

# Huringa Pūngao

10 year Energy Transformation Programme

Playcentre 

“Whānau tupu ngātahi – families growing together”

# Background to Biculturalism

Report to the New Zealand Playcentre Federation 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 is 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: New Zealand Playcentre Federation 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 NZ 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 Federation 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 New Zealand Playcentre Federation in a new direction and enable an entirely different level of effectiveness and practices of He Aronga Māori.

## JOURNEY

### 1989

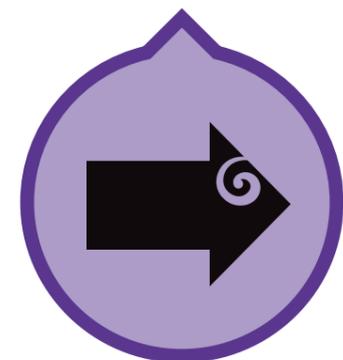
### 1994

### 1999

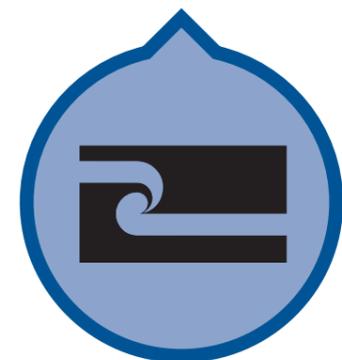
### 2006

### 2011

## PURPOSE



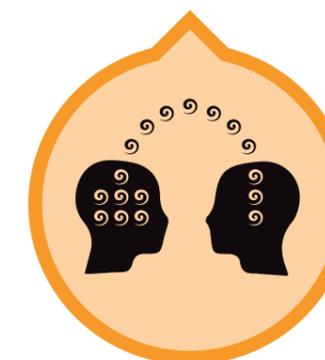
New Zealand Playcentre Federation acknowledged the Treaty of Waitangi.



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



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 Federation Officers representing both Tangata Whenua and Tangata Tiriti. The Federation structure currently has Tiriti-based Co-presidents, Trustee Board roles.



# Huringa Pūngao

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

## Where did the elements come from?

There are 10 elements: Manaakitanga, rangatiratanga, whanaungatanga, 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 NZ Playcentre Federation 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 NZ Playcentre Federation 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 NZ Playcentre Federation 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 New Zealand Playcentre Federation and complements the Playcentre Education programme.



“Whānau tupu ngātahi – families growing together”



# 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 Manuhua Bennett of Ngāti Whakaue, Ngāti Pūkiao, Ngāti Rangatiri ngā Iwi.*

# Rangatiratanga example



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



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