



Hauora ki Te Kura Kaupapa Māori o Te Whānau Tahī

Belonging to a kura kaupapa Māori means being part of an ecosystem that is finely attuned to the hauora (wellbeing) of each living part, as well as the expectations and legacy of those who have passed on. Our students, kaimahi (workers), kaiako (teachers), tumuaki (principal), kaumātua (elders), Board members and whānau - past and present, are each included and have influence.

As a kura kaupapa Māori we look to Te Aho Matua for guidance and have developed our own set of values to inform how we strive to conduct ourselves. These values are: **aroha**, **tino rangatiratanga**, **kaitiakitanga**, **manaakitanga** and **te reo Māori**. These values are paramount because they provide a common understanding for all members of our kura community about the importance of people, and how we strive to treat others and be treated. A brief explanation of each value is provided below.

Aroha: Ko te aroha te puna e rere ai ngā uara katoa. Mā te aroha e whakautengia ai tō tātou kura me ōna tāngata. Ko aua tāngata, kaiako mai, ākongā mai, whānau mai, ka whakatinana i te aroha ki te whakaako, i te aroha ki te ako, me ngā āhuatanga o Ohaoha rāua ko Kumano.

All of our values will flow from aroha. It is through practicing aroha that we will show respect for our kura and all the people connected to us. Our kaiako, ākongā and whānau will love to teach, love to learn and will be generous and caring toward others.

Tino Rangatiratanga: Ka kitea te tino rangatiratanga i roto i tā te ākongā whakahaere i āna mahi ako, i tōna whanonga anō hoki. Mā te pono me te whakataketake rianga e taea ai e te ākongā te kake atu ki ngā taumata o Momoho.

Our ākongā will learn to take responsibility for their own learning and behaviour, control their own destiny, be honest and work hard to achieve their best.

Kaitiakitanga: Mā te whānau tātou e tūhono ai ki a Papatūānuku me ōna hononga ki te tangata whenua, ngā tīpuna, me ngā atua hoki. Mā tērā e tau ai te taha wairua, te taha ahurea anō hoki.

Whānau will foster an environment where our obligations and connections to Papatūānuku link us to Manawhenua, Tīpuna and Atua. This will provide for our cultural and spiritual wellbeing.

Manaakitanga: Ka āta manaakitiaka tairangatia kā manuhiri ka tae mai ki tēnei kura. Me mihi ka tika ngā mana o te katoa, kaimahi mai, ākongā mai.

All visitors to our kura will be cared for and encouraged, particularly our whānau. The mana of kaimahi and ākongā will always be maintained.

Te Reo Māori: Ko tēnei reo kāmeheheha he mea mea tuku iho e ngā atua. Ko te reo Māori te tuakiri o te iwi Māori, te mauri o te mana Māori. E tika ana kia whakaheke werawera tātou ki te kōrero i te reo Māori i ngā wā katoa, kia mau tou ai tō tātou tino taonga o ngā taonga katoa o te ao Māori.



From a hauora perspective, these values hold true. They provide a deliberate focus on the wellbeing of all people in the kura whānau and allow for nurturing relationships. When times are tough shared values are the glue that holds a kura together. Values provide an anchor to navigate the difficult and challenging times, as well as provide comfort and nurture when there is a need for healing. This was the case for us when we experienced the death of a much loved kaiako. In that instance we were able to fall back on our values and the strength of our community that had formed over many years.

Likewise, when people act outside of these values it can cause significant harm and hurt. In those instances, the values provide guidance about how we can address issues in a respectful manner while maintaining the mana and dignity of those involved. Safety of people should always come first and there should be robust processes for dealing with concerns that need to be reported.

Having a framework that supports hauora in kura needs to be a conscious decision. It involves making sure systems and processes are “hauora-friendly”. This includes having genuine consultation and conversations to know what impact a decision will have on others before it is cemented and more difficult to work around. There needs to be a culture where it is safe to be your whole self; where being human and needing help does not mean you are judged negatively as weak or vulnerable; where ākongā, kaimahi and whānau should always have someone to talk and be part of a community that cares. When feel that being proactive and having hauora as a constant consideration as presented by our values that we are far better placed to deal with issues when they arise.

Some acknowledge hauora as important because it is proven to have a positive impact on student achievement and staff performance. Our view is that hauora should be a focus regardless, because people matter and caring is part of being a healthy community. This is well communicated in the whakataukī,

He aha te mea nui i tēnei ao, he tāngata, he tāngata, he tāngata.

What is the most important thing in this world, it is people, it is people, it is people.

This connects directly to Te Aho Matua and the principle of Te Ira Tangata (sometimes referred to as “the human essence”). In the document, two whakataukī are used to communicate the value of children.

Ahakoā he iti, he mapihi pounamu.

He kakano i ruia mai i Rangiatea. E kore ia e ngaro.

The impact of colonisation is ongoing even today. Ākongā, kaimahi and whānau are still affected as they are the latest heirs of a history of land confiscation and hardship. There is a difference for Māori as the indigenous people of Aotearoa, and this means there are also different needs that need to be considered carefully when offering wellbeing support.

Wiremu Gray, Kaiārahi



The first whakataukī communicates the beauty and significant value of even the smallest piece of greenstone, which in this context is likened to the value of each individual child. The second presents the child as a seed dispersed from Rangiātea (a point of genesis) which is followed by the statement that the child will never be lost. These whakataukī invoke us to embrace the individual worth of others and the value of instilling a sense of belonging and security. It signifies that the success of a kura should be judged by the wellbeing of the most vulnerable.

Te Aho Matua invites us through Te Ira Tangata to give attention to both the physical and spiritual uniqueness of children in order to help them be well at kura. For TKKM o Te Whānau Tahī our approach to wellbeing is captured in our kura vision statement:

He āhuru mōwai mō ngā rangatira o āpōpō

A nurturing place growing leaders

And our kura whakataukī

Poipoia ō tātou nei pūmanawa

Making our dreams a reality

While we have our own capacity with kaumātua and whānau supports as well as trained kaimahi and kaiako, we also actively seek input from other sources. There is a strength in being able to draw from experts in the local community, from iwi, from specialists and from other schools and kura. There is a growing amount of quality literature available that can assist with our thinking and discussion.

There are many theories about wellbeing that are either from, or are complementary to a Māori worldview. As a kura we have benefited greatly from Mason Durie's Whare Tapawhā model that identifies the four sides of a whare (house) that constitute the hauora of a person. His model encourages us to consider the mental, physical, spiritual and social wellness of a person and has been useful working with youth for self review and goal setting. This model has been further developed for our setting by adding two features. Firstly Mauri which considers the broader environment and relationships and secondly, positive psychology modalities which provide alternative ways of seeing things regardless of the conditions that an individual or group might be experiencing.

Similarly, the PERMA theory by Martin Seligman (with some language modifications) is easily relatable to a kaupapa Māori setting. His model explains the five elements of wellbeing: P for positive emotions (happiness), E for engagement, R for relationships, M for meaning, and A for accomplishments. When these five elements are featuring in an individual's life then they are likely to be "well" and better able to achieve, as opposed to those for whom one or more is weak or absent.

The book "Resilient Grieving" by New Zealand author Lucy Hone was recommended to me following the death of three members of our kura community in one year. I was able to read it to help with my own self reflection and grief management, it helped me to have a better understanding about the individual nature of grief, and I was able to share it with others at kura to help build a common understanding of how we might manage the mourning period.

Melanie Riwai-Couch, Tumuaki



A challenge of encouraging students and whānau to share concerns with kura staff is that we are not always well equipped to manage the information that is shared. To help address this we made the decision to employ a qualified guidance counsellor. Bringing someone from a mainstream setting in to a kura had its ups and downs. As challenging as it was for the kura, it was equally challenging for the counsellor. However, as we became more familiar with key ideologies it was easier to find common ground and also to respect the need for particular processes to unfold in particular situations. It has been particularly valuable drawing from the expertise of other schools and specialists. Partnership models enable us as a small kura to benefit from specialist staff while also maintaining our own unique character.

At Te Whānau Tahī we feel that consideration of a range of models is appropriate. Many ākonga, kaimahi and whānau have different degrees of understanding and immersion in Māori culture. While they may connect with some elements of one model, drawing from a range of sources allows bridging of paradigms that ensures the needs of the individual are met, while also supporting a journey of increased identity and cultural awareness.

Identity and cultural understanding are key protective factors for Māori. Coupling these with a sense of belonging, acceptance, and good role-models will help to build resilience in our tamariki.

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