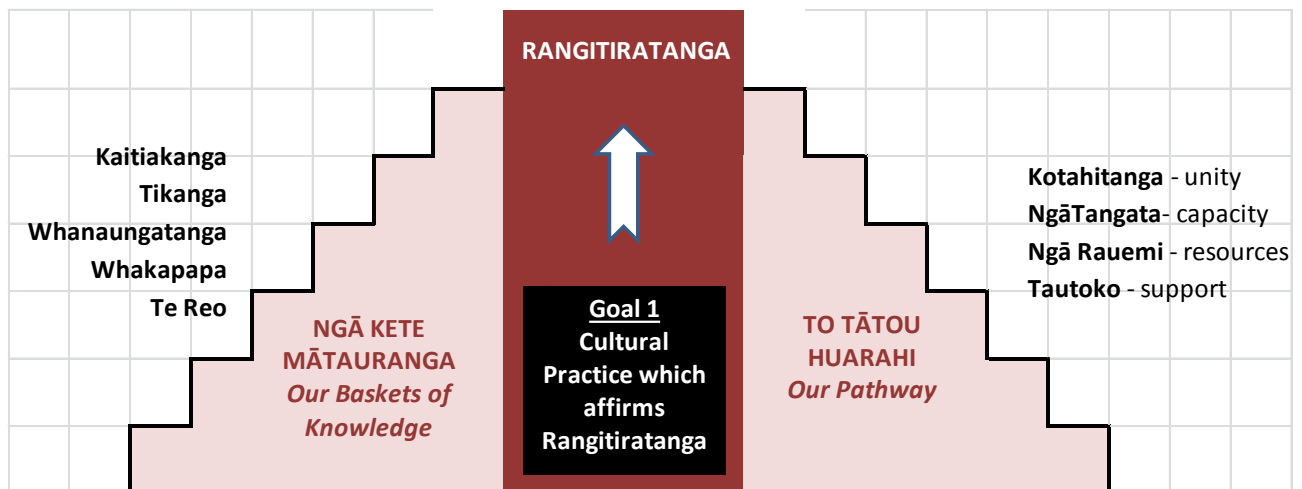
Goals and strategies are shaped by the following:

- Feedback invariably identified a strong Ngāti Rangitahi identity and rangatiratanga as the foundation of a Te Reo and Education strategy
- Ngāti Rangitahi's commitment to whakapakari - Ngāti Rangitahi-led educational and cultural initiatives which are underpinned by "te reo me nga tikanga"
- An awareness of the need to focus on areas of prime concern to Ngāti Rangitahi iwi – cultural identity and the reo. Limited resources support this approach.
- A focus on hau kāinga , particularly for tamariki and rangatahi learners
- An awareness that Maori medium education is providing greater opportunity for achievement of educational success (*Appendix 3, Fig 9 & 10*)
- An acceptance that there is work to be done in getting comprehensive data in place so Ngāti Rangitahi learner performance can be monitored.

The Te Reo and Education Strategy comprises six goals:

Goal 1	Nurture and foster cultural practice which affirms the rangitiratanga of Ngāti Rangitahi people enjoying success
Goal 2:	Promote and support quality reo Māori early childhood education for Ngāti Rangitahi tamariki and their transition to school
Goal 3:	Promote and support quality reo Māori education for Ngāti Rangitahi rangatahi and transition to higher learning and/or employment
Goal 4:	Promote and support quality reo Māori initiatives in tertiary and adult education for Ngāti Rangitahi learners
Goal 5	Advocate for Ngāti Rangitahi learners to embrace Māori medium education
Goal 6:	Set targets and monitor progress

Goal 1 – Nurture and Foster Cultural Practice which affirms the Rangitiratanga of Ngāti Rangitihi People Enjoying Success



Rationale

The aim is to establish knowledge of being Ngāti Rangitihi as an achievable, sustainable and intergenerational practice.

Outcomes

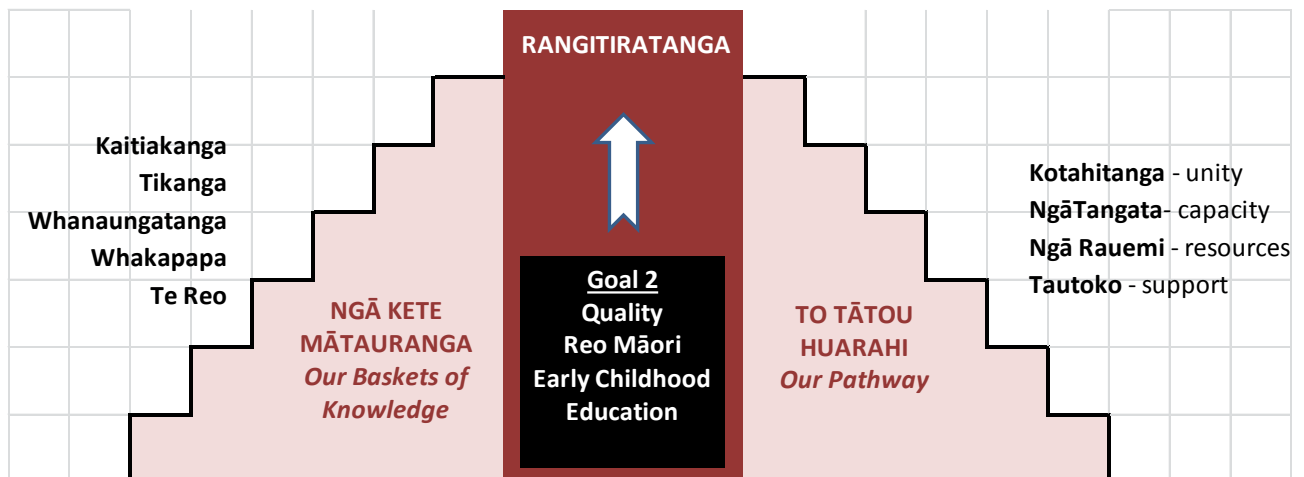
A higher percentage of Ngāti Rangitihi of all ages who:

- have a strong sense of their identity as Ngāti Rangitihi
- speak te reo Māori

Strategy and Tactics

STRATEGY AND TACTICS (2013-2015)	
KOTAHITANGA UNITY	<ul style="list-style-type: none"> ➤ Confirm relationships and consolidate commitment to a shared vision
NGĀ TANGATA CAPACITY	<ul style="list-style-type: none"> ➤ Invite full whānau and intergenerational participation ➤ Develop kaumatua/ matua/ tamariki/ mokopuna capacity
NGĀ RAUEMI RESOURCES	<ul style="list-style-type: none"> ➤ Reclaim knowledge of Ngāti Rangitihi taonga (stories, values, culture, history, environment) ➤ Record Ngāti Rangitihi kawa, tikanga, waiata, purakau and taonga tuku iho ➤ Source and develop resources for distribution ➤ Develop web-based programmes/ chat rooms
TAUTOKO SUPPORT	<ul style="list-style-type: none"> ➤ Summer festival and other festivals (e.g. Matariki) ➤ Radio station with Ngāti Rangitihi content ➤ Kapa haka ➤ Wānanga lectures

Goal 2 – Promote and Support Quality Reo Māori Early Childhood Education for Ngāti Rangitihi Tamariki and their Transition to School



Rationale

National research shows that participation in quality early childhood education is more likely to achieve good learning outcomes for tamariki. It's when tamariki acquire the foundations for language development, cultural transmission, social skills, behaviours and attitudes. There appear to be two significant contributors towards good early childhood development: (1) the quality of family ties and involvement in the child's early learning experiences at home; and (2) the resources available to tamariki and parents.

National data (*refer Section 3.2*) indicates high participation in early childhood education (90 to 96%) which is similar to non-Ngāti Rangitihi participation. The Ka Hikitia 2012 target is 95%. Iwi feedback dictates that our focus should be on the hau kāinga and ensuring that, as well as high participation rates, Ngāti Rangitihi kōhanga reo is supported in its provision of high quality education.

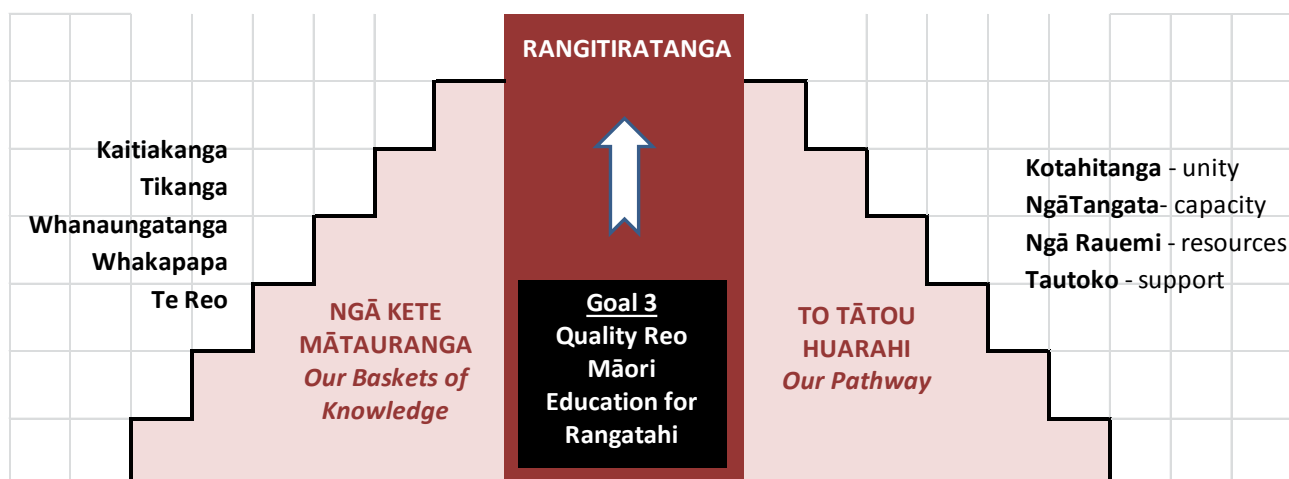
Outcomes

A higher percentage of new entrant Ngāti Rangitihi tamariki participating in Reo Māori Early Childhood Education in the Matatā region.

Strategy and Tactics

STRATEGY AND TACTICS (2013-2015)	
KOTAHITANGA UNITY	➤ Share commitment to the goal of providing and supporting quality early childhood education in reo Māori for local tamariki
NGĀ TANGATA CAPACITY	➤ Encourage and support Ngāti Rangitihi people into training opportunities which will enhance early childhood education in reo Māori for Ngāti Rangitihi
NGĀ RAUEMI RESOURCES	<ul style="list-style-type: none"> ➤ Develop Ngā Kete Mātauranga resources for Ngāti Rangitihi pre-schoolers, whānau and staff ➤ Strengthen the Rangitihi kōhanga reo as a vital factor for language reclamation ➤ Expand kāinga korero programme to Ngāti Rangitihi homes
TAUTOKO SUPPORT	➤ Language initiatives that impact on "ngā pipi" Ngāti Rangitihi

Goal 3 – Promote and Support Quality Reo Māori Education for Ngāti Rangitihi Tamariki and Rangatahi and Transition to Higher Learning and/or Employment



Rationale

Research conducted by Professor John Hattie⁸ indicates there are three factors which are most likely to influence the success that Māori learners enjoy within school education. He maintains that 33% of success is influenced by parents and the home environment, 33% by the student himself/ herself (personality and genetic factors); and 33% is a school influence.

Kura Kaupapa Māori provides a schooling option which incorporates all three influences as an integral part of curriculum, delivery, management and governance. Kura Kaupapa Māori are consistently reaching a target of 100% NCEA Level 2 or higher.

National data (*refer Section 3.2*) shows that while Ngāti Rangitihi learners in 2009 were lagging behind non Ngāti Rangitihi learners in school achievement levels, they were similar to those of non-Ngāti Rangitihi by 2011. The 2011 achievement rates of 84% (NCEA Level 1 or above), 68% (NCEA Level 2 or above) and 39% (UE standard or above) compare favourably with the Ka Hikitia 2012 targets of 80% (NCEA level 1 or above), 55% (NCEA Level 2 or above) and 30% (UE standard or above). Ngāti Rangitihi shares with non-Ngāti Rangitihi the challenge of shifting more learners into the higher school achievement levels.

Outcomes

Higher percentages of Ngāti Rangitihi learners who:

- are qualified to enter university
- gain NCEA Level 2 or above
- are in apprenticeships

Strategy and Tactics

(follow)

8. Taken from Dr Cathy Dewes lecture notes to Kura Pouako

STRATEGY AND TACTICS (2013-2015)

KOTAHITANGA UNITY

- ▶ Share commitment to the goal of providing and supporting quality school education in Reo Māori for local tamariki

NGĀ TANGATA CAPACITY

- ▶ Encourage and support Ngāti Rangitahi people into training opportunities which will enhance school education in Reo Māori for Ngāti Rangitahi

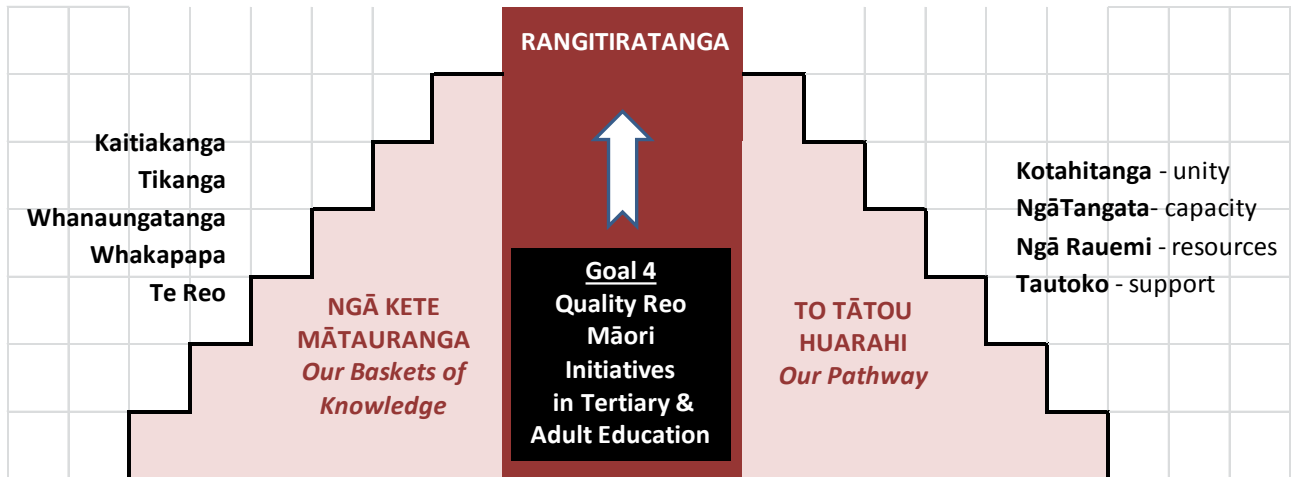
NGĀ RAUEMI RESOURCES

- ▶ Develop an on-line “koputu taonga” learning resource including web-based programmes and chat rooms
- ▶ Develop after school and holiday programmes for Ngāti Rangitahi tamariki
- ▶ Develop Nga Kete Mātauranga resources for school children, staff and whānau

TAUTOKO SUPPORT

- ▶ Work with whānau to identify high potential tamariki and rangatahi who can be supported
- ▶ Establish a Kura Kaupapa Māori in Matatā
- ▶ Develop a mentoring scheme to help Ngāti Rangitahi school students make the transition from school to tertiary education
- ▶ Support all Ngāti Rangitahi students who aspire to higher learning
- ▶ Apprenticeships for Ngāti Rangitahi youth

Goal 4 – Promote and Support Quality Reo Māori Initiatives in Tertiary and Adult Education for Ngāti Rangitihi Learners



Rationale

National data shows there has been a notable drop-off in participation at the tertiary level, particularly at Level 4 and over, for the period 2006-2008. There are also low completion rates at tertiary level and the situation appears to be deteriorating.

Outcomes

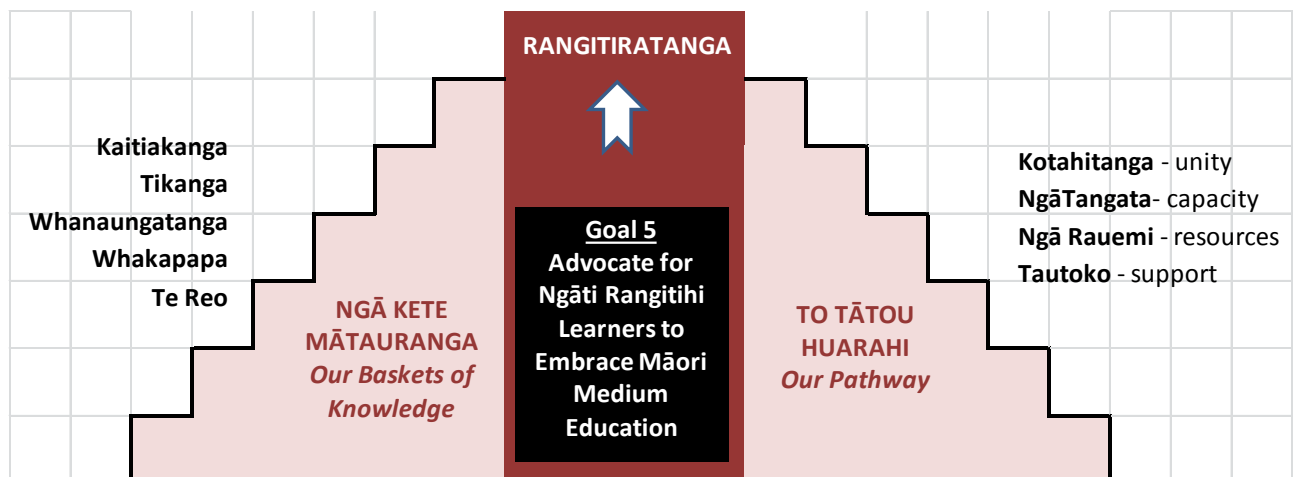
- Higher percentages of Ngāti Rangitihi speakers/learners of te reo Māori entering tertiary education at Level 4 or above
- Higher completion rates

Strategy and Tactics

STRATEGY AND TACTICS (2013-2015)	
KOTAHITANGA UNITY	<ul style="list-style-type: none"> ➤ Share commitment to the goal of promoting and supporting quality Reo Māori initiatives in tertiary and adult education for local tamariki, pakeke etc
NGĀ TANGATA CAPACITY	<ul style="list-style-type: none"> ➤ Encourage and support Ngāti Rangitihi people into training opportunities which will enhance tertiary and adult education in Reo Māori for Ngāti Rangitihi
NGĀ RAUEMI RESOURCES	<ul style="list-style-type: none"> ➤ Publish and distribute Nga Kete Mātauranga appropriate for a range of tertiary studies ➤ Provide Kura Ako i te Reo for adult learners
TAUTOKO SUPPORT	<ul style="list-style-type: none"> ➤ Provide incentives for higher education ➤ Scholarships for higher education ➤ Apprenticeship support with suitable partners ➤ Undertake analysis (with MOE) of tertiary enrolment patterns with a view to reversing the decline in enrolments and lifting performance

A medium term strategy (2016-2020) is to establish He Kāinga Mo Te Reo for Ngāti Rangitihi adult learners

Goal 5 – Advocate for Ngāti Rangitihi Learners to Embrace Māori Medium Education



Rationale

The Te Aka Report (*Appendix 1, Fig 4*) shows that the majority (81%) of school-aged tamariki and rangatahi (5-18 years) are being educated in English medium (mainstream) education. 63% of parents who responded to the survey question about their child’s education were happy with the education their child receives. Feedback from the Ou Whakaaro Survey (*Appendix 4*) indicates an expectation of Ngāti Rangitihi involvement in English medium education.

Ministry data (*Appendix 3, Figs 9 & 10*) demonstrate very clearly that Māori medium education provides greater opportunity for achievement of educational qualifications. Knowledge of Māori language is best preparation for understanding of tikanga, kawa, culture and provides essential knowledge and skills for ensuring intergenerational transmission and retention of tino rangatiratanga.

Outcomes

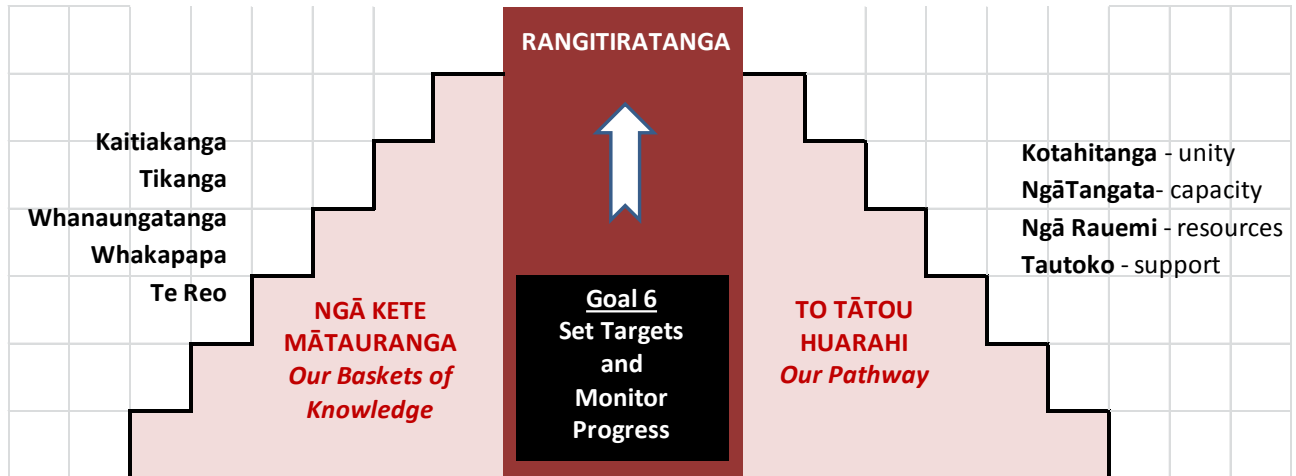
Higher percentages of Ngāti Rangitihi learners who:

- are Māori speaking and qualified to enter university
- are Māori speaking and gain NCEA Level 2 or above
- are Māori speaking and are in apprenticeships

Strategy and Tactics

STRATEGY AND TACTICS (2013-2015)	
KOTAHITANGA UNITY	➤ Commit to the goal of advocating for Ngāti Rangitihi learners to embrace Māori medium education
NGĀ TANGATA CAPACITY	➤ Explore increased role for Te Mana o Ngāti Rangitihi Trust
NGĀ RAUEMI RESOURCES	➤ Te Kohanga Reo (TKR) and Kura Kaupapa Māori (KKM) tino rangatiratanga/mauri ora roadshow ➤ Purchase MTV advertising/ facebook
TAUTOKO SUPPORT	➤ Provide funding support for the professional development of Ngāti Rangitihi professionals as required ➤ Support applications for additional funding for immersion classes ➤ Support advocacy of te reo in immersion contexts

Goal 6 – Set Targets and Monitor Progress



Rationale

The current Ngāti Rangitihī profile is based on Ministry of Education data and Te Mana o Ngāti Rangitihī Trust surveys. Some key data has been identified but there are significant gaps. There is an opportunity to align iwi education targets with targets set by the Ministry of Education (*Appendix 6 - Ka Hikitia targets set by the Ministry of Education for the period 2008-2012*). The iwi will need to work alongside the Ministry of Education, education leaders in the hau kāinga and iwi leaders to develop a comprehensive set of data to monitor progress.

Outcomes

A set of measures and monitoring practices that enable Ngāti Rangitihī to assess progress at any given point of time in the future.

Strategy and Tactics

STRATEGY AND TACTICS (2013-2015)	
KOTAHITANGA UNITY	<ul style="list-style-type: none"> ▶ Share commitment to the goal of measuring Ngāti Rangitihī education and reo success
NGĀ TANGATA CAPACITY	<ul style="list-style-type: none"> ▶ Streamline data collection procedures for progress achievement purposes ▶ Invite registered iwi members to share stories of education and reo success
NGĀ RAUEMI RESOURCES	<ul style="list-style-type: none"> ▶ Support “mangai” and register data collection ▶ Te Mana o Ngāti Rangitihī Trust to work with the Ministry of Education to develop monitoring processes with targets ▶ Conduct routine surveys and data collection at annual gatherings of iwi to monitor movement towards stated goals and targets
TAUTOKO SUPPORT	<ul style="list-style-type: none"> ▶ Ngā Mangai (whānau representatives) to set targets and monitor progress

Appendices

Appendix 1 – Data Sources

Te Aka Report¹

Baseline information on the social, cultural and economic development of the iwi resulting from a survey of all Trust members aged 18 years and over. The response rate to the survey was 10%, which provided a valid data sample. The analysis identified the range of cultural aspirations (*Appendix 2*).

“Ou Whakaaro – Your Ideas” Survey

A survey which was circulated at the Ngāti Rangitihi hui on June 23 so that participants could share their ideas on education and te reo in written form. It was then distributed to all iwi. A total of 49 Ou Whakaaro feedback documents were reviewed. Feedback (*Appendix 4*) provides the basis for the Ngāti Rangitihi Te Reo and Education Strategy.

Ministry of Education Administrative Data

Participation and achievement rates and trends for the different levels of education – both at the national level and in our hau kāinga.

Ministry of Education – Internal Ministry Analysis

School leavers’ achievement data which rates achievement for Māori students in a Reo Group (186 schools across NZ that include Kura schools, special character schools and schools that offer Māori medium education programmes) to those of Maori counterparts and non-Maori in all New Zealand schools when grouped by MOE region. The data is partial, live, and subject to change. The data was not peer reviewed and is for indicative purposes only.

Baseline Anecdotal Information

Anecdotal information from an informal survey of the hau kāinga conducted by members of the Trust’s Culture and Education Committee.

1. Te Aka Social Development Project Report

Appendix 2 –Te Aka Report

The purpose of the Te Aka Report (or Te Aka Social Development Project Report) was to establish baseline information to inform the Trust’s decision making on the social, cultural and economic development of the iwi and to engage Ngāti Rangitihī whānau in planning for the iwi’s future.

Interviews were conducted with a number of key informants and other experts, and iwi members were invited to attend a series of wānanga or hui. Information collected from these sources was used to develop a baseline survey of all Trust members aged 18 years and over. The response rate to the survey was 10%, which provided a valid data sample. The analysis identified the following cultural aspirations (pages 54-55):

(Section 9, Te Aka Report)

9.1. Cultural Aspirations

9.1.1. Ngā Uri a Ngāti Rangitihī

Iwi members aspire to a strong Ngāti Rangitihī with high levels of mana, unity, connectedness, equality and involvement in iwi affairs.

9.1.2. Te Reo, Te Kawa and Kawa

Underpinning all the participant aspirations was the desire for a culturally rich Ngāti Rangitihī with high levels of mātauranga, reo, whakapapa, korero and waiata knowledge spread across the iwi. Retention and revitalisation of te reo, tikanga and kawa were considered to be fundamental to a strong future for Ngāti Rangitihī and therefore one of the most important tasks for the iwi and Trust. Specific aspirations included:

- a desire for significantly more reo speakers amongst the iwi
- greater access to te reo and tikanga education
- a desire to learn Ngāti Rangitihī and Te Arawa-specific reo and tikanga
- a desire to learn Ngāti Rangitihī whakapapa, history and waiata tawhito
- a strong paepae
- better use of knowledgeable people within the iwi
- access to Ngāti Rangitihī educational resources (e.g. books, DVD’s, on-line resources)

9.1.3. Ngāti Rangitihī Marae

Most iwi members believed that Rangitihī marae should be at the centre of Ngāti Rangitihī identity and development. For many it is the physical heart and icon of the iwi to which descendants could connect, learn and express their Ngāti Rangitihitanga. There is also an iwi aspiration to see marae as more vibrant and dynamic with greater iwi involvement, improved facilities and increased use of the marae amongst whānau. Another aspiration is to establish a marae on Ngāti Rangitihī lands at Tarawera. This was seen as an important step in reconnecting the iwi with their whenua and sacred mountain as well as giving mana and a focal point for Ngāti Rangitihī hapū and the large number of Ngāti Rangitihī whānau resident in the Tarawera/Rotorua area.

9.1.4. Whānaungatanga

Most iwi members had aspiration for greater whānaungatanga amongst the whānau and hapū of Ngāti Rangitihi. There was a desire for greater cohesion, understanding and unity amongst the iwi. There was also an acknowledgement that iwi development started with each individual whānau, therefore support at this level was critical.

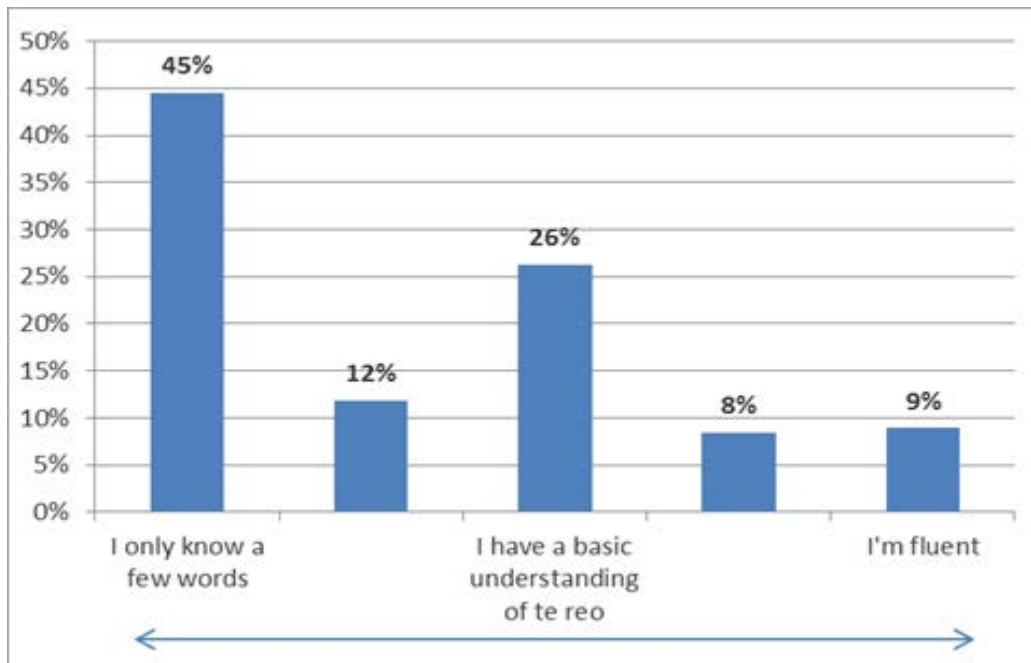
9.1.5. Ngāti Rangitihi and Te Arawa Waka

Iwi members expressed aspirations for Ngāti Rangitihi to have greater presence, involvement and recognition amongst the wider waka confederation. This included more participation in Te Arawa entities, a greater presence of Ngāti Rangitihi in Te Arawa events and improving iwi members' understanding of Ngāti Rangitihi in Te Arawa events and improving members' understanding of Ngāti Rangitihi's whakapapa and connections with other Te Arawa iwi.

Appendix 3 – Te Reo and Education Data

A.3.1 Data for Ngāti Rangitihi Cultural Profile: Figures 1-3

Fig 1: Iwi Members' Ability to Speak Te Reo Māori



Source: Te Aka Report

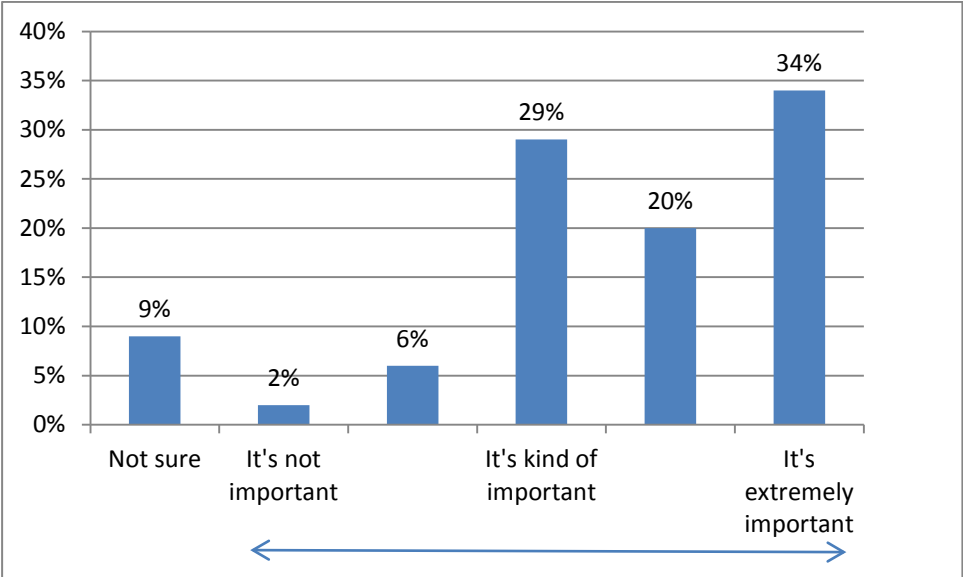
Comment: The Te Aka Report indicates there is a low level of te reo competency amongst Ngāti Rangitihi.

In addition, the Report identified through its survey:

- a strong desire to learn or continue learning te reo Māori with just over one third of respondents very keen to learn te reo Māori
- that almost 70% of respondents have access to wānanga or people who can teach them reo and tikanga. However only 41% stated they had access to Te Arawa Reo and wānanga.

The Ou Whakaaro – Your Ideas Survey (*Appendix 4 – Question 7*) has similar results on iwi members' ability to speak te reo and corroborates Te Aka findings. For example, 47% of iwi knew some basic words (45% in Te Aka Report knew a few words) and 55% indicated they were keen to learn te reo (33% in the Te Aka Report).

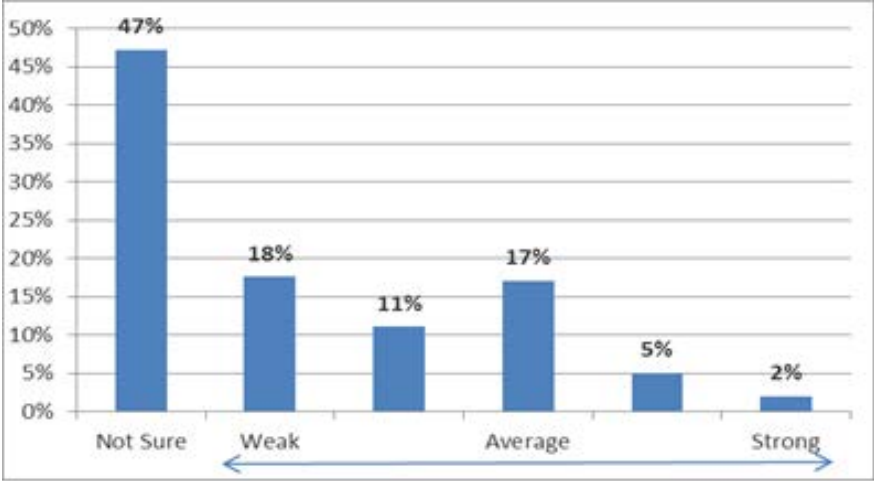
Fig 2: Importance of Belonging to Ngāti Rangitihi



Source: Te Aka Report

Comment: The survey in the Te Aka Report sought to address whānaungatanga and the importance of belonging to Ngāti Rangitihi (Q44). 82 percent of survey respondents stated that being Ngāti Rangitihi is important to their life. Of those respondents 54 percent considered it very important or extremely important. While 9 percent were unsure, only 2 percent considered that being Ngāti Rangitihi was not important to them.

Fig 3: Iwi Views on the Current State of Ngāti Rangitihi Tikanga and Kawa

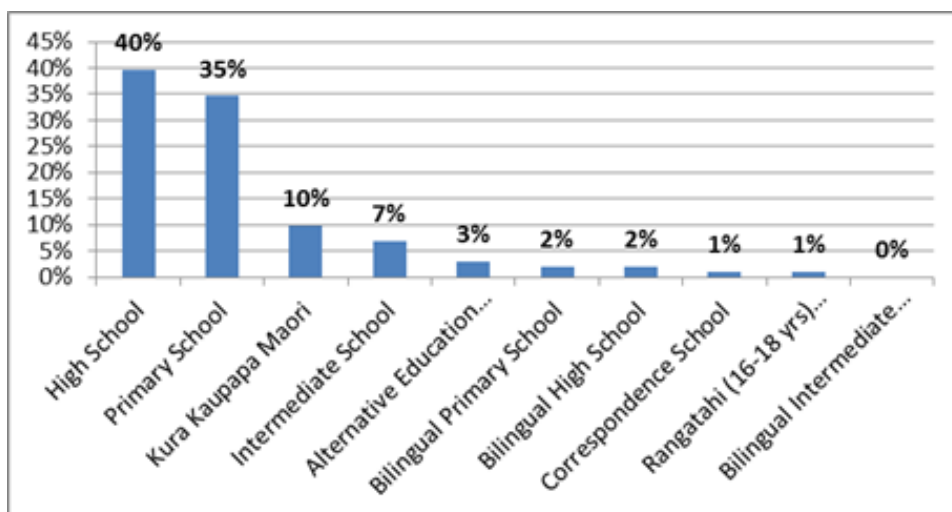


Source: Te Aka Report

Comment: The survey in the Te Aka Report sought to establish the state of Ngāti Rangitihi te reo, tikanga and kawa (Q50 and Q56). Overall, the survey indicated a low level of te reo competency and respondents saw the state of Ngāti Rangitihi tikanga and kawa as weak.

A.3.2 Data for Ngāti Rangitahi Education Profile (Aotearoa): Figures 4-15

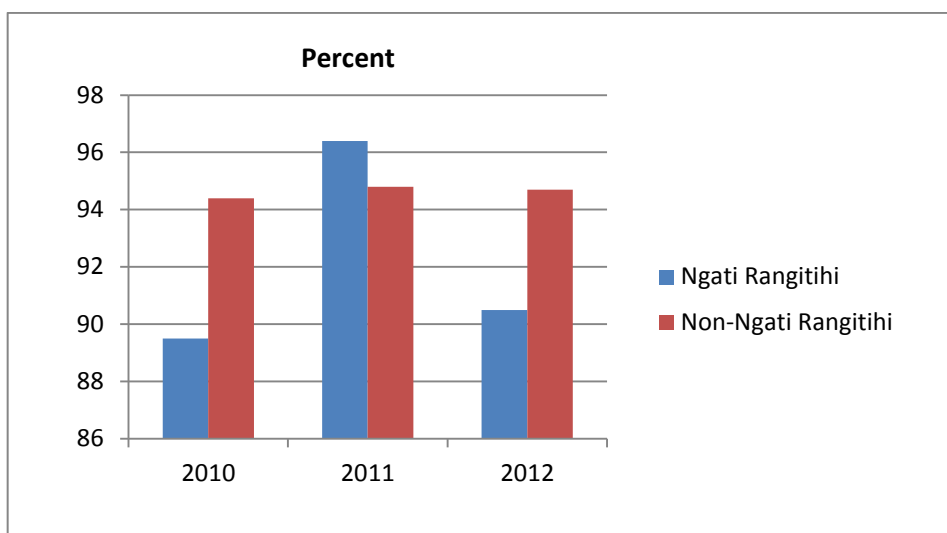
Fig 4: Compulsory Education Accessed by Iwi Rangatahi (5-18yrs)



Source: Te Aka Report

Comment: The Te Aka Report showed the majority (81%) of school-aged tamariki are being educated in English medium (mainstream) education. 63% of parents who responded to the survey question about their child's education were happy with the education their child receives.

Fig 5: Early Childhood Participation Levels for Ngāti Rangitahi and non-Ngāti Rangitahi

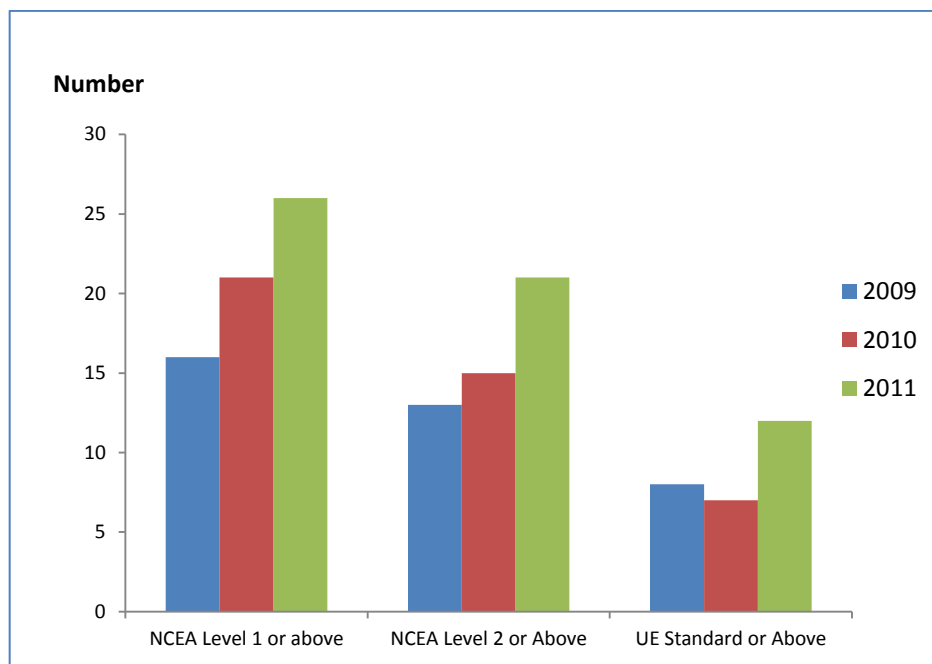


Source: Ministry of Education administrative data

Comment: Ministry of Education data on the percentage of new school enrolments that regularly participated in early childhood education prior to starting school, show that a high proportion (90-96%) of Ngāti Rangitahi were attending early childhood education between 2010 and 2012. These levels of participation are encouraging as they are around the same level for non-Ngāti Rangitahi (94-95%) over the same period.

Note: The Te Aka Report showed that almost 40% of Ngāti Rangitahi pre-school children were in mainstream early childhood education services. Another third of tamariki were participating in kōhanga reo or puna reo, and the remaining 27% were not participating in any early childhood education.

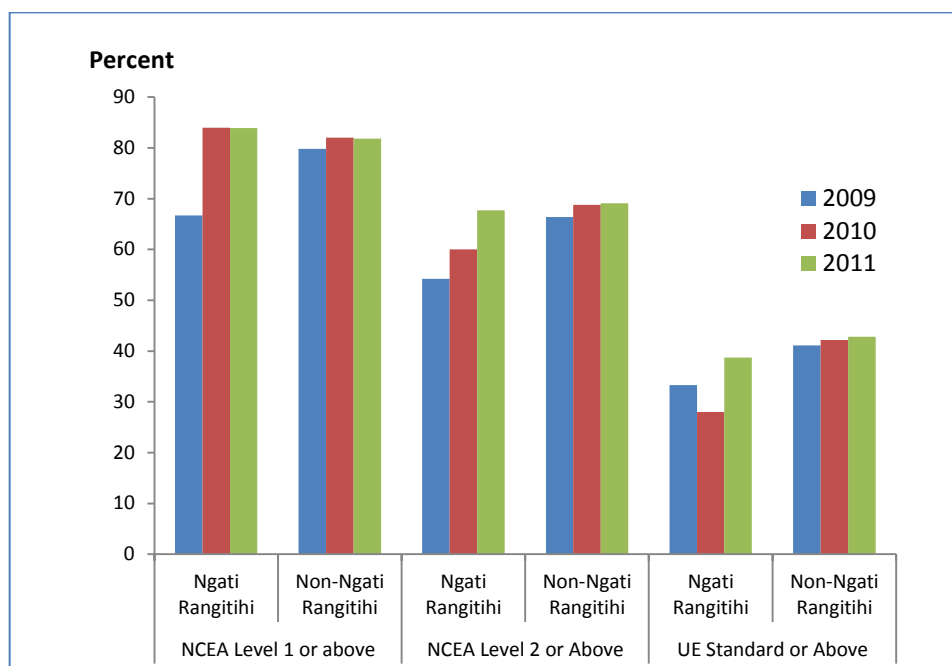
Fig 6: School Achievement Levels for Ngāti Rangitihi Students



Source: Ministry of Education administrative data

Comment: Ministry of Education data show that achievement levels have been increasing over the last three years. Ngāti Rangitihi students are increasingly staying at school, and achieving higher levels of qualification.

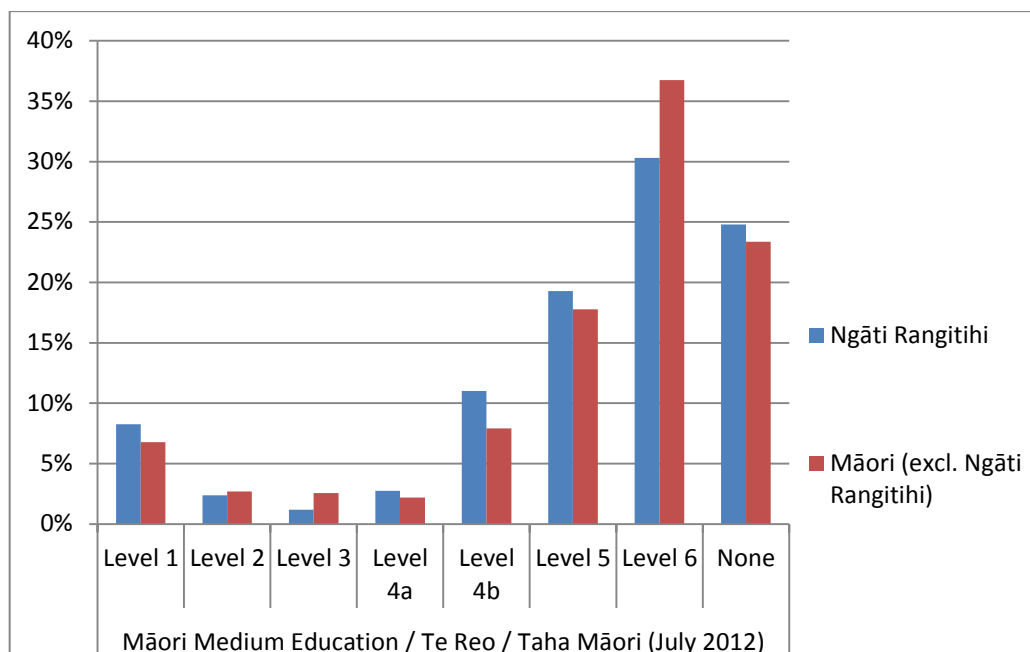
Fig 7: School Achievement Levels for Ngāti Rangitihi and Other Māori (non-Ngāti Rangitihi)



Source: Ministry of Education administrative data

Comment: Ministry of Education data show that Ngāti Rangitihi students now exceed the percentage of non-Ngāti Rangitihi students in NCEA Level 1, and have recently risen to be close to non-Ngāti Rangitihi in NCEA Level 2. Ngāti Rangitihi students are also very close to non-Ngāti Rangitihi students for achieving University Standard and above qualifications

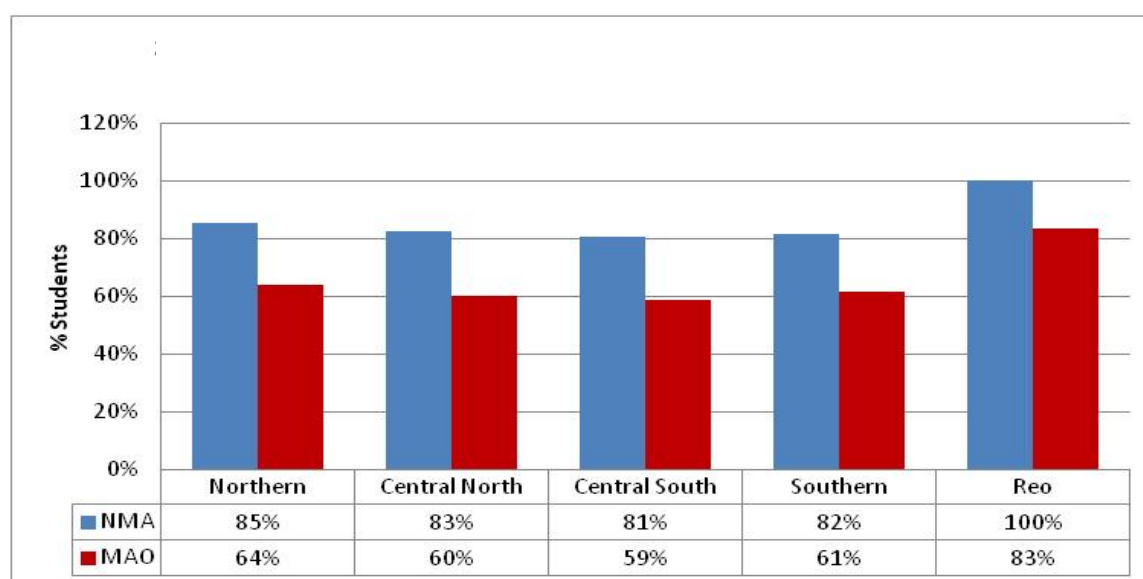
Fig 8: Māori Language Immersion Levels for Ngāti Rangitahi and Other Māori (non-Ngāti Rangitahi)



Source: Ministry of Education administrative data

Comment: Ministry of Education data show Ngāti Rangitahi enrolment in Māori medium aligns with all Māori.

Fig 9: Percentage of School Leavers with NCEA Level 2 or Above by MoE Region and REO, 2011



MOE-- Internal Ministry Analysis

Note: Data is partial, live, and subject to change. It was not peer reviewed and is for indicative purposes only.

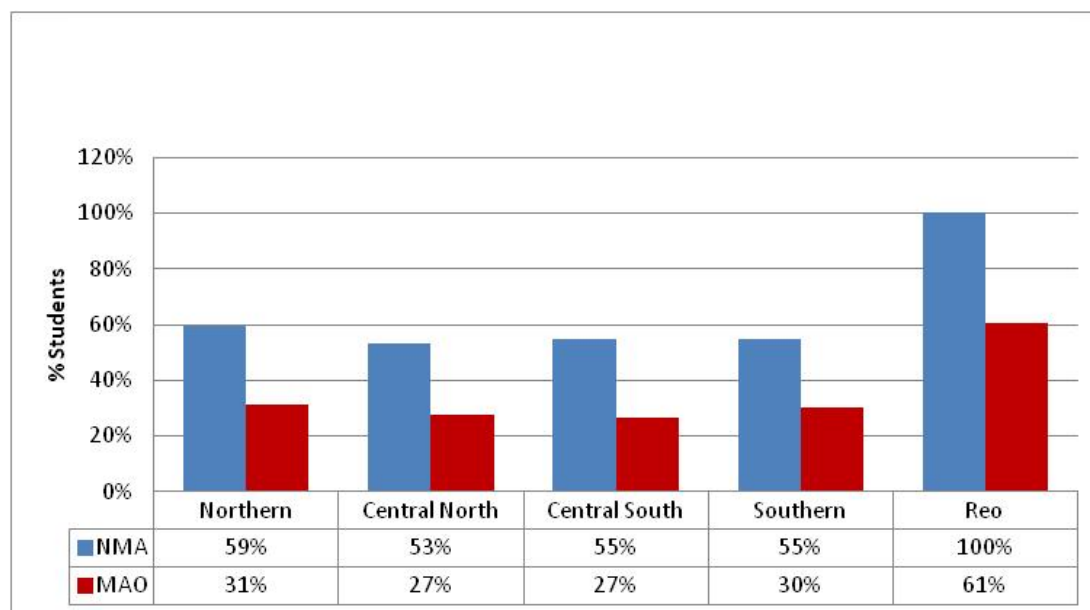
Key:

MAO – Māori; NMA – non-Māori

REO – 186 schools across NZ that include Kura schools, special character schools and schools that offer the Māori medium education programmes. (There is no single list of reo schools.)

Comment: Ministry of Education data show a higher percentage of Māori students in the Reo group are achieving NCEA Level 2 or above when compared with Māori in all NZ schools (grouped by MOE region). This level of achievement matches that of non-Māori in all NZ schools (grouped by MOE region).

Fig 10: Percentage of School Leavers with University Entrance (UE) Endorsement by MoE Region and REO, 2011



MOE-- Internal Ministry Analysis

Note: Data is partial, live, and subject to change. It was not peer reviewed, and is for indicative purposes only

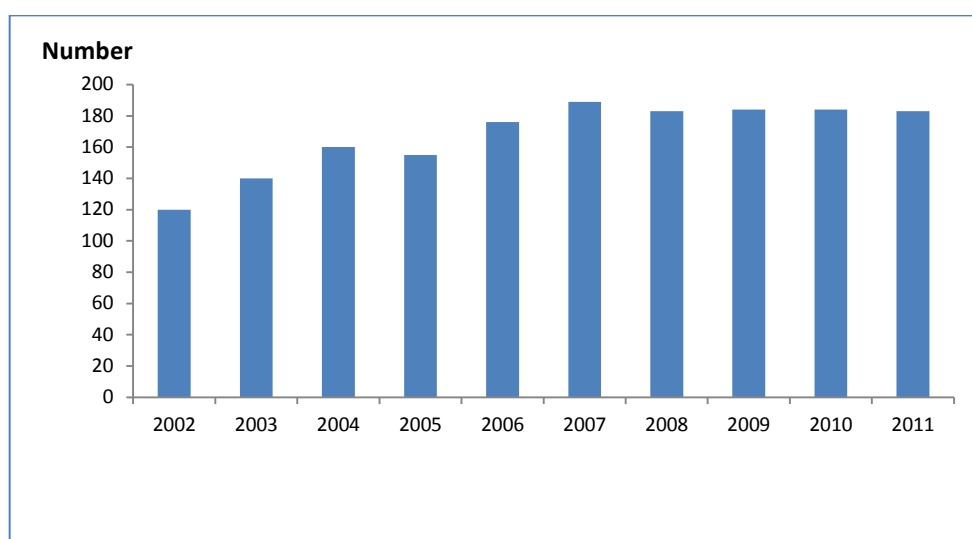
Key:

MAO – Māori; NMA – non-Māori

REO – 186 schools across NZ that include Kura schools, special character schools and schools that offer the Māori medium education programmes. (There is no single list of reo schools.)

Comment: Ministry of Education data show a higher percentage of Māori students in the Reo group are leaving school with University Entrance compared with both Māori and non-Māori in all NZ schools (grouped by MOE region).

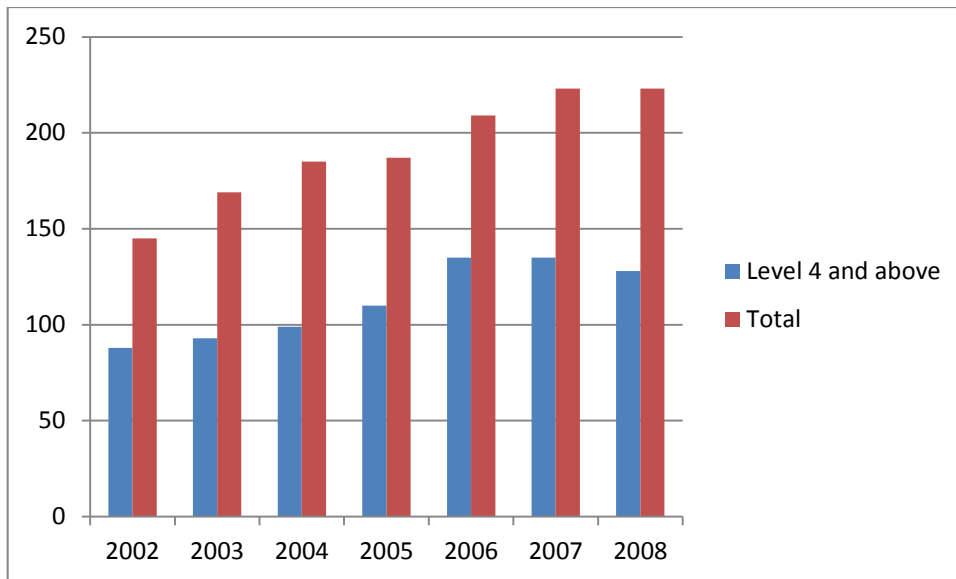
Fig 11: Ngāti Rangitihi Enrolments in Tertiary Education 2002-2011



Source: Ministry of Education administrative data

Comment: Ministry of Education data shows that by 2011, 183 Ngāti Rangitihi students were enrolled in tertiary education, a 53% increase on the number enrolled in 2002.

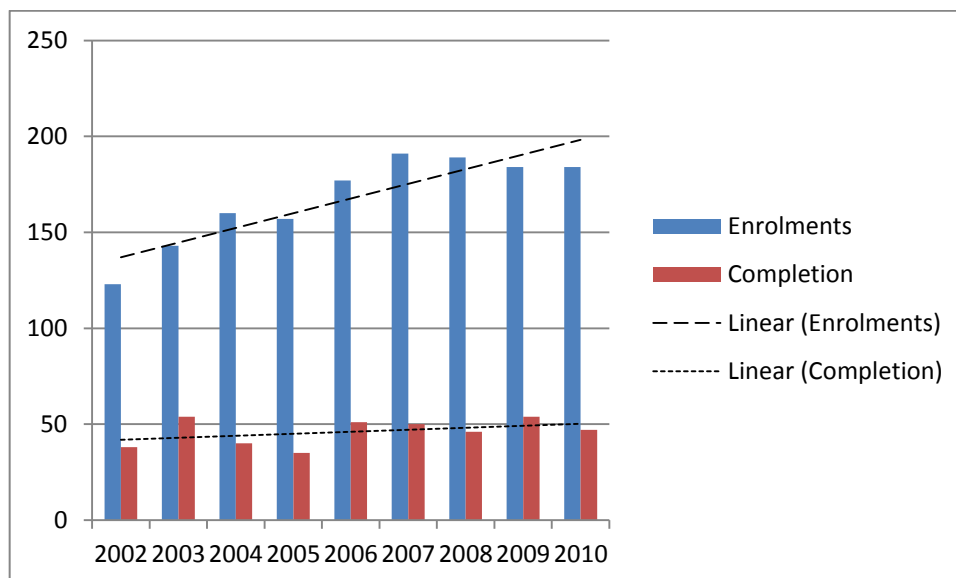
Fig 12: Ngāti Rangitihi Level 4 and above Enrolment in Tertiary Education 2002-2011



Source: Ministry of Education administrative data

Comment: Ministry of Education data show that while enrolment trended up over the period 2002-2008, the number who completed their course is static.

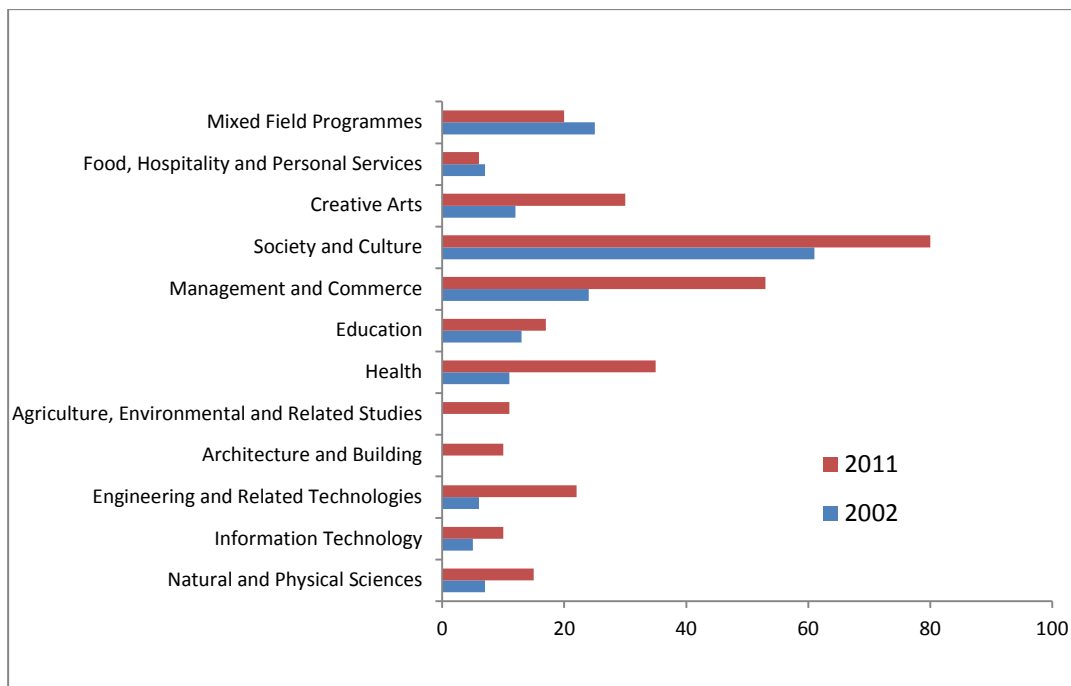
Fig 13: Ngāti Rangitihi Enrolments and Completions in Tertiary Education 2002-2010



Source: Ministry of Education administrative data

Comment: Ministry of Education data show that of those students participating in tertiary education, most (44%) were enrolled in society and culture-related fields of study.

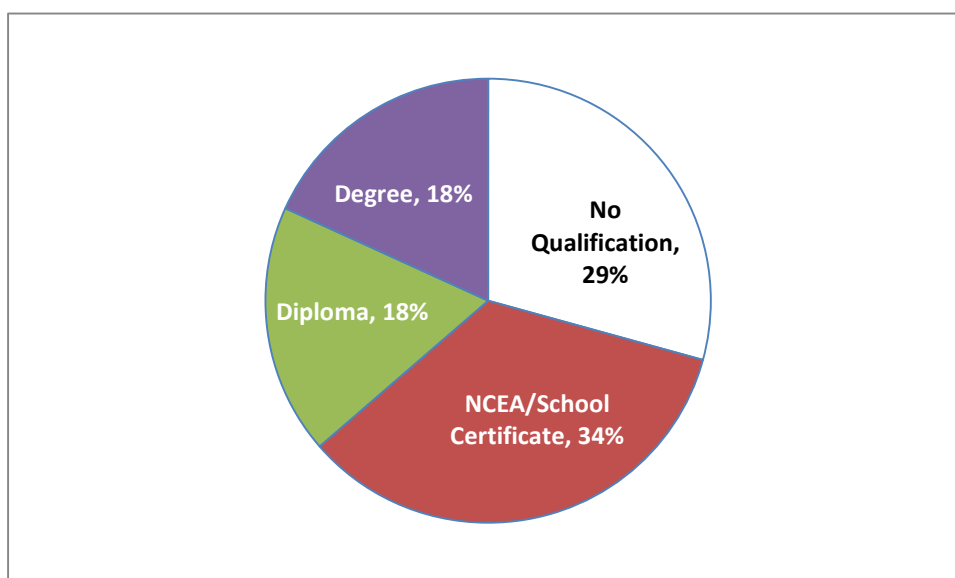
Fig 14: Ngāti Rangitihi Fields of Study Enrolments for Tertiary Education 2002-2011



Source: Ministry of Education administrative data

Comment: Ministry of Education data show that over the period from 2002 to 2011 enrolments in “Society and Culture” increased from 61 to 80 students. However, there has been a notable increase over the period, in the number of students enrolled in management and commerce subjects (from 24 to 53), and in health subjects (from 11 to 35 students).

Fig 15: Highest Qualifications held by Ngāti Rangitihi

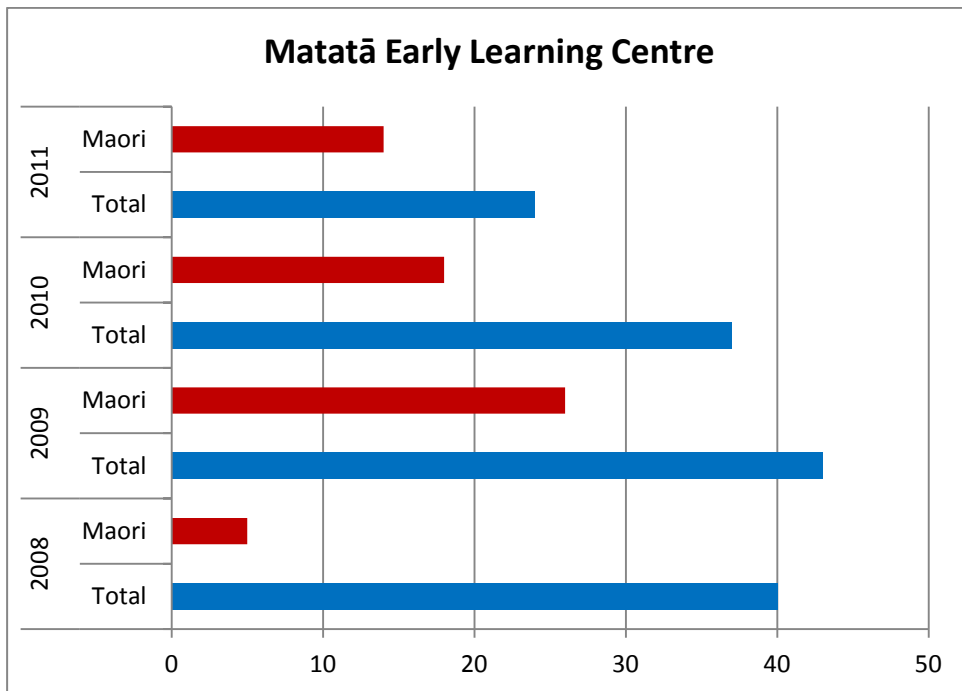


Source: Te Aka Report

Comment: The Te Aka Report shows that, across all adults, 29% of Ngāti Rangitihi had no qualification, 34% had a school level qualification as their highest qualification, 18% had a bachelor’s degree or higher level qualification and 18% a diploma level qualification.

A 3.3 Data for Ngāti Rangitihi Education Profile (Hau Kāinga): Figures 16-22

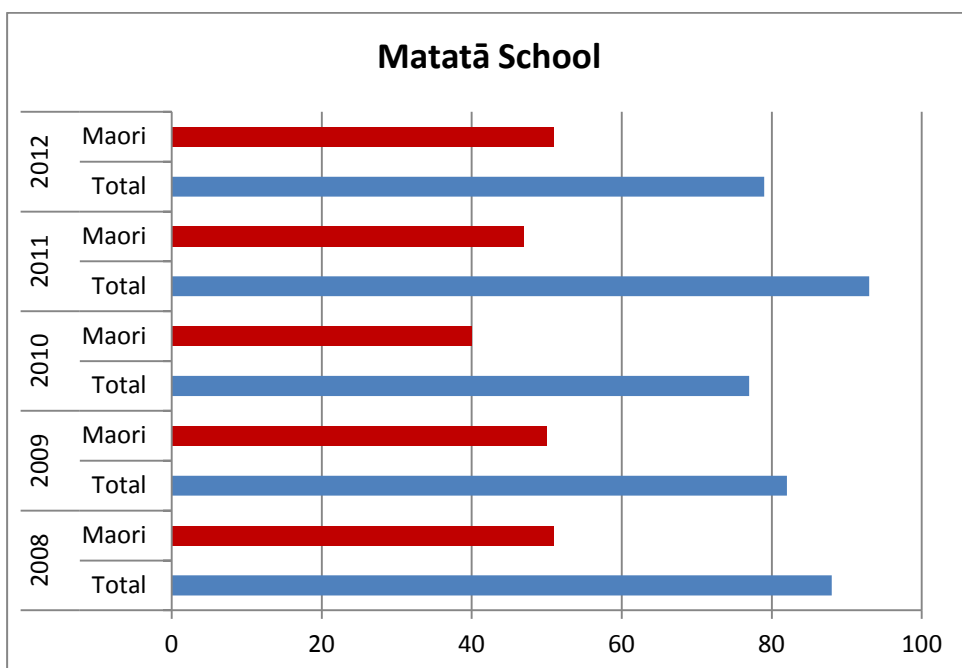
Fig 16: No. Māori Students at Matatā Early Learning Centre 2008-2011



Source: Ministry of Education administrative data

Comment: In 2011, 58% of the roll was Māori.

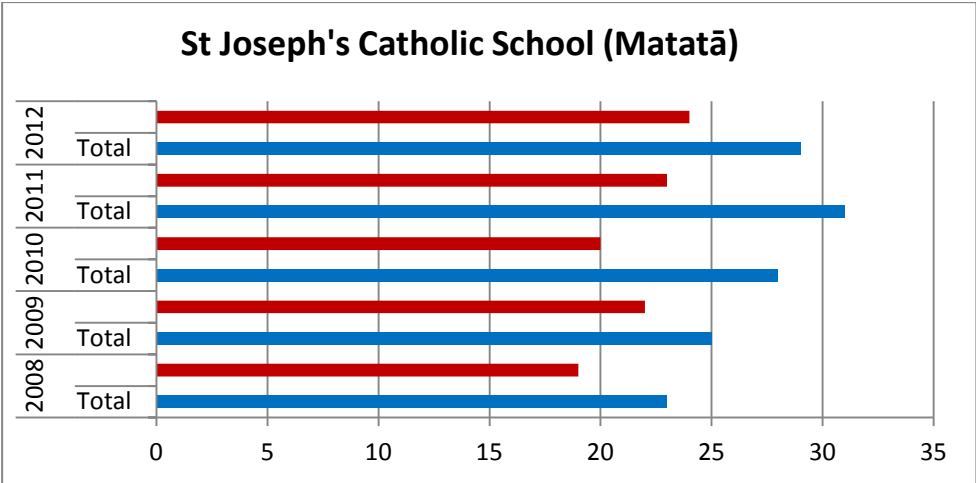
Fig 17: No. Māori Students at Matatā School 2008-2012



Source: Ministry of Education administrative data

Comment: In 2012, 65% of the roll was Māori.

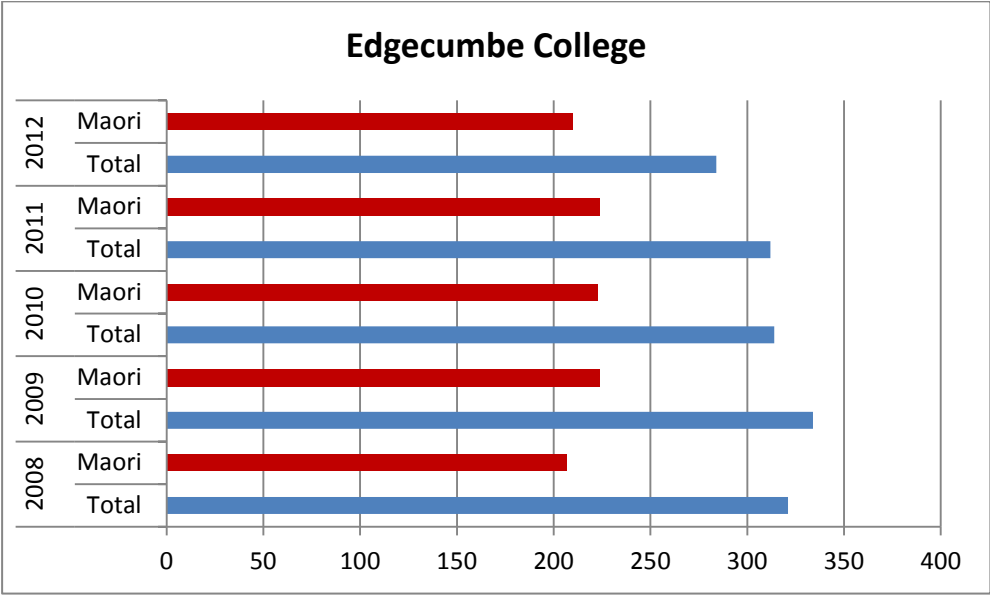
Fig 18: No. Māori Students at St Joseph’s Catholic School (Matata) 2008-2012



Source: Ministry of Education administrative data

Comment: In 2012, 83% of the roll was Māori.

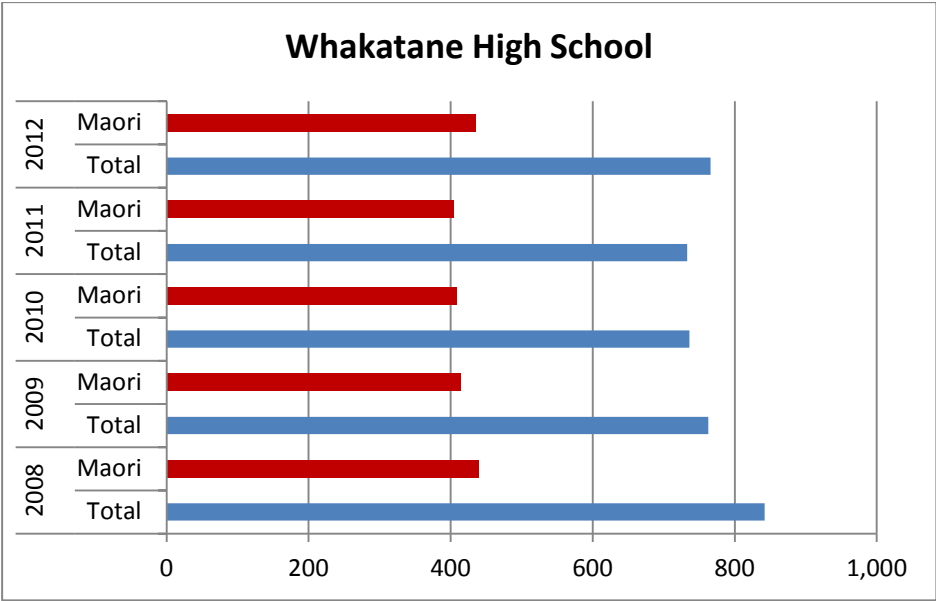
Fig 19: No. Māori Students at Edgecumbe College 2008-2012



Source: Ministry of Education administrative data

Comment: In 2012, 74% of the roll was Māori.

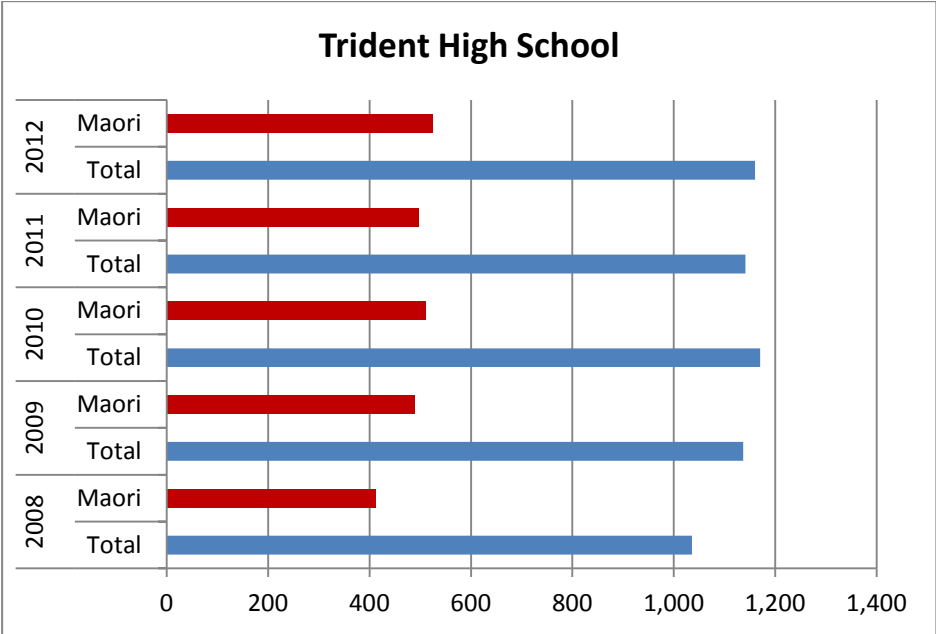
Fig 20: No. Māori Students at Whakatane High School 2008-2012



Source: Ministry of Education administrative data

Comment: In 2012, 57% of the roll was Māori.

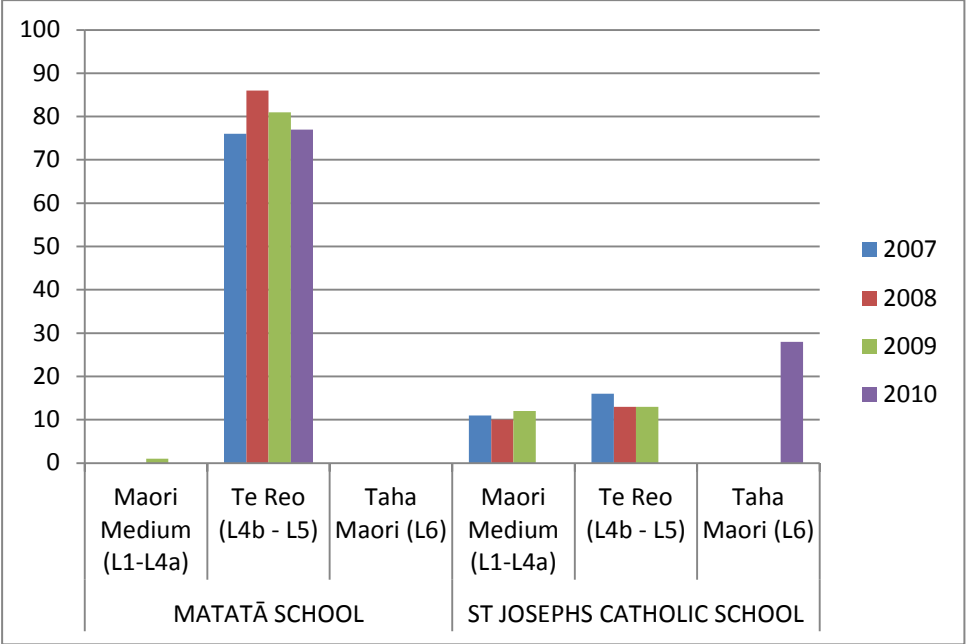
Fig 21 No. Māori Students at Trident High School 2008-2012



Source: Ministry of Education administrative data

Comment: In 2012, 45% of the roll was Māori

Fig 22: Māori Language Immersion Levels at Matatā Primary Schools 2007-2010



Source: Ministry of Education administrative data

Comment: Ministry of Education data shows neither Matatā School or St Josephs Catholic School in Matatā were offering Māori medium education in 2010. St Joseph’s Catholic School was offering Māori medium education previously (2007-2009)

Appendix 4 - Ou Whakaaro – Your Ideas Survey Feedback

This Ou Whakaaro – Your Ideas Survey is divided into two sections – Te Reo and Education. Feedback is summarised below. The survey was circulated at the Ngāti Rangitihī hui on June 23 so that participants could share their ideas on education and te reo in written form. It was then distributed to all iwi. A total of 49 Ou Whakaaro feedback documents were reviewed. This summary document, along with various other feedback provided, provides the basis for the Ngāti Rangitihī Te Reo and Education Strategy.

A 4.1 Feedback on Te Reo

This is a summary of the feedback for the Te Reo section of the Ou Whakaaro document. In some instances there were questions which were not answered. Therefore, the figures presented in this document are based on the number of responses recorded as a percentage of the total number of questionnaire documents reviewed.

All respondents agreed there was a definite need to grow the number of fluent Ngāti Rangitihī te reo speakers.

Te Reo responses were:

1. *If I said to you what do you think the Te Reo goal for Ngāti Rangitihī should be what would you say?*

That all of NR should be fluent in te reo - one person put a timeframe of 10 years while another put a timeframe of 15 years.

That the reo taught should be Ngāti Rangitihī reo with comments such as:

“Kia matatau tatou katoa ki te reo o Ngāti Rangitihī”

“Empowering our people to be confident and fluent in Ngāti Rangitihī Mauri”

30% of respondents felt that te reo should be delivered at the marae by kuia and koroua or those who held the knowledge.

One respondent felt the reo should be total immersion.

2. *What are your aspirations for your children?*

All respondents referred to the importance of the children as the future leaders of Ngāti Rangitihī and believed it was vital for all tamariki to be taught te reo in order to become fluent reo speakers.

Other aspirations included the need for tamariki to be confident in who they are. They therefore need to learn about identity and pepeha, tikanga, Ngāti Rangitihī history and whakapapa.

3. Can you think of anything we should do more of or maybe anything we don't have that will help achieve the goal you identified?

The following is a list of comments from individual respondents:

- Record Kaumatua passing on knowledge
- Form a committee in order to brainstorm organise and implement strategy
- Wānanga and waiata sessions
- Kura Kaupapa Māori o Ngāti Rangitihi
- Ataarangi
- Kapa haka
- Ngāti Rangitihi memorabilia (t-shirts)
- Annual events e.g. Matariki, te wiki o te reo Māori etc.

4. What kind of wānanga would you like to see?

Some respondents stated that accessibility to learning te reo and other aspects of the culture as listed below have to be taken into consideration given the geographic spread of Ngāti Rangitihi iwi throughout New Zealand and overseas.

The following results indicate by way of percentage the total number of respondents who indicated which wānanga from the survey they preferred:

Te Reo	93%
Whakapapa	86%
Kapa haka	67%
Treaty of Waitangi	42%
Waiata	79%
Taiaha	55%
Karanga	48%
Whakairo	46%
Whenua	48%
Kai	57%
Rongoa	12%
Tikanga	10%
Kawa	10%
Noho at Tarawera	2%
Waka Ama	2%
Mirimiri	2%

1% of the respondents indicated a preference for the following topics - karakia, wāhi tapu, whaikorero, ta moko, Ngāti Rangitihi, history, art, tangihanga, hura kohatu and ika.

5. How often should we hold wānanga?

Weekly	2%
Monthly	40%
6 monthly	26%
Yearly	4%

6. Are you interested in learning te reo Māori?

Yes	55%
No	4%

7. How would you rate your reo Māori on a scale of 1 – 10?

(1= I know a few basic words, 10 my level of reo is on a par with Timoti Karetu)

1 to 3	47%
4 to 6	24%
7 to 9	6%
10	0%

8. If you are fluent in te reo would you be interested in helping with any wānanga as a volunteer?

Yes	20%
No	14%

9. In your view what if anything can schools do to better foster te reo Māori?

- Ensure that basic te reo is taught at school
- Introduce Ngāti Rangitihi reo in the local schools
- Allow those with the knowledge and passion to come into the school
- Introduce te reo into the curriculum and school timetable
- Establish a rumaki unit

10. Do you believe the schools have the capacity to foster te reo?

Yes	26%
No	4%

11. How do you see the voice of iwi and Māori being represented in education?

- By gaining support from the community and Marae
- By getting involved on the school boards
- Establish a kura kaupapa

12. In what ways can our school community contribute to identifying supporting and sustaining future Māori leaders?

- Through pepeha
- Sing Ngāti Rangitahi waiata at school
- Recite Ngāti Rangitahi karakia at school

A.4.2 Feedback on Education

When it comes to education what do you think the goal for Ngāti Rangitahi should be? (Q14)	Do you help your children with their homework? (Q15)	Is there anything that stops you from helping your children with their homework? (Q16)	Tell us your views on the role parents and caregivers have in the education of our children? (Q17)	In your view, what additional support within the school or community is required? (Q18)	In your view, how can schools and tertiary providers better support learners into further education? (Q19)
<p>Pride as Māori and Rangitahi (11)</p> <p>Higher levels of educational achievement (11)</p> <p>Robust whānau and parental roles (9)</p> <p>Value of education understood (8)</p> <p>Existing resources identified and utilised (8)</p>	<p>Homework help on a scale of 1-5:</p> <p>5 - Often (13)</p> <p>4 - Quite Often (6)</p> <p>3 - Sometimes (6)</p> <p>2 - Not Often (2)</p> <p>1 - Never (1)</p> <p>Note - 20 of the respondents were neither parents or caregivers</p>	<p>Work commitments – No time or too tired (4)</p> <p>Other commitments (2)</p> <p>Lack of knowledge (2)</p> <p>Busy with own homework commitments (1)</p> <p>Lack routines (1)</p> <p>Kids too tired (1)</p>	<p>Parent and caregiver role is vital (33)</p> <p>Provide whānau structure and early te reo (9)</p> <p>Help educate – be a participant (8)</p> <p>Provide life values (7)</p> <p>Encourage & support tamariki (6)</p> <p>Provide good homework environment and homework routines (5)</p> <p>Support schooling (5)</p>	<p>More communication with parents on tamariki (7)</p> <p>Help rangatahi with life goals (4)</p> <p>More te reo taught in school (3)</p> <p>Smaller class sizes (2)</p> <p>Celebrate successes (2)</p> <p>Wānanaga (1)</p> <p>Mentoring (1)</p>	<p>Work with whānau to identify potential (6)</p> <p>Mentoring/ one-on-one sessions with learners (3)</p> <p>Promote scholarships (2)</p> <p>Promote role models (2)</p> <p>Marae visits by tertiary institutions (2)</p>

Appendix 5 - Ngāti Rangitahi Te Reo and Education Hui

Potential education and te reo themes were discussed at the Ngāti Rangitahi Te Reo and Education Hui on 23 June 2012. The hui broke into education and te reo work groups in the afternoon and a wide range of ideas were captured on flip charts – see samples below.

What is Educational success?

Aspirations for the strategy Mhi Ka based
 Rangitihitanga Anchor

Children: to be the BEST Māori person possible - culturally, physically, mentally, spiritually, educationally

Adults: We want a Education system that we want to be a large range of people involved (Vibrant group) Quality + personal

Kaitiaki: Festival - Celebration Day Kaupapa: Bring people together Sharing knowledge Summer recess

How can we harness our expertise within our iwi already (Identify Ed economy of MR) - compiling a list

What Rangitihitanga is?

critical I am Rangitihitanga is me	Barterman's with capital Cultural & knowledge Cultural values - Doers
Kids	<p>Outside role - Culture Camp for kids 1 week per year</p> <p>Leadership Rangitihitanga Camp/Forum opening our young people (aka leaders + successful role models)</p> <p>Someone who helps people access existing educational resources</p>
Adults	<p>Wānanga + Nightclass</p> <p>Succession capacity</p> <p>Contribution to wānanga - places of significance</p>
Rangitihitanga	<p>Life experience of our kids</p> <p>Role models - Mentoring</p> <p>Bring back sense of success Celebrating success</p> <p>All types of success</p>

26/06/2012 16:45

What is educational success look like and How do we get there?

How can M.P.S support Rangitihitanga Immersion Unit

Until a kura kaupapa available??

Parents lead by example

How can we get parents involved?

School value Exchange - common to support iwi profile

Transition more involved with each other

Whānau Te Reo better relationships

Flag pole

- History
- Descendants

Not many Kaumatua

- Perhaps a role for Te Mana
- Support Schools

figure that everyone recognizes

Walk together

History Research

26/06/2012 16:46

How STRONG K.R.

- COMMITMENT TO T.R.
- CLASSES/WANANGA
- REO/VOCAB CARDS (FLASH CARDS)
- LEADERS → LEAD SHOW HOW/
- WANANGA RE HITORI
- trad knowledge reciprocate with the other Iwi (TARANAKI & OTHER)
- ARCHEOLOGIST ETC
- BRING BACK PHYSICAL ELEMENTS Te Reo

26/06/2012 16:55

Appendix 6 - Ka Hikitia Targets

Ka Hikitia - Managing for Success: The Māori Education Strategy 2008-2012 is a broad reaching five-year strategy aiming to transform and change the education sector, ensuring Māori are able to enjoy education success as Māori. This strategy is about realising potential, understanding and accepting that culture counts. 'Ka Hikitia' means to 'step up', to 'lift up', to 'lengthen one's stride'. It means stepping up the performance of the education system to ensure Māori are enjoying education success as Māori. The latest data on the targets from the Ka Hikitia – Managing for Success: The Māori Education Strategy 2008-2012.

Ka Hikitia Measures of Success	2004	2005	2006	2007	2008	2009	2010	2011	Target - 2012
Foundation Years (early childhood education and the first years at school)									
1. Percentage of Māori new entrant students who participated in ECE			90%	91%	90%	91%	89%		95%
Young People Engaged in Learning (particularly in Years 9 and 10)									
2. Percentage of Māori school leavers qualified to attend university			15%	18%	21%	23%			30%
3. Percentage of year 11 Māori students meeting the NCEA L1 literacy & numeracy requirements	49%	52%	60%	61%	60%	66%	66%		80%
4. Percentage of Māori school leavers with NCEA L2 or above			37%	44%	59%	53%	54%		55%
5. Truancy rate for year 9 and 10 Māori students			4.1%			2.8%			3.3%
6. Retention rate of Māori 17 1/2 year olds				39%	40%	46%	51%		50%
7. Percentage of Māori in modern apprenticeships			15%	15%	15%	12%			18%
8. Percentage of Māori school leavers entering tertiary education at L4 or above within 2 yrs of leaving school	26%	26%	27%						30%
9. First year degree retention rate for 18-19 year-old Māori students			83%	81%	84%				88%
10. First year diploma retention rate for 18-19 year-old Māori students ¹		60%	61%	63%	68%				58%
11. Percentage of school leavers from Māori immersion & bilingual schools qualified to attend university			39%	43%	41%	50%	52%		50%
12. Year 11 students studying Te Reo Rangatira and Te Reo Māori			7.4%	7.1%	6.1%	6.4%	6.3%	5.9%	10%
13. Percentage of students participating in Māori language education			21%	20%	20%	20%	20%	20%	21%
1.Data and method for calculating retentions rates was improved subsequent to the publication of the Ka Hikitia target									

Appendix 7 – Risk Assessment

Nature of Risk	Status	Risk Level	Mitigation	Residual Risk	Responsibility
Final strategy is rejected by iwi and Milestone 4 is not met	New	M	<p>Clear communications with iwi when draft strategy is publicised on the web site; incorporation of feedback into the document as appropriate; and effective communication to show document revisions</p> <p>Draft strategy discussions to be initiated/ led by the Culture and Education subcommittee chair.</p> <p>If necessary renegotiate milestone dates</p>	L	<p>Harina Warbrick</p> <p>Dr Cathy Dewes</p>
Whānau consultation process takes longer than anticipated and Milestone 4 is not met	New	M	<p>Actively support process</p> <p>If necessary renegotiate milestone dates</p>	L	Harina Warbrick
Internal division on policy direction	New	M	<p>Strategy to be led by full consultation with iwi</p> <p>If necessary renegotiate milestone dates</p>	L	<p>Dr Cathy Dewes</p> <p>Harina Warbrick</p>

Appendix 8 – Reference List

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