



NEWTON CENTRAL SCHOOL
TE KURA A RITO O NEWTON

Celebrating difference, diversity and success



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Te Whānau Rūmaki o
Te Uru Karaka

Newton Central

He Pukapuka Whakamārama
mō te whānau o Te Uru Karaka

2016 Edition

Whakarāpopoto

The vision of Te Uru Karaka is:

He hāpori kotahi, he tamariki autaiā, he mana motuhake.

Te Whao Urutaki partners with Newton Central School's Board of Trustees to help Te Whānau Rūmaki o Te Uru Karaka fulfill its vision of immersion reo taught in a context of mana motuhake.

"Me he whao te āhua o ngā mahi ka mahia, ka uru atu te rōpū ki ngā take o te poari wero (taki), haere ai." (Nā Huata Kingi)

Te Uru Karaka also acknowledges and continues to strengthen its relationship with Ngāti Whātua o Ōrākei. The kura draws its name from a sacred grove of karaka trees that grew where Newton Central School now stands.

A requirement of realising our vision and supporting our tamariki and te reo Māori is for all whānau to be proactive in gaining and using te reo Māori.

The goal of the whānau is to extend the number of Māori speaking whānau in Te Uru Karaka to support the highest standard of te reo Māori in the classroom for all tamariki.

Whānau is the learning community for our tamariki - the learning is driven by the whānau and encompasses the whānau.

The success of Te Whānau Rūmaki o Te Uru Karaka is dependent upon active participation from all whānau.

Entry criteria into Te Uru Karaka:

1. The tamaiti must be a competent speaker of te reo Māori.
2. The tamaiti must have access to a strong network of te reo Māori speakers outside of the school environment and the whānau must also be actively increasing their te reo Māori speaking capacities.

Whānau enter into a solemn agreement to commit to both active participation in TUK and to actively strive for te reo Māori fluency in their homes – as the foundation and context for their child's learning at kura.

The practice of hui whānau will enable good communication between kaiako and parents and amongst Te Uru Karaka whānau.

Hui Whānau will take place twice per term and will be conducted in both Māori and English.

Hui Tikanga will be held when needed, to define or re-affirm both the expectations of parents and kaiako/kura. Hui Tikanga can also be used to wānanga and/or develop mātauranga and tikanga Māori among the whānau and for use in Te Uru Karaka. Hui Tikanga will be held to shape the kaupapa and actions fundamental to Te Uru Karaka.

The Curriculum Co-ordinator & Team Leader (Wiremu Turner) and Community Liaison and Strategic Direction Co-ordinator (Ruia Aperahama) will collaborate to communicate effectively with whānau to address Māori medium schooling issues, in the spirit of manaakitanga. Their collective roles will be explained to whānau at the start of each year and the hui whānau each term. Kaiako will provide a forum for parents to be updated about their child's learning environment in accordance with the school-wide reporting schedule.

Tōku reo, tōku ohooho

Tōku reo, tōku māpihi maurea

Tōku reo, tōku whakakai marihi.

He kākano i ruia mai i Rangiātea e kore ai e ngaro.

*Tēnā rā koutou, ngā karangatanga maha, ngā mana, ngā reo, ngā mātā waka, rau rangatira mā,
koutou e tiaki ana, e pupuri ana i tō tātou reo rangatira.*

Nau mai, haere mai, whakatau mai rā.

History

Te whenua

The ridge just above Newton Central School and along where the start of Great north road runs is named 'Te Rae o Kawharu' (the forehead of their famous ancestor - Kawharu). The name 'Te Uru Karaka' is also associated with the area and recalls a Karaka grove that grew across the gully in the location that is also now known as Basque park. The immersion unit at Newton Central School is named 'Te Uru Karaka' to recall this place name and in acknowledgement of tangata whenua. Two streams linked to the Te Uru Karaka area. Wai-a-te-ao (Motions Creek) starts at Te Uru Karaka, and flows west under the motorway, behind the MOTAT and connects with Ngā Puna o Waiorea (Western Springs). From Western springs Wai-a-te-ao flows out to sea at Te Tokaroa (Meola reef). The other stream is Waihorotiu (known later as Ligars Canal). Waihorotiu originally started at Meyers Park then entered a swamp at Aotea Square. It then emerged again at Wellesley Street and descended into a small waterfall at the Victoria Street intersection.

Te Kura

Tim Heath was the Principal from 1988 – 1997 and oversaw the beginnings of Māori medium education at Newton Central School. By 1989 an increasing amount of Māori language was being included in programmes and assistance was received with this by Tūhoe parent and native speaker, Charlie Sam. In 1991 a meeting was held by Māori parents to co-opt a Māori representative onto the Board of Trustees. Pine Campbell (Ngāti Porou) was co-opted and a Māori whānau group was formed. A formal request for bilingual Māori education at Newton was made by Turi Te Hira and Lili Tuioti when they enrolled their children in 1993. The Chair of the Board at the time, Finau Kolo (a Tongan scholar and local political figure) saw bilingual education as vital to the education of all students and supported the proposal.

The bilingual unit was established at the beginning of 1993 but then stalled when the unit's Māori teacher Marlene Pene left the school. At about this time the Principal, Tim Heath, met Hoana Pearson (Principal of Newton Central School 1998 - 2015) and 'poached' her from Grey Lynn Primary. Hoana joined Newton as the Senior Māori Teacher to lead the bilingual unit of one class - Whakarongo Rua (named by Ngāti Whātua parent Taura Eruera) at the beginning of 1994.

By the end of 1994 numbers had grown in Whakarongo Rua and in 1995 the unit expanded into 2 classes. The desire for a full immersion pedagogy grew as more graduates from Kohanga Reo started attending school. In 1996 Leonie Pihama and Tamsin Hanly approached Tim Heath with a formal request that the school investigate establishing an immersion unit. Hoana Pearson agreed to lead the new unit, Te Uru Karaka which opened at the start of 1997. Te Uru Karaka whānau, which was established in that first year represented new energy and radicalism in Māori education within the school.

In 1998 Hoana Pearson, who was by then Deputy Principal, stepped out of Te Uru Karaka to take up the Acting Principal's position. A number of short-term relievers staffed Te Uru Karaka until experienced teacher, Tamsin Hanly, who had been teaching science in the unit, was appointed as a full-time reliever.

Due to increasing pressure to grow the full immersion pathway by 1998, and dwindling numbers in Whakarongo Rua, a decision was made in 1999 to transition one of the bilingual classes to immersion and to disband the second bilingual class.

Te Uru Karaka continued to grow and in 2000 Ana Pipi (Ngāti Porou) was appointed to teach the second immersion class. It was at this time that the Māori education committee (which later became Te Whao Urutaki) was formed from Te Uru Karaka whānau members. This group took on the task of redrafting the school's Treaty Policy (principally Te Kawehau Hoskins and Rihi Te Nana). The Board of Trustees adopted the Treaty policy and were committed to enacting the governance relationship outlined in the policy with the Māori community. In 2007 the Board and Te Whao Urutaki approached Ngāti Whātua whānau in the school and requested their specific input as mana whenua to the school's strategic plan. The group developed a set of proposals to strengthen the relationship between Ngāti Whātua and the school, to foster through curriculum, knowledge of mana whenua history in the school, and to ensure Ngāti Whātua representation on Te Whao Urutaki.

Bilingual education was re-established at Newton Central School in 2005 and led by Jess Rutherford. Whānau policy has been developed for this pathway and the unit has been named Te Awa Hou. There are currently 3 classes in Te Awahou and 3 classes in Te Uru Karaka.

Te Uru Karaka Philosophy

Te reo Māori is the whāriki, the base from which we are growing and nurturing a vision of kaupapa Māori education for our tamariki. The central kaupapa of total immersion (rūmaki) education for our tamariki is the continuation of te reo Māori as a first language for our future generations. In order for us to realise this vision we need to establish kaupapa and tikanga which protects, strengthens, deepens and enriches te reo Māori. This requires the energy and commitment of our tamariki and staff together with the individual and collective whānau.

We recognise that to achieve the goal of te reo Māori as a first language for our tamariki, the language needs to be validated by being spoken in a range of forums – beginning in our homes. Te reo Māori must be spoken to provide legitimacy, continuity and strength to uphold it as a language for all spaces and times; it must not be just a language of the classroom or a responsibility of the kura. A requirement of realising our vision and supporting our tamariki and the reo is for all whānau to be proactive in gaining and using te reo Māori.

Whakapiki i tō tātou reo Māori

- **Whānau commitment to speak te reo Māori in the home.** Each whānau must commit to increase the knowledge of te reo Māori and its use in the home.
- NZQA Level 2 and 4 Te Ara Reo Māori evening language classes are currently available on-site. Te Uru Karaka whānau will provide a range of language context opportunities, both formal and informal, for whānau to participate where possible.

Te Whao Urutaki

In recognition of tino rangatiratanga as stated in Te Tiriti o Waitangi, the Māori school community is represented by Te Whao Urutaki* in a Treaty relationship with the Board of Trustees. In this way the school recognises the absolute right of Māori to determine their own educational development. Therefore, the BoT and Te Whao Urutaki together represent a partnering of Kāwanatanga (governance) and Rangatiratanga (complete authority over things Māori).

The BoT and Te Whao Urutaki will endeavour to reach consensus on all issues.

** Te tikanga o tēnei ingoa - Te Whao Urutaki (nā Huata Kingi)*

***“Me he whao te āhua o ngā mahi ka mahia, ka uru atu te
rōpū ki ngā take o te poari wero (taki) haere ai.”***

The set-up of the classroom

Classroom routines and protocols are decided in consultation with whānau. From 2018 onwards, all Māori medium education will be in an open plan environment within a new purpose-built two storey whare. All Māori medium classes begin and end the day together. Cross-grouping for literacy and numeracy is practiced in the rūmaki, according to student need and teacher specialization areas (this means that some tamariki may spend their core learning time with other rūmaki kaiako during a normal school day). Time together as an entire rūmaki whānau is especially encouraged during kaupapa foci and excursions, as well as bi-annual school productions and haerenga around the motu.

Whānau involvement in the kura

Whānau are encouraged to become involved in classroom activities. Some activities may include:

- one on one reading with tamariki
- sorting profiles and journals
- supporting kapa haka and other performances
- working in the māra
- science projects
- Matariki preparation
- collaborative prop and costume making with tamariki for the end of year school concert

Unique Learning – Whānau is The Learning Community

The learning is driven by the whānau and encompasses the whānau so the whānau is the learning community and not just the tamariki.

The context of learning programmes is focused on broadening student understanding of tikanga Māori and te reo Māori in the context of Tino Rangatiratanga and social justice. We also incorporate other values and experiences into the learning that we believe are important, for example:

- A permaculture garden, compost and worm farm
- Marae trips
- A celebration of Matariki (Māori New year)
- End of year Rā Whakanui

English Literacy Development

After tamariki have achieved fluency in te reo Māori they begin weekly English lessons to develop their reading, writing and spelling in English from Year 4. The lessons are held away from the main classroom with a teacher who is competent with teaching English as a second language.

Whānau commitment to supporting English literacy development (ie. ensuring regular home reading and spelling practice) is a prerequisite to being successful because of the time restraints in the classroom.

Kaiako Reporting

Kaiako will provide an oral report at each hui whānau and supply a term overview at the first hui of each term to keep whānau informed.

Kaiako are committed to maintaining effective communication with whānau regarding individual student progress and achievement, as well as social development. Whānau are supplied with kaiako email addresses and an open-door policy is practiced for whānau to feel welcome in the classroom at any time.

Communication

Pānui:

The school disseminates a weekly newsletter each Thursday with information on all school events and any meetings scheduled.

Te Uru Karaka sends out pānui, when required, to keep whānau informed at all times about events happening in the class.

Kaiako provide brief oral reports at scheduled whānau hui each term.

Regular email updates are sent via the TUK designated whānau communications contact (see below).

There is a closed Facebook group called “Te Whānau o Te Uru Karaka”. If you belong to Facebook please make a request to your child’s kaiako or the TUK whānau communications contact to join this group so pānui and discussions can be accessed via that medium.

Whānau Communication:

There will be a designated person within the TUK whānau who will be delegated the task of updating the list and being the main communication channel between the kura, principal, kaiako and TUK parents.

Whānau Contact List:

A whānau phone/address list is collated at the beginning of the year (at the first hui whānau) and sent to all whānau with up to date e-mail addresses. *Please note: this list holds private and personal contact details of each whānau so please treat as a confidential document.* The purpose of the Whānau Contact List is so whānau can communicate easily with each other. It is important that individual whānau ensure this list is kept up to date by sending any contact detail changes to both the designated whānau communication person and the school office.

Hui

Hui Tamariki

Each morning and afternoon all Māori medium learners begin and end the day together in the Whare Tapere for karakia and urgent pānui. The hui are led by tamariki on a classroom rotation schedule.

Hui Whānau

- The kaupapa of hui whānau is to support the whole practice of rūmaki reo through “active participation by parents and whānau”.
- The hui whānau are to maintain effective communication between kaiako, TUK parents and whānau as well as to enable effective TUK decision making and leadership.
- Hui are conducted in both te reo Māori and English to ensure full participation and understanding by all parents/whānau.
- Kaumātua, karani/kuia/tāua and koroua/koro/pōua are also encouraged to attend hui in support of their mokopuna and to help TUK maintain and uphold the tikanga of mana whānau, manaakitanga, whanaungatanga and tiakitanga.
- There are two whānau hui per term. Dates are pre-determined by the whānau at the first hui each year.
- Post-hui, minutes of hui whānau will be sent via email.
- Whānau have determined that hui be one hour in length. Hui begin promptly at 6pm. In the event any hui or discussion needs to go longer, this will be negotiated with those present.
- Whānau negotiate the supervision of our tamariki who are on-site during the hui, as necessary.

Our whānau encourages and expects FULL participation and involvement from all whānau of tamariki in the rūmaki reo Māori. There is no trial period for new whānau of Te Uru Karaka – by year two your full involvement is expected and by years 5-6, your experience is of great value to new whānau entering into our rūmaki.

Hui whānau attendance

- A representative of each whānau is required to attend each hui whānau.
- Attendance of all hui attendees is recorded in the minutes.
- In the event of a crisis/unforeseen circumstance that may prevent you from attending a hui whānau, or if hui attendance becomes an issue for you please email your apologies to the whānau communication person.
- The whānau collective exists as a support network and to help problem-solve.

Te Uru Karaka Tikanga Hui

To be held as required. Will take place in English and te reo Māori to ensure full participation of parents and whānau.

Purpose:

- Whakawhanaungatanga - to continue to establish meaningful relationships with each other beyond the monthly whānau hui and rōpū.
- Define or re-affirm both the whānau expectations of kaiako/kura and the kaiako expectations of parent and whānau behaviour/input for the year/years to follow.
- Give opportunities to learn karanga, whaikōrero, waiata together etc
- To raise wider issues related to tikanga and implications for Te Uru Karaka, staff and school.
- Create learning environments for the whānau (children and adults).
- Take responsibility as a collective whānau for different mahi, acknowledge reciprocal and mutual obligations.
- Sharing our individual expertise, knowledge and resources with the whānau.

Rōpū Tautoko - Whanaungatanga

In previous years the whānau have been divided into approximately 4 rōpū tautoko with at least one fluent speaker in each group (about 15 families in each rōpū). The idea of the group is to provide support, guidance and encouragement for each other (help organise transport, childcare, reo etc). A kaiwhakahaere is appointed for each group to be the point of contact and facilitator.

The rōpū tautoko is responsible for:

- Running hui whānau twice a year.
- Support in the classroom for one term during the year (decided at first hui of the year). Support in the classroom will involve: filing student reading books, supporting in-class reading, helping compile material for student learning journals; helping in the māra and other teacher-directed duties to support tamariki learning when needed.
- Taking on tasks in support of specific TUK kaupapa such as Matariki, Rā Whakanui (end of year celebration), pōwhiri/whakatau of any new whānau, sending in kai for pōwhiri/whakatau, etc.
- Facilitating group member responses to key issues or TUK whānau discussions and to encourage involvement.
- Developing, supporting and facilitating initiatives that encourage whakapakari reo amongst whānau and rōpū tautoko members and working in conjunction with any reo initiatives run by Te Uru Karaka.
- Spring clean of the rūmaki whānau kīhini next to Rūma 9, once per term.

In recent years the rōpū tautoko have dissolved. It is the whānau who are responsible for reviewing whether this is a practice that should be resumed in order to support one another under this kaupapa as well as our kaiako, and the need for active participation for the rōpū to run effectively.

Current whānau have determined the formulation of specific rōpū, as circumstances have presented themselves which have necessitated mahi to be done, on a voluntary basis. There is no limit to the number of rōpū you may volunteer for. We encourage individuals to involve themselves where you may have a strength or interest, as well as what is manageable for your circumstances and your own whānau commitments.

The following areas have been identified where kaiako and the wider TUK whānau greatly appreciate assistance. The whānau determine how the focus rōpū for these areas are structured/amalgamated:

- Marautanga/Curriculum
- Te Rā Fiafia
- Matariki
- Permaculture/Māra
- Fundraising initiatives
- Funding applications
- Haerenga organization
- Kapa Haka
- Konohete-a-Kura
- Rā Whakanui
- Te Whao Urutaki and BoT
- Tono for new whānau

What does involvement in the various rōpū entail?

Marautanga/Curriculum:

Design of marau to be discussed in first hui whānau of the year. Based on key TUK kaupapa. Assisting kaiako with holistic delivery of rūmaki reo curriculum by offering time, resources, skills within whānau. Helping to shape kaupapa studied in akomanga around kaupapa of kaitiakitanga taiao, whanaungatanga, manaaki tangata , manaaki ao, mahi māra kai, tiaki ngahere.

If you have a particular strength/background in te reo Māori, education, health and fitness, science, or the environment (to name a few), your contribution to this rōpū would be welcome.

Te Rā Fiafia:

Work closely with kaiako and the fundraising rōpū. This is usually the main school annual fundraising event for Newton Central School. Assist with decision-making about specific TUK fundraisers for the day. Organize sub-groups of whānau for various stalls, source resources, liaise with office for potential budget required for the purchase or hire of equipment or materials required, help with preparation which may involve being 'run-about' as well as assistance with running of stalls on Fiafia

Day. Those with project management and efficient organizational skills would work well in this rōpū.

Matariki: (An annual celebration of our tipuna me ngā taonga kua tuku iho mai)

Encourage whānau to join in the early morning walk to view the Matariki whetū from the top of Maungawhau, and accompany them on the walk, alongside our tamariki and kaiako. Work closely with kaiako to ensure that there is ample kai for parakuihi following the hīkoi. Assist with classroom preparation leading up to Matariki, which has historically involved art works, picking and bottling fruit from our māra (garden to table), weaving of kai baskets, smoking fish, fry bread making etc.

Those with artistic, health, fitness and/or a strength with food preparation and cooking would enjoy being a part of this rōpū.

Permaculture/Māra:

Work closely with kaiako to assist with planning of māra kai marau to enable tamariki to learn about whakapapa of kai and rongoā and eat fresh fruit and vegetables at kura. Physically work in the māra and assist tamariki with planting, weed identification and weeding, harvesting and preparing fruit and vegetables for preserving. Find sponsorship for and maintain plants/veges.

If you have a 'green finger', health background, food preservation knowledge, weaving skills and/or have a knowledge of rongoā Māori, your input in this area is sought after.

Fundraising:

Ongoing leading and development of fundraising initiatives for the rūmaki. Maintain contact and direction from the tumuaki, kaiako and whānau. Support with other committees to ensure budget is available to achieve aspirations for other TUK initiatives. In previous years, this also involved undertaking the major bi-annual fundraising event during the alternate year to the planned bi-annual haerenga, which was previously in the form of a music event (Te Pō). Whānau need to determine if this should be re-started in 'odd' (as opposed to even) years. This rōpū requires high levels of motivation and innovation. It requires a significant number of members to share the load.

Funding Applications:

This group logically works closely with the fundraising rōpū and the haerenga rōpū, particularly during a haerenga year. They are responsible for sourcing organisations and remaining informed of funding criteria and due dates as well as writing applications for assistance with major kaupapa where TUK requires significant additional funding.

Haerenga:

Respond to whānau expressions of interest to host our bi-annual haerenga to marae situated in their hau kāinga. Follow wider TUK whānau recommendations regarding rohe selection, based on how each expression of interest 'promotes' the activities and points of interest for tamariki in their hau kāinga. Design itinerary, contact marae and liaise with all organizations to make necessary arrangements for haerenga. Work closely with fundraising rōpū, funding applications rōpū and kaiako to forecast total cost and determine cost per family.

If you have an accounting and/or project management background, this could be an ideal rōpū for you to support.

Kapa Haka:

Can involve kaiako assistance with any of the following:

- tito waiata
- teaching of waiata/haka/poi at kapa haka practice
- supporting at kapa haka practice
- guitar playing
- poi making
- airing and storage of piupiu as well as other taonga and kākahu used for performance
- liaising with fundraising rōpū and sourcing new performance kākahu
- presenting proposals to wider Māori medium whānau for the purchase of new kākahu
- making of performance accessories
- facilitating discussion of tikanga for use of kākahu
- assisting with and at performances

If you have a particular interest or strength in craft, kapa haka and/or kākahu, this is the ideal rōpū.

Konohete-ā-Kura:

Bi-annual whole school event. Can involve kaiako assistance with any of the following:

- teaching or coaching the acting, dramatic and/or dance movements on stage
- sourcing music
- sourcing resources
- costume design and/or creation
- prop design and creation
- hair and make-up
- accompanying classes on the walk to Auckland Girls' Grammar rehearsal day
- transportation of props/costumes
- kaitiaki tamariki

If you are involved in the entertainment industry, film and television, health and beauty, the arts and/or you have a creative flair, your contribution in this rōpū would be welcome.

Rā Whakanui:

End of year farewell to those leaving Te Uru Karaka. Work closely with the fundraising rōpū and kaiako to assist with planning the day including kai organization and activities, complete school leaver journals and scrap-booking, liaise with Ross for an up-date on native trees available for whānau of leaving students to purchase as koha for the ngahere, liaise with office staff to access budget for the purchase of Māori dictionaries for leaving students and staff, taonga, gifts, putiputi etc., facilitate proceedings at event.

Event management, creativity, organization and budgeting are welcome skills in this rōpū.

Te Whao Urutaki and Board of Trustees:

Nominated TUK whānau members sit on Te Whao Urutaki (Māori parent voice collective) and selected Te Whao Urutaki members are then co-opted onto the school's Board of Trustees. The number of co-opted Te Whao Urutaki members is required to be no greater than one less than the number of elected BoT members at any given time. TUK members on Te Whao Urutaki communicate

the TUK collective voice on important school matters as deemed appropriate by the TUK whānau collective, which can be discussed at Te Whao Urutaki hui. Strategized, considered communication can then be made at BoT level, which is inclusive of the wider school's Māori voice. TUK Te Whao Urutaki members regularly update TUK whānau on critical matters at hui whanau, that are approved for communication by the BoT.

The whānau are conscious of succession planning so if you have prior BoT experience, an interest in governance matters or aspirations for future governance involvement, please be forthcoming.

Tono:

The tono rōpū are responsible for facilitating the tono hui for Te Uru Karaka. Prospective whānau contact the school and the Māori Medium Director will receive expressions of interest for entry into TUK, ideally the year prior to desired enrolment. Prospective families are contacted and advised on space available in the rūmaki unit. If there is space they are scheduled to bring their tamariki for an informal assessment of their reo Māori within the classroom setting (approximately 1 hour) on a designated day of the week as specified by kaiako, leading up to the ballot date each year. The kaiako will discuss the whānau reo plan with parents/caregivers as part of the reo assessment. Families and students who satisfy the rūmaki criteria will be invited to attend a tono hui.

Existing whānau members in the tono rōpū will endeavour to provide a transparent process that upholds the TUK vision for rūmaki reo schooling. The tono hui is a time for information sharing, clarification and an opportunity for prospective whānau to ask questions. The selection of tamariki to join TUK whānau will be made with the goal of building and maintaining our kaupapa of a full immersion Māori speaking environment.

Prospective whānau of new entrant tamariki, both in and out of zone, need to apply for placement by mid-October the year before the tamaiti's 5th birthday. For specific dates, contact the school office during the year of application. The school zone affects enrolment into special programmes – Te Whānau Rūmaki o Te Uru Karaka in the following order of priority:

1. If whānau and students meet the identified criteria and they reside within the school zone, they will be offered entry.
2. Siblings of existing/alumni students or current staff who meet the identified criteria will be

offered entry.

3. If whānau and students reside out of the school zone, and they meet the criteria entry into TUK will be offered, provided there is sufficient space.

4. If families have exceptional circumstances in which they wish to transfer their tamariki from another Māori medium education setting and their tamariki are school-aged (or turning 5 in the current year) they can apply for entry during the current year. (Number 1 and 3 then apply).

If there are more applicants than spaces, placements will be offered according to prioritized entry criteria. If places are still available, a ballot of applicants meeting criteria will be held. The date of the ballot will be determined by the Ministry of Education. We will attempt to notify both successful and unsuccessful applicants within seven days of the ballot. Unsuccessful applicants *may* be invited to apply for a place (if available) in the level 2 immersion – Te Whānau Awahou. A transition process into the rūmaki unit can be enacted in the future if space arises and if it is determined the student and whānau meet the rūmaki criteria.

(This process must follow the transition policy below; ensure their desire to transition is recorded by the Whānau Tono group and school administration).

Transition Policy (From Te Awahou to Rūmaki)

This policy is relevant for whānau and students in Te Whānau Awahou who may wish to transition into Te Uru Karaka (Level 1 Rūmaki).

- Transition will only be considered if there are vacancies.

Applications that meet the criteria will be considered with regard to the following:

- Consideration of the need for places in Rūmaki for Kōhanga Reo graduates
- Language level of student seeking to transition as assessed by kaiako
- The commitment of the whānau to the Rūmaki pathway and whānau participation (see criteria)
- The student's aspiration, confidence and commitment to transition
- Student/whānau exposure to Te Ao Māori, marae, hapū, iwi and kaumātua.

Specific Criteria for entry:

1. The tamaiti is able to speak te reo Māori
2. The tamaiti must have access to a strong network of te reo Māori speakers outside of the school environment and the whānau must also be actively increasing their te reo Māori speaking capacities.
3. The whānau are committed to supporting Te Uru Karaka whānau and teachers.

The goal of the whānau is to extend the number of Māori speaking whānau in Te Uru Karaka to support the highest standard of te reo Māori in the classroom for all tamariki.

- Participation at tono hui is not compulsory for siblings of returning or existing whānau; instead arrangements are to be made with their future kaiako who will assess their reo Māori. If it is agreed their reo Māori is of a sufficient level, the request for entry into rūmaki will be approved and the whānau will be advised.
- All whānau with non-Māori speaking members will have to commit to progressing their reo and also demonstrate a commitment to supporting the unit.
- Whānau who have siblings in mainstream will also be given preference over those who do not, if they meet the above criteria.

Mahi Kāinga

Home work will be sent home in te reo Māori, unless it is required in English for Year 4+ students. Please liaise within the whānau to identify a key support person for assistance in understanding the instructions of kaiako, if necessary. Please also utilise the papakupu and dictionary resources available in order to assist your tamaiti during homework time.

Management of Parental Concerns

If you have concerns, please speak kanohi ki te kanohi with your child's kaiako initially to discuss any issues regarding your child's learning/behaviour/progress. Kaiako are your first point of contact. If there is no resolution or you are dissatisfied, please speak with the Curriculum Co-

ordinator/Team Leader (Wiremu Turner) who will work with the whānau and tumuaki to resolve the issue, if required. Hui whānau are also a forum to voice concerns.

The school has a complaints policy and the whānau have developed a process that incorporates our tikanga to enable us all to work through this, ensuring mana and credibility remains intact.

(See *Appendix 4*)

Whānau Commitment

Upon enrolling your tamaiti/tamariki in TUK, you are agreeing to:

1. undertake to continue to build the fluency of te reo Māori spoken in your home thus committing to establishing full immersion Māori at home and at kura.
2. providing at least one adult in the home who is committed to conversing daily in te reo Māori with tamariki.
3. formal learning of te reo Māori each year, if you are a second language learner, in order to contribute towards the fulfilment of rūmaki reo schooling objectives.
4. setting a language plan and goals for your whānau to improve the reo of our whānau. This language planning activity is to be whānau driven and should be discussed at the first hui whānau of each new year, then reviewed at additional hui whānau, as required.
5. at least one whānau member attending each hui tikanga and hui whānau
6. sharing your knowledge and strengths in rōpū as detailed earlier

Te Uru Karaka is a kaupapa auahi kore, waipiro kore and tarukino kore whānau. All whānau members assisting on school outings, kaupapa and haerenga will refrain from the consumption of alcohol and drug taking for the duration of the haerenga, whether they are on-site or if they temporarily leave the site.

Whānau assisting on haerenga, including day trips, agree to abide by the risk analysis management procedures (RAMs) as stated by kaiako, including providing cars that are warranted, with licensed drivers. In addition, whānau agree that in assisting with tamariki on haerenga, they must see their task through to completion rather than leaving part-way through an event.

Appendices

Appendix 1

Guidelines for Te Uru Karaka Whānau Hui Facilitation

The following guidelines for hui facilitation were agreed to at the whānau hui on 16.4.02 and were revised on 12.8.12.

Preparation

- Dates for hui whānau will have been scheduled at start of year and will take place twice per term.
- The minutes of the previous hui are to be emailed.
- Copies of the previous minutes are to be provided for whānau to access at hui whānau, though not one per person. A folder of Te Uru Karaka hui minutes is kept by the administration staff.
- A laptop is used for minute taking.
- The minute taker and hui facilitator are ideally proficient in te reo Māori and English to ensure accurate recording of hui.
- Minutes are sent out via email.
- **In the event the tumuaki and/or the Māori Medium Director may not be present at a hui whānau, they are briefed the following day by the facilitator or minute taker of the hui.**

Procedure

Share the various tasks of facilitation among your group e.g. facilitator, person for mihi/ karakia, time keeper, supervision of tamariki, minute taker.

1. Mihimihi, waiata, karakia (an opportunity to practise these skills; **if there are new whānau or manuhiri - don't forget to mihi to them**).
2. Minutes from last hui/ Matters arising.
3. Go through agenda items after clarifying order of priority.
4. Timekeeping - hui no more than 2 hours, seek agreement to continue if necessary.

5. Rōpū - if time allows.
6. Karakia whakamutunga.
7. Facilitator needs to check minutes before they are sent out.
8. An update on the whānau fundraising budget to be given at hui.

Appendix 2

Whakatau and Pōwhiri

Guidelines for tikanga and kawa pertaining to whakatau in Te Uru Karaka (classrooms only)

Tikanga determines what is possible in each context. There must be a level of flexibility.

Children's safety is paramount at all times.

Whānau must support/agree for children to participate in particular activities i.e. karanga, whaikōrero.

Students need to learn that this is the kawa of this whānau in this particular context of Te Uru Karaka.

Tamariki acquisition of skills in tikanga of whakatau will form part of their graduate profile when they leave.

While teachers will seek whānau support if needed, there is an assumption that teachers and children will usually conduct whakatau.

Assistance of whānau will be sought where needed and responsiveness/tautoko is appreciated.

Mana whenua of pākeke is maintained for the paepae kōrero.

A sufficient supply of kai needs to be readily available for these occasions.

Where the resources are available, then the karanga may be done at their discretion.

It is advisable that liaison occurs with whānau prior to whakatau to ascertain if there are kaumātua or kaikaranga etc.

There is no set 'taumata' format to exist.

As part of the coordination process, the principal is informed of any whakatau that is to occur.

Whakatau Order

Karanga/taki/ waerea

Whaikōrero/Mihimihi: men, women, senior girls and boys will whaikōrero as appropriate. All senior students are to participate in key parts of the whakatau process when ready. (The same students are not to be relied upon all the time. Rather, nurture students into these roles.) We need to remember that 'the school' is not 'the marae' and therefore we should encourage participation from both genders in mihimihi.

Waiata

Hongi

Kai

Pōwhiri for Wider School Community

The school's Māori community will set the guidelines for how this will occur. Expectation is that there will be staff, board and student representation at major school pōwhiri, when appropriate.

There is a need for the school to consider a time allocation for the up-skilling of the whole school in these roles eg. hui ā kura. This would include learning the haka pōwhiri and waiata tautoko.

The Principal will coordinate a school wide pōwhiri in conjunction with Te Whao Urutaki whānau members. **Kawa - pāeke**

Ko Ngāti Whātua te iwi. Ko pāeke te tikanga whaikōrero.

Mā ngā wāhine te karanga e tuku. Mā te hau kāinga te karanga tuatahi.

1. Ko te tikanga, mā ngā tāne (ngā pāpā, ngā mātua, koroua) te whaikōrero ēngari; mehemea kāore tētahi i reira, ka riro mā te tama
2. Ka tū ngā kaikōrero o te kura i te tuatahi, ka mutu, ka huri atu ki ngā manuhiri. Ka mutu rātou, ka hoki te mauri ki te hau kāinga, māna e whakakapi i roto i tētahi karakia.
3. Mā te waiata ngā kōrero e whakaoti, hei kīnaki mō ngā kōrero. Ka mutu ngā mihi, ka hongī.

Kai

Mā te kai ka whakakapi te pōwhiri.

Tikanga of Marae

Tikanga of marae will be taught as part of the curriculum ie. Learn tikanga and kawa of marae of the rohe before each marae trip or learning tikanga and kawa of particular regions of people.

Appendix 3

Treaty of Waitangi Policy

Introduction

The Māori version of the Treaty of Waitangi (Te Tiriti o Waitangi) being the version agreed to and signed by Māori and the Crown, is the version, which Newton Central honours, and upon which its Treaty of Waitangi Policy is based. The English translations and interpretations of the Māori text by I.H. Kawharu, Takawai Murphy and Claudia Orange are the references.

Te Tiriti o Waitangi itself is understood as the foundation of the Treaty of Waitangi Policy and is included with the policy at all times. The Treaty therefore guides and informs any review/dispute over policy.

Article 1 Policy objectives

Article 1 cedes 'Kāwanatanga' or 'governance' to the British Crown. Māori derived their understanding of 'Kāwanatanga' through the bible, which in this context denoted a limited power and authority - not sovereignty. Tino Rangatiratanga, which is guaranteed to Māori in Article 2, is a closer approximation to the concept of sovereignty. (Orange 1987:40; Kawharu)

The Board of Trustees of Newton Central School operates within 'Kāwanatanga', and is responsible for ensuring the day to day operations of the school are managed in an effective and efficient manner.

Board of Trustee relationships with the Māori school community regarding Māori Education development requires the Board to inform, discuss and negotiate with the Māori community. This

shall include all matters concerning:

1. Policy development, strategic development, charter reviews
2. Resources for Māori education - human, physical, financial
3. All curriculum areas

Article 2 Policy Objectives

Article 2 guarantees Māori 'Tino Rangatiratanga' or absolute/complete control and authority over things Māori.

1. The Māori school community (represented by Te Whao Urutaki) operates within 'Tino Rangatiratanga'.
2. Treaty of Waitangi Policy: The school recognises the absolute right of Māori to determine their own educational development. The Board of Trustees and the Māori school community (represented by Te Whao Urutaki) will endeavour to reach consensus on all issues.
3. Where conflicts arise the Board will not enact voting procedures to over-ride the Māori school community (represented by Te Whao Urutaki); other solutions will be sought.
4. The Māori school community (represented by Te Whao Urutaki) and the Board of Trustees together represent a partnering of Kāwanatanga (governance) and Tino Rangatiratanga (complete authority over things Māori). This establishes a consensus based decision-making process for all school matters, rather than Māori inclusion on the Board (Kāwanatanga) as has been the case in the past years.
5. Te Whao Urutaki, together with the Board of Trustees, will determine school-wide policy.

Article 3 Policy Objectives

Article 3 guarantees to Māori the same rights and privileges as British 'subjects'. The Māori version uses the term 'tangata' or independent person, which has a different meaning to 'subject' which implies being subject to something, in this case the Crown.

The Board and the Māori Community are obliged to address the educational disparities, which exist between Māori and non-Māori.

To this end the Board prioritizes the delivery of:

- Sufficient resources - human, physical, financial
- Lower teacher/child ratios
- Language support
- Realistic remuneration for quality staff
- Resource development

Active Māori participation in School Self review

Article 4 Policy objectives

Article 4 guarantees 'Te Ritenga Māori' - the preservation of Māori lore, customs and practices.

The Māori and school community operates within 'Te Ritenga Māori'. Together with Article 2 this ensures the Māori community has authority over and responsibility for the enactment of tikanga Māori. This role is accepted by the staff and Board of Newton Central School in good faith and cannot be overturned.

Appendix 4

Te Whānau o Te Uru Karaka Complaints/Conflict Transformation Procedure

Philosophy

Te Whānau o Te Uru Karaka operates within a kaupapa Māori base and promotes the principles (kaupapa) and practices (tikanga) of whanaungatanga, utu, tika, pono and aroha – tētahi ki tētahi as central to seeking resolution/transformation of conflict and dealing with complaints.

Te Whānau o Te Uru Karaka understands conflict as a feature of a functioning whānau and as a means to building trust, innovative solutions to problems and strengthening whānau relationships and the capability to be self-determining.

Te Whānau o te Uru Karaka values open communication and encourages its members, in a general sense, to air conflicts as they arise both within whānau hui as well as privately, if appropriate. In this way a greater level of transparency, tolerance, respect, empathy and understanding is created among whānau members.

In accordance with Te Tiriti o Waitangi relationship the Māori community has with the school

and whānau aspirations for Tino Rangatiratanga it is hoped that conflict can be resolved within the whānau, utilising this policy. The School policy may also be enacted where whānau choose – this policy has also been developed with the Māori community representative group – Te Whao Urutaki.

Objective

To ensure that:

1. all whānau have a fair, safe, constructive and thorough procedure for dealing with conflict/making complaints.
2. this procedure enables participation and flexibility for concerned parties.
3. conflict is dealt with in accordance with kaupapa and tikanga Māori.

Procedure

1. Kanohi ki te kanohi - Unassisted conflict transformation

The parties involved resolve conflict (using tikanga Māori and conflict transformation techniques - see appendix 1) with no outside help. This process may include kaumātua or other support/representation for each party, as appropriate (i.e. kanohi ki te kanohi does not necessarily mean a one to one encounter).

2. **Third party assistance/mediation** is sought if resolution is not achieved or where the 'kanohi ki te kanohi' approach is difficult or inappropriate. A (whānau appointed) mediator may be utilised, or 'professional assistance' sought as mutually agreed by the concerned parties. At this point each party is advised to keep a record of the process.
3. A **Facilitated Whānau Hui** may be called to air the conflict if mutually agreed by the concerned parties (tikanga Māori and conflict transformation techniques will guide the hui - see appendix 1)
4. Whānau members are entitled to utilise the school complaints policy and/or to seek legal advice.

Te Uru Karaka Whānau & Staffing Protocols

Employment of Kaiako into Te Uru Karaka. A policy/protocol exists for Te Whao Urutaki/Whānau members to be part of the interview panel/process.

Kaiako changes/movement within Te Uru Karaka. Changes are ultimately a management decision. However, should management recommend changes, these will be brought to a whānau hui, and a process of whānau participation and feedback initiated. Feedback on changes can therefore be both individual and collective.

Whānau complaints concerning Kaiako. Concerns should, in the first instance, be raised with the kaiako face to face. Individual and/or collective complaints can be made to management. Management will take action in respect of complaints/concerns within legal parameters. (See also Newton Central Complaints Against School Employees Policy)

References/Resources

Cobb Hill Co-housing Conflict transformation policy

Anahata Intentional Community Disputes and Resolution Policy

Hinehou Te Kōhanga Reo Complaints Procedure Policy

Ritimana Kōhanga Reo Society Incorporated General Complaints Procedure

Newton Central Complaints Against School Employees Policy