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Whānau Whānui:

Investigating the Plausibility of an Organisational Model

Based on Customary Whānau Values

A Thesis presented for the Degree of

Master of Philosophy

Māori Studies

Massey University, Palmerston North

New Zealand



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Karakia tīmatatanga – *Beginning incantation*¹

Tukua te wairua kia rere ki ngā taumata
Hai ārahi i ā tātou mahi
Me tā tātou whai i ngā tikanga a rātou mā
Kia mau kia ita
Kia kore ai e ngaro
Kia pupuri
Kia whakamaua
Kia tina! TINA!
Hui e! TĀIKI E!

~~~~~

*Allow one's spirit to exercise its potential*

*To guide us in our work as well as in our pursuit of our ancestral traditions*

*Take hold and preserve it*

*Ensure it is never lost*

*Hold fast.*

*Secure it.*

*Be steadfast! STEADFAST!*

*Draw together! AFFIRM!*

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<sup>1</sup> Watermark sourced from Free Tattoo Downloads (n.d.).

## Ngākau atu – *Dedication*

This thesis is dedicated to several important members of my family/whānau.

Firstly, my maternal grandparents, Ngārape “Bernie” Tuuta and Joan Tuuta (nee Twiss), who gave me my second home, a home where I learnt the meaning of unconditional love. A handsome Chatham Island Māori man and a beautiful Irish woman who fell in love as youngsters at the Sumner School for Deaf in Christchurch, and who remained completely in love for the duration of their lives. They are the finest example of a bicultural partnership that I have ever encountered. *You lived your lives for those you loved, and those you loved remember. May you both forever rest in peace.*

Additionally, the ‘Wharenuī Model’ that is designed and developed in this thesis is specifically dedicated in love and honour to my Grandad Ngārape Tuuta. Grandad studied long and hard to become a Master Builder. I have many happy memories of being with him on building sites as he created new homes for people, and being at his side as he pottered at home, utilising his gift of being able to build or fix anything. I remember his attention to detail; his dedication to ensuring joinery was perfectly aligned, creating many a masterpiece. *“Grandad, I too have built a home, a Wharenuī to house the awesome community of your great-grandson’s primary school. I hope and pray I have done you justice, and you are well pleased with the alignment of the framework!”*

I also dedicate this thesis to my parents, Russel Foster and Judy Foster (nee Tuuta), who live in Fernside, North Canterbury, the area where I grew up and went to school; the happiest days of my life. My parents nurtured a loving family home based on core moral values and principles that continue to guide me in life today. *I love you Mum and Dad. I hope I may love my own children with the same unselfish focus as you both love me.*

Last, but by no means least, I dedicate this thesis to my two sons, Tyrone and Renata, and my two grandsons, Tyson and Max. The most precious jewels I will ever have around my neck are the arms of my children and grandchildren. While you all may only wish to hold my hand for a short time, you will all hold my heart for always ☺ Aroha Tino Nui! XOXOXOXO

**Waiata - “Karanga (Call from my heart)” by Taisha. YouTube link:**

<https://www.youtube.com/watch?x-yt-cl=85114404&x-yt-ts=1422579428&v=JFotE3AYqy4>.

## Mihimihi - Acknowledgements



**He whaikorōria ki te Atua i runga rawa**

*Glory to the God most high*

**Mau ngā rongō ki runga i te mata o te whenua**

*Peace on earth*

**He whakaaro pai ki ngā tāngata katoa**

*Goodwill to all mankind*

*(Luke 2:14)<sup>2</sup>.*

The three white albatross feathers, as seen on the front cover and above, are named a 'Raukura' and symbolise a peaceful/passive resistance movement. The concept of the Raukura originates from Parihaka, a community in South Taranaki, New Zealand. The legacy and philosophy of this peaceful resistance movement was led by **Te Whiti o Rongomai and Tohu Kākahi**, two prophets and visionary leaders of Parihaka. Peaceful resistance was started by Te Whiti and Tohu in direct opposition to the confiscation of Māori land by the New Zealand Government in the 1800's. Peaceful resistance is a unique type of Māori leadership, pre-dating that of India's legendary Mahatma Gandhi (S. Kātene, 2010). It is still practiced by Parihaka descendants today and the Author's intention is this thesis will be a small contribution towards this movement.

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<sup>2</sup> "Traditionally, the Raukura was worn either as a single feather resting upon the head or in the hand of the bearer, or as a crest on the chest area of a garment. It is also worn as a plume of three feathers in the hair which capture the meaning of this Bible passage. The Raukura is a symbol of remembrance for the deeds of the Māori ancestors who vehemently resisted the Crown via peaceful opposition. It is a symbol which continues to guide the Māori people today with wisdom and hope for a peaceful co-existence" (Port Nicholson Block Settlement Trust; 2012, para.5).

The case study for this thesis was undertaken in the Author's hometown of Whakatū/Nelson, New Zealand. Nelson has many links to Parihaka, Taranaki, and the land wars of the 1800's. For example, in the first half of the 19<sup>th</sup> Century, members of two Taranaki iwi (tribes), Te Āti Awa and Ngāti Tama, settled in Nelson and other areas of Te Tau Ihu/the Top of the South Island. And in 1860, approximately 1200 Pākehā (European) refugees arrived to settle in Nelson after fleeing the Taranaki land wars, and descendants still live in Nelson today (Stephens, 2012).

As detailed by Stephens (2012), in 1866 Te Whiti and Tohu established a pacifist settlement for disposed Māori in Parihaka, after the Government had confiscated all of Te Āti Awa's land in 1865. Māori from Nelson and Te Tau Ihu were amongst those who settled there. In October 1881, approximately 200 volunteer militia departed from Nelson to join more than 1400 armed soldiers who together stormed Parihaka on the 5<sup>th</sup> November 1881. Te Whiti and Tohu were arrested, although the Parihaka community had offered no resistance, and Parihaka was destroyed by the troops. In July 1882, "Te Whiti and Tohu were held under 'honourable restraint' at various South Island locations before arriving in Nelson in July 1882, where they remained under house arrest in Nile Street" (Stephens; 2012, para.18). Te Whiti and Tohu were finally returned to Parihaka in 1883, and the community was rebuilt.

### **Waiata "Parihaka" and educational slideshow "Remember Parihaka"<sup>3</sup>:**

**YouTube link:** <https://www.youtube.com/watch?v=9N4PaQZSWPQ>

~~~~~

I also wish to acknowledge **Dr Margaret Forster**, my research supervisor at Massey University, Palmerston North Campus, for her unfaltering support and wise advice throughout the duration of my research and writing my thesis. *Margaret, you have been instrumental in helping me reach new heights with my study skills and abilities. You have been the wind beneath me while I have been learning to fly, and the net to gently catch me when I fell. You 'get' me. I feel I can be myself when I am talking things over with you, and you have taken me seriously when I have shared the messages from my tūpuna in my moemoeā. I could not imagine a better match for a research supervisor.*

³ Slideshow presentation compiled by teacher Christine McDonald for her Year 8 and 9 classes at an Auckland School. Further information and credits available at the YouTube link provided.

Whakarāpopototanga – *Abstract*

This thesis incorporates a case study investigation into the plausibility of an organisational model based on customary whānau values. The thesis title of ‘Whānau Whānui’ represents the case study organisation, Victory Primary School (VPS) in Whakatū/Nelson, Aotearoa-New Zealand, and its ‘whānau whānui’ – a broad grouping of people with a common kaupapa (*mission*). An innovative combination of methods is used to display the results of this case study. These methods include: a pūrākau (*story*), whakataukī (proverbs), visual images, audio-visual aides in the form of YouTube links to waiata (*songs*), and a comprehensive description of a Māori pōwhiri (*customary rituals of encounter*) framework, all alongside an academic writing style that is perhaps more expected for a thesis document.

The pūrākau was primarily employed to represent VPS operating in an ideal state. The words “*times past will be used to inform the present, and the desired state is not set somewhere in the future but is present from the outset”*, gives the rationale for why the pūrākau is included; as a regular reminder of the ideal state to aim towards. The heart of the pūrākau is a story of connections, between people and the natural world, between customs and innovations. It is about dealing with a changing world by holding onto time-honoured values. It is about reclaiming heritage and continuing with the responsibilities of being kaitiaki (*guardians*) of the world’s resources so they are sustainable for the future.

At its base, the use of a Te Āti Awa (*a local Māori tribe of Whakatū/Nelson*) pōwhiri framework for both the research project and the resulting thesis is to promote peaceful conflict resolution by increasing intercultural and interracial understandings in the New Zealand context. Components of the pōwhiri are also evident in the research project as it was conducted. For example, karakia (*incantations*) were employed to provoke spiritual guidance and protection. The raukura (*three albatross feathers*) image on the front cover represents the taki (*challenge dart*) laid down in the wero (*challenge*), symbolising peaceful intent. Examples of kōkōhu/koha (*contributions*) are woven throughout the research project, including trust given to the researcher by the VPS Principal and Board of Trustees (BoT), and the contribution of kōrero (*oral discourse*) and knowledge from participants.

There is a mix of Māori analysis methods used for the data, including analysing interview data by drawing on Māori customs of teaching/learning through face-to-face kōrero, and following the natural flow of the pōwhiri process as analysis progresses. It is also imperative to keep returning to the image of the waka hourua (*double-hulled voyaging canoe*) in the introductory pūrākau to remain focused on the ideal outcome to aim towards. I.e. a community based on Te Tiriti o Waitangi (*The Treaty of Waitangi*), where the waka hourua consists of the hull of the tāngata whenua (*indigenous people of the land*) being firmly woven together with the hull of the subsequent settlers, and the unifying connections being ngā whanonga pono a te Māori (*central Māori values and principles*).

It is evident that VPS is currently in a period of transformation and change and the new Principal is assisting the BoT with the process of reviewing and updating VPS policies and procedures. VPS is also in the process of updating the School's curriculum, with the next stage involving the critical work of reviewing the values of VPS to consider whether they accurately reflect expectations for teaching and learning, and to embed the newly developed cycle for curriculum review and reporting to the Education Review Office (ERO).

Currently, the intended meaning of the VPS vision is not clear and needs to be defined to see if it is capable of providing a future focus for the VPS mission. The te reo Māori translations of the VPS name, vision and mission need to be accurate and appropriate. The VPS hammerhead shark image and the four chosen 'values' that couple with this image *do not* appear to relate to the vision, mission, or culture of VPS at all. One idea is that the harakeke image currently used by Ngā Mana Kākano o Te Wairepō (*the VPS bilingual unit*) would be a more suitable image for the whole of VPS to use.

The Treaty of Waitangi is stated in the VPS Charter 2015 as one of the seven school-wide 'principles'. However, Te Tiriti o Waitangi is *not* a principle and should not be confused with the other 'principles' of VPS. Te Tiriti requires specific and focused attention in the VPS Charter and school operations in order to uphold its mana and help embed it in the School. It was also suggested that three of the remaining six 'principles' are renamed to become: Kōtahitanga (*an inclusive community*); Ekea te taumata i te Ako (*increasing teaching and learning competencies*); and Kaitiakitanga (*guardianship*), so they align better with both the VPS strategic goals and ERO reporting requirements. In turn, this alignment should flow

through to VPS policy, practice, and curriculum alignment in Māori and English mediums. It also appears input from the six mana whenua iwi and hapū (*local tribes and sub-tribes*), and the wider hapori (*community*) has *not* been sought to assist with the design and development of the VPS curriculum. As right holders, hapū, iwi and the hapori are entitled to have a say as to whether VPS programmes are actually in line with collective aspirations for their tamariki (*children*) and whānau (*families*).

The main structure of a wharenuī (*Māori meeting house*) was used to consider the main components of VPS, including the school-wide principles represented as Pou (*pillars*), and to provide an outline towards the building of a potential model for the organisation, namely a 'Wharenuī Model'. The sequence these Pou are encountered matches the sequence of events that unfold during the pōwhiri rituals of encounter, and this is deliberate given that the Wharenuī Model for VPS aims at achieving whanaungatanga (connections, reciprocal relationships) just as a pōwhiri does.

Firstly, the Kōtahitanga Pou representing the unique VPS identity where members of the community feel they belong to a respectful, inclusive whānau whānui. The next Pou encountered is Eke te taumata i te Ako, which includes student achievement – a major concern since it is currently well below national standards. This Pou also supports the heke (*rafters of the wharenuī*), representing Māori and English Mediums.

The Pou of Kaitiakitanga indicates VPS is not only responsible for being mindful of reciprocal relationships within VPS, but must also consider how actions affect the mana of other people and ecosystems as an interconnected whole. While many learning opportunities are provided to children that focus on local content, and specific initiatives focus on conservation and care of the natural environment, evidence of power-sharing and productive partnerships with the six mana whenua iwi is currently lacking. The remaining Pou, being Rangatiratanga (*leadership, governance, management*), Manaakitanga (*hospitality, respect, caring, support*), and Whanaungatanga (*connections, reciprocal relationships*) represent the remaining Pou/principles in the Wharenuī Model for VPS. The VPS maxim is then placed as the floor of the Wharenuī Model in recognition of the assertion by VPS that *everybody matters*.

The very foundation of the Wharenuui Model for VPS is Te Tiriti o Waitangi. With a continual focus on Te Tiriti throughout this thesis, the intention for VPS was to help increase equitable access to education, and improve cultural competencies. Having Te Tiriti as the VPS foundation will assist with creating the basis for power-sharing and productive partnerships with whānau, hapū, mana whenua iwi and the wider hapori. This will ultimately serve to raise achievements of students *and* teachers, and provide a solid platform for success in life.

The identified core values of VPS, being Wairua, Aroha, Mouri and Mana (*Spirit, Caring, Vitality, and Respect*), align with, and provide the missing part of the VPS Wharenuui Model; collectively representing the mouri stone (*kaitiaki/guardian*) of the Wharenuui and all it stands for. The VPS Wharenuui Model and its associated values and principles could be considered for adoption by the BoT of VPS, in conjunction with its community. All learners, whānau, iwi, educators, and leaders have skills, knowledge and resources that can contribute to strengthening VPS. Raising student achievement is everybody's business.

This research project has been innovative in its design and has included the development of a unique organisational model as part of the findings, i.e. the Wharenuui Model. The Author believes the Wharenuui Model also has the potential to be adapted for other organisations in New Zealand wishing to operate in alignment with core whānau values and principles. Additionally, its adaptability may not be restricted to the New Zealand context. It could also be capable of being adapted to suit values and principles of other cultures and countries, meaning it has international relevance. The Author intends to continue exploring these possibilities through further research as part of her study towards achieving a Doctorate of Philosophy (Māori Studies). The findings in this Master's thesis provide a sound theoretical base from which to launch this plan.

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He Tīmatanga Kōrero – *Introduction*

Several sections are necessary in this introduction to accurately provide an explanation of the key philosophies and frameworks that will embrace and provide structure to the thesis at multiple levels. Hence, the beginning sections use allegory⁴ in the form of a pūrākau (ancient story, legend) to summarise the overall intentions and provide an outline of the ‘design’ and intentional focus of the thesis. The overarching idea for the Author is a pūrākau of times past will be used to inform the present situation, and the desired state is not set somewhere in the future but is present from the outset. In essence, the pūrākau encapsulates the Author’s hypothesis that an organisation, *any* organisation, can be considered alongside an ideal example of a healthy organisation to determine where strengths and weaknesses lie, and subsequently identify where any improvements may be made to organisational policy, systems, processes and practices to strengthen the organisation and align it better with its core philosophies and ultimate vision.

Pūrākau

The pūrākau used for this thesis has been invented by the Author and is mythical in nature. However, the journey it portrays is based on knowledge gleaned from previous authors who have written on the Pacific migrations to Aotearoa, in particular Tā Te Rangi Hīroa (Sir Peter Buck) and his book “The Coming of the Māori” (1949).

When considering the research question of this thesis, (i.e. is it plausible for an organisational model to be based on customary whānau values), the pūrākau portrays a hypothetical answer to this question by detailing the components that would be evident in a thriving organisation. In the case of the pūrākau employed, the ‘organisation’ is portrayed as a group of people who are a whānau whānui (broadly connected family/community) working together to ensure a successful journey aboard a waka hourua (double-hulled voyaging waka). The research question is thus explored by following this group’s mission as they achieve their ultimate vision by adhering to their communal values and principles.

You (the reader) will be invited to join with other members of the legendary whānau whānui as they board the waka eke noa (community waka) of discovery. Once aboard, the journey

⁴ A narrative, poem, or art which can be interpreted to reveal a hidden meaning, often a moral or political one.

will take you to Te Tau Ihu O Te Waka Ā-Māui (The Top of The South Island of Aotearoa/New Zealand). When you arrive at your destination, you will learn about the tikanga (practices and processes) associated with the wharenuī (meeting house) which you will enter through a Te Āti Awa style pōwhiri (welcome) process. Te Āti Awa is one of the iwi (indigenous tribes) of New Zealand with mana whenua status (local tribal authority) in Taranaki, Waikanae, Wellington and Whakatū/Nelson. Whakatū is the location of the case study organisation for this research.

Pōwhiri

As the pūrākau develops, the explanation of a Te Āti Awa pōwhiri process advises of the pōwhiri components and how they relate to the research processes and the thesis framework. This framework will be explained by the use of analogies within the pūrākau to relate the different thesis sections to the Te Āti Awa pōwhiri stages. For example, the final analogy, in the form of a kōkohu/koha (offering, contribution), represents the recommendations of the thesis and the handing over of the completed document to the case study organisation. Besides providing the framework for the research endeavour and the thesis itself, the pōwhiri is also the critical component when it comes to considering the specific case study organisation. The sequential order of the pōwhiri process is **key** and **must** be followed, as it provides successful, time-honoured methods of encounter, discussion, and subsequent analysis that unfold systematically and in a logical fashion.

Wharenuī

It is the sequential order of the pōwhiri process that eventually carries the whānau whānui in the pūrākau to the wharenuī (meeting house) where the case study organisation will be discussed and analysed. The wharenuī framework and the pōwhiri process *combined* will provide a potential organisational model for the case study. Once inside the wharenuī, the order of the pōwhiri stages remains critical and this sequence must still be followed when continuing to consider the parts of the organisation and where they are placed within an organisational model. For example, in a pōwhiri process, it is the practice of manaakitanga (hospitality) that must happen in order for whanaungatanga (reciprocal relationships) to develop as a consequence. I.e. whanaungatanga will not eventuate if there is no prior evidence of manaakitanga. These Māori principles happen in a natural and logical order during a pōwhiri. The Author maintains it is this same sequential order of the pōwhiri rituals

that should be followed when analysing an organisation's effectiveness, as well as determining a potential organisational model and the alignment of its parts.

Ngā tūmomo tuhinga - Writing styles

It is important to note that writing styles will vary to suit the different stages of the thesis. The fictional writing of the pūrākau, woven throughout the chapters, is tailored to comprise the overall plot, and lead the reader towards an understanding of the concepts covered in the thesis sections. In the first chapter, where the Author considers it necessary to include an explanatory note, this is separated from the pūrākau by way of a text box with the notes in italics so they are easily distinguishable to the reader. Please note this system is reversed from the second chapter onwards with the pūrākau then continuing inside text boxes. This is a logical approach, given the increasing bulk of information that requires separate discussion as the project unfurls. The reader will also note the writing styles are different in relation to the task; a story-telling style for the pūrākau, and an academic style complete with supporting references for the subsequent research discussion and analysis.

Te Reo Māori

As with the preceding paragraphs; the first time a Te Reo Māori (Māori language) word or phrase is used, an English translation will follow in brackets. Subsequent use of the same word/phrase is usually not translated. A basic Te Reo Māori glossary is included in the Appendix. However a lot of Te Reo Māori is used in this thesis, making a comprehensive glossary unrealistic. A link is therefore provided to an online dictionary⁵ to assist those who do not have their papakupu (Māori dictionary) handy. Where whakataukī (proverbs) are used as embellishments, these are translated and explained in footnotes. In line with the guidelines provided by Te Taurā Whiri I Te Reo Māori (2012), a macron is used to indicate long vowel sounds as appropriate. Hence, even when a quote includes a word with a long vowel sound that has not been macronised, a macron will be placed above the appropriate vowel to align with recommended good practice for Te Reo Māori usage.

*Turuki, turuki! Paneke, paneke!*⁶

⁵ <http://www.maoridictionary.co.nz/> (Moorfield, 2011).

⁶ 'Turuki, turuki! Paneke, paneke!' – Move it, move it! Move forward, move forward! A chant used when moving a waka or another heavy thing. The chief would chant the first half, with the people reciting the second in the same tempo. (Mead & Grove, 2001).

CHAPTER ONE – He pūrākau Whānau Whānui – *A legendary community*

The map in Figure 1 provides a visual aide in preparation for the pūrākau which follows:

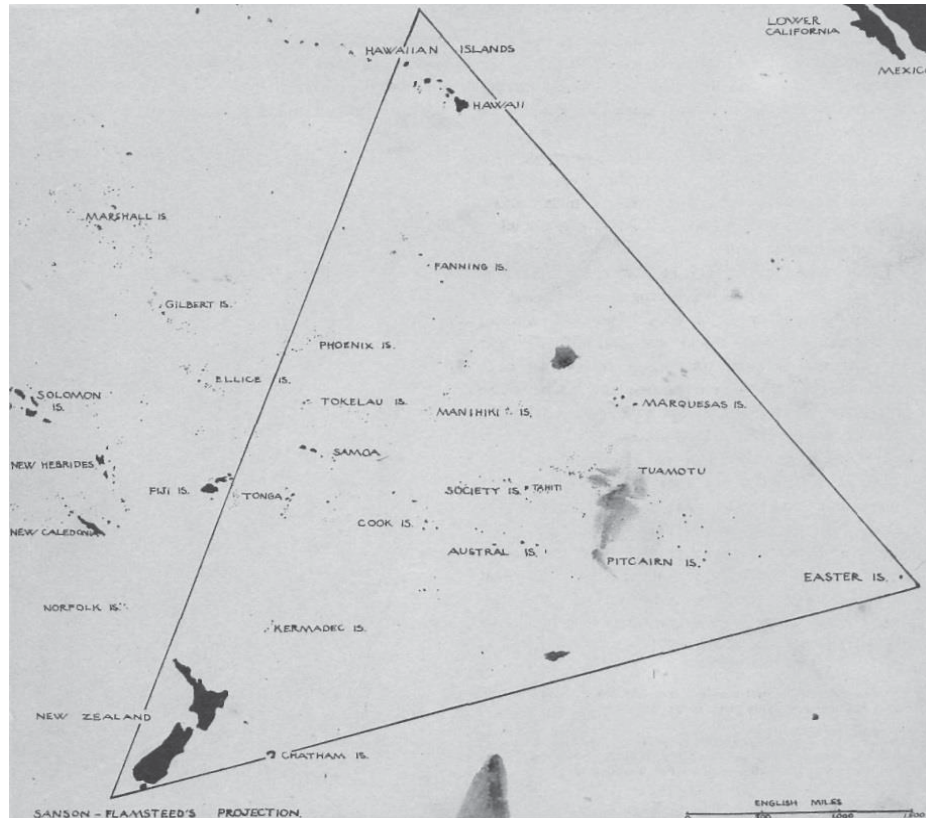


Figure 1 – Major islands of the Pacific Ocean⁷.

You are now asked to imagine an island, located somewhere far away in Te Moana-Nui-a-Kiwa (the Pacific Ocean) where lives a dynamic, multicultural whānau whānui. For more than a century this thriving community has enjoyed typically harmonious relations. However, the kaumātua and kuia (respected elders) have recently noticed pockets of discord and discontent emerging amongst the population and this concerns them greatly.

Therefore, the elders have arranged for the entire community to rally together and hold a communal hui (meeting) about resolving this. Furthermore, the elders have made the extraordinary decision to travel to Aotearoa-New Zealand to hold this hui in a special wharenuī (meeting house) specifically designed to house such an event.

⁷ Inside the lines joining Hawai'i, New Zealand, and Easter Island; are the major Pacific Islands (The Centennial Branch of the Department of Internal Affairs, 1939).

‘He waka eke noa’,⁸ he waka hourua – A community waka

Polynesians are usually held to have travelled in waka hourua (double hulled canoes) when they traversed the sea on long journeys, although sometimes single-outrigger canoes were also used. The whānau whānui in question will be navigating the ocean in a waka hourua and now need to construct one, in preparation for their departure.

Prior to the establishment of this particular whānau whānui, the tāngata whenua (indigenous people of the land) had subsisted on this island for many generations. The current community still use waka from this period, including a particularly large and enduring one suitable for long journeys. Similarly, the descendants to the first Pākehā (European) settlers of the island have also retained one of their ancestors’ canoes, identical in symmetry and size to the waka of the tāngata whenua. And so, in the style of the waka hourua of the Pacific migrations, the community set about to join these two waka together.



Figure 2 – He Waka Hourua / A double hulled voyaging canoe⁹.

⁸ ‘He waka eke noa’ – A canoe to be used without restriction. This whakataukī describes community ownership. I.e. if a waka was built by somebody, everyone felt free to use it. (Mead & Grove, 2001).

⁹ Image sourced from MacNaughtan (2011).

Each hull is lashed a small distance apart using rope cross-pieces, and with kiato (cross-booms) serving to support the central platform. Lashing the hulls together in this way means the waka hourua has flexibility when facing rough seas and pressure is absorbed. A deck house is also constructed which adds strength to the structure and provides the multicultural whānau whānui protection from the elements and shelter from the storms. Large sails complete the design and the waka hourua is now complete.



At this point you are alerted to the fact that this design also represents the premise of a Treaty-based model for the research project, and indeed a potential model for the case study organisation. The dual hulls represent Tāngata Whenua (iwi Māori) and Tāngata Tiriti (the Crown) of Aotearoa-New Zealand, working in the true spirit of partnership, with the unifying connections being ngā whanonga pono a te Māori (central Māori values and principles). Furthermore, the solid central platform is a place where people of all cultures can stand and be sheltered, safely and securely. This concept is explored further as the research unfolds in this report, so let's now return to the pūrākau...



Throughout the construction of the waka hourua, the tōhunga (priest) performs various ceremonies to render it seaworthy and provide spiritual protection. An official naming ceremony is part of these rituals. The kaumātua and kuia name their waka hourua “**Wikitōria Mō Ake Tonu**” (“Victory For Life”). This name holds special significance because it encapsulates key traits of the community’s character. In essence, they are a robust, resilient whānau whānui, with countless successes due to their espoused values of *respect* (for themselves, each other, and the environment they live in), *perseverance*, *determination*, and communal *strength*¹⁰. This assigned name also serves as a constant reminder of the ancient and contemporary knowledge they will carry with them on their travels, and which will continue to inform their instruction and way of life in Aotearoa.

¹⁰ These four values have been adapted from the case study organisation’s stated values of pride, perseverance, determination and strength. The Author has felt the need to adapt ‘pride’ because this is a value that is not familiar to a Māori world view. ‘Strength’ has been replaced with ‘communal strength’ to align better with the collective conscienceness of iwi Māori, as opposed to an individualistic Pākehā world view.

Provisions need to be prepared for the long journey ahead. The tōhunga and rangatira (leaders) of the whānau whānui are very much aware that they might be gone for some time, years even. They are also conscious they will be placed in a state of tapu (heightened state of spiritual awareness) by the tōhunga for the entire time they are at sea, requiring only raw kai (food) to be consumed. They are meticulous in their planning, making sure they have fishing equipment and sufficient kai such as kūmara (sweet potatoes), rongoā (medicinal plants), and dried meats to help sustain them on their travels. Once everything is packed and stowed on board the waka hourua, final karakia are performed in readiness for an early morning departure.

Just as dawn breaks on the following day, the karanga (welcome call) can be heard, telling everyone it is now time to board the waka hourua and depart. And thus, you too are now invited to board Wikitōria Mō Ake Tonu alongside other members of the whānau whānui so this intrepid journey may begin. Nau mai! Haere mai! (Come this way! Welcome!)

*Me te remu karoro*¹¹.

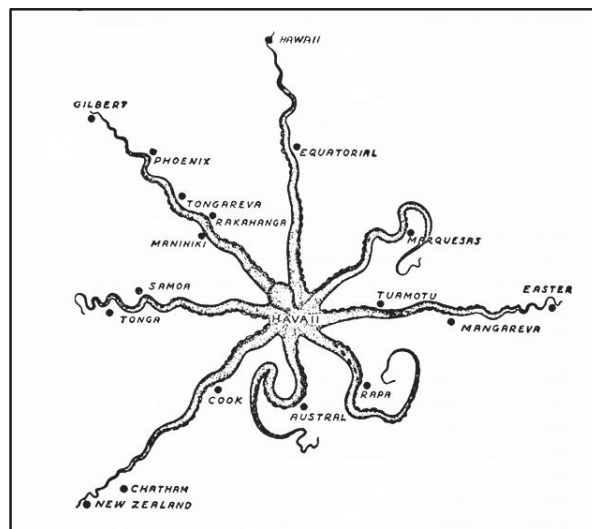


Figure 3 – Te Wheke / The Octopus¹²

¹¹ 'Me te remu Karoro' – "like the tail of the black-backed seagull. A simile applied to the appearance of a canoe stern as it is propelled away from shore" (Mead; 2001, p.306).

¹² Taumata Fe'e and Tumu Ra'i Fenua are two Hawaiian names for Te Fe'e, or in te reo Māori – 'Te Wheke' (The Octopus). As the image shows, the head of Te Wheke is in Hawaii and its tentacles extend into Te Moana Nui ā Kiwa and follow the canoe routes to the various islands. Each of these routes corresponds exactly to a star path in the sky (Polynesian Voyaging Society, 1994).

Te Tau Ihu O Te Waka Ā-Māui – *The Top of the South Island*

Perhaps you imagine that you are amongst those helping row the waka on this journey as it proceeds. However, it must be known that these vessels are estimated to weigh as much as eight tonnes each; with the decking being at least one metre higher than the water, so paddling is simply not practical. In reality, this is a sophisticated sailing waka you are on-board, and sailing it effectively involves a team effort, using a mixture of skill and physical strength and endurance that must be drawn on 24/7 as you voyage.

So, time passes and Tama-Nui-Te-Rā (the Sun) rises and falls in perfect partnership with Te Marama (the Moon) as you and your whānau whānui spend many days and nights at sea. Everybody works together and carries out individual tasks as part of the planned routines. Successful navigation of the sea is managed through in-depth knowledge of the stars, moon, sun, wind, wave patterns and birds.

Finally, land birds are noticed flying overhead and an excited cry announces land has been sighted on the distant horizon. Aotearoa is now in view! Te Tau Ihu O Te Waka A Māui (the prow of Māui's waka) is the customary name for The Top of the South Island, Aotearoa-New Zealand, and this is where the waka hourua is heading. Within this region, the coastal settlement of Whakatū/Nelson¹³ is where the whānau whānui will be setting up their kāinga (residence).

The waka hourua heads into a bay and the waters become visibly calmer. Your rangatira nods his head with satisfaction and says aloud “Āe, kei te tika tērā, ko Te Tai Tapu¹⁴ tēnei” (Yes, that's right, this is Tasman Bay). The forebears of the whānau whānui have regularly shared the stories of many previous journeys so they are committed to memory. Hence, the rangatira is well aware of the land marks to guide them to their destination. The energy of the group literally pulses with eager anticipation as land draws ever closer.

¹³ Please refer to the map in Figure 4 on the following page for location.

¹⁴ Thomas (2015) advises 'Te Tai Tapu' is known by kaumātua as the original Māori name for Tasman Bay, however younger generations have more recently been calling it 'Te Tai o Aorere'.

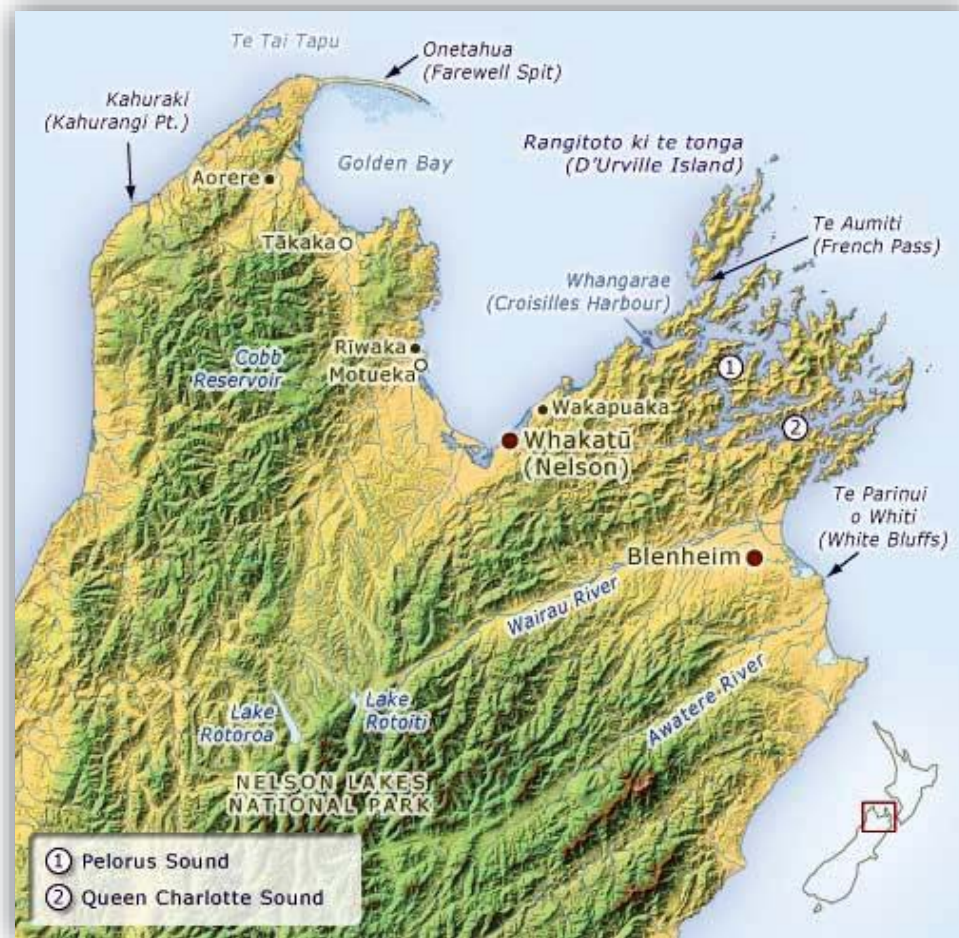


Figure 4 – Map of Te Tau Ihu o Te Waka A Māui¹⁵.

‘Te teo herenga waka’¹⁶ – *The mooring place*

The peak of Te Maunga Tapu (the sacred mountain) is now visible as the highest peak on the Whakatū coastline and provides a well-known landmark¹⁷ for the waka hourua to steer towards. As you start to get closer to land the navigators adjust course slightly in order to head towards the tip of Te Taero O Kereopa (Kereopa’s Obstruction)¹⁸.

¹⁵ Map sourced from Te Ara - the Encyclopedia of New Zealand (2012).

¹⁶ ‘The stake for tying up the waka’. “The mooring place for the canoe is a symbol for reliability” (Mead; 2001, p.260).

¹⁷ (Te Āti Awa O Te Waka-A-Māui; 2012, p.21).

¹⁸ A long rock formation indicating the main harbour entrance near the small settlement of Whakatū. This unique rock structure was named by early Māori in memory of Kupe, (the penultimate discoverer of Aotearoa), and his pursuit of Kereopa. Kereopa managed to escape his pursuer by performing karakia which invoked boulders to move into the water and form a long barrier between the two waka. Te Taero O Kereopa was much later given the name of Boulder Bank by successive Pākehā settlers (The Nelson City Council, 2012).

As the waka hourua enters through the harbour the whānau whānui prepare to disembark. Everyone bows their heads in reverence as the tōhunga completes a heartfelt karakia in humble thanks to the Atua (Gods) who have guided the group and kept everyone safe on the long journey. Your eyes then scout the beach in front of you and you notice a small group of people to your left, filling tahā (calabashes) with wai māori (freshwater) from the awa (river) called Mahi Tahī¹⁹. A camp site is also visible near the Mahi Tahī estuary, although it is noticeably bare of inhabitants at this time. You overhear one of your kaumatua telling another that the kāinga belongs to an iwi called Ngāti Awa^{20 21} and he gestures rightwards adding they will be up at the marae getting ready for the pōwhiri.

Looking to your right, it's easy to see the important pā (fortified village) and kāinga complex named Mātangi Āwhio²² at the top of the hill, and a bustling market at its base, close to the waterfront. This is a vital area of trade for the region and Māori are also known to stay here when visiting Whakatū for official hearings and other important hui²³. Lots of activity up at the pā site indicates the local people²⁴ are busy preparing for the arrival of your group.

¹⁹ Variations include Maitai, or Ma'i Ta'i if using the dialect of some of the local iwi who were originally from Taranaki, where the 'h' is omitted or replaced with a glottal stop. "Mahitahi is an old name for whitebait (inanga), which was once found in the river in abundance" (Rangitāne O Wairau; 2010, p.18).

²⁰ Te Āti Awa was known around this time period as Ngāti Awa (Ruru, 2015b).

²¹ "Whānau would camp and harvest the plentiful supply of resources found in the estuary, the channels and wetlands at the mouth of the Mahi Tahī and Waimeha, and the adjacent lowland valley forests" (Te Āti Awa O Te Waka-A-Māui; 2012, p.55).

²² "Pohea (the great-great grandson of Turi, commander of the Aotea waka) left Whanganui and settled at Mātangi Āwhio around 1450, where he established a permanent village and erected a large pā on the hillside above the foreshore and beach, where waka could be easily and safely landed" (Rangitāne O Wairau; 2010, p.18). N.B. 'Pohea' is also known as 'Pohe' (Ruru, 2015b).

The name 'Mātangi Āwhio is a reference to the swirling of the wind in that location (Taylor, 2015).

Mātangi Āwhio was also given the later name of Auckland Point by successive European settlers; after the ship 'Lord Auckland' which docked in the harbour in 1842 (Cina, 2011).

Also refer to the sketch drawing of Mātangi Āwhio/Auckland Point in Figure 5 on the next page.

²³ For example: the Spain Commission 1844, Magistrate's Court, Native Land Court, and to meet with Government officials (H. Mitchell and Mitchell; 2008, para 7).

²⁴ Mātangi Āwhio was occupied by Pohea and those of the Aotea waka (Ruru, 2015b).

Mātangi Āwhio has proceeding layers of significance to local Māori. It has also been a Ngāti Kuia Pa site, and following the heke (migration) of some North Island iwi it was a Ngāti Tama fishing village (Taylor, 2015). Additionally, it was the site of the original market between local Māori and the European settlers (Taylor, 2015).

It was "a pā, kāinga or seasonal camping site from at least the fifteenth century. Henry Thompson, representative of the Government-appointed Trustees of Native Reserves, recognised the importance of the site to Māori when he selected five one-acre sections at Mātangi Āwhio (Sections 62-66) as his first five choices of 100 Tenths Reserves in Nelson Town in April 1842" (H. Mitchell and Mitchell; 2008, para 1).



Figure 5 – Sketch drawing of the base of Mātangi Āwhio, Whakatū (Barnicoat, 1843).

At long last, the waka hourua berths on the beach. You join with the others as you step foot on the shore and start to group yourselves in readiness for the pōwhiri which will soon take place at the pā on top of the hill. Your stomach starts to grumble and you hunger for some cooked kai as you imagine the local delicacies that will be presented by the hosts at tonight's meal. However, you know protocols dictate you must remain in your current tapu state and thus without any food until the conclusion of the pōwhiri where kai will be used to whakanoa (remove tapu).

You lick your dry chapped lips and as if on cue, the small group of locals that were seen at the awa appear offering their tahā full of wai māori as refreshment. Wai māori will not affect your tapu state and so you drink gratefully once it's your turn. Once everybody has finished drinking, the locals start to lead you all towards the pathway which winds up to the Mātangi Āwhio pā site. The pōwhiri will start soon so it's time to gather outside the marae.

*He ihu waka, he ihu whenua*²⁵

²⁵ 'A canoe bow, a headland'. This whakataukī expresses satisfaction at safely reaching land. "It likens the waka and headland to the human noses which press together in the hongī of greeting" (Mead; 2001, p.73).

CHAPTER TWO – He anga pōwhiri / A pōwhiri framework

The following table provides you with the key components of the pōwhiri process you are about to engage in as a member of Te Whānau Whānui O Wikitōria Mō Ake Tonu; the manuhiri group who have just disembarked from the waka hourua onto the whenua (land) of Whakatū:

Te pōwhiri:	Welcome ceremony:
Tāngata Whenua me te Manuhiri	<i>The Hosts and the Visitors</i>
Huihuinga ki waho	<i>Gathering outside the marae</i>
Karakia	<i>Incantations</i>
Te wero	<i>The challenge</i>
Te hunga mate	<i>Acknowledging the living spirits of the dead</i>
Haka pōwhiri	<i>Welcome haka</i>
Te maraenui ātea o Tūmatauenga	<i>The marae courtyard</i>
Te whare tūpuna / Te wharenuī	<i>The meeting house</i>
Hongi	<i>Greeting and sharing the breath of life</i>
Kōkohu/Koha	<i>Contributions</i>
Whaikōrero	<i>Formal opening speeches</i>
Waiata	<i>Songs and Chants</i>
Kai	<i>Food and nourishment</i>
Kōrerorero	<i>Dialogue and discussion</i>
Poroporoakī	<i>Farewell speeches</i>

For this chapter, and the ones coming after, the pūrākau narrative from Chapter One is now continued inside text boxes, and this complements the explanation and discussion of the pōwhiri framework used to construct the underlying structure of the thesis.

The following generic diagram in Figure 6 is included to help you visualise the pōwhiri on the marae grounds and familiarise yourself with the essential roles to be performed:

Pōwhiri, the custom of welcoming and hosting manuhiri.

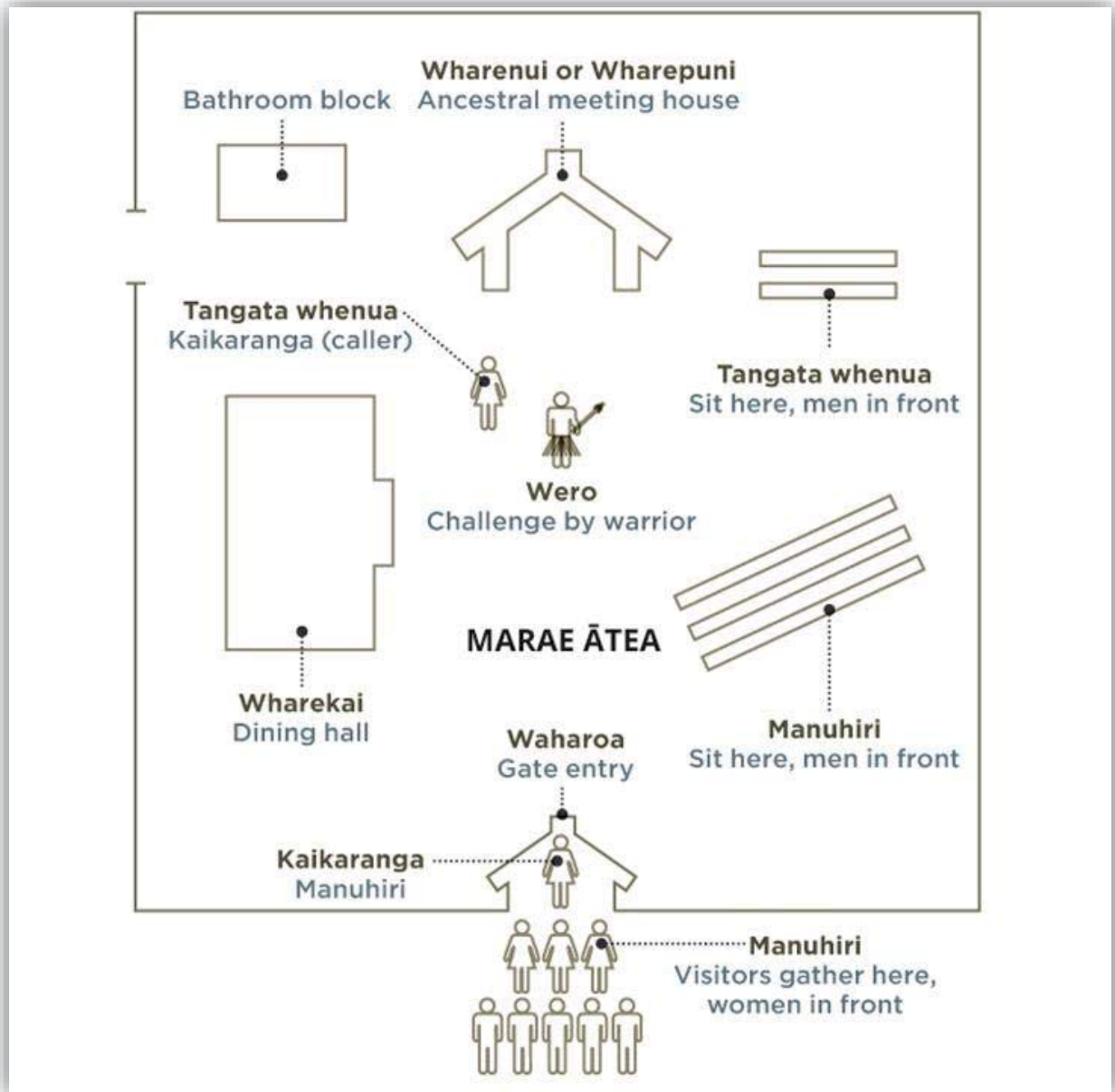


Figure 6 – Pōwhiri / Welcome Ceremony²⁶.

²⁶ Image sourced from New Zealand Trade and Enterprise (n.d.).

Tāngata Whenua and Manuhiri – *The hosts and the visitors*



The local guides lead you and your whānau whānui up the winding pathway to the intricately carved waharoa (pā gateway) where your group will wait and prepare for the commencement of the pōwhiri. You strain your ears to listen as your kaumātua and kuia speak with the locals as they check local kawa and tikanga for this marae so they can ensure everyone behaves appropriately and doesn't cause embarrassment or offence.

You learn that it is the iwi of Ngāti Awa who will be hosting the hui today with support from some members of other local iwi who were available to assist with the necessary marae preparations. As such, it is usual Ngāti Awa tikanga that the women should go ahead of the men when entering the marae grounds, with the men providing a protective shield at the rear and sides of the women and children.

The locals now excuse themselves and disappear around a side path so they can join with their whānau inside the marae who are busy completing last minute tasks.



The two groups of people fundamental to this research project are now being identified in this part of the thesis. The mana whenua iwi (local tribal authorities) of Whakatū/Nelson are identified first, followed by a very brief introduction to the case study organisation – Te Kura O Wikitōria (Victory Primary School). (This case study organisation will be discussed in more detail later on).

Mana whenua iwi – Iwi authority in Whakatū/Nelson

The term 'tāngata whenua' refers to ngā iwi Māori (Māori tribes) of Aotearoa in general; the people of the land, the indigenous people of the country. In contrast, the term 'mana whenua' refers to the people who hold *local* hapū (sub-tribe) or iwi authority. Mana whenua refers to the *mana* (spiritual power, prestige, authority, control, power, influence) held by

local people who have demonstrated authority over *whenua* (land) in a certain area, which is derived from whakapapa (genealogical) links to that area (The University of Otago, 2010).

The mana whenua iwi for the region of Whakatū/Nelson are: Ngāti Toa Rangatira, Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu (Ngāti Tama), Te Āti Awa o Te Waka-a-Māui (Te Āti Awa) and Ngāti Kuia. ("Te Tau Ihu Claims Settlement Bill," 2013).

Ngāti Kuia descends from tūpuna (ancestors) who arrived at Te Tai Tapu (Tasman Bay) on the waka named Kurahaupō. Ngāti Toa Rangatira, Ngāti Kōata and Ngāti Rārua descend from the Tainui waka (Mitchell & Mitchell, 2008b). Ngāti Tama and Te Āti descend from the rangatira Whata, Rākeiora, and Tamaariki of the Tokomaru waka²⁷ (Ngāti Tama o Taranaki, n.d., Te Āti Awa Iwi Authority, 2011).

While each of these iwi are mana whenua of Whakatū and share some common characteristics with the others, it is important to remember that each has their own specific kawa and/or tikanga. Ruru (2015b) advises Te Āti Awa only have tikanga, not kawa, hence this thesis mainly draws on tikanga associated with the iwi of Te Āti Awa. Consequently, the Author also wishes to acknowledge the mana whenua status of the other mana whenua iwi in Whakatū/Nelson, and sincerely apologises for being unable to devote any meaningful space to them within this thesis, given time and word constraints.

Te Kura O Wikitōria – *Victory Primary School*

Te Kura O Wikitōria/Victory Primary School (VPS) is located in the Toi Toi suburb of Whakatū/Nelson, and is the case study organisation for this research. The school grounds are the site for the Victory Urban Village, a campus which comprises of classrooms, playgrounds, facilities for before and after school care, a kōhanga reo, and a community centre which provides several social services (The Education Review Office, 2009). As detailed by Neal (2014); in 2012 the Wakatū Incorporation in Nelson lodged a caveat to

²⁷ Te Āti Awa also have connections with the Kurahaupo and Aotea waka which can be traced back to “an ancestor named Haunui-a-Nanaia, who has a direct relationship with the ancestral canoes of Kurahaupō and Aotea” (Te Āti Awa ki Kāpiti; n.d. para.4).

protect property rights over an area of land that this school sits within. Wakatū Incorporated is a Māori Incorporation formed in 1977 to administer remaining Nelson Tenth's land on behalf of Te Āti Awa, Ngāti Kōata, Ngāti Tama and Ngāti Rāua beneficiaries. In 2014 the High Court “granted Wakatu's application to hold back caveated land from formal dealings on iwi settlements, and decline the Crown's application for the caveats to be removed. The heart of Wakatu's claim is to property rights that, by reference to wrongful acts or omissions of the Crown, have not been recognised” (Neal, 2014; para. 2). The current chair of Wakatū Inc., Paul Morgan, advised that when and if VPS is transferred to iwi, it will be leased back to the Crown on perpetually renewable terms and all that would change for the school is the landlord (Neal, 2014). This is a complex, ongoing legal case; therefore it is only touched on briefly here to highlight deeper issues with relevance to the case study.

*Toi te kupu, toi te mana, toi te whenua*²⁸.

He whānau tēnei, kao rānei? – *The meaning of whānau*

It is important to clarify the use and meaning of the word ‘whānau’ as it relates to this research and the case study organisation, Victory Primary School, since whānau values lie at the heart of the organisational model that is being explored. Lawson-Te Aho (2010) state there are two models of whānau that can be found in the literature they assessed:

- A ‘whakapapa whānau’ is the traditional form of whānau, made up of those having genealogical and kinship connections. The primary role of nurturing and supporting its members has endured even despite “historical pressures of assimilation and the presence of the dominant Pākehā family model in society” (Smith, 1995, p. 28; as cited in Lawson-Te Aho (2010)).
- A ‘kaupapa whānau’ consists of those united by a common purpose or goal but who may or may not have genealogical/kinship connections. Both customary and contemporary whānau models are recognised in a kaupapa whānau, acknowledging the importance of the collective for the effective functioning of individual members (Lawson-Te Aho, 2010) .

²⁸ This whakataukī is credited to Tinirau of Whanganui and is translated as “The permanence of the language, prestige, and land” (Mead; 2001, p.405).

These two whānau models can be seen in Figure 13 below. In both models, the state of the collective provides internal motivation for group effort in working towards goals and can build strength and resilience. (Kahu & Wakefield, 2008; as cited in Lawson-Te Aho (2010). Although people within an organisation may sometimes be related (such as within a family or whānau business), in this research the organisation is viewed as a kaupapa whānau, given that its members are not generally related by whakapapa.

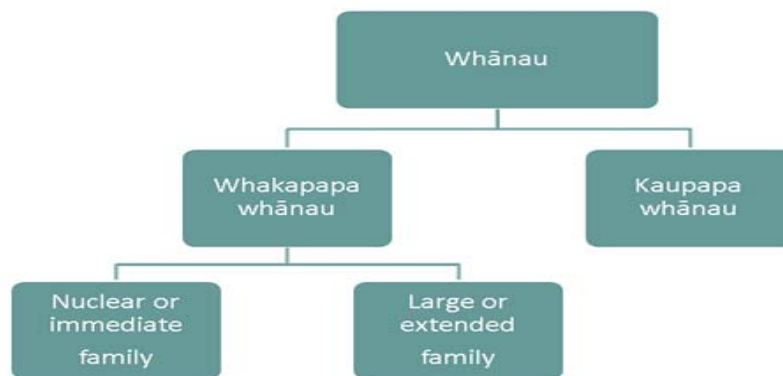


Figure 7 – ‘Te Kupenga’ model of whānau²⁹

As identified in the research of Penetito (2005) regarding the whānau concept; there is no one construct for the institution of the whānau. Each has its own character and its own degree of integration and effectiveness which is created out of the interactions between its members and what is happening in that time and place. It is up to that particular whānau grouping to work out their own identity and associated tikanga (processes and practices) dependant on their kaupapa (purpose), goals and aspirations. (Penetito, 2005). This is helpful to keep in mind, since every organisation will inevitably have its differences.

The Author believes common customary whānau principles could be applied and put into practice by *any* organisation as a core component of an existing system. Furthermore, effective leaders who model the required behaviours alongside clear policies, guidelines, and examples of behaviours associated with the principles would help ensure a successful transition. The purpose of this research is to test the validity of this belief.

²⁹ In 2013, Statistics New Zealand carried out ‘Te Kupenga’, their first survey of Māori well-being to gain a picture of the social, cultural, and economic well-being of Māori (Statistics New Zealand, 2013).

Accordingly, the title of this research endeavour encapsulates this entire vision in its very title: “**Whānau Whānui**”. A greater understanding of this title can be gained by breaking it down into its two parts. The noun ‘**whānau**’ has already been explained in this research context. Then, the word ‘**whānui**’ is translated by Moorfield (2011) as “be broad, wide, width”. Hence, the title ‘Whānau Whānui’ represents Te Whānau Whānui O Te Kura O Wikitōria; i.e. a broad grouping of people with a common kaupapa (mission). To clarify this concept further, the Author’s identification to the ‘Taranaki Whānau Whānui’ (as stated on the title page) indicates she affiliates to iwi of Taranaki (Te Āti Awa, Ngāti Tama, Ngāti Mutunga, Ngāti Maru, Ngāti Ruanui and Ngā Rauru), through whakapapa. This is a common statement made by Taranaki people in mihimihi when they affiliate to more than one iwi of that region. Not only does it shorten the process of having to name each iwi individually, it also affirms **Kōtahitanga** (unity, oneness) of Taranaki iwi. While the whānau implied in this statement differs in that members of Taranaki whānau *do* have kinship ties through whakapapa, the overriding concepts of whānau and kōtahitanga are the same.

Te huarahi pōwhiri – *The pōwhiri process*

A pōwhiri brings two groups of people together, the mana whenua and the manuhiri; uniting them in whatever shared kaupapa (agenda, purpose) they have gathered to address. In respect to the mauri, mana and tapu of people, “the role of the pōwhiri is to join each other’s sacredness together” (Matenga-Koho & Roberts; 2006, p.12). For the purposes of this research and the explanation of the pōwhiri framework used, the mana whenua iwi of Te Āti Awa have the position of **mana whenua**, and the whānau whānui that is Te Kura O Wikitōria/VPS takes the position of **manuhiri** (visitors) who are waewae tapu (‘sacred feet’ – visitors who are to be treated with dignity and respect). Even within Te Āti Awa, tikanga (customs, practices) can differ depending on location and the event taking place. Therefore, the explanation of the pōwhiri process which follows should be taken as a generalised and introductory explanation, and should not be seen as indicative of all pōwhiri for Te Āti Awa.

‘Ko Te Ātiawa nō runga i te rangi, ko te toki tē tangatanga i te rā, taringa mangō, ko te kete nge.

*Ue ha! Ue ha!*³⁰.

³⁰ “Tis’ Te Ātiawa who descended from the sky, the adze that cannot be loosened by the sun, tenacious to the end, focussed on the future. This is who we are!” (Te Āti Awa (Taranaki) Settlements Trust; 2012, p.4).

Karakia – *Incantations*



The senior kaumatua of your group asks everyone to whakapiripiri (move close together) at the waharoa as he is about to perform a protective karakia called a waerea. This form of karakia is used to whakatau (calm the personal physical, spiritual and emotional aspects of a person), whakawātea (safeguard and protect the group's intentions), and instigate whakawhanaungatanga (unite the group).

Meanwhile, the mana whenua start to form in lines inside the wharenuī in preparation for performing the haka pōwhiri that will begin after the first karanga.



Karakia are incantations or prayers and can cover every aspect of life, including important events such as pōwhiri and hui where they can be heard at various stages of the event. “Karakia, in their true essence, are ritual chants invoking spiritual guidance and protection” (University of Ōtago, 2010; para 1). However, since Christianity was introduced to New Zealand in the 19th Century, new karakia have also been composed and used which acknowledge Christian beliefs. There is currently a movement by many Māori towards returning to and using customary karakia which call upon Atua Māori (Māori Gods) for direction and guidance. Subsequent English translations may not always be capable of reflecting the essence of the te reo Māori used, requiring metaphorical considerations (The University of Otago, 2010).

A customary karakia can be found at the beginning of this thesis in the Karakia tīmatatanga – *Beginning incantation* section, as well as one that is more contemporary in the Mihimihi - *Acknowledgements* section. These karakia, and indeed others which have been performed by the Author but not transcribed, help form the plea for innate spiritual guidance and protection for this research, inclusive of the pōwhiri processes which frame it.

Huihuinga ki waho – *Gathering outside the marae grounds*



Kaumātua now organise the order of their chosen speakers. The senior and most proficient orator is to be the first speaker for the formal speeches inside the wharenuī. He will also be the representative who is first to enter the wharenuī and hand over the kōkohu (contribution) to the mana whenua. The kaumātua double-check the kōkohu is ready to be handed over and you catch a glimpse of the stunning taonga whakairo (carved treasures) from your island home, wrapped in a regal korowai (cloak) made from feathers plucked from some of the indigenous island birds. Precious gifts extremely fitting for such an important occasion, the mana whenua are sure to be impressed!

The kuia decide who will be the kai whakaatu (first caller in response to the kai karanga of the mana whenua) and who else will karanga in support of her initial response.



Prior to the commencement of a pōwhiri, manuhiri gather together and wait at the gate to be called on by the kaikaranga when the mana whenua are ready. This is the time when a karakia such as the waerea is performed and kaikaranga (female callers) and kaikōrero (male speakers) are chosen. The kōkohu/koha (contribution) will also be organised. In times past, this was often in the form of food or could also be taonga such as korowai, whakairo, pounamu (greenstone) or pākohe (argillite)³¹. However contemporary kōkohu/koha is usually in the form of money. “For the Māori, generosity and hospitality is a matter of honour. Giving rather than receiving is very important” (Harawira; 1997, p.9).

³¹ Pākohe is particularly associated with the Nelson/Marlborough region and is a taonga for the mana whenua, in particular the iwi Ngāti Kuia. In the Ngāti Kuia Deed of Settlement, resulting from the Crown’s historical (pre-1992) breaches of The Treaty of Waitangi, recognition was given to the traditional, historical, cultural and spiritual association of Ngāti Kuia in their area of interest. In relation to pākohe; “The Crown acknowledges Ngāti Kuia association with Pākohe through a Statement of Cultural Association. Ngāti Kuia will have the right to remove Pākohe boulders by hand in agreed rivers on Crown land” (The Crown; 2010, p.5).

Karanga – A call of welcome



A kuia can be seen coming out of the whatitoka (traditional sliding door) of the whare tūpuna and two more kuia follow her to take their respective places on the mahau (verandah). This signals to your kai whakaatu that the first karanga will sound at any moment and she takes her place at the front of your group, looking behind her to make sure everyone is grouped close together and ready to whakaeke (enter) onto the tapu grounds of the marae ātea.

She then silently nods at the kai karanga on the mahau who now begins with the transcendental call of “Haere mai, haere mai, haere mai...” (Welcome, come this way, come towards us...). The kai karanga then identifies the mana whenua by including the name Mātangi Āwhio in her karanga and acknowledges Pohea, the tupuna rangatira (chiefly ancestor) who initially built this pā site with his people. The Aotea waka is cited in reference to the whakapapa (ancestry) links that Ngāti Awa share with Pohea to this waka; thus confirming their mana whenua status. Local landmarks are named, including Te Maunga Tapu and Te Awa Mahitahi.

As this initial karanga is heard to taper, the kai whakaatu takes this cue by starting her response in earnest, beginning with the call “Karanga mai, karanga mai, karanga mai...” (Call to us, call to us, call to us...). The mana whenua are greeted and acknowledged within her karanga, along with the marae and local landmarks, as the manuhiri follow her lead and slowly proceed onto the marae ātea as a closely-knit group. The kai whakaatu also ensures she states in her karanga who the manuhiri group are and where they have come from so the mana whenua are adequately informed.



Karanga (welcome call) is a uniquely Māori taonga belonging only to Māori women, and one that has ancient origins. As Te Wānanga O Raukawa (2009) explains, the karanga is a

medium which invokes our tūpuna and provides for the living and dead of the manuhiri to be able to safely cross the marae ātea (open area in front of a whareniui/meeting house) to unite with the living and dead of the tāngata whenua during the pōwhiri process. Hence, the karanga is not just a call from one woman to another, but a spiritual call which weaves together the spiritual and physical realms and provides the pathway to weave together the wairua (spiritual essence) of manuhiri to tāngata whenua for a common kaupapa (agenda).

Karanga should only be performed by women as they alone have the iere (voice) capable of connecting with te ao wairua (the spiritual world) and reaching the tūpuna in that realm. When a wahine (woman) is doing karanga she is entering the realm of wairua, thus simultaneously dealing with the dimensions of Te Pō (the spiritual world) and Te Ao Marama (the physical world). The kaikaranga “has the dual role of establishing tapu and activating the mauri of the gathering” (Matenga-Koho and Roberts; 2006, p.17).

The kaikaranga (callers) are the first voices to be heard in the pōwhiri process. The kaikaranga of the mana whenua will begin by calling to the manuhiri with aroha (love and compassion) from the entrance of the marae, asking them to proceed onto the marae ātea. This first call is called the karanga maioha (Matenga-Koho & Roberts, 2006). This call is responded to by the manuhiri and is termed the karanga tīwaha (Matenga-Koho & Roberts, 2006). In this karanga response they will greet the mana whenua and acknowledge their invitation as they enter. The manuhiri may also acknowledge the mana whenua of the region, the local marae and local landmarks. They may say where they have come from, who they are and who they represent, and if the occasion is a tangihanga (funeral) they will acknowledge the tūpāpaku (deceased).

The second stage of the karanga from the mana whenua encourages the manuhiri to bring those who have passed on with them. This provides an opportunity for grieving and further healing and allows the wairua to return. The karanga response from the manuhiri also acknowledges those who have passed and often mōteatea (laments) are used to embellish this stage. During this stage, the manuhiri will pause for a few minutes on the marae ātea while the karanga continues as a sign of respect to those who have passed.

The third stage of the karanga will usually address and perhaps extend on the kaupapa of the occasion. This also provides information to the men on the paepae (orators' bench) so

they can expand on it during the whaikōrero (formal speeches). Thus through the karanga, everyone is informed about who is arriving, where they come from and the kaupapa they have come to address. As the karanga is performed the manuhiri will gradually move towards the puku (centre) of the marae ātea.

A number of wahine may call back and forth as the karanga proceeds. The fourth stage and final stage of the karanga occurs once the manuhiri have entered the wharenuui and is performed by the kaikaranga of the mana whenua. This is termed the karanga whakatau and acknowledges both mana whenua and manuhiri “now stand in common with atua and tīpuna alike” (Matenga-Koho & Roberts; 2006, p.18).

For this research project, the analogy of the karanga portrays the research proposal and associated information that was presented to the Principal and Board of Trustees of Victory Primary School. Once this was answered with their approval and support, a subsequent karanga was sent out to the school’s community to target potential participants in the research endeavour. Those who agreed to be interviewed provide the image of the positive response.

Te wero – *The challenge*



At the same time the kaiwhakaatu is responding to the kaikaranga, a fearsome looking tane (man) rapidly advances towards the manuhiri from the direction of the whare tūpuna. His body is oiled and incredibly toned and his foot movements are so quick he appears to float just above the ground. Two more athletic tāne (men) follow close behind him in formation as they chant a warning haka, warning you all of their fighting skill and prowess as dedicated toa (warriors) of Tūmatauenga (God of war).

The three toa brandish their taiaha (long weapons of hard wood) with deceptive ease, showing their ability to kill without regret should this prove to be required. The leading toa performs an impressive display directly in front of you all, taunting anyone who so foolishly dares to attempt to attack. With a final vicious pūkana (staring wildly, dilating the eyes, protruding the tongue and omitting a war cry from deep within the belly) he then retreats slightly with an air of satisfaction that no one has dared to test his skill!

The second toa now approaches the manuhiri and performs a further haka before laying down a raukura in front of the kai karanga. The strongest toa from your group now moves from the back in order to pick up the raukura, confirming the manuhiri group has come to this hui with peaceful intentions and there will be no physical confrontations today. The third toa now indicates the manuhiri may proceed with nod and a wave of his taiaha. However, all three remain in warlike readiness should an attack still be forthcoming.



Keane (2013) explains a wero (ritual challenge) is conducted at the beginning of a pōwhiri when an important visitor has arrived. Once the kaikaranga has begun her call a wero may often be occurring simultaneously to the karanga. A full wero involves three mana tāne (charismatic male leaders) of the mana whenua advancing towards the manuhiri at the entrance. “The original purpose was to find out whether the party came in peace or war” (Tauroa and Tauroa, 1986; p.31).

These three toa constitute three challenges. Physical contact is not a factor in the wero, rather it is spiritual awareness that informs the people's actions and responses. The first challenger is called the Rakau Whakaara (warning challenger), the second is the Rakau Takoto who lays down the taki (the challenge dart), and the third is the Rakau Whakawaha, who clears the way forward. Te Āti Awa will usually put down the raukura as the taki; the three white albatross feathers which symbolise peaceful intentions. (*The raukura was previously explained in the Mihimihi - Acknowledgements section*). While it is possible for the wero to be issued to a woman of importance in the manuhiri group, tikanga dictates it is still a male who is required to pick up the taki on behalf.

For this research project the initial wero was laid down with Victory Primary School when the Principal, and then the Board of Trustees were approached to consider giving formal approval for the research proposal so the research could proceed.

The taki that is laid down during the wero is portrayed on the front cover of this thesis through the image of the raukura symbolising peaceful intent. The Author suggests each reader subconsciously accepts this challenge by picking up the thesis to read it, thus indicating an unspoken agreement to enter into a peaceful, proactive pōwhiri and hui process devoid of any violence or hostility.

Te hunga mate – Acknowledging the living spirits of the dead



As the kaiwhakaatu leads the manuhiri towards the whare tūpuna, the kaikaranga begins the second part of the karanga – acknowledging and lamenting those who have passed away. This is extremely poignant and heart-rending and tears fill your eyes as you remember those who have died. Some of the women wail loudly in pain and commemoration. As the kaiwhakaatu responds with her declaration, you pause with the manuhiri for several minutes in deep respect and reminiscence before proceeding.



Haka pōwhiri – Welcome haka



The karanga now progresses to its final stage where both callers detail the kaupapa of the hui. Inside the wharenuī the mana whenua group are avidly listening in order to glean further details about the day's proceedings. The people inside begin to loudly chant the haka pōwhiri "Toia mai te waka"; representing the pulling of the manuhiri onto the marae, and beaching their symbolic waka safely on shore.

The mana whenua sway their hands gently, some of them holding twigs of kawakawa representing the breath of Tāwhirimātea (the God of wind) rustling amongst the rākau (trees). The light and dark sides of the foliage symbolize te ao and te pō (life and death). The voice of the kaikaranga intertwines with the voices of the haka pōwhiri and kaiwhakautu pulling the groups together warding off evil spirits and protecting the manuhiri, providing safe passage.

You join with the others and take off your shoes on the mahau before the hongī...



After the kaikaranga have woven further connections to the aho tapu³² (the first spiritual cord) binding the manuhiri to the mana whenua, the mana whenua will start to pull the visitors towards them through performing the haka pōwhiri. The symbolism used is the manuhiri on-board a waka, and this is why so many iwi use the haka entitled "Toia Mai Te Waka"³³ ("Haul the waka towards us") for this stage.

32. 'Aho' means 'cord, string, line, medium for an atua in divination'. 'Aho matua' means 'sacred first line – the first line in weaving that sets the rest of the pattern'.

33 Translation of the haka "Toia mai te waka" (original composer unknown):

LEADER	PEOPLE	LEADER	PEOPLE
1. Toia mai!.....Te Waka!	(Pull up, the canoe!)	2. Kumea mai!.....Te Waka!	(Drag up, the canoe!)
3. Ki te urunga!.....Te waka!	(To it's resting place)	4. Ki te moenga!.....Te Waka!	(To it's sleeping place!)

ALL

5. Ki te takotoranga i	(To the place where it will lie)
Takato ai, te waka!	(At rest, the canoe!)

“The call of the haka pōwhiri likens the arrival of the group of visitors to the safe arrival of a canoe, with its paddlers and passengers, to the shore. The canoe is dragged safely to its resting place onto the shore. Likewise the voices of the haka pōwhiri symbolically represent the rope by which the visitors are pulled safely onto the marae. So, from the gates the rope plaited voice of the kaikaranga intertwines and twists to give greater strength to the voices of the haka pōwhiri, strengthened even further by the Kai Whakaatu. As long as there are people and the marae, the rope represented by the voices of people is a rope that ties and pulls people together. It stretches from the past, appears in the present, and disappears to serve future generations” (Marae Protocol, 2002; p.8).

In regards to the pōwhiri process and the research; as members of the school community started to gain a greater understanding of the research, they moved towards becoming more interested and involved in the project. This was especially evident with those who were interviewed.

At this stage in the pōwhiri process the manuhiri have completed the crossing of the marae ātea (courtyard) and are about to enter the wharenuī, so it is fitting to pause and briefly consider what these domains represent from a tūturu (authentic) te ao Māori perspective.

Te maraenui ātea O Tūmatauenga – *The marae courtyard*

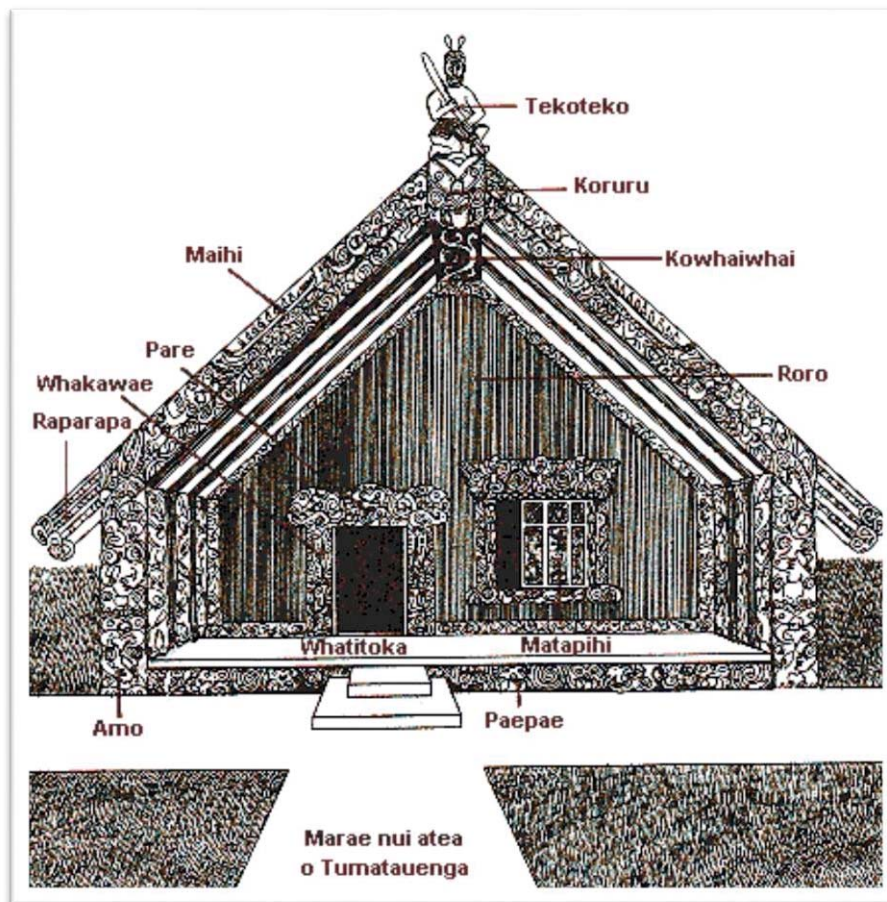


Figure 8 – Te maraenui ātea o Tūmatauenga / *The marae courtyard*³⁴.

The marae is the pā tūwatawata (fortified pā) of Māori culture; it has survived the impacts of Westernised civilisation, and is central to Māori identity (Awataha Marae, 2006). As explained by Harawira (1997); Māori consider their respective marae are tūrangawaewae (a place of belonging), and kawa and/or tikanga for each marae will vary, depending on the protocols of the iwi, hapū (sub-tribes), and whānau (families) who have mana whenua status for the location. “The marae is socially integrative in the sense that it fosters identity, self-respect, pride and social control. The marae is also integrative in that all people are welcome as guests. It is one institution where the Pākehā can meet the Māori on Māori terms and come to a better understanding of what it means to have a bicultural society” (Awataha Marae; 2006, para 4).

³⁴ Image sourced from Education Resources (2008).

In the Māori world view, the marae does not stand in isolation, but is intrinsically part of the wider environment. This view is reflected when Māori identify themselves when stating pēpeha (tribal sayings) and when performing mihimihi (introductions), when it is usual for a person's waka, maunga (mountain), awa (river), marae and iwi affiliations to be included. "The process of formal identification amongst Māori is still very important today which recognises and reaffirms the relationship which generations of Māori have between the physical and spiritual world" (Parata; n.d., page 3).

According to In the Māori world view, all things are interconnected through whakapapa (genealogy) and Ranginui and Papatūānuku gave birth to the godly ancestors of all parts of nature (C. Royal, 2012). "In the beginning was Te Kore (the void, the nothingness), from which came Ranginui, the sky father, and Papatūānuku, the earth mother. Ranginui and Papatūānuku held each other in an eternal embrace, which meant, for their numerous children, it was eternally dark, forever night (Te Pō)" (University of Ōtago; 2010, para 2).

Keane (2013) advises the layout of the marae and the pōwhiri process are symbols of the primal parents Ranginui and Papatūānuku and their children. Figure 9 below shows some of those children and the aspects of the natural world that they hold dominion over:

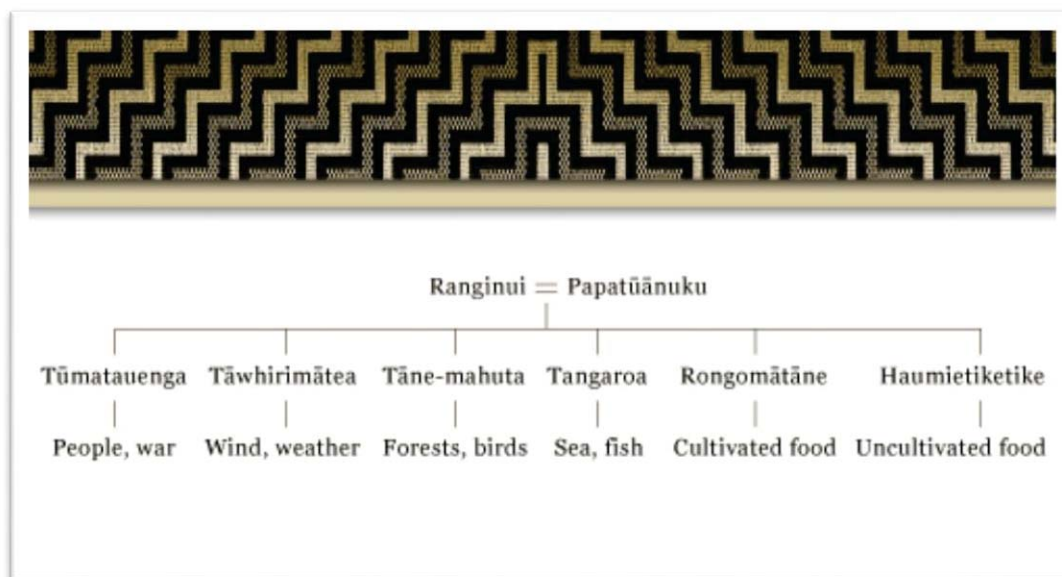


Figure 9 – Whakapapa o ētahi o ngā kāwai tūpuna / Some children of Ranginui and Papatūānuku³⁵.

³⁵ Image sourced from C. Royal (2003).

The full name for the marae ātea is Te Maraenui Ātea O Tūmatauenga (the larger marae of Tūmatauenga, the God of war). Entering onto the marae ātea means entering an encounter situation where challenges are met and issues of the day are debated (Naahi, 2009). This is reflective of the Māori creation narrative when the children of Ranginui and Papatūānuku constantly bemoaned the miserable cramped conditions they had to endure when they were confined within the perpetual darkness of their parents' embrace. Eventually, the many sons decided to do something about changing their confinement and argued about how this should be done. Tūmatauenga wished to slay their parents; however the majority of the others opposed this (Rewi, 2011).

Kei roto i te pōuri te māramatanga e whiti ana, engari, kīhai i mau i roto i te pōuri³⁶

³⁶ 'Kei roto i te pōuri te māramatanga e whiti ana, engari, kīhai i mau i roto i te pōuri' – 'Although enlightenment resides in darkness, it cannot be acquired within this darkness'. This is one of the teachings of the prophet Te Kōti Arikirangi Te Tūruki. The pōuri or darkness suggests naivety and ignorance. When uninformed people start to learn, they also gain an understanding, meaning the darkness dissipates and the ignorance is replaced with knowledge (Rewi, 2011).

Te whare tūpuna/Te whareniui – *The meeting house*

The children wished to separate Ranginui and Papatūānuku so light could enter their world. Rewi (2011) states it was Tāne who succeeded in pushing them apart through the power of growth. And just as the separation of the primal parents caused the movement from Te Pō (world of darkness) to Te Ao Mārama (the world of light), so too are marae visitors guided through the pōwhiri from darkness into a state of enlightenment and resolution. “Pō can be translated as ‘a venture into the unknown or new experience’. Whiri is derived from the word Whiriwhiri meaning, the act of exchanging information and knowledge” (Matenga-Koho & Roberts; 2006, p.6).

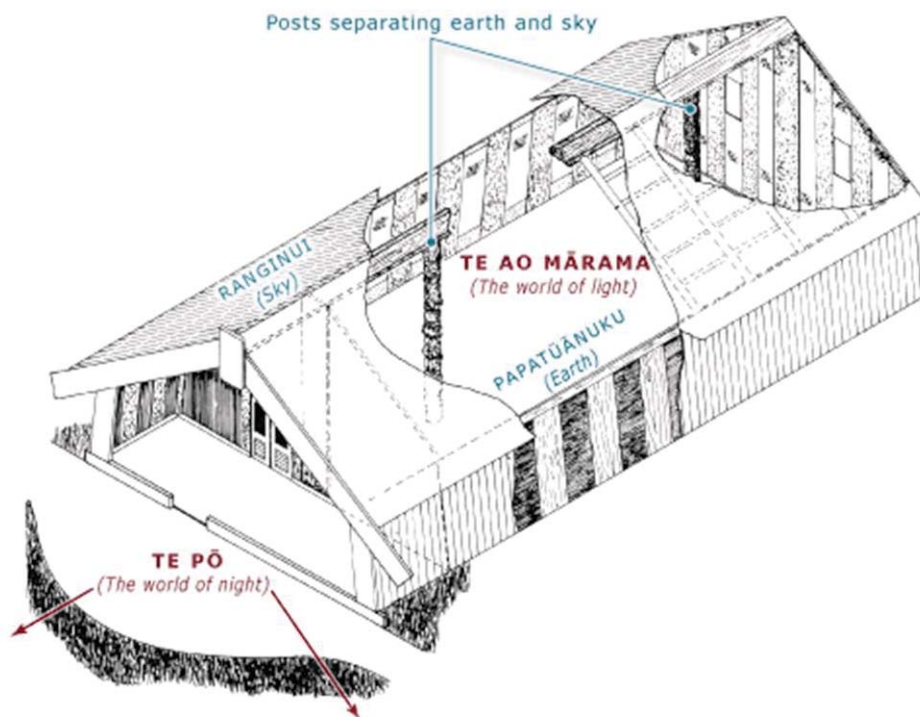


Figure 10 – The whareniui in relation to the Māori creation narrative³⁷.

On the marae, the light is represented by the whareniui itself as the depiction of the world, as seen in Figure 10 above. Royal (2012; para 6) explains: “Light is represented by the meeting house itself where the welcomed guests gather. The roof represents Ranginui (the sky) and the floor represents Papatūānuku (the earth). The posts of the house represent

³⁷ Image sourced from Keane (2013).

those that Tāne used to separate earth and sky, and the pare (carving above the doorway) represents Hine, the custodian of the threshold between night and day, darkness and light”.

As detailed by The University of Ōtago (2010b) the inside of the whareniui is the domain of Rongo-Mā-Tāne (the Atua of peace, balance and cultivated foods). Hence, once the pōwhiri has concluded, discussion, debate, deliberation, celebration and grief can freely occur in a peaceful, non-threatening manner. It is however noted that even though some heated debate and feisty dialogue may occur inside the whareniui, a good outcome is always the end goal before the hui process is completed.

With some light now shining on the meaning of the marae ātea and the whareniui it is time to return the focus to the pōwhiri that is in process. So, the manuhiri have crossed the marae ātea and taken off their shoes in preparation for entering the whareniui...

Kōkohu/Koha – Contributions



The senior kaumatua of your group now steps forward first, proceeding to hand the group’s koha to the rangatira who is first in line at the whatitoka. This is humbly received by the tāngata whenua and one of their senior kuia responds with a short karanga giving thanks. The rangatira then passes the koha to one of the kuia behind him for safekeeping so he can grasp the hand of the kaumatua in readiness of the hongī they will share.

During the pōwhiri, it is appropriate for the manuhiri to pass over a koha (contribution/gift) to the tāngata whenua and these days it will usually be in the form of money. For Te Āti Awa, this is called a kōkohu. “The origins of koha lie in the stories of creation and the Atua who gifted those things deemed necessary for life, to Hine-ahu-one, the first human being” (Matakite Productions Ltd; n.d., para 15).

In the story of Hineahuone we are told that ngā Atua gathered for the purpose of gifting (tā koha) to the first human-being those things they saw as necessary to her pursuance of life and living.

- Io Matua gifted wairua (spirit) and toto (blood).
- Tāwhirimātea gifted the lungs.
- Tūmatauenga gifted the qualities of bravery and courage.
- Whiro gifted disease and pestilence.
- Tāne-te-wānanga gifted the intellect.
- Rua-te pukenga gifted thought and reason.

(Matenga-Koho & Roberts; 2006, p.35).



Figure 11 - Depiction of Tāne and Hineahuone³⁸

Many iwi will follow the process of the manuhiri placing the koha on the floor between their group and the tāngata whenua at the conclusion of the whaikōrero (formal speeches), and a kaikōrero will pick it up. However, Te Āti Awa kawa often differs in that the kaikōrero (male speaker) for the manuhiri passes the kōkohu discreetly to a kaumatua (elder) of the tāngata whenua during the hongī, as he is entering the whareniui (ACE Aotearoa, 2010).

³⁸ Figure 11 depicts when Tāne formed Hineahuone, the first woman, from clay at Kurawaka. Hineahuone means earth-formed woman. This is one of many Māori narratives which explain the birth of humankind from Papatūānuku (C. Royal, 2003).

Examples of kōkohu/koha are woven throughout the research project and this thesis. For example: the trust given to the researcher by the Principal and the Board of Trustees; the approval of the researcher's project by the Board, the ongoing support and guidance from the Principal; and the contribution of kōrero and knowledge from the interview participants.

Hongi – Greeting and sharing the breath of life



The kaumatua of your group now shares a hongi with the rangatira, the first in line of the tāngata whenua. Their noses and foreheads press together for several moments and they each breathe deeply, sharing in each other's breath, the mauri (life principle) mingling together as the two become one. Your kaumatua then passes under the pare (carving above door of the wharenuui) as he enters the wharenuui, moving from Te Pō outside into Te Ao Mārama. He then proceeds to go along the waiting line of the tāngata whenua, pausing to hongi and hariru with each one in turn. The rest of the manuhiri follow suit, starting with the men.

The manuhiri bring memories of their deceased loved ones into the whare tūpuna with them. You join with both groups as you pause and bow your head in remembrance and respect to those who have died. The rangatira of tāngata whenua then signals for everybody to take a seat. Kaikōrero and kaumatua sit on the paepae (orators' bench or front row seating) with kuia and kaiwaiata (singers) behind the speakers and the others taking the remaining seats.



ACE Aotearoa (2010) advises it is Te Āti Awa tikanga for the kaumatua and main speaker for the manuhiri to be the first person to enter the wharenuui and he will be responsible for the handing over of the 'kōkohu' (a contribution – explained further in the following section). The rest of the men will follow the first kaumatua inside, followed by the kuia (female elders) and then women and children. Each person in the manuhiri group will proceed to

hongī and harirū³⁹ (greet) each of the tāngata whenua; starting with the people at the entrance and proceeding along the line to the end. The hongī is seen as the sharing of the breath of life and uniting as one entity – a re-creation of the first breath of life taken by Hine-Ahu-One, the first of humankind created by Tāne (ACE Aotearoa, 2010).

It is Te Āti Awa tikanga that the hongī and hariru takes place prior to the karakia and whaikōrero (formal speeches), and before moving to the space reserved for manuhiri on the right of the marae. Once the hongī is completed kōtahitanga (unity, togetherness) is said to have been achieved, and so for Te Āti Awa and other Taranaki iwi who follow this tikanga this is accomplished from the beginning interactions. The mana whenua will indicate when it is time to take a seat (ACE Aotearoa, 2010).



Figure 12 Women greeting each other with a hongī [ca 1905]⁴⁰.

³⁹ “Harirū” – a transliteration of the Pākehā phrase “How do you do?” and the associated European custom of shaking hands and greeting.

⁴⁰ Unidentified Maori women greeting each other with a hongī alongside the entrance to an unidentified whare tūpuna. Image taken for the New Zealand Tourist and Publicity Department (ca 1905). Photographer unidentified. From the collections of Alexander Turnbull Library. Source: <http://mp.natlib.govt.nz/detail/?id=23065&l=mi>.

Whaikōrero – Formal speeches



The kaumatua for the tāngata whenua stands in the middle of the floor between the two groups and a hush descends as he taps his tokotoko (ceremonial carved walking stick) three times on the floor, indicating he is ready to speak. He surveys the room reflectively before beginning his whakaarara; the call stating the marae ātea has now been claimed. Following this, the kaumatua goes straight into a tauparapara (spiritual recitation):

“Whiti ora ki te whai ao, ki te ao mārama. Whiti ki runga, whiti ki raro.

E ngungu ki te pōhatu, E ngungu ki te rākau. Tītaha ki tēnei taha, tītaha ki tērā taha.

Tīhei mauri ora!”

Well versed in the protocols of whaikōrero, the old kaumatua proceeds to whakamihi; first greeting and acknowledging Io-Matua-Kore (the Supreme Being), then Papatūānuku, the kāwai tūpuna (the Gods), the wharenuī, and those who have passed away. Once he is satisfied with these acknowledgements he turns his attention to thanking the kuia for their karanga and their skill in bringing the people together, calling them “ngā putiputi ātaahua ki waenga i a tātau katoa” (the beautiful flowers in our midst). He also acknowledges other important faces he has noticed amongst the manuhiri, ensuring he adds a small anecdote to bring a smile. With deceptive ease, the wise old man is able to poetically address the kaupapa of the hui, as well as recite whakapapa connections, including marae, whānau, hapū, iwi and waka associations as he expresses himself. Once he has finished the tāngata whenua stand as one and sing a waiata (song) to embellish and conclude his speech. And then the next kaikōrero for the tāngata whenua stands from the paepae kōrero (sacred speaking bench) to begin his kōrero...



Tauparapara translation: *“Cross over to life in the changing world, to the world of light and understanding. Cross upwards, cross downwards. Turn to the rock, turn to the tree. Leaning to this side, leaning to that side. Let there be life!”*

“In its purest form whaikōrero is an art, a dramatic expression of mana and wairua” (Matenga-Koho & Roberts; 2006, p. 14). As with the karanga, the whaikōrero follows a format for the speeches, and a waiata follows each speech as an enhancement and often an extension of what has been said. Whaikōrero is important as it serves to uphold the mana (prestige) of the speaker’s group. Therefore it is crucial that the kaikōrero has mastery of te reo Māori, knowledge of whakapapa, is able to discuss the kaupapa and related issues of the hui, and is able to exploit whakataukī (proverbs), figures of speech and other compositional techniques within his kōrero.

There are two main types of kawa observed during pōwhiri, and within this, several variations. They are tau utuutu (or tū mai, tū atu) and pāeke:

Tau Utuutu – A kaikōrero (*speaker*) on the tangata whenua side starts, followed by a speaker from the manuhiri (*visitors*). Each side alternates, however the tangata whenua conclude (which means that they always require one extra speaker than the visitors: they both start the whaikōrero and conclude it).

Pāeke – All of the kaikōrero on the tāngata whenua (*host*) side speak first, after which, all of the kaikōrero on the manuhiri side respond. (The University of Ōtago; 2010, para.2).

Ruru (2015b) advises the iwi of Te Āti Awa follow **Pāeke Taranaki**. This is quite different to pāeke because the hongī, and harirū take place on entering the wharenuī *prior* to whaikōrero beginning, and *not* at its conclusion. Similarly, **Pāeke Taranaki** dictates the handing over of the kōkohu/koha happens at the time of entry into the wharenuī, whereas those following pāeke kawa will hand over the koha during the whaikōrero. **Pāeke Taranaki** is the same as pāeke in that all of the tāngata whenua kaikōrero will speak first. And once the kaikōrero of the manuhiri have completed their response the mauri will be handed back over to the tāngata whenua for the final speech and summation. This is so the mauri remains with the tāngata whenua and does not leave with the manuhiri upon their departure. **Pāeke Taranaki** concludes with a karakia conducted by a speaker from te paepae tāngata whenua (orators’ bench of the tāngata whenua). (Ruru, 2015b).

The kawa of whaikōrero is attributed to the Atua and kāwai tūpuna, with the skills involved emanating those of the debating prowess shown by the children of Ranginui and Papatūānuku when they discussed how to separate their parents (Matakite Productions Ltd, n.d.). According to C. Royal (2012), whaikōrero represents Tāne Māhuta separating Ranginui and Papatūānuku so light and movement could enter the world, and speeches of the kaikōrero exemplify this when they illuminate the kaupapa and issues of the hui.

Waiata Kīnaki – Songs and chants of enhancement

Waiata kīnaki (songs/chants which provide embellishment to speeches) are sung after each speech. Waiata are extremely important as they help uphold the mana of the mana whenua and manuhiri groups. Waiata kīnaki also confirm and extend on the topic, if well chosen.

While it is obviously not possible to waiata within this thesis, there is ample use of whakataukī as embellishments to the various sections. There are also some instances where the lyrics of a waiata and the associated YouTube video link have been included (*such as in* CHAPTER THREE – Te Kairangahau – *The Researcher*).

Kai – Food and nourishment



A karanga made from the wharekai (eating house) invites the manuhiri to come and join with the tāngata whenua for kai. A karakia is then performed before eating starts:

Kua horahia te kai

Nā ngā atua i hōmai

Tāne Māhuta, Haumiatiketike, Rongomātane, Tangaroa, Kia ora!



Karakia translation: *This food has been laid out before us, given to us by the Atua. Tāne; God of the forests, Haumia; God of cultivated kai, Rongo; God of kumara and peace, Tangaroa; God of the sea, Thank you all!*

Once the formal part of the pōwhiri has concluded, taking a break for the sharing of kai assists with the whakanoa (uplifting of the tapu) process so people are returned to a state of noa (more 'normalised' state). Matenga-Koho and Roberts (2006) state the sharing of kai is also a reflection of mana whenua and mana tāngata and the presence of manaakitanga. Manaakitanga permits mana whenua "to urge their mana forward through practices that reflect their wealth, abundance and willingness to share. It is the true measurement of a people's ability to extend their aroha and to reaffirm their whanaungatanga" (Matenga-Koho & Roberts; 2006, p.41). Whakawhanaungatanga is about establishing relationships. As with other cultures, sharing food and drink is a way to establish a relationship and helps bind together the mana whenua and manuhiri in readiness for the rest of the hui.

Taking a break for kai is also reflective of taking time to pause in this thesis. This is a time to reflect and digest the information that has thus far been presented, in preparation for the following chapters where the case study research will be discussed in more detail.

Ko te kai a te Rangatira he kōrero⁴¹



Figure 13 – He pātaka / A food storehouse⁴²

⁴¹ 'The food of the chiefs is dialogue.'

⁴² C. Royal and Kaka-Scott (2013) advise that this intricately carved pātaka (food storehouse) was painted at Ōtumatua, Taranaki, in 1842. It is reached by climbing the notched wooden pole, which has steps too far apart for rats to climb.

CHAPTER THREE – Mihimihi / *Setting the scene*



The last of the hui participants wander in, still busy chatting from the wharekai, and take their places in the wharenui where everyone is seated. When everyone is present the oldest and most senior kaumatua from the tāngata whenua stands to address the people, beginning with a karakia:

Whakataka te hau ki te uru

Whakataka te hau ki te tonga

Kia mākinakina ki uta

Kia mātaratara ki tai

E hī ake ana te atākura

He tio, he huka, he hau hū.

Haumi e! Hui e! Tāiki e!

This is the time of the mihimihi where each person stands to introduce themselves, where they are from, and their reasons for being part of the hui today. As it gets closer to your turn you can't help but clear your throat and straighten your shirt as you run through what you plan to say in your mind.



Karakia translation: *Get ready for the westerly, and be prepared for the southerly.*

It will be icy cold inland and icy cold on the shore. May the dawn rise red-tipped on ice, on snow, on frost. Join! Gather! Intertwine!⁴³

⁴³ “The first section of any karakia acknowledges the great forces that are at work connecting us to the atua, the spiritual powers. e.g. the useful but constant Westerlies, and the killer Southerly storm. The second section expresses a loosening of these forces' harmful bonds, and a strengthening of their helpful ones... after the howling Southerly storm blows through, a frigid, but windless night will follow. The third section is the naming of what is required for oneness with the atua... an awe-inspiring dawn transforming the icy snowscape” (Shirres, 2008; para.2).

Once the rituals are complete and the tapu has been lifted the people can proceed with the programme for the hui, with the tāngata whenua speaking first. This is called mihimihi (greetings, introductions, setting the scene), and is an important part of the tikanga process because it is about establishing relationships. Through each person's mihimihi connections between people can be identified, for example through whakapapa (genealogy) and other connections, shared histories and relationships and how these relate to the kaupapa of the day (Tipene-Matua, Phillips, Cram, Parsons, & Taupo, 2009).

The mihimihi also establishes the context for discussion and debate as a Māori context. Implicit in this are 'rules' for how discussion takes place, how conflict is expressed, and what people take away with them from such a hui. For example, conflict may be acceptably expressed within a *wharenui* (Māori meeting house) but should not be carried into the *wharekai* (Māori eating house). At their heart the establishment of relationships and the 'rules' for conduct are about respecting people. (Tipene-Matua et al.; 2009, para.21).

The next few chapters of the thesis are reflective of the mihimihi process. In this Chapter, the Author represents mana whenua and will provide a brief introduction in her capacity as the researcher, the connections she has to the case study organisation, and the region it is located in. The discussion will then turn to the research project itself and the research processes and practices that have been employed when undertaking the research. This will start with detailing the research goals and objectives, and then move to explaining the research methodology, as it relates to this project.

The research methodology, methods, processes, case study selection, and data collection are also discussed in turn, prior to explaining the case study interviews, and justifying the chosen method of data collection.

The final sections in this Chapter outline the analysis methods that will be used for the data as well as identifying limitations of the research, reporting processes, and acknowledgements of additional support people who provided support during the writing of the research drafts.

Te Kairangahau – *The Researcher and Author of this thesis*

He mihi nui ki a koutou katoa ki runga i te āhua o te rā nei.

Ko wai au?

Ko Tainui rāua ko Tokomaru ōku waka

Ko Maunga Tapu tōku maunga

Ko Mahi Tahi tōku awa

Ko Whakatū tōku marae

Ko Ngāti Toa Rangatira, ko Ngāti Kōata, ko Ngāti Tama, ko Te Āti Awa, ko Ngāti Rārua, ko Ngā Rauru, ko Ngāti Maru, ko Ngāti Mutunga ki Wharekauri ōku iwi

Ko te whānau Tuuta tōku hapū

Ko Ngārape Tuuta tōku tūpuna

Ko Russel Foster rāua ko Judy Foster ōku mātua

Ko Tyrone rāua ko Renata āku tama

Ko Tyson rāua ko Max āku mokopuna

Ko Teresa Marie Foster ahau.

Nō reira, tēna koutou, tēnā koutou, tēnā koutou katoa.

Kia ora, my name is Teresa Foster and I live in the suburb of Victory in Whakatū/Nelson. I am a whānau member of “Ngā Mana Kākano O Te Wairepo” (the bilingual unit at Te Kura O Wikitōria/Victory Primary School) where my son Renata is a Year Six student in 2015.

Qualifications I have previously been awarded include: Post-Graduate Diploma in Māori Resource and Environmental Management (with Honours); Post-Graduate Diploma in Business Transformation and Change (with Distinction); Bachelor of Language (Te Reo Māori specialisation); and Bachelor of Business Innovation and Enterprise (with Distinction). I draw on this knowledge base in my current post-graduate study and associated research work.

I am currently a full-time distance student with Te Pūtahi-a-Toi, the School of Māori Art, Knowledge and Education (Māori AKE) at Massey University where I am completing a Masters of Philosophy (Māori Studies). This thesis will be submitted to achieve this qualification and is the culmination of my case study research of Victory Primary School.

WAIATA: E Rere Taku Manu

YouTube video link (with lyrics) - <https://www.youtube.com/watch?v=QBh5gKHJKgs>.

E Rere Taku Manu

E rere taku manu i te kōhanga e	<i>My bird leaves the nest</i>
Hoki atu taku manu kia tau e	<i>My bird returns to settle</i>
E rere taku manu ki ngā hau e whā e	<i>My bird flies to the four winds</i>
Hoki atu taku manu kia tau e	<i>My bird returns to settle</i>
Rere atu rere mai, Kimihia, Rangahaua	<i>Fly away, return home, Seek, Research</i>
Hoki mai ki tō kāinga kia tau e	<i>Return home to settle</i>
Whāngai atu ki tō whānau e	<i>To feed your family</i>
Whāngai atu ki tō hapori e	<i>To sustain your communities</i>

Whānau Whānui / *Creating familial ties*

A case study investigation into the plausibility of an organisational model based on customary whānau values.

Te whāinga i te rangahau – *Aim of research*

The aim of this research is to investigate how values and principles related to the concept of whānau, inherent within the indigenous culture of Aotearoa-New Zealand, can be applied to an organisational model. The hope is that integrating whānau concepts into an organisation's framework would advance te ao Māori (the Māori world) aspirations and provide an attractive opportunity for tauwiwi (non-Māori) organisations to enhance operations and improve responsiveness for Māori right holders⁴⁴ and internal/external stakeholders. The assumption is that whānau concepts would improve operations by advocating for sustainable business practices, and facilitate enhanced reciprocal and long-term relationships.

⁴⁴ As the indigenous Māori peoples of Aotearoa-New Zealand and a partner to Te Tiriti o Waitangi with the Crown, Māori are 'right holders' as opposed to stakeholders (Ruru, 2015b).

Goals and Objectives

Goal One:

Literature review.

Objectives relating to Goal One:

- (i) To define the meaning of 'whānau' and consider its relevance to a contemporary organisation in New Zealand.
- (ii) To utilise a literature review to identify key values and principles related to the customary whānau concept. **N.B.** the literature review is woven throughout the thesis, i.e. relevant literature is referenced as necessary, as opposed to a specific thesis section being dedicated to the literature as a whole.
- (iii) To identify how whānau values and principles can be effectively incorporated into organisational culture to positively affect policy and practice. This would include highlighting any values and/or principles that may be inconsistent with a Māori world view, thus having the potential for conflict.

Goal Two

Determine how to define a suitable cultural framework which provides context for the research project, and can be used to construct a suitable framework for the resulting thesis.

Objectives relating to Goal Two:

- (iv) Design a pōwhiri framework for the research which:
 - Is consistent with a Māori world view;
 - Enables a tikanga approach to the research;
 - Privileges Māori concepts;
 - Is capable of explaining the research process, and;
 - Is suitable for presenting the results and analysis in the final thesis document.

Goal Three:

To conduct a case study and research the incorporation of Māori values into an organisation.

Objectives relating to Goal Three:

- (v) Conduct the case study of Victory Primary School in Whakatū/Nelson:
- Identify the values and principles which underpin the organisational culture, inclusive of any which align with customary whānau values,
 - Highlight any factors that may cause conflict within the culture the organisation is seeking to create and/or sustain, and;
 - Identify evidence of any transformational and change processes already evident in the case study organisation.
 - **N.B.** While the chosen case study organisation is a school and this research may have applicability to other schools, schooling in itself is not intended to be the sole focus of this organisational study. It is acknowledged that a school as an organisation is in the business of education, which differs from a business organisation pursuing commercial gains. However, this research looks at organisations in general, and how they can contribute to social issues within their communities.

Whakamanangia te rangahau – *Justification of research*

The justification of this research could be effectively argued from a number of angles, including educational achievement, good practice for the case study organisation, Te Tiriti O Waitangi, transformation and change, and sustainability, since all are applicable. While it will not be possible to give due weight to all of these subjects within the constraints of this thesis, evidence of each will become increasingly apparent in the discussions. Accordingly, this section of the thesis simply serves to signal their applicability to the research in the knowledge that further information is provided as the dialogue progresses.

The case study organisation is a school, therefore creating a conducive learning environment for positive **educational achievement** of all students is obviously the primary purpose for its existence. Compliance with the Ministry of Education's legislation and policy is mandatory and also provides the guidelines for current **good practice** in education.

As the founding document of New Zealand, **Te Tiriti o Waitangi** (the Treaty of Waitangi) forms part of New Zealand's Constitution⁴⁵ and must be taken into account. This is fully addressed in relation to the case study organisation in Chapter Six – 'Te Tūāpapa: Te Tiriti O Waitangi – *The Foundation*'. "In addition, the Education Act 1989 states broad expectations for Māori, and the National Education Guidelines (NEGs) 1, 2, and 9 and the National Administration Guidelines (NAGs) 1(e) and 2(c) describe specific legislative requirements in relation to Māori" (The Ministry of Education; 2012b, p.2). As stated by The Ministry of Education (2012b), when schools learn to work collaboratively with Māori and non-Māori to develop, implement, and review policies, practices and procedures, productive partnerships are created. This also facilitates power sharing, consensual decision-making, validates the unique position of iwi Māori as the indigenous peoples of New Zealand, and recognises the contributions Māori make to education.

The Author believes customary whānau values and principles would be able to be applied, and put into practice, by any organisation as a core component of an existing system. This would involve transformation and change processes in order to effectively embed these values and principles throughout the organisational culture. The purpose of this research is to test the validity of this belief. The School that is the case study organisation for this research provides the ideal context to explore this assumption, given that it has recently adopted Māori principles school-wide, as part of change taking place within the School. Furthermore, the Author maintains that effective leaders who model behaviours, alongside clear policies and guidelines associated with the organisation's values and principles would help ensure a successful transition towards embedding customary values in organisational culture. Again, the School presents the ideal case study to explore these ideas as it is currently in the process of reviewing and updating its policies and procedures. The next

⁴⁵ An overview of the Constitution can be found on the Governor-General's website at <http://gg.govt.nz/role/constofnz.htm>

stage involves revisiting the organisation's core values to determine their ongoing applicability towards achieving the vision and mission of the School.

In order to be useful, any transformation and change strategies put in place to improve an organisation need to be **sustainable** in the long-term. Failure to consider sustainability factors for any innovations runs the risk of associated processes and practices falling down over time. The Education Review Office, which monitors schools' performance in New Zealand, includes this consideration as part of its formal assessment of individual schools: "How well are sustainability factors considered to ensure that desired improvements are fully implemented and maintained?" (The Education Review Office; 2011, p.30).

Accordingly, sustainability factors are also discussed as part of the research. This includes discussing how values and principles are embedded to become an ongoing part of an organisational framework. Additionally, evidence of ongoing **reciprocal relationships** between the School and members of its community is considered as part of understanding how well the School includes community members in curriculum design and content.

Te huarahi Rangahau: He ara tika – *The research methodology: A tikanga approach*

This research project builds on the traditions of 'kaupapa Māori research' as well as 'Māori-centred research', and as such it has similar features and themes in common. Gillies (2006) considers there are common indicators to be found in many Māori approaches to research, and this thesis is no exception. For example: "all the approaches advocate as a common goal the creation and diffusion of Māori knowledge; all approaches place Māori people at the centre of the research process. Māori values, beliefs, and traditions are given priority and are implicit in the process" (Gillies, 2006; p.52). As with this thesis, these approaches all herald the importance of a holistic approach conducted within a Māori world view in order to be successful.

This particular project is best termed as having a '**tikanga approach to research**' in that is largely based on tikanga associated with a Te Āti Awa pōwhiri process and cultural rituals of

encounter. The pōwhiri represents the theoretical 'bones' of the research, not only providing the framework for conducting research and presenting data, but also informing tikanga and guidelines for appropriate behaviours when interacting with others. This was largely explained in 'CHAPTER TWO – He anga pōwhiri / A pōwhiri framework'. The Author contends the pōwhiri framework in itself provides a systematic procedure for doing research, and is capable of integrating multiple ways of knowing within research processes. The associated Te Āti Awa tikanga is ideally suited to this research project, not only because it is an intrinsic part of the Author's whakapapa, but also because it adequately locates the research in the physical setting of the case study, given that Te Āti Awa is a mana whenua iwi of the area.

Furthermore, the pūrākau incorporated throughout this thesis provides the perfect metaphor of a whānau group (representing the case study organisation) operating in an ideal state of solidarity as they proceed through the pōwhiri process and work towards enlightenment, whanaungatanga (reciprocal relationships), and attainment of a communal vision. Inherent in this image can also be found the dynamic and organic nature of transformation and change strategies, as first illustrated by the waka hourua successfully navigating and adapting to changing conditions as it sails, followed by the group attentively partaking in the pōwhiri and related hui to achieve rewarding outcomes. Lee (2005) states pūrākau, can greatly assist with inculcating Māori cultural values, beliefs and worldviews:

Pūrākau range from stories about the creation of the world, people and the natural environment, to historical events and particular incidents. Far from being considered as mere tales or 'myths and legends', pūrākau preserved ancestral knowledge, reflected our worldviews and portrayed the lives of our tūpuna (ancestors) in creative, diverse and engaging ways. Telling pūrākau is not limited to traditional stories, but includes storytelling in our contemporary contexts. (Lee; 2005, p.2).

As was previously alluded to, the waka hourua of the pūrākau also represents the premise of an organisational model based on Te Tiriti o Waitangi, which helps increase understandings of common values and bonds between Māori and Pākehā cultures, i.e. 'we

have more in common than our differences'. This organisational model will gradually become more defined as the discussion progresses.

Lee (2005) advises pūrākau also have a purpose in a research context. As an emerging conceptual framework, it is still being experimented with by researchers, yet it offers enormous pedagogical potential. Lee (2005, p.2), considers "the reclamation of pūrākau as a valid research method is part of a wider movement by indigenous people to advance 'decolonising methodologies' (L. T. Smith, 1999, as cited in Lee, 2005, p.2), in which cultural regeneration forms a central part of our educational goals".

Cunningham (1998; p.67) comments that "regaining lost knowledge, and establishing a new knowledge base, contemporaneously, will yield much needed evidence for the development of policies and services which better meet Māori needs and expectations". This creates an investment in the future, and a model for other indigenous peoples to aspire to in their fight for acknowledgement and acceptance of customary rights. In line with this, the pōwhiri framework serves to validate mātauranga Māori and helps inform non-Māori about tikanga associated with encounter and meeting processes. Furthermore, the whareniui provides a metaphoric meeting space where meeting processes can be adequately explained in a non-threatening way, and associated discussion presented in a widely understood manner.

Bishop (1996) states a kaupapa Māori research endeavour is quite different to the typically individualistic research undertaken by Western researchers because it is collectivistic in nature and proposes to benefit all participants and their collectively decided goals and aspirations. This is also true of this research with an overriding intention being that the research will be both relevant and of use to the community of the case study organisation. This research was not 'owned' by the researcher in isolation. To the contrary, participants, supporters and advisors were sought and engaged with the express intention that the research would have ongoing relevance to the case study organisation's community.

This aligns with the concept that, ultimately, the researcher should remain accountable to the people they research, inclusive of ensuring that culturally appropriate methods of assessment are used, and these are measured against standards relevant to Māori (Bevan-Brown, 1998). In essence, the researcher does not operate in isolation but is guided and

driven by the needs and aspirations of the *collective*. The focus for this research then, is on *maximizing group benefits* of the case study organisation, as opposed to the historical Western norm of an individual researcher benefitting solely for themselves before they disappear off into the horizon.

For the Author having a **tikanga approach** to this research naturally incorporates the concept of Tino Rangatiratanga (self determination). Effectively, this means Māori have ownership of the process, fully participate, and outcomes are in line with acceptable Māori beliefs and values. In New Zealand's colonial past, many Māori have grown suspicious of research undertaken by Pākehā researchers where Māori have not been actively involved in the process. Much of this past research has culminated in negative outcomes for Māori and was seen by Māori as a way to further push a dominant Pākehā view that was antithetical to Māori realities (Smith, 2012). This research project can change that past perspective and assist with showing the value of research and how it can help improve outcomes for Māori.

Values and ethical considerations

This research project was reviewed and approved by the Massey University Human Ethics Committee (MUHEC) in mid-July 2014.

As has also been discussed, culturally appropriate methods were employed to align with Māori preferences and practices, and these methods were naturally laden with tikanga Māori. Not only must the research align with tikanga Māori in order to be appropriate and acceptable to Māori, it must also be capable of addressing key ethical issues, such as are related to working in a school setting.

For example, this research has multiple stakeholders besides the Author, including the School Principal and Board of Trustees, interviewees who are also parents of students, and community members. These stakeholders also create issues related to management of informed consent, level of involvement required/desired, confidentiality, role expectations, and expectations of benefits and rewards from participation. Crengle, Jones, and McCreanor

(2006) summarise tikanga Māori specific to their study which have also been applied to this research project as part of the pōwhiri framework and towards addressing ethical issues:

- *Wairuatanga* – the spiritual dimension is paramount. For example; performing karakia at the beginning of a hui, and remembering those who have passed away.
- *Mana tangata* – do not trample the mana of the people. Treat everyone with respect. This includes ensuring the viewpoint of research participants is made clear, without distorting or manipulating it to suit any expected outcomes.
- *Te tapu o te tangata* – respecting the sanctity of people. This includes careful consideration of ethics and maintaining confidentiality when requested.
- *Tapu/noa* – ensuring a balance between tapu and noa. For example, maintaining a balance between confidentiality, and accountability to various stakeholders.
- *He kānohi i kitea* – to be seen and share of oneself. This principle not only applies to the school environment (e.g. through attendance at school functions, but also in the wider community (e.g. through partaking in hui at marae, and community celebrations such as Matariki).
- *Whakawhanaungatanga* – allowing time and space to establish relationships. Whakawhanaungatanga was integral to this research project throughout. Gillies (2006; p.62) states “It is one of the most powerful of Māori concepts because it connects people to each other and people to the natural and spiritual environment”. Examples of whanaungatanga evident in the research include: whānau, hapū and iwi affiliations, networks, collegial relationships, alliances, and advising whānau of research progress at the School’s whānau hui.
- *Manaakitanga* – nurturing relationships, looking after people. This research was undertaken with participants not seen as simply ‘informants’, but rather they were fully respected for their stories, with any concerns and questions addressed as part of the process.
- *Koha* – the importance of giving back to contributors of the research. Each participant was gratefully acknowledged for their contribution to the research project, personally and by follow-up email correspondence. Participants were given a small koha at the conclusion of their interview. Participants were also

emailed an electronic copy of the final thesis draft. Additionally, the Author has signalled her willingness to complete further work once any suggestions for improvement have been put forth as part of the marking process of the thesis by Massey University.

- *Aroha ki te tangata* – genuine concern for others, acting with their welfare in mind. For example, participants were encouraged to check preliminary research results to respect the integrity of their kōrero and reduce potential errors.

Qualitative research strategy

This research was conducted using a qualitative research strategy incorporating a case study approach. The intention of the Researcher/Author was to follow the qualitative research processes as detailed in the table below:

Description	Reveal the nature of certain situations, settings, processes, relationships, systems or people.
Interpretation	Researcher can gain insight about the nature of a particular phenomenon, develop new concepts or theoretical perspectives; discover the problems that exist within the phenomenon.
Verification	Researcher can test the validity of certain assumptions, claims, theories or generalisations within real world contexts.
Evaluation	Provide the means through which a researcher can judge the effectiveness of particular policies, practice or innovations.

Source: Peshkin, 1993, as cited in Leedy and Ormrod 2001; p.148.

Case study approach

Gillies (2006) advises a case study can provide a holistic view and thus coheres with a Māori world view. Gillies (2006; page 59) states “case study research adequately facilitates the incorporation of Māori cultural representations such as oral testimonies, values, experiences, traditions, beliefs, and language, throughout the process, and provides a methodologically disciplined arena for Māori research”.

Saunders, Lewis and Thornhill, (2007, page 140) consider a case study strategy can be a very worthwhile way of exploring existing theory. In addition, they state a well-constructed case study strategy can enable the researcher to challenge any existing theory and provide a source of new research questions for future research. As explained by Gillies (2006) case study research has become prominent in the education field in recent years and is useful in offering insights into practice which can then help inform policy and future practice and research. “The focus of case-study research tends to be on process rather than outcomes, context versus specific variables, and discovery rather than confirmation” (Gillies; 2006, p.58).

The case study selection

Victory Primary School (VPS) in Nelson, South Island, New Zealand, was the case study organisation. This organisation was chosen for several reasons. Firstly, the Author is a member of the VPS community and her son is a student in Ngā Mana Kākano O Te Wairepo (the school’s bilingual unit). This involvement meant the Author already had an understanding of the School’s value based culture and an interest in learning more about this in conjunction with her research interests.

Secondly, while the Author has only been involved with VPS for the four years she has been living in Nelson, the School was already known to her prior to moving to the area through her research on schools that would best suit her whānau needs and expectations. VPS has a high media profile and a lot of public information is available about the school and the work of the previous Principal in his endeavours to create stronger connections between the school, student families and the local community. VPS is a central part of its local

community, but perhaps even more telling is the community is a part of VPS, and this gives it uniqueness amongst most other schools.

Thirdly, VPS has very recently adapted the values stemming from Ngā Mana Kākano O Te Wairepō into the English medium part of the school, meaning the whole school now shares similar values and principles. This transitional phase is still current so presents an ideal opportunity to research the implementation strategies that will be and/or can be used to successfully embed the values into the organisational culture.

Once the MUHEC had reviewed and approved the research proposal, the VPS Board of Trustees was approached to consider their approval for the research. The Principal of VPS presented the research information sheet and the formal request letter to the VPS Board of Trustees on behalf of the Author. On 19th August 2014, the Principal advised the research had been approved.

Methods of data collection

After gaining approval from the VPS Board of Trustees, a letter was given to the Principal, seeking permission to access any relevant information that was not publicly available.

The research included several methods of data collection. This included: kānohi-ki-te-kānohi (face-to-face) interviews; discussions with the School Principal, several Board of Trustee members and school teaching staff; and information from relevant school documents such as the Charter, vision and values statements, and Education Review Office (ERO) reports and guidelines. Other relevant information was sourced through internet searches.

Gillies (2006) considers a multiple methods approach is a significant strength of case study research since it allows for methodological triangulation; meaning the research question can be analysed from multiple perspectives to check and verify validity.

Sampling Approach

A purposive sampling method was used in this case study. Purposive sampling was seen to be the most appropriate for the case study as it allows for judgement to be used in order to select interviewees that would best enable answers to the research questions and meet objectives (Lund Research, 2012). The Principal of VPS was able to select potential participants that she felt would be most suitable for the research. Participants were then approached by the Principal in the first instance to advise them of the research, give them the information sheet, and ask if they would be willing to be interviewed at a later date.

Recruitment of participants

Initially, eight potential participants were identified, five Pākehā and three Māori, including the Principal who volunteered herself as a participant. Once the participants had agreed to be interviewed for the research, the Principal obtained approval to give their contact details to the researcher. The potential participants were then contacted by phone to answer any further questions and arrange a suitable time to meet. Of the eight people originally identified, six went on to agree to participate in the research and completed interviews. The other two (both Māori) were keen to be involved, however after several postponements to interview times they decided they were unable to participate, due to work commitments and time constraints.

Uuitanga kānohi-ki-te-kānohi – *Research interviews*

Justification for method of data collection

It is well known that Māori prefer kānohi-ki-te-kānohi (face-to-face) contact with someone they know and trust (Peszynski & Thanasankit, 2005). For the Author, this is the preferred method of obtaining data from participants and has proved successful in past research projects she has completed. In particular, face-to-face interviews with all participants will allow the research questions to be clarified and extended on, as necessary, to ensure objectives are met.

In essence, each of the interviews conducted is in itself a pōwhiri. From the pre-planning, karakia, and organisation, to the karanga and response from each of the participants. The interviews involved introductions to each other before starting the interview, just as the pōwhiri includes the whaikōrero and mihimihi prior to the kōrerorero. And returning the research transcripts to participants and a copy of the final thesis constitutes a koha.

Pilot Study

A pilot study was conducted to test the usefulness of the broad questionnaire outline that was used for interviews, and highlight any potential issues that may arise. Some additional themes that came out of the pilot were explored further in subsequent interviews.

Participant Consent and authority to release transcripts

Interviews took place in a location of the participant's choosing and included private homes, office work space and a classroom during lunch break. Participants were given consent forms to sign once the Author knew they were fully informed. This included the option of anonymity, however none of the participants chose to be anonymous for the research interviews.

Interviews were tape recorded with the participants' consent. Once the interviews had been transcribed by the Author, they were sent via email to each participant for checking. Participants were reminded this was their personal contribution to the research and they were free to make any changes they deemed were necessary to individual transcripts. Once participants were happy with their transcripts they advised the Author. It was then arranged for them to sign the form giving their authority to release their transcripts for inclusion in the research and resulting thesis.

Te wai whakaata a mokopuna – *A contemporary process reflecting a customary tradition*

The Author has had the privilege of spending considerable time with her own tūpuna (kuia/kōroua; elders now deceased) while exploring her whakapapa (ancestry). One condition they were very firm about was NO PEN AND PAPER. Instead, kōrero was told and retold until it became embedded in memory, which proved a very effective teaching/learning method.

Forster (2012) states that customary knowledge, such as that passed down from the researcher's tūpuna, is highly valued as a taonga (treasure) and can be referred to as a taonga tuku iho. Forster (2012; p.66) explains "the phrase taonga tuku iho acknowledges an interconnection between past and future generations. Use of customary knowledge therefore, builds on concepts developed by tūpuna".

In honour of those tūpuna and their time-honoured teaching method to transfer mātauranga (knowledge) and taonga tuku iho, the interview transcripts were read and re-read by the researcher to draw out the common themes (effectively having the story told and re-told), before writing up the research results. This technique draws parallels with a technique used by Peszynski and Thanasankit (2005) when an exploratory, in-depth data collection was required to find out the relevance of the concepts of trust, risk and reputation. They used a small sample size (five females and three males who identify as Māori), and included existing theory and extensive prior research to add validity to their work.

The Hermeneutic Cycle was employed by Peszynski and Thanasankit (2005), which is the process by which the researcher returns to the textual data, possibly deriving a new interpretation each time the data is revisited. Hermeneutics fully acknowledges the prejudices and foreknowledge of the investigator in the interpretive analysis process as it is the science of methodology of interpretation. Myers (1997), Klien and Myers (1999), and Gadmer (1976) (as cited in Peszynski and Thanasankit (2005, p.7), claim the Hermeneutic Cycle helps in the understanding of the text as a whole and the interpretation of its part, in which descriptions are guided by anticipated explanations. A variety of categories can then be generated that align with the information from the interviews. Thus, effectively having the participants' interviews told and re-told; Peszynski and Thanasankit (2005) repeated the Hermeneutic Cycle as part of the analysis process until all apparent themes emerged from the transcripts.

Pōwhiri: ko te tukanga o te whakaraupapa i tētahi mea i mua i tētahi mea – *A natural process of events*

Whereas many research projects would clearly separate the results section of a thesis from the consequential discussion and analysis, this thesis differs in that some analysis will already be evident and woven in with the research results. This is considered by the Author to be an effective means of avoiding repetition of data. It is also a natural outcome of the pōwhiri process employed as the overlying framework, and as will be evidenced as the discussion progresses within the pōwhiri process itself. So, essentially, the pōwhiri process succinctly portrays the pivotal journey the discussion and analysis will take as it progresses.

The rituals of pōwhiri and the phases of engagement ultimately progress towards establishing **whanaungatanga** (connections and relationships) between people and communities. This is also desired as the preeminent outcome for the case study organisation, and is the key reason the pōwhiri provides the framework and guides the research throughout. Berryman, Bateman, and Cavanagh (2008) consider the same whanaungatanga rituals and phases of engagement in pōwhiri can also be applied to other situations or contexts, and would broadly include:

- starting/opening rituals (which includes respecting space and boundaries at the outset and determining who speaks and when);
- clarifying and declaring who you are/where you have come from, building relationships and making initial connections (which includes sharing whakapapa or genealogical connections);
- clarifying and declaring intentions (including the purpose of meeting);
- coming together as a group;
- addressing a particular kaupapa or issue (which includes open and frank discussions, face-to-face interactions, reaching decisions and agreements, defining particular roles and responsibilities and taking the time that is required); and
- concluding (which includes summarising decisions and agreements and uplifting mana). (Berryman, Bateman, and Cavanagh; 2008, p.134).

‘E raka te mauī, e raka te matau’ – *An ambicultural approach*

Organising the results and analysis involved a significant amount of conceptual thinking as it effectively meant finding ways to weave a combination of concepts and tools together that stemmed from two diverse world views: Māori and Pākehā. In essence, using the best tool for the job to weave together the best of both worlds with Māori values and principles at the core. This concept mirrors the image of the waka hourua in the introductory pūrākau where the hull belonging to the tāngata whenua was woven together with the hull of the subsequent Pākehā settlers, and the unifying connections were the analogy of ngā whanonga pono a te Māori (central Māori values and principles).

This is best termed as an “ambicultural approach”, the idea of which has provided much food for thought for the writing of this thesis and was initially borne from studying the thought-provoking work of Amber Nicholson who is now the Kaiwhakahaere Rauemi (administrator) for the Mira Szászy Research Centre for Māori and Pacific Economic Development at Auckland University. Nicholson (2012; p.2) was concerned with “an inter-relational worldview of traditional Indigenous Māori wisdom, which perceives the universe as a system of interconnecting and interdependent processes, and its potentiality to transform modern day business and economic activity”.

Through the use of mātauranga Māori and a focus on well-being, Nicholson (2012; p.2) contends that “Indigenous Māori wisdom has the philosophical, historical, and experiential knowledge base that can deepen and develop conventional Western business practices that are of value to indigenous Māori peoples”. This thesis hereby supports the contention of Nicholson (2012; p.39) that “a new revolution is necessary, an ambicultural humanism that balances contemporary commercial values with mātauranga Māori, infusing core Māori values and appropriate management skills into economic governance and good practice”.

“E raka te mauī, e raka te matau”⁴⁶.

⁴⁶ A whakataukī describing a person who is equally skilled at using the taiaha with either hand.

Ngoikoretanga – *Research Limitations*

All research participants are based in Nelson.

- This means the research lacks geographical spread. While this is true, this research is intended to have specific relevance to VPS and members of its school community.
- The research findings will still have relevance for other schools nationally and should be of interest to any organisation considering its values base.
- The research was conducted in the rohe (area) of the iwi of Te Tau Ihu o Te Waka Ā-Māui (the Top of the South Island). The six iwi with mana whenua status in the Nelson area are: Ngāti Toa Rangatira, Ngāti Kōata, Ngāti Tama, Te Āti Awa, Ngāti Rārua, and Ngāti Kuia. The researcher has mana whenua status in the Nelson area, with whakapapa links to the first five of the six iwi previously detailed.

Qualitative research relies on memory and recall.

- As with all qualitative research, you rely on respondents' memory and recall. Perspectives and pre-conceived ideas can influence results.

A small sample size.

- A total of six interviews were completed for the research project.
- The kaupapa Māori framework for the research allows for participants to express themselves fully in a safe environment with the added safety of anonymity if requested. This increases the likelihood of rich data being obtained.
- Evidence from the literature search provides a base of previous research findings from which this research can build further theory and knowledge.
- A small sample size can still corroborate and validate previous research findings.

The researcher is also a whānau member of Ngā Mana Kākano o Te Wairepō.

- It is an advantage that the researcher has some prior knowledge and involvement with the school, and is already known by some parents who may choose to become research participants.
- Participants have involvement in the research process; this endeavour is not owned by the researcher alone.
- Interview transcripts are considered and accepted by participants, adding strength to the findings and ensuring their input is not manipulated.

Concern of objectivity with checking by respondents.

- While this possibility was posed to the researcher for a previous kaupapa Māori research project, this was not the experience of the researcher. Rather, in line with the kaupapa Māori methodology used, it has allowed the participants to remain involved with the process to ensure their viewpoints are not skewed to suit any pre-determined outcomes.
- It will allow participants the opportunity to correct any obvious mistakes or clarify any misconceptions before they are cemented in the final thesis.
- It is seen as a way to keep the researcher “safe” (i.e. not operating in isolation).

Time constraints.

- Kaupapa Māori research includes time for building trust and relationships.
- Since all interviews are conducted kānohi ki te kānohi, allowances must be made for possible missed appointments and conflicting schedules.
- All assessment requirements for this research had to be completed by 30th April 2015 to satisfy the deadline requirements of Massey University.

Ngā ara pūrongorongo – Reporting processes

The researcher lives in Nelson, South Island and studies by distance learning through Massey University, Palmerston North campus. Therefore, there were no physical meetings between the researcher and her research supervisor; alternative forms of contact were utilised instead. The researcher touched base by email throughout the year, with phone contact arranged for additional advice and guidance as the research progressed.

Once the VPS Board of Trustees had given approval for the research, the Principal was the primary contact for the researcher. Since the Principal was one of the participants, a lot of information was able to be transferred during the interview. This was especially advantageous given the Principal was new to her role and was very busy with her duties. The researcher kept the Principal informed of progress at regular intervals. Progress reports were also made at whānau hui, so Māori staff and whānau were kept informed as the research progressed. Each interview participant was emailed the draft of their interview transcript for checking. Participants signed a form giving authority to release their transcript once they were happy with their final transcript. Additionally, the Board of Trustees, the Principal, and all participants were all given an electronic copy of the final thesis.

Ngā tāngata tautoko – Additional support for this research:

- **Archdeacon Harvey Ruru QSM**; Mana whenua kaumatua, past Chairperson of Te Āti Awa ki Te Tau Ihu Trust, New Zealand Police Iwi Liaison Officer (District HQ Nelson).
– Thesis reviews, encouragement, support, advice and suggestions.
- **Helen Taylor-Young**; Principal of Victory Primary School, and research participant.
– Staunch ongoing support through extra meetings, discussions and thesis reviews.
- **Rob Herewini**; Long-time Victory Primary School volunteer, Ngā Mana Kākano o Te Wairepō whānau member and kapa haka tutor extraordinaire.
– Support, and the sharing of knowledge regarding some of the School's history.
- **Pieter Burghout**; General Manager Canterbury Operations at Fletcher Building Ltd, Author's whānau member.
– Support, advice and extremely thorough thesis reviews.

CHAPTER FOUR – Ngā tukunga iho tuatahi / *Initial case study results and analysis*



It is now the turn of the rangatira of the manuhiri to speak. Once again, he starts with a karakia. He then begins to introduce the whānau whānui to the hosts in more detail. He outlines common whakapapa ties and explains where you have come from so the mana whenua may know you all better. He raises key attributes about your community that summarises the work you do together, the hopes and aspirations of the people, and the foundational values and principles your whānau is guided by.

The discussion starts to open up as other people from both parties contribute kōrero about aspects of the whānau whānui they have become familiar with. Key people in the community's history are remembered, and events associated with their contributions.

There is an inaudible hum rising in the energy of the wharenuī as the wairua is stirred and the kōrero starts to bring out underlying issues for consideration.



Figure 14 – Departure of the six canoes from Raratonga for New Zealand (Watkins, 1906).

The previous Chapter concerned the discussion of the research outline by the researcher who represented mana whenua in the mihimihi stage of the pōwhiri process. The discussion now turns to the manuhiri; as represented by the case study organisation, Victory Primary School/Te Kura o Wikitōria (VPS). Hence, the results of the research will begin to be discussed in this Chapter.

This Chapter signals the start of 'looking' at VPS from the outside in. This beginning is represented by viewing VPS firstly from the eye of the public (largely through publicly available information), before proceeding to the next stage of 'entering' through the door of the organisation.

To begin with, a synopsis of VPS will be given, by way of introduction to the School, which includes some background and demographics of the School, and its vision, mission, values and key philosophies. Since this information is mostly from public information concerning VPS, it could be termed the 'public face' of the school as it portrays the impression of the VPS persona to the general public.

Once VPS has been introduced by way of the synopsis, these results will be discussed through an initial analysis to outline the first impressions that have been gained from the data. This will help to define any inconsistencies that are evident at this early stage and thus assist with determining areas that require further investigation and analysis.

Te Kura O Wikitōria – *Victory Primary School*



The information in this section provides an initial introduction to the case study organisation; Te Kura o Wikitōria/Victory Primary School (VPS). Data for this section was mainly sourced by reviewing literature that was publicly available, including information on the school website, the School Charter and Annual Plan, and Education Review Office (ERO) reports. Supplementary information (which further extended on the public data) was gained through: discussions with the Principal of VPS and a local Te Āti Awa kaumatua; secondary (online) research; and the Author's own knowledge base, observations, and involvement as a whānau member of VPS and Ngā Mana Kākano o Te Wairepō (the school's bilingual unit).

Te taupori – *Demographics*

Victory Primary School (VPS) is a Decile Two school with a total of 60 staff catering for approximately 410 primary school students from Year One to Year Six. (Victory Primary School, 2015). Māori students make up 37% of the roll, Pākehā 27%, Asian 28%, Pacific 4% and other European 4%. There are 14 English medium classes and the bilingual unit, Ngā Mana Kākano O Te Wairepō, consists of a total of five classrooms. There is also a Maitai School satellite class⁴⁷ attached to VPS, an attached social worker, and the Victory Community Centre comprising of social, health, recreational and educational services (The Education Review Office, 2015).

⁴⁷ "Maitai School provides high quality specialised teaching and learning programmes for students who are verified under the Ongoing and Reviewable Resourcing Scheme (ORRS), using a holistic model that includes specialists, therapists, families / whanau and the local community" (Maitai School; 2014, para.1). One of the satellite classes for Maitai School is located at VPS where students with ORRS funding and their regular teachers can access the Maitai Specialist Teacher Outreach service (Maitai School, 2014).

Ngā āhuatanga matua o te Kura – *Key characteristics of the School*

VPS has a philosophy that the school enrolls not just the child but the whole family and maintains that productive relationships with the family/whānau are central to everything the school does. “Students learn in a caring and inclusive environment where their wellbeing is strongly nurtured by the staff and board of trustees. Parents and members of the school’s multicultural community have many opportunities to participate in and contribute to the school’s programmes” (Education Review Office; 2015, p.2).

The VPS Board of Trustees (BoT) is currently in the process of reviewing and updating its policies and procedures and acknowledges this work is yet to be completed and shared with the community of the school. (The Education Review Office, 2015). As of June 2014, Helen Taylor-Young is the new Principal of VPS and is a key person in this policy review process.

Te Ara O Wikitōria – The Victory Pathway

The Victory Pathway is the VPS model of an interactive community approach which guides the communication of the vision and moral purpose of the school. It is about building social capital in the Victory community, and creating positive educational results and achievement (Refer The Victory Pathway Appendix for the diagram of this pathway approach).

Hangaia te hapori aukaha – Building a strong community

VPS is also guided by a model for building strong whānau/family and young people in the Victory community (Refer Interagency Partnerships to Strengthen a Community Appendix).

Matakitenga – Vision

The vision of VPS is “Victory For Life” (“*Wikitōria Mō Ake Tonu*”).

Mātāpono whakapū – The fundamental maxim

“Everyone Matters at Victory” is stated in Victory Primary School (2015) as the fundamental maxim of VPS. A translation in te reo Māori has not been provided. The Author suggests a complementary phrase is “He taonga ia tangata” (“Every person is a treasure”).



Figure 15 – Image sourced from VPS website⁴⁸.

Whakatakanga – Mission

The mission statement for the school states:

“We provide a culturally dynamic learning community that provides the best environment to nurture lifelong development and wellbeing by building upon the strengths of our community. We offer a choice of Māori and English medium education and actively work in partnership with parents and Whānau as the first teachers of children. We work with community partners to provide multiple pathways to health and wellbeing” (Victory Primary School; 2015, p.6).

Uara Uho – Core Values



Victory Primary School (2015) advises the VPS logo is the mangopare (the hammerhead shark) as seen to the left, and characterised by the chosen values of: **Pride, Perseverance, Determination, and Strength.**

Approximately 10 years ago, the previous Principal of VPS, rebranded the School. At this time he chose the shark as the logo as well as the four associated ‘values’. There are no records of this process. It appears to have been done without consultation or dialogue with staff or members of the school community (Taylor-Young, 2015a).

⁴⁸ The image in Figure 15 can be found on the VPS website: www.victory.school.nz.

Ngā whanonga pono a te Māori – Central Māori principles

Additionally, Victory Primary School (2015) advises that both the English and Māori curricular of VPS are more recently guided by the following principles:

- **Te Tiriti O Waitangi** – Whakapapa – Respect cultural diversity
- **Me mahi tahi te kura** – Collaboration – Community engagement
- **Whanaungatanga** – Relating to others
- **Manaakitanga** – Inclusion – Social awareness
- **Rangatiratanga** – Participating and contributing
- **Ko te oranga taiao** – Environmental awareness
- **Ekea te taumata** – Personal growth – Future focus

As stated in Victory Primary School (2015, p.10); “our school wide principles which were developed in our Ngā Mana Kākano o te Wairepō have permeated throughout our whole school and lifted our aspirations for Te Reo and Tikanga Māori”.

However, in discussion with Taylor-Young (2015a), it would seem these principles, (i.e. as stated and defined in the VPS Charter 2015 as the school-wide principles), were developed by the VPS Board of Trustees and these had been *adapted* from the principles that were originally developed by the whānau of Ngā Mana Kākano o Te Wairepō.

Te Mahere Rautaki – The Strategic Plan 2015-2017

The VPS School Charter 2015 includes the School’s Strategic Plan for 2015-2017. According to Victory Primary School (2015), the VPS BoT consulted with the community, analysed school data and information, and used the analysis of variance and self-review processes to identify these six main strategic goals:

1. Student learning and Engagement, Progress and Achievement: Ako

All students are able to effectively access the New Zealand Curriculum / Te Marautanga as evidenced by improvements in achievement and progress against National Standards / Ngā Whanaketanga.

2. Effective Teaching: Ako

Teachers are providing the best opportunities possible for our students through high quality teaching in all classrooms.

3. Leading and Managing Our School: Rangatiratanga, Kaitiakitanga

Highly effective educational leadership is evident, providing the pedagogical, administrative and cultural conditions necessary for successful learning and teaching.

4. Governing our School: Rangatiratanga

BoT ensures that all dimensions support the achievement of Māori and Pasifika students and students with special needs.

5. Safe and Inclusive School Culture: Manaakitanga

Respectful relationships foster self-esteem and contribute to student engagement and achievement and all feel culturally safe.

6. Engaging our Parents, Whānau and Communities: Whanaungatanga

We have a welcoming and inclusive environment to support parents, families and whānau to engage in their children's learning. (Victory Primary School; 2015, p.11).

According to Taylor-Young (2015b), the main strategic goals as stated above, also cover the Education Review Office National Administrative Guidelines (NAGs), thus making reporting to the ERO easier and more streamlined. Given this, it must also help with ERO reporting if the strategic goals of VPS flow easily from, and are in alignment with, school-wide principles.

*Ko te manu e kai ana i te miro, nōna te ngahere,
Ko te manu e kai ana i te mātauranga, nōna te ao⁴⁹*

⁴⁹ 'The bird that partakes of the miro berry reigns in the forest. The bird that partakes in the power of knowledge has access to the World'. (Original composer unknown).

Ngā marau ā-kura – Victory Primary School Curricular

English medium classes at VPS follow The New Zealand Curriculum, and Ngā Mana Kākano O Te Wairepō is working to familiarise themselves with Te Marautanga o Aotearoa, the national Māori curriculum. (The Education Review Office, 2009). VPS programmes in both Māori and English medium classes have been designed in line with Ka Hikitia – Accelerating Success: The Māori Education Strategy 2013-2017 (Ka Hikitia).

As detailed in Victory Primary School (2015, p.10):

Ka Hikitia emphasises the following points relevant to our school: Māori education success as Māori - *Māori learners achieving academic success while maintaining and enhancing their identity, language and culture.*

- Have their identify, language and culture valued and included in teaching and learning in ways that support them to engage and achieve success;
- Know their potential and feel supported to set goals and take action to enjoy success;
- Have experienced teaching and learning that is relevant, engaging, rewarding and positive;
- Have gained the skills, knowledge and qualifications they need to achieve success in te ao Māori, New Zealand and the wider world.

It is important to note that VPS is currently in the process of updating the school's curriculum. They have identified that the next stage will be to review the values of the school to consider whether they accurately reflect the school's expectations for teaching and learning, and to embed the newly developed cycle for curriculum review and reporting (The Education Review Office; 2015, p.4). It is anticipated this thesis document will assist VPS with this process.

Ngā Mana Kākano O Te Wairepō – Māori-Medium education

According to Ruru (2015b), the location of Te Kura O Wikitōria/Victory Primary School was a wai repō (swamp), prior to Pākehā settlement in the area. Accordingly, when naming the bilingual unit 'Ngā Mana Kākano o Te Wairepō'; the name Wairepō was incorporated as a symbol of the mana accorded to the area by mana whenua.

Wairepō were rich, thriving ecosystems supporting a myriad of life where mana whenua would regularly harvest kai and other customary resources. "The swamp area and stream Wairepo was mainly vegetated with Toi Toi⁵⁰ and Harakeke⁵¹. Early books about this area talk about boats which came up the Wairepo stream now known as York Valley Stream. The boats came up to pick up flax for processing back in England. However an earthquake I think in the 1850's⁵² uplifted the stream and the boats could not ply the stream". (Ruru; 2015a, para.2). 'Kākano' means 'seed'; hence 'Ngā Mana Kākano' represents ngā mana tamariki (precious, sacred children) who will be supported to grow and flourish in the environment of VPS. Finally, the kupu 'o te' ('of the') provide the connecting thread between the tāngata (people) and the whenua – Ngā Mana Kākano O Te Wairepō. (Ruru, 2015b).

Ngā Mana Kākano O Te Wairepō consists of five classrooms within the VPS complex. At the beginning of 2014, all classrooms had Level Two bilingual status. During mid-2014 two of the classrooms were raised to Level One bilingual status. Staff communicated this to whānau in pānui (notices) and whānau hui. At the start of 2015 all of the bilingual unit's classes were designated as Level One. Whānau were advised of this change through a pānui at the conclusion of 2014. However, there was no prior consultation or dialogue with whānau,

⁵⁰ Commonly misspelt as 'Toi Toi'; Toe Toe are plants that are indigenous to New Zealand, with long, grassy leaves having a sharp edge and saw-like teeth. Flowers are off-white, feather-like, arching plumes. Toe Toe grow on sand dunes, rocks and cliff faces, and along streams and swamp edges. The stems were used for tukutuku panels (Moorfield, 2011).

⁵¹ Harakeke is flax that is an important native plant of New Zealand. It is found in lowland swamp areas (Moorfield, 2011).

⁵² The Nelson Historical Society (2000) advises an earthquake during 1855 was the largest historic earthquake in New Zealand, with an estimated magnitude of around 8.1 or 8.2. It happened at 9.17 pm on Tuesday 23rd January, and aftershocks were felt for many days after the initial quake. "The earthquake was centred in Cook Strait, between Tūrākira Head and Cape Campbell, and the worst hit areas were the southern part of the North Island and the northern part of the South Island, in particular coastal Marlborough" (The Nelson Historical Society; 2000, para.1).

hapū, iwi or the community about this change of immersion status. (This will be explored further in Chapter Five – Ngā heke: Māori-Medium and English-Medium).

Te Marautanga o Aotearoa – The Māori Curriculum

As stated in Victory Primary School (2015):

Te Marautanga o Aotearoa requires that Victory Primary School approach learning in the following ways:

- The school, the home, hapū, iwi and community must work together constantly, with the learner at the centre.
- Māori language is the vehicle for Māori cultural practices and thought, enabling the manifestation of all aspects of the Māori world. Through the learner knowing the Māori language they can access the Māori world and understand their role in it.
- Learners and teachers establish effective relationships that focus on student learning and develop each learner's unique characteristics.
- A Māori learning environment needs to be supportive, positive, and cognitively stimulating, where excellence in teaching and learning is inextricably linked to assessment (Victory Primary School; 2015, p.9).

Te Āhua o ā Tātau Ākonga – The Graduate Profile

Te Marautanga o Aotearoa includes a requirement for schools to develop 'Te Āhua o ā Tātau Ākonga (a Graduate Profile) that has been designed in partnership with whānau, hapū and iwi (The Ministry of Education, 2012c). In 2013, staff of Ngā Mana Kākano o Te Wairepō consulted with whānau to assist with the development of 'Te Āhua o Te Ākonga, the bilingual unit's Graduate Profile. Qualities and characteristics that were important for whānau were identified through whānau hui and submissions and these were collated and considered for inclusion in 'Te Āhua o Te Ākonga' by the bilingual unit's staff. However, as far as the Author is aware, input from mana whenua hapū and iwi, and the wider hapori, has **not** been sought, to date.

Te Āhua o Te Ākonga of Ngā Mana Kākano o Te Wairepō lists six main characteristics and qualities of a graduate and states these traits will underpin the programmes, school organisation and interaction between tamariki, whānau, kaiako, hapū and iwi:

- **Te Reo Māori me ōna Tikanga** – use Te Reo Māori me ōna Tikanga competently and confidently in a range of situations.
- **Ekea Te Taumata** – Strive to reach their full potential and beyond in all areas.
- **Whanaungatanga** – Develop and maintain positive relationships with others.
- **Rangatiratanga** – Develop leadership skills and be of strong and sound character.
- **Manaakitanga** – Respectful, kind and Hospitable towards others and the environment.
- **Whakapapa** – Strong sense of who they are, where they have come from and their future aspirations.

N.B. Please also refer to the Appendix titled 'Te Āhua o Te Ākonga – *The Graduate Profile*'.



Figure 16 – Harakeke image of Ngā Mana Kākano o Te Wairepō⁵³.

⁵³ The harakeke (flax) image in Figure 16 is used by Ngā Mana Kākano o Te Wairepō. According to Edwards (2015), this image was chosen because of the meaning of the bilingual unit's name and also because it illustrated the Graduate Profile. The person who created the design was Kereama Tāhuri (father of two former students), who first came and spoke with two of the kaiako about what they wanted the design to represent.

Te ako i te Reo Pākehā – *English-Medium education*

According to Victory Primary School (2015):

The Victory Primary School English-medium Curriculum focuses on the following values:

- **Excellence** – through aiming high and persevering in the face of difficulty
- **Innovation, enquiry and curiosity** – through thinking critically, creatively and reflectively
- **Integrity** – through being honest, responsible, accountable and acting ethically
- **Community and participation** – for the common good
- **Equity** – through fairness and social justice
- **Diversity** – valuing and celebrating different cultures, language and heritage
- **Ecological sustainability** – through taking care of our environment
- **Te Reo Māori me ōna tikanga.** (Victory Primary School; 2015, p.10).

The leadership team of VPS is currently working with staff to complete a review of the English medium curriculum. This includes considering values that will be complementary to those used in the model of Te Āhua o Te Ākonga that was developed by Ngā Mana Kākano o Te Wairepō. (The Education Review Office, 2015). A Graduate Profile is also to be developed for graduates of VPS English medium classes in 2015 (Victory Primary School, 2015).

Edwards (2015) further states the design on the left represents the water which flows through VPS and in the past, through the wairepō. The design on the right represents the mango pare which connects Ngā Mana Kākano o Te Wairepō to VPS, and also represents the wider world (i.e. the sea can take you anywhere). The harakeke flowers represent the blossoming of ākonga (students) as they blossom within a nurturing, supportive, holistic environment associated with the different rau (parts) of the Graduate Profile. Apparently, there was also discussion, at the time of creating the design, around the number 3 possibly representing the three kete (baskets) of knowledge that Tāne acquired from the heavens, which benefit all of humankind.

Whakaaroaro tuatahi – *Initial contemplations*

Now that an initial overview of the characteristics and attributes of VPS have been presented, it is appropriate to consider these first, before proceeding to put forth further research results. To begin with, the VPS philosophy of enrolling not just the child but the whole family is evident in its model for building strong families/whānau in Victory and its community approach to education. The VPS maxim supports this overall philosophy by affirming that every member of the community is important.

It is also evident that VPS is currently in a period of transformation and change. Kotter (2011) advises that an organisational transformation often starts, and starts well, with a new organisational leader who sees the need for major changes, as seems to be the case with the new Principal who started at VPS in June 2014. The Principal is assisting the BoT with the process of reviewing and updating VPS policies and procedures. The BoT acknowledge this work is yet to be completed and shared with the VPS community.

VPS is also in the process of updating the School's curriculum. The next stage involves reviewing the values of VPS to consider whether they accurately reflect the School's expectations for teaching and learning, and to embed the newly developed cycle for curriculum review and reporting. Reviewing the values of the School is critical work as part of the transformation and change processes VPS is going through. Changes usually bring uncertainty to an organisation's people and they need to remember why the organisation exists and the values it stands for. (Anderson & Anderson, 2010).

“Core purpose, along with shared vision and shared values, become the stable ground on which the people in the organisation can align and move as a united whole from the past, through the uncertainty, into its tangible future. Purpose, vision and values guide the organisation forward before tangible goals and outcomes can be identified. They align all parts of the organisation and ensure that everyone remains emotionally connected and able to operate in the face of the challenges that could otherwise tear the organisation apart. Clarity of who the organisation is from an internal perspective ultimately generates clarity about who it will become from an external perspective” (Anderson & Anderson; 2010, p.70).

This thesis is intended to be of assistance to VPS as the School's values are reviewed. Hence, the associated analysis of the research results will highlight areas of **strength** within VPS that can be capitalised on, as well as areas that constitute current '**drivers for change**' which should be limited or improved upon. The term 'driver for change' has been chosen to represent areas that may not be in alignment with the School's values or principles, thus creating shortcomings in the operations of the School in whole or in part. Accordingly, any potential issues are identified and discussed to enable VPS to consider: how any suggested changes and improvements will provide clarity to the VPS community regarding the VPS purpose, vision mission, values, and principles; create alignment and cohesiveness between all parts of the organisation; and ultimately support the School's primary focus on learning and achievement.

Te matakitenga me te whakatakanga – *The vision and mission*

Reis (2010) contends that the terms 'vision' and 'mission' are often confused or not understood, or they may not have been communicated well, or they may not even align with each other, making them ineffectual. Hence, before considering the vision and mission of VPS, these terms and their purpose will be clarified first.

A vision has a *future* focus and answers the question of where are we heading, i.e. the desired goal, state, or destination. A vision "is a crisp, vivid, compelling, and inspiring picture or mental image of the future the organisation wants to create" (Reis; 2010, p. 7).

According to Reis (2010), the mission supports and aligns with the vision through a *current* focus on what the organisation is doing to get there. A mission is clear and succinct. It provides the purpose or reason for why the organisation exists through a focus on explaining the service (or product) provided and why it is provided. "The mission statement is a concise and brief explanation of what the organisation does and specifies why the organisation exists today". (Reis, 2010, p.7). So, whereas the vision defines the destination, the mission defines the direction to go in to get there, therefore assisting the organisation to choose between courses of action and eliminate actions not aligned with its mission. (Reis, 2010).

The intended meaning of the VPS vision “Victory for life” has not been clarified in any documentation that is available. This raises questions, thus posing a **driver for change**. Is the use of the word ‘Victory’ intended as a noun (such as that meaning success or triumph over adversity), or is it an appellation (the name of someone or something), such as the name of Victory Primary School, or Victory Square⁵⁴ in the Victory Village area, or even the name of the ship HMS Victory⁵⁵?

Should one assume ‘victory’ is used in the VPS vision as a noun; it becomes capable of supporting a philosophy of life-long learning and achievement for all members of VPS and its community. Given this assumption, the vision then provides a suitable overlay for the VPS mission of providing a culturally dynamic learning community which nurtures lifelong development and wellbeing through building on community strengths. Furthermore, the mission could be seen to allude to a partnership based on Te Tiriti O Waitangi through the stated provision of bilingual education and working in partnership with parents, whānau and the hapori towards oranga (health and wellbeing). There does not appear to be an appropriate translation of the VPS mission in te reo Māori which portrays a Māori world view. This is a **driver for change**. An appropriate translation would be most desirable.

Further **drivers for change** are the current translations of the vision *and* School name used by VPS. For example, some VPS sports teams can be heard to chant “Wikitōria mō ake tonu” as part of team chants at their sports games. This Te Reo Māori translation of the VPS vision uses the kupu (word) “Wikitōria”; a transliteration of the word ‘Victory’. Use of Wikitōria in this way could either be a loan word for the noun ‘victory’, or an appellation, e.g. the personal name of Victoria (as in Queen Victoria⁵⁶), the HMS Victory, or VPS⁵⁷. Similarly VPS is translated as Te Kura o Wikitōria (possibly using ‘Wikitōria’ in reference to Victory Square, although this is not made clear), when the proper Māori name for the area is **Te Wairepō**.

⁵⁴ Victory Square is named after the HMS Victory; Lord Nelson’s flag ship at the Battle of the Nile. (The Nelson Historical Society Journal; 1966, p.11).

⁵⁵ A painting of the HMS Victory can be seen on the wall to the left when entering the VPS reception building.

⁵⁶ The Waitangi Tribunal (2014) advises Queen Victoria was the Queen of England who sent William Hobson to Aotearoa as her representative in 1840 to draft and sign a Treaty with iwi Māori. Queen Victoria recognised Aotearoa as a separate country because Maori sovereignty had already been established in 1835 at the signing of the Declaration of Independence (The Waitangi Tribunal, 2014). As such, Hobson was sent by the Queen in response to iwi leaders petitions for the establishment of a *system of governance* for law, order and protection (The Waitangi Tribunal, 2014).

⁵⁷ Given that Victory Square is named after the HMS Victory, is VPS also named after this ship of war?

This poses questions around the use of the word ‘victory’ again. The intention of the use of ‘victory’ may well be to portray meanings associated with success and triumph. However, appropriate translations of the VPS name and vision must be used if the **mana of Te Reo Māori** (and associated translations) and **mana whenua** are to be honoured and respected.

For example, the kupu ‘**toa**’ has many associated meanings, including: **victory**, strength, bravery, courage, accomplishments, competence, skills, and/or capabilities. ‘Toa’ can be found in the often used whakataukī (which encapsulates the collective consciousness of the Māori world view): “**Ehara tōku toa i te toa takitahi, engari he toa takitini**”. This whakataukī can be translated in many ways, meaning it can be applied effectively to a wide diversity of situations. For example:

- “My strength is not mine alone, but that of many”
- “Success is not the work of one, but the work of many”
- “It’s not the work of the individual that creates success but the work of the collective”
- “My victory is achieved not only through my own efforts, but through the assistance of many”.

If the kupu ‘toa’ was to replace ‘Wikitōria’ in the translation of the vision it would become ‘**He toa mō ake tonu**’, with the use of ‘he’ signalling a description follows. Accordingly, this could translate as both ‘Victory for life’ (i.e. ‘victory’ the noun), or ‘Victor/s for life’.

There do not appear to be any records which detail the history of the VPS vision and how it came to be. Hence, it is not known who was responsible for creating the vision statement or its associated translation into Te Reo Māori, and whether this was an individual or collaborative exercise. Is this vision still relevant to the VPS community and future aspirations? Food for thought as the discussion now turns to the VPS values.

Te āhuatanga e pā ana ki te mango pare – *The attributes of the hammerhead shark*

As previously advised, the VPS Charter advises that Pride, Perseverance, Determination and Strength are the core VPS ‘values’, and these are associated with attributes of the mango pare (hammerhead shark) which is the image portrayed in the design of the VPS logo. As far as is known, these ‘values’ *and* the related shark image were chosen in isolation by the previous Principal, thereby lacking the benefits that community consultation could bring to the process. This is a **core driver for change** for VPS. At first glance, these terms seem to be more in line with personal virtues that an individual might aspire to, as opposed to core values that would be suited to an organisational collective such as VPS.

Similarly, the lone shark image appears out of context when considering the espoused community character and whānau attributes of VPS. According to National Geographic (2015), the hammerhead shark can be found in the warm tropic and sub-tropic waters around the world. They usually migrate to cooler waters in summer and can then be found in the North Island waters of New Zealand. However, they are not particularly associated with Te Tau Ihu or the Nelson area and the Author is not aware of any local iwi narratives which speak specifically of this species of shark.



Hammerheads are known to have better vision than other sharks (due to their widely spaced eyes) which assist with hunting: “Hammerhead sharks are consummate predators that use their oddly shaped heads to improve their ability to find prey” (National Geographic; 2015, para.1).

Some hammerhead species are known to form schools during the day, however all kinds become solitary predators at night. (Diving With Sharks, 2007). As a night time hunter, this shark is known for eating anything, even turning to eat its own kind when food is scarce. (Sharks-World, 2014). While these sharks may have physical ‘strength’, they are at high risk of extinction. (Goldman, 2014). Additionally, hammerheads do not operate in family type units and their young are left to fend for themselves as soon as they are born. Even in a community sense they mostly operate independently; “thinking and acting for themselves and by themselves” (Shark Sider; 2015, para.2).

Kāore rawa he whakamāoritanga i pono, he mea whakaparori pea – Incorrect translations can be misleading

When considering the current VPS ‘values’ from a Māori world view, the meaning of ‘pride’ should be approached with caution. Pride can also be associated with many negative connotations for Māori, and in this light it is not something to aspire towards being or having. For example, ‘pride’ can be translated as ‘whakahīhī’ (pride, vanity, conceit, arrogance), or as ‘whakakake’ (pride, self-importance, superiority), which all serve to have a detrimental effect on a person’s mana. Therefore, from a tūturu Māori perspective, these traits are not encouraged as personal attributes one should value or exhibit.

*Kāore te kūmara e kōrero mō tōna ake reka*⁵⁸

The Virtues Project (n.d.) lists ‘Perseverance’ and ‘Determination’ as ‘virtues’ and also provides the te reo Māori translations of ‘hiringa’ and ‘ūtonutanga’ respectively. However these translations portray only one definition for each word when there are a host of other possible kupu and/or meanings that could equally apply. It is of concern that the current core values of VPS do not have an associated (and appropriate) equivalent in te reo Māori, given that they provide education in Māori and English mediums.

Given these thoughts, it is going to be difficult, if not impossible, to now show how the current VPS ‘values’ link, relate and align with ngā whanonga pono a te Māori – the central Māori principles that VPS states the whole school is now guided by. In actuality, it would seem that the VPS values as they currently stand do not relate to, or align with, the principles at all, constituting a **core driver for change** of VPS. This assertion seems most probable when remembering that the ‘values’ were chosen a decade ago, and the Māori principles were only adopted school-wide in 2014. As such, the following discussion surrounding ngā whanonga pono (the VPS school-wide principles) will be undertaken as a separate exercise.

⁵⁸ ‘The kūmara does not speak about how sweet it is’. In contrast to the concept of ‘pride’; Mertons, Cram, and Chilisa (2013) explain that this whakataukī is about the importance Māori place on the virtue of **māhaki** (humility and modesty).

Te Tiriti o Waitangi

The first school-wide principle of VPS that this discussion will address is Te Tiriti O Waitangi (The Treaty of Waitangi). In short, **Te Tiriti O Waitangi**⁵⁹ is *not* a principle and stating it thus in the VPS Charter constitutes a **key driver for change**. Te Tiriti is the founding document of New Zealand and sets out the partnership obligations between tāngata whenua (iwi Māori) and tāngata Tiriti (the Crown). As such, it should not be confused with the ‘principles’ of VPS and deserves separate recognition as a document of key influence.

Te Tiriti o Waitangi is one of the key guiding documents for education in New Zealand and the aim of the MoE is to demonstrate their commitment to Te Tiriti through all their work. (The Ministry of Education, 2011). The Ministry of Education (1996) states management and educators should implement policies, objectives, and practices that “reflect the unique place of Māori as tāngata whenua and the principle of partnership inherent in Te Tiriti o Waitangi” (Ministry of Education; 1996, p.67).

Te rerekētanga o “Te Tiriti” me “The Treaty” – What’s the difference?

It is an established fact that there are two versions of Te Tiriti O Waitangi; a te reo Māori version (Te Tiriti) and an English version (The Treaty). It is also known that there are differences between the two versions. Ruru (2015b) states the three Articles in both Te Tiriti and The Treaty can be summarised under “the three P’s”; Partnership, Participation and Protection. However, a distinctive point of difference with Te Tiriti is it also has a Fourth Article, (that was not included at the signing of The Treaty), and this Fourth Article can be summarised with a fourth “P” – Pastoral care. According to Ruru (2015b), this is a critical factor in choosing to align with Te Tiriti O Waitangi, and especially when considering VPS and the focus on the whole child, the whole whānau, and indeed the community as a whole.

The Department of Māori Studies - Victoria University (1993) states the Fourth Article of Te Tiriti O Waitangi came about when Pompallier, the Catholic Bishop, and William Colenso, an

⁵⁹ Only 39 chiefs signed the English version of The Treaty in the Waikato in 1840, whereas most chiefs signed the te reo Māori version, Te Tiriti O Waitangi. (Te Papa Tongarewa, n.d.). All of the Rangatira of Te Tau Ihu/The Top of the South Island signed Te Tiriti o Waitangi – the te reo Māori version.

Anglican missionary, recorded a discussion on customary law and religious freedom which stated “E mea ana te Kāwana ko ngā whakapono katoa o Īngarangi, o ngā Weteriana, o Roma, me te ritenga Māori hoki e tiakina ngātahitia e ia”⁶⁰ (The Department of Māori Studies – Victoria University; 1993, p.233). This was agreed on by Hobson⁶¹ and read out to the meeting before any of the rangatira signed Te Tiriti.

Thus, Hēnare (2003, slide 22) summarises the rights that are inherent in Te Tiriti O Waitangi:

Te Tiriti O Waitangi

- **Preamble**
 - Freedom & Fundamental right to exist as a people
- **Article 1**
 - Right to self-determination
- **Article 2**
 - Political, social, economic rights
- **Article 3**
 - Civil & political rights, rights protected by law
- **Article 4**
 - Right to practice religion, customs & freedom to choose religion

Finally, the English definition given by VPS alongside the heading of ‘The Treaty of Waitangi’ is ‘Whakapapa – Respect Cultural Diversity’ (Victory Primary School, 2015). While whakapapa is at the core of te ao Māori, and respecting cultural diversity is obviously important (and an outcome of a structure based on Te Tiriti), these subjects need to be dealt with separately. The explanation that is provided underneath the heading states the bicultural foundations of New Zealand and society’s multicultural structure is actively recognised at VPS through the use of Te Reo and Tikanga Māori and learner’s first languages. As with the heading, this statement also creates confusion and is a **key driver for change** in the VPS Charter. While Te Tiriti can be viewed as a an effective human rights

⁶⁰ This has been translated as “The Governor says that the several faiths (beliefs) of England, of the Wesleyans, of Rome, and also of Māori custom shall alike be protected by him”. (The Department of Māori Studies – Victoria University; 1993, p.233).

⁶¹ William Hobson (1792-1842) was New Zealand’s first Governor. Hobson met with James Busby in Waitangi on 5th February 1840 while Te Tiriti O Waitangi was being drafted. On 6th February, as the rangatira were coming forward to sign Te Tiriti, Hobson greeted each of them with the words “He iwi tahi tātau” (We are all one people). (The Department of Māori Studies - Victoria University, 1993).

instrument for all New Zealanders, iwi Māori as the indigenous peoples of the whenua have specific rights as a partner to this Treaty and should not be confused with other cultures. Similarly, Te Reo me ōna Tikanga are specifically protected as indigenous taonga under Article II and should not be confused in the same breath as first languages of other cultures and countries.

It has been clarified that Te Tiriti O Waitangi forms the foundation document of VPS; this means it requires specific and focused attention in the VPS Charter and school operations in order to effectively embed it in the life of the School and uphold its mana. This will be further discussed in the following Chapter. For now, the kōrero will turn to the remaining six school-wide principles, as stated in the VPS Charter of 2015.

Ngā whanonga pono; ngā pou matua – Māori principles; the central pillars of VPS

The Workgroup for Community Health and Development (2014) explains how principles are different from values; “in that values are a reflection of what we deeply believe and feel: principles are a reflection of what we think. Although the reasoning behind them may – and usually does – grow out of our value system, they are generally practical, and aimed not at guiding our overall thinking and behavior, but at putting them – and our values – to work in the real world”. (The Workgroup for Community Health and Development; 2014, para 33).

The remaining six VPS school-wide principles will now be defined in brief. These will be discussed in more depth in the next Chapter concerning further results.

1. Ekea te taumata – increasing competencies.

The VPS principles in the Charter include ‘ekea te taumata’, also stating the English equivalent as ‘Personal growth – Future focus’. ‘Ekea’ is a verb that means: ‘to get on, embark, board (a vessel), reach, come in to land, beach, mount (a horse, vehicle, etc.), ride, climb, rise (as a star), accede’. ‘Taumata’ is a noun meaning ‘summit, top of a hill, resting place (on a hill), brow of a hill, level, grade’. Hence, the term ‘ekea te taumata’ can apply to any number of pursuits and working towards achieving increasing competency and even mastery of them.

The definition provided in the Charter for this principle is only focused on ‘learners’ and this is a **driver for change**. In te ao Māori, the concept of ako includes both teaching and learning and recognises the knowledge both teachers and learners bring to their interactions. Ako acknowledges that new knowledge can grow out of shared learning experiences. This concept is supported by educational research that shows when teachers facilitate reciprocal teaching and learning, students’ achievement improves. (Alton-Lee, 2003).

The Author of this thesis suggests adding ‘i te **ako**’ (meaning ‘of learning/teaching’) to make this theme more specific to the VPS educational setting, and with the assumption that every person, regardless of age or status, is always capable of teaching and learning (sometimes simultaneously). “**Ekea te taumata i te ako**” encapsulates the belief and requirement that student achievement is at the heart of everything VPS does and effective teaching methods are at the core of this growth. It is also a concept capable of succinctly covering The Victory Pathway model, (please refer to the Appendix titled The Victory Pathway).

2. **Me mahi tahi te kura**

The VPS Charter 2015 includes the English terms of ‘collaboration’ and ‘community engagement’ in the heading for this principle and has this definition: “Our priority is to build community capital; teachers work in partnership with parents who are the first teachers. We are a learning community, working collaboratively on many levels to enhance the educational experience of all (learners, whānau, teachers, other individuals and organisations)” (Victory Primary School, 2015).

Kōtahitanga (unity, togetherness, solidarity, collective action) has not been explicitly stated within the school’s principles or values. However, “me mahi tahi te kura” implies this principle and kōtahitanga also stands out as a recurring theme within the school’s identity as a learning community and aspirations of the school community. Accordingly, the Author suggests this principle would be better termed as **Kōtahitanga**. As such, this will be explored further in the next Chapter.

4. Ko te oranga taiao

The VPS Charter 2015 translates this concept as environmental awareness and summarises this as learners having a strong connection to their environment with the understanding that the environment and individual wellbeing are interconnected. The principle of 'te oranga taiao' as stated by VPS can be better encompassed within the wider customary principle of **Kaitiakitanga** (guardianship, stewardship, trusteeship, trustee). While kaitiakitanga is not specifically mentioned in the school-wide principles, it is stated as a key consideration in the VPS Strategic Plan. Additionally, it is one of the evaluation indicators for ERO reviews in relation to leading and managing a school. According to The Education Review Office (2011b), kaitiakitanga is one of the kaupapa Māori concepts that is *integral* to curriculum decisions, (along with manaakitanga, whanaungatanga and wairuatanga). Hence, the principle of kaitiakitanga will also be explored further in the following Chapter.

5. Rangatiratanga

Rangatiratanga can be broadly defined as: chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, ownership, leadership of a social group, domain of the *rangatira*, noble birth, attributes of a chief. VPS state this principle is applied in the School through the enhancement of everybody's leadership capacity so they are enabled to make a positive contribution, develop a personal voice, improve confidence, and 'step-up' (Victory Primary School, 2015).

6. Manaakitanga

Manaakitanga can be defined as: hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others. This is portrayed in the VPS Charter through the description of the manaakitanga principle including inclusion, social awareness, respect, kindness and hospitality towards others.

7. Whanaungatanga

Victory Primary School (2015) explains this principle as 'relating to others'; where positive relationships and interconnections throughout the school and community

are constructive, enhanced and maintained. This is in line with whanaungatanga including a sense of familial connection and belonging – a reciprocal relationship developed through shared experiences and working together, which also serves to strengthen each member of the group (Moorfield, 2011).

Te Mahere Rautaki – *Principles in the Strategic Plan*

The six main strategic goals of VPS state there was community consultation to assist with the identification of goals. A **driver for change** is created because it is not clear how the community was consulted or whether the community played a part in choosing these goals.

These strategic goals mirror the six main evaluation indicators of the ERO: teaching (**Ako**); learning (**Ako**); leading and managing (**Kaitiakitanga** and **Rangatiratanga**); governing (**Rangatiratanga**); safe and inclusive school culture (**Manaakitanga**); and engaging parents, whānau and communities (**Whanaungatanga**). (The Education Review Office, 2011a). This adds weight to the suggested changes in regards to the titles of some of the VPS school-wide principles. The suggested changes to the principles will mean they align better with both the VPS strategic goals and the ERO reporting requirements. In turn, this alignment should flow through to VPS policy, practice, and curriculum alignment in Māori and English mediums, thus creating an inclusive school identity (**Kōtahitanga**). Alton-Lee (2003) explains how this whole school alignment will ultimately serve to enhance student achievement:

Whole school alignment can enhance the focus on achievement, provide a sustainable foundation for strong school-home partnerships, optimise inclusion (rather than exclusion) across the daily experiences of diverse students, and increase opportunity to learn, particularly in language immersion, literacy, ICT, social studies, and health education. Whole school alignment can optimise collaboration and provide processes to support, resource and sustain quality teaching (Alton-Lee; 2003, p.72).

Whakaaroaro whakapaunga – *Initial conclusions*

VPS is currently in a period of transformation and change and the new Principal is assisting the BoT to review and update VPS policies and procedures. This work is yet to be completed and shared with the VPS community. VPS is also in the process of updating the School's curriculum which involves reviewing the formal values of the School. In order to be successful and effectively address student achievement, the vision, mission, maxim, values, principles, and associated images should all be in alignment. Currently, the intended meaning of the VPS vision is not clear and needs to be defined to see if it is capable of providing a future focus for the VPS mission. The te reo Māori translations of the VPS name, vision and mission also need to be accurate and appropriate.

A **core driver for change** – the hammerhead shark image and the four chosen 'values' that couple with this image *do not* appear to relate to the vision, mission, or culture of VPS at all. (One can't help but wonder if the harakeke image currently used by Ngā Mana Kākano o Te Wairepō would also be a suitable image for the whole School to use).

A **key driver for change** – The Treaty of Waitangi is stated in the VPS Charter 2015 as one of the seven School-wide principles. However, Te Tiriti o Waitangi is not a principle and should not be confused with the other 'principles' of VPS. Te Tiriti is a foundation document of key influence and deserves separate recognition as the partnership agreement between iwi Māori and the Crown. Te Tiriti requires specific and focused attention in the VPS Charter and operations in order to uphold its mana and help embed it in the School.

It has been suggested that three of the remaining six 'principles' are renamed to become: Kōtahitanga; Ekea te taumata i te Ako; and Kaitiakitanga. This will mean they align better with both the VPS strategic goals and ERO reporting requirements. In turn, this alignment should flow through to VPS policy, practice, and curriculum alignment in Māori and English mediums. This whole School alignment will ultimately serve to enhance student achievement and assist with creating Kōtahitanga (an inclusive school culture).

A **key driver for change** – It appears input from the **six mana whenua hapū** and **iwi** and the wider **hapori** was *not* sought to assist with the development of 'Te Āhua o Te Ākonga'. This contravenes the requirement of Te Marautanga o Aotearoa. Stating this has happened in

VPS documentation is misleading. It further undermines the statement in Te Āhua o Te Ākonga that the six main characteristics and qualities of a graduate will underpin the programmes, school organisation and interaction between tamariki, whānau, kaiako, hapori, hapū and iwi. As **right holders**, hapū, iwi and the hapori are entitled to have a say as to whether this is actually in line with collective aspirations for their tamariki and whānau.

“Kaua e rangiruatia te hāpai o te hoe; e kore tō tātou waka e ū ki uta”⁶².

⁶² “Do not lift the paddles out of unison or our canoe will never reach the shore’. “This proverb serves to emphasise the importance of all working together to succeed in any joint project” (Mead & Grove; 2001, p.193).

CHAPTER FIVE – Mā runga waka hourua / *On-board the waka (Kōrerorero – Further Results and Discussion)*



Now that the initial introduction of the manuhiri has been completed and the kōrero is helping raise issues for discussion, other speakers take turns at describing further attributes of your whānau whānui. Your rangatira compares the strength and durability of the waka's construction, which enabled you to safely traverse the seas, to the combined efforts of the whānau whānui which enabled you to overcome any difficulties that presented on your journey.

In particular, he focuses his attention on identifying intrinsic attributes of the whānau; time-honoured behaviours, attitudes and principles that have served you all well for centuries. And he asks you all to help discuss these factors, to help bring to light any areas that may require revision, in order to strengthen and enhance whānau capabilities.



This Chapter will now continue following the flow of the pōwhiri process by delving deeper into the organisation. Effectively, this means the journey will now step inside VPS to look at its characteristics and attributes in more detail, with the assistance of the voices of the research participants; those members of the school community who were interviewed. Accordingly, the focus is now on presenting further research results related to the principles of VPS in order to identify any emerging themes and assist with further analysis.

Firstly, the use of data from the interviews will be explained. This includes discussing how the initial focus of the research was adapted after considering the information gained from the pilot interview. The interview participants will then be introduced and contributions duly acknowledged, along with outlining how the interview data was used within this thesis.

The discussion then explains how the main principles to be discussed will each be attributed to a Pou in a whareniui model. This model is explained at the beginning and is referred to as

the kōrero progresses. Each Pou that makes up the main structure of the wharenuī represents one of the main school-wide principles of VPS. *Please note that the sequence that these Pou will be encountered matches the sequence of events that unfold in the pōwhiri process. This is deliberate as the organisational model being developed is working towards the ultimate outcome of whanaungatanga, just as the pōwhiri rituals of encounter also lead towards.*

Associated with each of the principles are particular parts of VPS that will be considered as part of the presentation of results and analysis. Each Pou also links to an ERO evaluation indicator for school reviews and this will be acknowledged given that this is a critical aspect for VPS to consider. Visible strengths and weaknesses of VPS will be highlighted and these will be also be discussed and revisited as part of further analysis.

The discussion in this Chapter serves to signpost themes that emerge from the data. These themes will be alluded to in the summary of this Chapter and will be further considered in Chapter Six where evidence is provided for the presence of these themes and implications discussed.

In summary of the information gathered which will be evident in this part of the mihimihi by the manuhiri (i.e. results, discussion and analysis), this comprises of: data obtained from the research interviews; knowledge gained through supplementary discussions with several members of the school community; researcher observations; and secondary research (e.g. internet and database searches).

‘Ko Tāne pupuke’⁶³

⁶³ ‘Tane is rising up’. “This has been interpreted two ways. Products of the forest of Tāne, such as canoes and houses , rise up when they are constructed. Also, since they contain many people they may be said to be filled with their thoughts, plans, and designs”. (Mead and Grove; 2001, p.248).

Ngā hua i puta mai i ngā uiuitanga – *Use of interview data*

This research project was initially planned with the bigger idea of researching a typically Westernised organisation operating from a core base of Māori values and principles. Within this plan, the idea was to identify presenting customary values and principles and determine how these had been imbedded in the organisation's culture. This was seen to be inclusive of ascertaining policy, processes, and practice employed by the organisation to assess, monitor and review their effectiveness towards achieving the organisation's vision and mission.

Thus, the questionnaire outline for participant interviews was designed around this idea.

However, after completing the pilot interview (with the Principal of VPS) it became apparent that the original plan would need to be adapted to suit the current situation of the school. To begin with, Helen Taylor-Young, the new Principal of VPS, had been in her position for only six months, having taken over from the previous Principal who had held the role for approximately 25 years. Furthermore, the previous Principal had been busy with other responsibilities in Wellington related to the MoE for at least three years prior to his departure. For the new Principal, she was first required to acquaint herself with the role, as well as take stock of the school's presenting circumstances.

When interviewing Helen Taylor-Young for the pilot interview, it was very apparent she already had a firm grip on the leadership of her leadership team and her vision for VPS under her leadership was clear and concise. What was also evident from this first interview was this organisation was not yet in a position where the Māori principles had been infused throughout the School. This is because these principles had been initially developed by Ngā Mana Kākano O Te Wairepo (the School's bilingual unit). The principles were then *adapted* by the Board of Trustees, and these were adopted by the English medium side of the school in 2014. There also did not appear to be any work done to check the alignment of the Māori principles with the *four values* and the *school-wide principles* the School had put in place. So, Helen Taylor-Young could see there was still much work to be done to effectively embed these Māori principles throughout the school-wide culture, and to do so would ultimately require revisiting the already established vision, mission and values to see if they were still relevant and in alignment with each other.

Additionally, the pilot interview highlighted other issues, which served to accentuate the need to adapt the research project so the issues could be addressed, the project would still be able to achieve research goals, and be of some use to the School given its current status.

Discussions with Helen Taylor-Young near the end of the 2014 school year exposed her intention to focus the first six months of 2015 on the vision, values and principles of VPS, to determine whether they were suitable and compatible with the needs and desires of the VPS community. It was also of high importance to Helen that her staff members were intrinsically aware and knowledgeable of the vision and values, starting with her leadership team who would have the responsibility of imparting this knowledge and learning throughout the community. Accordingly, this became a prime focus for the research.

Firstly; it simply made sense to look at the same areas that were a focus for the Principal. While VPS may have appeared to be doing well from the outside, it was already becoming apparent that all was not well when the new Principal took up her position. An in-depth analysis focused on the core attributes (i.e. vision, mission, values, and principles) of VPS was going to be most beneficial to the Principal at this time. This would lay a firm foundation for future decisions and planning. Secondly; the Author is aware through her knowledge of transformation and change processes in organisations that the evidence shows this is the logical place to start when assessing organisational culture and key factors which affect its success.

“Te waka pakaru ki te moana”⁶⁴

⁶⁴ ‘The broken canoe in the sea’. “This saying of the Taranaki people refers to the Kurahaupō canoe. Broken at the start of its voyage, this canoe was unable to come to Aotearoa. It’s cargo and chiefs arrived on the Mātaatua and settled in Taranaki. This proverb may be applied to a tribe which has lost its leader”. (Mead and Grove; 2001, p.397).

Ngā manu tioriori o Tāne – *Quotes from interview participants*

Binney (1987) advises us that all Māori history is structured around whakapapa (genealogy) which is the central core of te ao Māori, and whānau (extended family) and hapū (the functioning tribal unit) are the basic concerns: “It is the whānau which gives identity to the individual, and the tīpuna, the ancestors, are the source, in turn, of its mana. History is told in these terms. It is defined by the family and by whakapapa. It is concerned with the holding and the transference of mana by successive generations” (Binney; 1987, page 18). In line with this, the Author considers each narrative shared by a research participant is effectively a statement of that person’s mana (regardless of ethnicity), and is therefore inextricably linked to that of their whānau, hapū and ancestors. As such, the kōrero captured from the interviews deserves the utmost respect and care in the way it is handled.

This research would never have been possible without the contributions of those who so willingly gave of their time to share their thoughts, knowledge and experience. Each participant is involved in the VPS community in one way or another, while all leading busy lives and fulfilling several roles and responsibilities. The common denominator that was apparent amongst them all was their love and respect for VPS and its community. Alongside this was their desire to contribute towards the research project in acknowledgement of the sense of belonging they felt as being part of the VPS whānau. None of the research participants requested anonymity for their interviews, so they are each able to be named as contributors. However, before the participants are identified, a few points need to be clarified with regards to how the interview data will be used in the thesis.

Care has been taken when choosing quotes from interview transcripts. Discretion has been exercised by the Author where it could be seen that there was the potential for misunderstanding or conflict surrounding sensitive issues. Therefore; sometimes a direct quote is included in the discussion with the participant named; other times it is the Author’s choice to quote anonymously, and occasionally an issue identified in an interview will be highlighted but without directly attributing this to a quote. This variety of means is considered by the Author to be the best way to minimise any potential conflict amongst the members of the VPS community. Additionally, for the purposes of this research the focus is

seen to be more objective if positions within the school community are highlighted in the discussion, as opposed to the name of the individual holding that position. This keeps the focus on *positions* and not the person currently holding that role. As such, interview participants are named in the following table, but in the future chapters any direct interview quotes will be attributed to the position title of the person as the identifier and not their personal name.

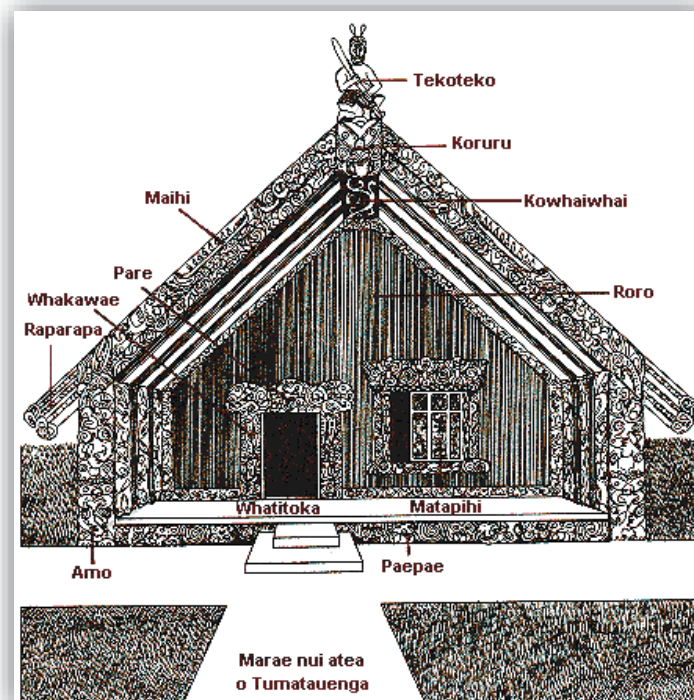
N.B. The interviews resulted in obtaining *rich* data. It was not possible to use all of this data owing to word and time constraints. Within the data that has not been included there remains valuable information and suggestions concerning VPS that would greatly benefit future research if the results in this thesis are built on. If this occurred, interview participants would first need to be approached to give consent for further use of the data.

Table 1 - Research Interview participants:

Research Interview Participant	Position held in VPS community
Helen Taylor-Young	<ul style="list-style-type: none"> • Parent (children in Māori medium) • VPS Principal
Mary Ring	<ul style="list-style-type: none"> • Parent (children in English medium) • VPS Board of Trustees (BoT) member
Matt Lawrey	<ul style="list-style-type: none"> • Parent (children in English medium) • Breakfast Club volunteer • Nelson City Councillor
Joanie Wilson <i><u>Iwi affiliations</u> – Ngāti Kōata, Ngāti Toa Rangatira, Ngāi Tahu, Tūwharetoa</i>	<ul style="list-style-type: none"> • Parent (children in Māori medium) • VPS Board of Trustees (Māori rep.) • Auckland Point Kindergarten Teacher
Gareth Cashin	<ul style="list-style-type: none"> • Parent (children in English medium) • Programmes Manager at Victory Community Centre (VCC)
Cindy O’Leary	<ul style="list-style-type: none"> • Parent (children in English medium) • Teacher at VPS (English medium)

Te tīnana o te whareniui – *The body/main parts of the School*

In Chapter Two, the whareniui was introduced as the main building on the marae complex. This structure will now be revisited in more detail as a visual aide in considering the main components of VPS, and as a potential future model for the organisation begins to be built. This is seen to be appropriate because the whareniui represents a tinana (human body) in structure and ‘tinana’ can be used in te reo Māori as a metaphor to represent the body or main part of anything.



Returning to the whareniui image above, (as was first seen in Figure 7 of Chapter Two⁶⁵), the parts of the human body can be seen:

- **Te tekoteko** (the carved figure) sits at the top of the maihi, on the gable of the whareniui. This figure can be male or female and represents an important person or ancestor. In regards to VPS, the tekoteko represents the Principal of the School as the ultimate leader of VPS; currently Helen Taylor-Young.

⁶⁵ Image sourced from Education Resources (2008).

“Ki ngā whakaeke haumi”⁶⁶.

- **Te kōruru** (a carved facial mask, without a body) covers the front end of the tāhūhū (the roof ridgepole/the spine) and is thus the head of the tinana of the whareniui. The kōruru often represents the ancestor after which the whareniui is named. For VPS, the kōruru represents the legislative history of education in Whakatū/Nelson and the key legislation that serves to regulate the School. According to Wilson (2011), the Nelson province has earned a reputation for interest in, and the fostering of, education, (as well as revolutionary politics), since its early years. To begin with, the ‘Nelson System’⁶⁷ was influential on the history of education in New Zealand and the Education Act 1877 was based on this system (Wilson, 2011). “Before the Education Act 1877, children were lucky to get an education, as it was neither compulsory nor free. Only the well-off could afford school fees” (Swarbrick; 2012, para.2). The current Education Act of 1989 replaced the previous Act and decentralised the administration of education (N. Swarbrick, 2012).
- **Ngā maihi** (the arms) are the front barge boards – these arms are spread out in welcome to everyone who enters.
- **Ngā raparapa** (the fingers) are the projecting carved ends of the maihi.
- **Ngā Amo** (the legs) are the upright supports on the lower ends of the maihi.
- **Te Tuanui** (the roof) of the whareniui is constructed with raupō and toetoe stems and represents the vision and mission of VPS.

He toetoe anō te toetoe, he raupō anō te raupō, he kākaho anō te kākaho,

Otiia mā te ringa tangata e raweke aua mea ka kīia ai he whare⁶⁸

⁶⁶ ‘Join those who can join sections of a canoe’. “Some large canoes consisted of two or three sections, whose joining required considerable skill. This proverb serves as a metaphor that one should seek leaders who are able to weld diverse groups into a successful combination” (Mead and Grove; 2001, p.221).

⁶⁷ The Nelson School Society was established in 1843, and by 1850 this Society was managing nine schools. These schools then became part of the provincial school system; a free public system which was founded in 1856 after the Nelson Provincial Council passed an Education Act. This was the origin of the ‘Nelson system’. (Wilson, 2011).

⁶⁸ “Toetoe is just toetoe, raupō is just raupō, and toetoe stems are just toetoe stems, but by human hands manipulating those things a house is created”. (Moorfield, 2011).

Ngā pou pou matua o te whareniui – *Central pillars/principles*

In the previous Chapter, ngā whanonga pono a te Māori (central Māori principles) were identified as the principles the whole of VPS is guided by. As previously advised, those central principles mirror customary whānau principles. As in Figure 17, these will now be portrayed as Pou Matua (main pillars) within the Whareniui Model representing VPS.

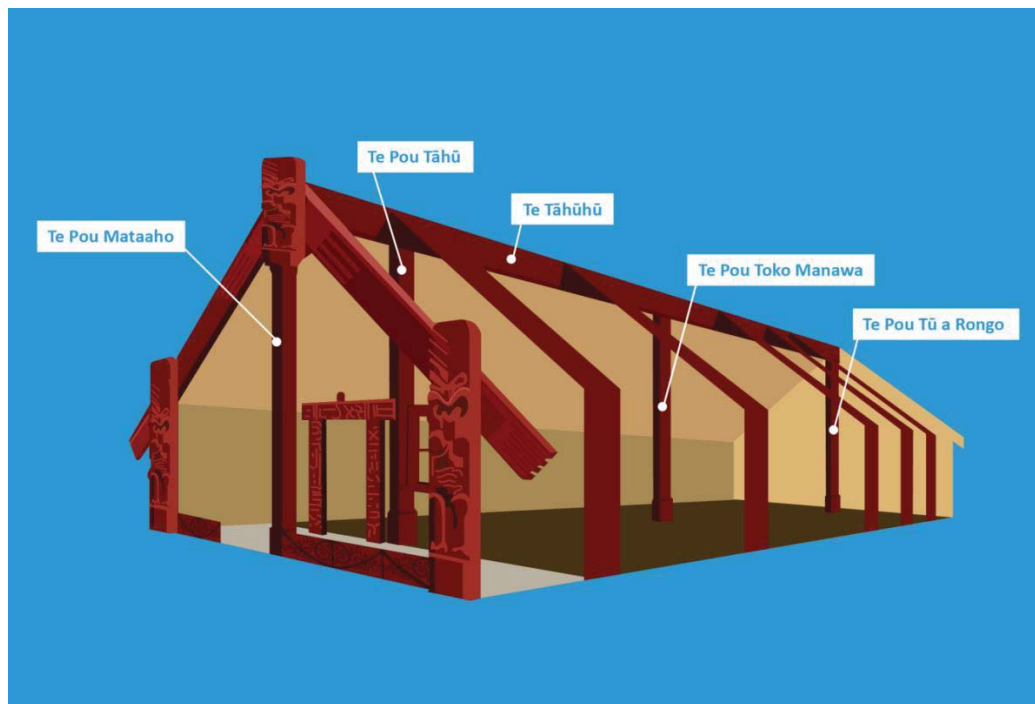


Figure 17 - Ngā Pou Matua o te Whareniui / *Central pillars of the whareniui*⁶⁹.

Due to word limit constraints for this thesis, it is only possible to give due attention to some of the Pou in the VPS Whareniui Model. The choice has been made to focus on those Pou within the framework which will provide the VPS community with the most assistance when they are considering their relevance to school operations. Accordingly, this focus relates to the principles that the Author has identified could be included, enhanced or adapted within school-wide principles. Namely; Kōtahitanga, Ekea te taumata i te ako (including English and Māori Mediums), and Kaitiakitanga. The remaining principles (Rangatiratanga, Manaakitanga and Whanaungatanga) will only be identified to qualify the place they take in

⁶⁹ Image sourced from Tūhoe Te Uru Taumatua (2013).

the structure of The Wharenui Model. Further analysis of these Pou will need to occur as part of any future research and planning.

Te Pou Mataaho: Kōtahitanga – *The outside post*

The principle of Kōtahitanga is represented by Te Pou Mataaho, the outside post, which is located at the front of 'te roro i te whare' (the brain/porch area of the building). As the outside Pou of the Wharenui, this is the Pou that can be seen from a distance and effectively summarises both the collective identity of VPS as a learning community, and the internal Pou which make up the main structure and body of the organisation.

The principle of kōtahitanga means unity, togetherness, solidarity, collective action, and thus defines the over-riding personality of VPS. "Kōtahitanga is a collaborative response towards a commonly held vision, goal or other such purpose or outcome". (The New Zealand Teacher's Council; 2011, p.4). Kōtahitanga, as a term for an organisation's specific identity, could also be expressed through a modern definition of the term '**mana motuhake**' (separate identity, autonomy) which relates to a group's participation at a local level and involves the creation of a group identity and independence (The New Zealand Teacher's Council, 2011). It was apparent from the interviews that a real **strength** of VPS is a **unique identity** or inherent personality. This unique identity has developed over time and involves a special **wairua** (spirit, feeling, nature, essence) that can be sensed or felt, yet may be hard to define, as these comments show:

The Principal: *There is something about the feeling here that's been created over time that you can't even put words to really, but you feel it when you come here. I felt that as soon as I stepped out here on the day I was interviewed. And even before that, going through the interview process it was really clear that this is a special place.*

VPS teacher: *The feeling of it being a whānau... there's something special when you walk through the gate of VPS. It has a vibe; it has a feel that you don't get at other schools.*

VPS is seen as more than just a school. The feeling of **belonging** to a **whānau** was a recurring theme in the interviews and appears to be a key factor in the unique identity of VPS:

BoT member: *So it's more than just learning and teaching, it's actually about checking to see... you know, they're part of our family once they hit the school, and we look after them like they're part of our family.*

Breakfast Club: *I think one of the things that's really, really great about VPS is that I do think that kids and families do feel like it's a place where they belong.*

...So yeah, that's really key for me – kids feeling like they belong there and families feeling like they belong there, and feeling like they want to belong there.

The Principal: *And one of the things that has absolutely blown me away was I had whānau coming up to me all over the place describing the school, and why they loved the school, and why they were here. It was quite remarkable to me. Whānau from all over the school sharing with me why they love this place and why they're here. And they were just really comfortable to talk about the school and why it's so important to them. That really impressed me.*

This parent who has a child with special needs summarises how the school's welcoming, accepting attitude gave her **family** a real sense of **belonging** from the beginning:

BoT member: *The telling thing for me was the response when we visited, and the feeling that we got when we visited – that this is a place we could belong. It wasn't like, you don't fit this mould, don't bother coming. There was nothing standoffish, nothing to put us off coming to the school. Everything to gain by coming to this school, it was that attitude, and that made a difference.*

In relation to schools, The New Zealand Teacher's Council (2011) considers the term **mana motuhake** can mean teachers **care** for the performance of their students. These interviewees give examples of how committed VPS teachers regularly go above and beyond for the students in the VPS **community**, even outside of school hours:

BoT (Māori Rep.): *Yeah totally. Sports, they come and tautoko the children and their sports. Going that extra mile to come and drop children off and take them to places to get them from A to B so that they're not missing out. And that's what whanaungatanga is about, that's about that whole village raising the child – we're walking the talk.*

VPS teacher: *...we're looking at the whole child and they are... they're just so important to us, they are our little treasures that we're preparing for life. But here it's a bit different because they're our treasures, as a community, a school community where Every Child Matters to everyone in the school.*

...I think for me at VPS this is a really important one; the children are our children as a community and we want to see personal growth, and we want to support them to reach their full potential. Sometimes children are facing things outside of the school that are difficult, ummm, so we sometimes have to support them in the background as well for them to achieve what they need to achieve at school and achieve their best.

In actuality then, VPS could well be termed a **whānau whānui**; a broad whānau-like grouping of people who operate interdependently as part of the same **community**:

Breakfast Club: *I don't really see the school as being in the community, I very much see the school as being the community. And I think what's fantastic about that in a lot of ways is what we've lost in our society is that community focus, which churches used to provide.*

...And schools are now that, I think, in New Zealand, and it works well. And VPS to me is the best example I've seen of that. So, when I think of the school I actually think of the whole community.

BoT (Māori Rep.) *...And that's talking about it being a wider hapori that is involved. It takes a village to raise a child and that's exactly the kaupapa here. Yeah, it is. It's strengthening those relationships with the schools, early*

childhood, and the outside agencies. So it is a seamless transition for the children.

VPS is also attributed with being the main vehicle for transformation and change in the wider Victory **community**:

Prog. Mgr. VCC: *I do think that VPS was probably the primary reason for the transformation in Victory. I mean there has been quite a bit over the years, but you know, I think the school has probably been the biggest catalyst for change, that's my observations from speaking to people.*

VPS is well known as an organisation capable of instigating community-wide change. This bodes well for the transformation processes that are currently evident at VPS and should help build on past successes:

Prog Mgr. VCC: *The previous Principal, *Name withheld*, came in 20 years ago and spent a number of years building a team and a way of working and, you know, had lots and lots of real successes, and you know, with Helen coming in and the BoT, you know, she's about to set up her own style, well her own way of working in the school, which I think is really exciting because Victory needs, you know, it needs to move on. And I think that's really exciting that she's doing that and I feel that we're, you know, we're part of that process.*

The Principal: *So, obviously in the last 20 or so years there's been a real shift in the thinking of what Victory stands for. Obviously, bringing the whole community together, bringing different cultures into the community is really key with that. How I discovered it and became aware of it would be through the media, it has got quite a high media profile. The work of the previous Principal, *Name withheld*, is really renowned. ...He had a vision and he stuck to it and he was relentless at reaching it. And that's where we're at now. Now it's my role to take that and think how I move that forward. So it's really important that I'm really clear on what that vision is. And I think what's happened here in the*

last two or three years, particularly when he's been coming in and out of the school, and because he was the person that led that, it's become a little bit, not quite so clear.

BoT (Māori Rep.) ...we know where we're heading, it's just a process of getting the processes in place, and knowing what those processes are, we're still in those stages. You know, what we want it to look like.

Finally, the following comment explains some of the unique attributes and skills the new Principal brings to VPS:

Bot (Māori Rep.): ...she's enthusiastic and she comes with a different mind-set because she's not only been in a teaching position, not 'principalship', but she's been in the mentoring side for principals as well... and the teacher's hat. So she comes with a dynamic skill set if she can really tap into those teachers and build that trust, then our school is going to go to that next level. Because she is a dynamic person and she's a role model for te reo me ōna tikanga Māori, but she's also a role model for all kaiako, and that's quite unique.

Summary of Kōtahitanga:

The results show that the VPS identity is seen as a **whānau whānui**, a **caring, inclusive community** where there is a place for everyone. **Mana motuhake** or solidarity at VPS means that once a student is part of the school whānau whānui every effort is made to ensure there is a place for the student and their family/whānau – a place to **belong**, a place to learn, and a place to create **healthy, positive relationships**. There is something special about VPS – it has a special **wairua** and people feel it as soon as they come to the School. VPS has a high media profile as the catalyst for transformation and change in the wider Victory community. With the new Principal on board VPS is well placed to move further forward, building on those past successes, and thus creating an even stronger whānau whānui within the community. The discussion now turns to the internal Pou (i.e. principles) of the Whareniui.

Te Tāhūhū: Ekea te taumata i te ako – *The roof ridgepole*

This kōrero now moves inside the Wharenuī in order to consider the main components of the internal structure and character of VPS. And in the spirit of the Te Āti Awa pōwhiri, the hongī and harirū is recalled, that occurs at the door as a statement of Kōtahitanga.

Ekea te taumata i te ako (increasing competencies in teaching and learning) is represented by Te Tāhūhū, the roof ridgepole which runs along the centre of the Wharenuī underneath the roof. The tāhūhū is the spine of the body and constitutes ‘the main theme’. Therefore, it is essential for **Ako** (teaching and learning) to be found here when considering VPS and the central purpose of students’ achieving their full potential in schooling (The Education Review Office, 2011a). This key purpose is encapsulated in the clear ‘line of sight’ to children in our schools through the phrase of The Education Review Office (2013); “*Ko te Tamaiti te Pūtaka o te Kaupapa The Child - the Heart of the Matter*” (The Education Review Office; 2013, p.7).

Ka Hikitia – Accelerating Success (The Māori Education Strategy 2013 – 2017) explains ‘ako’ from an educational perspective:

Ako is a dynamic form of learning. Ako describes a teaching and learning relationship where the educator is also learning from the student in a two-way process and where educators’ practices are informed by the latest research and are both deliberate and reflective. Ako is grounded in the principle of reciprocity and also recognises that students and their whānau cannot be separated. (The Ministry of Education; 2013, p.16).

This tāhūhū also links to two of the six evaluation indicators for school reviews in The Education Review Office (2011a), which are ‘**Teaching**’ (Ako) and ‘**Student Learning – engagement, progress and achievement**’ (Ako).

A current **weakness** for VPS is student achievement which is well below national standards and this is a focus area for the new Principal. While Helen Taylor-Young is a first-time Principal, she came to VPS from the MoE where she was mentoring school Principals in regards to student achievement. This is now a key concern for her at VPS as she works towards raising student achievement at the School:

The Principal: *...the bottom line for me is around student achievement. I've got to be honest about that. We're tracking, if you look at our data, we're tracking well below the national standards and it's been like that for two or three years. That's a real red flag for me that I've got to increase the capability of this team to be able to shift achievement.*

...What my next steps are for the BoT are helping them to become a bit more achievement focused, because achievement is so low. So help them look at the data, help them when they're making decisions about what's going to be. What we need going forward.

Whānau, hapū, iwi, hapori – Parent, whānau and wider community involvement

The Education Review Office (2011b) states aspirations of **parents** and **whānau** also must be taken into account in assessment and planning procedures. Opportunities must be provided for parents and whānau to be involved and contribute their knowledge, skills and experience towards leading and designing the curriculum. School leaders and teachers must work in partnership with parents and whānau and form strong, responsive, reciprocal and respectful relationships (The Education Review Office, 2011b).

The ERO Report 2015 specific to VPS states “students learn in a caring and inclusive environment where their wellbeing is strongly nurtured by the staff and board of trustees. Parents and members of the school’s multicultural community have many opportunities to participate in and contribute to the school’s programmes” (The Education Review Office; 2015b, p.2). Additionally, this ERO Report further acknowledges that VPS “is focusing on increasing the involvement of parents and whānau in their children’s learning” (The Education Review Office; 20185, p.6).

This kōrero will now consider the two curriculum strands at VPS; Te Marautanga o Aotearoa and the New Zealand Curriculum which are the two language mediums. Te Marautanga o Aotearoa is delivered in Ngā Mana Kākano o Te Wairepō, and the NZ Curriculum is delivered in the English medium part of VPS. This will include evidence of parent, whānau, and wider community involvement in curriculum design and development.

Ngā heke: Māori-Medium and English-Medium – *The rafters*

Ngā heke (rafters) under the roof extend outwards from Te Tāhūhū and portray the ribs of the body. On entering the Wharenui, the heke on the left hand side represent Māori medium education (Te Marautanga o Aotearoa) at VPS, and the right side heke represent English medium education (The New Zealand Curriculum). This reflects the nature of bilingual education at VPS. It is also reflective of the pōwhiri and the wharenui where the left side of the Wharenui is usually allocated to mana whenua and the right side is where the manuhiri will sit during the whaikōrero and for sleeping arrangements.

The latest ERO Report of VPS details a **strength** of the School; “The school’s English-Medium and Māori-Medium Curricula strongly promote and support student learning and progress. They are well designed to reflect the school’s priorities for their students. Students learn in meaningful contexts that reflect their interests, cultural experiences and abilities” (The Education Review Office; 2015, p.4).

The Principal of VPS has already stated that raising student achievement is a priority at VPS due to the current **driver for change** of students achieving at well below national standards. However, VPS data also shows a **strength** in that students in the Māori medium are performing better overall in comparison to students in the English medium.

BoT (Māori Rep.): “Ok, if we are getting it right for our Māori medium children, and there are gaps in other areas of our relationships with other families, then what is it that we can take, that’s working really well, from te ao Māori and Ngā Mana Kākano o Te Wairepō into other areas.

...and that was coming through really strongly – that there are strengths in our approach to bringing up a child, and it’s not just about their education, it’s about every other aspect around it. So it is about that manaakitanga, rangatiratanga, kōtahitanga. And so together, the kaiako are working quite closely to replicate I guess, that model we are already teaching at VPS in the Māori medium, taking aspects and putting threads through to the English medium.

The Principal: *Because what's happened is, this is just my take on it, as the Māori medium side of the school has grown and developed, and you know we now have Level One and Two immersion here really strongly in those classes...*

This comment from the Principal needs to be interrupted for comment before proceeding. What needs to be mentioned here is there have been some significant changes in Ngā Mana Kākano o Te Wairepo since the interview was conducted and the ERO Report was completed. As discussed in Chapter Four – Ngā Mana Kākano O Te Wairepō – *Māori-Medium education*, all of the classes of Ngā Mana Kākano o Te Wairepō were given Level One immersion status at the beginning of 2015 without whānau, hapū, iwi or community input about this change. This is of concern and thus creates a **driver for change**.

Returning to the Principal's comment, the focus of the kōrero now considers Te Marautanga o Aotearoa and the development of Te Āhua o Te Ākongā.

Te Marautanga o Aotearoa

The Principal: *...the Māori medium side of the school has developed their own marau ā-kura, their own school curriculum based on the Te Marautanga O Aotearoa, and then they've also developed their own graduate profile with the whānau. So the whānau and the Māori medium side of the school have co-constructed what they want the students to achieve by the time they leave VPS. So that's really clear because it's come from the whānau and they've developed it together. That side of things is really clear.*

The ERO Report on VPS was completed in December of 2014 and outlines a **strength** of the bilingual unit: "The Māori-Medium curriculum provides a good model of how Māori values and perspectives are woven across the programmes. Parents' and students' aspirations and teacher expectations have been collaboratively used to develop the Graduate Profile for their tuakana (Year 6) students". (The Education Review Office; 2015, p.4).

The Principal agrees with this ERO assessment, and highlights the need to **support staff** in the bilingual unit as the basis of the Graduate Profile is built on in the further development of the Māori-medium curriculum:

The Principal: *...I've worked in Māori medium, as you know, but what they have got here is outstanding, the work they're doing here is outstanding. And if we're not careful, because I sense we're overloading some of those staff, and if we're not careful to look after them, then this will not develop either. My focus for this is I want it as strong as our English medium side as far as curriculum development and teaching and learning programmes. So they've got the really good base of the values there, but where do they go next? And it shouldn't be up to them to be doing all of the values and the vision! Where are my English medium colleagues to support them? You know, they can't just say we'll take that and adopt it. There's a little bit of that, you know what I mean.*

Te Āhua o Te Ākonga – The Graduate Profile

Te Marautanga o Aotearoa includes a requirement for schools to design and develop 'Te Āhua o ā Tātau Ākonga (The Graduate Profile) in partnership with whānau, hapū and iwi (The Ministry of Education, 2012c). However, mana whenua iwi were **not** invited to participate in this activity with whānau of Ngā Mana Kākano o Te Wairepō, indicating a **driver for change**. The involvement of iwi and the hapori would undoubtedly add further depth of knowledge to both the Graduate Profile and the development of the curriculum.

To be effective Te Āhua o Te Ākonga should align with the VPS school-wide principles. It would also be an advantage if there was alignment with ERO Evaluation Indicators for School Reviews. The six main qualities and characteristics of a graduate of Ngā Mana Kākano o Te Wairepō were listed in Chapter Four; Te Āhua o ā Tātau Ākonga – The Graduate Profile. It is suggested that improved alignment could be attained if the following *changes* were considered for adoption in The Graduate Profile. Additionally, it would assist with ease of alignment if they were *presented in the following order*:

1) Whakapapa (Te Tiriti O Waitangi; Article I / Kōtahitanga)

- Whereas the Kōtahitanga Pou represents the collective identity of VPS, Whakapapa defines who the student belongs to as an individual **identity** that is intrinsically part of a wider whānau, hapū and iwi collective.
- Whakapapa permeates everything in te ao Māori. It is appropriate this comes first as the core quality and ultimate binding characteristic.

2) Te Reo Māori me ōna Tikanga (Te Tiriti o Waitangi; Article II / Kaitiakitanga)

- Te reo Māori me ōna Tikanga are taonga that are protected under Article II of Te Tiriti o Waitangi. (This is discussed further in a later section of this thesis).
- Kaitiakitanga will be explored as part of the discussion of this main Pou.

3) Ekea te taumata i te Ako (student learning – engagement, progress, achievement)

- As previously discussed, student achievement is at the heart of VPS.

4) Kaitiakitanga

- Kaitiakitanga is a critical aspect of te ao Māori and is not currently covered in Te Āhua o Te Ākonga.
- To be discussed further in the appropriate section on the Kaitiakitanga Pou.

5) Rangatiratanga

6) Manaakitanga

- Manaakitanga is about uplifting **mana tāngata** (the mana of *people*). This section should *not* include ‘the environment’ which needs to be addressed appropriately in a separate section on Kaitiakitanga and **mana whenua**.

7) Whanaungatanga

The New Zealand Curriculum

An obvious **driver for change** related to the NZ Curriculum is there is currently no associated Graduate Profile. However, one is currently being developed for the English medium part of VPS: “The senior leaders are working with staff to complete the review of the English-Medium curriculum by considering complementary values and a graduate profile similar to the Māori-Medium’s model” (The Education Review Office; 2015, p.4).

The Principal: *What the English medium side of the school needs to do going forward, what I think is, is we want to bring the Māori medium and the English medium closer together as far as the values go, because we’re multicultural, we’re diverse, When it comes to the vision, the Māori medium side is really clear, they know their vision, they’re quite clear. Whereas, the English medium side needs to develop it.*

It is suggested that the same six main qualities and characteristics of Te Āhua o Te Ākonga would also fit with the Graduate Profile for English-Medium. This would mean the Graduate Profiles of both mediums would be in alignment with the school-wide principles. VPS has sought input from English-Medium whānau regarding aspirations for their children and this will be considered as the Graduate Profile is developed. However, as with Te Āhua o Te Ākonga, mana whenua hapū and iwi and the hapori have *not* been invited by VPS to be involved in this process, to date. This is a **driver for change** that needs addressing.

Finally, Te Reo Māori also requires closer attention in the English Medium of VPS to improve on the current **driver for change** in this area, as this comment concludes:

Prog. Mgr. VCC: *...the Māori culture is in the general mainstream, but there was very little instruction of Te Reo for my children in the mainstream school. Just wasn’t... from memory it just wasn’t there, in the Language, but it would have been there in the concepts they were learning, I would expect... in Matariki, and you know, the school did stuff... like Masked Parade where some of the masks would have been Māori myths and legends... so it was there, but it was the Language, the teaching of the Language that wasn’t there. Yeah. Not there. Very, very little.*

Kaitiakitanga: Te Pou Tāhū – *The front ridge post*

Te Pou Tāhū (the front ridge post of the whareniui) represents the principle of Kaitiakitanga and is the first upright Pou to be considered after entry into the Whareniui. This Pou is firstly the domain of the six mana whenua whānau, hapū and iwi of Whakatū/Nelson and gives credence to their rights and responsibilities as kaitiaki of the area. This Pou also links to the ERO evaluation indicator of 'Leading and Managing the School' in relation to kaitiakitanga (The Education Review Office, 2011a). Firstly, kaitiakitanga will be considered from a te ao Māori perspective.

Marsden (1992) provides a breakdown of the meaning of the kupu 'kaitiakitanga':

The term '*tiaki*' whilst it's basic meaning is 'to guard' has other closely related meanings depending upon the context. Tiaki may therefore also mean, to keep, to preserve, to conserve, to foster, to protect, to shelter, to keep watch over. The prefix '*kai*' with a verb denotes the agent of the act. A '*kaitiaki*' is a guardian, keeper, preserver, conservator, foster-parent, protector. The suffix '*tanga*' added to the noun means guardianship, preservation, conservation, fostering, protecting, sheltering. (Marsden; 1992, p.15).

And while knowledge of the ultimate kaitiaki of the earth may be unknown or lost to some, Marsden (1992) provides a timely reminder:

The ancient ones (*tāwhito*), the spiritual sons and daughters of Rangi and Papa were the '*kaitiaki*' or guardians. Tāne was the Kaitiaki of the forest; Tangaroa of the sea, Rongo of herbs and root crops, Hine Nui Te Pō of the portals of death and so on. Different tāwhito had oversight of the various departments of nature. And whilst man could harvest those resources they were duty bound to thank and propitiate the guardians of those resources (Marsden; 1992, p.15).

The kaitiaki responsibility was delegated to Māori as the indigenous peoples of Aotearoa from the **kaitiaki tāwhito**, with those whānau, hapū holding **mana whenua** status in each area being responsible as kaitiaki for that location. As kaitiaki of Whakatū, mana whenua

whānau, and hapū have a responsibility to protect and guard the whenua and Māori taonga and resources of the area, inclusive of those associated with VPS. For example: **ngā Reo ā-Iwi me ōna Tikanga** (regional dialects of Te Reo Māori and local Tikanga) are **taonga** for mana whenua. This responsibility does not dissipate even if mana whenua are living outside of their traditional rohe (area). One example of this relates to the Author who is mana whenua and whose mother is a shareholder of Wakatū Inc. and thus an owner of the Māori land that VPS is situated on (as discussed in Chapter Two – Te Kura O Wikitōria – *Victory Primary School*).

This creates **kaitiaki** responsibilities for the Author in relation to VPS and Māori taonga and tikanga, and especially those associated with mana whenua whānau, hapū and iwi. To abdicate from or avoid these responsibilities creates a transgression of **mana**. This negatively affects not only the mana of the individual and VPS, but also related whānau, hapū and iwi, the whenua, and ultimately the mana of kaitiaki tāwhito. Given this, it becomes obvious that kaitiakitanga is serious business and a critical principle that cannot be taken lightly!

(Spiller, Pio, Erakovic, & Henare, 2011) explain how the ethic of kaitiakitanga can form the basis of a business model operating from a Māori world view. As outlined in their research; this means the organisations collective are not only responsible for being mindful of reciprocal relationships within their organisation, but must also consider how their actions affect the **mana** of other people and ecosystems as an **interconnected whole**.

(Taurima & Cash, 2000) consider that a culture must first acknowledge its own cultural basis before it can move from the isolating position that power always holds towards cultural togetherness and the potential of a genuine “whānau of interest”. Through reconciling people and committing to ongoing guardianship of the world’s resources, the problem of sustainability is addressed (Taurima & Cash, 2000).

The Author considers that creating **genuine partnerships** with the six mana whenua iwi of Nelson is one way of ensuring that VPS can work towards becoming more ethical in terms of educational, social, cultural and environmental priorities.

In education, Te Tiriti provides legal protection for “the right of whānau (families), hapū (sub-tribes), and iwi (tribes) to have an interest in the education system” (The Ministry of Education; 2013, p.4). This thesis has already identified **drivers for change** where there is an absence of meaningful **partnership** and entrenched **participation** between the **six mana whenua hapū and iwi** and VPS. It remains to be seen if this area of weakness is currently a recurring theme throughout VPS.

The principle of Kaitiakitanga relates to the ERO Evaluation Indicator of ‘Leading and Managing the School’ and **relationships** with mana whenua whānau, hapū and iwi. For example:

- “How well does the school consult students, staff, parents and whānau in establishing curriculum aspirations and content?” (The Education Review Office; 2011, p.30).
- “How well are sustainability factors considered to ensure that desired improvements are fully implemented and maintained?” (The Education Review Office; 2011, p.30).
- “How well do school leaders use local resources and expertise to support priorities?” (The Education Review Office; 2011, p.33).

The interviewee of the next comment refers to a kaiako of Ngāti Koata descent who seems to have been instrumental in forging **relationships** with this mana whenua iwi during her time at VPS. Time will tell if this relationship with the iwi of Ngāti Koata will continue to be **sustainable** and **maintained** by VPS in her absence. Additionally, it should be noted that Ngāti Koata is only one of the **six mana whenua iwi** in Nelson:

BoT (Māori Rep.): *Well I think it has been strengthened having Louisa there in the beginning to path the way forward. And I think now it is only going to get better, because this year Whaea Louisa has taken leave and taken up the Cultural Advisor role with Ngāti Koata, again strengthening our links, relationships. Although in saying that, that’s one of the six iwi. It can be better.*

While active partnership and entrenched participation appears to be lacking in VPS in regards to *all* of the six mana whenua iwi of Nelson, due credit must be given to VPS for the many learning opportunities that are provided to children in Ngā Mana Kākano o Te Wairepō that focus on **local content**. This is a **strength** of the bilingual unit. For example, there is an annual marae stay for all students, kaiako and whānau of Ngā Mana Kākano o Te Wairepō. This traditionally happens at Whakatū Marae where the learning opportunities are focused on the local area and includes using local expertise. This Marae umbrellas the six mana whenua iwi of Whakatū/Nelson.

Kapa haka instruction is a further **strength** of Ngā Mana Kākano o Te Wairepō and also focuses on local content. Many of the items taught to the children can be attributed to mana whenua iwi, particularly Ngāti Koata at this time. This is likely, in part, because some past and present kaiako in Ngā Mana Kākano o Te Wairepō whakapapa to this mana whenua iwi; representing a further **strength** of VPS. Students in Ngā Mana Kākano o Te Wairepō take regular excursions related to kapa haka where they perform for a variety of occasions. They also partake bi-annually in regional kapa haka competitions.

This following comment stems from a whānau member of Ngāti Koata and Ngāti Toa Rangatira descent (both being mana whenua iwi) regarding learning opportunities in Ngā Mana Kākano o Te Wairepō. (The term ‘tāngata whenua’ used by the interviewee refers to the concept of ‘mana whenua’ in the context of her kōrero):

BoT (Māori Rep.): *Yeah, I think that in terms of tino rangatiratanga, there is that strong respect for our tūpuna, and our iwi, and that consultation has definitely been a big part. And I think part of that also is kaiako at VPS are of Ngāti Koata descent, that part of that was there. Yeah, a lot of our waiata, our pūrākau, and the children are learning who they are and for those who aren't tāngata whenua, they're learning about tāngata whenua. And so, that's where it starts, and then hopefully it plants the seeds of them questioning to their family – Oh so where does our iwi come from? You know, provocation for conversation.*

Tiakina te whenua me te taiao – *Caring for the land and the natural environment*

The Parliamentary Commissioner for the Environment (2004, p.5) states:

Our dominant value systems are at the very heart of unsustainable practices. Making progress towards better ways of living therefore needs to be a deeply social, cultural, philosophical and political process – not simply a technical or economic one. Technical and economic mechanisms will certainly be key parts of the process. However, they will not come into play unless we, as a society, are prepared to openly and honestly debate the ways that our desired qualities of life can be met. That is why there must be a vastly expanded focus on education for sustainability.

The current VPS school-wide principles include “Ko te oranga taiao – Environmental awareness”. It has been suggested by the Author this principle be changed to Kaitiakitanga. Additionally, it has been suggested that Kaitiakitanga is added to the Graduate Profiles of both Ngā Mana Kākano o Te Wairepō and the English-Medium. While this important principle is missing on paper, it can be seen in action through many activities that teachers support at VPS related to students learning about **conservation** of and **care** for the natural environment. This is a real **strength** of VPS and deserves to be appropriately recognised through the principle of Kaitiakitanga in school-wide reporting as well as reporting and outcomes related to the Māori and English Mediums of the School. For example:

Prog. Mgr. VCC: *I look at the Community Garden, and I look at the worm farm and the composting the school does... ..they pay for a garden coordinator and we have volunteers in the garden, and you know, it's been running in there for seven or eight years. It's one of those bits of work that could have a lot more strengths, but, you know there's still a lot happening in there that's really positive and there's a good connection with the kids.*

Prog. Mgr. VCC: *...Mr. Science who does lots around solar and energy and I'm sure there's a lot happening right now... I know he's done quite a bit*

around energy usage and stuff. And yeah, so I'd see that as strong, the Environmental.

VPS Teacher: *Environmental awareness, that's big at this school too.*

...at our staff meeting the other day we spoke about this and we spoke about... the 'Enquiry Learning Cycle' and relating it to harakeke, and I thought that was just fantastic. It's wonderful. And that relates to our environment, and learning enquiry.

...There is also the recycling and... there's so many initiatives Whaea Suzy is leading and it's really nice to know that the children are aware of the environment.

Future plans at VPS indicate this **strength** will continue to be built on in future and the children will be involved in this planning:

VPS Teacher: *And we also spoke at the staff meeting about the children, they have many ideas, and we're going to run with those with the Enquiry Learning Cycle and a lot of that is environmental as well. What the children want to see in our environment.*

However, one area related to the environment that appeared to be problematic and was seen as a current **driver for change** at VPS was related to rubbish in the environment:

Breakfast Club: *... it's a passion of mine, picking up rubbish. I pick up rubbish, and VPS kids say to me "What are you doing that for?" Now that really depresses the sh*t out of me.*

...I grew up with this, you know 'Be a Tidy Kiwi' thing. And picking up rubbish was just something that we did. You know, we had to go and pick up rubbish around the school and dah-dah-dah-dah-dah. And rubbish was seen as a really bad thing. Rubbish was ewww, just something that everyone picked up. And something's changed, you know, and I don't know why. Now, when I pick up rubbish, kids say - what are you doing that for? WHAT ARE YOU DOING THAT FOR?

...I say what do you think I'm doing that for? And then they say it's not your rubbish!

This participant acknowledged rubbish was an issue, however didn't consider much of the rubbish in the area originated from the School:

Prog. Mgr. VCC: *If you look at you know, what's in the Railway Reserve, and it's not the school's rubbish, who knows where it's from... yeah, it's certainly... there's quite a bit about. But I wouldn't say it's the school's, I wouldn't say it's originated from the school. There's certainly some that blows up and around the Community Centre is probably from the school because you know, it's here or it's around the other side of the Community Centre. So maybe there is a little bit dropped by the school, but I think they're pretty good at kind of cleaning it up as it's created.*

And yet, this subject matter came with a plea from the participant to VPS towards addressing the issue he raised, as part of **caring** for the wider community environment and connecting it to the school's education around **core values** and **principles**:

Breakfast Club: *So, I would love it if VPS is talking about values, if VPS was able to put more into that; into getting Victory kids to see that's it's all good to talk about keeping the stream next to the school clean, but actually, you know, chucking a fizzy drink bottle into the stream on your way home from school or on your way to school, isn't going to help!*

And I think, you know, I do think that is a real issue. And that also connects, it connects all of this too – personal growth, community engagement, environmental awareness, relating to others. Yeah, I'd love to see some work done in that area... contributing, yeah. Yeah. But really it does, it really actually kind of freaks me out when kids say that. And it happens, a lot.

Ngā Pou whakakapi – *The remaining pou of the wharenuī*

- **Ngā Pou Toko Manawa e rua – *The two middle ridge posts***

Ngā Pou Tokomanawa (the two middle ridge posts of the Wharenuī) represent the principles of Rangatiratanga and Manaakitanga. Some wharenuī have one Pou Tokomanawa and some have two. Sometimes the term ‘pou tokomanawa’ is used to describe a person, meaning that person is seen to be like a pillar in their whānau or hapū. The association implied is if you take away the central pillar in a wharenuī, which supports the tāhūhū, then it is probable the tāhūhū will sooner or later collapse, taking the rest of the wharenuī with it.

Rangatiratanga

The Rangatiratanga Pou links to the ERO evaluation indicator of ‘Governance and Leading and Managing the School’ (The Education Review Office, 2011a).

Manaakitanga

The Manaakitanga Pou links to the ERO evaluation indicator of ‘Safe and Inclusive School Culture’ (The Education Review Office, 2011a).

- **Whanaungatanga: Te Pou Tū-ā-Rongo – *The back ridge post***

Te Pou Tū-ā-Rongo (the back ridge post of this wharenuī) represents the principle of Whanaungatanga⁷⁰.

The Whanaungatanga Pou links to the ERO evaluation indicator of ‘Engaging parents, whānau and communities’ (The Education Review Office, 2011a).

⁷⁰ Whanaungatanga and the previous two Pou have only been identified in this section, and are therefore lacking in further definition and discussion. However, an excellent resource is included in the Appendices which refers to these three principles and provides some suggestions for schools wishing to incorporate these in their practice. Please refer to the Appendix titled The Educultural Wheel.

Te Papa o te wharenuī – *The floor*

Te Papa o te wharenuī (the floor of the Wharenuī) represents Te mātāpono whakapū (the fundamental maxim of VPS):

‘Everybody matters at Victory’ – ‘He taonga ia tangata’ (Every person is a treasure).

This VPS maxim has been placed as the floor in this VPS Wharenuī Model in recognition of the espoused culture of VPS that everybody is important to the School and its wider community. At this point, attention is also drawn to the building of the waka hourua in the opening pūrākau of this thesis, and which has been woven throughout the ongoing discussion. The design of the waka hourua also represented the premise of a Treaty-based model for the research project, and indeed a potential model for VPS. The solid central platform of the waka hourua is a place where people of all cultures can stand and be sheltered, safely and securely. The concept of this floor of the waka is now transferred to represent the floor of The Wharenuī Model for VPS.

Furthermore, and returning to the image of the waka hourua, it is recalled that the dual hulls represented Tāngata Whenua and Tāngata Tiriti of Aotearoa-New Zealand working in the true spirit of partnership, with the unifying connections being ngā whanonga pono a te Māori (central Māori values and principles). This concept will also be transferred to The Wharenuī Model specific to VPS.

The dual hulls will be replaced by Te Tūāpapa (the foundation of the Wharenuī). The lashings (the unifying connections being the principles and core values) of the waka hourua will now be seen in The Wharenuī Model as the VPS principles (which have already been discussed in this Chapter as the Pou of the Wharenuī) and core values of VPS which have been emerging as key themes in the associated discussion. These key themes will first be highlighted in the following summary of this Chapter, and will then be discussed further in Chapter Six.

Te whakarāpopoto – *Summary of Chapter Five*

Several emerging themes are apparent when considering the inherent personality of VPS, and these themes constitute intrinsic **strengths** of the School. This **unique identity** has developed over time and involves a special **wairua**. Members of the VPS community feel that they belong to a **whānau**, a **caring, respectful, inclusive community**, a **whānau whānui**. **Families** have a real sense of **belonging** and teachers show genuine **care** for students and their families, often going out of their way to **support** students and whānau outside of school hours. These emerging themes may well hold the key in the identification of appropriate 'values' for VPS. As such, they will be discussed further in the next Chapter.

As the discussion of the main principles of VPS progressed, it became evident there are both **strengths and drivers for change within VPS** that impact on the application of the principles within VPS culture and operations. Whereas strengths of VPS represent *positive* internal factors within the control of VPS which could be capitalised, drivers for change represent *negative* internal factors within VPS control that should be limited or improved upon. The philosophy of VPS is based around these Māori principles, however at times the view being promoted does not reflect the reality within the organisation, as evidenced by the impelling change drivers. This can be remedied by considering how to capitalise on strengths while addressing change drivers. An exercise that will require **accessing additional cultural guidance** to further explore how these principles might be better embedded and enacted.

A concerning **driver for change** of VPS is student achievement which is currently well below national standards. This is a focus for the new Principal and BoT. Within this concern however, VPS data also shows a **strength** in that students in the Māori medium are performing better overall in comparison to students in the English medium.

All classes of Ngā Mana Kākano o Te Wairepō were given Level One immersion status at the beginning of 2015 without whānau, hapū, iwi or community input about this change. This is a **driver for change** and is of concern.

A **strength** of the bilingual unit is the Māori-Medium Curriculum provides a good model of how Māori values and perspectives are woven across the programmes. A further **strength** is parents' and students' aspirations and teacher expectations have been used to develop Te

Āhua o Te Ākonga (the Graduate Profile). A **driver for change** with this Graduate Profile is all of the six mana whenua iwi were *not* invited to participate in this activity.

The Principal acknowledges the need to **support staff** in the bilingual unit as the basis of their Graduate Profile is built on in the further development of the Māori-medium curriculum. The **involvement of hapū, iwi and the hapori** would undoubtedly add further depth of indigenous knowledge to both the Graduate Profile and the development of the curriculum. Additionally, it is advantageous if Te Āhua o Te Ākonga is in **alignment** with both the school-wide principles of VPS and ERO Evaluation Indicators for School Reviews.

An obvious **driver for change** related to the NZ Curriculum is there is currently no associated Graduate Profile. However, one is currently being developed for the English medium part of VPS. Senior leaders are working with staff to complete the review of the English-Medium curriculum by considering complementary values and a Graduate Profile similar to the Māori-Medium's model. VPS has sought input from English-Medium whānau regarding aspirations for their children and this will be considered as the Graduate Profile is developed. However, as with Te Āhua o Te Ākonga, mana whenua hapū and iwi and the hapori have *not* been invited by VPS to be involved in this process, to date. This is a further **driver for change** that needs addressing. Finally, Te Reo Māori requires closer attention in the English Medium of VPS to improve on the current **driver for change** in this area.

The principle of Kaitiakitanga means VPS is not only responsible for being mindful of reciprocal relationships within the organisation, but must also consider how their actions affect the **mana** of other people and ecosystems as an **interconnected whole**. Evidence of **genuine partnerships** between VPS and all **six mana whenua iwi** of Nelson is lacking at present, indicating a **key driver for change**. Creating and then maintaining genuine partnerships with mana whenua iwi is one way of ensuring that VPS can work towards becoming more ethical in terms of educational, social, cultural and environmental priorities. VPS does seem to have forged a relationship with the mana whenua iwi of Ngāti Koata, representing a **strength**, however VPS needs to ensure this continues to be **sustainable**.

Many learning opportunities that are provided to children in Ngā Mana Kākano o Te Wairepō focus on **local content**. This is a **strength** of the bilingual unit. Learning

opportunities are often focused on the **local area** and includes using **local expertise**. Kapa haka instruction is a further **strength** of Ngā Mana Kākano o Te Wairepō and also focuses on **local content**, with many of the items taught to the children being attributed to Ngāti Koata at this time. This is likely, in part, because some past and present kaiako in Ngā Mana Kākano o Te Wairepō whakapapa to this mana whenua iwi – a further **strength** of VPS.

A real **strength** of VPS is related to programmes focusing on **conservation** and **care** of the natural environment. This deserves to be appropriately recognised through the principle of Kaitiakitanga in school-wide reporting as well as reporting and outcomes related to the Māori and English Mediums of the School. Future plans at VPS also indicate this **strength** will continue to be built on in future and the children will be involved in this planning. However, a current **driver for change** in the VPS community was related to rubbish in the environment. This could be linked to the school's education around **core values** and **principles** as part of **caring** for the wider community environment.

This VPS maxim has been placed as Te Papa (the floor of the Wharenuui Model) in recognition of the assertion of VPS that everybody is important to the School and its community. Te Papa is a place where people of all cultures can stand safely and securely. Te Tūāpapa (the foundation of the wharenuui) will constitute the foundation of the VPS Wharenuui Model and will represent a Treaty-based foundation for the School. The school-wide principles of VPS will be seen in The Wharenuui Model as the main Pou of the wharenuui. The core values of VPS have been emerging as key themes in the associated discussion. These key themes have been highlighted in this Chapter summary, and will now be discussed further in Chapter Six.

CHAPTER SIX – Hei whakamana, hei whakapakari, hei whakanikoniko / *Empowering, strengthening, enhancing*



The wairua of the wharenuī is now fully alive and buzzing with the energy from the kōrerorero. The discussion has exposed aspects of the whānau whānui that require revision, and areas where the whānau has particular strengths they can leverage on.

Your kaumatua stands again, reminding you all of those times when something went wrong with the waka hourua, or repairs were needed. When everyone banded together to do what needed to be done to fix the problem so the sailing was smooth again. It is now time for everyone to focus in on the very foundations the community was initially built upon, and which have continued to provide a stable base for the community throughout the generations. This includes the reciprocal relationships that were built between the early ancestors, where cooperation, caring and sharing were the behaviours that helped weave diverse individuals into a tightly knit society. Where everyone was equally valued for the unique gifts and talents they brought, and diversity celebrated.

And now everyone becomes eager to contribute to the ensuing kōrero. They speak of feeling accepted, included, and embraced by the collective. And as you listen to the dialogue unfold, you realise that your whānau whānui is indeed a close-knit, dynamic group that has successfully managed to uphold and honour core whānau values, values that are still clearly reflected in the behaviours and attitudes of the descendants today.



We have now arrived at an important aspect of the pōwhiri process where the first aspect of VPS to be considered is the foundation document that is Te Tiriti O Waitangi. This will be considered in relation to the Ministry of Education which serves to regulate VPS and include the responsibilities of the BoT and their responsibilities to monitor the School as a Crown entity.

This part of the discussion will involve looking at what is meant by the ‘principles’ of Te Tiriti o Waitangi, the guarantee of Tino Rangatiratanga and Taonga that were guaranteed protection under this agreement, including Mātauranga Māori and Te Reo me ōna Tikanga. Te Tiriti o Waitangi will also be discussed in direct relation to VPS, as will Te Reo Māori.

The kōrerorero will then move back to the identified school-wide principles of VPS and explain how these are fed by the core values of the School. Once this has been detailed, the themes that were identified in the previous Chapter will be analysed in more detail. Evidence will be provided for these themes and implications discussed, including whether these themes hold the key to the identification of the core values of VPS.

Te Tūāpapa: Te Tiriti O Waitangi – *The Foundation*

Previous discussion has established that **Te Tiriti O Waitangi** is the foundation document of VPS. As such, the appropriate place for Te Tiriti is as Te Tūāpapa (the foundation) of The VPS Wharenuui Model. This links to the ERO’s “commitment to honouring Te Tiriti O Waitangi as the founding document of New Zealand that underpins relationships between Māori and the Crown” (The Education Review Office; 2011a, p.4). As VPS is ultimately regulated by The Ministry of Education, Te Tiriti o Waitangi will be considered in this context first.

Te Tiriti O Waitangi and Schools

As stated in The Ministry of Education (2013a):

School boards are Crown entities, and as such are responsible for governing their individual school. Being government agencies, boards are responsible for keeping to the guiding principles of the Treaty of Waitangi.

The Treaty recognises the significance of the place of iwi (tribes) and Māori in Aotearoa New Zealand. The overarching principles of the Treaty include:

- a duty to act reasonably, honourably, and in good faith
- a commitment to working in partnership
- a duty to actively protect Māori rights and taonga (treasures).

In education, these principles mean that the Treaty provides legal protection for:

- Māori students as taonga (treasured things)
- their right to vital skills and knowledge
- the right of whānau (families), hapū (sub-tribes), and iwi (tribes) to have an interest in the education system
- te reo Māori as a taonga.

(The Ministry of Education; 2013a, p.4).

The above section, as quoted from The Ministry of Education (2013a), refers to ‘the guiding principles of The Treaty of Waitangi’. Before proceeding further, this reference to the ‘principles’ of The Treaty needs to be addressed.

Kia tūpato – “Treaty principles” – A word of caution

Taiepa (1999) advises Te Tiriti/The Treaty has never been entrenched in legislation in New Zealand. Rather, central government has preferred to say they apply the spirit of the Treaty by incorporating the ‘principles’ of the Treaty instead of the actual words. In fact, there exist several interpretations of these principles resulting from case law, creating confusion and limitations through having no clear definitions for guidance. The government has never sought to ratify these principles with Māori and concerns continue that favouring the application of the principles has watered down the actual intent of the Treaty, thus minimising the ability of Māori to use the Treaty to protect their Treaty rights. The Department of Conservation (2006) provides one example of their interpretation of Treaty principles in the Appendix titled Principles of The Treaty – One example. However, while Taiepa (1999) considers ‘Treaty principles’ can have some useful application as the basis of forming and implementing the increased participation and collaboration of Māori, he further states they should be **negotiated** with Māori, *not* imposed.

While the Treaty is not part of New Zealand law, Palmer and Palmer (2004) advise the Treaty has the force of law by being included in a particular statute. Judges may also use the Treaty as an aid to interpret statute, and it then becomes entrenched in developing case law. It is also likely in the future that legislation will not be able to override the Treaty unless this has been explicitly stated, as has been seen already in the landmark case of *NZ Māori Council v. Attorney General* when President Cooke of the Court of Appeal stated “First that the principles of the Treaty of Waitangi override everything else in the State-Owned Enterprises Act. Second that those principles require the Pākehā and Māori Treaty partners to act towards each other reasonably and with the utmost good faith” (as cited in Kātene, 2010, para.7).

The kōrero now returns to the Ministry of Education (MoE) as an agent for the Crown. The MoE has stated their recognition of the Treaty and the significance of the partnership with iwi Māori in Aotearoa/New Zealand. The *duty* of the MoE has also been stated as acting reasonably, honourably, and in good faith, alongside a *commitment* to working in partnership and a *duty* to actively protect Māori rights and taonga. This protection duty relates to the *guarantee* of ‘Tino Rangatiratanga’ which will be discussed now.

Tino Rangatiratanga – *The Guarantee*

Te Puni Kōkiri (2001) states The Waitangi Tribunal’s understanding of the principle of reciprocity is derived from Articles I and II of the Treaty of Waitangi and captures the essential agreement made between Māori and the Crown. This agreement includes the **guarantee of tino rangatiratanga** (ability and right for Māori to determine their own destinies). In the opinion of Smith (2012) the process of colonisation in Aotearoa-New Zealand has caused the stripping away of mana and an undermining of tino rangatiratanga, and this includes research because of its concern with defining ‘legitimate knowledge’. The Social Justice Commission of the Anglican Church (2013) informs “the denial of the right of tino rangatiratanga since 1840 has been expressed in legislation, decisions of the Courts, and in attempts to rewrite the Treaty in the form of principles” (The Social Justice Commission of the Anglican Church; 2013, para.10).

Yet, despite the Crown's marginalisation of customary rights to whenua and other important taonga since the Treaty signing, they remain integral to Māori customs and traditions. "The exercise of tino rangatiratanga over taonga, including the tangible and the intangible is central to the survival of Māori as a people" (Professor W. Winiata; 2005, section 3.0, para 5). Bishop (1996) considers that a kaupapa Māori approach to research addresses the inherent power imbalances in our society by addressing the dominance of the Pākehā world-view in research and simultaneously answering the call for tino rangatiratanga by Māori. Pihama, Smith, Taki, and Lee (2004) state a kaupapa Māori approach is an intervention strategy to challenge Pākehā domination and unequal power relations, develop initiatives for change, and assert the validity of mātauranga Māori, customs and practices and the right for these to continue to have pertinence as the indigenous culture of the land.

This thesis is seen as a contribution towards developing initiatives for change within education and more specifically VPS. It is also regarded as a tool to assist with the assertion of the validity of mātauranga Māori, customs and practices and the right for these to have importance throughout the identity, characteristics, culture and operations of VPS. Mātauranga Māori has been drawn on throughout this thesis. Accordingly, it now takes the focus of the kōrero in the following section as part of the discussion surrounding Te Tiriti.

Mātauranga Māori – Asserting the validity of Māori knowledge

Regarding mātauranga Māori (customary indigenous knowledge), Smith (2012) states:

One of the most difficult academic arguments for indigenous scholars to make has been the very existence of indigenous knowledge as a unique body of world knowledge that has a contribution to make in contemporary disciplines and institutions, let alone for indigenous peoples themselves. The arguments are not necessarily framed as knowledge questions, as they are more likely to be about political issues of access to institutions, equity and equality of opportunity, physical spaces, designated staff positions and course content. In many cases, even when there are indigenous academic

staff members, the first issues are about surviving in a culturally hostile environment (Smith; 2012; p.223).

According to Walker (1997), the eponymous god Tāne Māhuta, (one of the children of Ranginui and Papatūānuku), became the first Māori researcher when he ascended into the heavens to acquire the three kete (baskets) of knowledge. These kete were: the 'kete-arouui' which encapsulated all the knowledge to help humankind; the 'kete-tuauri' holding the knowledge of ritual, memory and prayer; and the 'kete-tuatea' contained knowledge of makutu (evil) which was harmful to humans. The knowledge Tāne found within these three kete is viewed by Māori as being an integrated whole, and Bevan-Brown (1998) states this forms the basis for the holistic approach of Māori towards their environment. Walker (1997) reminds the reader that the information acquired by Tāne was not his alone, but rather Tāne was the conduit to acquire the information for all of his subsequent descendants. However, unlike the Pākehā assumption that knowledge is freely available to anyone, "the Māori attitude is that Māori knowledge was never and is still not readily available. Researchers must accept that they will not have access to some knowledge. Also that other information entrusted to them must remain private" Bevan-Brown, (1998, p.232).

It is also important to remember that the knowledge acquired by Tāne was not his as of right, since he first had to undergo rigorous testing to prove his worthiness. Similarly today, Walker (1997) says it should not be assumed that researchers will have open and unrestricted access to Māori knowledge just because they wish to. In fact, many past injustices by Pākehā researchers have meant that Māori communities are deeply suspicious of researchers. Smith (2012) explains that research done on Māori communities in the past has often been used as a method to get indigenous communities to sacrifice cultural values, leave their homes, give up their language, and surrender control over decisions concerning their own lives. It is vital then that care is taken to ensure the research methodology used is one that will empower the community and not cause harm.

Benjamin (1987) considers that the intellectual property rights of indigenous peoples can't be separated from their land rights or their cultural rights or their rights to education and religious freedom. Māori have always valued knowledge and Bishop (1996) advises that Māori were assessing, defining and protecting mātauranga long before the arrival of the

country's colonisers. The advent of Te Tiriti O Waitangi/The Treaty of Waitangi promised an equitable partnership. This partnership agreement included the right to protection of the tapu (sacredness) of mātauranga Māori as a taonga tuku iho (inherited treasure) and guaranteed Māori that they would remain responsible as kaitiaki of this taonga through the guarantee of tino rangatiratanga. Regardless of the Crown's historical failure to ensure the principles of Te Tiriti are upheld, they remain valid and Māori continue to demand that their rights be honoured and they be allowed to carry out their responsibilities as defined by the Articles of Te Tiriti o Waitangi.

Te Tiriti o Waitangi and Victory Primary School

As one of the stated 'principles' of VPS, Te Tiriti O Waitangi came up in several interviews. This participant was able to articulate his view that Te Tiriti was the foundation of everything:

Prog. Mgr. VCC: *I guess I see the Treaty of Waitangi as the foundation of everything. Well as a nation, you know, that's our foundation. Yeah, I mean, like I've always thought the bilingual unit's very strong, I know that kids from outside the area come to the school because they see VPS as having a strong bilingual unit, or whānau class.*

The next comment is from a relatively new teacher to VPS, having been employed for one year. She states her view that The Treaty is very important for VPS, her recognition of the bicultural foundation of New Zealand, and how this foundation links to student learning:

VPS Teacher: *The Treaty of Waitangi seems to be more important here at VPS than at other schools – because of the diversity within our school. I recognize that many of the students are Māori and this is all about them as well and the fact that New Zealand has a bicultural foundation...*

... I have read that The Treaty of Waitangi principle puts students at the centre of teaching and learning and that sits well with me.

The next comment implies Te Tiriti needs to be embedded more into the culture of VPS, thus constituting both a current **driver for change** and a future opportunity for VPS:

BoT (Māori Rep): *I attended a workshop on the Tiriti O Waitangi... and I think a lot more could be further developed. We touched on tino rangatiratanga and kōtahitanga and what had happened along those years to date, and prior to the Tiriti. What I would really like to see happen at VPS is that we unpack each principle and find out what is it that we're doing, and how well are we doing, and how well can we do it better.*

The new Principal was asked if she felt there was a good awareness of Te Tiriti at the school. While she considered there was *not* a good awareness currently at VPS, she was very aware of the importance of working towards embedding Te Tiriti in the School:

The Principal: *No. What I want to do here going forward is there are two really incredible, really powerful documents...*

...One is the Ka Hikitia Accelerating Success which really talks about growth mind-set. It's really strong on the Treaty being imbedded in the school, and that tikanga and Māori has mana and value in day to day life of the school.

Furthermore, the Principal was aware that embedding Te Tiriti requires effective leadership (e.g. using te reo regularly and tikanga, and not just in Māori environments):

The Principal: *I mean, I always say Kia Ora every day when speaking to the staff, and it's been lovely to see, even in the few weeks, I'm getting all my responses back and they're now in Te Reo. And before I first came they never did it. They said oh no, we can't do that. Just give it a go! Even if you're wrong, you know. And the other thing is things like saying karakia. Just basic tikanga that we expect in Māori medium, we're not seeing, we don't see here. With kai, you know sharing, just things that you and I actually just take for granted. We don't see that across the school.*

It appears awareness of the importance of Te Tiriti is growing under the leadership of the new Principal. She is also aware of the importance of MoE policy for ensuring Treaty principles are a foundation of school culture through staff development and leadership (e.g. Ka Hikitia and Tātai Ako). And additionally, the criteria of Teacher Registration for teachers:

The Principal: *So Ka Hikitia is one document. The other document is called Tātai Ako, and you would have seen it in the Charter. It's a document that helps leadership teams build the capability of teachers around cultural competency. And now, if you look at our registration criteria for teachers, it's really strong. Really strong on the Treaty being valued in*

the classroom, right from the classroom up. I want people here that demonstrate tikanga Māori and Māori values, even though they're not Māori. That's actually a given to me.

And this participant expressed her view that VPS has made the right appointment with the new Principal and her ability to walk both in worlds (Māori and Pākehā) as a positive role model for others in the school and wider community:

BoT (Māori Rep.): *And that's where I think we've got it right having employed Helen who is a role model for all kaiako, not just Māori medium because she can kōrero. But she's Pākehā... so she can kōrero, and she's Pākehā. She walks both worlds and that's really unique. She is a role model for those teachers to know that actually you don't have to be Māori to be able to speak Māori, you have to want it, truly, truly want it. And you can have it, you know.*

Interviewer: And Helen has expectations of English medium teachers and it's going to be acceptable to her if they're not coming on board with that kaupapa?

BoT (Māori Rep.): *Yes. Yeah. And I love that because that is exactly what we needed. And it's not a choice to not walk the talk with VPS's work. You can't work there, you know, if you're not going to embrace it all, because you're going to, you know, struggle.*

He taonga Te Reo me ōna Tikanga – *Te Reo and Tikanga Māori are treasures*

In summary of the concept of tino rangatiratanga that was previously discussed; the principle of reciprocity is derived from Articles I and II of Te Tiriti O Waitangi and captures the essential bargain agreed to by Māori and the Crown which includes the guarantee of tino rangatiratanga. “The exercise of tino rangatiratanga over taonga, including the tangible and the intangible is central to the survival of Māori as a people” (Professor W. Winiata; 2005, section 3.0, para 5). It has also been established that mātauranga Māori is a taonga, and te reo Māori me ōna tikanga are significant components of mātauranga and taonga in their own right. The Ministry of Education has stated it is committed in its duty to actively protect Māori rights and taonga. For these reasons, it is seen as appropriate that Te Reo Māori me ōna tikanga should be now discussed in this section of the thesis, under the protective mantle of Te Tiriti o Waitangi.

To begin with, Professor Sir Mason Durie states this about Te Reo Māori:

The use of Māori language is widely regarded as a major indicator of ‘being Māori.’ Language has been described as the essential ingredient of culture and a key to cultural identity. It is therefore included as an outcome goal in its own right. However, there are two equally important aspects of Māori language usage. First is the extent of usage by Māori and second is the number of domains where it is possible to speak, hear, read or write Māori. There is evidence to suggest that unless multiple domains of usage are available, the use of Māori language will be confined to narrow ‘cultural sites’ that may act as disincentives to some people.

A good outcome would be one where te reo Māori was spoken, by large sections of the Māori population and in many domains. Indicators include the number of adults able to converse in Māori; number of Māori enrolled in Māori language courses; number of children attending Māori immersion schools; number of Māori immersion courses available at all levels of the education sector; number of domains where Māori use is encouraged (Durie; 2006, p.10).

Te Reo Māori and Victory Primary School

Turning again now to VPS; this participant detailed his perception of a **driver for change** related to Te Reo Māori and VPS in the English-Medium:

Prog. Mgr. VCC: *Aaah you know, the way that the school celebrates Matariki, you know, like te reo, or the Māori culture is in the general mainstream, but there was very little instruction of te reo for my children in the mainstream school. Just wasn't... from memory it just wasn't there, in the language, but it would have been there in the concepts they were learning, I would expect... in Matariki, and you know, the school did stuff... like Masked Parade where some of the masks would have been Māori myths and legends... so it was there, but it was the language, the teaching of the language that wasn't there. Yeah. Not there. Very, very little.*

...Yeah, well for a school, you know... I don't know why, but because they have a bilingual unit we thought there'd be a lot more. But yeah, it was very, very little, so... it was a strength of VPS with the bilingual unit, but it wasn't shared out wider.

The previous participant said his children had very little exposure to Te Reo teaching and learning in their English-Medium classes. However, the following comment from an English-Medium teacher shows she felt it was already an intrinsic part of her own classroom and teaching methods, indicating differences between classes with Te Reo instruction:

VPS Teacher: *...my children in my class might be enrolled in English medium, but Māori is very important to us in our class and is part of our daily routine, I try to speak it as best I can, and I feel that I can go to the Māori medium classes and any of the teachers and say heck I'm having difficulty with this and what's your take on this and can you teach me this phrase for my children.*

The next comment further highlights there may be disparities between classrooms and teacher competencies with this parent stating his pleasure at his children in English-Medium

being able to do their mihi in Te Reo. What is clear though, is Te Reo competency in English-Medium appears to be something all these parents value:

Breakfast Club: *...just in thinking about what the kids bring home with them in terms of our boys being able to do their mihi. That's something that is wonderful which, you know, wasn't around. We weren't being taught that... Pākehā kids weren't being taught that when I was their age. And so I see that, I know that's happening around the country, but it certainly seems more relevant at VPS because of the cultural diversity of the school.*

This participant was very clear about the place she saw for Te Reo and tikanga in VPS:

BoT (Māori Rep.): *...coming from the Maori medium, who I am anyway, I think it's got to happen from the top and then out to kaiako. So for me, it's not a choice to learn te reo. It should just be happening. It should be a part of – Actually yeah I'm a kaiako and it's my responsibility to be actively doing my own learning and developing. And I don't see that. If I had my own way then everybody would be doing the reo because you can't have one without the other. I've always thought that and felt it, but this year it has really been consolidated, that actually yeah my way of thinking is tika. You can't have one without the other.*

Interviewer: So when you say one without the other?

BoT (Māori Rep.): *Oh the reo without the cultural, you know, me ōna tikanga. Otherwise it's only tokenistic, surface touching, because you're only stepping in and out when it pleases you. It's not ok. I'm not saying that teachers need to be scholars in te reo but if you're going to embrace something then you embrace it all or nothing. And at VPS I don't think there should be a choice, because we provide Māori medium and if we really truly want seamless transitions and that kōtahitanga then that's actually what has to happen and it shouldn't be a choice. For instance, if our values, vision, and philosophy are clearly articulated to*

applicants and community, whether it be within vacancies for example, then the only choice they have to make is whether to jump on that waka to embrace our way of being or not, and if not they will find what they are looking for elsewhere and that is OK.

And this parent, with children in Ngā Mana Kākano o Te Wairepō at VPS, expressed how important Te Reo me ōna tikanga were to her whānau:

The Principal: *So, for us as a whānau, Māori medium is critical for us. We wouldn't have gone anywhere else except a school with Māori medium, regardless of whether I was the Principal there or not. That is the key to us because we're raising our children bilingually, so for them being around the two languages is something they're doing every day anyway. My husband and I are really quite strong in that we want our children to learn in te ao Māori with Māori values and tikanga imbedded in the way they learn. So we want the curriculum to be taught in that way so that will be one of the biggest things.*

It was previously explained that all classes of Ngā Mana Kākano o Te Wairepō have had Level One bilingual status since the beginning of 2015. There were also changes in staffing in Ngā Mana Kākano o Te Wairepō at the beginning of 2015, including two new staff. These two staff members represent an added **strength** to the bilingual unit and VPS for several reasons. Both teachers are Māori. One is relatively new to teaching and new to VPS as a teacher, however he was previously a whānau member (due to his child being an ex-student of VPS) so is well known to some whānau. The second teacher taught the English-Medium Curriculum in Ngā Mana Kākano o Te Wairepō before taking study leave. He returns to VPS and new responsibilities in the bilingual unit after completing only one year of beginners Te Reo study at a Level Four tertiary level (pre-degree level).

Both teachers are relative newcomers as second language learners of Te Reo Māori and have not had professional training in second language acquisition. These teachers are responsible for delivering the Māori-Medium Curriculum (Te Marautanga O Aotearoa) in

their classrooms at Level One immersion⁷¹, including a classroom containing students in their graduate year (Year Six). VPS is committed to providing support for these teachers through professional development opportunities and classroom support. However it will be some years before they have the level of language necessary, and teaching skills associated with second language acquisition, to adequately deliver Te Marautanga o Aotearoa at Level One immersion or even Level Two⁷². This is a concern and a **driver for change**.

This participant also has her children in Māori medium and had the following to say about the level of te reo being used by kaiako in Ngā Mana Kākano o Te Wairepō:

BoT (Māori Rep.): *...even within our Māori medium... actually going back to one of your questions; the level of reo with our kaiako. We too have to walk the talk, not just English medium, if we're going to embrace Māori medium approach to learning, and hence the reason why kaiako have gone to upskill in this area particularly. So that professional development is really important. For me, I want to see a bit more happening sooner, rather than later, because we're providing a service.*

Interviewer: And Level One bilingual⁷³ now?

BoT (Māori Rep.): *And Level One now. My fear was, you know, it's also about the teachers having the confidence to use the reo as well. And for me this*

⁷¹ Boards receive funding for students enrolled in Māori Language Programmes that meet all the criteria for one of four immersion levels. 2015 rates are: Level One Immersion (81-100% immersion, i.e. for more than 20 and up to 25 hours per week), per pupil amount = \$1,096.71 (The Ministry of Education, 2014). Additionally, all full-time teachers required to use Te Reo in Māori immersion classes at levels one, two or three receive additional salary for providing this level of immersion (The Ministry of Education, 2013b).

⁷² Level Two Immersion (51-80% immersion, i.e. for more than 12.5 and up to 20 hours per week), per pupil amount = \$535.22 (The Ministry of Education, 2014).

⁷³ "Māori bilingual programmes are grouped into four levels, based on their level of immersion (teaching in Māori). Level 1 has the highest level of teaching in Māori (between 81% and 100%) and in Level 2, the children are taught in Māori for between 51% and 80% of the time. Level 3 is between 31% and 50% teaching in Māori and Level 4 is between 12% and 30% teaching in Māori. These levels are used by the Ministry of Education for allocating funding to immersion programmes – the higher the level of immersion, the higher the funding" (Education Counts; 2015, para.13).

year it's actually about, you know, actually just use it! Use it alongside one another opposed to perhaps just choosing one reo to use.

BoT (Māori Rep.): ...But if we are just constantly... we have to walk both of those paths and constantly kōrero. And I've been in those classrooms and they do, but I think for anything to grow further we just need to use it more. And it just needs to be māmā, but they've just got to hear it. If they don't hear it then it's not going to develop naturally. That is something I have learnt during my study this year, it is the hopu not the ako of the reo that is going to embed the reo naturally into their subconscious way of being.

The last comment in this section considers fluency in Te Reo is a very important determinant of a student's success. In turn, this links to upholding the mana of the student, the mana of Te Reo Māori and the mana of the Māori culture and associated values:

The Principal: ...Fluency in te reo is another one that's really important –that their reo is developed throughout their schooling.

... that they're getting a really good coverage of the curriculum in relation to te ao Māori is probably what's most important to me, that they're able to have experiences where who they are as Māori are valued. The curriculum is based around the mana they have as two Māori students in this school would be key. Their whakapapa, for us, is obviously really important. I've noticed the difference between the girls and me is those subtle things, like for them they talk to rivers and mountains and that's part of who they are, but that wasn't my experience. But that's my husband's and theirs. There's something in them that they have that I don't have but that I want to give mana and value to. And they might not get that if they were somewhere else.

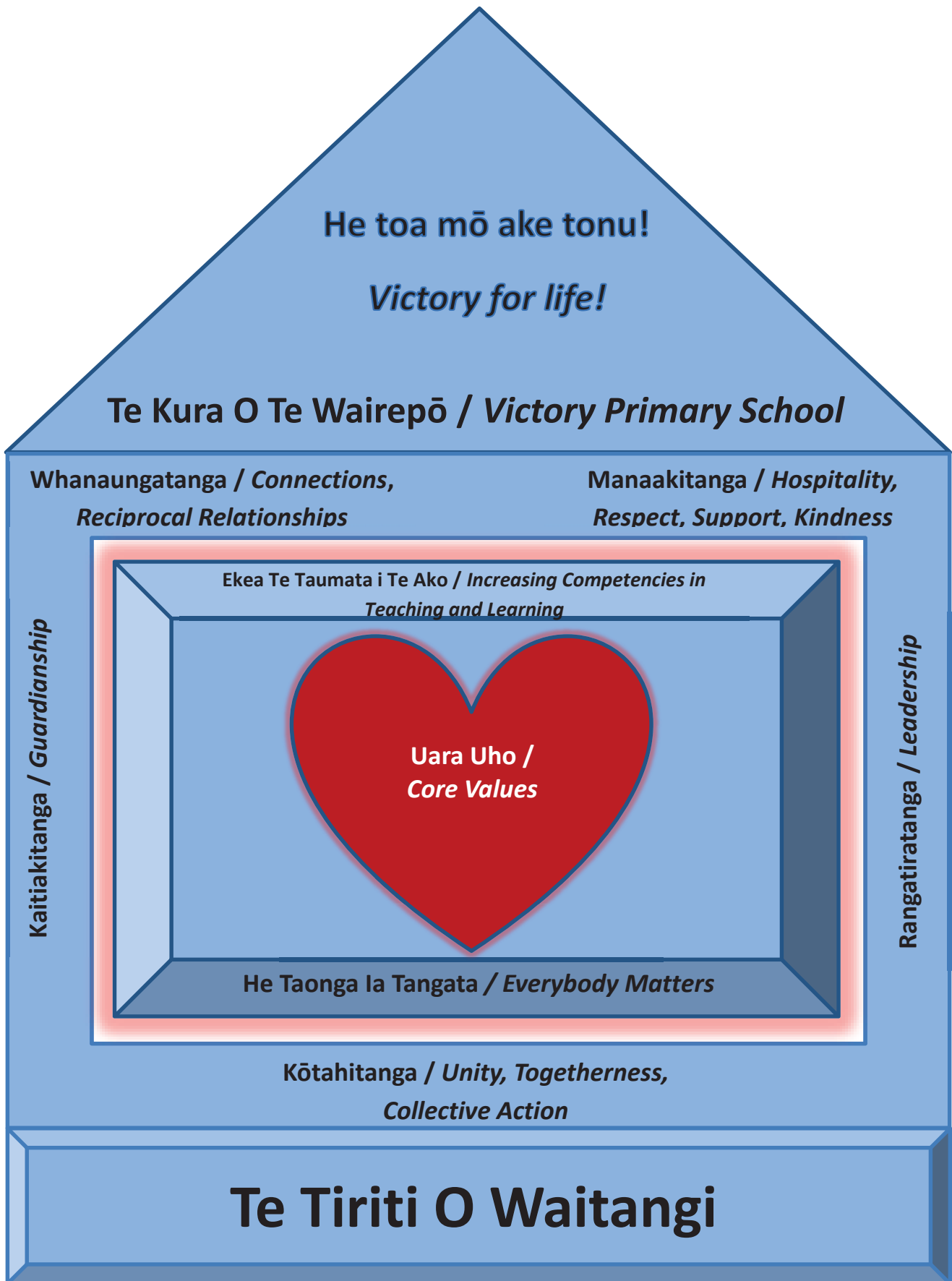
Ngā aukaha o te waka, ngā uaua toto o te tīnana – *The lashings of the waka, the arteries of the body*

This section of the thesis returns to the suggested principles of VPS which were represented by the main Pou in The VPS Wharenuui Model to explain how these are ‘fed’ by the core values of the School. Once this has been detailed, the themes that were identified in the previous Chapter will be analysed in more detail. Evidence will be provided for these themes and implications discussed, including whether these themes hold the key in the identification of core values of VPS.

The aukaha (string, fibre, lashings) of the waka hourua are representative of the rope lashings and binding connections that were used to construct customary wharenuui in times past. These binds were used to stabilise and strengthen every part of the Wharenuui while also allowing the ability to move which would help absorb tension created by factors such as the weather or land movement. Again, this mirrors the intention of the lashings on the waka hourua which gave flexibility and absorbed pressure when facing rough seas. And just as the wharenuui represents a human body in design, these lashings (i.e. principles) represent the main arteries that serve to nourish every part of the ‘body’. In turn, these arteries must pump their sustenance from the source which is the heart of the body. This is an appropriate analogy for the principles of VPS which are fed by the core values of the organisation, in order to permeate throughout, and feed and nourish the culture, processes and practices, and associated environment.

How all these concepts related to The Wharenuui Model are also depicted in the ‘body’ that is VPS can be summarised in the diagram on the following page. While this is a rudimentary diagram of The Wharenuui Model specific to VPS, (owing to limitations of available and suitable publishing programmes), the image is still able to provide an overall image of how each part relates to, and aligns with the others. The central component is the heart or core values base of VPS which is needed to feed and sustain every facet of the organisation for optimal health and well-being:

Ngā whanonga pono – *Central Principles*



Kitea ngā uara uho – *Discovering the core values*

What are currently missing from the previous Wharenui Model being developed for VPS are the core values that underpin the School's character and culture. Many business specialists worldwide have the view that an organisation's core values form the heart of the organisational culture. As stated by The Indian Society for Training and Development (2009);

“Values, the beliefs that lie at the heart of the corporate culture, have been identified as one of the key dimensions of culture. Throughout the world, it is the human contribution that makes the difference between success and failure and behind every successful organizational endeavour, a values based ethical management philosophy has played a vital role in making this difference. Professional values are not different to personal values. Values are intrinsic to our lives. They add to the strength of our character and righteousness of our beliefs. Values are very important because people act upon his or her values and values channel behaviours”. (The Indian Society for Training and Development; 2009, pp. 85-86).

In Chapter Three it was identified that the current VPS core values of pride, perseverance, determination, and strength do not relate to, or align with, the school-wide principles at all, constituting a **core driver for change**. In Chapter Four it was explained that *values reflect what we deeply believe and feel*. In order to assist VPS in determining the core values that are felt and believed by the School community, the focus of this section returns to the themes resulting from the data; as identified in the Summary of Chapter Five.

The overall impression of the unique VPS identity is that it's a whānau whānui, an inclusive community where everyone feels a strong sense of belonging. Associated with this are recurring themes of feelings, behaviours and attitudes that provide some direction in identifying the core values that lie at the very centre of VPS. The first relates to descriptions of a special **Wairua** (spirit, binding essence) that permeates throughout the School community and its environment. Woven within this wairua there are ample examples of behaviour associated with **Aroha** (love, caring, compassion,) that are exhibited by members of VPS towards each other and the environment. Associated with these caring behaviours is

compelling evidence showing how members of VPS respect and uplift the **Mana** of people and the environment. And whereas Dobbs and Eruera (2014) assert mana can be related to the *external* expression of values, they state **Mauri** (vitality) is associated with the *internal* expression of values, therefore providing the intrinsic energy to behave in those life-affirming, supportive ways. These four main themes then, being Wairua, Aroha, Mauri, and Mana (incidentally creating the catchy and easily remembered acronym ‘WAMM’!), constitute **four core values** felt and exhibited by VPS members, so these will now be considered in turn.

Before beginning, it should be noted that it has not been possible to provide precise and comprehensive definitions of the core Māori values that are about to be discussed. What will be provided is an introductory explanation to the concepts. The intention is this introduction will then create the *beginnings* of future conversations between VPS, whānau, mana whenua iwi and the hāpori as to the suitability of these core values as the base for the VPS Wharenui Model and future VPS operations. It is anticipated that through future conversations surrounding these values (and possibly other values as well), a greater understanding and communal agreement will develop through the associated dialogue. “This reflects current popular analysis among the Māori-speaking population that direct translation is not generally of assistance in conveying Māori concepts such as *mouri*⁷⁴ but rather that discussions about the concept support greater understanding” ((Penehira, Tuhiwai-Smith, Green & Aspin; 2011, p.182).

Wairua – Spirit, good will, the binding force

Matthews (2010; slide 12) describes Wairuatanga as “working with a good heart, goodwill and good spirit”. Alongside kaitiakitanga, manaakitanga and whanaungatanga, **wairuatanga** is one of the kaupapa Māori concepts that is *integral* to a school’s curriculum decisions (The Education Review Office, 2011b). The Ministry of Justice (2001) defines **wairua** as forces

⁷⁴ ‘Mouri’ is how the kupu is spelt in the dialects specific to the Taranaki region, and ‘mauri’ is how the kupu is usually spelt throughout the other regions of New Zealand. “An important part of current language regeneration strategies is to regain and retain the dialectal differences that exist in our language. Privileging the spelling of ‘mouri’ with an ‘o’ supports that strategy by resisting further generalization or globalization of our language and concepts”

beyond those of the physical world and states there is a crucial relationship between that which is physical and those special forces which are present yet unseen. In the Māori world view, the wholeness of life has wairua as an ever present force which permeates all Māori values. (The Ministry of Justice, 2001).

Foster (2009) believes the concept of wairuatanga as an emotional element points to expressions of kind regard and respect for others and the environment. This strengthened relationships and sense of interconnectedness with others and the environment. Mason Durie developed the Whare Tapa Whā Model in 1982 to help understand the holistic nature of people where taha hinengaro, taha tinana, taha wairua and taha whānau (mental, physical, spiritual and whānau aspects) interweave and are essential for the 'wholeness' of a person, (refer Appendix titled Mason Durie's Whare Tapa Whā Model). Understanding Te Whare Tapa Whā Model can assist people to create an environment that affirms people's cognitive, physical, spiritual and cultural needs. (Foster, 2009).

He taonga rongonui te aroha ki te tangata⁷⁵.

Aroha – Care

Although 'aroha' is often simply translated as 'love' the tūturu concept of Aroha has no direct translation in English and is capable of having a much broader application. Depending on the context used it can be a suitable term for such varied concepts as love, compassion, caring, mercy, empathy, kindness, condolence, understanding, philanthropy and others.

Foster (2009) defines and explains Aroha in its broadest sense:

Aroha means love in its broadest sense which forms the basis of *wairuatanga* that adds quality and meaning to life. *Aroha* is manifested in various forms but is strengthened and becomes meaningful when it is given unconditionally in times of emotional, physical, spiritual, or social stress. *Aroha* can be encompassed in a classroom setting where the class becomes the extended *whānau* when support is needed. Practicing the elements of caring and sharing can help to develop *aroha* in other aspects of their life. (Foster; 2009, p.15).

⁷⁵ "Goodwill towards others is a precious treasure" (Massey University; 2012, para.11).

Aroha can also be a term that covers the **Duty of Care** VPS must provide students, staff, visitors and contractors in the School vicinity. As stated in The Ministry of Education (2009; para.1): “Schools are required to implement and maintain health and safety management systems to ensure: that no one in the school or vicinity is harmed or causes harm to others. Schools also inherit obligations; that no contractors are harmed or cause harm while doing any work they are engaged to do”.

Aroha is a necessary component of interpersonal relationships where people have concern for others and respect each other’s rights. Aroha is present amongst friendships, hospitality, and the acts of giving and receiving. Simply put, when someone has aroha for another, they value them in some way (The Ministry of Justice, 2001).

*He kokonga whare ka kitea, he kokonga ngākau e kore e kitea*⁷⁶.

Mouri/Mauri – Vitality

“Mouri ora (life force): Refers to the innate life force within each of us. In terms of our wellbeing it asks us to give consideration to the wellness of our energy, of the forces that activate us to do things and to operate and interact with our world” (Penehira et al.; 2011, p.180). Although mouri is not specifically addressed in Mason Durie’s Whare Tapa Whā model (refer Appendix of the same name), mouri is seen to be part of a person’s psychological wellbeing, and thus could be positioned within the ‘taha hinengaro’ (Penehira et al., 2011).

“Mauri is observable. It is the life force and energy of the child which enables energy to be expended; the mind to think and have some control over how the body behaves. It enables the child to be vibrant, expressive and impressive” (The Education Review Office; 2013a, p.8). Linda Smith (2000; as cited in Penehira et al., 2011, p.183) writes that “Mauri is the life force inside the person, which makes the individual function. It is the combination of your spiritual, physical, chemical makeup . . . if your mauri is sick, you will become sick”.

⁷⁶ “All corners of a room may be seen, but not so the recesses of the heart” (Mertons et al.; 2013, p.98).

Besides individuals, mouri can apply to a whole community of people and the concept of mauri “can be applied to both animate and inanimate things” (Penehira et al.; 2011, p.179). The mouri of a customary pā is usually a stone of some sort and “held the power of preserving the fort and its occupants from harm; it was the very soul, life and heart of the place, and represented its prosperity and well-being” (Best; 1927, p.145). The mouri stone was often buried during the construction of the pā and customary rituals were conducted at the time it was buried to assist with the lifting of the tapu. It was said that a pā and its village community would possess no mana unless it were provided with a mouri. This mouri was charged with protecting the life-force of the community, thus ensuring the wellbeing of the people was enhanced and their mana strengthened. (Best, 1954).

Mouri stones are still used to safeguard many communities and buildings of importance today. For example, Te Papa, New Zealand’s national museum based in Wellington, has a large pounamu ‘mauri stone’ that weighs more than one tonne. The name of this mauri stone is ‘Tongarewa’ and it is the kaitiaki of the museum, protecting its mauri (life force). It is located inside the Museum on Level Four close to the Marae. Visitors are encouraged to rub the pounamu in the hope that over time the true quality of the pounamu will be exposed. (Te Papa Museum of New Zealand, n.d.).

“Te mauri o te marae, or the vital force of the marae, is the binding agent that validates a group’s beliefs and values, histories and traditions. It is activated in times of ritual such as pōwhiri by hosting kuia karanga. In her exchange with visiting callers, she will weave patterns that create a state of tapu, allowing mauri to be present to the occasion. Mauri is important because without it Mana cannot be achieved” (Matenga-Koho & Roberts; 2006, pp. 20-21).

*Tuku Reo, Tuku Mouri*⁷⁷

⁷⁷ ‘Tuku Reo, Tuku Mouri’ – This is the vision statement of Te Reo o Taranaki and means “the essence of who we are is sustained through the transmission of our Reo” (Te Taura Whiri i Te Reo Māori; 2007, p.12).

Mana – Respect

“An essential outcome of pōwhiri is mana, for it is mana that measures the quality of the occasion and the achievement of the kaupapa (purpose). Those who conduct or lead the rituals of encounter, are responsible for ensuring a high standard of performance and delivery, for it is on them that mana is measured.” (Matenga-Koho & Roberts; 2006, p.18).

As with other Māori values, the Māori concept of ‘mana’ can prove difficult to adequately translate, although it can be seen to be increased through affirmative actions and behaviours, such as in Kaitiakitanga and Manaakitanga. In general, it denotes respect and caring towards oneself, others, and the environment. Some aspects of how mana manifests in relation to VPS have already been identified in this thesis. For example, as was found in the terms ‘mana kaitiaki tāwhito’, ‘mana whenua’, the mana of Te Tiriti o Waitangi, the mana of Te Reo me ōna Tikanga, and the presence of the mana of tamariki (children) as found in the name of Ngā Mana Kākano o Te Wairepō’. The term ‘mana motuhake’ was introduced in Chapter Five as one of the terms used to describe the creation of the distinct VPS identity where group members were cared for, VPS had established Kōtahitanga, and the ability to participate as a local entity. Additionally, ‘Mana Tāngata’ is the name of the on-site Whare at VPS where many hui are held. A hangi pit is also located close to this Whare which is used for special events and fundraising by VPS and the wider community.

Mana can be attributed to an organisation’s standing in the community and this mana can rise and fall depending on the behaviours of the members of the organisation. The following example provides a practical illustration of how mana can be increased or decreased depending on how an organisation’s representatives portray themselves to others. In general, people understand the importance of dressing appropriately depending on the occasion. Casual wear is fine for a casual event such as a barbeque, and more formal wear is expected for formal events. To dress inappropriately impacts negatively on an individual’s mana as well as the mana associated with the reputation of an organisation such as VPS, since staff members *represent* VPS. Modesty is encouraged in te ao Māori, and modest dress helps avoid being targeted by any manuhiri who may feel their mana has been transgressed and they are then required to protect it as a result.

An example of this important responsibility relates to the key role of the kaikaranga in the pōwhiri process. Pōwhiri are regarded as formal events. Appropriate attire for kaikaranga, and indeed any women present at a pōwhiri, are skirts or dresses at least to the knee (although full length is preferable), and shoulders should also be covered. If a kaikaranga was to wear inappropriate dress, such as an outfit that was mid-thigh in length, and with shoulders and arms bare, this would be seen as inappropriate attire for such a tapu role. If this kind of revealing outfit was to be worn during a pōwhiri with kuia kaikaranga (elders familiar with the kaikaranga role) present, a kuia would be quick to reprimand the kaikaranga, and inevitably stop her from performing the karanga at all in order to safeguard the mana of the occasion.

“He pukepuke maunga, e pikitia e te tangata; he pukepuke moana, e ekengia e te waka; he pukepuke tangata, e kore e pikitia e te tangata”⁷⁸

⁷⁸ “A mountain summit can be scaled by a man; a heavy sea can be negotiated by a canoe; but a great man cannot be trampled upon.” “Damage to the mana of a person, particularly a great person, has consequences much different from those resulting from challenges to the mountains and sea”. (Mead and Grove; 2001, p. 112).

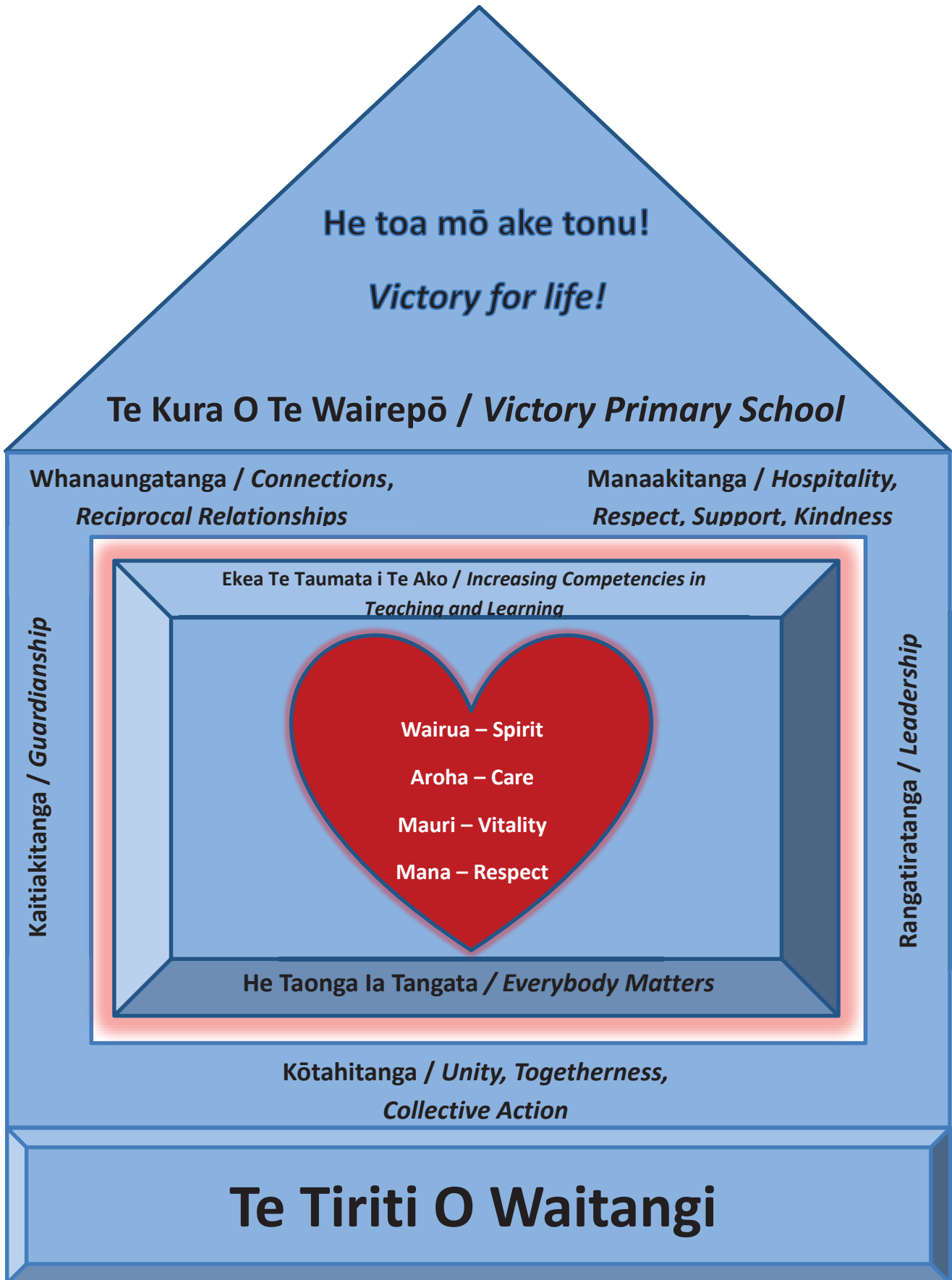
Te pūtake, te rongōā – *The origin, the cure*

The previous sections have discussed Wairua, Aroha, Mauri and Mana; four core values that lie at the heart of VPS and underpin its vision. It has also been established that values form the basis of principles. In relation to VPS, the Education Review Office (2011, p.6) states although their six main indicators for school reviews (i.e. the principles of Ako, Kaitiakitanga, Rangatiratanga, Manaakitanga, and Whanaungatanga), “are shown as discrete elements, they should be considered holistically and, as a consequence, areas of overlap or similarity are to be expected”. This assertion is the same for the Māori principles and core values related to VPS and further acknowledges the holistic approach inherent in the Māori world view. This perspective is captured by Marsden (1992): “the Maori world view which sees the three realms as an integrated whole, is the basis for the holistic approach of the Maori to his environment” (Marsden; 1992, p.13). This holistic approach has also been demonstrated in Mason Durie’s Whare Tapa Whā Model (as illustrated in the Appendix of the same name), in relation to aspects of the *whole* person.

Returning to the Wharenuui Model that has been created specific to VPS, the newly identified core values of VPS can now be placed in the centre as **the mauri stone** of the Wharenuui, the very heart of the organisation. These core values underpin the vision of VPS, and are now able to provide the required energy and sustenance for the school-wide principles which in turn feed and nourish the entire structure. These values and principles relate to all members of the VPS community and apply to all aspects of operations with the solid foundation of Te Tiriti o Waitangi. Everything flows and inter-relates to the other and every aspect is in alignment.

The basic outline of the VPS Wharenuui Model is on the following page. It would be advisable for VPS to eventually construct a more advanced version of this Model once consultation and dialogue has concluded between VPS and its community and any necessary fine-tuning has been agreed upon. For example, a 3-D model that shows the Pou upright and in their appropriate positions in relation to the Wharenuui.

Te Taura Whareniui o VPS – *The VPS Whareniui Model*



Huakina te kuaha, hei pōwhiritia ngā tāngata mākohakoha katoa! – *Open the door to welcome expertise and skills of all!*

Remembering the natural journey of the pōwhiri process, the central values have now been identified and discussed, meaning consideration can now start to be given towards the work that will need to happen after the pōwhiri has concluded. This is representative of the transformation and change work that will need to be completed by VPS in future, so the School becomes more aligned with its core values and principles. The Principal of VPS has a key role in this regard, and her ability to build relational trust with all members of the VPS community will contribute towards “building a collaborative learning culture that can help bring the school community together around the core values that underpin the vision” (The Ministry of Education; 2008, p.16).

Although the principal is in a critical position to lead change, he or she cannot do it alone. Empowering others throughout the school to develop and exercise leadership roles and to share in the leadership of change is both desirable and achievable. This, along with the engagement of support from external agencies, is vital for principals working in difficult or challenging school contexts. The greater the challenge of the school context, the greater the need for a deliberate leadership focus on student learning and well-being. Few troubled schools have been turned around without the intervention of a principal who has set clear priorities and goals that are followed through with effective strategy. (The Ministry of Education; 2008, p.16).

In line with MoE policy and guidelines, there must also be a specific focus on raising achievement for Māori learners, which necessitates VPS building better relationships and power-sharing with the Māori community. Ka Hikitia states “better outcomes for Māori learners are likely when the language, culture and identity of Māori children is acknowledged and a productive partnership is forged by the sharing of power between Māori learners, whānau, iwi and educators” (The Education Review Office; 2013, p.8).

“Powerful education connections with iwi, whānau and communities are critical to achieving high quality language and education outcomes for learners of Māori language” (The Ministry of Education; 2013, p.4).

The engagement of parents, whānau, iwi and communities in a learner's journey has a powerful influence on each learner's education success, particularly in early learning and schooling. Parents, whānau, iwi and communities play a significant role in Māori language in education, as well as influencing a child's education pathway, and their learning, development, success and career opportunities. Strategic partnerships with iwi and Māori can strengthen education provision for Māori learners. *Te Whāriki* and *Te Marautanga o Aotearoa* create frameworks for learning that value the content from and priorities of local community, whānau and iwi aspirations. (The Ministry of Education; 2013, p.10).

This thesis celebrates the successes of VPS and advocates for change where it is considered improvements could be made to create alignment with the VPS mission, values, and principles, ultimately towards raising student achievement. It is acknowledged this is a work in progress and embedding the values and principles will require iterative planning and strategies, and must be constantly revisited to check ongoing alignment and relevance. The new Principal is both skilled and committed to this kaupapa, and is actively working with the BoT and staff towards improving all areas of VPS operations. The hope is this thesis will contribute towards this work and help with gaining a clearer understanding of the strategies required to achieve these goals and aspirations so they are sustainable in the long term.

As previously noted, it has not been possible within the confines of this thesis to investigate all of the school-wide principles of VPS, as depicted as the Pou of the VPS Wharenuui Model. Should VPS choose to conduct further research into these areas in future, it would serve to complement and enhance future change and transformation strategies, given that Rangatiratanga is concerned with leadership, governance and management, Manaakitanga is about creating an inclusive school culture, and Whanaungatanga is centred on building an inclusive community. As has been done with the principles already examined, scrutiny of

these VPS principles would identify further areas of strength that can be exploited, as well as areas where changes would help propel VPS towards their vision.

The order that the principles are encountered, as the Pou in the VPS Wharenuui Model, matches the order that transformation and change strategies can be addressed, as is also illustrated by following the natural flow of the pōwhiri process. This means the heart of VPS must be addressed first, if ongoing alignment is to be consistent and reliable. School-wide values must not only be identified and agreed upon, they must also be able to continually feed and sustain the principles. Any blocks in the alignment must be addressed so the entire system 'flows' in a continual cycle that remains both relevant and sustainable.

To some degree, a guiding coalition empowers others to take action simply by successfully communicating the new direction. But communication is never sufficient by itself. Renewal also requires the removal of obstacles. Too often, an employee understands the new vision and wants to help make it happen, but an elephant appears to be blocking the path. In some cases, the elephant is in the person's head, and the challenge is to convince the individual that no external obstacle exists. But in most cases, the blockers are very real. (Kotter; 2011, p.129).

Kotter (2011) also advises that successful transformations involve more and more people as the process progresses. Embedding VPS values and principles effectively in the long-term requires buy-in from all members of the community, beginning with leadership, governance and management (the Rangatiratanga Pou). Leadership entails committing to the values and principles so strategies can be put in place to embed values within an inclusive school culture (the Manaakitanga Pou), and within the wider community (the Whanaungatanga Pou). As VPS community members are empowered to contribute towards the development of new ideas they will simultaneously provide examples of leadership to other people. According to Kotter (2011, p.128), "the only constraint is that the actions fit within the broad parameters of the overall vision. The more people involved, the better the outcome".

*"Kura tū, kura ora; kura noho, kura mate"*⁷⁹.

⁷⁹ "A school (and its school community) that is proactive and productive will enjoy a healthy status; a school (and its school community) that languishes in its partnership policies and the credibility of these will fail to capture the positive impacts of biculturalism, and consequently will not enjoy a healthy cultural status" (Graham; 2003, p.10).

Te whakarāpopoto – *Summary of Chapter Six*

The *duty* of the MoE has been stated as acting reasonably, honourably, and in good faith, alongside a *commitment* to working in partnership and a *duty* to actively protect Māori rights and taonga. Under Te Tiriti o Waitangi, VPS has these same responsibilities. Te Tiriti needs to be embedded more into the culture of VPS, which includes effective leadership (e.g. using Te Reo and appropriate Tikanga regularly, and not just in Māori environments). MoE policy helps ensure principles of Te Tiriti are a foundation of school culture through staff development and leadership (e.g. Ka Hikitia, Tātai Ako, and criteria of Teacher Registration). While Treaty ‘principles’ can have some useful application as the basis of forming and implementing the increased participation and collaboration of Māori, they should be **negotiated** with Māori, and *not* imposed on the process.

VPS needs to focus on investing considerable resources in the area of upskilling teachers to increase their capacity to teach **Te Reo Māori**. This includes exposure to Te Reo teaching and learning in English-Medium classes. There needs to be a special focus on new teachers responsible for delivering Te Marautanga o Aotearoa at Level One in Ngā Mana Kākano o Te Wairepō. This is a **priority** to ensure there is the evidence of the expected level of fluency of Te Reo Māori in those classrooms; current and future students are not adversely affected; teachers are adequately supported; and the **mana** of Te Reo Māori is nurtured and upheld.

The identified **core values** of VPS, Wairua, Aroha, Mauri and Mana, provide the missing part of ‘The Wharenuui Model’ specific to VPS. These values could be considered for adoption as part of the **VPS Wharenuui Model** by the BoT of VPS, in conjunction with staff, students, whānau, and mana whenua iwi. All learners, whānau, iwi, and educators have skills, knowledge and resources that can contribute to and strengthen high quality education and language outcomes. By building **productive partnerships** with whānau, mana whenua iwi and the community, VPS would be in a better position to tap into these resources.

CHAPTER SEVEN – Poroporoakī / Farewell speeches – Kia tau te rangimārie / Hold tight to peace



Everybody has now had the opportunity to contribute to this hui, the kaupapa has been fully addressed, and your hui is now drawing to a close. The kaumatua of the manuhiri signals this closure by initiating the poroporoakī; the time of farewell speeches. One by one, every person that is present stands and takes their turn at showing their appreciation and expressing their opinions regarding the hui events, and their kōrero is usually concluded with waiata or waiata-a-ringa (action songs). The wairua is warm and peaceful, enveloping the entire congregation like a comforting korowai.

Only once all the manuhiri have had their turn at speaking does the floor return to the mana whenua so they may respond. The oldest kaumatua now stands. He refers to your whānau whānui as a group now boarding a waka, about to journey across the waters towards a rising sun on the horizon. The kaumatua smiles broadly and winks as he tells you the future looks so bright you will need to shield your eyes. He thanks you all for being so willing to enter into the process of the pōwhiri with such open hearts and minds. He says it is only because of this collective attitude that the diverse ideas and opinions have been able to be woven together into an integrated whole where any tensions have been able to be resolved. He commends the knowledge that everyone has shared which has resulted in the acquisition of group wisdom. He represents the thoughts and wishes of the mana whenua when he states the manuhiri are now firmly embedded as part of the whānau whānui of the mana whenua and everyone is excited to be part of the development of reciprocal relationships and shared experiences in future.

The kaumatua then pauses to look towards the door of the wharenuī, and he beckons towards two young men waiting outside, asking them to now come forth. You also look in their direction, feeling puzzled and wondering what on earth will happen next...





The young men momentarily disappear from sight, causing everyone to strain in their seats as they try to see where they have gone. And when the men reappear, they are carrying between them a solid plank of wood. Resting on the plank there sits a large stone made of pākohe, and you know this is indeed a taonga of the mana whenua.

The men come to stand beside the kaumatua as he places his hand on the large pākohe, beginning a karakia in its honour. Once completed, he turns to your group and explains this taonga is being given to you all as a koha that represents the common values you all share. This pākohe, he says, is the mouri stone that will safeguard your whānau whānui as the kaitiaki of the community mouri. The kaumatua explains this mouri stone represents the core values that were identified in the hui, values which were constant throughout history and traditions, and which will continue to inform future beliefs and behaviours.

There is not a dry eye in the whare as your rangatira steps forth to humbly accept the koha on your group's behalf, giving thanks and gratitude through the recital of karakia, and whaikōrero in reverent acknowledgement of the mana of the whenua, the mana of the mouri stone, and the mana of the tāngata whenua.



E kore au e ngaro, he kākano i ruia mai i Rangiātea⁸⁰.

⁸⁰ 'I will never be lost, for I am the seed which was sown from Rangiātea'. "This whakataukī is a reminder to Māori of our historical, cultural and spiritual links to the past and is an affirmation that, no matter what happens, our identity as a people will remain strong because we know who we are and where we are from. In one sense, our children are the seeds, and one of the key functions of schools is to nurture their students' sense of identity and culture while they are in the care of the schools. In another sense, the principals and leaders are also seeds who need to be nurtured in order to succeed, as are other members of the school community" (The Ministry of Education; 2012, para.9).

Kupu Whakamutunga - *Conclusions*

As with the poroporoakī of the pōwhiri process, this section of the thesis will provide overall conclusions of events, before final recommendations for VPS are presented.

What an intrepid journey this has been! Ample thanks and gratitude are given to all those who have persevered with the kōrero thus far – the end is now in sight! This thesis has used an innovative combination of methods, including: a pūrākau, visual images, audio-visual aides in the form of YouTube links to waiata videos, a comprehensive description of a Te Āti Awa pōwhiri framework, and a Wharenui model, all alongside an academic writing style that is perhaps more expected for a thesis document. The dialogue has traversed some heavy subject matter and addressed several complex concepts as it progressed. The hope is the discussion, results, analysis, and presentation of the research have been combined and presented in such a way that understandings have increased during this epic voyage, and enlightenment surrounding the various kaupapa has been achieved.

The pūrākau was primarily employed as an analogy to represent VPS operating in an ideal state. Recalling the words “*times past will be used to inform the present, and the desired state is not set somewhere in the future but is present from the outset*”, gives the rationale for why the pūrākau was presented first, and why it was also woven throughout the thesis; as a regular reminder of the ideal state to aim towards. The heart of the pūrākau is a story about connections, between people and the natural world, between traditions and innovations. It is about dealing with a changing world by holding onto time-honoured values. It is about reclaiming heritage and continuing on with the responsibilities of being kaitiaki of the world’s resources, so they will be available and sustainable for future generations. As the VPS community draws on its own lessons of the past, they will be able to use this knowledge to charter a brave new course towards a bright and sustainable future for all its members.

At its base, the use of a Te Āti Awa pōwhiri framework for both the research project and the resulting thesis was to promote peaceful conflict resolution by increasing intercultural and interracial understandings in the New Zealand context. The two groups fundamental to the research project were introduced, the tāngata whenua being the six mana whenua iwi of

Whakatū/Nelson (including the Researcher/Author), and the manuhiri being VPS, the case study organisation. Use of the word 'whānau' for VPS was also explained, with VPS being a 'kaupapa whānau', since the VPS whānau whānui consists of those united by a common purpose and vision. Through the stages of the pōwhiri rituals of encounter, these two groups became united in the shared kaupapa they came to address. It was explained how components of the pōwhiri were also evident in the research project throughout.

For example, karakia was employed to provoke spiritual guidance and protection. Karanga also represented the initial research proposal, the positive response from the BoT of VPS and requests to, and agreement from, the research participants. The raukura image on the front cover of this thesis represented the taki laid down in the wero, symbolising peaceful intent. Each reader subconsciously accepted this challenge by picking up the thesis to read it, indicating an unspoken agreement to enter into a peaceful, proactive hui devoid of hostility. Examples of kōkōhu/koha are woven throughout the research project, including trust given to the researcher by the Principal and BoT, the ongoing support and guidance from the Principal, and the contribution of kōrero and knowledge from participants.

Chapter Three of this thesis signalled the beginning of the mihimihi, an important part of the tikanga process because it is about establishing relationships and how these connections relate to the kaupapa. In this Chapter, the Author provided a brief introduction in her capacity as the researcher, and her connections to VPS and the region it is located in. The research project itself and research processes and practices that were employed when undertaking the research were also detailed. This included detailing research goals and objectives, explaining the research methodology as having a tikanga approach stemming from a Te Āti Awa pōwhiri process, and detailing how research interviews were conducted.

Chapter Three also outlined the mix of Māori analysis methods used for the data, including analysing interview data by drawing on Māori customs of teaching/learning through face-to-face kōrero, and following the natural flow of the pōwhiri process as the analysis progressed. Finally, it was imperative to keep returning to the image of the whānau whānui aboard the waka hourua and partaking in a pōwhiri in the pūrākau to remain focused on the ideal outcome to aim towards. I.e. a community based on Te Tiriti o Waitangi, where the waka hourua consists of the hull of the tāngata whenua being firmly woven together with

the hull of the Pākehā settlers, and the unifying connections being ngā whanonga pono a te Māori (central Māori values and principles).

The mihimihi process continued in Chapter Four, and it was then the turn of the manuhiri to introduce themselves. This is when the data from the case study of VPS began to be presented, along with associated discussion and some initial analysis. It was evident that VPS is currently in a period of transformation and change and the new Principal is assisting the BoT with the process of reviewing and updating VPS policies and procedures. VPS is also in the process of updating the School's curriculum, with the next stage involving the critical work of reviewing the values of VPS to consider whether they accurately reflect VPS expectations for teaching and learning, and to embed the newly developed cycle for curriculum review and reporting to the ERO.

Currently, the intended meaning of the VPS vision is not clear and needs to be defined to see if it is capable of providing a future focus for the VPS mission. The te reo Māori translations of the VPS name, vision and mission needs to be accurate and appropriate. The VPS hammerhead shark image and the four chosen 'values' that couple with this image *do not* appear to relate to the vision, mission, or culture of VPS. One idea is that the harakeke image currently used by Ngā Mana Kākano o Te Wairepō may be a more suitable image for the whole of VPS to use.

Te Tiriti o Waitangi is stated in the VPS Charter 2015 as one of the seven School-wide principles. However, Te Tiriti o Waitangi is not a principle and should not be confused with the other 'principles' of VPS. Te Tiriti requires specific and focused attention in the VPS Charter and School operations in order to uphold its mana and help embed it in the School. It was also suggested that three of the remaining six 'principles' are renamed to become: Kōtahitanga; Ekea te taumata i te Ako; and Kaitiakitanga, so they align better with both the VPS strategic goals and ERO reporting requirements. Aligning with the ERO reporting requirements is a **critical** component of the outcomes of this research for VPS. In turn, this alignment should flow through to VPS policy, practice, and curriculum alignment in Māori and English mediums. This whole VPS alignment will ultimately serve to enhance student achievement and assist with creating Kōtahitanga. It also appears input from the six mana whenua hapū and iwi and the wider hapori has *not* been sought to assist with the

development of 'Te Āhua o Te Ākonga'. As right holders, hapū, iwi and the hapori are entitled to have a say as to whether this is actually in line with collective aspirations for their tamariki and whānau.

Chapter Five continued following the pōwhiri process to delve further into VPS, looking at its characteristics and attributes in more detail, with the assistance of the voices of the research participants, to identify emerging themes and assist with further analysis. The main structure of the wharenuui was used to consider the main components of VPS, including the School-wide principles represented as Pou, and to provide an outline towards the building of a potential model for the organisation, namely a Wharenuui Model. The order that these Pou are encountered matches the order of events that would occur during a pōwhiri process, and leads towards the ultimate outcome of a pōwhiri which is whanaungatanga.

Firstly, the Kōtahitanga Pou represented the unique VPS identity where members of the community feel they belong to a whānau, a respectful, inclusive whānau whānui. Families feel they belong and teachers show genuine care for students and families.

The next Pou encountered is named Ekea te taumata i te Ako, teaching and learning competencies, including student achievement – a major concern since it is currently below national standards. This Pou also supports the heke, being Māori and English Medium programmes. With Māori-Medium, all classes of Ngā Mana Kākano o Te Wairepō were given Level One immersion status at the beginning of 2015, without whānau, hapū, iwi or community input about this change. Parents' and students' aspirations and teacher expectations *were* used to develop Te Āhua o Te Ākonga/Graduate Profile, however, all of the six mana whenua iwi were *not* invited to participate in this activity. In regards to English-Medium, there is currently no associated Graduate Profile.

The Pou of Kaitiakitanga means VPS is not only responsible for being mindful of reciprocal relationships within VPS, but must also consider how actions affect the mana of other people and ecosystems as an interconnected whole. While many learning opportunities are provided to children that focus on local content, and specific initiatives focus on conservation and care of the natural environment, evidence of power-sharing and productive partnerships with the six mana whenua iwi is currently lacking.

The remaining Pou, being Rangatiratanga, Manaakitanga, and Whanaungatanga represent the remaining principles in the Wharenui Model for VPS. The VPS maxim is then placed as the floor of the Wharenui Model in recognition of the assertion of VPS that everybody is important to the School and its community.

Chapter Six began with discussing the very foundation of the Wharenui Model for VPS – Te Tiriti o Waitangi. With a continual focus on Te Tiriti throughout this thesis, evident from the beginning pūrākau, the intention for VPS was to help increase equitable access to education, and improve cultural competencies. Having Te Tiriti as the VPS foundation will assist with creating the basis for power-sharing and productive partnerships with whānau, hapū, mana whenua iwi and the wider hapori. This will ultimately serve to raise achievements of students *and* teachers, and provide a solid platform for success in life.

VPS needs to focus on investing considerable resources in the area of upskilling teachers to increase their capacity to teach Te Reo Māori. This includes exposure to Te Reo teaching and learning in English-Medium classes. There also needs to be a priority focus on new teachers responsible for delivering Te Marautanga o Aotearoa at Level One in Ngā Mana Kākano o Te Wairepō. This is a priority to ensure there is the evidence of the expected level of fluency of Te Reo Māori in those classrooms; current and future students are not adversely affected; teachers are adequately supported; and the mana of Te Reo Māori is nurtured and upheld.

The newly identified core values of VPS, Wairua, Aroha, Mouri and Mana, align with, and provide the missing part of the VPS Wharenui Model; representing the mouri stone. These values, (or similar values as identified through future dialogue with the VPS community), could be considered for adoption by the BoT of VPS, in conjunction with staff, students, whānau, mana whenua iwi and the wider hapori. All learners, parents, whānau, iwi, educators, and education leaders have skills, knowledge and resources that can contribute to and strengthen VPS if productive relationships are built. Raising student achievement is everybody's business.

Finally, future exploration and analysis of the VPS school-wide principles of Rangatiratanga, Manaakitanga, and Whanaungatanga would also be highly advantageous, if not essential, as

part of the ongoing transformation and change strategies towards organisational alignment and achieving the VPS vision and mission.

This research project has been innovative in its design and has included the development of a unique organisational model for VPS as part of the findings, i.e. the Wharenuui Model. The Author believes the Wharenuui Model has the potential to be adapted for other organisations wishing to operate in alignment with core whānau values and principles. Additionally, its adaptability may not be restricted to the New Zealand context. It could also be capable of being adapted to suit values and principles of other cultures and countries, meaning it has international relevance. The Author intends to continue exploring these possibilities through further research as part of study towards a Doctorate of Philosophy (Māori Studies). This Master's thesis provides a sound theoretical base for this plan.



Once the mouri stone rests with your group, the mana whenua kaumatua announces your whānau whānui are invited to build your new kāinga in a local area known as Te Wairepō. He also advises on behalf of the mana whenua that you are all welcome to stay as long as you wish, and the mana whenua look forward to the imminent contributions you will be making to community life in future. His whaikōrero is then concluded with a waiata and all of the mana whenua stand to sing.

Once the waiata is finished, the kaumatua says one final karakia, giving thanks for a successful hui, and requesting spiritual help to ensure you all are protected in future as you settle into life in the local community. He then motions that you are to come forward and begin the final hongī and harirū process as you depart.

*As each member of your group moves to hongī and harirū each of the mana whenua before departing, the wise old kaumatua of the mana whenua is encountered first in line. The kaumatua looks each and every one of you in the eye after the hongī, shaking hands warmly as he states “**He iwi kōtahi tātau**” (We are all one people).*



Waiata: “Kōtahitanga” by Oceania.

YouTube link: <https://www.youtube.com/watch?v=74O1gSt7kL4>

Recommendations for VPS, based on the findings of the case study research and representing a koha from the Author to VPS, are now presented in the next section.

Tūtohua – *Recommendations*

The Vision and Mission of VPS

1. The vision, mission, values, principles, and associated images of VPS should all be in **alignment**.
2. The intended meaning of the VPS vision needs to be defined to see if it is capable of providing a clear focus for the VPS mission.
3. Te Reo Māori translation of the VPS vision needs to be revisited to determine appropriateness.
4. The VPS mission needs a Te Reo Māori translation.
5. The hammerhead shark image and the four chosen 'values' that couple with this image do not appear to relate to the vision, mission, or culture of VPS and should be replaced.
6. Consideration should be given to the plausibility of VPS using the harakeke image of Ngā Mana Kākano o Te Wairepō, as a replacement for the hammerhead shark image. This possibility will obviously need to be investigated as part of wider consultation and dialogue associated with the other recommendations of this thesis.
7. The current Te Reo Māori translation of the School's name also needs to be revisited. VPS is currently translated as 'Te Kura o Wikitōria'. However, 'Wikitōria' is only a transliteration of 'Victory' and its intended meaning is unclear and could be interpreted several ways. It is considered a more accurate and appropriate translation would be '**Te Kura o Te Wairepō**' given that this is the correct Māori name for the area that VPS is built on. It is therefore recommended VPS discuss the appropriateness of this suggested change with its community.

VPS Values and Principles

8. Te Tiriti o Waitangi is **not** a principle. It should not be confused with the other VPS 'principles'. Te Tiriti is a foundation document and requires separate recognition as the partnership agreement between iwi Māori and the Crown.

9. Three of the remaining six school-wide ‘principles’ should be renamed, so the six principles are then: Kōtahitanga; Ekea te taumata i te Ako; Kaitiakitanga; Rangatiratanga; Manaakitanga; and Whanaungatanga. These changes will mean they align better with VPS strategic goals and ERO reporting requirements. In turn, this alignment should flow through to VPS policy, practice, and curriculum alignment in Māori and English mediums. This whole VPS alignment will serve to enhance student achievement and increase Kōtahitanga (inclusive school culture and identity).
10. Conservation and care of the natural environment deserves to be appropriately recognised through the principle of **Kaitiakitanga** in School-wide principles. Kaitiakitanga should also be accounted for in VPS reporting to the ERO, as well as reporting and outcomes related to the Māori and English Mediums of the School.
11. Future plans at VPS should continue to build on the strength of Kaitiakitanga as evidenced in conservation and care programmes concerning natural environments.
12. The current issue of rubbish in the School’s environment (as identified by a research participant) should be addressed through linking this issue to the School’s education around core values and principles. This is part of Kaitiakitanga and caring for the wider community environment.
13. Further research and analysis of the VPS school-wide principles of Rangatiratanga, Manaakitanga, and Whanaungatanga should be conducted to enable an accurate picture to be drawn of further strengths that can be exploited, as well as areas where changes would better align VPS with its stated values and principles. This work would help create **alignment** within all facets of VPS **culture** and assist with building an **inclusive community**. Furthermore, it will increase momentum towards the achievement of transformation and change strategies being employed towards achieving the VPS vision of Victory For Life.
14. The newly identified **core values** of VPS, being Wairua, Aroha, Mouri and Mana, should be considered for adoption by the BoT of VPS as **the mouri stone** of the VPS Wharenuī Model. This consideration should be in conjunction with dialogue between the BoT and staff, students, whānau, the six mana whenua iwi, and the wider hapori. N.B. This dialogue may help identify other values that are appropriate for VPS to adopt as the core values of the ‘mouri stone’.

Te Tiriti o Waitangi

15. In regards to **Te Tiriti o Waitangi**, VPS must honour its *duty* to act reasonably, honourably, and in good faith, alongside a *commitment* to work in partnership with whānau, hapū and iwi, and a *duty* to actively protect Māori rights and taonga.
16. Te Tiriti requires specific and focused attention in the **VPS Charter** and school operations in order to uphold its mana and effectively embed it in the School.
17. Te Tiriti must be embedded more into the culture of VPS. This includes:
 - a. Effective leadership (e.g. using Te Reo and appropriate Tikanga regularly, and not just in Māori environments).
 - b. Following MoE policy to help ensure principles of Te Tiriti are a foundation of school culture through staff development and leadership (e.g. Ka Hikitia, Tātai Ako, and the criteria of Teacher Registration).
 - c. And while Treaty ‘principles’ can have some useful application as the basis of forming and implementing the increased participation and collaboration of Māori, they should be **negotiated** with Māori, *not* imposed on the process.

Te Reo Māori

18. VPS will need to focus on investing considerable resources in the area of upskilling kaiako/teachers to increase their capacity to teach **Te Reo Māori**.
 - a. This includes more exposure to Te Reo teaching and learning in English-Medium classes to improve on this core curriculum area.
 - b. There needs to be a special focus on those new teachers who are responsible for delivering Te Marautanga o Aotearoa at Level One in Ngā Mana Kākano o Te Wairepō. This is a **priority** to ensure:
 - i. there is the **evidence** of the expected level of fluency and immersion in Te Reo Māori in classrooms – for teachers *and* students;
 - ii. current and future students are not adversely affected;
 - iii. the teachers are adequately supported;
 - iv. the **mana** of Te Reo Māori is nurtured and upheld.

19. Future planning by VPS staff regarding Te Reo Māori initiatives needs to be inclusive of whānau, hapū and iwi involvement. For example, when designing language plans and other longer term strategies, whānau, hapū and iwi should be involved from the outset. This would be beneficial for all i.e. VPS would not be ‘reinventing the wheel’ in isolation, which runs the risk of being contrary to mana whenua aspirations. Instead, partnerships would create access to cultural knowledge as well as iwi language and education plans that are already in existence, or are being developed for iwi members. In turn, iwi, hapū and whānau would be aware of language plans and strategies of VPS and how these are contributing to whānau development.

Partnerships with Iwi, Hapū and Whānau and the Hapori

20. Creating and then maintaining **genuine** partnerships with all six mana whenua iwi is one way of ensuring that VPS can work towards becoming more ethical in terms of educational, social, cultural and environmental priorities that are going to be sustainable.

N.B. While VPS already has good relationships with some individuals and whānau of some of the mana whenua iwi, it is not possible for individuals or whānau to *represent* their iwi, unless they have been given an iwi mandate to do so. This is an important distinction. The recommendations in this thesis advocate for **building formal partnerships with mana whenua iwi entities of the region**, as opposed to only relying on relationships with certain individuals or whānau who are *members* of a mana whenua iwi, but who are not able to be representative of an *iwi* perspective. Additionally, no one may represent an iwi they do not whakapapa to, unless they have been given a mandate to do so by the iwi in question.

21. Identifying strategies to build **productive** partnerships with whānau, mana whenua iwi, and other VPS community members will enable VPS to tap into a diverse range of skills, knowledge and resources that can contribute to and strengthen high quality education and language outcomes related to Ako (teaching and learning).

22. Input from the six mana whenua hapū and iwi and the wider hapori should be sought to assist with the further development of 'Te Āhua o Te Ākonga' and meet the requirement of Te Marautanga o Aotearoa. Stating this has already happened in VPS documentation is misleading. It further undermines the statement in Te Āhua o Te Ākonga that the six main characteristics and qualities of a graduate will underpin the programmes, school organisation and interaction between tamariki, whānau, kaiako, hapori, hapū and iwi. As **Treaty partners** and **right holders**, hapū and iwi are entitled to have a say as to whether this is actually in line with collective aspirations for their tamariki and whānau.
23. VPS should consider how to appropriately **access additional cultural guidance** to further explore how the VPS principles might be better embedded and enacted.
- a. Addressing student achievement needs to be addressed in conjunction with the VPS community.
 - b. The strengths of Māori-Medium should be considered when addressing the drivers for change within the English-Medium part of VPS, including how Māori values and perspectives are woven across programmes.
 - c. VPS should enter into transparent dialogue with whānau, hapū and iwi regarding the changes to the immersion level in Māori-Medium. This includes addressing the concerns that were created when mana whenua iwi were not invited to participate in the design and development of Te Āhua o Te Ākonga (the Graduate Profile).
 - d. The need to adequately **support staff** in the bilingual unit as the basis of their Graduate Profile is built on is **critical** in the further development of the Māori-medium curriculum.
 - e. The involvement of hapū, iwi and the hapori would undoubtedly add further depth of indigenous knowledge to both the Graduate Profile and the development of the curriculum.
 - f. Consideration should be given to Te Āhua o Te Ākonga becoming aligned with both the school-wide principles of VPS and ERO Evaluation Indicators for School Reviews. Alignment with the ERO Evaluation guidelines has been a critical factor in this research for VPS.

- g. A Graduate Profile is currently being developed for the English-Medium. Mana whenua iwi and the hapori should also be invited by VPS to be involved in this process as early as possible. Key factors of building genuine, sustainable partnerships with Māori include ensuring that Māori involvement is invited at the inception of a project, there is regular opportunity for dialogue and participation, and the relationship is nurtured and maintained throughout the projects design and development.

“Tē ngaru, tē aha, ka rōnaki te haere”⁸¹.

Waiata – “Haere Rā (Farewell, my friend)” by Oceania:

YouTube link: <https://www.youtube.com/watch?v=7zORkXkt67s>

⁸¹ ‘Without waves, without obstructions, the canoe will glide on’. “The progress of the organisation will go smoothly”. (Mead and Grove; 2001, p.383).

Karakia whakamutunga – *Ending incantation*

Tūtakina Te Iwi

Tūtakina te iwi. Tūtakina te toto. Tūtakina te kiko. Tūtakina te uaua.

Tūtakina kia ū. Tūtakina kia mau.

Tēnei te rangi ka tūtaki. Tēnei te rangi ka ruruku.

Tēnei te papa ka wheuka.

E Rangi e, awhitia. E Papa e, awhitia.

Nāu ka awhi, ka awhi. Nāu ka āka, ka āka.

Nāu ka toro, ka toro.

Tupu he toka whenua, tupu he toka Mata-te-rā.

~~~~~

*Join the bones together. Join the blood together. Join flesh together. Join sinews together.*

*Join them so they will be firm. Join them so they will hold fast.*

*It is the heavens which join. It is the heavens which bind together.*

*It is the earth which strengthens and supports.*

*Heavens, embrace us. Earth, embrace us.*

*What you embrace, is indeed embraced. What you cherish is truly cherished.*

*What you stretch out and join stays stretched out and joined.*

*It grows a rock of the land, a rock like Matatērā.*

This karakia is part of a hohou rongo (a peace binding karakia). Similar karakia were used for healing battle wounds. However, in the context of this thesis, the karakia used here is used not so much to heal physical wounds, but to heal any wounds that cause to divide us as peoples. To use this karakia is to return to the beginning of creation, when all was dark and Ranginui and Papatūānuku embraced each other so tightly that no light could reach

their children. And so, through the peace binding karakia, we now call on the strength of their love to bind us together as one community.



Figure 18 - 'Tangaroa' (Te Tau, 2015)<sup>82 83</sup>.

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<sup>82</sup> Permission granted by the Artist on 9 February 2015 for the Author's use of his artwork in Figure 18 this thesis.

<sup>83</sup> Description given for the artwork "Tangaroa": "Tangaroa is said to be Lord of the oceans and all that dwell within. The famous Māori ancestor Māui fished up the north island by hooking the apex of a carved meeting house. Therefore we attribute the origin of wood carving to Tangaroa. The surface patterns combine to form strands that could be symbolic of Maui's rope. The Māori leader and prophet Tāwhio commented that the different strands of mankind will be threaded through the eye of a needle, referring to the many diverse cultures, that we must all eventually become one people (Vault Gallery; 2015, para3).

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## Āpitihanga – *Appendices*

- Ngā Tikanga O Ngā Kupu Māori – *Māori Glossary*
- The Victory Pathway – An interactive community approach
- Interagency Partnership to strengthen a community
- Principles of The Treaty – One example
- Te Āhua o Te Ākonga – The Graduate Profile
- The Educultural Wheel
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**Ngā Tikanga O Ngā Kupu Māori – *Māori Glossary***

|                     |                                                                                                      |
|---------------------|------------------------------------------------------------------------------------------------------|
| Atua                | god, spiritual guardian.                                                                             |
| Hapū                | 1. (noun) tribe, sub-tribe, clan, kinship group.<br>2. (stative) be pregnant, conceived in the womb. |
| Hui                 | to gather, congregate, assemble, meet.                                                               |
| Iwi                 | 1. (noun) extended kinship group, tribe, nation, people, nationality.<br>2. (noun) strength, bone.   |
| Iwi Māori           | Māori tribe/s.                                                                                       |
| Kai                 | 1. (verb) to eat, consume, feed oneself, partake, devour.<br>2. (noun) food, meal.                   |
| Kaitiaki            | trustee, minder, guard, custodian, guardian, keeper.                                                 |
| Kaitiakitanga       | guardianship, stewardship, trustee.                                                                  |
| Karakia             | incantation, ritual chant.                                                                           |
| Mana                | prestige, authority, control, power.                                                                 |
| Manaakitanga        | hospitality, kindness.                                                                               |
| Mātauranga          | education, knowledge, wisdom, understanding, skill.                                                  |
| Mātauranga Māori    | Māori knowledge – the body of knowledge originating from Māori worldview.                            |
| Ngā Taonga tuku iho | treasures inherited from the ancestors.                                                              |
| Rangatira           | chief (male or female), chieftain, chieftainess.                                                     |

|                     |                                                                                                                                                                              |
|---------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Tāngata whenua      | indigenous people of the land - people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried. |
| Taonga              | treasure, anything prized – applied to anything considered of value.                                                                                                         |
| Tapu                | sacred, prohibited, restricted, set apart, forbidden, under atua protection.                                                                                                 |
| Te Reo Māori        | the Māori language.                                                                                                                                                          |
| Tikanga             | correct procedure, custom.                                                                                                                                                   |
| Tino rangatiratanga | self-determination.                                                                                                                                                          |
| Tupuna/tipuna       | ancestor, grandparent, grandfather, grandmother.                                                                                                                             |
| Tūpuna/tīpuna       | ancestors, grandparents.                                                                                                                                                     |
| Whakapapa           | genealogy, genealogical table, lineage, descent.                                                                                                                             |
| Whānau              | extended family, family group.                                                                                                                                               |
| Whenua              | 1. Land – often used in the plural, ground, country, nation, state.<br>2. Placenta, afterbirth.                                                                              |

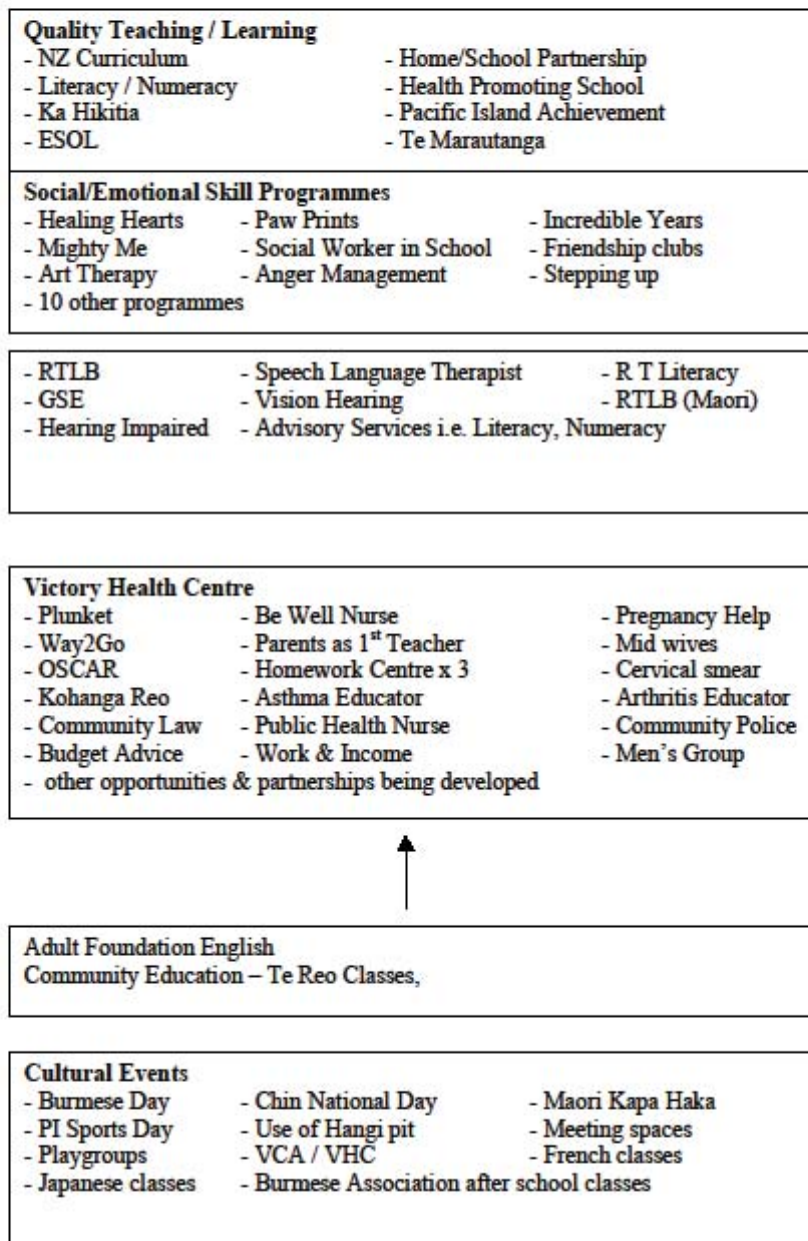
## The Victory Pathway – An interactive community approach



### The Victory Pathway – Interactive Community Approach

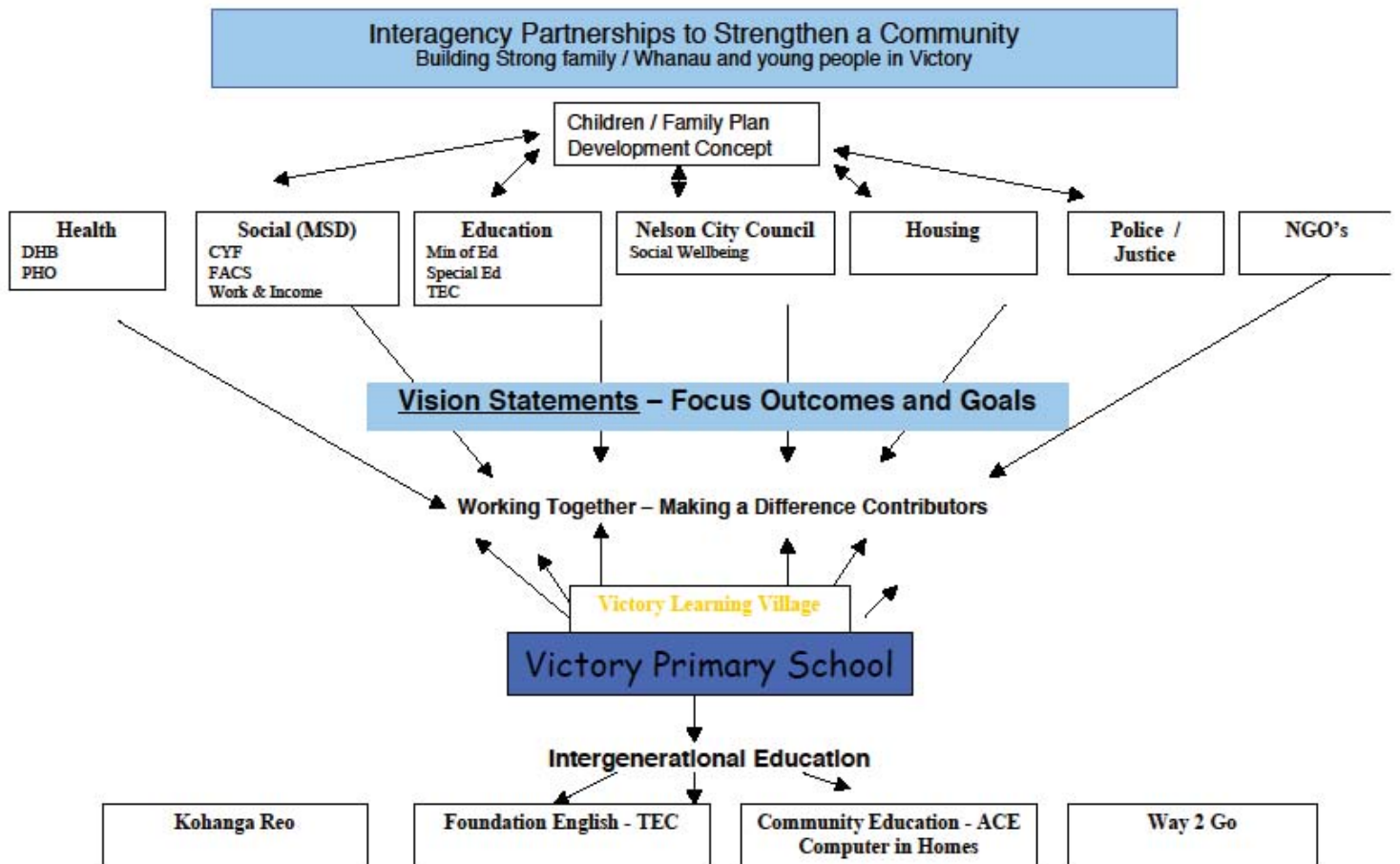
Building Social Capital in the Victory Community  
Strong families and Positively Achieving Young People

Communicating our vision, moral purpose – working together to make a difference  
**Everyone Matters in Victory**



Creates educational results and achievements  
Investing in creating Social Capital outside of the school  
Building trust, relationships, Cultural Safety

## Interagency Partnerships to Strengthen a Community



## Principles of The Treaty – One example

### (Sourced from The Department of Conservation (2006) - Chapter 6 – The Treaty of Waitangi as it applies to Reserve Administration)

The Waitangi Tribunal and Courts have identified a number of principles. The first three principles are based on Articles I, II, and III of the Treaty:

i. Governance (Kāwanatanga)

The authority to make laws for good order and security of the country subject to any duty imposed on the Crown by its responsibilities and obligations to Māori preserved under the Treaty.

ii. (a) Iwi Authority and Control over Taonga (Tino Rangatiratanga)

(b) Exclusive and Undisturbed Possession (Mana Māori)

These two concepts reflect the Māori and English versions of the Treaty. The former is understood to mean the right of Māori to exercise full iwi authority and control over their lands, resources and taonga; the English version refers to the right of Māori to exclusive and undisturbed possession of their lands, forests and fisheries.

iii. Equality and Privileges of Citizenship (Ōritetanga)

The Courts and Waitangi Tribunal have also identified the following principles:

iv. Partnership and Relationships (Whakawhanaungatanga)

Because the Treaty provides for a relationship described as "akin to partnership" between Māori and the Crown, this principle requires the parties to act towards each other reasonably and with utmost good faith in accordance with Treaty obligations.

v. Guardianship/Custodianship/Stewardship (Kaitiakitanga)

The right of Maori to undertake their duty of tiakitanga over their own land, resources and taonga.

vi. Active Protection (Tautiaki Ngangahau)

The Crown's duty is to ensure active protection of taonga for as long as Maori wish.

vii. Duty to be Informed (He Here Kia Mōhio)

The duty to make informed decisions through consultation.

viii. Redress of Treaty Claims and Avoid Future Breaches (Whakatika i Te Mea Hē)

The duty to remedy past breaches of the Treaty and to prevent further breaches.

## Te Āhua o Te Ākonga – *The Graduate Profile*

This Graduate Profile was developed in collaboration with students, whānau, hapori, hapū and iwi and represents the six main qualities and characteristics of a graduate of Ngā Mana Kākano o te Wairepō. These will underpin our programmes, school organisation and interaction between tamariki, whānau, kaiako, hapori, hapū & iwi.

### Te Reo Māori me ōna Tikanga

*‘Ko tōku reo tōku ohooho, ko tōku reo tōku māpihi maurea.’*

Use Te Reo Māori me ōna Tikanga competently and confidently in a range of situations.

### Ekea te Taumata

*‘Whāia te iti kahurangi, ki te tuohu koe me he maunga teitei.’*

Strive to reach their full potential and beyond in all areas.

### Whanaungatanga

*‘Kaua e rangiruatia te hāpai o te hoe e kore tō tātou waka e ū ki uta.’*

Develop and maintain positive relationships with others.

### Rangatiratanga

*‘Ka pū te ruha, ka hao te rangatahi.’*

Develop leadership skills and be of strong and sound character.

### Manaakitanga

*‘Kia māhaki mārire tōna mauri, kia noho mārire tōna mana motuhake,  
kia ngākau māhaki ki ōna hoa, tae atu hoki ki ngā iwi whānui.’*

Respectful, Kind and Hospitable towards others and the environment.

### Whakapapa

*‘E kore au e ngaro, te kākano i ruia mai i Rangiatea.’*

Strong sense of who they are, where they have come from and their future aspirations.

### **He Whakataukī mō te Harakeke**

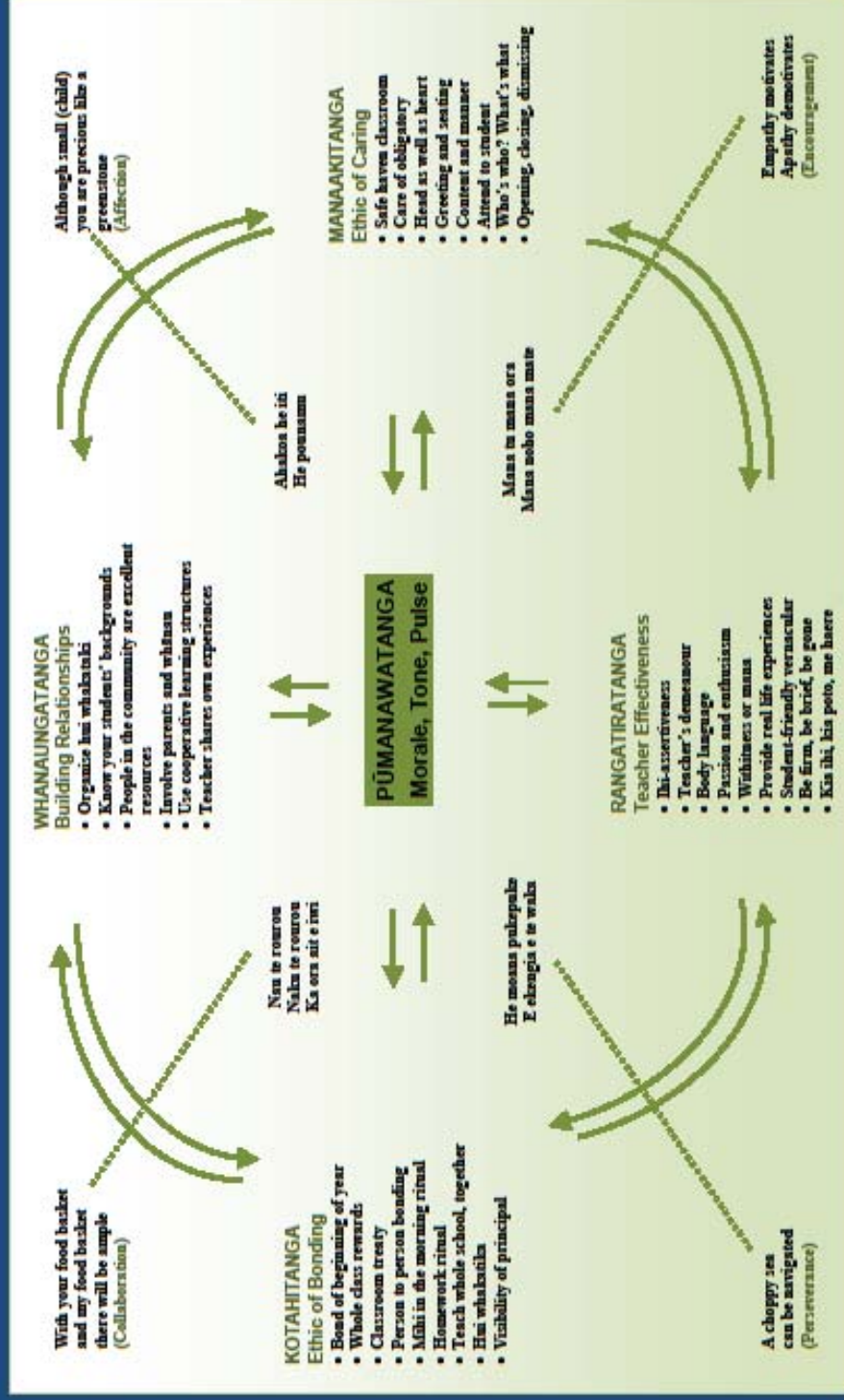
*‘Ka whānau mai te pēpi, ka tākaia ki te harakeke.*

*Ka noho te harakeke, hei kākahu, hei rongoā, Hei mea tākaro, hei oranga mōna a mate noa ia.’*

## **The Educultural Wheel**

The Educational Wheel on the following page is from MacFarlane (2004, p.30).

# The Educultural Wheel



Macfarlane, A. (2004) *Kia hiwa rā! Listen to Culture: Māori students' plea to educators*. Wellington: NZCER.

## Mason Durie's Whare Tapa Whā Model

As stated by Pollock (2014, para.1) "Māori health expert Mason Durie developed the whare tapa whā model of health in 1982. This encapsulates a Māori view of health and wellness and has four dimensions: taha wairua (spiritual health), taha hinengaro (mental health), taha tinana (physical health) and taha whānau (family health). Different parts of a whareniui (meeting house) represent each of these dimensions", as shown in the following diagram:

