




Ngāti Hāua Iwi Trust

# TE ARA PIKINGA KI TE PAE TAWHITI THE PATHWAY OF ASCENSION TO THE FUTURE

The Ngāti Hāua 2023-2027 Education Strategy

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*“Pūhaina Tongariro e rere nei Awanui  
Ko te wai inuinu tēnā nā Ruatipua i mua e”*

Bubbling up from Tongariro, the great waters flow  
Tis' the thirst quenching waters belonging to Ruatipua of ancient times

He pao tēnei nō te maramatanga a Te Māreikura mo te āhua o te awa o Whanganui me te ingoa o tōna Mātāpuna nei ki tā Whanganui kōrero, ina ko Te Wai Inuinu a Ruatipua.

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## KUPU WHAKATAKI / EXECUTIVE SUMMARY

Te Ara Pikinga ki te Pae Tawhiti is the Ngāti Hāua Iwi education strategy and implementation plan. In collaboration with the Ministry of Education, we have provided a strategic guide for revolutionising how education is delivered for our people and communities within our rohe.

Ultimately, Ngāti Hāua aspire to establish an environment to deliver education for all tamariki and rangatahi in our rohe – both Māori and non-Māori. Through establishing strong relationships and implementing base values, a new curriculum, and Hāua centric methods of teaching and learning, we will be able to establish an education framework that benefits the future of our people and by extension our communities.

Outlined in this strategy, are the high-level aspirations, goals, and overarching objectives to achieve that. This has been informed by our people through various wānanga and hui and adapted to apply within the educational spheres currently operated by the Ministry of Education.

We have set out the context and values that underpin what our people want to see in the delivery of education. This has informed the outline of necessary requirements that will colour our various plans to implement our strategy and achieve our dreams.

We have then outlined the three umbrella areas that will require active work to bring everything together. Those areas focus on relationships, resources, and utilisation of Hāua centric environments for learning:

**Relationships:** This looks at strengthening relationships with whānau, hapū, key tohunga/knowledge keepers in our rohe, learning centres, schools and Kāhui Ako. These relationships are key to the implementation of Hāua centric educational content and methods of delivery.

**Resources:** This looks at what the Hāua centric content will be and how it will form a new curriculum and/or requirements to achieve the graduate profile. The content will be firmly planted in Hāua histories, kawa, tikanga and mātauranga and adapted to apply appropriately at each year level.

**Methods of Delivery:** This looks at how the content is delivered, including location, venue, people and importantly the values that underpin those methods of delivery.

These three areas weave together with ease, and we are thankful for the input from our people. This has provided the necessary guidance to form the foundations of this strategy and plan.

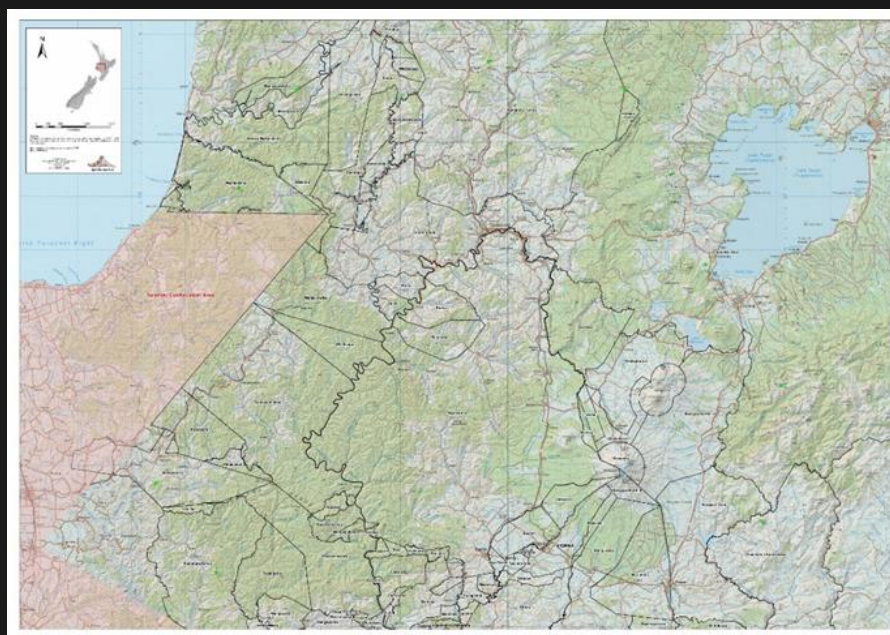
## TOITŪ TE MANA WHAKAŪ O NGĀTI HĀUA

Ngāti Hāua is an Iwi based in Taumarunui and known as the people of Tuhua living within the Tuhua district, which extends to the north and south of the upper Whanganui River. Many uri are descendants of Hinengākau and Tamahina and are described in the expression “He muka nā Te Taurawhiri o Hinengākau.” - *A thread from the sacred rope of Hinengākau.*”

Recognised tūpuna of Ngāti Hāua include Te Hoata II, Auroa (another husband of Hinengākau), Whakaneke and Taitua Te Uhi, Te Rangipuhia, Hauaroa, Hekeāwai, Tutemahurangi and Pikikotuku I. A list of hapū that descend from these tūpuna are shown below. There are 17 active Marae in the Ngāti Hāua rohe, with many who affiliate with other hapū and iwi. The 27 hapū are:

Ngāti Ruru	Ngāti Whati	Ngāti Hāua	Ngāti Te Awhitu
Ngāti Hira	Ngāti Tamakaito 1	Ngāti Hauaroa	Ngāti Hinewai
Ngāti Hinetakuao	Ngāti Pikikotuku	Ngāti Reremai	Ngāti Hekeāwai
Ngāti Rangitauwhata	Ngāti Whakairi	Ngāti Wera/Tuwera	Ngāti Tū
Ngāti Te Huaki	Ngāti Turi	Ngāti Poutama	Ngāti Kura
Ngāti Pareteho	Ngāti Pareuera	Ngāti Rangitengaue	Ngāti Kēu
Ngāti Onga Hauaroa ki te Rangi		Ngāti Tama-o-Ngāti Hāua	

The area of interest for Ngāti Hāua is shown below. This area is primarily ngahere (bush terrain), classed as National Parks, conservation land and rural communities, with Taumarunui being the largest township.



Ngāti Hāua Iwi heritage defines our essence and how we relate to each other. Knowing, understanding and being confident in one's identity is essential in building one's self esteem and self-worth. Within an education context, this becomes vital to ensuring our rangatahi have a strong foundation that guides their educational journey's.

## TE HĀ O NGĀ RANGATAHI



Two wānanga were held in 2021. One was a Rangatahi wānanga and another a Ngāti Hāua wānanga.

### Rangatahi Wānanga

The rangatahi wānanga was a great opportunity to engage with our rangatahi. We received positive feedback from all those who attended. The two days were jam packed with a range of activities.

A large section of the wānanga focused on whakawhanaungatanga. In this section we focused on the whakapapa of the rangatahi to Ngāti Hāua, given many did not fully understand those connections. We achieved a greater sense of clarity around how many of us could whakapapa to all three (3) iwi in the area (Ngāti Hāua, Ngāti Tūwharetoa and Ngāti Maniapoto) with parents having input into this kōrero. As a result, we were able to register those in attendance to the Ngāti Hāua database.

We visited sites of significance and provided time to have hauora and hākinakina, which encouraged whanaungatanga amongst our rangatahi.

Rangatahi also had the opportunity to share their views regarding education and their education aspirations and to voice what that looks and feels like for them. Some comments from our rangatahi about what they would like to do when they leave kura were:

*“Te mahi hei takuta mo te iwi nei”*

*“GP, midwifery, nursing”*

*“Vet, anaesthesiologist, marine biologist, scientist”*



*“Guiding up the maunga, things to do with the land”*

*“Teacher for special needs”*

*“Army - Air Force”*

*“Hanga whare, whare wānanga”*

*“I want to be a writer and own my own business”*



Ngāti Hāua rangatahi wānanga 2021

## WE ASKED OUR RANGATAHI - WHAT ARE YOUR PASSIONS AND WHAT DO YOU LIKE TO DO?

Here are their responses:

*“Kapa haka, Netball, fishing, hunting and helping in the kitchen”*

*“Playing guitar, playing sports and learning about the past”*

*“Waka ama, animations, writing and art”*

*“Sports and outdoors”*



*“Athletics, softball, volleyball, going out to places, training and eating”*

*“Kapa haka and cooking”*

*“Gaming, ocean activities”*



*“Kapa haka, wānanga, matua tu tāua”*

*“Softball, fishing, travelling, making connections and helping out my grandparents”*

*“kapaz, toi, cooking, reo māori, whai kōrero”*

*“Rugby, gaming, kapa haka, swimming, ki-o-rahi”*



*“Ko te mahi i te ara toi, te mahi tunu”*

*“I love skating and I love to make others happy and enjoy learning about different things”*

*“Iwi history, drawing, haka and music”*

*“Reading and interacting with animals”*

*“Playing rugby, singing and getting out of the house”*

*“Kapa haka and Ki-o-rahi”*

## TE HĀ O TE IWI

The uri that were present at a Ngāti Hāua wānanga at Mōrero Marae in 2021, had the opportunity to share their views regarding the Education Aspirations for our people, and have input into what the Education Strategy might contain.

Those present shared their views about what a Graduate Profile might look like and what we see as being important. We recorded and collated the great range of ideas and discussions amongst the whānau breakout groups.

We also sent out questionnaires to all uri on the iwi register so that everyone could share their thoughts.

*“Awhi and communication with our tamariki in the home”*

*“Rich rangatahi with earning potential. Money, money, money! Leaders in all aspects of life. Māori and pakeha worlds. Great adults and parents”*

*“Office skills, Government and Management, Agricultural certs”*

*“Reciprocal, respectful, know who they are, adaptable, confident, tikanga and kawa, Taha Māori.”*

*“Play in our sandpit, play in their sandpit, teach our sand pit”*

*“All Te Ao Māori in Ngāti Hāua comes from Hāua. From iwi for iwi regardless of education medium”*

*“Be the role model tupuna. Be a good ancestor”*

*“Access to Education Funds for whānau”*

*“All Hāua tamariki to have support for tertiary education at all levels. Scholarships, land trust support, whānau support”*

*“Strengthening individual skill sets”*

*“Have good mentors for Rangatahi”*

*“Hāua University. All Rangatahi – Tira Hoe Waka Reconnect to their marae”*

Mōrero Marae, Taumarunui

**Ko te manu e kai ana i te miro, nōna te ngāhere. Ko te manu e kai ana i te mātauranga nōna te ao.**



## NGĀTI HĀUA GRADUATE PROFILE

### Hāuatanga

- Knows their whakapapa.
- Knows Ngāti Hāua karakia, waiata, haka, ngeri, pōwhiri, mōteatea, whakataukī and pao.
- Knows where significant sites are and the kōrero pertaining to these wāhi.
- Knows the functions of the pae according to Ngāti Hāua.
- Experience in Kai collecting and working in the wharekai.
- Kaikōrero and kaikaranga.
- Ngāti Hāua mātauranga, kōrero and histories.
- Ngāti Hāua Tikanga.

### Ūkaipōtanga

- Knows where they are from and can answer ko wai au? no whea au?
- Can recite their pepeha and mihimihi.
- Shows manaakitanga, whanaungatanga, whakakotahitanga and wairuatanga.

### Te Reo Māori

- To gain fluency in Ngāti Hāua mita.

### Licensing

- To attain a driver's license.

### Skills

- Financial Literacy.
- Budgeting.
- Bookwork – writing.
- Communications.
- Self-management.
- Confident.
- Critical thinker.
- Self-determined.
- Resilient.
- Independent.
- Leadership.
- Computer skills.
- Ambitions.

### Mahi Toi

- Has had exposure and has experienced in whakairo, weaving, contemporary arts and crafts, Māori instruments, fashion etc.
- Cooking – hangi and other traditional kai.
- Performing arts and kapa haka.
- Music, dance and drama.

### Haerenga/Wānanga

- Participate in Tira hoe waka.
- Participate in iwi/hapū wānanga.
- Participate in rangatahi wānanga (raukotahi, and rangatahi summit).
- Has attended haerenga to learn sites of significance.
- Attend and support Iwi kaupapa.

### Taiao

- To learn and have knowledge about rākau, manu, species in our back yard according to Ngāti Hāua.
- Wai – In-depth knowledge around wai and the well-being of our awa, (Tupua te Kawa) and other tributaries.
- Maara Kai - To know the basic skills of preparing, planting, and harvesting kai and related cultural practises.
- Basic horticultural learning.
- Environmental science.

### Hauora/Hākinakina

- Participates in physical activities, including sports: hunting and fishing, kai collecting, waka ama/ hoe waka, other sport codes.

## NGĀTI HĀUA EDUCATIONAL ASPIRATIONS: NGĀ POU TIKANGA

### **Tuatahi: Ngāti Hāuatanga - Survival of Ngāti Hāua Identity**

It is imperative to the well-being of Ngāti Hāua that our rangatahi (and iwi members generally) know their cultural identity, self-pride, whakapapa, who they are, where they come from, where they connect including spiritual connectedness to our marae, our whenua and our taiao.

In education, having this knowledge will strengthen our uri to stand proud, have confidence and be more ready to face challenges in their learning pathways. Knowing that their whānau, hapū and iwi will support and guide them in their pathways, will only enhance the rate of success for our rangatahi.

A graduate profile has been developed by whānau. This covers a range of areas we would like our rangatahi to have knowledge and experience in. Seven of these eight areas relate to our culture and ways of doing things such as Hāuatanga, ūkaipōtanga, te reo Māori, haerenga and wānanga, mahi toi, taiao and hauora.

### **Tuarua: Riri Kore - Ensure the Continuity of Ngāti Hāua Tikanga**

Like our Ngāti Hāua identity, our tikanga and way of doing things is unique. Establishing a values-based framework that assists with future planning for the iwi is an ongoing work stream.

Adapting and working through embedding the education strategy and plan is necessary to ensure success and positive achievements and experiences for our people.

### **Tuatoru: Rongo Niu - Holding the Crown to Account**

NHIT have the intentions of seeking positive education outcomes through a long-term education vision for Ngāti Hāua. NHIT have also identified risks to this being successful, which includes political leadership (nationally and locally), changes in government priorities and the ability for government and therefore political leaders to meaningfully collaborate with iwi. This all contributes towards assessing whether the Crown are giving effect to Te Tiriti o Waitangi.



Rongo Niu, Maraekōwhai

### **Tuawha: Rangitengaue - Self-Determination Hāua Solutions for Hāua People**

This is about implementation being by Hāua for Hāua.

There must be a commitment to implement the education strategy and plan. This should include robust systems, resources, personnel, and programs that are set up prior to initiating.

This strategy and plan will provide support for whānau, rangatahi, mokopuna, hapū and iwi. There are many aspects of the strategy and plan that are purely iwi and hapū kaupapa based and do not relate to the Education system at all. These aspects are important to the values and knowledge base learning approach that is crucial for Ngāti Hāua.

### **Tuarima: Kokako - Uphold our Inherent Right of Kaitiakitanga**

This is having kaitiakitanga of our own education as an iwi and we will make a commitment to the educational aspirations of the people. Whānau, rangatahi, pakeke, kaumātua and those registered with Ngāti Hāua have all had the opportunity to share their views, experiences, and aspirations for education. This has allowed us to collate and identify what the needs are for our rangatahi and work out a plan and strategy to best support those.

### **Tuaono: Tapaka - Maintain the Integrity of our Relationship with Others**

Developing and maintaining positive working relationships with kura, learning centres, the community, other iwi organisations and Crown entities to ensure the best possible outcomes for our people.

With our unique location and the inter-relationship and whakapapa with our neighbouring iwi, (Whanganui, Ngāti Tūwharetoa, Ngāti Maniapoto and Taranaki), it is crucial that we maintain respectful relationships and work together for the betterment of all our rangatahi in Taumarunui and wider rohe.



Riri Kore, Maraekōwhai

## NGĀ TAURA MĀTAURANGA O NGĀTI HĀUA

To provide an environment for learning experiences to support and uplift our uri, and bring Ngāti Hāuatanga to the forefront, so we can smell, taste, feel and see Hāua.

To retain and grow the number of Ngāti Hāua te reo Māori speakers.

To preserve, retain and revitalise Ngāti Hāua tikanga, kawa and knowledge.

To invest and support all Ngāti Hāua learners through their education journey's.

To work with local kura to ensure learning experiences are beneficial and relevant for our uri and to provide relevant guidance and resources to support this.

**THE PLAN 2022-2027**  
**“Toitū te mana whakaū”**

To provide an environment for learning experiences to support and uplift our uri. *Bring Ngāti Hāuatanga to the forefront so we can smell, taste, hear, see, hear, and feel Hāua.*

**Rationale:** Strengthen our identity and whānau as Ngāti Hāua and staying connected to our whenua, our marae, our people, our whakapapa, and our ways of doing things.

**Action**

*Whānau*

- Stay connected to marae.
- Strengthening identity and unifying whānau.
- Self-pride and Ūkaipōtanga.
- Involvement in wider Iwi kaupapa.
- Utilise whānau capability to support Ngāti Hāua.

*Hapū*

- Utilise all available marae in rohe.
- Whakamana ngā marae maha o Ngāti Hāua.

*Iwi*

- Kaumātua and whānau with knowledge base to support learning experiences that will strengthen identity amongst our iwi members.
- Identify Māori from all professions that are able to mentor and participate in a career's expo for Ngāti Hāua and support learning pathways for rangatahi and whānau.
- Access and set up resource base to support learning experiences.
- Iwi wānanga, rangatahi wānanga, waiata/mōteatea/haka wānanga, music and arts, careers expo, sports, taiao, kai, whaikōrero and karanga.
- Identify and confirm providers to support the availability of Ngāti Hāua collection/products including clothing, hats, and drink bottles etc.

**Measures**

- Increased rangatahi knowledge and understanding of how to remain connected with and learn their whakapapa.
- Improve relationships amongst our uri.
- See Ngāti Hāua and hear our waiata, mōteatea and haka.
- Note: actions to be planned over two-year cycles with the aim to embed annual Ngāti Hāua events.

## THE PLAN 2022-2027

### “Toitū te kupu”

To retain and grow the number of Ngāti Hāua te reo Māori speakers and improve and strengthen Ngāti Hāua mita.

**Rationale:** 25% of Ngāti Hāua uri are able to hold a conversation in Te Reo Māori about everyday things. We do not have many expert speakers Reo o Ngāti Hāua.

#### Action

##### *Whānau*

- Identify expert te reo Māori speakers amongst whānau.
- Te reo Māori development is valued.
- Support for te reo Māori development in homes.

##### *Hapū*

- Identify expert te reo Māori speakers within hapū.
- Support whānau with their te reo Māori development plans.
- Provide support to expert speakers so they can mentor whānau.
- Paepae succession planning.

##### *Iwi*

- Develop te reo Māori strategy and plan to support hapū and whānau.
- Succession planning and support for paepae.
- Support kohanga, kura reo and kura auraki.
- Investigate long-term options for developing te reo Māori o Ngāti Hāua through; puna reo, kura tuatahi me tuarua with kaiako proficiency in Ngāti Hāua mita.
- Community signage that reflects Ngāti Hāua and Ngāti Hāuatanga.

#### Measures

- Increase number of te reo Māori speakers.
- Increase in number of speakers and kaikaranga across all marae.
- Increase participation in marae kaupapa.



Titi Tihu, Ngāpūwaihaha Marae 1970's

THE PLAN 2022-2027  
“Ā mua, i muri ōu kōrero”

To preserve, research and revitalise Ngāti Hāua tikanga, kawa and mātauranga.

**Action**

*Whānau*

- Hapū and iwi to ensure all are aware of kaupapa and wānanga that will support them learning Ngāti Hāua tikanga, kawa and mātauranga.
- Connect/reconnect to their marae.
- Resources available for whānau.
- Support systems amongst whānau.
- Online opportunities for whānau living outside of rohe.

*Hapū*

- Record and share korero, mātauranga, tikanga and kawa amongst whānau pertaining to their hapū.
- Identify and record kōrero regarding significant sites in their hapū regions.

**Rationale:** There is desire from our people to learn and be immersed in the kōrero tuku iho of Ngāti Hāua, and for the iwi to have a good knowledge of Ngāti Hāua tikanga and kawa.

*Iwi*

- Develop a tribal archive (Pātaka Kōrero).
- Kaumātua and whānau with knowledge of tikanga, kawa and kōrero to support wānanga and other initiatives for whānau and hapū.
- Develop digital resources.
- Identify whānau from within the iwi to support the development and delivery of learning outcomes regarding Ngāti Hāua tikanga, kawa, kōrero, whakapapa, haka, waiata, mōteatea, karakia, Wakatsuki, rākau, significant sites, mahi o te pae, kai and taiao.

**Measures**

- Database of resources developed for iwi, hapū and whānau.
- Relevant resources developed for kura.
- Regular wānanga held to support learning.
- Increased participation from whānau at the marae.
- Whakamana ngā marae maha o te iwi.

**THE PLAN 2022-2027**  
**“Whaia te pae tawhiti kia tata”**

To invest in and support all Ngāti Hāua learners through their educational journey.

**Action**

*Whānau*

- Work with our whānau to support the development of learning pathways.
- Have resources, information, guidance, and funding sources readily available for whānau to support learning pathways.
- Mitigate/remove barriers for whānau to achieve higher level of education/training participation.

*Hapū*

- In addition to our marae, utilise the environment and other authentic areas for learning.
- Hapū/marae to open avenues of financial support through awards, scholarships, or other initiatives suitable for their whānau.

*Iwi*

- Engage with and develop partnerships with crown agencies and education providers to support learners.
- Influence national policies with crown agencies to improve learner experiences and learner attainment.
- Identify and confirm all funding streams to support learning pathways e.g. scholarships.

**Measures**

- 60/70% of student and whānau learning pathways are articulated and achieved.
- An increase in student participation and achievement.
- Secure scholarships and funding and have them be self-sustaining.

**Rationale:** We recognise that education is a right of all whānau and a significant contributor to creating healthy individuals, whānau and hapū. If we don't invest who will? Barriers are limiting our rangatahi including access, finance, knowledge. Whānau are asking for support in pathways for their rangatahi.



Rangatahi Wānanga, Kākahi Marae 2021

- Create internships, scholarships, and training opportunities for our uri.
- Develop a plan to train experts in professions relevant to the future of our hapū and iwi (succession planning).
- Access avenues to mitigate barriers related to clothing, food, finances, and transport.
- Develop and implement a robust monitoring system to measure the achievement and progress of our uri.
- Ensure Iwi database system is accurate and updated regularly.



## THE PLAN 2022-2027

### “He kotahi te waka, kia kotahi te hoe”

To work with all education providers in our rohe to assist and ensure learner success and achievement.

Provide guidance and resources to support this.

**Rationale:** As Ngāti Hāua we need to have a presence amongst our kura to help break down barriers faced by our rangatahi. Currently there is no Ngāti Hāua curriculum/learning packs or resources readily available. This needs to change.

#### Action

##### *Whānau*

- Encourage and support whānau to be involved in their child's education.
- Support provided to break down barriers for whānau and their tamaiti in early learning centres, kohanga reo and kura.

##### *Hapū*

- Improve relationships between learning/education providers and whānau and hapū.
- Marae to become a learning environment for our kura.

##### *Iwi*

- Encourage and support whānau to participate at board of trustee levels in kura.
- More involvement in kura to support rangatahi, staff and boards of trustees to increase collaboration and provide our uri with support, including through Kaiako training and development.
- Designing an iwi curriculum and educational resources.
- Monitor student/whānau achievement.
- Recognition of Ngāti Hāua knowledge/Ngāti Hāuatanga as an achievement in our learning centres.
- Look to improve enrolment process of Ngāti Hāua uri in the system through learning centres.

#### Measures

- More whānau on boards of trustees.
- Secure relationships with learning centres that will have a positive effect on our uri.
- Resources available for schools and learning centres.
- More accurate achievement data obtained through the Ministry of Education.



Tira Hoe Waka

## RECOMMENDATIONS / CONSIDERATIONS

1. Education plan to be shared with hapū and whānau.
2. Allow for feedback on the education strategy and plan.
3. Agree to the timeframe set out in the road map.
4. Accept the strategy.
5. Establish the education team.
6. Agree that we focus on strengthening our home base by implementing this strategy and plan here, within the Ngāti Hāua rohe.
7. Some of the above will depend on when NHIT is able to implement the next phase.
8. Timeframes may need to be adjusted.



## ACKNOWLEDGEMENTS

“Hoki atu nga whakaaro ki o tātou tūpuna kua wehe. Koia o tātou Pou, koia Te Pou Ranga Wairua.

Tēnā koutou ngā uri o Ngāti Hāua i whakahoahoa i ō koutou whakaaro, moemoea mō ā tātou mokopuna i runga i tēnei harenga o te whai mātauranga. Kia koutou i tautoko te wānanga kei Mōrero, he tino rawe ngā kōrero, ngā whakaaro i puawaitia, ka whakapiripiri ai ō tātou mohiotanga, ō tātou tikanga hei ara hautū mō te kaupapa nei.

Ki te mārae o Taumaihi-ō-Rongo, te hapu o Ngāti Manunui he mihi arohā kia koutou, i manaakitia ngā rangatahi i wanangatahi atu i reira i tērā tau. Kia koutou hoki ngā whanau whānui, me ngā kaiwhakahaere i awahi mai ai.  
Ka mihi.”

*“Ko te manu e kai ana i te miro, nōna te ngahere. Ko te manu e kai ana i te mātauranga, nōna te Ao. Ko te manu whai whakaaro, nōna a Rangīātea.”*

The bird who eats from the miro tree owns the forest. The bird that eats from the tree of knowledge owns the world. The bird that provokes thought owns the universe.



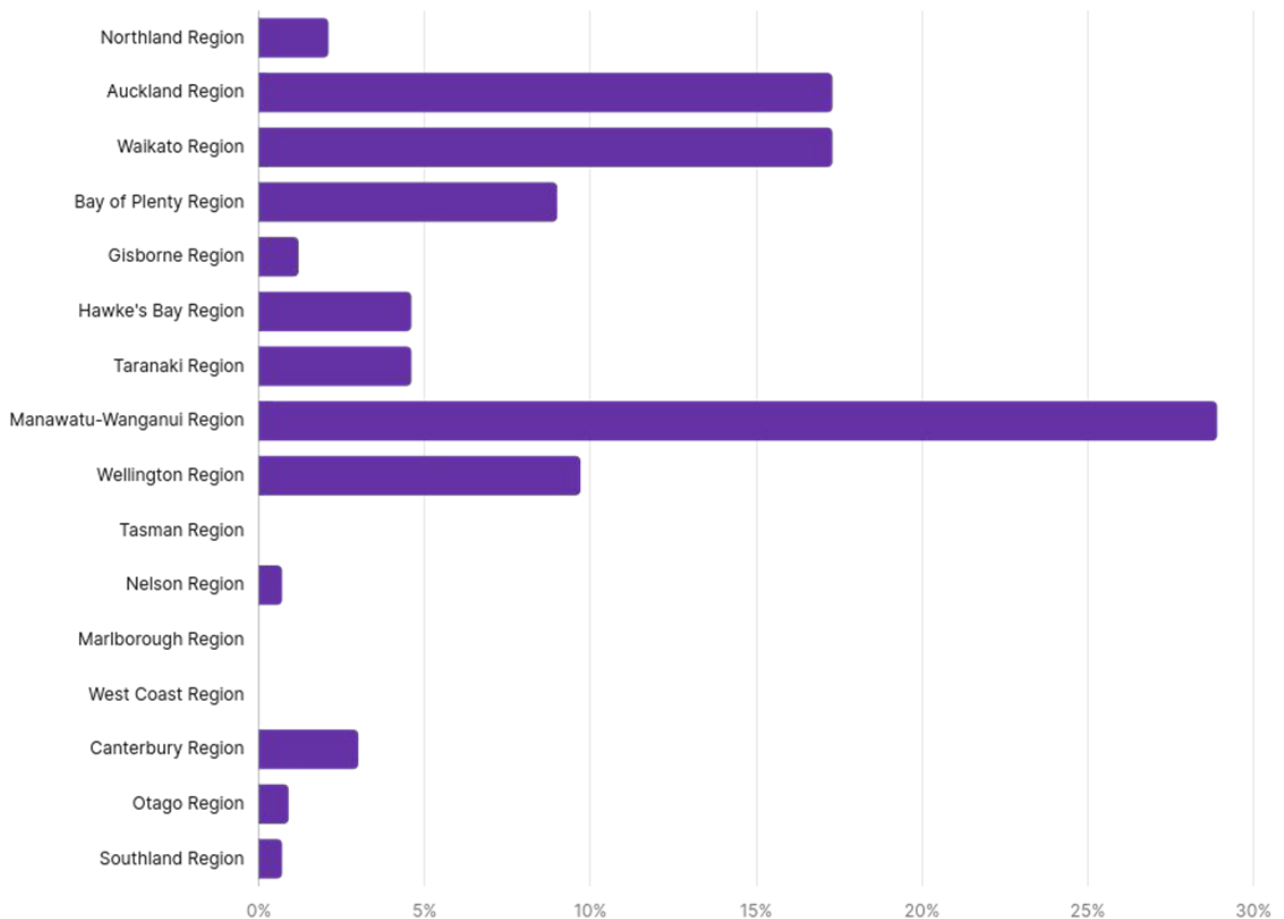
## APPENDIX 1: WHERE ARE WE NOW

Knowing who and where your people are is fundamental for informed decision making by and for iwi. Understanding the make-up of a population gives greater context and evidence for targeted interventions to help change, transform, and enhance lives.

### Population

The number of learners identifying themselves as Ngāti Hāua, increased from 618 to 822 between the 2001 and 2006 censuses, up 33%. The growth between the 2006 and 2013 censuses (from 822 to 867) was far more modest, only up 5.5%. The Ngāti Hāua Iwi registration stands at 2080 adults over the age of eighteen (18).

An estimated 1,299 people affiliated to Ngāti Hāua (Taumarunui) in 2018. The graph below shows the distribution of Ngāti Hāua across the regions.



### Iwi Identification

In 2001, only one third of Ngāti Hāua affiliates reported an exclusive affiliation (i.e. only gave a single iwi response). The significant increase in the overall number of Ngāti Hāua affiliates suggests that a significant part of that growth came from individuals adding Ngāti Hāua to an existing iwi affiliation.

Approximately 30% of those recorded as Ngāti Hāua indicated that they also affiliate to Ngāti Tūwharetoa. One in four or 23.9% also identify as Ngāti Maniapoto, and one in five or 21.1% as Te Ati-Haunui a Pāpārangi.

22.1% identify Ngāti Hāua as their sole iwi affiliation, while 77.9% affiliated with other iwi. There is shared whakapapa with proximate iwi, notably Ngāti Tūwharetoa, Ngāti Maniapoto and Te Ātihaunui a Pāpārangi. This reflects the realities of intermarriage.

### **Ngāti Hāua Iwi**

In 2013 Ngāti Hāua had a higher percentage of females to males (54.7% female and 45.3% male). This translates into 83 males to every 100 females. The dominance of females in Ngāti Hāua has grown over time, from 52.5% in 2001, to 53.8% in 2006 and 54.7% in 2013.

### **Age composition**

Between 2001 and 2013 the percentage of children in Ngāti Hāua declined from 38.3% to 30.8%, while the proportion of kaumātua (aged 65 years and older) nearly doubled, from 4.4% to 8.0%.

There are marked gender differences in age, with a median age of 35.9 years for Ngāti Hāua females compared to 24.5 years for males. The gender age difference was much smaller for the overall Māori descent population, at 26 years and 22.6 years respectively.

As we develop an education strategy and implementation plan for Ngāti Hāua, we must ensure that whakapapa and connections are acknowledged, learned and respected so that rangatahi and mokopuna can identify themselves and their whanaunga.

There are 222 registered Ngāti Hāua learners in the Ngāti Hāua rohe.

## APPENDIX 2: TE REO MĀORI

We acknowledge the importance of te reo Māori and aim to promote the learning and use of the language both on the marae and in our homes.

The socio-economic snapshot provided by NHIT shows that approximately 25.8% of Ngāti Hāua uri are able to hold a conversation about everyday things in te reo Māori.

As older generations of Te reo Māori speakers have passed away, they have been succeeded by individuals with less proficiency in te reo Māori. This reflects the unique experiences of different generations. The figure below also shows a significant gender difference, with a higher proportion of female te reo Māori than males (28.4% compared to 23.4%). This gap is not reflected among the broader Māori descent population.

For the descent population the ability to speak te reo generally increased with age. However, the pattern was less straightforward for Ngāti Hāua, with a higher proportion of speakers among tamariki (0-14 years) than taiohi (15-24 years), and among 25-44 year olds than 45-64 year olds. The highest share of speakers was among kaumātua (nearly 40%) although the overall number was very small.

Below are the te reo Māori data results for students registered as Ngāti Hāua:

### Years 1 - 8 (Primary/Intermediate)

- 22.8% Enrolled in Māori Medium
- 31.7% Enrolled in Māori Language Learning
- 45.5% No Māori Language Learning

### Years 9 - 13 (Secondary)

- 9.8% Enrolled in Māori Medium
- 27.9% Enrolled in Māori Language Learning
- 63.1% No Māori Language Learning

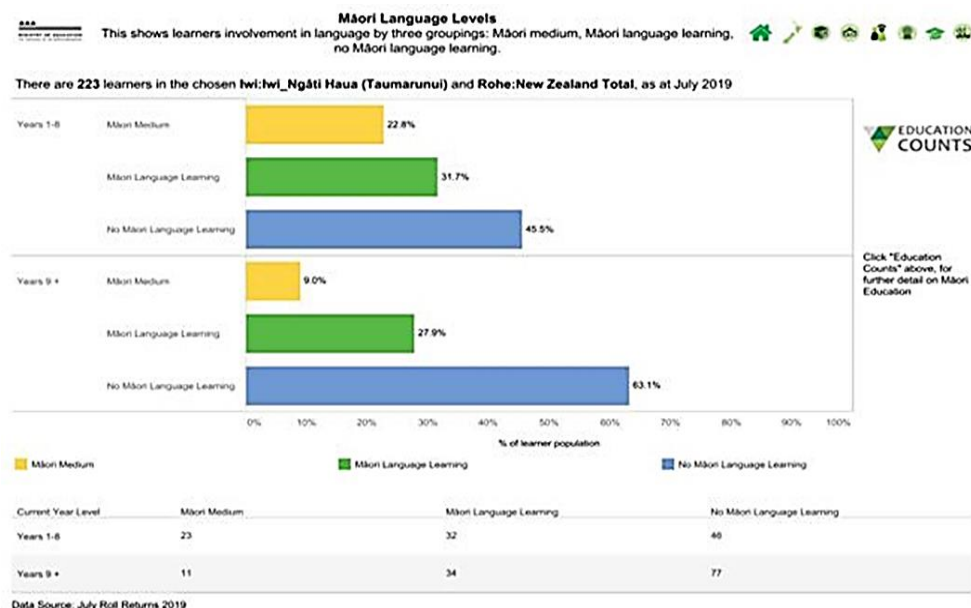
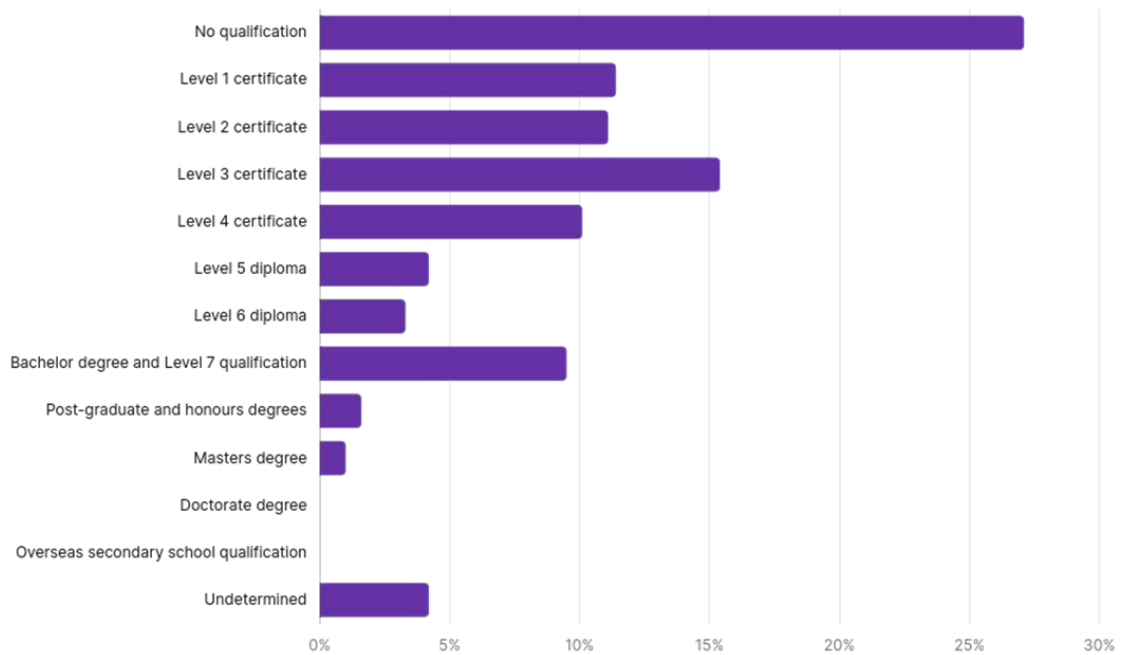


Figure 1: Percentage of Ngāti Hāua in Māori Medium Education

### APPENDIX 3: HIGHEST QUALIFICATIONS

19.6% of Ngāti Hāua had a tertiary level qualification in 2018. This compares with 19.3% for all Māori and 32.4% of all New Zealanders (Te Whata).



Tertiary: the share of Ngāti Hāua adults (15 years or older) without a formal qualification has increased over time, from 33.7% in 2006 to 37.3% in 2013. However, for the overall Māori descent population with no formal qualifications, there was a decline from 37.3% in 2006 to 31.3% in 2013.

Education and employment were identified as vital components for a prosperous Ngāti Hāua iwi. Higher education attainment generates more opportunities for people and communities, particularly in employment. Better employment opportunities lead to better incomes, which have an impact on physical well-being but also increases people's self-esteem and community connection.