



Te Kura Kaupapa Māori o Tamarongo and their connection to Parihaka Papakāinga

Kurahaupō is the ancestral waka, Taranaki is the mountain, Tamarongo is the hapū, Tamarongo is the kura. Te Kura Kaupapa Māori o Tamarongo is based in the township of Opunake, beside the Tasman Sea, beneath Mount Taranaki. It is also close to Parihaka Papakāinga.

In the early discussions about the graduate profile the whānau were clear in their desire to see the Parihaka kaupapa and the teachings of the prophets Tohu Kakahi and Te Whiti o Rongomai reflected in the curriculum.

The whānau saw that the principles developed within the graduate profile would be brought to life at Parihaka. These include whānaungatanga, manaakitanga, whakapapa, aroha and kōtahitanga. By attending the sacred Parihaka days the 18th & 19th those principles would be embodied.

Principal, Ngapera Moeahu says that there are many benefits in taking the students to the 18th and 19th. Each month on the 17th the kura travels to Te Niho o Te Ātiawa, one of the main houses at Parihaka.

While there the students set tables, ready the house and prepare food so they are immersed in the process of receiving and feeding the visitors. This is an important element on Parihaka. On the 18th they ring the bell, welcome visitors, and lead the karakia and waiata tawhito. This work really embodies the principles of the Graduate Profile.

One of the important statements developed by the whānau in their mission statement is 'Go forth confidently into the world'. That implies that the students holdfast to their kawa, tikanga, principles and the values of their ancestors to prepare them for the future.



The whānau of Tamarongo have a deep faith in the teachings of Parihaka ‘I am a product of my surroundings, replenished on the fruits of the raukura. My raukura provides me with the strength to overcome the many hurdles’. It is this faith that inspires them to stand confidently and proudly to overcome the hurdles in front of them.

Maata Wharehoka is the chairperson of the board and also the kaitiaki of Te Niho o Te Ātiawa. She believes that the feeding of the visitors and looking after the house and the teachings of Parihaka help the students stand proudly. However she also asks the questions “Who will acknowledge the students deeds?” “How do we recognise these important skills?” Perhaps it is up to the hapū to bestow that honour.

Ngapera feels that Parihaka provides many learning contexts that relate to *Te Marautanga o Aotearoa*. These include learning waiata and the history about the Parihaka along with the teachings of Tohu and Te Whiti.

The building of the whare during Tohu and Te Whiti’s time are an example of innovation. This included the adapting to the new styles of building houses at that time. Power was available at Parihaka before many Pākehā towns. These combined today with the Parihaka Peace Festival are all examples of valued learning contexts.

Many of the students are descendants of Parihaka. There is a clear message from the whānau that the students of Te Kura Kaupapa Māori o Tamarongo be immersed in the teachings of Parihaka as a cloak for them in the future.

