

Huringa Pūngao

10 year Energy Transformation Programme

Background to Biculturalism

Report to Playcentre from the Working Party on Cultural Issues (Rōpū Hanga Tikanga) [1990 Official Report]

He Kupu Whakatiki: Foreword

The spirit and intent of Te Tiriti o Waitangi is a partnership. With any culture there will be many things done differently according to our individual backgrounds and other influences. But there will be common threads drawing people together. “It must be stated that there is almost nothing ‘concrete’ that you learn of Māoridom that can be applied to all Māori. Any statement made about Māori may be true for some, even the majority but not all.”

[p. 5&6 of the working party report]

He Tikanga Arahi: Guiding Principles

1. The focus had to be on Māori and Pākehā cultures. Our culture is important because it affects the way we feel about ourselves and our relationships to the people and the world around us. We are part of a changing nation and are aware that Playcentre is mostly organized around one culture. This means that within Playcentre we need to work at recognizing in what ways our attitudes and actions reflect only one way of thinking – the Pākehā way.

We also recognize that New Zealand is the only place in the world where Māori are tangata whenua – the indigenous people. So we consider that as inhabitants in this country we must all work at protecting and supporting the Māori language and culture. By being more aware of Māori culture and learning to respect Māori values as being unique to this country, we can all be enriched as New Zealanders.

[p. 11 of the working party report]

Te Whakawhitiwhiti Whakaaro ki te Kimi Tikanga Hau: Making Change Through Consultation:

Playcentre has made a commitment to honouring the Treaty of Waitangi and a commitment toward becoming bicultural. These two commitments together influence how we are to behave and what will be our priorities in Playcentre and beyond.

New Zealand is the only place in the world where Māori exist as tangata whenua. If tikanga Māori disappear from Aotearoa, they are lost to New Zealand society and to the world. As Pākehā we have power we can use actively to make changes, to support Māori to make changes and so ensure the survival of the language and culture of tangata whenua.

[p. 45-50 of the working party report]

Rōpū Hanga Tikanga: Playcentre Working Party on Cultural Issues

Recommendations to Conference 1990

All members of the Working Party were present to report to conference, and the recommendations were discussed. The results are indicated on [p. 51-54 of the working party report]

(One recommendation) Personnel

7. That all people holding Federation positions attend together courses designed to advance their understanding of being bicultural (Agreed to) Federation people represent the focus for Playcentre nationally, so it is important they have a clear understanding of the issues involved for Playcentre. Doing this together will enable a more coordinated approach to the process of becoming bicultural and honouring the Treaty and therefore enable better support for Associations. [p. 52 of the working party report]

[Do note that the above recommendation was passed in 1990. On the 04th June 2019 Playcentre is now an amalgamated single consolidated, charitable trust, to date the recommendation still applies to the organisation as a whole].

Huringa Pūngao

Energy Transformation Programme

Sometimes organisations will make a transformation when they want to change their image or introduce a brand new product or service.



Playcentre acknowledged Te Tiriti o Waitangi, the Māori version of the Treaty.



Playcentre has been using a version of the Two House Model for reaching decisions by consensus at National Executive Meetings and Conferences.



Is an influence towards building 'Knowledge workers' in He Aronga Māori. This will position Playcentre in a new direction and enable an entirely different level of effectiveness and practices of He Aronga Māori.

JOURNEY

1989

Playcentre acknowledged the Treaty of Waitangi.

1994



1999

A Treaty audit of the Constitution by YWCA Consultancy Group, gave Playcentre guidance on how they might improve organisations structures and processes to better reflect its commitment to Te Tiriti o Waitangi.

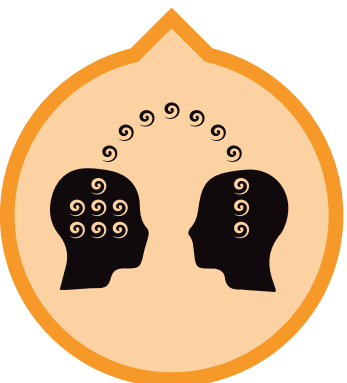
2006



2011

Playcentre passed a constitutional remit giving Tangata Whenua and Tangata Tiriti members equal rights and responsibilities within Playcentre membership. In addition, they agreed to endorse Officers representing both Tangata Whenua and Tangata Tiriti. The structure currently has Tiriti-based Co-presidents, Trustee Board roles.

PURPOSE



Huringa Pūngao

The Energy Transformation Programme has been designed to enable change within Playcentre. Huringa Pūngao is a 10 year transformation programme.

Where did the elements come from?

There are 10 elements: Manaakitanga, rangatiratanga, whānaungatanga, kotahitanga, wairuatanga, ūkaipōtanga, pūkengatanga, kaitiakitanga, whakapapa, and te reo.

The elements came from Te Wānanga-o-Raukawa with the permission of Academic Director Pakake Winiata. Alaine Tamati-Aubrey has adapted the principles to consider the characteristics of Playcentre based on a Māori world view. In future, an organisational wide transformation will take place by implementing one of the elements each year.

Which will be incorporated by all Playcentre governance members and employees into everyday use within the organisation.

Original Reference: Elements of Māori world view ISSUE 136 SPRING 2009 Playcentre Journal

What does He Aronga Māori mean?

One interpreted translation of He Aronga Māori is: Purpose, direction and focus.

In the context of Playcentre it relates to the direction in which the organisation is committed to, by using Huringa Pūngao as a mechanism to enacted change.

This programme is focused on the leadership knowledge base and practices within Playcentre and complements the Playcentre Education programme.



Manaakitanga

Whakataukī

He tangata takahi manuhiri, he marae puehu.

A person who mistreats his guest has a dusty Marae (Meeting house). Someone who disregards his visitors will soon find he has no visitors at all.

This accentuates the importance of Manaakitanga, or hospitality with Māori society and culture. (Woodward, 2017)

Manaakitanga provides us with endless opportunities to engage with people, individually and collectively. We need to ensure that all of our activities are conducted in a way that is mana enhancing of all those involved and reflects values such as generosity, fairness, respect and consideration. A favourable view formed by others suggests the presence of manaakitanga. (Te Wānanga o Raukawa, 2016).

Manaakitanga – Enhancement

Manaakitanga is derived from two principal words ‘mana’ meaning prestige, status, reputation, self-esteem, and aki – shorten version of ‘akiaki’ meaning to lift up, build upon, strengthen.

Manaaki is about acknowledging the reputation or status of another or others. A point to remember here is that it is for others to do. It is not about self-promotion.

Manaakitanga can be likened to noticing, recognising and responding (Carr, 1996) to the other in a positive manner. It is about looking for the best in a person, and finding opportunities to acknowledge that person in all different ways.

Manaakitanga expressed is role modelling mana enhancing behaviour towards each other, taking care not to trample another’s mana. (Williams and Broadley, 2012)

Manaakitanga example



Making positive comments about what tamariki are doing, making, playing. Encouraging tamariki to do this with each other by modelling this behaviour.

*We endeavour to express manaakitanga, or mana enhancing behaviour towards each other, and to others, taking care not to trample another’s mana.
Prestige, Status, Reputation, Self-esteem, To uplift, Build upon, Strengthen. Playcentre acknowledged the Manaakitanga of: Individuals, Whānau, Centres, and regions in its activities.

Rangatiratanga

Rangatiratanga

Rangatiratanga requires us to behave in a way that attracts favourable comment from others, to the extent that we might be considered to have attributes commonly associated with a Rangatira. We must nurture and promote these characteristics. We must be confident and competent in the way that we do our work, exercising control and discipline to ensure the integrity of our pursuits.

Rangatiratanga is the expression of the attributes of a Rangatira including:

- humility
- leadership by example
- generosity
- selflessness
- diplomacy
- and knowledge of benefit to the membership

Playcentre acknowledges the rangatiratanga of individuals, whānau, centres, and regional offices in its activities.

We understand the importance of ‘walking the talk’ following through on commitments made, manaakitanga, integrity and honesty.

Whakatauākī

Te mahi o te Rangatira, He whakatira i te Iwi.

The work of the Rangatira is to bring the people together.

Original Author: Bishop Manuhuia Bennett of Ngāti Whakaue, Ngāti Pikiao, Ngāti Rangatihi ngā Iwi.

Rangatiratanga example



Tamariki are encouraged to develop and display their talents with others.

Whanaungatanga

Whanaungatanga

The people are our wealth. This system of kinship, including rights and reciprocal obligations (utu) that underpin the social organisation of whānau, centres, should be part of the life of this organisation. Whanaungatanga is about being a part of a larger whole of the collective. Māori are related to all living things and thus express whanaungatanga with their surroundings. Whanaungatanga is about knowing you are not alone, but that you have a wider set of acquaintances that provide support, assistance, nurturing, guidance and direction when needed.

Whanaungatanga is the antithesis of Pākehā models of individualism. Independence ‘standing on your own two feet’, accusations of nepotism, tribalism and racism and other such ideas are inconsistent with whanaungatanga. Interdependence with each other rather than independence is the goal.

Whakatauākī

Hūtia te rito o te harakeke
Kei hea te kōmako e kō?
Whakatairangatia, rere ki uta, rere ki tai;
Māu e ui mai.

He aha te mea nui o te Ao?
Māku e kī atu
He tāngata, He tāngata, he tāngata!

Remove the heart of the flax bush
and where will the bellbird sing?
It will mill around, fly inland, fly seawards,
and you will ask me.

What is the greatest thing in the world?
I will respond by saying
It is people, it is people, it is people!

Original Author: Ariki tapari: Meri Ngaroto nō Te Aupōuri

Whanaungatanga example



A relationship through shared experiences and working together which provides people with a sense of belonging.

- Kinship
- Relationships
- Socialisation
- Building a community
- Whānau growing together
- Grandparents, aunts and uncles welcomed

Kotahitanga

Kotahitanga

This is developing and maintaining a unity of purpose and direction and avoiding approaches and decisions that lead to division and disharmony.

A commitment by the organisation through oneness of mind and action of achieving its vision would be the expression of kotahitanga.

All are encouraged to make their contribution, to have their say. The collective would then determine what is best and appropriate for the organisation.

Whakataukī

Mā te kotahitanga e whai kaha ai tātau

In unity, we have strength

Kotahitanga example



Adults and children making decisions together

Unity

Informed

Solidarity

Togetherness

Collective action

Best needs for everyone

Playcentre 

“Whānau tupu ngātai – families growing together”

Wairuatanga

Wairuatanga

An emphasis on the fostering of wairuatanga is a unique feature of Playcentre. Wairuatanga is about understanding and believing that there is a spiritual existence in addition to the physical. The physical world is represented by Te Ao Mārama, surrounded and connected to Ngā Rangi Tūhāhā and Ngā Pō, the spiritual realms. We as Māori represent these realms within us, having both a taha kikokiko and a taha wairua. We are intimately connected spirituality to our environment, our maunga, awa, moana and marae, all of which have their own wairua.

The wairua of a person requires nourishment as regularly as the tinana, and the forms of nourishment differ among people. The environs of Playcentre are nourishing and nurturing of the wairuatanga of staff and members.

Whakataukī

Hokia ki ngā maunga, pia purea nei koe e ngā hau o Tawhimātea

Return to the mountains to be refreshed by the winds of Tawhirimātea.

Wairuatanga example



Playcentre provides for the nurturing of your spiritual wellbeing.

- Energy
- Sacred
- Essence
- Karakia
- Belonging
- Connection
- Spirituality
- Spiritual Wellbeing

Ūkaipōtanga

Ūkaipōtanga

The presence of Te Tiriti o Waitangi studies as generic programme of study highlights the importance of this kaupapa and the importance of tūrangawaewae, te hau kainga, to ground themselves to the land and home. Ūkaipō are the places we find ourselves, our strength, our energy. Having a place where you belong, where you count, where you are important and where you can contribute is essential for Māori wellbeing. As a whole person with your identity intact, you can make your contribution.

Playcentre is considered more than a place of service and education. The benefits derived from people being stimulated in their work and study, feeling energetic, believing they are important and having a contribution to make are considerable.

Whakatauākī

Ko te whenua te waiū mō ngā uri whakatipu

The land will provide sustenance for future generations

Original Author: Dr Apirana Mahuika nō Ngāti Porou

Ūkaipōtanga example



Children and family members feel a sense of belonging within Playcentre.

Papatūānuku

Tūrangawaewae

Source of sustenance

Playcentre

“Whānau tupu ngātahi – families growing together”

Pūkengatanga

Pūkengatanga

Te ako, te pupuri, te waihanga, teaching, preserving and creating mātauranga Māori and having a recognised ability in these areas is a reflection of pūkengatanga. This would not be to the exclusion of mātauranga drawn from other traditions, but our traditions should be the priority and the focus for this purpose.

Excellence in our mātauranga Māori academic pursuits is fundamental to our vision.

Whakataukī

Ko te pae tawhiti whaia kia tata, ko te pae tata whakamaua kia tina

Seek out distant horizons, and cherish those you attain

Pūkengatanga example



Children and families are able to share their knowledge with others.

Skilled

Versed in

Experienced

Kaitiakitanga

Kaitiakitanga

Preserving and maintaining the existence of Playcentre so it can continue to fulfil its functions and duties is the essence of this kaupapa.

This kaupapa has several facets including:

- a) The preservation of taonga e.g. te reo, tikanga, kōrero-a-tangata.
- b) Appropriate financial management that ensures Playcentre does not go bankrupt.
- c) Accountability to ourselves first, to the Crown and its agencies second.

The dollar is but one aspect of one of the ten kaupapa, however it is not being promoted as the paramount consideration in the life of a tikanga Māori organisation, nor the primary motivator to action. It is important however and is part of this kaupapa.

Whakataukī

Toitū te Marae o Tāne, Toitū te Marae o Tangaroa, Toitū te tāngata.

Protect and strengthen the realms of the Land and Sea, and the people will thrive.

Kaitiakitanga example



Children given opportunities to protect the natural environment.

Guardianship

Stewardship

Trusteeship

Resource Management

Playcentre

“Whānau tupu ngātahi – families growing together”

Whakapapa

Whakapapa

This is the foundation of the Māori world view. Insight into the meaning of whakapapa can be found in the kupu itself, to make or move towards papa, or in other words grounding oneself. As Māori we trace our descent from Te Kore, to Te Pō and eventually to Te Ao Mārama, where we are grounded to Papatūānuku and look upwards to Ranginui. Māori descriptions of the creation, conception to childbirth, the growth of the tree and the acquisition of knowledge are all whakapapa based recitals.

Shirres describes the concept of the eternal present, where in ritual, the past and the present become the present. Ranginui and Papatūānuku and their children are here and now, our tūpuna are beside us. As such we become one with these ancient spiritual powers and carry out our role in creation and contributing to our future. This is whakapapa.

Whakataukī

He kākano ahau i ruia mai i Rangīātea

I am a seed which was sown in the heavens of Rangīātea

Whakapapa example



Whakapapa of children and families is acknowledged.

Lineage

Genealogy

Descent – reciting whakapapa

Playcentre 

“Whānau tupu ngātahi – families growing together”

Te Reo

Te Reo

Halting the decline and the revival of te reo Māori is a focus of activity within the Playcentre organisation. As such, te reo Māori has been identified as kaupapa of Playcentre, and its revival central to not only the academic pursuits of the Playcentre, but of its activities.

Te Reo Māori is the medium through which Māori articulate a Māori world view. Debate about whether you are Māori if you can't speak Māori is not promoted. What is being promoted is that a tikanga Māori organisation ought to have te reo Māori focus. The survival of our people as Māori will no doubt be enhanced if te reo Māori survives. We simply will not be able to maintain our uniqueness as a people without it.

Our planning, policies, development, course proposals, staff development have incorporated into them processes and facets that promote te reo Māori and ensure its survival within this organisation and amongst our membership.

Whakataukī

Ko tōku reo tōku ohooho
Ko tōku reo tōku mapihi mauria

My language is my awakening; my language is the window to my soul.

Te Reo example



All languages are valued.

Te Tiriti o Waitangi

Te Reo Māori Revitalisation

Promote language weeks



Playcentre 

“Whānau tupu ngātahi – families growing together”