



2022
POROU ARIKI
KĀHUI AKO



**ACHIEVEMENT
INTENTIONS**



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OUR VISION

"E tipu e rea mo ngā rā o tō ao.
Ko tō ringa ki ngā rākau ā te
Pākehā hei ara mō tō tinana.

Ko tō ngākau ki ngā taonga a ō
mātua tipuna
hei tikitiki mō tō māhuna.

A, ko tō wairua ki te atua,
nāna nei ngā
mea katoa".

Apirana Ngata

POROU ARIKI *Our Name*

The name Porou-Ariki is a shortened version of the full name of the important ancestor from whom the iwi of Ngati Porou descends, often known today as Porourangi. His full name was, Porou-Ariki Te Matatara-a-Whare-Te-Tuhi-Mareikura-a Rauru.

All of the senior lines of descent from Maui and Toi, and from Hawaiki to Aotearoa converged on Porourangi, hence the name “Porou Ariki”. ‘Te Matatara’ is a type of flax used to adorn houses, hence the name ‘Te Matatara-a-Whare’. This name symbolises all of the ancestry and genealogy that was woven metaphorically into Porou Ariki (Porourangi). ‘Te tuhi-Mareikura’ is an explanation about the red ochre with which chiefs would paint their foreheads. This was a symbol of prestige and chieftainship. ‘-a-Rauru’ refers to Porourangi’s descent from Rauru.



Our Logo



Porou Ariki

The korero behind the design begins with the silhouette of Hikurangi. Hikurangi is the centre point, or epicentre of our creation story as uri of Ngati Porou. It acts as one of the key symbols of Ngati Porou Identity that the Porou Ariki akonga and kaiako can associate with and feel empowered by.

The red ochre colour 'Te Tuhi Mareikura' is a reference to the ochre Ngati Porou Rangatira would paint across their foreheads as a sign of mana. The Poutama designs depict the constant commitment to and process of both seeking and sharing knowledge as kaiako to pass to our tamariki of Ngati Porou. The poutama designs are in reflection of each other one rising upward above Hikurangi and one downward facing under Hikurangi.

The Poutama rising above Hikurangi pertains to the gathering and sharing of knowledge about Te Ao o Runga, all knowledge pertaining to the Atua and our Purakau. The Poutama facing downwards depicts the gathering and sharing of knowledge pertaining to our whenua, our taiao, our people and our tikanga. Together they form the basis for understanding and development as akonga of Porou Ariki. The Kahui Ako of Porou Ariki then operates with the small space at the centre of both Poutama designs as the gatherers and distributors of knowledge.

NGA ARONGA *Our Purpose*

- **Ngati Poroutanga** - working together to build understanding, knowledge and capacity for our young people of Ngāti Porou and more widely.
- Grow and build **whanaungatanga** and **collegiality** across our kura / ECE of Porou Ariki.
- Develop our **cultural capabilities** and **Te Reo Maori** within Ngāti Porou
- Engage, share and learn from each other across all sectors across Porou Āriki, from Early Childhood to Area Schools.
- Take collective responsibility to **nurture and grow our future leaders** of Ngāti Porou.
- Support and look after each other and benefit our tamariki and mokopuna.
- Ensure Ngati Porou tamariki and mokopuna enjoy and achieve as Ngāti Porou.

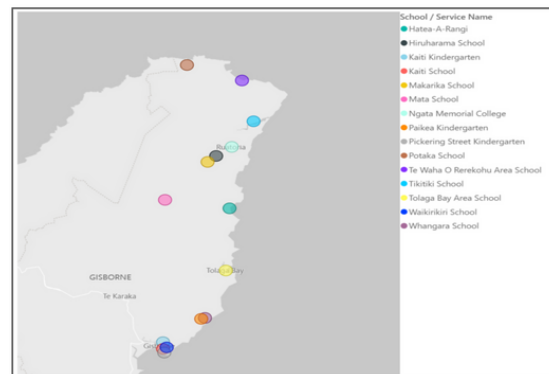


KO WAI MĀTOU *Who are we*

Porou Ariki is a Kāhui ako made up of twelve schools and Early learning centres spread across Te Tairāwhiti. There is a geographical spread of some 200 kilometres across our Kahui ako, however we are tightly bound and connected by a rich shared whakapapa and history. The majority of our schools have varying levels of Māori Immersion/ Reo Rua.

Amongst our schools and centres we have:

- Three Area schools, Years 1-13
- Eight full primary schools, Years 1 - 8
- One contributing school, Years 1- 6
- Two sole charge full Primary Schools, and
- Three Kindergartens
- One is a newly established Kura-a-Iwi
- Two of our schools are in Kaiti



Some of these schools are rural and others are located in small, closely knit Ngāti Porou communities. All schools are based on lands that are recognised as being under the maunga of Hikurangi and korowai of Ngāti Porou

Two of our schools are in Kaiti along with their contributing early childhood centres. The majority of students across all schools/early learning centres are from Ngāti Porou whakapapa.

We have strong connections with whanau, hapū and iwi o Ngāti Porou.

OUR INTENTIONS

Nga Pou e Toru o Porou Ariki



**POU 1 : MAUI TIKITIKI-A-TARANGA
TUAKIRITANGA**



POU 2 : TE TOHU A MAUI

WHAI ORANGA



**POU 3 : TE KAUA E-A-MURIRANGA
-WHENUA**

WAIHANGATANGA





Pou 1: Maui Tikitiki-a-Taranga

Tuakiritanga

Maui-Tikitiki-a-Taranga is the centre pou of the sacred Takapau a Maui on Hikurangi Maunga. This pou depicts the legendary and powerful Tipuna of Ngati Porou, Maui.

Intention : For our akonga, staff and our whanau to be supported to develop and affirm their connection to Ngati Porou matauranga, reo and practices.

Why : Knowledge of whakapapa, matauranga and te reo o Ngati Porou enables whanau (akonga, kaiako, community) to have a greater cultural confidence and connection. This development intends to provide a foundation for the collective intergenerational transition of these taonga of Ngati Porou.

Indicators : (Akonga, Kaiako and Whanau)

- Understand their own whakapapa and how it links them to Ngati Porou whanui.
- Have a strong sense of belonging within their wider whanau, hapu, iwi, and communities.
- Have a strong connection to Ngati Porou, through learning te reo Maori, tikanga, korero of Ngati Porou.
- Are inspired and empowered by Ngati Porou specific tipuna and their acts of learning and leadership.
- Are empowered to participate and lead within a range of cultural practices unique to Ngati Porou, including : tikanga marae, Whare Tu Taua, Waka Hourua Matauranga, Nga Toi, Kapa Haka and others.
- All akonga will understand their role as active and future kaitiaki. Akonga will also action what they have learnt about kaitiakitanga by helping protect and preserve their taiao, korero and Iwi / Hapu.



E tipu, e reā

ARA - PATHWAYS

- Rohe and hapu specific wananga for Porou Ariki akonga.
- Porou Ariki akonga utilise the opportunities and learnings provided by iwi / hapu initiatives, experts, localised curriculums and Porou Ariki :
 - to affirm their tuakiritanga
 - to develop themselves as young experts
 - to actively redistribute their matauranga for the growth of all
- Akonga understand their potential under the graduate profile model and actively strive to achieve this using the resources outlined above.

- Develop graduate profile for Porou Ariki akonga.
- Develop measurable progressions across curriculum for kura auraki and Maori medium akonga within a Ngati Porou context.
- Review transition points for akonga concerning their cultural capital.
- Evaluating student voice / aspirations against current curriculums and their delivery across Porou Ariki.

- Developing a database of learners identifying iwi affiliations, and other demographical information.
- Identifying learner numbers currently in Maori medium education at L1, L2, and L3.
- Database of akonga in early childhood education (transitions / attendance / engagement).
- Database of akonga in year 12 and 13.
- Gather akonga voice pertaining to personal, educational and iwi based aspirations.

AKONGA

- Rohe and hapu specific wananga for Porou Ariki tumuaki and kaiako.
- Establishing roles such as 'Across school teachers' to promote the alignment of kaiako of Porou Ariki to their collective intentions.
- Use local resources identified through research to inform localised curriculum development and delivery.
- Consistently evaluate growth and confidence in kaiako tuakiritanga in relation to the progressions identified.
- Implementing the identified strategies that promote a collaborative relationship among Maori medium kaiako.

- Build kaiako knowledge in areas of importance to Ngati Porou including : reo Maori, tikanga, korero and matauranga.
- Formulate collective strategies and plans that intend to support kaiako across Porou Ariki.
- Develop progressions to measure growth in kaiako tuakiritanga.
- Formulate collective strategies and plans that intend to support Maori medium kaiako across Porou Ariki (collaboration and PLD).

- Developing a database of kaiako / tumuaki identifying iwi affiliations, and other demographical information.
- Identifying numbers of kaiako teaching in Maori medium.
- An evaluation of kaiako / tumuaki cultural capabilities and areas to be developed.

KAIAKO

- Support wananga and hiko using appropriate experts.
- Support and facilitate PLD for all kaiako.
- Implement revised Ngati Porou curriculum.
- Implement Porou Ariki Te Reo Maori Strategy.
- Assist the consolidation of Ngati Porou, reo, tikanga and matauranga within Porou Ariki place based curriculum.
- Collectivising identified resources for efficient and meaningful access for (PA).

- Developing a Porou Ariki Te Reo Maori strategy for the revitalisation and protection of te reo o Ngati Porou.
- Rejuvenate the Ngati Porou curriculum guidelines that were developed for Whaia Te Iti Kahurangi.
- Strengthen commitment of Porou Ariki to embedding Ngati Porou tikanga, te Reo and matauranga in order to uphold Te Tiriti o Waitangi.

- Developing a database of Ngati Porou expertise to identify leaders and individuals who can contribute to achieving outlined intentions.
- Identifying locations and sites of significance to Ngati Porou for future engagement by akonga, whanau, kaiako.
- Researching and finding out about local iwi initiatives and resources ie, Nga Whare Tu Taua, Waka Hourua, Maru Whakatipua, Hauiti Centre of Excellence.
- Further outlining and affirming hapu/iwi Partnerships

WHANAU / HAPU / IWI

- Developing, aligning and implementing our intentions into all kura, ECE strategic visions.
- In the first 12 months, gather baseline data for attendance and student/whanau voice to use for future reviews and evaluations
- Annual reviews and evaluations of progress regarding the key intention of Pou 1 : Maui Tikitiki-a-Taranga (Ngati Poroutanga).
- Formulating our own tools and surveys to capture learner, kaiako, whanau, hapu and iwi voice.
- Gather qualitative and quantitative data that help identify current resource and cultural baselines.
- Iwi partnership reporting.
- Tracking and documenting initiatives and other kaupapa that intend on promoting Ngati Poroutanga for educational growth.
- Enhance student engagement and attendance

Pou 2: Te Tohu a Maui

Whai Oranga



Hineruru (Te Tohu a Maui) is the kaitiaki for Te Puna a Tinirau and Te Waka-o-Ranginui. These are the two ipu which collect the tears of Ranginui. The water provides sustenance and growth for our wellbeing.

Intention : For akonga, kaiako and whanau of Porou Ariki to have all aspects of their Whare Tapa Wha strengthened, through the development of interdependent relationships with whanau, hapu and iwi. Strong social, spiritual, emotional and physical well-being provides them the sustenance needed to reach their full potential.

Why : Mauri Ora is essential because akonga, kaiako, whanau and our communities will participate and contribute more effectively to their own learning and the learning of others. They are able to understand and use a range of strategies to engage effectively in on-going learning.

Indicators :

(Akonga, Kaiako and Whanau) Tapawha model, adapted from Sir Mason Druries Framework.

Taha Wairua

- Know about people from Ngāti Porou histories, and understanding their acts of learning and leadership as potential pathways for their own futures.
- Know te reo, tikanga, histories and values of Ngati Porou.
- Can draw their strength from a sense of wairuatanga and connection to Te Ao Maori and more specifically to Ngati Porou.

Taha Hinengaro :

- Are tracking their own mental and emotional well-being progress.
- Are able to discuss what they need to do to maintain their well-being.
- Maintain a sense of mental and emotional strength that enables them to be resilient and respond positively to life challenges.

Taha Whanau :

- Have a sense of belonging and purpose within their whanau context through active and positive relationships with their whanau, hapu and iwi, and a knowledge of their own whakapapa.

Taha Tinana :

- Have healthy and active tinana.
- Are physically enabled to flourish across a range of Ngati Porou activities that promote hauora.

Taha Whenua :

- Understand what it means to be an active kaitiaki.
- Value and understand the interdependent connection between them as kaitiaki for the whenua, and the whenua as kaitiaki for them. Providing them with the necessary natural resources to sustain themselves and the oncoming generations moving into the future.

ARA - PATHWAYS

TAHA Whanau

- Gathering baseline student/whanau voice data regarding engagement within Porou Ariki in the first 12 months to use for on-going review and evaluation.
- Documenting successful models and redistributing these across Porou Ariki.
- Collecting community (whanau, hapu and iwi) voice around aspirations for their mokopuna and tamariki.
- Identifying and connecting akonga and whanau to Ngati Porou whakapapa experts to support in reconnecting and developing collective Taha Whanau.
- Develop consistent measures of whakapapa capability for akonga.
- Strengthen support for whanau of akonga with specific learning and behavioural needs.

TAHA Wairua

- All kura develop the knowledge of Ngati Porou tipuna, karakia, moteatea, purakau and contact with sites of significance currently delivered in their curriculums.
- Wananga and other kaupapa designed to promote knowledge and understanding of all aspects of Ngati Poroutanga.
- Develop and implement Porou Ariki Te Reo Maori strategy within kura/ECE to promote reo capability and a sense of connection and belonging.

- Research current actions within Porou Ariki kura, regarding connection and protection of taiao.
- Draw on the expertise of Ngati Porou whanau and experts working in the conservation / kaitiakitanga space to support kura.
- Action what they have learnt about kaitiakitanga by helping protect, preserve and ensure the well-being of their taiao (waterways, moana, awa, ngahere etc).

TAHA Whenua

- Revise current measures used to identify and track mental and emotional well-being of akonga of Porou Ariki.

- Develop a new model and measures to track to mental and emotional well-being of akonga that is specific to Porou Ariki.

- Support akonga to track and understand what they need to do to maintain their mental and emotional well-being.

- Prioritise and embed well-being across our localised curriculums.

- Planned opportunities across Porou Ariki for akonga and whanau to connect with the whenua and moana.
- Develop Taumata Ako (progress and achievement indicators) for Kaitiakitanga aligned to the science/putaiao curriculum, and linked to the protection and development our local whēnua and moana of Ngati Porou.

- Collaborate with existing entities who promote physical well-being of akonga and whanau.

- Provide the opportunities for akonga and whanau to actively participate in a range of local initiatives that promote physical well-being.

- Raise awareness among akonga regarding the importance of being their own kaitiaki of themselves.

TAHA Hinengaro

TAHA Tinana

Pou 3: Te Kauae-o-Muriranga- whenua

Waihangatanga



Te Kauae o Murirangawhenua refers to the jawbone used by Maui as a fish hook to catch and raise Te Ika a Maui. This pou recognises the creativity, resourcefulness and innovation Maui required to raise Te Ika a Maui, the new world. In line with our vision, 'E Tipu E Rea' and the korero around Te Kauae o Murirangawhenua, our akonga will be learners who connect the skills and knowledge of their tipuna with new skills and technologies, to create modern solutions to modern problems.

Intention : Akonga / kaiako / tumuaki will be creative and active learners who adapt the tools and processes of our tipuna and te ao hurihuri to support their learning and pathways.

Why :

Waihangatanga is valued because our Porou Ariki have made a deliberate decision to be guided by the wisdom within the whakatauākī of Sir Apirana Ngata,

E tipu e rea mō ngā rā o tō ao.

Ko tō ringa ki ngā rākau ā te Pākehā hei ara mō tō tinana.

Ko tō ngākau ki ngā taonga a ō mātua tipuna hei tikitiki mō tō māhuna.

A, ko tō wairua ki te atua, nāna nei ngā mea katoa.

Grow oh tender youth and fulfill the needs of your generation.

Your hands mastering the arts of modern technology for your material well being,

Your heart cherishing the treasures of your ancestors as a plume for your head,

Your spiritual well-being nurtured, strengthened and sustained.

Indicators : (Akonga, Kaiako and Whanau)

- Are empowered and active learners.
- Are engaged in their own pathway for learning.
- Will be able to draw from a wide range of modern and traditional technologies and practices to improve their learning opportunities and outcomes.
- Can connect with people from Ngāti Porou histories and understand their acts of learning and leadership as potential pathways for their own futures.
- Can apply technologies in a range of relevant and purposeful cross-curriculum activities.
- Understand the potential these technologies hold for our collective prosperity eg exploring traditional practices to care for and to sustain the whenua and the moana for our future.
- Enhance student engagement as a primary driver and an end goal will be to have 70% of learners attending 90% of the time, indicating high levels of engagement and satisfaction in their learning.

ARA - PATHWAYS

Gather baseline data around student agency active / passive ākonga in the first 12 months

Ākonga have meaningful access to relevant resources both modern and traditional in order to achieve the intentions of Pou Toru.

Porou Ariki curriculum provides ākonga with the opportunities to achieve outcomes using creative approaches.

Ākonga have planned opportunities to share skills and expertise across Porou Ariki.

Strengthen our collaborative professionalism through planned opportunities.

Ensure tumuaki have the relevant resources and technologies to inform a creatively responsive curriculum.

Lead kaiako and ākonga in the engagement with these curriculum developments.

Develop, align and implement Nga Pou e Tou o Porou Ariki into own school strategic visions.

Gathering baseline data regarding kaiako capabilities and understanding of these technologies.

Building capabilities collectively across Porou Ariki using experts and resources.

Share kaiako expertise and effective innovative practices across Porou Ariki.

Provide planned opportunities for improving teacher practice and pedagogy through wananga.

KAIAKO



WAKA EKE NOA *Porou Ariki*

The Porou Ariki structure places the akonga at the centre as the Waka Eke Noa, they are the focus and direction for the collaboration of all others.

Nga Kaiwhakatere

Governance bodies in the schools and centres of Porou Ariki.

Nga Kaitiaki

Advisory group formed to achieve particular kaupapa in line with the intention of Porou Ariki.

Nga Kaihautu

Lead Principal Across school Teachers/ In School Teachers.

Nga Kaumoana

School and centre leaders, teachers and staff.



Waka Eke Noa

Tamariki / Mokopuna / whanau / hapu / iwi.



ROLES AND RESPONSIBILITIES

of our member groups

The roles and responsibilities of each group are presented in the following table.

<p>The Kāhui Ako Roles</p>	<p>Takes responsibility for:</p>
<p>Waka Eke Noa: Our tamariki; mokopuna, whānau, hapū, iwi</p>	<ul style="list-style-type: none"> • Understanding the importance of working interdependently across and with all groups. • Understanding their role in Porou Ariki and in relation to others.
<p>Ngā Kaumoana: School Leaders; management teams, teachers, ECE</p>	<ul style="list-style-type: none"> • Developing the initial challenges/intentions. • Overseeing appointments when needed. • Developing the action plan. • Reviewing the impact of the Kāhui Ako on their collective community. • Reporting on Porou Ariki initiatives and outcomes to Ngā Kaiwhakahaere. • Contributing to Working Groups when needed to meet specific Porou Ariki outcomes. • Strengthening Porou Ariki direction through professional learning and Leadership.
<p>Ngā Kaiwhakare: Boards of Trustees of Kura within Kāhui Ako/ECE</p>	<ul style="list-style-type: none"> • Staying abreast of the Porou Ariki developments in order to contribute positively when required. • Reviewing the strategic direction of own kura/centre and aligning with Porou Ariki Intentions. • Following the progress and impact of Porou Ariki in relation to their own school/centre. • Holding representation on Ngā Kaitaki as required. • Appointing positions within Porou Ariki as required.
<p>Ngā Kaihautu: Lead Principal, Across School Teachers, Within School Teachers</p>	<p>Lead Principal takes responsibility for:</p> <ul style="list-style-type: none"> • Planning, coordinating and facilitating the professional activities of the Kāhui Ako. • Leading the day-to-day organisation of the Kahui Ako and its action plan. • Supporting the roles of the Across and Within Kaiako, once appointed. • Managing and coordinating resourcing and prioritisation of activities. • Maintaining effective relationships with all key stakeholders. <p>Across and Within School Kaiako takes responsibility for:</p> <ul style="list-style-type: none"> • Leading the learning PLD across the schools <p>Within School Kaiako takes responsibility for:</p> <ul style="list-style-type: none"> • Leading the learning PLD within the individual kura/centre.
<p>Ngā Kaitiaki: Advisory group</p>	<ul style="list-style-type: none"> • Being responsive to the directions of Porou Ariki • Setting the strategic Direction • ‘Carrying the wishes of the community.’ • Reviewing impact, progress and risk, • Providing oversight, critique and evaluation. • Representing the interests of the Kāhui Ako on their respective Boards

TE MAHI TAHI

Agreed ways of working

The schools who are party to the Porou Ariki have shared understandings and an agreement for the Memorandum of Understanding and Protocols contained in Appendix 1. These protocols clearly demonstrate the expectations for conduct, procedures and communication applicable to this kāhui. Where relevant, a more detailed procedure is referred to.

COMMITMENT TO

Staff, Student, Whānau, Hapu and Iwi Engagement

Porou Ariki members hold a firm commitment to positively promote the mauri and learning of all members of the Kāhui Ako including school and centre staff, students, whānau, hapū iwi and other community members.

NGA AKONGA *Our Learners*

Kura

Hatea-A-Rangi.

Hiruharama School

Kaiti School

Makarika School

Mangatuna

Mata School

Ngata Memorial College

Potaka School

Te Waha O Rerekohu Area School

Tikitiki School

Tolaga Bay Area School

Waikirikiri School

Te Kura o Whangara

Early Childhood Centres

Cornerstone Preschool

Te Whare Kohungahunga o Y Tamariki

Kaiti Kindergarten

Pickering Street Kindergarten

Paikea Kindergarten

HOW WILL WE DETERMINE *our success..*

Gathering of student voice, knowledge is measured, application and demonstration observed.
Supportive learning conversations with peers, professionals, whanau, hapu, iwi and community.

Monitoring/Reporting: (who and why?)

- Against expected outcomes and progression descriptions
- Tracking of student voice and data/ whanau voice and data
- Reporting to stakeholder groups will be differentiated and the purpose to be clearly understood

Porou Ariki will determine our success with the realisation of our achievement intentions through an integration of multiple sources of data, these include..

- Student progress against a agreed co-constructed expectations
- Stakeholder voice data
- Application and transference evidence (leaders, teachers and students)
- Statistic sets
- Professional Growth Cycle
- Observable actions (environmental, cultural, civic, political and personal and political)
- Porou Ariki resources bank widely utilised

Reporting will be furnished to: MOE, Participating Kura, Whanau, BOT

Attendance will be used as a measure of success as we believe it is **one** indicator of

- student achievement and engagement, effective curriculum, learning focussed relationships, learning culture, whanau engagement, effective teacher pedagogy, and cultural connections. All link to our Pou of Porou Ariki.

As a Kahui Ako we have agreed that our attendance goals will mirror those of the ministry for regular attendance and that 70% of all learners are attending for 90% of the time.

In order to meet these goals, each school in the Porou Ariki will

- analyse and inquire into their attendance data
- share their findings with Porou Ariki and their own stakeholder groups.
- identify appropriate strategies and actions within the areas of the achievement intentions that are designed to lift student attendance and meet their internal goal.
- Share their plans, reporting, and next steps with Porou Ariki.

Reporting will be furnished to: MOE, Participating Kura, Whanau, BOT