






TE KĀPEHU WHETŪ


Te Kura Hourua o Whangarei Terenga Paraoa

2015 Whānau Handbook



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“ When Kupe returned to Hawaiki in AD 1000, he left directions for voyaging into the next millennium...

*‘let it be to the right of the sun, of the moon,
of the morning star on high’*

Waiho i te taha katau o te rā, o te marama, o kōpū rere ai ”

Mason Durie

LAUNCHING MĀORI FUTURES

Te Kura Hourua o Whangarei Terenga Paraoa is an educational model that has at its heart, a desire by Iwi Māori for Tino Rangatiratanga. This is nicely captured in the well known whakatauki;

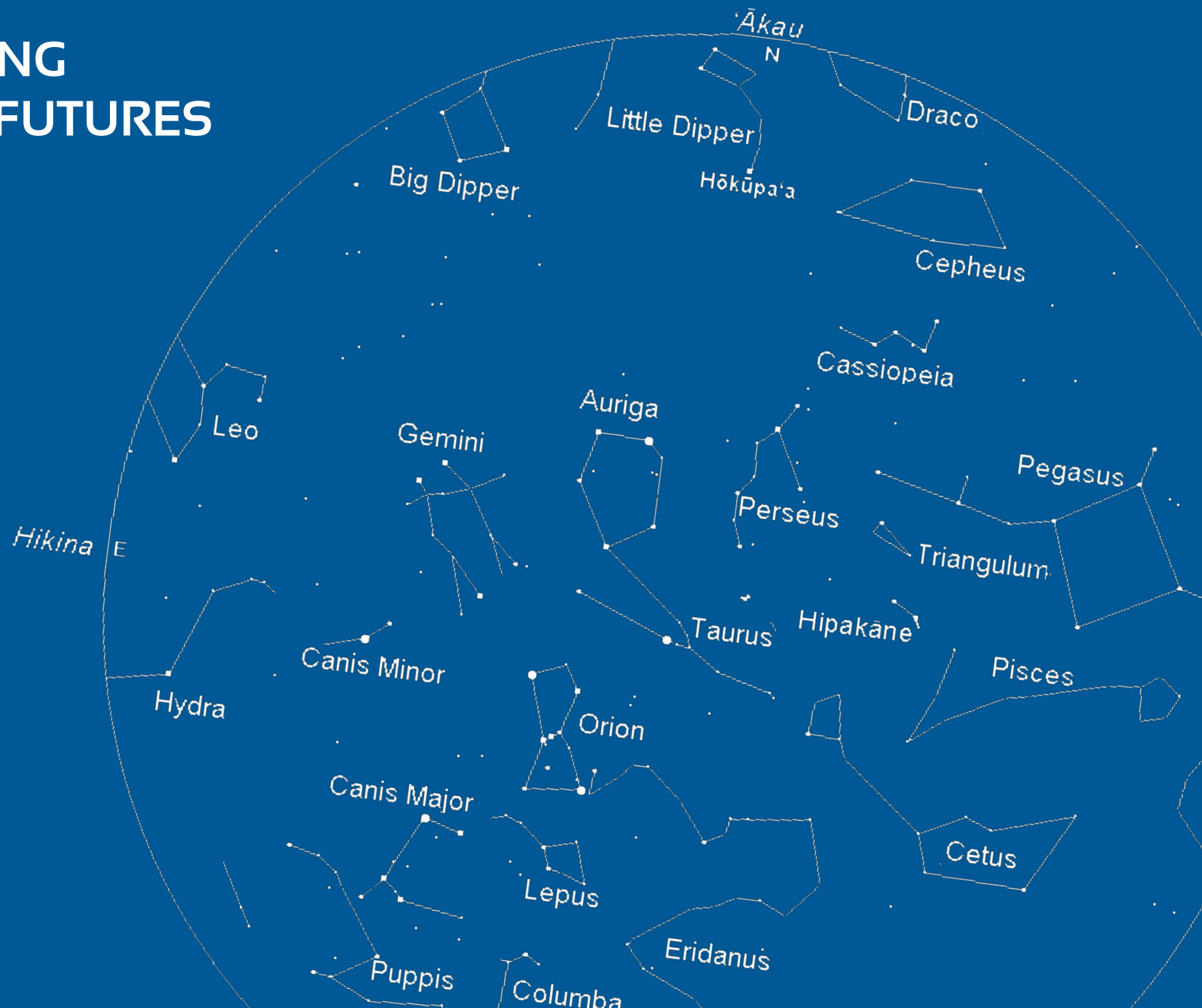
“E kore ahau e ngaro, He kakano i ruia mai i Rangiatea”

Simply translated this means "I will never be lost, for I am a seed sown in Rangiatea". This allows us to say "we know who we are, we know where we come from and we have a view of the world which is ours". In its simplest form Tino Rangatiratanga is our right to see and be in the world, as Māori. This gives power to the premise that Māori can live as Māori, in a modern global world.

To get us to that point will take commitment, vision and strategic action, aptly captured by the symbolism and metaphor of deep sea voyaging. So within that, the primary purpose of Te Kura Hourua is to act as our commitment to "Launching Māori Futures". The strategic framework or vision is called "Charting Māori Futures" and the delivery response or strategic action, is called "Navigating Māori Futures".

As we move forward we cannot afford to be distracted by matters of the moment but should instead seek out distant horizons and create futures where we, our tamariki and mokopuna 'Live as Māori and Live with Mana'.

CHARTING MĀORI FUTURES



Taonga Tuku Iho

→ Whakapapa

Is the foundation of the Māori world view, linking us to everything and everybody. It grounds us and gives us a place in the scheme of things.

→ Whānaungatanga

Kinship underpins our organisation and is part and parcel of who we are as Māori. It is about being part of a larger collective, whānau whānui, contributing, receiving, supporting and where necessary taking responsibility.

→ Manaakitanga

Impart manaaki or 'mana enhancing' behaviour towards each other in the whānau whānui and with external relationships and contacts.

→ Rangatiratanga

Demonstrate rangatira attributes of integrity, courage, respect, loyalty, confidence, honesty, self discipline, commitment, focus, generosity of spirit and dedication in all we do.

→ Wairuatanga

Provide sustenance to one another, understanding and believing that there is a spiritual element that needs nurturing in addition to the physical.

→ Ūkaipōtanga

The importance of place, where we belong, where we can contribute, where we gain our strength, gain our energy.

→ Kotahitanga

Maintaining unity of purpose and direction, a commitment of oneness of mind and action towards achieving the vision.

TINO RANGATIRATANGA

Prosperous Whānau

Live as Māori

Actively participate
as citizens of the world

Enjoy good health and
a high standard of living

**"Tū ki te marae...
Tū ki te Ao"**

Kia Māori
Be Māori
Be

Kia Mātau
Be Educated
Know

Kia Tū Rangatira Ai
Be Rangatira
Do

**Has a Māori
Worldview**

Global perspective of
important knowledge
& skills

Lives with
Mana



Charting Māori Futures, 2014 – 2019

Kia Tū Rangatira Ai

Ensure a commitment to the pursuit of personal excellence and achievement, living with mana.

Promote in ākonga an understanding of their roles and responsibilities in whānau, hapū and iwi.

Focus on Enterprise and Entrepreneurship (skills including autonomy, self-efficacy, business orientation and being community minded).

Support the ongoing development of critical understanding of self.

Development of rangatira characteristics such as courage, resilience, confidence, humility and integrity.

Whānau Engagement

Provide clear communication and consultation with whānau and ākonga by:

- Authentic and genuine whanau voice
- Ensuring the provision of meaningful information
- Increased whānau participation in Kura life.

Be Māori, Be Educated, Be Rangatira

A transformational and emancipatory approach to education that is founded on Tino Rangatiratanga and delivered through a Kaupapa Māori paradigm.

A kaupapa Māori education environment that is transformational and emancipatory for our ākonga and their whānau.

We will produce graduates that are confident, competent and capable learners that are grounded firmly in Ngāpuhitanga.

Our graduates will be able to live as active global citizens while enjoying good health and a high standard of living.

Our Values

Whānaungatanga
ūkaipotanga
pūkengatanga

whakapapa
kotahitanga
wairua

kaitiakitanga
rangatiratanga
manaaki

Kia Māori: Be Māori

A curriculum shaped by te reo Māori, tikanga and mātauranga Māori.

Relentless pursuit of Tino Rangatiratanga through our education programme.

Make te reo Māori the primary language of the organisation by normalising its use throughout all facets of life.

Meaningfully integrate Matauranga Māori throughout the curriculum.

Kia Mātau: Teaching & Learning

The encouragement of innovation, inquiry and the development of specialised individual skills for life-long learning.

Build a culturally informed curriculum and pedagogy that aligns to our kaupapa and culture.

Develop quality teachers and highly effective practise (evidence based and well informed).

Learning that extends beyond the classroom and the Kura itself.

Build citizenship education into curriculum areas.

NAVIGATING MĀORI FUTURES

This Kura Hourua sets as its foundation Ngāpuhi history, stories and people. We envision a future where all Ngāpuhi are confident and comfortable conducting themselves in both a Māori and a tauiwi world. However, we know that our language and culture is under threat of disappearing or at the very least of becoming a watered down version. The Kura Hourua offers an opportunity to “raise generations of Ngāpuhi who are confident, competent and capable so that they may find their place on the marae and their place in the world.”

“Tu ki te marae..... Tu ki te Ao”

The Kura Hourua together with whānau, ākonga and partners will explore the opportunities and navigate the possibilities, to meet the personal aspirations of our ākonga and contribute to the goals of our whānau, hapū, iwi, local community and the greater Aotearoa society. To do so, the Kura Hourua continues with a focus around three pou set in place by its tuakana, the Leadership Academy of A Company.

NAVIGATING MĀORI FUTURES

Kia Māori → Be Māori → Be

Kia Mātau → Be Educated → Know

Kia Tū Rangatira ai → Be Rangatira → Do

Ngā Pou

Kia Māori

Is about providing an education and an environment that validates Māori knowledge and validates Māori ways of learning. It is about building a strong kaupapa Māori basis from which ākonga can launch their lives. Its about Ākonga who have a strong sense of identity and who develop to become highly capable in a Māori world.

Kia Mātau

Is where we encourage innovation, inquiry and the development of specialised knowledge and skills that enable ākonga to actively participate as citizens of the world. Where we will empower our ākonga to develop their own approach to learning that will allow them to achieve goals that they set themselves. Where we will continually focus on those skills and contemporary knowledge necessary in a globalised world.

Kia Tū Rangatira ai!

We also understand that beyond just the acquisition of academic qualifications, we need to provide an environment for the development of strong character and personal excellence so that ākonga understand how to conduct themselves honourably and with application in the world. In other words to live with Mana. The pou evolved from the Leadership Academy of A Company as the tuakana of Te Kura Hourua and the need to see manaaki or mana enhancing behaviour reinstated in the world.

Kura Hourua Graduate Profile

- Competent command of Te reo me ōna tikanga o Ngāpuhi
- Capable on the marae
- Confident in themselves as Māori

- Competently completed NCEA L3, UE and other National certificates
- Capable of managing higher learning
- Confident in navigating the next phase of their life

- Competent
- Capable
- Confident
- Authentic young people of integrity



Honehau Clarke-Hepi (WO)

Staff Profiles

Pouhere Dr Nathan Matthews - BA, PGDipArts, RSA/CELTA, PhD.

Pouwhakahaere Freda Mokaraka – B.SocSci, DipTeach(Sec)

Pouwhakaako Robyn Matthews – B.A, GradDipTeach(Sec)
Chris McKay – B.Sc, DipTeach, CertSMM, PGDipELM
Jason Woods – B.Ed, GradDipTeach(Sec)
Stanko Susnjar – DipTeach(Sec), M.AppliedStatistics

Pouako Ralph Ruka – B.MPA, GradDipTeach(Sec)
Kelly Kahukiwa – B.Mus(Perf.Jazz)
Ringi Hohepa-Snowden – B.MMaori, DipTeach
Pereri Mahanga – Diploma in Te Ataarangi

Pouāwhina Kaylem Corkery
Jackie Henare

Ako

We have organised the Kura Hourua to better fit the concept of Ako. Firstly we have done away with arbitrary lines of 'Years 9-13'. This is so we can reduce reliance on age as a marker of aptitude and to stop the notion that ākonga are part of an education system production line. That is 'old school thinking for an industrialised age'. We live in a networked, technology savvy, complex, global society where knowledge and skills acquisition have no 'age' boundaries. Māori traditionally learnt through the transmission of knowledge between people, regardless of age or position in the relationship.

Tuakana/Teina

Curriculum delivery is provided through two cohort programmes Te Pūtake for Teina (previously years 9 & 10) and Te Paerangi (previously years 11, 12 & 13) for Tuakana, with the ability for cross over depending on where each ākonga is, in each area of learning.

Te Pūtake is our integrated junior programme covering all areas of the New Zealand curriculum with a strong focus on experiential and inquiry based learning using 'place based' and 'project-based' opportunities. This means that ākonga learn knowledge holistically and not piecemeal or subject by subject. Knowledge is connected and made relevant and where possible real. Extension or remedial support will be given to each ākonga depending on their specific needs for specific areas. The focus is on acquiring sound foundation skills and knowledge to cope at higher levels. Providing an integrated programme means that Teina receive a broad understanding of subject matter and its interconnectedness. This is so important to help ākonga make sense of the world and their place in it. Within Te Pūtake there is a particular focus in Kia Māori on te reo Māori through Te Ataarangi, for those who have limited or conversational reo. For those with higher language skills they can start NCEA Reo Māori as soon as they are able.

Te Paerangi is our senior programme. The focus in Te Paerangi is ensuring tuakana have entry level qualifications for vocational, trade or higher learning. The programme also progressively hands over learning decision making to ākonga so that they can become more independent and self managed. Te Paerangi continues to build upon the ākonga competencies in Kia Māori but becomes more selective in Kia Mātau and more specific in Kia Tū Rangatira ai. Being in Te Paerangi offers tuakana the opportunity to begin part time study in a partner tertiary institution, while still working towards NCEA L1/L2/L3/UE.

Personalised Learning Plans

Within the structure of the day ākonga will be working on personalised learning directed by plans developed in conjunction with whānau through purposeful communication and dialogue.

The plans will be based on ākonga/whānau aspirations and data from previous study/schools. The intent is to develop over time a plan that can pathway ākonga towards life goals or opportunities.

Plans will be developed with a number of influences in mind:

- Each ākonga's strengths, weaknesses and aspirations
- **Kia Māori** is compulsory
- Whānau, hapū and iwi connections
- **Kia Mātau**

Te Pūtake

- Broad base
- Integrated curriculum
- Inquiry based
- Place based
- Project based

Te Paerangi

- Core - English
- Core - Maths
- Science/Arts/Technology
- Special projects
- Specialised programme
- Partner programme



Innovative Curriculum Programme

Table 1: Total range of learning areas offered in 2015

KIA MĀORI	KIA MĀTAU	KIA TŪ RANGATIRA AI
<p>Birthright:</p> <ul style="list-style-type: none"> → Te Ataarangi → Mātauranga Māori → Mahi kai → Mahi tākaro <p>NCEA:</p> <ul style="list-style-type: none"> → Te Reo Māori L1/L2/L3 → Te Reo Māori UE → Te Reo Māori Scholarship → Māori Performing Arts L1/L2/L3 → NC in Māori L2 <p>Plus PARTNERSHIPS:</p> <ul style="list-style-type: none"> → Whakairo L1/L2/L3 → NC IN Māori Tourism L3/L4 → (Hei Manaaki) 	<p>Science</p> <p>Foundation science</p> <ul style="list-style-type: none"> → NCEA Science L1 → NCEA Chem L2/L3 → NCEA Bio L2/L3 → NCEA Physics L2/L3 <p>Technology:</p> <ul style="list-style-type: none"> → Design → Digital/ICT <p>English:</p> <ul style="list-style-type: none"> → Foundation literacy → NCEA L1 Literacy → NCEA L1/L2/L3/UE <p>Arts:</p> <ul style="list-style-type: none"> → Performing Arts → Music → Dance → Drama <p>Maths:</p> <ul style="list-style-type: none"> → Foundation numeracy → NCEA L1 Numeracy → NCEA L1/L2/L3/UE <p>Plus PARTNERSHIPS:</p> <ul style="list-style-type: none"> → Northtec → Te Wānanga O Aotearoa → Te Whare Wānanga O Awanuiarangi 	<p>Leadership training</p> <ul style="list-style-type: none"> → Tama Toa → Mana Wahine → Rangatiratanga (Academy) → Contemporary leadership (Academy) <p>Health & Fitness:</p> <ul style="list-style-type: none"> → Personal health plan → Healthy lifestyle → Nutrition → High Performance training → NCEA PED L1/L2/L3 <p>Social Science:</p> <ul style="list-style-type: none"> → Social studies (Tikanga A Iwi) → NCEA History L1/L2/L3 → NCEA Business L2/L3 → NCEA Young Enterprise Scheme (YES) <p>Kura Hourua Extra-curricular:</p> <ul style="list-style-type: none"> → Kapa haka (compulsory) → Sports <ul style="list-style-type: none"> › Waka ama › Volleyball › Touch/7s › Netball › Basketball

LEADERSHIP

Tai Tama Tāne: Leadership Academy Of A Company

The Leadership Academy of A Company pays tribute to the 28 Māori Battalion A Company and aspires to 'build Māori leaders' so that our young men may contribute to and benefit from the wider world. The Academy is not a programme; it is a way of being in the world.

The motivation for this project came from successful learning models of the past including, Māori boarding schools, the military and Māori trade training. The lessons we have learnt from these models give us the best indication of the type of framework we need to create a lasting legacy for Māori achievement.

The Academy model has its origins in the past while using present day frameworks as a guide: *"The best of yesterday, the knowing of today, to build a model for tomorrow".*

From 2015 onwards tai tama tāne who come through Te Pūtake can apply to enter the Leadership Academy of A Company. The Leadership Academy will provide the Kura's leadership structure similar to that of prefects in mainstream. Academy cadets are expected to wear their 2A uniform when out representing the Kura. Ranking of cadets will be based upon a set criteria.

A Mana Wahine leadership programme is also under development.



2015 CURRICULUM GUIDE

Te Paerangi

Table 2: Range of learning areas offered in 2015 to Tuakana in Te Paerangi programme

Kura Hourua – Tuakana (Year 11 → Year 14/15)

KIA MĀORI	KIA MĀTAU	KIA TŪ RANGATIRA AI
Birthright <ul style="list-style-type: none"> → Te Ataarangi → Mātauranga Māori → Mahi kai → Mahi tākaro NCEA <ul style="list-style-type: none"> → Te Reo Māori L1/L2/L3 → Te Reo Māori UE → Te Reo Māori Scholarship → Māori Performing Arts L1/L2/L3 	NCEA Science <ul style="list-style-type: none"> → Science L1 → Chem L2/L3 → Bio L2/L3 NCEA English <ul style="list-style-type: none"> → L1 Literacy → L1/L2/L3/UE NCEA Maths <ul style="list-style-type: none"> → L1 Numeracy (3x unit std pack = 10cr) → L1/L2/L3/UE PARTNERSHIPS <ul style="list-style-type: none"> → Northtec → Te Wānanga O Aotearoa → Te Whare Wānanga O Awanuiarangi 	Leadership training <ul style="list-style-type: none"> → Rangatiratanga (Academy) → Contemporary leadership (Academy) Health & Fitness <ul style="list-style-type: none"> → Personal health plan → Korikori tinana → Healthy lifestyle → Nutrition → High Performance training → NCEA PED L1/L2/L3 NCEA Social Science <ul style="list-style-type: none"> → History L1/L2/L3 → Business L2/L3 → NCEA Young Enterprise Scheme (YES)

National Certificate of Educational Achievement (NCEA) is New Zealand's national qualification for senior secondary students. There are three levels of NCEA certificate – 1, 2, 3 and ākonga who are interested in going to university can also work towards university entrance (UE).

At each level, students must achieve a certain number of credits. Credits can be gained over more than one year. Some credits can be gained earlier while ākonga are still Teina and can be banked until they are officially Tuakana.

NCEA Level 1, 2 & 3 Credit Requirements

Level 1	80 credits are required at any level (1, 2 or 3) Including 10 literacy credits and 10 numeracy credits.
Level 2	60 credits at level 2 or above + 20 credits from any level
Level 3	60 credits at level 3 or above + 20 credits from level 2 or above

- Credits gained at one level can be used for (or count towards) more than one certificate. They may also be used towards other qualifications. For example, unit standards in the domain 'generic computing' might be used towards a Level 2 NCEA certificate, as well as towards a National Certificate in Computing (Level 2); or 20 credits gained at Level 1 can also count towards a Level 2 NCEA certificate.
- Ākonga can also work towards other national certificates, pre-trade certificates and diplomas either at Kura or with our partners NorthTec, Te Whare Wananga O Awanuiarangi and Te Wananga O Aotearoa.

Merit/Excellence

- Credits can be gained with Achieved (A), Merit (M) or Excellence (E).
- In addition your subjects may be endorsed with Merit or Excellence and / or your NCEA may be endorsed with Merit or Excellence.
- Merit and excellence endorsements are ways to recognise students who have achieved outstanding results. You can gain a merit or excellence endorsement for individual achievement standards, or for an individual NCEA course or certificate.
- You need 14+ credits at Merit or Excellence in a specific subject in order to gain a subject endorsement.
- You need at least 50 credits at Merit or Excellence at a Level or above in order to gain a certificate endorsement.

University Entrance Requirements

- A minimum of 42 credits at Level 3 or higher on the National Qualifications Framework, including a minimum of 14 credits at Level 3 or higher in each of three subjects from the 'approved subject' list.
- A minimum of 14 numeracy credits at Level 1 or higher in Mathematics or Pangarau on the National Qualifications Framework.
- A minimum of 10 literacy credits at Level 2 or higher in English or Te Reo Māori; 5 credits must be in Reading and 5 credits must be in Writing. The literacy credits will be selected from a schedule of approved achievement standards and unit standards

Assessment

The Kura Hourua is bound by the rules and regulations provided by New Zealand Qualifications Authority (NZQA). In order to assess NCEA credits the Kura has to be approved by NZQA to Consent to Assess Against Standards (CAAS). Assessment, moderation and reporting is rigorously monitored both by the Kura, external moderation and NZQA reviews. This process is coordinated internally by the Principals Nominee.

Record of Achievement

Every ākonga will be allocated their own National Student Number (NSN) by NZQA. Achievements/credits are recorded on the NZQA database accessed using the NSN. This number follows ākonga from school into tertiary and even to work based training. Each ākonga can access their own record of learning over time.

Strategies for Achieving NCEA

We have no desire to chase credits at the expense of quality or the kaupapa, so we have devised a programme that allows ākonga to deepen their understanding of things Māori, while increasing their credit count substantially, allowing more time and less credit focus on more difficult learning areas, we consider crucial for ākonga in the future.

Examples of this are offering specialisation in Māori learning areas.

A. Te Waharoa - National Certificate in Māori (L1/L2)

As part of the personalised learning plans ākonga will also be able to construct a programme from subjects they are already doing to complete The National Certificate in Māori (Te Waharoa). This will be taken from the NCEA Level 2 study that students will be completing as part of their Kia Māori learning within Te Paerangi. This will be no extra work for ākonga but will provide them with a nationally recognised qualification as part of their educational journey. Te Waharoa will be coordinated by Whaea Robyn Matthews.

B. National Certificate in Whakairo (L1/L2/L3)

The opportunity exists for student with a desire to learn this ancient art form from one of our tohunga whakairo. With support from NorthTec we will assess students by observation and kōrero only ensuring that the ākonga/tohunga relationship isn't disturbed.

C. National Certificate in Māori Performing Arts (L2/L3/L4)

MPA is compulsory at the Kura Hourua to ensure we build a sense of belonging amongst ākonga, pouako and whānau as well as another opportunity to deepen Māori knowledge and skills

D. National Certificate in Māori Tourism - Hei Manaaki (L3/4) – Delivered by Te Whare Wananga O Awanuiarangi (TBC)

This offers ākonga the opportunity to develop their interest in business and customer service. Ākonga also complete a study of a potential business or product as part of the programme.

Te Pūtake

The curriculum programme for Teina follows an integrated, place based programme covering all the required curriculum areas:

Table 3: Range of learning areas offered in 2015 to Teina in Te Pūtake programme

KURA HOURUA – TEINA (YEAR 9 → YEAR 10)

KIA MĀORI	KIA MĀTAU (STEAM)	KIA TŪ RANGATIRA AI
Birthright <ul style="list-style-type: none"> → Te Ataarangi → Mātauranga Māori → Mahi kai → Mahi tākaro NCEA Opportunity <ul style="list-style-type: none"> → Te Reo Māori L1 → MPA L1 	Science <ul style="list-style-type: none"> Foundation science Social Science <ul style="list-style-type: none"> → Social studies → English → Foundation literacy → NCEA L1 Literacy Arts <ul style="list-style-type: none"> → Art → Performing Arts <ul style="list-style-type: none"> › Music › Dance › Drama Maths <ul style="list-style-type: none"> → Foundation numeracy → NCEA L1 Numeracy 	Leadership training <ul style="list-style-type: none"> → Tama Toa → Mana Wahine Health & Fitness <ul style="list-style-type: none"> → Personal health plan → Korikori tinana → Healthy lifestyle → Nutrition → High Performance training

Staff Profiles

Pouhere

Dr Nathan Matthews - BA, PGDipArts, RSA/CELTA, PhD

Pouwhakahaere

Freda Mokaraka – B.SocSci, DipTeach(Sec)

Pouwhakaako

Hoana Te Aika – B.Teach Ed, Pōkai Rua, Kaupae Rua

Pouako

Janice Simeon – B.Teach Ed, DipInfoTech

Hera Hohipa – Tohu Ako Paetahi, Tohu Rāranga-ā-Motu, Mātauranga-ā-Iwi

Pouāwhina

Lara Clarke-Hepi

Ako

In te ao Māori, the concept of ako means both to teach and to learn. It recognises the knowledge that both teachers and learners bring to learning interactions, and it acknowledges the way that new knowledge and understandings can grow out of shared learning experiences. The principle of ako affirms the value of the pair and group learning approaches in which students interact with their peers, teacher, tasks, and resources. Embracing the principle of ako enables teachers to build caring and inclusive learning communities where each ākonga feels that their contribution is valued and that they can participate to their full potential.

In Te Kāpehu Whetū ako is reflected in the incorporation of mātauranga Māori throughout the curriculum and our use of inquiry learning as the fundamental approach to teaching and learning. This approach helps to build important learning competencies in our ākonga and encourages them to ask questions about the world around them.

From this we employ Project Based Learning and Place Based Learning to further develop a “real life” learning environment in the Kura.



Curriculum

Te Kura Teina will be using Te Marautanga o Aotearoa as the basis for its curriculum. Te Marautanga is the document that describes the essential knowledge, skills, values and attitudes appropriate to Māori-medium schools. Kōrero (oral language), pānui (reading), tuhituhi (writing) and pāngarau (mathematics) are the learning foundations across all of Te Marautanga o Aotearoa. They enable the broad outcomes of the curriculum to be achieved.

The core curriculum subjects of Te Marautanga are:

Te Reo Māori	-	Māori Language
Pūtaiao	-	Science
Pāngarau	-	Mathematics
Hangarau	-	Technology
Hauora	-	Health and well-being
Te Reo Pākehā	-	English
Tikanga-ā-lwi	-	Social Science
Ngā Reo	-	Languages
Ngā Toi	-	The Arts

Ngā Whanaketanga Māori

Ngā Whanaketanga Rūmaki Māori are the equivalent of National Standards for Te Marautanga o Aotearoa. Ngā Whanaketanga Rumaki Māori provide reference points or sign posts for each curriculum level to show where ākonga should be. They signal important things to watch for to guide teaching and learning and assessment practices. Students need to know where they are, how well they are progressing, what to learn next, and what their teachers and whānau will do to help them.

Teachers will assess students' progress and achievement against Ngā Whanaketanga Rumaki Māori in a variety of ways during the year. This is so students know what they need to learn next, and teachers, parents, families and whānau know how to support and extend learning.

In Te Kura Teina there will be a strong focus on Literacy and Numeracy development and achievement.



AWARD CERTIFICATE



KAPEHU WHETŪ
Recognising Maori Excellence



Communication with Whānau

Hui Whakapiki

- Hui whakapiki (hui with whānau and ākonga) will be held twice a year for Te Pūtake and three times a year for Te Paerangi. They will provide an opportunity for the ākonga, staff and whānau to reflect on progress and plan future achievement. Ākonga will have an active role in hui whakapiki. Initial conversations with ākonga will occur on the first week hikoī around Ngāpuhi.
- Te Pūtake hui whakapiki will happen at the beginning of the year and Term 4.
- Te Paerangi will have whakapiki at the beginning of the year and then one each in Term 2 and 3.
- Te Kura Teina hui whakapiki will happen in terms 1 and 3.

Reporting Of Ākonga Progress

Detailed reports on ākonga progress will be provided to whānau at the middle and end of the year. However, whānau are encouraged to contact the kura at any time to discuss the academic progress of their tamariki.

Website

A website is currently under construction and will act as the main information portal for whānau. It will be regularly updated to inform ākonga and whānau about kura life and upcoming events. A weekly calendar covering main activities or events will be emailed to whānau each week. For whānau without internet access, information will be mailed to you.

KAMAR

KAMAR is the kura learning management system and in time whānau will have access to the academic records of their tamariki at all times. These will be available through any internet connection but will be secure so that no one else (other than appropriate staff) can view the information of your tamariki.

General Communication

For all general day to day communication, whānau should contact the Kura Hourua reception on 09 438 8422. This would include

Attendance

Regular attendance at Kura is crucial as it provides the best opportunity for ākonga to be successful in their learning. Any absences must be promptly reported to the Kura reception. For safety reasons all unexplained absences will be followed up by the Kura.

Lateness

The expectation is that ākonga will arrive on time for kura each day and be on time for all class and kura related activity. If ākonga are going to be late whānau must ring the kura before 9.00am.

Sickness

If ākonga are going to be away due to illness then whānau should ring the kura to ensure that the absence is explained. If it is for a period of three or more days a medical certificate will need to be produced.

Wherever possible, medical and dental appointments should be made out of kura time. In exceptional circumstances, where this has proved to be impossible, the kura needs to be made aware in advance.

High Trust

As a Kura we have consciously decided to support our ākonga to be the best they can be. In order for this to occur, we all take personal responsibility for our part. We come from the position that whānau have taken the time to understand the kaupapa and have chosen to put their tamariki into this Kura to succeed, subsequently whānau are indicating that they will take responsibility for ensuring their tamariki are prepared for Kura each day and attend Kura regularly.

Similarly, we expect ākonga to act responsibly and not skip Kura or leave the campus area without prior approval. We will put in place systems to monitor the movement of ākonga around the Kura campus but if someone wanted to leave undetected it wouldn't be difficult.

A 'high trust' system requires everyone to act in good faith, it requires us all to act with integrity to enable trust between all parties to be built and maintained. If trust breaks down we expect all parties to work in good faith to rebuild the relationships.

Code of Behaviour

The Kura Hourua chooses to operate within the ideals of kaupapa Māori and working with whānau and ākonga for the best possible outcomes for all. By choosing to send your tamariki here, whānau agree to work within these ideals as well. By signing up as a student, ākonga also agree to work with us towards these ideals. Choosing this path will challenge us all from time to time.

We accept that this pathway will be harder than most mainstream schools and we accept that this way of being in the world requires us all to act and behave in a manner that is consistent with the core beliefs and values of our Kura. So behaviour that does not meet certain expectations or is repetitive in its nature, will be addressed.

There will be a range of actions available to the Kura for general disruptive behaviour by ākonga while more serious behaviour will be addressed through a restorative process with ākonga and whānau. The option chosen will depend upon:

- The seriousness of the behaviour
- The circumstances

In all circumstances behaviour management processes will be fair and any consequences will reflect the seriousness of each situation. The Kura will work with the whānau to provide appropriate levels of support and guidance for ākonga involved in any serious incident

- Bringing of Alcohol, Drugs, Mind-altering substances and Tobacco into the Kura, or on any off site trip or at any time when identifiable by the public as members of the Kura.
- Bullying or inciting of bullying/fighting, regardless if this is in person, indirectly or online.
- Bringing weapons or objects that are used as weapons into the Kura or on Kura outings.
- Any action that puts the safety or life of other people or self in danger.
- Involvement in organised theft, crime or activities that is conducted on Kura grounds or harms others.
- Ongoing repetitive activities or behaviours that undermine the Kura's kaupapa, whānau, staff, resources, partners or activities.

Behaviour that is not acceptable at any time includes

It also goes without saying that all adults associated with the Kura as staff, whānau or support are expected to act as good role models at all times. Appropriate actions will be taken as necessary.

Complaints Process

If the situation arises in which you feel that you need to lodge a complaint against another member of the kura ākonga or adult, or any of its processes then it should be directed to a kura staff member that you are comfortable talking to. They will communicate with the Pouwhakahaere where all attempts will be made to resolve the issue(s) concerned. If the complaint concerns the Pouwhakahaere then it should be directed to the Pouhere.

The notion of “kanohi ki te kanohi” (face to face) discussion is encouraged because it is a simple and effective method for the developing genuine communication, resolution, understanding and partnerships between the Kura and its community. Complaints will be heard in a fair, transparent, confidential and timely manner observing the principles of natural justice. Complaints and processes will be documented; these notes may include incident details, discussions with parties involved, key points, courses of actions and or agreed outcomes and resolutions. All parties to a complaint may be accompanied by a kaitautoko/support person and whānau will be included throughout the process.

Complaints Procedure

- Complaints should be directed a kura staff member in the first instance
- The Pouwhakahaere will assess the seriousness of the complaint and decide on the appropriate course of action.
- Depending on the seriousness of the complaint whānau will then be informed and asked to participate in a resolution.
- The Pouwhakahaere will investigate all complaints and make recommendations.
- If parties are not satisfied with the recommendations of the Pouwhakahaere they may direct their complaint to the Pouhere.

Kura House System

Waka Whānau

The Kura Hourua has three (3) waka whānau - Katipo, Mako, Tui. These are the familiar names given to the three (3) Leadership Academy platoons 7, 8, 9 respectively.

Ākonga will be allocated one of the waka whānau when they enrol. Siblings will be in the same waka.

Ākonga who are also in the Leadership Academy can use both their platoon name and waka whānau name. The Academy ākonga provide the tai tama tāne leadership structure in the Kura waka whānau. Tai tama wahine leadership will be determined during the year.



Uniform

The Kura Hourua will have a uniform. The initial uniform pays tribute again to our connection to the 28 Māori Battalion through the Leadership Academy. All students will be expected to comply with the uniform regulations when at Kura, representing the Kura or on Kura outings. Leadership Academy cadets will wear their 2A uniforms at certain times when on official engagements.

Students are expected to dress neatly and to an acceptable agreed standard and change back into school uniform after PE before going home. Students must bring a signed note from whānau if they are unable to wear correct uniform. The Kura will provide the correct uniform where possible on loan. It is a condition of enrolment and a whānau responsibility to see that the student adheres to the school's uniform and grooming standards. A staff/student committee will be formed in Term 1 to consider the long term uniform needs of the Kura. Any uniform changes will be communicated to whānau in a newsletter.

Makeup

- Subtle foundation/makeup may be worn.
- No garish obvious or contrasting make up is allowed

Jewellery

- A watch may be worn.
- One single wire sleeper or stud in each ear only.
- No facial piercings allowed, either metal or nylon.
- Taonga or similar sacred necklaces may be worn.

Hair

- No extreme styles e.g. dreadlocks, mohawks, or rat's tails.
- Long hair must be tied up and fringes over the eyebrows must be clipped back (boys and girls).
- Hair should be neatly groomed and product should not be excessive or obvious.

Tuakana–Tamatāne

Leadership Academy

Tuakana – Tamawāhine

Pouārahi

Teina



Te Kāpehu Whetū
Te Kura Hourua O Whangarei Terenga Paraoa

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