Kura Mana Motuhake

Te Kura o Te Pāroa

Established 1896 • Ngāti Awatanga • Te Reo Māori

Te Aka Mātauranga at Te Kura o Te Pāroa

2026 Booklet

He aratohu whaihua mō te whakaako kounga, taurite hoki, ia rā.

To Matou whainga Matua: Turukihia tou taumata tiketike

Te tautoko i te mana ōrite mō ngā tamariki mā te HITP/EDI, te whakaako e aro ana ki te ahurea, me tō tātou āhuatanga motuhake.

Overview of Our Kura

Te Kura o Te Pāroa is a legacy kura with a long history of serving our community. This booklet sets out how Te Aka Mātauranga can strengthen teaching while remaining true to who we are.

Established	1893
Status	Kura Mana Motuhake. 133 Years old
Roll	Approximately 300 tamariki in 2026
Learning pathways	Rūmaki and Auraki (bilingual)
Language of learning	Te reo Māori is central to the life of the kura, particularly through morning literacy and numeracy teaching.
Our focus	Equity for tamariki through consistent, good quality teaching every day.

Why this matters

- **A legacy kura.** We honour the journey of those who established the kura and ensured it continued to serve Ngāti Awa whānau.
- **Kura Mana Motuhake.** We teach and lead in ways that protect our special character and our responsibilities to whānau, hapū and iwi.
- **Rūmaki and Auraki.** A shared pedagogy helps all tamariki experience strong teaching, while still allowing each setting to reflect our kura values and language expectations.

Why We Are Using HITP / EDI

We are following HITP/EDI because it helps us improve equity, engagement and achievement. It gives us a consistent approach to teaching new learning so tamariki experience good quality teaching every day.

The reasons for this approach

- **Equity.** Consistent teaching reduces variation between classrooms and gives all tamariki access to high expectations.
- **Engagement.** Active participation means every tamaiti is thinking, responding and learning.
- **Calm learning environments.** Clear routines and explicit expectations reduce off-task behaviour.
- **Retention of learning.** Review, retrieval and structured practice help tamariki remember what they have learned.
- **Quality teaching.** Teachers share a common language and a common approach.
- **Research based.**

What we are doing first

Our first focus is engagement norms. We are learning to use these consistently in our classrooms.

Engagement norms	What we have already noticed
• Pronounce with me • Track with me • Read with me • Gesture with me • Pair-share • Attention signal • Whiteboards • Complete sentences	• Increased engagement • A calmer learning classroom • Fewer off-task behaviours • More content in lessons

Key pathway

Rationale	Knowledge building	Coaching cycles	Evaluation & review	Successive implementation

Rationale, knowledge building, coaching cycles, and evaluation & review form the key pathway Te Aka Mātauranga will follow to implement HITP successfully.

Steps TKoTP Has Taken So Far

We are already building the foundations for Te Aka Mātauranga. The work so far has focused on shared understanding, staff learning, coaching capacity, practical classroom routines, and growing buy-in across the kura.

Shared our why We have shared the reason for this kaupapa with all staff: equity for tamariki through consistent, good quality teaching every day.	**Staff meetings focused on learning** We have dedicated staff meetings to learning about engagement norms, classroom routines, and how these support calm, active learning.
Teachers experienced the approach Staff have taken part in a meeting where they were taught using engagement norms and classroom routines, so everyone could experience the pedagogy as learners.	**Coaching development** Coaching workshops have taken place in Perth and through Teacher Only Day learning. We currently have five coaches and are looking to train more.
Coaching observations beginning We are just beginning coaching observations so kaiako can practise, receive feedback, and refine their use of agreed routines.	**Our playbook is beginning** We are beginning to write our TKoTP playbook so our shared expectations, routines, language, and examples are clear and easy to follow.
Growing buy-in	**Sharing resources**

We are continuing to build understanding and support from staff and the Board of Trustees.	We have shared EDI readings and information, classroom resources, engagement norms posters, and practical tools for kaiako to use.

How We Stay True to Our Special Character

Te Kura o Te Pāroa is a legacy kura, established in 1896, and today we continue to uphold our identity as a Kura Mana Motuhake grounded in Ngāti Awatanga. Te Aka Mātauranga and HITP/EDI pedagogy must strengthen who we are, not replace who we are.

We ensure we remain true to our special character by keeping Ngāti Awatanga, te reo Māori, hāhi, and whanaungatanga at the centre of teaching and learning.

Our non-negotiables

- **Ngāti Awatanga remains our foundation.** Our curriculum, examples, pūrākau, contexts, reo, tikanga, and ways of being continue to come from Ngāti Awa.
- **Te reo Māori remains the language of learning.** Literacy and numeracy are taught through te reo Māori in the mornings.
- **Ngāti Awa learning is deliberately taught.** Afternoon learning provides space for localised curriculum, kaupapa Māori, inquiry, hāhi, whakapapa, pūrākau, whenua, waiata, tikanga, and Ngāti Awa knowledge.
- **Hāhi remains part of who we are.** Karakia, whakapono, and our spiritual practices continue to shape the rhythm and life of the kura.

TKoTP culturally responsive teaching

- **Relationships come first.** Kaiako know tamariki well and create classrooms where tamariki feel safe, seen, and ready to learn.
- **Whanaungatanga guides how we work.** We maintain collective responsibility for tamariki, staff, and whānau.
- **HITP/EDI is the pedagogy, not the culture.** It gives us a consistent way to teach new knowledge clearly and effectively. Ngāti Awatanga gives that learning meaning and purpose.
- **Te Tiriti o Waitangi matters.** We give deliberate focus to Te Tiriti by protecting te reo Māori, honouring Ngāti Awa, and ensuring equitable access to high quality teaching.

What this looks like in practice

Morning learning

Literacy and numeracy are taught through te reo Māori, using clear modelling, checking for understanding, whiteboards, pair-share, and guided practice.

Afternoon learning

Afternoon content is grounded in Ngāti Awa learning, localised curriculum, hāhi, whenua, waiata, tikanga and relationships.

Across the whole day

We maintain our Ngāti Awa character of language, hāhi, and whanaungatanga while ensuring equity through consistent, good quality teaching every day.

Next Steps for TKoTP

- **Consistency of engagement norms.** Ensure these are visible and used consistently in all classrooms.
- **Introduce TAPPLE.** Use a shared process for checking for understanding.
- **Use learning scope and sequences.** Support cumulative and coherent teaching.
- **Source quality resources.** Give special attention to resources that support te reo Māori and depth of teaching.
- **Consistency of depth of teaching.** Strengthen modelling, guided practice, and opportunities for all tamariki to explain their thinking.
- **Coaching cycles.** Observe, practise, receive feedback, refine, and review impact.

TAPPLE visual

T	A	P	P	L	E
Teach first	Ask a specific question	Pause, pair-share or think time	Pick a non-volunteer	Listen carefully	Effective feedback

TAPPLE helps us check whether learning is landing before moving on. It keeps all tamariki thinking and helps teachers respond in the moment.

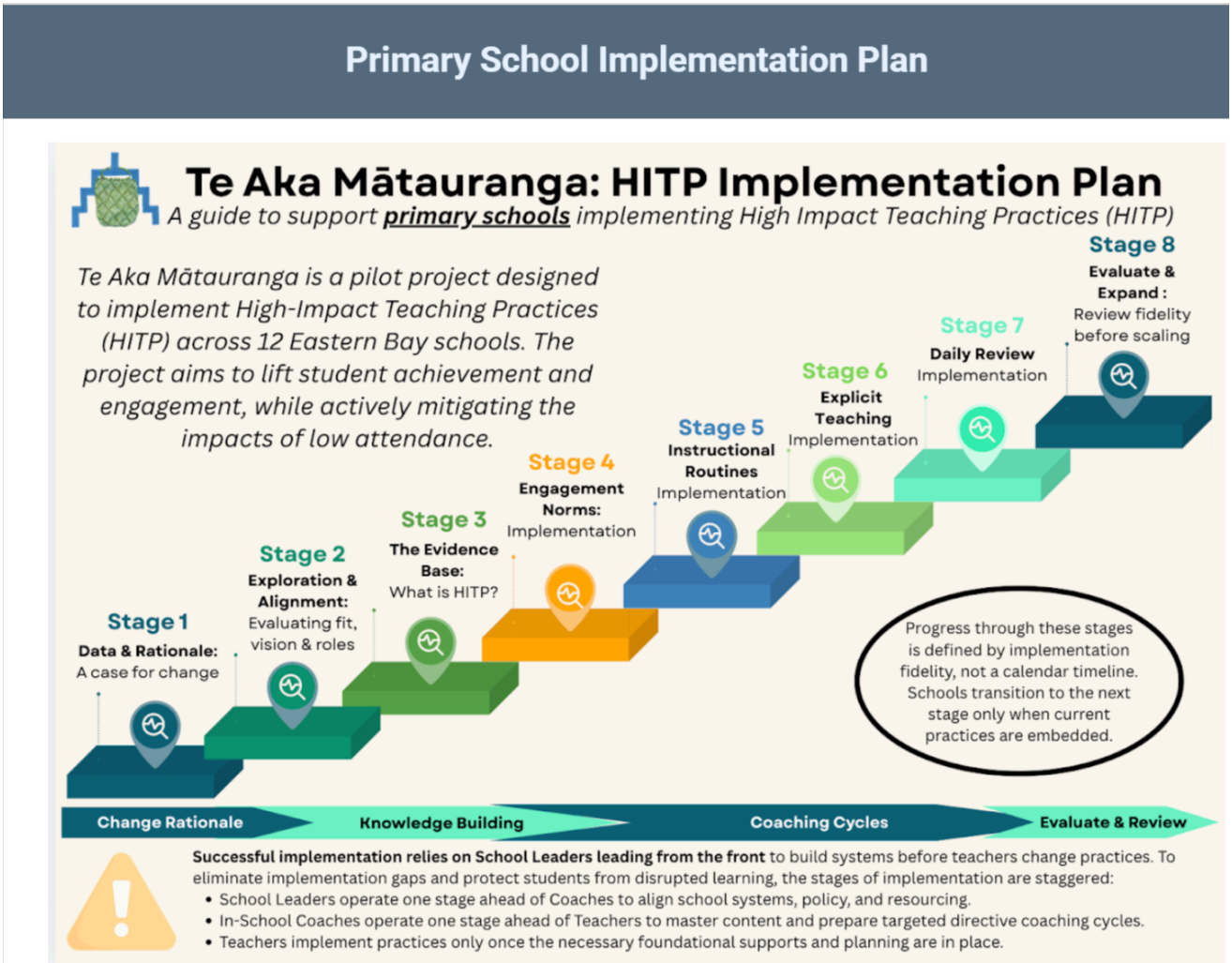
Implementation roles

Group	Main role
Principals and senior management	Lead first, build knowledge first, make key decisions, and stay a step ahead.
Coaches	Model practice, support kaiako, and stay a step ahead of teachers and support staff.
Teachers / support staff / Relievers	Learn the approach, use the agreed routines, and take part in coaching and reflection.

- **We are moving carefully.** We are building understanding before expecting full implementation.
- **We are growing internal capability.** Coaches, shared resources, and a playbook will help make the work sustainable.
- **We are keeping the focus clear.** The goal is equity: every tamaiti experiencing consistent, good quality teaching every day.

Eight-Stage Implementation Plan

Te Aka Mātauranga's implementation comprises eight stages. Progress is based on implementation fidelity, not a fixed calendar.



The stages move from data and rationale, to exploration and alignment, to the evidence base, engagement norms, instructional routines, explicit teaching, daily review, and finally evaluation and review before scaling further.

Primary schools often implement school-wide, while larger secondary settings may need a stepped approach. At every stage, schools consider what makes them unique, including culturally responsive and sustainable practices, timetables, PB4L and local contexts.