

**Draft Cultural Guidelines For Main Contractors**  
**Te Kura Kaupapa Māori o Ngā Mokopuna**  
**Construction Phase**

# INTRODUCTION

Guidelines for Te Kura Kaupapa Māori o Ngā Mokopuna Onsite Building Main Contractors.

This document outlines essential guidelines for the onsite building main contractors involved in the construction phase of Te Kura Kaupapa Māori o Ngā Mokopuna (Ngā Mokopuna).

This robust Māori cultural approach provides a clear understanding of the cultural expectations for any external contractors onsite.

## Acknowledgement of Te Aho Matua

This document acknowledges Te Aho Matua as the foundation of Kura Kaupapa Māori beliefs, philosophies and practices. We recognise that Ngā Mokopuna adheres to the philosophies, principles, and practices of Te Aho Matua and appreciate that all engagements between contractors and tauira (students) or whānau (family) from the kura (school) shall take into account Te Aho Matua.

In addition to Te Aho Matua, the design of the kura has been based on the request by the kura to ensure:

*Te Whakarauoratanga o Maraenui*

*The Revitalisation of Maraenui*

Through this process of Te Whakarauoratanga (revitalisation), our collective goal is to create a place of learning deeply connected to the land, sea, and natural environment:

*He wāhi ako, he wāhi poipoi i te tangata, he wāhi pūmau ki Te Aho Matua.*

*A place of learning, a place that nurtures people, a place that adheres fiercely to Te Aho Matua*

The new kura (school) will create an environment for the tauira (students) and whānau (family) of Ngā Mokopuna to thrive as Māori, fully embracing their identity while confidently navigating Te Ao Hurihuri (The Changing World).

## Operating with Cultural Integrity

Acknowledging that contractors are experts in their fields, it is expected that they have taken into account the fact that they are working on a kura kaupapa Māori building site, where the philosophies and practices based in Te Aho Matua are to be respected and generally adhered to throughout the construction process.

This document provides guidelines for contractors working on a kura building site that adheres to Te Aho Matua.

# TIKANGA

## Tikanga Protocols

### Commitment to Tikanga with Ngā Mokopuna

The term Tikanga is rooted in the word 'tika,' which encompasses a range of meanings including correct, true, upright, right, just, fair, accurate, appropriate, lawful, proper, and valid. Working on the kura construction site requires adherence to tikanga.

It's crucial to understand that every roopu Māori (Māori group) is unique. We must never assume that the tikanga applicable to one area or project will automatically extend to others. Contractors must be aware of this fact and ensure that they abide by the guidelines outlined in this document.

### On-Site Protocols for Ngā Mokopuna

To respect the unique cultural environment of Te Kura Kaupapa Māori o Ngā Mokopuna and to support Te Aho Matua aspirations, contractors are expected to meet cultural expectations and have internal processes in place to ensure compliance with the following guidelines.

#### Te Reo Māori (TRM)

As Te Reo Māori is the primary language of instruction at Ngā Mokopuna, it's expected that anyone on-site is comfortable with:

- 1) Pronouncing Māori names and words accurately
- 2) Introducing yourself in Māori
- 3) Reciting the karakia Tuia ki runga...
- 4) Greeting and farewelling others in Māori

#### Tikanga Māori (TKM)

##### 1) English Language Use

There are no circumstances where general greetings and pleasantries are undertaken in English with taura (students) and whānau (family members). The use of English should only occur if there are genuine health and safety risks or concerns, or within designated English-speaking zones.

##### 2) Footwear

Some areas on-site require the removal of shoes. This involves existing school buildings not involved in construction activities.

##### 3) Sitting on Tables

A fundamental tikanga is to never sit on tables or benches. This applies regardless of whether the table is used for food preparation or general purposes. The tikanga is, do not sit on tables.

##### 4) Language Visibility

The use of bi-lingual (te reo Māori and English) signage is encouraged onsite. Using appropriate te reo Māori kupu (terms) throughout documentation and in the naming of spaces and design elements is also encouraged.

#### 5) Music On-Site

While playing music on building sites is common, English songs and language can disrupt the Te Reo Māori environment of Ngā Mokopuna. Therefore, please refrain from playing any audible music while on-site. This includes music played from transport vehicles when dropping off goods or driving through the building site.

#### 6) Auahi Kore / Smoke Free

Ngā Mokopuna is 'He Kura Auahi Kore' – 'A Smokefree School'. If contractors wish to smoke or vape they should do so within designated areas.

## Tikanga Milestones

### Tikanga and Construction

Integrating tikanga into construction processes when working with Kura Kaupapa Māori offers profound benefits. It fosters cultural respect, strengthens whānau and community engagement, and promotes sustainable practices aligned with Te Aho Matua. This approach can lead to more harmonious project development and fulfil the intention of Te Whakarauoratanga o Maraenui (The Revitalisation of Maraenui).

#### 1) Wāhi Whenua / Breaking Ground

Contractors should expect to be involved in a Wāhi Whenua (ground breaking ceremony) before construction starts - this will be led by Ngā Mokopuna.

#### 2) Whakawātea / Site Clearance

Contractors may be expected to work with Ngā Mokopuna before the demolition of buildings. There will most likely be karakia and mihi to acknowledge the contributions that the former buildings have made to Ngā Mokopuna to date, and to thank them for clearing a space for the new buildings.

#### 3) Whakatō Mouri / Laying The Mouri

Contractors may be invited to participate in the laying of Mouri as part of the construction process.

#### 4) Matariki / Matariki Ceremonies

Contractors may be invited to participate in annual Matariki ceremonies and celebrations.

#### 5) Te Wiki o Te Reo / Māori Language Week

Contractors may be invited to participate in annual Te Wiki o Te Reo ceremonies and celebrations.

#### 6) Kaupapa Ake / Additional Events

Given the vibrancy and extensive approach of Te Aho Matua, which invites whānau and community involvement, there may be occasions where Ngā Mokopuna may ask contractors not to undertake boisterous activities. An example would be a pōhiri or formal

welcome for a visiting group which requires a period of relative calm. A process for Ngā Mokopuna to inform contractors should be established.

#### 7) Aituā / Injuries

If there are injuries or even a death onsite Ngā Mokopuna may request a Whakawātea (cleansing) to acknowledge the injury or passing. Contractors may be invited to be included in any Whakawātea.

#### 8) Tūwheratanga / Launch

Contractors may be invited to be included in the eventual launch and opening of Ngā Mokopuna.

## NGĀ MOKOPUNA BASELINE

The tikanga protocols form the basis of a Ngā Mokopuna Baseline. This baseline outlines the foundational cultural expectations for all contractors involved in onsite activities. It is expected that contractors on-site have internal systems in place to ensure they are able to adhere to the following:

- TRM: Te Reo Māori – onsite contractors can:
  - TRM 1 - Pronounce Māori names and words accurately
  - TRM 2 - Introduce themselves in te reo Māori
  - TRM 3 - Recite the karakia Tuia
  - TRM 4 - Greet and farewell others in te reo Māori
- TKM: Tikanga Māori – onsite contractors are aware that they onsite that they should:
  - TKM 1 – Use te reo Māori and not English for general communications with tauira and whānau
  - TKM 2 - Take off their shoes in spaces where tikanga expects the removal of shoes (unless there is a health and safety concern)
  - TKM 2 – Not sit on top tables
  - TKM 3 - Not have conversations with tauira in English
  - TKM 4 - Not play audible songs in English
  - TKM 5 – Follow Auahi Kore / Smokefree Guidelines
- TAM: Have read the English translation of Te Aho Matua
  - TAM 1 – Have read Te Aho Matua in English
- MAN: Be aware of the history of Maraenui
  - MAN 1 – Have read the overview of Maraenui in English

DRAFT

# Appendix A

## Karakia

### Tuia Kī Runga

Tuia ki runga	Join, (unite/combine/sew) the celestial energies
Tuia ki raro	To the terrestrial energies
Tuia ki roto	within
Tuia ki waho	and without
Tuia te here tangata	Bind the kinship strands of humanity
Tūturu o whiti	Permanent, consistent are the fibres of light
Whakamaua kia tina	Draw these matters to a single point and give them substance
Tina! Haumi e, hui e	The wisdom is bound, it collects
Taiki e!	It is held

## Te Reo – TRM 2 & TRM 4

It is expected that contractors onsite can introduce themselves and greet and farewell people if they engage with tauira or whānau from the kura. The following are simple examples for how to introduce yourself, greet, thank and farewell others.

### TRM 2 – How to introduce yourself in te reo Māori.

The following is probably the simplest way to introduce yourself in te reo Māori.

Kia ora, ko \_\_\_\_\_ (Name) ahau. (Hello, my name is \_\_\_\_\_.)

### TRM 4 – Greeting and farewells in te reo Māori.

While basic kia ora can be used to greet someone, thank someone and farewell people.

Kia ora (Hello, as a greeting)

Kia ora (Thank you)

Kia ora (Bye, as a farewell).



## MARAENUI OVERVIEW

Maraenui, the original name for modern-day Seatoun, holds a profound and foundational place in Aotearoa's history and Te Whanganui-a-Tara. It is recognised as the first marae settlement of Kupe, a pivotal moment in the local history narrative. This sacred ground is believed to be where the legendary Polynesian navigator, Kupe, first landed and established a stable dwelling upon his arrival in Aotearoa.

According to local traditions, after his epic voyage, Kupe sighted and landed in this sheltered bay. Recognising its strategic importance, he established a marae, naming the area Maraenui – literally "large marae" or "great courtyard." This initial settlement served as a base for exploration, solidifying its status as a foundational site for Māori presence in Te Whanganui-a-Tara (Wellington Harbour). From Maraenui, the island of Mokopuna, in the middle of the harbour, is visible. The name Mokopuna features in the name of the kura, as Richie Luke (local kaumātua who gifted the name Ngā Mokopuna) charged the kura to act as kaitiaki (guardians) of the harbour. On the shore in front of the kura is Kirikiritāangi, a name evoking the echoing sound of waves breaking on the gravel-ridden shoreline, a sound not typically heard when waves crash.

For local iwi, particularly Te Āti Awa, Taranaki Whānui, Ngāti Raukawa, and Ngāti Toa Rangatira, Maraenui is more than a historical landmark; it is a place that connects us to our past, present and future. It represents the very beginnings of human settlement in the region, where the first fires were lit, and the earliest tikanga (customs and protocols) were established. It is also the very ground upon which Te Kura Kaupapa Māori o Ngā Mokopuna is built, continuing a legacy where Te Aitanga a Kupe (the descendants of Kupe) have established themselves over generations.

Today, while Seatoun's landscape has transformed, the spiritual and historical significance of Maraenui endures. Ngā Mokopuna is committed to Te Whakarauoratanga o Maraenui – The Revitalisation of Maraenui. This will be achieved through Ngā Mokopuna living and operating consistently with Te Aho Matua in the areas of:

- **Te Ira Tangata** – Ensuring people are physically and spiritually connected to Maraenui
- **Te Reo** – Creating and upholding an environment where bilingual competence and te reo Māori excellence are a part of the culture of the kura upon Maraenui.
- **Ngā Iwi** – Celebrating and appreciating both Māori and non-Māori cultures through socialisation that acknowledges differences between people and cultures associated with Maraenui.
- **Te Ao** – Utilising the natural environment of Maraenui to support tauira to learn about themselves and the world around them.
- **Āhuatanga Ako** – Ensuring that teaching practices being delivered upon Maraenui are well constructed, considered and focus on competence and excellence.
- **Te Tino Uaratanga** – Recreating an environment upon Maraenui where the positive characteristics recognised in our ancestors can be developed and built upon within the kura.

Adhering to Te Aho Matua is the primary means by which the kura will enact Te Whakarauoratanga o Maraenui – The Revitalisation of Maraenui.