

Kia Wairua Māori. Kia Tangata Māori. Kia Reo Māori. Ana te Hā!

2021 - 2022

Te Whakaturanga Whenua o Tuia te Matangi

The establishment of a kura kaupapa Māori, embedded in the cultural practices and observations of our tupuna Māori, was a passionate desire for Te Tau Ihu Tangata Whenua for more than 30 years. Cloaked by those aspirations, in 2004 a working group was re-formed to progress this moemoeā. As the journey took on momentum, a name was gifted to the kaupapa¹, Tuia te Matangi. We acknowledge the support and guidance of Tangata Whenua iwi through this process; Ngāti Kuia, Ngāti Koata, Ngāti Rārua, Te Ātiawa, Ngāti Tama, Ngāti Apa ki te Rā Tō, Rangitane o Wairau, and Ngāti Toa Rangatira. In doing so, it is as important to express gratitude for the many mātāwaka who gave of their time, knowledge, and experience in this journey also, and continue to do so.

During the next six years, hui were held with the community, hāpori Māori, other schools, Te Rūnanganui o Ngā Kura Kaupapa Māori, and Iwi just to name a few. In 2010, the first establishment application was lodged with The Ministry of Education. Due to the 2010 New Zealand elections, and change in governments, the working group were required to lodge a second application. Shortly following, a formal response was received from the Minister of Education, Anne Tolley, giving approval for establishment under the Education Act 1989, section 155. On Monday 23rd July 2012, Te Kura Kaupapa Māori o Tuia te Matangi ki Te Tau Ihu o te Waka a Māui opened its doors for instruction to 57 tamariki (Yr1-Yr10), as the first kura kaupapa Māori in this region, and the last rohe to be established in Aotearoa.

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Kia tūturu anō te reo Māori ki te Tau Ihu o te Waka a Māui!
To have Native reo Māori speakers again in the top of the South

*Māturuturu waikamo te au ki te karamata o Mocketapu
He toi Nuku, he toi Rangi
Ka pātere rā Maitabi ki kō, kiko he mana tangata
He waka nuku. Aorere kawea e te Matangi
He punga mahara, tau ana!*

Te Kura Kaupapa Māori o Tuia te Matangi acknowledge the following working group members, and first establishment board members:

Our kaumātua Koro Tahi Takao, Nanny Te Mamae (Nancy) Akuhata, Nanny Ngawhakaara Caldwell (nee Taylor), Marama Takao, Dayveen Stephens, Kim Hippolite, Janis de Thierry, Anthony de Thierry, Pania Haruru, Leighleigh Wiremu, Karen Wells, Maria Wallace-Briggs, Misty Ormsby, and Lesleigh Gray.

As guided by those who worked so hard to bring this kaupapa to fruition, Te Kura Kaupapa Māori o Tuia te Matangi strives to maintain, and resonates the importance of developing young people in their inherent potential to be leaders, exemplars, and contributors within their communities, and to their iwi, hapū and whānau. The realisation of their worth and strength should always be a key contributor to the way in which Tuia te Matangi delivers and shares (not withstanding being recipients also) knowledge, learning, Mātauranga, and opportunities to grow in our cultural aptitude.

¹ Nā Anthony de Thierry i tuku te ingoa *Tuia te Matangi*



tauparapara Na Anthony de Thierry

Te tai Nuku, Te tai Rangi,
Te Tai o Koro nui, Koro roa
Koro te Ariki
Ano ko Kiwa, ko Raukawa,
Ko Taitapu, ko Aorere
Ka tau ko 'Katu Waka,
'Katu Taonga, 'Katu Tangata
Tuia i runga, tuia i raro
Tuia i roto, tuia i waho

Ma te hone matangi te mata kohika e kawe
Kia tuia te matangi ki runga, ki raro, ki roto, ki waho
Ae ra, ko Tuia te Matangi hei puke marama
Ki te wheiao, ki te ao marama

Tihei Mauri Ora!

(Whakamarama)

This tauparapara weaves whakapapa through enveloping tides of Taitapu, Aorere, Te Moananui ā Kiwa, and Raukawakawa, who's cascading waters gather us at the throat of Te Tauihu, in Whakatū. It's silent undertone talks of an ancestral calabash that holds the tools & mātauranga of our tūpuna, for all who choose, to come and partake of.

Let the humid ocean spray carry the ancestral face – 'tis mine ancestral face!

We are a product and vessel of our tūpuna, a resurgence of past to remind us of who we are, a proclamation of present and future, our bound and foreordained Greatness and Fortitude to come, '...hei puke marama', a Lighthouse for all to see!

*The breeze rocks forth to intertwine with all
Yes indeed! An example to be set, again, 'tis Tuia te Matangi'*

Tihei Mauriora!

The name Tuia te Matangi was a depiction of both tangata whenua and rāwaho (those from all other whenua) coming together within the Whakatū takiwā. It was about bringing the talents and skills of all people to make this 'kete' we call Whakatū enriched and great!

The description of the ocean is in reference to Tangaroa and through His seas: Te Moananui-ā-Kiwa, Raukawakawa, Taitapu and Aorere, we are brought to gather here in Whakatū. Great is His charge in bringing all people together.

'tis Tuia te Matangi' – it is the aspiration and desire that the taonga of unity and understanding will once again be exemplified through Te Kura Kaupapa Māori o Tuia te Matangi.



The Ministry of Education designated the current location for the kura. However, the ministry also made reservation that in line with the kura's 25yr matawhānui, or moemoeā (vision), to expand educational opportunities for early childhood and tertiary education programmes in the same facility base, that this current location may be too small and the opportunity to re-locate be available if and when the need required it.

Te Kura Kaupapa Māori o Tuia te Matangi is located (main entrance) in D'arcy street, Richmond, Waimea, 15km south of Nelson city, or Whakatū. It is surrounded by the eight Tangata whenua Iwi, Ngāti Kuia, Ngāti Koata, Ngāti Toa Rangatira, Rangitāne o Wairau, Te Ātiawa, Ngāti Rārua, Ngāti Tama, and Ngāti Apa ki te Rā Tō.

We are currently rated as a Decile 4 school. The majority of ākonga travel from as far as north of Nelson to the farthest point being Motueka (35km).

Te Kura Kaupapa Māori o Tuia te Matangi follows the kawa *Tū atū tū mai*, as observed at Whakatū Marae. This is our first bastion; however, we acknowledge our close relationships with Te Āwhina Marae and others throughout Te Tau Ihu.

In 2015 Te Puna Reo o Tuia te Matangi was established on the kura campus, to provide a seamless pathway for mokopuna/kōhungahunga into primary education and onwards. The Kura and Puna values the tireless and long-serving contribution of Kohanga Reo in the revitalization of te reo me ōnā tikanga, and acknowledges Kohanga Reo as our tuakana in the kaupapa. Whilst this initiative remains to be a Puna Kainga, the kura and Puna boards works actively to transfer into a Puna Reo.



Tuia te Matangi strives to be a strong, competent kura that applies its decision-making processes, accountability, and representation on the Māori World View, *a Whānau Whakahaere model of governance and leadership*. We acknowledge that this is a forward-developing goal, and that through precept upon precept, determination and remaining learned, our most significant aspiration will be realized.

Since its establishment, Tuia te Matangi has been led by a formal state school model, Board of Trustees (Poari Matua). In September 2019, The Poari planned to reduce the number of parent-elected trustees, which was consulted with, and supported by the kura whānau. Therefore, the Poari consists of:

- Three parent-elected trustees
- One staff-elected trustee
- One student-elected trustee

The Tuia te Matangi Poari is accountable for ākonga achievement, sets the moemoeā (vision) for the kura, and ensures the kura complies with legal and policy requirements. Accountability, leadership, the Employer roles, and representation are focal responsibilities. The Poari also maintains an active, supportive relationship with the Tumuaki, assisting him/her to meet the daily needs and requirements for our ākonga and whānau through the daily operations and management.

Tuia te Matangi is unique and consciously responsible for providing educational opportunities that embrace and enhance our indigenous identity. For this reason, the Poari is first, underpinned and guided by those ūaratanga and principles that ensure we prioritise and maintain this in all we do.



Kia tūturu anō te reo Māori ki te Tau Ihu o te Waka a Māui!
To have Native reo Māori speakers again in the top of the South

In 2009, during a hāpori consultation hui, one of Tuia te Matangi's founding working group members Kim Hippolite, gave light to these words that formed the basis for our moemoeā. The immediate hāpori of Tuia te Matangi (pouako, ākonga, mātua, whānau, kaimahi and stakeholders) will work actively to develop and grow Māori language & practice competencies, in their own spaces but also in other fields, with a commitment to normalize the use and observation of reo Māori and cultural practices, being a living and important part of who we are as Ngai Māori, and an indigenous people to Aotearoa.



Kia Wairua Māori. Kia Tangata Māori. Kia Reo Māori. Ana te Hā!
*Be inherently Māori. Be Māori in definition. Be Māori by the intricacies of our idiom.
 For I breathe, and therefore I am.*

This mission statement was composed in 2010 to accompany the two establishment applications submitted to the Ministry of Education. It was composed in te reo Māori before being translated into English, to acknowledge the breadth of cultural practice and significance of wairuatanga, te ira tangata, and the communicative arero as the most significant value of indigenous revitalisation for Māori.



Te Kura Kaupapa Māori o Tuia te Matangi will support our vision by...

- Continually striving to maintain a 100% reo Māori anake kura environment, and our own home and social spaces. We achieve this by example, and self-responsibility to speak in te reo, think in te reo, act in te reo (our actions reflect the true essence of kupu; the beauty of...).
- That the employment of skilled, articulate reo Māori speaking and teaching pouako, be paramount in the procurement of staff. And, that a necessary balance of professionalism, personal practiced qualities such as integrity & honesty, the passion and joy for working with our tamariki, and proven experience be afforded.
- Quality, challenging, rigorous and innovative learning programmes that can draw on all aspects of our culture, e.g. our reo – our responsibility, finding identity, connection and place in whakapapa, and learning & Mātauranga that is underpinned by our Māori world view.
- That emphasis and process be placed on the dual characteristics of learning at kura is learning for home – it's OUR responsibility!
- Creating a kura environment that inspires and stimulates the use of reo Māori in all settings and spaces of our lives, e.g. normalizing the reo, encouraging its use, and appreciating the efforts.
- Supporting our frontline kaimahi, our pouako as they inspire their ākonga, our tamariki to strive, aim high, and realise their truth and potential through te reo Māori me ōnā tikanga.
- Being future focused – enact an understanding that what we do today will affect our tomorrow... that we prepare, promote, and act to be good ancestors.



Pono ki te kaupapa. Puna ko te reo. Kua rāhuitia te whenua o
Te Kura Kaupapa Māori o Tuia te Matangi kia reo Māori!

An important and unique [to Te Taihū] aspect of Tuia te Matangi is the absence of blatant reo Pākehā spoken on the kura campus. The only kura spaces that allow conversation or learning in English, is the Tumuaki office and reception area. This is a conscious value, and therefore fundamental tikanga, originally proposed in 2010 by the establishment board, and endorsed by kaumātua. Other key values include:

Manaakitanga	The act of service, kindness, help, compassion; fulfilling opportunities to care for others welfare before our own
Kaitiakitanga	Our responsibility to take care of or protect others, respecting and celebrating diversity, accepting ours and others in their differences, a sense of awareness and stewardship for others
Rangatiratanga	To act, think and speak in a chiefly manner, to find an intimate understanding to 'forget yourself and go to work'
Honesty & Integrity	Having the courage and honesty to stand out, stand up and take ownership for our actions and your truth
Humility	That we will strive to find peace and strength in knowledge and through an unfiltered relationship with wairua, our internal selves.
Gratitude & Appreciation	In all the above values, we will strive to always exercise our gratitude for opportunities that allow us to grow, and to uplift others in their moments of joy, and struggle.

Tuakana/Teina, Ownership & Representation, Hinengaro Koi, Aroha, Proud to be Māori, Pukumahi, Wairua Māori, Tangatanga te Reo, Tamaiti ka piki mai i te hapa, Ngākau Māhaki, Toa ki te Tākaro, Work Ethic & Discipline, People & Relationships, Planet-conscious, Ngā Tikanga Tuku Iho, & Purpose & Meaning of Life, Wealth & Happiness.

** This above content does not limit our ability and/or desire to grow and develop other aptitudes that improve us and our lives.*

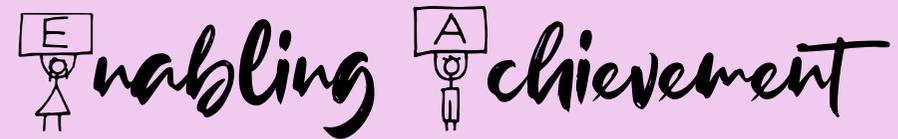
Te Kura Kaupapa Māori o Tuia te Matangi will communicate with our hāpori and communities by...

- 1 [He Puka Mārama](#) | Fortnightly kura pānui administered by Tumuaki and disseminated by the Kaihautū Tari
- 2 [Pukamata](#) | TKKM o Tuia te Matangi HĀPORI
- 3 We maintain a social FB page, which allows our extended community to join and receive TKKMoTTM public comms
- 4 [He Pae Tukutuku](#) | www.tuiatematangi.ac.nz
- 5 [He Puke Mārama](#) | Quarterly Pānui to Iwi, stakeholders etc.
- 6 Total of, but not limited to [8 Hui Whānau](#), incl. Te Aho Matua
- 7 Total of, but not limited to [8 Hui Poari](#). Circular motion structure incl. TKKMoTTM Whānau-lead Hui for Ohu mahi. As discussed, and agreed with ohu leads and Tumuaki (based on need)
- 8 [Ana te Hā!](#) | Celebrating ākonga success – kura-wide kaupapa Consultation hui and wānanga with ākonga, whānau, pouako, and poari. Ensuring transparency and clear communication lines with the immediate kura hāpori.
- 9 [Ongoing hui](#) for the development and reviewing of the kura curriculum, finances, operations, and systems.
- 10 [TKKMoTTM Promotional hui](#): New enrolment drives_
- 11 [Community hui](#) that maintain relationships and inclusion
- 12 TKKMoTTM has representatives, e.g. Te Tau Ihu o te Waka a Māui Māori Culture Council.


 Te Tau Ihu Curriculum

Te Kura Kaupapa Māori o Tuia te Matangi local curriculum learning will include:

- Haerenga ki wāhi/Environmental features
The kura acknowledges that connective learning and retention of Mātauranga can be better achieved when the learning environment relates directly to the kaupapa. Broadening the 'classroom' will include regional Marae, Ngāhere, Moana, and sites of significance for Māori in Te Tau Ihu. Where able, the kura will give every consideration, and action possible, to this aspect of programme planning
- Engaging with local Pou kōrero & Pou tikanga
Iwi-identified experts that can impart key kōrero and Mātauranga that will benefit and enhance ākonga and pouako learning & understanding about Te Tau Ihu people and practices.
- Te Tau Ihu specific kōrero
Pūrākau, whakatauki, pakiwaitara, and pepeha. This would also encourage the curriculum to cater for all ākonga in learning and discovering their unique identity to iwi, hapū, and whānau.
- Tikanga ā Rohe - Learning of Karakia, inoi, whakamoemiti Himene, Whaikōrero, Manu Kōrero, Karanga, Pao, Mōteatea, Waiata- ā- ringa, Poi, Haka, Mau Rākau, waka ama, ki o rahi, practices that are relevant to the whānau, tamariki and kaimahi of Tuia Te Matangi.
- Provision of planned quality learning experiences and opportunities for all learners.
- Monitoring of student progress and achievement.


 Enabling Achievement

Te Kura Kaupapa Māori o Tuia te Matangi will plan and enable the achievement of ākonga through...

- Employing competent speakers of te reo Māori that are qualified and registered teachers, who have relevant skills to offer Tuia te Matangi ākonga and the kura hāpori
- Planning and targeted professional development for all staff.
- Supporting staff to upgrade qualifications, through professional [learning] Development.
- The effective management of teaching and learning programmes.
- The effective management of assessment practices and procedures.
- Preparation of an individual learning plan for students of Wharekura to advance them to their highest potential.
- Career guidance and career learning programmes beginning at Yr7 through to Yr13.
- Exposure to careers at all age
- Collaborating with Iwi to support career pathways for our Raukura.
- Consultation with external providers to develop programmes of teaching and learning for ākonga with identified special needs to reach their highest potential and celebrate their successes.
- Consultation and relationships with educational providers such as Te Wānanga o Raukawa, NMIT, Trades Academy, Te Ataarangi, Te Wānanga o Aotearoa, Te Whare Wānanga o Awanuiārangi, to provide opportunities for individual aspirations.

The realized potential of the Tamaiti

Te Kura Kaupapa Māori o Tuia te Matangi will develop and raise the full potential of the child in his/her entirety as underpinned in the principles of Te Aho Matua.



Achieving Success as Māori sets out the key elements of which we want to take cognisance:

1. Tūāpapa | Foundations

...are the building blocks of Tuia te Matangi. They comprise our values and beliefs, our people, our culture, and our infrastructure.

2. Ngā Mahi | Actions

...are the things we need to plan for and perform

3. Ngā Hua | Outcomes

...are what we expect to achieve. Our stakeholders will let us know how successful we have been in achieving these. From here we can measure and describe the impact our efforts have had.

Ākonga have free, open and inquiring minds.

Tuia te Matangi encourages creative thinking, and the building of learning banks, and safe places for expressions of diversity.

Ākonga are alert to every area of knowledge that they choose to pursue in their lives.

Tuia te Matangi strives to provide opportunities for ākonga to have experiences within their identified areas of interest and significance.

Ākonga are competent thinkers, listeners, readers and writers in te reo Māori.

Tuia te Matangi is committed to ensuring that ākonga have concise programmes that focus on the fundamental keys of learning.

Ākonga advance their individual talents to the highest levels of achievement.

Tuia te Matangi is an advocate for ākonga to find their courage and self-expression in their foundational values.

Ākonga are receptive to, and have a great capacity for aroha, for joy, empathy, and for laughter.

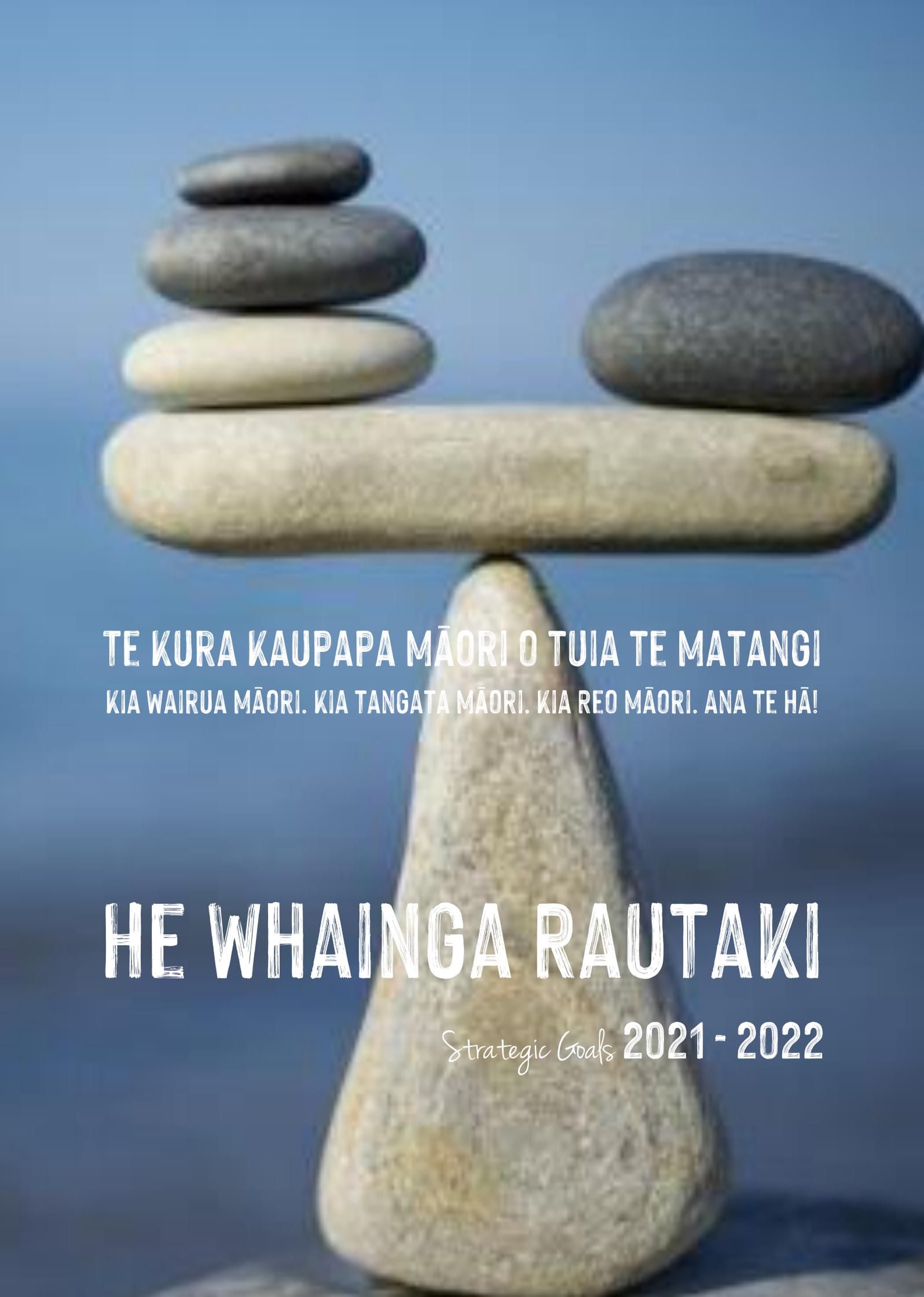
Tuia te Matangi places great importance in the immediate examples and environments, that the Māori World View and 'tangatanga' are present, accessible and exemplified daily.

Ākonga are true and faithful to their own sense of personal integrity whilst being caring, considerate, and cooperative with others.

Tuia te Matangi provides opportunities of leadership, guided responsibility, and manaakitanga through service.

Ākonga are secure in the knowledge of their ancestral links to the divine source of all humanity.

Te Kura Kaupapa Māori o Tuia te Matangi will develop and raise the full potential of the child in his/her entirety as underpinned in the principles of Te Aho Matua.



TE KURA KAUPAPA MĀORI O TUIA TE MATANGI
KIA WAIRUA MĀORI. KIA TANGATA MĀORI. KIA REO MĀORI. ANA TE HĀ!

HE WHAINGA RAUTAKI

Strategic Goals 2021 - 2022

Strategic Goal/Aim 1. Excellent Teaching – Whakaako

6.2 Kia toa ia ki te whakarongo ki te whakaaro, ki te korero, ki te pānui, ki te tuhi i roto i te reo Māori i roto i te reo Tauīwi hoki.

6.6 Kia mau ki tōna whatumanawa ngā hōhonutanga o te ako o te mōhio.

Objectives	Whakaako as Inquiry; with a focus on whakaako and ako in raising Te Reo Māori.		
2021 Development	Review current practices to identify areas of focus for possible Whakaako for Pouako.		
2022 Consolidate		2023 Maintain	

Strategic Goal/Aim 2. All Ākonga experience ako success

1.3 pakeke te tangata, kei a ia anō ana tikanga, mana anō e whakatau ko tēhea te huarahi e hiahia ana ia ki te whai, ōtira e tika ana mona. Heoi anō Ahakoa iti Ahakoa rahi kei a ia tēnei. Engari, mehemea i tipu ora tōna katoa, e kore ia e pāheke ki te he.

6.1 Kai 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.

Objectives	Pouako will use Ākonga achievement data to identify Ākonga needs and next ako.		
2021 Development	Review our current assessment practices to improve pouako capability and Ākonga achievement.		
2022 Consolidate		2023 Maintain	

Strategic Goal/Aim 3. Quality Kaimahi and Poari members

The success of our ako community relies very much on the leadership provided by our staff, management team and trustees. Te Kura Kaupapa Māori ō Tuia Te Matangi leadership team has undergone significant change, as well as professional development in the past few years. It is important to consolidate this, demonstrating strong unified leadership practices to the staff and community. Our Poari Matua will provide effective governance by ensuring effective policies and procedures guide quality decision-making, are inclusive and consultative, and are based on robust self-review around key issues of student achievement, Kura practice & policy delivery. (NAG 2 & 6)

Objectives	Ensure development and implementation of kura review cycle.		
2021 Development	Develop a review cycle plan.		
2022 Consolidate		2023 Maintain	

Strategic Goal/Aim 4. Engaging Marautanga – Future Focused

Through the analysis of good quality assessment information*, identify ākonga and groups of ākonga who are not progressing and/or achieving; who are at risk of not progressing and/or achieving; who have special needs (including gifted and talented ākonga); and aspects of the Marautanga which require particular attention; Develop and implement whakaako and ako strategies to address the needs of ākonga and aspects of the Marautanga as identified.

Objectives	Address the needs of all ākonga in self-development.		
2021 Development	Develop a marautanga with a well-being plan (Ākonga keeping themselves safe).		
2022 Consolidate		2023 Maintain	

Strategic Goal/Aim 5. A strong Ako community built on equity and our cultural strengths

Community is central to the ako of young people. One of the key aims of education is to equip them to contribute to the communities in which we live, and a strong kura community facilitates their ako. Many people have commented that the 'sense of community' is a desired key feature of the kura, Our cohesive ako community supports the development of critical competencies such as managing self, relating to others, and participating and contributing, and provides a supportive environment in which academic competencies can more easily develop. We believe however that we need to continue to develop strong partnerships within our kura community, particularly between parents, whānau and pouako. We need to draw more creatively and productively on the diverse cultural and professional strengths and resources of our community. (NAG 7)

Objectives	Strengthen the home/ kura partnership.		
2021 Development	Development an engagement plan for whānau to be more involved with the kura.		
2022 Consolidate		2023 Maintain	