


Kia pēhea te whakamana i te mana whenua?

	<p>TAUMATA 5 MANAWATOA</p>	<p>TAUMATA 4 MANAWATĪTĪ</p>	<p>TAUMATA 3 KAINGĀKAUNUI</p>	<p>TAUMATA 2 Ū TE MANAWA</p>	<p>TAUMATA 1 KIRI NGUTU</p>
<p>MANA MOKOPUNA <i>Ko te mokopuna te pūtake o te mātauranga</i></p>	<p>Mokopuna have an unshakeable sense of iwi or hapū identity – in relation to mana whenua and as mana whenua.¹</p> <p>They revel in the cultural and intellectual autonomy that comes from their clear sense of who they are.</p>	<p>Mokopuna have a strong sense of iwi or hapū identity – in relation to mana whenua and as mana whenua – that now comes naturally for them.</p> <p>They draw on this to increasingly exercise cultural and intellectual autonomy in their learning and daily lives.</p>	<p>Mokopuna can distinguish and explain their identity in relation to mana whenua and as mana whenua, but it doesn't yet come naturally for them.</p> <p>They can think and talk about mātauranga ā iwi as distinct from other bodies of knowledge.</p>	<p>Mokopuna are starting to be able to distinguish and explain their identity in relation to mana whenua and as mana whenua.</p> <p>They are beginning to think and talk about mātauranga ā iwi as distinct from other bodies of knowledge.</p>	<p>Mokopuna may have an adequate sense of identity as Māori but have a weak or confused sense of mana whenua identity.</p> <p>They are unable to think and talk about mātauranga ā iwi.</p>
<p>MANA TANGATA <i>He toi whakairo, he mana tangata</i></p>	<p>The kura has sustainable, highly productive and respectful relationships with mana whenua.</p> <p>The kura and its community are highly cohesive and actively engaged around mana whenua and are bringing this to life in a way that supports mokopuna to connect with and grow their sense of who they are in ways that help lift their achievement.</p> <p>There are sound systems in place to create a space and place for teachers, mokopuna and whānau from other iwi/hapū to meaningfully contribute to growing mana whenua identity within the kura.</p>	<p>The kura has highly productive and respectful relationships with mana whenua, and everyone is clear about their roles and responsibilities.</p> <p>There is a high level of clarity and agreement around who mana whenua is; their identity, language and culture are given priority in ways that generate worthwhile benefits for mokopuna.</p> <p>Beyond a good initial induction, there are sound systems in place to ensure that teachers, mokopuna and whānau from other iwi/hapū are kept culturally safe, comfortable and learning about the mana whenua identity.</p>	<p>The kura has positive and productive relationships with mana whenua that generate at least some benefits for mokopuna, even in the face of challenges.</p> <p>There is agreement within the kura's community about who the mana whenua is/are, and the kura's claimed affiliation reflects this and has been affirmed by the iwi.</p> <p>New teachers, students and whānau particularly those from other iwi/hapū are walked through a good process to help them understand the mana whenua identity of the school</p>	<p>The kura has established and ongoing generally functional relationships with mana whenua, perhaps with occasional challenges that are difficult or take a long time to resolve.</p> <p>Although there may be disagreement about the mana whenua the kura should be affiliated with, there is an ongoing respectful dialogue to help resolve this and serve the local mokopuna.</p> <p>There is at least some provision to induct new teachers, learners and whānau, particularly those from other iwi/hapū but there may be room to improve its quality.</p>	<p>Relationships with mana whenua are generally strained and tensions arise that impact negatively on the running of the kura, teachers and mokopuna.</p> <p>There is serious confusion or disagreement <i>which impacts negatively on the mokopuna</i> about who the mana whenua is/are for this kura</p> <p>There is no (or very inadequate) provision to induct new teachers learners and whānau into the school particularly those from other iwi/hapū</p>
<p>MANA WAIRUA <i>He puna wairua He puna tangata</i></p>	<p>Affiliations with other iwi of mokopuna and everyone working in the kura are fully respected, valued and nurtured and incorporated into kura life.</p> <p>There is a clear 'feel' and 'look' that makes it obvious to everyone who the mana whenua is, and all those within the kura are able to explain the significance of references to mana whenua.</p>	<p>Affiliations with other iwi of mokopuna and everyone working in the kura are fully respected, and valued.</p> <p>Throughout the kura the key symbols and icons of the mana whenua are represented and appropriately displayed so that it is obvious who the mana whenua is/are.</p> <p>Everyone in the kura is able to explain the references to mana whenua.</p>	<p>Affiliations with other iwi of mokopuna and everyone working in the kura are respected and reinforced.</p> <p>Some of the key representations of the mana whenua are evident, and there is an ongoing programme to work with mana whenua to further reflects their identity within the kura</p>	<p>Affiliations with other iwi of mokopuna and everyone working in the kura are acknowledged but not genuinely affirmed.</p> <p>There is recognition that work is required to further develop the environment of the school to reflect the identity of mana whenua but ongoing actions to achieve this are minimal or not evident.</p>	<p>There is little effort to acknowledge or affirm affiliations with other iwi of mokopuna – to an extent that makes them feel sidelined or disrespected.</p> <p>Creating a mana whenua identity for the physical environment is not viewed as a priority for the kura. As a result, there is little or no sense of mana whenua identity at present, or it has fallen into disrepair.</p>

¹ The term “mana whenua” is used in this document to refer to whichever iwi, hapū, whānau and/or marae the kura is affiliated with and from whom it receives its affirmation.

<p>MANA MĀTAURANGA</p> <p><i>Ko te waka mātauranga, he waka eke noa</i></p>	<p>Mana whenua identity and aspirations are clearly infused into the Marau-ā-Kura/Iwi, the learning experiences and throughout the wider school culture.</p> <p>Iwi/mana whenua are highly valued (and compensated in recognition of their expertise) as co-educators and deeply involved in delivering the Marau-ā-Kura/Iwi.</p> <p>Teachers, leaders, mokopuna and mana whenua are now actively growing Mātauranga-ā-Mana whenua together.</p> <p>Leaders and staff make the most of the best opportunities to participate in community events.</p>	<p>The kura’s mana whenua identity is clearly defined, and visible in all key documents, and is genuinely infused across the Marau-ā-Kura/Iwi, in teaching and learning and throughout the wider school culture.</p> <p>Iwi/mana whenua are increasingly involved in delivering the Marau-ā-Kura/Iwi.</p> <p>Teachers, leaders, mokopuna and mana whenua can describe and explain in detail teaching and learning in relation to mana whenua and iwi identity.</p> <p>Leaders and staff are willing contributors to local events as representatives of the kura.</p>	<p>The kura’s mana whenua identity is clearly defined within the charter and other key documents and incorporated into the Marau-ā-Kura/Iwi.</p> <p>Iwi/mana whenua are starting to become involved in delivering the Marau-ā-Kura/Iwi.</p> <p>Teachers, leaders and mokopuna talk about teaching and learning in relation to mana whenua and iwi identity.</p> <p>There is a general recognition that the kura should be represented at key community events, but these opportunities are not yet capitalised on well for mutual kura-community benefit.</p>	<p>The kura’s mana whenua identity is defined within the charter and other key documents.</p> <p>Teaching and learning programmes are referenced to mana whenua.</p> <p>Teachers, leaders and some mokopuna are able to talk about teaching and learning in relation to mana whenua and iwi identity, although there may be gaps.</p> <p>At most significant local events at least one person attends representing the kura, but this tends to be the same person/people rather than being seen as a shared responsibility for participation.</p>	<p>Mana whenua identity, philosophy and knowledge are, at most, patchily evident in charter and other key documents and in teaching and learning programmes.</p> <p>Teaching and learning programmes are not yet sufficiently referenced to mana whenua.</p> <p>Teachers, leaders and some mokopuna are not yet able to talk meaningfully about teaching and learning in relation to mana whenua and iwi identity, or there may be significant gaps.</p> <p>It is difficult to find leaders and staff members who are willing to engage in local activities as representatives of the kura.</p>
<p>MANA TIKANGA</p> <p><i>He tangata i ākona ki te whare, tūnga ki to marae tau ana</i></p>	<p>Governance of the kura clearly reflects the kura’s value in strengthening and serving the interests of the mana whenua. The kura clearly recognises the importance of mana whenua as a primary source of knowledge, wisdom and guidance for the kura’s direction and growth. The combination of the strengths and expertise of the kura and the mana whenua come together to create strong and positive outcomes.</p> <p>Succession planning incorporates mentoring younger mana whenua to take up positions on the Board.</p>	<p>Mana whenua are on the Board as of right and in a critical mass. They are highly influential within a genuine and productive partnership model for governance that seeks to strengthen both the kura and the mana whenua.</p> <p>The kura and its BoT uses whanaungatanga, mentoring and other strategies to strengthen the capabilities of BoT members, including nurturing younger mana whenua parents so that they will eventually be able to take their place as BoT members.</p>	<p>Mana whenua are on the Board in a critical mass; are part of governance as of right and have used their processes to determine who and how that happens – they are accorded with full rights and responsibilities as mana whenua.</p> <p>Mana whenua are supported by kura to scaffold them into the governance of kura – and that relationship is positive for both the kura and the mana whenua.</p>	<p>The kura accepts responsibility for ensuring there is a critical mass on the Board of people who can legitimately speak for mana whenua, utilising co-option if necessary.</p> <p>There may still be room for improvement in ensuring the mana whenua voice has mana in deliberations and decision making in matters relating to governance.</p>	<p>The kura pays little attention to whether mana whenua stand for or are elected to the Board of Trustees.</p> <p>There are no genuine attempts to ensure that any elected mana whenua are given roles that truly influence what happens for the kura.</p>