



MĀORI AND PACIFIC MODELS OF PRAXIS

Kelli Te Maihāroa

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Māori and Pacific Models of Praxis

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Foreword

Timataka kōrero / Introduction

In a world increasingly shaped by globalised values and practices, Māori and Pacific communities in Aotearoa New Zealand offer a powerful, culturally grounded approach to equity and resilience through a set of deeply rooted principles. At the heart of Māori and Pacific praxis are values such as whānau (family), identity, traction, leadership, service, and connection—each integral to these communities’ ways of life. These values not only guide interpersonal relationships but are also foundational to how Māori and Pacific peoples envision and strive for collective wellbeing, emphasising the interconnectedness of all people and the environments in which they live.

In recent years, the relevance of Māori and Pacific values has extended beyond cultural boundaries, proving their applicability in sectors as diverse as health, business, and education. Their holistic frameworks offer solutions for addressing deeply entrenched inequities, many of which are rooted in colonial histories that disrupted indigenous ways of life. Māori and Pacific praxis—prioritising relationality, inclusiveness, and accountability—provides pathways for reconciling these histories and moving toward systems that honour diversity, uplift the vulnerable, and strengthen communities as a whole. In this publication is a series of examples of Māori and Pacific students and practitioners who have contributed to this publication. They provide examples of the very essence of Māori and Pacific praxis. Their work is a testament to the power of cultural values, identity, and community connection

in shaping positive, transformative change across fields as diverse as health, business, and education. They have shown that when values like *whānau*, identity, service, connection, and leadership are put into practice, they create pathways for equity, resilience, and collective wellbeing.

Māori and Pacific Praxis: Cultural Values and their Applications in Business and Education

In Aotearoa New Zealand, Māori and Pacific communities have long practiced relational, collective, and holistic approaches to life, rooted in the values of *whānau* (family), *tuakiri* (identity), *manawanui* (traction), *kaihautūtaka* (leadership), *ratoka* (service), and *honoka* (connection). These values form the core of Māori and Pacific praxis, guiding interactions, community-building efforts, and shared responsibilities. As these communities advocate for equity in health, business, and education, applying these cultural principles becomes increasingly relevant for fostering resilience and achieving equitable outcomes.

Māori and Pacific praxis emphasises collective wellbeing, informed by cultural values that prioritise human connection and community-led leadership. These values counterbalance individualism, introducing frameworks where success is measured not solely by individual achievement but by the wellbeing of the collective. Aotearoa's institutions—its health, business, and education systems—have the opportunity to integrate these values meaningfully. By doing so, they can empower communities, address long-standing disparities, and contribute to the creation of equitable systems that foster resilience and inclusivity.

Understanding Core Values in Māori and Pacific Praxis

The values central to Māori and Pacific praxis each serve a distinct purpose while harmonising toward a collective aim: to uphold the *mana* (integrity) and flourishing of all people within these communities.

Whānau (family): *Whānau* embodies the importance of family bonds and extended kinship networks. Māori and Pacific concepts of *whānau* often extend beyond biological family to

encompass friends, mentors, and community members who fulfil familial roles. In practice, whānau-based approaches foster environments where everyone feels a sense of belonging and accountability.

Tuakiri (identity): Identity is an anchor within Māori and Pacific cultures. For Māori, this includes *whakapapa* (genealogy), which connects individuals to their ancestors, land, and iwi (tribe). For Pacific people, identity is also collective, rooted in islands, languages, and histories. A strong sense of identity nurtures pride, resilience, and solidarity, creating spaces where individuals can contribute fully as part of a greater whole.

Manawanui (traction): Traction refers to maintaining a grounding in cultural practices and values while navigating diverse spaces. Māori and Pacific communities leverage their unique perspectives to gain traction in institutions that may be foreign to their traditions. Traction enables people to contribute authentically while striving for progress in areas like health, education, and commerce.

Kaihautūtaka (leadership): Leadership in Māori and Pacific praxis is inherently relational and service-oriented. Leaders are stewards of the community, responsible for upholding the values of their people and guiding collective actions toward beneficial outcomes. Leadership emphasises humility, accountability, and the prioritisation of community wellbeing.

Ratoka (service): Service is a core component of both Māori and Pacific cultural frameworks. It underscores the commitment to uplift others, especially those who are vulnerable or marginalised. Service-oriented actions are motivated by a responsibility to nurture and strengthen the wider community.

Honoka (connection): Connection through *whakawhanaukataka*, is the process of building and maintaining relationships. For Māori and Pacific people, connection transcends physical proximity, encompassing spiritual, emotional, and historical bonds. In application, connection is about recognising shared humanity, fostering inclusive environments, and embracing diversity as a source of strength.

These values collectively emphasise relationality, accountability, and the primacy of collective wellbeing. When integrated into health, business, and education sectors, they have the potential to address systemic inequalities and foster resilience.

Application of Māori and Pacific Tikaka in Business

Business environments increasingly recognise that Māori and Pacific values can lead to healthier workplace cultures and more sustainable business practices. The relational nature of Māori and Pacific praxis challenges traditional business models, emphasising collective wellbeing over individual gain.

1. **Leadership and Collective Success:** Māori and Pacific leadership models in business prioritise collective success, fostering an inclusive environment that values everyone's contributions. In practice, this means nurturing leadership pathways for Māori and Pacific employees and promoting diversity at all levels of the organisation. Business leaders who adopt these models inspire teams with a sense of shared purpose, contributing to positive workplace culture and stronger employee engagement.

2. **Service and Community Investment:** Service-oriented businesses not only focus on profit but also on creating positive impacts for communities. This might take the form of corporate social responsibility initiatives, partnerships with Indigenous or Pacific-owned businesses, or philanthropic investments in local causes. By committing to service, businesses can support community development and enhance their reputation as socially responsible entities.

3. **Identity and Cultural Recognition:** Celebrating identity within businesses can improve morale and inclusivity. Recognising significant cultural events, such as Māori Language Week or Pacific language weeks, help Māori and Pacific employees feel valued. Additionally, companies that incorporate elements of tikaka or va into their policies and operations demonstrate respect for cultural identity, which strengthens employee loyalty and builds a positive corporate image.

4. **Connection and Relationship Building:** Māori and Pacific values emphasise long-term relationships over transactional interactions. Businesses that prioritise relationship-building foster trust, loyalty, and mutual benefit with clients, partners, and employees. This approach extends to negotiation styles, conflict resolution practices, and collaborative projects, where connection and relational spaces are prioritised over short-term gains.

By incorporating Māori and Pacific values, businesses can create work environments that are culturally affirming, supportive, and resilient—qualities that enhance both employee satisfaction and business success.

Application of Māori and Pacific Values in Education Systems

Education is a powerful avenue for addressing inequity and promoting resilience. When education systems incorporate Māori and Pacific praxis, they empower students from these communities and create inclusive learning environments for all.

1. **Whānau Engagement in Learning:** Māori and Pacific education emphasises the role of whānau in students' learning journeys. Schools that actively engage families and communities support students' success and create a network of care. Whānau involvement initiatives, such as whānau-teacher meetings, culturally relevant parent workshops, and community events, strengthen the home-school connection, which is critical for student engagement and achievement.

2. **Identity and Affirmation:** Educational success is closely linked to cultural pride. For Māori students, this includes fostering a strong sense of *whakapapa*, while Pacific students benefit from affirmations of their island identities. Schools that recognise and celebrate cultural diversity through language, curriculum, and extracurricular activities help students develop a strong sense of self-worth and belonging.

3. **Service and Community Contribution:** Māori and Pacific educational models emphasise the importance of service, encouraging students to contribute to their communities. Schools can incorporate service-learning programmes, where students work on projects that benefit their communities, reinforcing the value of service and building practical skills.

4. **Connection and Collaborative Learning:** Māori and Pacific praxis views learning as a collective process. In the classroom, this translates to collaborative learning environments, where students work together, share knowledge, and support each other. Educational practices like group projects, peer mentoring, and shared storytelling align with Māori and Pacific values, creating inclusive environments that foster resilience and mutual support.

Community Resilience and Equity

Community resilience is central to Māori and Pacific praxis, allowing individuals and families to withstand challenges and advocate for their rights. Through strong community bonds, cultural pride, and support networks, these communities build resilience and work toward equity in broader society.

1. Resilient Whānau and Collective Support: Māori and Pacific communities rely on the strength of whānau networks to provide resilience. During times of crisis, such as the COVID-19 pandemic, our communities demonstrated resilience by organising mutual aid efforts, providing food and resources, and supporting each other's health and wellbeing. These practices highlight how community-driven resilience efforts can support collective wellbeing.

2. Leadership as Advocacy: Leaders in Māori and Pacific communities often take on advocacy roles, pushing for systemic change that benefits all. This includes advocating for policies that address inequalities in health, education, and social services. Leaders who embody these values can mobilise communities and create partnerships with institutions to drive positive change.

3. Connection and Collective Healing: In contexts where historical injustices have impacted Māori and Pacific communities, collective healing efforts are essential. This might involve restorative practices, ceremonies, and community gatherings that foster healing and resilience. Such approaches emphasise the role of shared experiences and cultural practices in addressing trauma and building community strength.

By integrating Māori and Pacific praxis into the fabric of business and education systems, Aotearoa can move toward a more inclusive and equitable society. These values not only contribute to the wellbeing of Māori and Pacific communities but enrich broader societal structures, fostering resilience, unity, and shared purpose. As these systems embrace cultural values and community-driven practices, they will be better equipped to create sustainable, equitable outcomes that honour the rich traditions of Aotearoa's Indigenous and Pacific peoples.

Kupu whakamutuka / Conclusion

The students who have contributed to this publication stand as exemplary representatives of Māori and Pacific praxis, bringing to life the values, cultural knowledge, and community-centred practices that define these approaches. Through their diverse projects and reflections, they reveal how Māori and Pacific values—particularly *whānau* (family), *identity*, *connection*, and *leadership*—not only enhance individual achievement but actively contribute to shaping sectors like health, business, and education. The authors demonstrate that at the core of Māori and Pacific praxis lies an unwavering commitment to serving others, honouring cultural heritage, and advocating for equity. Their work has shed light on how values and traditions, when upheld by committed individuals, offer profound pathways for addressing challenges and fostering inclusive, resilient communities.

The authors explore the transformative potential of *connection* and *identity* as foundational values. In many Western business contexts, success is often measured by profit margins and individual achievement. However, Māori and Pacific values redefine success as the ability to create supportive, sustainable, and respectful workplaces. The authors' contributions illustrate how connection—fostered through meaningful relationships with colleagues, clients, and communities—strengthens not only the business but also the wider community. This approach shifts the emphasis from competition to collaboration, from short-term gains to long-term impacts. Similarly, by grounding business practices in cultural identity, the students argue for organisations that are reflective of the diverse cultural backgrounds of their employees and customers. In doing so, they advocate for businesses that not only value but actively support cultural expression, fostering a sense of belonging and pride that enhances both morale and productivity.

Within education, the authors emphasise the importance of *identity* and *connection* in shaping successful learning environments for Māori and Pacific students. Education, for Māori and Pacific communities, is not solely about the acquisition of knowledge but also about the cultivation of *mana* (prestige, authority) and the reinforcement of cultural identity. For students from these communities, educational success is deeply intertwined with being able to see themselves—both their histories and their aspirations—represented in their

learning environments. By advocating for culturally affirming practices in education, the authors highlight the ways in which students can be supported to embrace their cultural identities as a source of strength and resilience. This, they argue, not only benefits Māori and Pacific students but enriches the entire educational landscape, creating a space where diversity is celebrated and where all students can learn from the richness of Māori and Pacific perspectives.

Service is a guiding principle that speaks to the heart of Māori and Pacific values, emphasising the importance of serving others as a means of uplifting the collective. For these authors, service is not merely an individual choice but a responsibility that is ingrained in their cultural identities. Their work reflects a commitment to using their skills and knowledge for the benefit of their communities, showcasing the impact that culturally aligned service can have on creating equitable, supportive, and inclusive systems. Leadership, too, is conceptualised not as authority over others but as a responsibility to guide, inspire, and nurture those around them. The students' contributions reflect a leadership style rooted in *manaakitaka* (hospitality, kindness), *rakatirataka* (chieftainship, self-determination), and *whakapapa* (genealogy, connections), illustrating how Māori and Pacific leaders serve as connectors, mentors, and advocates for positive change.

At the core of these contributions is a deep respect for cultural values and a commitment to honouring their identities as Māori and Pacific people. Their work exemplifies how identity is not simply a passive attribute but an active, lived experience that informs and enriches every aspect of their practice. By remaining true to their cultural roots, these students have shown that Māori and Pacific praxis is not only relevant in modern, professional settings but is in fact essential for creating systems that are inclusive, resilient, and responsive to diverse communities. They have demonstrated that cultural identity is a source of strength, resilience, and wisdom—a foundation upon which new, equitable futures can be built.

Finally, the contributions emphasise the role of *community resilience* as both a value and an outcome of Māori and Pacific praxis. Throughout history, Māori and Pacific communities have faced and overcome numerous challenges, often by drawing upon their cultural values, connections, and collective strength. The authors reflect on how community resilience is

cultivated through mutual support, shared knowledge, and the understanding that individual wellbeing is inextricably linked to the wellbeing of the wider community. In times of crisis or uncertainty, this resilience provides a crucial support system, helping communities to adapt, recover, and grow stronger together. By prioritising community resilience in their work, these students highlight the importance of fostering environments where everyone has the opportunity to thrive, thereby contributing to a more just, equitable society.

In conclusion, the students and practitioners who have contributed to this publication embody the very essence of Māori and Pacific praxis. Their work is a testament to the power of cultural values, identity, and community connection in shaping positive, transformative change across fields as diverse as health, business, and education. They have shown that when values like whānau, identity, service, connection, and leadership are put into practice, they create pathways for equity, resilience, and collective wellbeing. Through their dedication and insights, they not only honour the rich legacies of their ancestors but also pave the way for future generations to carry forward the principles of Māori and Pacific praxis in meaningful, impactful ways. As we look to the future, their contributions remind us of the strength, beauty, and transformative power that lies within Māori and Pacific values, urging us to envision a world where these principles are not only acknowledged but embraced as vital elements of a flourishing society.

Takiwai Russell Camp, Emeritus Professor Khyla Russell,
Richard Kerr Bell and Associate Professor Justine Camp.

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Preface

“E lele le toloa, ae ma’au ile vai.”

“The wandering bird will always return to water.”

The wisdom of this Samoan proverb reveals an intrinsic truth; no matter how far we journey or how complex our paths become, we are inevitably drawn back to the sources of life that have nourished us for generations. This collection of Pacific frameworks is more than a body of knowledge, it is a profound return to the wellspring of our ancestors’ wisdom, a repository of cultural and spiritual insight.

As you engage with these models, I invite you to immerse yourself in the depth and richness of our Indigenous knowledge systems. Allow this body of work to provoke thought, inspire action, and invite further inquiry. Let it reignite the fire within you, awakening a vibrant energy as you are guided into a realm of exploration—a space both familiar and deeply mysterious, inviting you to rediscover what has always been yours, yet feels endlessly new.

Much like precious stones and minerals formed in the rich soils of our ancestral lands—tread upon by our forefathers—these legacies are treasures lovingly left behind. They serve as guides for future generations, helping them discover their own place and identity in the world. This sentiment resonates with the Māori whakataukī:

“Ko te pae tawhiti, whāia kia tata. Ko te pae tata, whakamaua kia tina.”

“Seek the distant horizons; hold fast to the close.”

This embodies our collective aspiration to reach for the stars while remaining firmly rooted in our cultural heritage.

Māori and Pacific Models of Praxis offer us a unique vantage point from which to view the world. Rooted in centuries of tradition and informed by the complexities of the present, these models embody the holistic nature of our communities—where the individual, family, environment, and spiritual life are inextricably linked. Within these pages, you will discover not merely academic constructs, but dynamic, living frameworks that draw upon the deep reservoirs of Pacific cultural intelligence and spiritual grounding.

The Fonofale model, emphasising spirituality as the core of wellbeing, and the Kakala framework, centred on relationships and reciprocity, demonstrate how our ways of knowing transcend theory, serving as practical guides for living with integrity and purpose in an everchanging world.

These frameworks are anchored by our spiritual pillars, recognising that all aspects of life are interconnected, and that true wellbeing is impossible without grounding ourselves in the divine. Our understanding of health, leadership, and community is inseparable from our faith in God and our cultural values. In the spirit of Māori values, we embrace whanaungatanga (relationships), manaakitanga (hospitality and support), and rangatiratanga (leadership and self-determination), all of which remind us that we are stronger together.

It is my hope that this collection contributes not only to the growing body of Pacific scholarship but also serves as a source of enrichment for those who apply its wisdom in practice. Like the waters in Ezekiel’s vision, which brought life wherever they flowed, I believe that the insights shared here will invigorate those who engage with them—academically, professionally, and personally. May these frameworks, grounded in both the wisdom of our ancestors and the ever-flowing spiritual truths, inspire transformation and lead to deeper understanding and more meaningful action.

In the quiet moments, we feel the echoes of our ancestry—the gentle rustle of leaves and the rhythmic pulse of the ocean, a heartbeat that unites us all. Our ancestors call us to listen, to learn, and to lead with the love that flows through generations. They charted the stars to guide our journey, planting seeds of wisdom in the fertile soil of our heritage, awaiting our nurturing embrace. As we stand on their shoulders, we become architects of our destinies, weaving our stories into a vibrant tapestry where every thread tells a story worth telling. This book awakens the mind, spirit and soul to that calling, a call from the deep, a call from within, and a call from on high. Let us honour their legacy, for we are the manifestation of their dreams, empowered to shape a future rich with possibility.

As I stand at the intersection of my Māori and Pasifika heritage, I carry with me the strength of two worlds—one rooted in the sacred whenua (land) of my Māori ancestors, the other carried by the currents of the vast Pacific waters. This duality is my foundation, where the wisdom of the earth meets the boundless horizons of the ocean. Through these frameworks, it offers not only a reflection on our Identity, of who we are as Pacific people but also an invitation to embrace the deep connections that unite us across islands, cultures, and generations.

This story is not from an individual, but from 26 individuals, a collective of practitioners. It is ours—a story woven by the hands of those who came before, shaping the way we see, feel, and move in this world. Let this book be a vessel, carrying forward the knowledge that our ancestors have entrusted to us, and may it empower you to walk boldly in the footsteps of our past while forging new paths for the future.

Faanimo Radiant Elisara-Too

Tīmakataka | Introduction

Ko te pae tawhiti, whāia kia tata; ko te pae tata, whakamaua kia tina

Seek out distant horizons and cherish those you attain

Just as the ancient Polynesian navigators sought new adventures beyond the far distant horizons of Te Moana-nui-a-Kiwa (The great ocean of Kiwa—the Pacific Ocean), the wayfinding skills of the Pacific people, continue to seek out new journeys of discovery and quests. These courageous open sea voyages across the largest oceanic basin in the world, are recognised as one of the greatest feats of humankind, reflected through the uniqueness of Pacific cultures, languages, identities and theologies. Within Māori and Pacific and communities, there is a deep-rooted commitment to maintaining and respecting Indigenous knowledge, values, and ways of life.

These enduring Pacific connections permeate throughout Te Moana-nui-a-Kiwa, bound through whakapapa, songs and stories. Many of these diverse Pacific ways of knowing and being are interwoven within the following narratives, highlighting the use of Indigenous models and frameworks in action. A common thread within the narratives is the importance of family, individual and collective self-determination, and socio-cultural autonomy. It is hoped that this publication will make a contribution towards supporting, validating, affirming and amplifying Pacific voices to advance Indigenous knowledge throughout the Pacific and beyond.

One of the guiding principles behind fostering and strengthening cultural identity across the Pacific, is the integration of the Samoan concept of “Le Vā”, which represents the space of deep respect and reverence, the sacred relationship between, people, their ancestors, location of place, and the heavens (leva.co.nz). Māori also uphold a sacred covenant for the symbiotic inter-relationships between all living beings, the oceans, the whenua and the unseen spiritual world. This holistic worldview is foundational within many Pacific and Māori frameworks, emphasising the importance of balancing traditional knowledge with contemporary skills and knowledge. Through the sharing of their personal models, these Māori and Pacific leaders have provided the opportunity to share their learning pathway with readers to gain an insight into their models and accompanying narratives which reflect opportunities for growth, change, and pearls of wisdom gained.

This book celebrates the diverse skills and experiences that Māori and Pacific taura (students) bring with them to their learning journey, showcased in their concluding Model or Framework of Practice whilst studying with Capable NZ. Capable NZ is a school within the Otago Polytechnic, located in Dunedin, Aotearoa New Zealand, and offers a range of online programmes and qualifications. Capable is a school that specifically works with experienced adult learners, matching experience and aspirations to fast track a range of degree and postgraduate qualifications. Learners undertake study within their relevant workplace, where they are mentored online at a time and place to suit them. The method used is Indigenous autoethnography, a method for decolonising the learning process and indigenising academic spaces. The model of practice is something that all learners conclude with as a culmination of their reflective process.

Māori and Pacific Models of Praxis is the third of a series of books showcasing Capable NZ Māori graduates’ work. The first publication entitled *Our Sacred Māori Voices* (Te Maihāroa and Woodhouse, 2022) is an e-book which highlights the lived experiences of seven Māori undergraduates who share how their early years have shaped their personal and professional lives and is accessible to download for free. The second book showcases the early year life experiences of nine postgraduate taura Māori entitled *Indigenous Autoethnography: Illuminating Māori Voices* (Te Maihāroa and Woodhouse, 2023). It is hoped that all three books will be used as text for future Capable NZ taura and facilitators of learning.

Each chapter of *Māori and Pacific Models of Praxis* showcases the transformative models from 26 contributing Māori and Pacific graduates from Capable NZ, Otago Polytechnic. It includes six Pasifika voices from across Rarotonga, Samoan, Fiji, Tonga and Tokelau and twenty takata (people) Māori from across Aotearoa. Their qualifications range from 23 graduates with degree qualifications, two Master of Professional Practice and two Doctor of Professional Practice qualifications, highlighting their multi-disciplinary work across management and leadership, health, education and social services.

One of the aims of this book is to provide a platform for Māori and Pacific graduates to share their culturally rich models with other like-minded people who may be curious and interested in the diverse Indigenous Pacific ways of knowing and being. This text can also be used as a resource for new-to-study and/or lifelong learners, who may be exploring how to bring their own cultural narrative to their reflective writing and studies, for it is through viewing others that we come to know another part of ourselves. This Pacific-Aotearoa centred book makes an active contribution towards Pacific and Māori literature and wider Indigenous communities. As is the case for many Indigenous people who have been colonised, education plays a pivotal role in the revitalisation of Māori and Pacific cultural identity, encoded through rituals, storytelling, instructions and memories.

This book invites the reader to connect with Indigenous models and frameworks that are deeply rooted within the Māori and Pacific cultural contexts and the opportunity to indigenise the academy with culturally grounded and authentic models. Each model presents the writer's deep, personal reflections of their life to date and highlights their courage and resiliency to become the leaders that they are today. The models, and accompanying discussions, invite the reader to reflect on the synergies with their own life and to hold space for reflective contemplation.

An important part of the new learning and theoretical aspect of Capable NZ programmes, is the introduction of a range of academic models of practice to invite taura to consider the implications on their own professional practice, including seminal models which highlight mātauraka Māori (Māori knowledge) and Pacific wisdom holders. Māori thought leader Sir Mason Durie's model Te Whare Tapa Whā (1994), has been

extensively used within health and education over the last three decades, drawing on the concept of a whareniui (Māori meeting house), to support the optimal health and wellbeing of individuals and whānau.

An additional dimension to Te Whare Tapa Whā (1994) was latterly proposed by Moeau (1997) who suggested a fifth dimension of connection to whenua, the land. Tohunga Rāngimarie Turuki Rose Pere developed Te Wheke Model (Pere, 1997) which is based on te wheke (octopus) and represents a holistic approach towards individual and whānau health and wellbeing. Sir Mason Durie also designed Te Pae Māhutanga (Durie, 1999), a contemporary model for health promotion based on the star constellations of Te Pae Māhutonga, also known as the Southern Cross.

Pacific models and frameworks are derived from Indigenous Pacific concepts such as Fonofale, Fonua, Tivaevae, and Kakala, to provide invaluable insights and methodologies for understanding and supporting the holistic wellbeing of Pacific individuals and communities. These models emphasise the interconnectedness of various aspects of island life and offer culturally grounded approaches that are deeply rooted within the traditions and wisdom of Pacific peoples. They are models that reflect knowledge systems handed down over centuries to regenerate and maintain the Pacific culture within the ancestral islands that bind people across the waterways.

The Fonofale model, developed by Fuimaono Karl Pulotu-Endemann, is an influential framework in Pacific health that represents a Samoan fale (house). It includes dimensions such as physical, mental, spiritual, and other wellbeing, underpinned by a strong foundation of culture, family, and environment (Pulotu-Endemann, 2001). Similarly, the Fonua model by Professor Sione Tu'itahi underscores the importance of land and environment in the health and wellbeing of Tongan people, emphasising an integrated approach of environmental stewardship with personal and communal health (Tu'itahi, 2007).

The Tivaevae model, inspired by the intricate art of Cook Islands quilting, symbolises the collaborative and intricate nature of community relationships and knowledge sharing. It highlights the significance of collective effort, reciprocity, and the transmission of cultural knowledge through generations (Maua-Hodges, 2001). The Kakala framework, proposed

by Professor Konai Helu Thaman, draws on Tongan cultural practices of garland making, representing the process of educational development and leadership through stages of preparation, development, and gifting of knowledge (Thaman, 1997).

Incorporating Indigenous knowledge is essential for addressing the marginalisation and underrepresentation of Māori and Pacific cultures within mainstream educational settings. By valuing, affirming, and embedding Indigenous perspectives, educators can help uphold the mana of the learners' and their communities to create a sense of belonging and pride amongst Māori and Pacific students. Furthermore, the protection of Indigenous knowledge is closely linked to the broader efforts to revitalise Indigenous languages, which are often at risk of being lost due to the dominance of colonial languages in formal schooling. By incorporating Indigenous knowledge and perspectives into learning programmes, educationalists can help to ensure the preservation and promotion of Indigenous languages and cultures for future generations.

It is envisioned that these models of practice will make a contribution towards a multi-disciplinary approach, where readers are invited to consider life through a Māori and Pacific lens, offering an understanding of each writer's experiences which shaped their lives. Here, Indigenous voices from across the Pacific and Aotearoa, openly share their models to advance their hopes, dreams and aspirations for a prosperous and flourishing future. Māori and Pacific models of practice may also be drawn upon as valuable frameworks to support kaupapa Māori-driven and Pacific-led interventions to ensure these critical and constructive voices are leading culturally informed best practice.

In this publication we focus on the scholarly and creative contribution of six Pacific and 20 Māori graduates from across five Capable NZ programmes: Bachelor of Applied Management; Bachelor of Social Services; Bachelor of Leadership for Change; Master of Professional Practice and Doctor of Professional Practice. Capable NZ offers experienced adults the opportunity to earn undergraduate, Masters, or Doctorate degrees online, validating and enhancing their knowledge, skills, and experiences from work or community practices. The programs aim to respect diverse cultural perspectives, integrating traditional knowledge with cutting edge education.

The online platform for learning provides a supportive, flexible, and inclusive learning environment, empowering individuals to take control of their adult educational journey. Being an adult learner within Capable NZ invites the opportunity to become a part of a wider community committed to lifelong learning and personal development where by investing in your education here, you invest in yourself, your people, your community, and a brighter future.

This book highlights models from a wide variety of personal and professional lives, cultural backgrounds, and from locations throughout Te Moana-nui-a-Kiwa, the great Southern Pacific Ocean, extending from Samoa and Fiji to the three of the islands of Aotearoa New Zealand, including Rakiura (Stewart Island). There is beauty in not only the artistic images that represent their models of practice, but also the art of being able to craft a story or create a piece of art that is truly reflective of one's deep emotional and intellectual gifts. In many ways, these self-reflective models of practice follow the pathway of autoethnography, where individuals review their ways of being by cultural norms, customs, rituals and practices.

For many Māori and Pacific people, the value of humility and being humble is recognised as an important cultural value and virtue. *Kāore te kūmara e kōrero mō tōna reka* | the kūmara does not sing of its own sweetness. But this humble cultural concept can be a stumbling block to reflect upon a lifetime of achievements in a positive light. It can be challenging to reflect on personal achievements even when seeking recognition of prior learning, to self-identify individual strengths. Despite such cultural nuances, personal exploration and self-analysis are seeds of individual growth, especially when considering the Indigenous self within a socio-cultural context (Whitinui, 2014; Woodhouse, 2021; Te Maihāroa & Woodhouse, 2022; Te Maihāroa & Woodhouse, 2023).

Each author's contribution within this book is both a koha (gift) and a taonga to the reader, offering valuable insights into the authors learning journey. The chapters provide not only an insights into the authors' lives, but also an opportunity for Indigenous people to see themselves reflected within the narratives and through the sharing of life stories encapsulated within the models. Each model invites a sense of curiosity and freshness through an increased sense of understanding of self and other, aspects of self through shared or differing

experiences. An heightened sense of awareness may be gained by considering what has influenced and shaped the life of each author, to develop a deeper cultural lens and understanding of the world.

Through this collective effort, the authors also make a contribution towards making visible the bonds that have permeated over centuries between the Pacific Nations. Each model is underpinned by the importance of whakapapa and how these familial relationships are interconnected with their whānau, wider hāpori or village, whenua and Moana nui-a-Kiwa, within the Pacific. These are the pathways of those who have navigated a learning journey and found the destination within. Each graduate was able to master the challenge of bringing that distant horizon closer to them and to attain that cherished tohu (degree) that they worked so hard to achieve. Here, we have gathered their personalised models and frameworks, to showcase how tauira have navigated their way through the complexities of life's everchanging currents to form their own successful pathways. These narratives reflect aroha ki te takata, love for the people, for without human bonds, we may drift like a waka lost to the sea. But as a whānau and aiga bound together through family and life experiences, we are stronger, safer, and more stable to weather any prevailing storm.

We hope you enjoy reading Māori and Pacific Model of Praxis as much as we have enjoyed presenting them as a resource for tauira Maori and Pacifika, facilitators of learning, and a taoka for all to enjoy. The authors have provided interesting insights into how they have navigated their own pathways, made sense of their lives, and the rich learnings that they garnered along the way. Each model encapsulates the unique rich tapestry of diverse Māori and Pacific lives, bringing to life how their experiences of a thriving life, despite the challenges along the way.

Tohaina ō painga ki te ao

Share your gifts with the world

Kelli Te Maihāroa and Peter Apulu

Contributing Authors

Model One - Cass Balzer

Cass Balzer (Tainui Waikato) is a wife and mother of two, who holds the role of Payroll Manager for Te Runanga o Kirikiriroa Trust. The dream of Cass's model has emerged as her potential moko kauae, incorporating aspects already worn by her mother and sisters, her grandfather's carvings (stylised by her brother, for Cass) and incorporates her whānau and mokopuna yet to be born. Underpinned by her core values as guiding principles, her model represents a legacy, handed down to Cass, for her to one day wear and display with pride, bringing to life her model of practice as a gift from her tūpuna and Atua.

Model Two - Jordon Elliott

Jordon Elliot (Ngāti Maniapoto, Ngāti Kahungunu, Ngāti Unu, Ngāti Kahu, Ngāti Pahauwera) holds the role of IT & Data Services Manager for Kirikiriroa, he is a husband and father of two. Jordon presents a highly designed model, which he says reflects the organic continuum of his multifaceted life. He has named his model "Mō Ake Tonu," translated as forever or infinity. His model is made up of eight interconnected components: people, culture, community, inclusiveness, relationships, learning, wellbeing and intent. Jordon reflects on this image as a self-governance model, supporting tino rangatiratanga through play, work and life.

Model Three - Dawn Reeves

Dawn Reeves (Ngāti Kahungunu) holds the role of Data Integrity Officer. She has a bubbly personality, is honest and reliable. Dawn has a special love for her whakapapa and learning, and the most important thing in her life is her whānau. In the middle of her studies, Dawn and her husband Billy decided to move to Australia to be with their whānau living in Perth. When Dawn started writing her model of practice, she got the inspiration from a space within her work area. On the wall were photos of her mokopuna and whānau, and right in the centre of these photo's was a heart, made by her moko from driftwood, stone, and sand. It was given to her because she is the heart of her whānau. Dawn was happy that she could use something that one of her mokopuna made for her as a model of practice because it was unique to her. Dawn told this story to one of her colleagues, an artist, who sketched a drawing of Dawn's heart. It is an amazing model that holds her whānau whakapapa and can be passed from one generation to the next.

Model Four - Dot Ngarotata

Dot Ngarotata (Ngāti Maniapoto, Tainui Waikato, Ngāti Rereahu, Ngāti Tūwharetoa) holds the role of Manager, Whare Āwhina Ōtorohanga Support House. Whaea Dot draws on five cultural concepts that have guided her life: whakapapa, whanaungatanga, manaakitanga, kaitiakitanga and rangatiratanga. Her model of practice is unique for incorporating animals that have been a large part of her rural upbringing and haerenga (journey) to date. The cultural concepts that Dot draws on, reflect her deep relationship with self, others and the whenua. Within the centre of her model is a wahine who wears a korowai to protect others and represents te ao Mārama, the living human world. When reflecting on kaitiakitanga, and the guardianship of the whenua and its resources, there is a constant reminder to ensure our environment is left in a good or better state for our mokopuna and generations to come. Kaitiakitanga also guides actions needed to restore, rejuvenate, manage, or conserve te taiao. The eye represents her awakening in the world of te ao Māori.

Model Five - Taumai Marshall

Taumai Marshall (Ngāti Tūwharetoa, Ngāi Tūhoe) holds the role of Quality Engineer for Downer Group NZ. He supports the Construction Engineering team to ensure all documentation is aligned with client approved drawings and specifications and New Zealand Building codes, the other aspect is to ensure that the physical works are inspected by all parties and documentation is signed. He studied his Bachelor of Applied Management with Capable NZ while working as the Quality engineer and advisor for the Turitea Windfarm, Palmerston North, with the Downer Iwi Cohort. Taumai's framework of practice is displayed in the form of a wind turbine. For the three years before studying, he had been working on these, but also in his portfolio he explained how in his early years he and his father had built a windmill to support the home with no running water or power. The theme of the windmill cleverly displays Taumai's priorities that represent and why he works the way he does.

Model Six - Monique Brown

Monique Brown (Ngāpuhi) holds the role of the Bay of Plenty Water Contract Manager. Monique's journey while completing her degree was not an easy one, but she was determined to complete it no matter how many roadblocks life threw at her and her whanau. She is a kaitiaki (a protector) protecting her staff and her family. She talks about herself being the tree canopy, where there are strong intense colours falling onto it, this is life hitting her with full force. The canopy disperses the colour and becomes diluted, she is stopping the full force of life from connecting with work, home or whānau, hence being kaitiaki. Monique has taken the tree of life and designed it to be uniquely her own with bright colours, supporting root system and strong branches. She has given her model of practice a life of its own. Her vibrant model of practice takes centre place as a mural and the entrance way of their house.

Model Seven - Hayden Russell

Hayden Russell (Ngāti Pūkenga) holds the role of Maintenance Operations Manager, and he is a proud husband, and father of three beautiful children. Hayden started to design his model of practice at a noho marae with his Downer kaimahi. Initially he started with the iceberg analogy, which visually represents 10% of what people may see on the surface, with the other 90% being privately shared with trusted people like friends and whānau. However, water was a source of sacredness and serenity for Hayden. When he is not working or studying, he is on the water doing waka ama with his wife and whānau - "it's what we do" he said. For those who have experienced the feeling of being at one on a waka, his hoe or paddle model will speak to you about depth and commitment to this kaupapa.

Model Eight - Craig Beazley

Craig Beazley (Ngāpuhi) works for Downer NZ and believes that it is important to strive for whatever one desires in life with the knowledge that there will always be whānau support around you. Craig's model of practice is shaped by personal experiences, cultural heritage, and continuous growth. His Taku Kaitiaki model emphasises efficiency, collaboration, and respect, using their journey to guide his leadership and teamwork. The Taku Kaitiaki symbolises key life events, family connections, and his evolving work ethic, with an open-ended approach to future growth and development.

Model Nine - Dale Wairau

Dale Wairau (Rongomaiwahine, Ngāti Kahunungu, Kāi Tahu, Kāti Māmoe) holds the role as Kaiwhakahaere at Tāpitomata Attendance Service, contracted to the Ministry of Education in Whakatu Nelson. For many years, Dale has served his whanau, hāpori for many years especially within the Social and Health sector. He knows his "Why" and will continue to be a voice for "Broken Boys" and firmly believes in male mentoring "Tumanawa Tane" which was the foundation for "Tuku Iho creating a legacy" and the reason for completing the BA. Dale appreciates quality time spent with his wife Kelly and is a father to ten boys, one daughter and Koro to six mokopuna. Wise

words handed down intergenerationally are also a pivotal part of Dale's model, which he named "Tuku Iho as Legacy". His representation of this can be seen in the traditional kōwhaiwhai patterns that he infused within a contemporary collage. Dale describes the four pou that represent cultural markers that he values: whakapapa, identity; whanaungatanga, connections; maunga tapu sacred mountain and mā te Atua e manaaki – whakapono (faith), aroha (love) and tūmanako (hope). He acknowledges his whānau, hāpori and iwi for whom has helped create the character that he is today.

Model Ten - Latisha Maui

Latisha Maui (Ngāti Hauā) holds the role of Policy and Regulatory Oversight Director, and she is a resilient and passionate woman who consistently drives forward with purpose and dedication. Her commitment to her children is unwavering, and she brings that same devotion to everything she does, especially in the areas she cares about most. She is known for her strength, integrity, and the determination to see things through, no matter the challenges. In her model of practice, Latisha reflects on the numerous challenges of self-doubt that surfaced when she embarked on this new learning journey. She begins by introducing herself and the people that have been important in her life to date; her parents, grandparents, work, and community which have helped shape and influenced her growing sense of identity. Latisha's teachers and friends also shaped her teenage years, which then led to her creating her own family. She has adapted the Business Tree Model to represent the strengths and guide her attitudes and behaviours in life.

Model Eleven - Michael Gowen

Michael Gowen (Taranaki, Te Whakatōhea, Polish) is a dedicated husband and father of four beautiful girls. He currently works as the Service Delivery Manager for The Recruitment Network in Hawkes Bay. Michael's framework shows his guiding principles of whānau, health, culture and celebrating who we are and why we are walking this path. He is proud to be able to speak Māori and being surrounded by his multi-cultural whānau is important to him. Michael's

strong connection to culture is reflected in his quote: “I am who I am, and what I am, because of my whānau”, his “Tā Moko” model displays this also. Reflecting on his study he is proud to celebrate the uniqueness of his culture and whānau interactions.

Model Twelve - Maia Denham

Maia Denham (Ngāti Rangitihi, Ngāti Awa) holds the role of Cabin Crew Manager. She is an open person who holds hands with others when crossing life’s roads. Maia works for Air New Zealand and is one of those workers who totally believes in what she does, she is loyal and dedicated to her work, and she really cares about the staff. When she developed her model of practice, Maia wanted to use the Air New Zealand symbol, she said I just believe what it is and what it stands for. Encouraged by her facilitator to create a model of her own, Maia created a model of practice uniquely meaningful to her and one that reflects every part of herself. Within it are synergies to the business she works in, which is admirable because of her commitment and belief in her business. Maia now uses her model of practice as her inspiration as a reminder of what grounds her and brings her joy.

Model Thirteen - Naibuka Sivo

Naibuka Sivo (Fijian) holds the role of Airfield Safety and Compliance Investigator for Auckland Airport. He has built a strong foundation in aviation, shaped by both his passion for safety and sustainability and a diverse background. Born in Fiji, Naibuka moved to New Zealand on a scholarship to pursue aviation, which allowed him to launch a fulfilling career. Over 16 years with Air New Zealand on the Airports Ramp, he developed a deep understanding of the industry. Naibuka is now applying that experience at Auckland Airport Airfield Safety team, while advancing his knowledge through a masters in aviation at Massey University, with a particular focus on safety. His commitment to aviation is closely tied to his Pacific heritage, where sustainability is a core value that he strives to incorporate into everything he does. Naibuka’s model of practice, represented by a lotus flower, reflects his journey of resilience and growth through life’s challenges.

Naibuka is from the village of Nasolo, Bua, part of the Fijian islands. Each petal symbolises to him key aspects of his life, including family, career, knowledge, and experience. The centre of the flower represents his evolving future, driven by a positive mindset, passion, and a commitment to continuous development in both personal and professional spheres.

Model Fourteen - Lillian Mato Bartlett

Lillian Mato Bartlett (Ngāti Tūwharetoa, Te Whānau-ā-Apanui, Te Arawa, Ngāi Tahu, Ngāti Whāoa, Ngāti Manawa, Ngāti Tīpa) is an aspiring kaupapa Māori Researcher with Taupua Waiora - Centre for Māori Research at Auckland University of Technology. Lilly describes herself as an ethereal thinker, drawn towards frameworks and strategies to ground her within her mana wahine motuhake, feminine self-determined energy. She originally developed a model of practice image as part of her Masters of Technological Change, although upon reflection, this model then raised questions around her sense of self, which she subsequently reconceptualised using solid black as the “colour of pure potential.”

Model Fifteen - Matt Iorangi

Matt Iorangi (Ngāti Maniapoto, Mangaia Cook Islands) holds the role of Group Manager-Capability, and he is a passionate kaitiaki of the land and his whānau. He shows manaaki through the food that he grows, catches and prepares to share with those around him. He values learning in the flow of life, which means he is able to pivot and respond and not be held to boundaries that may limit my growth. Matt explains his professional and life practice are interwoven and can be compared to weaving a kete (basket), symbolising personal growth and the life lessons he has gained. He integrates values, teachings, and management models into his work, with a focus on collaborative, values-driven leadership. The Bachelor of Applied Management programme has enhanced his confidence and leadership abilities, while deepening his commitment to the role of te ao Māori in management, guiding his continued personal and professional development.

Model Sixteen - Ilaisaane Havea

Ilaisaane Havea (Tongan) draws on the motifs and patterns reflected in her beloved country of Tonga, as represented in ngatu - decorated tapa cloth made of bark. Her model depicts her deep relationship with God and the blessings of her husband and children who she describes as her source of energy, abundant and inexhaustible, helping Ilaisaane break free from any constraints and challenges.

Model Seventeen - Tomina Bentley

Tomina Bentley nee Apiti (Ngāti Te Wehi, Tainui Waikato) is a Logistics Specialist in the Royal New Zealand Air Force, but her most important role is that of māmā to three tamariki. As a passionate advocate for her whānau, māmā and military wahine, she embodies resilience and adaptability, consistently striving for excellence in her work. Tomina designed her model of practice around a compass, serving as a beacon that guides her towards her "true north." This compass symbolises the depth of her memories of her late brother and the way home to her beloved when they are apart. Her personalised compass framework reflects her unwavering love for her whānau, her dedication to her mahi, and her strong connections to te ao Māori. Through this framework, Tomina aims to inspire and uplift those around her, fostering a sense of belonging and empowerment within her community.

Model Eighteen - Millie Collins-Faogali

Millie Collins-Faogali (Samoan, Tokelau) holds the role of a Child and Family Practitioner. Millie was born in Aotearoa and her aiga (family) come from Samoa and Tokelau. She completed her study with Capable NZ, fulfilling her father's dream for her to study. Millie holds the chiefly title of Taala. Millie has, as the eldest child, led from behind, pushing her siblings forward and supporting their dreams. Her father had made a speech at a gathering, saying, "This is the one who doesn't have a piece of paper, but she is the one who can do anything" and so his dream of Millie studying became her actions. Millie's framework of practice reflects her malaga (journey), showing her values of respect, cultural diversity,

integrity, and compassion, and holds close the importance of aiga. Millie has recently moved back from Australia where she was working as a child and family practitioner, to Aotearoa New Zealand, to prioritise supporting her mother's health. She has also started her Masters of Professional Practice study, which was encouraged by her brother before he unexpectedly passed away.

Model Nineteen - Austin Aitcheson

Austin Aitcheson (Fijian) holds the role of Dispatch Team Leader. He is committed to achieving a balance of his professional, social, work, home and community roles. A chance graduation of a friend led to the door opening for Austin to gain his degree with Capable NZ as an adult student. His framework of practice draws upon the analogy of a coconut tree, referring to the trunk upholding his strength for religion, family, community and work. He draws on his culture as the branches and leaves which are a source of cultural pride when used in homes and personal items. Austin refers to his values as the fruits of the tree, being a team player, honest, humble and dreaming of unlimited potential.

Model Twenty - Scout Barbour-Evans

Scout Barbour-Evans (Ngāti Kahungunu ki te Wairoa and Ngāti Porou) is the Kaitohu at Te Kahukura Puāwai, working within health policy and clinical education. This framework of practice was formed while they undertook the Bachelor of Leadership for Change, focused on making change within trans health and wellbeing. Scout identifies as disabled and takatāpui, and is a sole parent based in Ōtepoti. Their whānau is on the haerenga of reclaiming their Māoritanga and reo. Their framework of practice is titled "Te Huruwhenua Puāwai" and articulates a concept of lifelong learning within and beyond traditional education models. Between parenting and mahi, Scout is currently studying towards a Master of Health Policy, Planning and Service Delivery.

Model Twenty One - Te Hiiritanga Wepiha

Te Hiiritanga Wepiha (Ngai Te Rangī, Ngāti Ranginui, Ngāti Pūkenga, Waitaha, Ngāti Wai) currently works in the youth justice system in Western Australia practising Hip Hop Therapy with young people in detention and facilitates throughcare programs for them on their release from detention. His work also encompasses best practice in relevant cultural support for individuals and organisations. Te Hiiritanga utilises his experience as a multifaceted artist - musician, producer, dancer - and he holds a bachelor's degree in social services specialising in Mental Health. His model of practice is an adaptation of kura huna derived from the pūrākāu "Ngā Tohorā e Toru" (The Three Whales), which he holds closely as tūpuna. This pūrākāu contains mātauranga to be handed down to the next generation. He makes a strong point about reclaiming Indigenous frameworks shaped by natural native landscapes. Te Hiiritanga works with young people who may have lost their connection to their whenua, people and culture. When engaging with young people his practice begins using an expanded whakapapa-informed approach. This creates a sense of identity, enhances strong cultural ties in order to promote community capacity and belonging, while walking in two worlds sustained by mātauranga Māori.

Model Twenty Two - Wihi Ngatai

Wihi Ngatai (Ngāti Awa, Te Hakatōhea, Tainui Waikato, Ngāti Maniapoto, Ngāti Porou, Te Whānau-ā-Apanui, Ngāti Mutunga, Kāi Tahu) currently holds the role of a Strategic Statutory & Community Manager for the Eastern North Island Region for Te Papa Atawhai. His "Ko Tatou Te Hau" model emphasises the transition from individual to collective leadership, focusing on partnership, collaboration, and connection with his people. Rooted in Māori values, it symbolises the shift from "I am the air" to "We are the air," reflecting a focus on shared growth and unity, with leadership nurturing the collective aspirations of his community.

Model Twenty Three - Ana Rangi

Ana Rangi (Ngāti Porou, Whakatōhea, Ngāti Kahungunu ki Wairarapa, Ngāti Kuia, Ngāti Koata), currently holds the role of Senior Professional Practice Fellow at Raukaha Health Workforce Development, Health Sciences, Ōtākou Whakaihu Waka (University of Otago). Ana manages the EQ (Socioeconomic Equity) Programme, supporting students from school communities most challenged by socioeconomic barriers to progress into health professional programmes and ultimately into the health workforce. Her professional background is in Māori development, youth transition and international student teaching and support. Ana's model of practice begins with her intention to engage meaningfully and authentically with EQ students and their communities in a mana enhancing way, to effect transformational change by addressing inequities. Through her studies and model development, Ana has undergone her own journey of transformational change, gaining an increased sense of courage and confidence. Her growing understanding of her own competencies has occurred through instrumental and communicative learning positioning herself as a more informed researcher - "the difference we embody is the difference we will make."

Model Twenty Four - Peter Apulu

Peter Apulu (Cook Islands) is a Pacific facilitator for Capable NZ. Peter is a culturally responsive, values-based practitioner in Tāmaki Makaurau. His framework of practice is grounded in career development theories from the Pacific communities that he works within, based upon the collective relationships and interconnectedness. Peter takes a constructivist and narrative approach, focused on the values that people hold near and dear. The foundation for his Le Niu framework is based on the three layers of the coconut consisting of the layering of identity, journey and gifts.

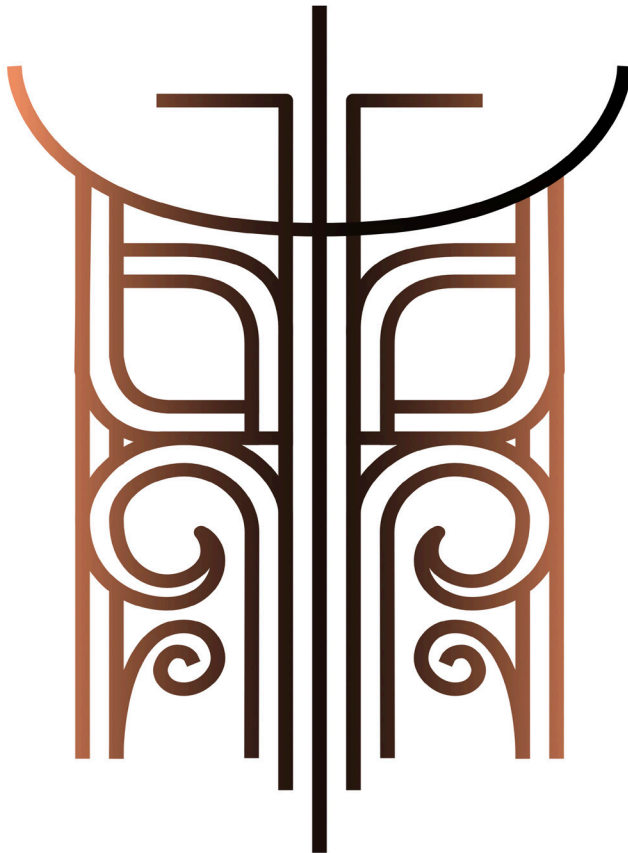
Model Twenty Five - Dr Mawera Karetai

Mawera Karetai (Kāi Tahu) is currently a Research Fellow at Te Whare Wānanga o Awanuiārangī and a Lecturer at the University of Otago. Mawera introduces the beginnings of her model that was given to her in a dream. She talks about her Practising Identity Activism Model, which is derived from her tūrangawaewae, her place to stand tall; the Oranga Poutama, which Mawera expresses as unconditional positive regard; Ringa tōhau nui, place to dream of changes and set goals from; and manawanui, the place of growing healthy, respectful relationships; and lastly, ana motuhake, the place of realising personal and inter-relational achievement. Mawera draws all of these aspects into a Kohioawa Impact Model. Inspired by the growth of shell patterns these reflect the journey of her professional practice, which links with her Practising Identity Activism Model and realised as an Identity Activist.

Model Twenty Six - Associate Professor Adrian Woodhouse

Adrian Woodhouse (Kāi Tahu) currently holds the role of Head of Programmes at Otago Polytechnic and holds kaupapa Māori central to his practice. Adrian uses storytelling as a doorway to nourish tauira with aroha and manaaki, which in turn develops and builds a sense of whanaukataka and kotahitaka. He firmly locates his framework of practice within whakapapa and cultural restoration work. Adrian's professional practice is an active form of decolonisation through integrating Southern Māori cultural practices within the culinary arts. His cultural identity is firmly grounded within the southern landscapes and the unique mahika kai which can only be sourced within Te Waipounamu. Adrian has developed Mahika Kai as an ako framework of practice to inspire, empower and foster tauira to grow and reach their potential.

Model One - Cass Balzer



From the beginning of these studies, I knew that I wanted the visual for my model of practice to be one that incorporates me as a whole, that I could proudly wear on my skin one day, which meant it had to depict that which is dearest to me, my whānau (family). From the top down, this image represents my tūpuna (ancestors), grandparents, parents, siblings, partner, children, and future generations.

This design incorporates aspects of those chiselled into my mother and sisters' skin (literally), designs from my grandfather's carvings, details from my 20-year taonga (treasure) gifted by mahi (work), then digitised and styled by my skilful brother Paora Balzer.

From a mahi perspective, this image depicts knowledge passed down through generations, the learnings I have received through my life through family and lived experiences, new learnings, and those things I am still to discover. The central lines are my core values that underpin my practice and will never change but may evolve and refine. The intersecting lines represent me as a connector, the conduit between myself and the people I lead.

Guiding principles

Act with integrity

The guiding principle is the pou (supporting pole) of my model, encompassing some of my core values of honesty, humility, loyalty, equality, and being ethical, this is my tika (correctness) and pono (truth). These are intrinsic values within my profession, family and home, in which I teach my children. This personifies my pou and runs throughout each of my other principles.

Lead from within

This is the newest addition to my pou. This guiding principle was one throughout this study that really flicked a switch on for me. I have grown significantly through this learning, to refine what this looks like in practice, and the Wayfinders (Spiller, TEDx Talks, 2018) gave me the words to depict what this was. I feel the most accomplished in life when I see others grow and succeed with the support I have provided. To work as a team and inspire others into realising their potential is what winning looks like for me.

Clear is kind

I have tried to find other ways to word this saying, but nothing I found is as accurate as Brené Brown's "clear is kind". The first time I heard this, it instantly made me think of current instances personally and professionally where I have not been clear, and in turn, not kind to the person involved. I seek to embody this principle to remove ambiguity and provide solid guidance.

Continuous improvement

I was stagnated for so many years in the same position, doing the same things every day, only learning what I needed to, instead of learning for growth. In the last few years I have acquired many skills and developed so much that I cannot believe how complacent I had been, and how many opportunities I may have missed because of it. My model reflects a commitment to continuously grow and learn something new, to refine my practice and strive for excellence.

Treat people the way you want to be treated

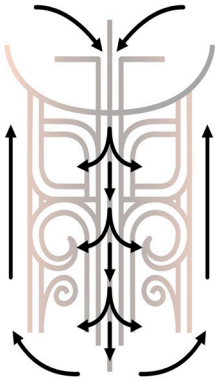
From a child, this has been a saying that has stuck with me through life. I see the values of inclusivity, cultural appreciation, equity, and respect, that are naturally ingrained in this principle. My goal when interacting with people is for them to be treated with respect, feel like they are listened to and have a sense of belonging.

Reflect and reassess

Some of the models I have researched in these studies have not been reported on as they did not include reflection and/or reassessment. What I now understand and believe strongly, is that I must regularly reflect and assess the models and theories I use to ensure they are still fit for purpose, plus looking at my outcomes, goals, and work-life balance. Taking time to analyse these aspects of my life will help to find clarity around my practice and more importantly, my wellbeing, by ensuring I am doing my best, continually growing, and finding time for those I love that keep me grounded.

My model represents symmetry, a continuous flow, of development, values, connectedness, and the way in which I seek to impact others. To continue the legacy in which my tupuna bestowed upon me. It displays the backbone, bloodlines, whakapapa (genealogy), knowledge, and leadership that flows through me and outward, connecting all and continuously growing.

By living this model of practice, I will be the leader that three years ago, I never thought I had the courage to be.



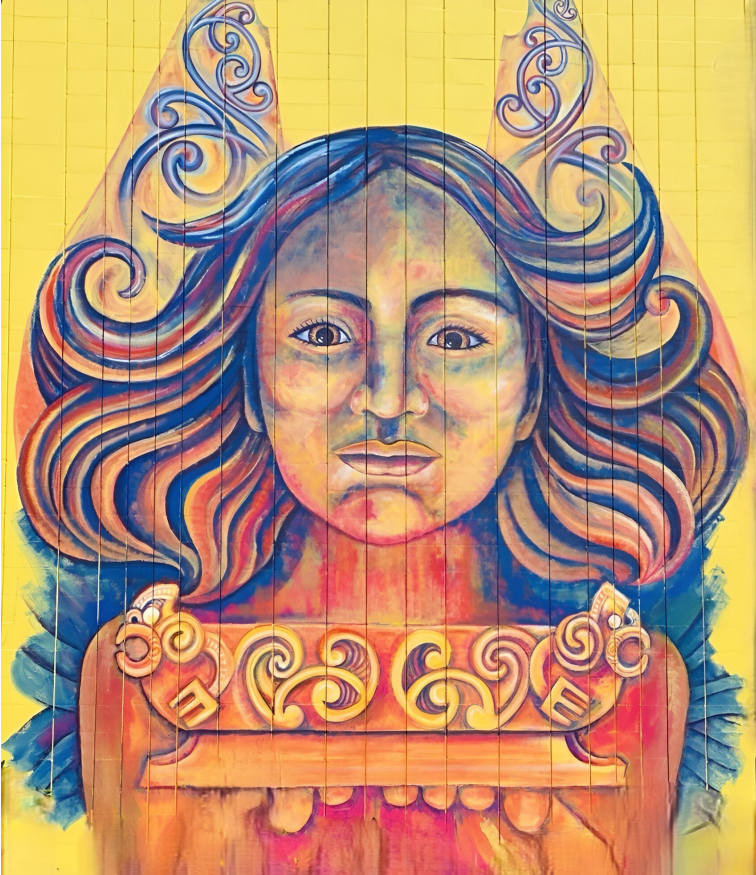


Image Credit: Regan Balzer.

Image source: Boon on Campus, Reganbalzer.com, 2020

Dedicated to my children, future mokopuna, and generations to come. The vessel that is being held—a wakahuia—is a receptacle of knowledge that has been gathered from the work of so many before us. This knowledge is available to the learner to form a strong foundation, then through exploring further, adding to, and striving forward, the potential and power of this knowledge is unlimited. The hair of the wahine is blown back from the energy emanating from the wakahuia. The pou behind her, connect humanity reaching up towards universal knowledge

Model Two - Jordon Elliott

Forever, Infinity - Mō Ake Tonu

Think Like Āpirana

Speak Like Te Wharehuia

Educate Like Moana

Lead Like Whina



My model of practice is an organic continuum that I can embed in all facets of my life and lifestyle. It all starts with me. I am the example that enables the world to see my model. I have chosen to call it Mō Ake Tonu which translates into 'forever', which can be interpreted as 'infinity'.



People

The human element is paramount in this model of practice, serving as the primary mechanism through which actions are realised. Surrounding oneself with supportive individuals, including whānau, colleagues, friends, and those with aligned goals, is essential. From birth, we encounter various individuals on our unique journeys. Whānau occupies a central role, from our entrance into this world to our departure. Beyond whānau, numerous others intersect our paths, each contributing an additional dimension to our personal development. Maintaining an open-minded and accepting disposition significantly guides one's direction in life.

Cultural

It is imperative to foster cultural appreciation and inclusivity without judgment or prejudice. Recognising and valuing all cultures, and identifying significant aspects of each, is crucial. Every individual possesses a culture; some may have a profound understanding of their cultural heritage, while others might be at the beginning



of their journey to comprehend it. Respect for all cultures and individuals, irrespective of their backgrounds, and the refusal to exclude anyone based on cultural differences, are essential. In turn, if others do not understand one's culture, it is important to illuminate it and educate them about it.



Community

A community is a collection of individuals connected through shared interests or commonalities. It is important to deeply care for and invest in one's community. In various settings, knowing and supporting each other fosters a strong sense of community. This bond can be nurtured by embodying the adage, "it takes a village to raise a child." It is essential to care for, love, and assist one's community, as there will come a time when one inevitably relies on the support of that community.

Inclusiveness

Ensuring that all individuals are accepted and respected, including their values, is fundamental. Everyone is entitled to equal opportunities. Children beautifully exemplify inclusiveness; observing a playground reveals a natural display of diversity and inclusiveness. In professional and social settings, working with diverse groups necessitates a commitment to inclusiveness. Regardless of their background, every person contributes uniquely to the conversation.



Relationships

Forging bonds with others is essential for cultivating meaningful relationships. Effective communication and shared experiences are fundamental to developing healthy relationships. These connections are crucial in various contexts—at home, work, school, or wherever one may go. Such

relationships foster trust, and once established, they facilitate the sharing of experiences. Commonalities often emerge through shared interests, whether in leisure, cultural heritage, or other areas.

Learning

Self-education is essential for personal improvement and evolution, driven by passion and curiosity. This pursuit of knowledge is not limited to professional development but can encompass a wide range of interests. Continuously learning something new, no matter how small, expands one's mental toolkit. Engaging in learning tasks can provide significant insights and spark interest in various theories and concepts.



Wellbeing

Wellbeing encompasses physical, mental, emotional, financial, and occupational dimensions, all of which contribute to an individual's overall state of health. Additionally, spiritual and cultural wellbeing are important aspects that, while not universally recognised, should be continually nurtured. The Te Whare Tapa Whā model (Te Whare Tapa Whā, 2023) illustrates the multifaceted nature of wellbeing, emphasising the importance of addressing and being mindful of various aspects of health. When faced with challenges, engaging in physical activities that require minimal cognitive effort, such as bouncing a ball or playing music, can alleviate mental stress. Physical wellbeing can also be maintained through simple activities like taking a walk while listening to music or an audiobook. Regularly engaging in such activities can contribute to overall wellbeing.



Intent

A principle to emphasise is to “Operate with Intent.” When intentions are genuine and aligned with one’s values, actions are inherently justifiable. Ensuring that pursuits are guided by the best intentions is paramount.

Developing a self-governance system that can be applied across various environments—work, life, or recreation—establishes a strong foundation for ethical and effective behaviour. Affirming belief in oneself is crucial, transforming this principle into a personal affirmation that guides and reinforces one’s actions and decisions.

Affirming belief in myself, becomes my affirmation.



Model Three - Dawn Reeves

Ko wai au? Who am I?

Ko Kahuranaki te maunga
Ko Tākitimu te waka
Ko Poukawa te moana
Ko Ngāti Kahungunu te iwi
Ko Rangikoianake te hapū
Ko Kahuranaki te marae
Ko Kahuranaki te whare tupuna
Ko Dawn McLaren Reeves tōku ingoa
Tihei Kahungunu.

Te Tātai Whakapapa

My Model of Practice is named Te Tātai Whakapapa, acknowledging where I have come from.

Ko Rangi, ko Papa, ka puta
ko Rongo,
ko Tāne Māhuta,
ko Tangaroa,
ko Tūmatauenga,
ko Haumietiketike,
ko Tāwhirimātea.

Tokona te Rangi ki runga, ko Papa ki raro,
ka puta te ira tangata
ki te whai ao, ki te ao mārama
E Rongo, whakairia ake ki runga kia tina - Tina! Hui e! Tāiki e

Background to development of my model

Michelle, my facilitator, and I were having a kōrero (discussion). Her pātai (questions) were about what I liked, who I was and what sport and activities I enjoyed in my life. What were the influences in my life? What would my model of practice look like that portrays who I am?

Six months ago, I would have struggled and found it hard to answer these pātai because talking about myself was not easy. My relationship, and open and honest kōrero with Michelle and completing my Bachelor of Applied Management tasks, has given me the ability to unpack my life in a positive light and reveal who I was and who I am now.

In one session Michelle asked me what influenced me. I looked over to the corner of my office where the wall is covered with pictures of my mokopuna. This is where I look when I am thinking or stressed or just need to take a breath. I look at my nine mokopuna and I know this is my life. On the wall is a love heart created by one of my mokopuna. My mokopuna and her mum went to the beach, collected driftwood, and glued them onto a heart shaped frame. This was a mother/grandmother day present. The tikanga (custom) of this taonga is who I am.

Kaupapa of my model

The kaupapa (theme) of my model of practice represents who I am and incorporates everything that connects to my heart and tells the story of my love for my mokopuna. My artist colleague painted my driftwood heart with my reflections on my office wall with pictures of my mokopuna and tells a story of my love for my mokopuna.

The top kōwhaiwhai (painted scroll ornamentation) pattern depicts Ranginui and the bottom kōwhaiwhai depicts Papatūānuku, which represents te ao Māori. The ribbon/lifeline

running through the heart has 10 koru (spiral motif) patterns. Nine represent my mokopuna and the tenth represents those that have gone.

The colour of the ribbon illustrates the moana (ocean) and my iwi (tribe). My model characterises me as my mokopuna are one of the strengths in my life and when I look around at their pictures and stories scattered across my office these give me a purpose, but I am the manawa (heart) of my whānau.

Model Four - Dot Ngarotata

Whakapapa

I start with whakapapa as it provides a framework for exploring ancestral connections, cultural identity, and relationships to the land enabling a more holistic and respectful approach.

Whanaungatanga

This is the basis of whanaungatanga (sense of connection), building trust, developing rapport, and strengthening relationships.

Kaitiakitanga

When reflecting on kaitiakitanga, and the guardianship of the whenua and its resources, it is a constant reminder to ensure our environment is left in a good or better state for our generations to come. Kaitiakitanga also guides actions needed to restore, rejuvenate, manage, or conserve the taiao (environment).

Rangatiratanga

Rangatiratanga (leadership) is essential to guiding, encouraging, and supporting whānau to identify their needs and aspirations, who motivate them to take ownership of their goal plans and achieve outcomes that are relevant and meaningful to them.

Manaakitanga

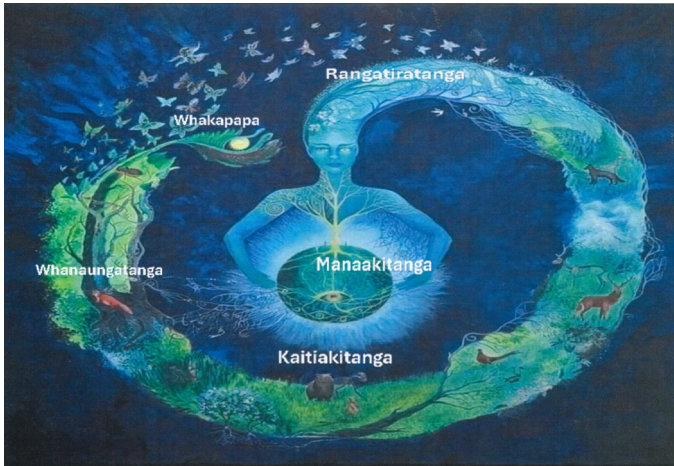
Manaakitanga is providing a welcoming and supportive environment. It is honouring with dignity and providing support with empathy and patience. I focus on developing support

networks where everyone works together (kotahitanga) to achieve good outcomes for my clients.

Embracing te ao Māori

The animals signify my haerenga (journey) and upbringing, I was always fascinated with how animals could adapt and survive in their environments. This taught me at a very young age that although these animals are different their basic survival instincts are strong and very similar. Growing up on the farm looking after all our animals was the norm for me, as was caring for our whenua (land), bush and waterways.

The woman represents me embracing te ao Māori. The encircling flow of hair represents a safe environment in which to provide a wrap-around service that encompasses all that is important to those that I work with. Like a korowai (cloak) that holds the power to protect others. The eye means my third eye is awakening in te ao Māori.



Mehemea he ora, he kaha o tātou whānau, koia hoki to tātou Mārae, te hapū, me te iwi.

If our families are healthy and strong, so too will be our Mārae, hapu and iwi.

Model Five - Taumai Marshall

My Model of Practice is based on a wind turbine, I chose this shape because it is a project that I have been working on for the last three years and it really resonates with me.

Wind turbines can have between two and eight blades and for my model I have chosen eight blades with each blade representing different values of my life, which contribute to my overall model of practice.

Pou

This represents both my mother's and father's sides of the family which nurtured me into the person I am today. This gives me my strength, my grounding, and my core values that guide and support me through all life challenges.

Blade 1 - My Why

The reason I do what I do, is for my wife, Ann, and my son, Anthony. I have worked overseas for a long time, on a fly-in fly-out basis, and now that I'm home, I am enjoying home consistency and just being back in New Zealand, enjoying the little things I missed, our kai moana (seafood), fish and chips with my family and wider whānau.

Blade 2 - Health and Wellbeing

As a family we enjoy walking, to keep moderately fit, and spending family time at home.

My wife, Ann, is a primary school teacher and Anthony is studying at Victoria University of Wellington. For my wellbeing,

coming home to my family is the best feeling. On the weekends we enjoy going to the movies and going out to dinner. We recently embraced the Women's Football World Cup, watched the Black Ferns become world champions, and we have the Rugby World Cup to look forward to.

Blade 3 - Navigation

Navigating the globe is intrinsic to my DNA. Like my tūpuna, travel became a huge part of my life. For my first trip I went to the United Kingdom (UK) via the United States, firstly to meet my wife's family. This was our first attempt at working overseas. We were in the UK for two years and loved every minute of our time there. The second time we visited the UK was for the 2015 World Cup, another memorable moment in our lives.

My first overseas appointment in Bahrain, started the ball rolling for my career. Then onto Saudi Arabia, Australia, and Kazakhstan. This all happened over a 14 year period of travelling.

Blade 4 - Connections

I whakapapa to Ngāti Tūwharetoa, the hapu Ngāti Hikairo, and Ngāi Tūhoe. I affiliate to the Otūkou Marae, Ngāti Tūwharetoa. My kawa (protocol) and tikanga around our marae is to uphold our traditions and help with the upkeep of our marae. Tūpuna is the parenting and upkeep of young to acknowledge and ensure our culture going forward.

Blade 5 - Leadership

My leadership when dealing with people is having empathy, compassion, warmth, having the ability to listen, connect with others for the purpose of inspiring, empowering to ensure full understanding and the enjoyment of why and what we are about to achieve as a team.

My leadership style is ensuring that the communication between all parties is clear and consistent, this step will enable working as a team, awareness, knowledge, and empowerment, with hope the team will become methodical and analytical with all projects they take on.

Blade 6 - Values

My core values are a balance of integrity, trust, honesty, teamwork, ownership, passion, consistency, loyalty, ethics, respect, sustainability, and accomplishment. These values are at the core of my private life when dealing with my whānau and general day to day living.

Blade 7 - Sustainability

When I started this journey sustainability was not a subject, I thought would have its own stand-alone blade, but since doing the Bachelor of Applied Management study, I have come to realise that sustainability and looking after our planet has always been a passion and part of my DNA.

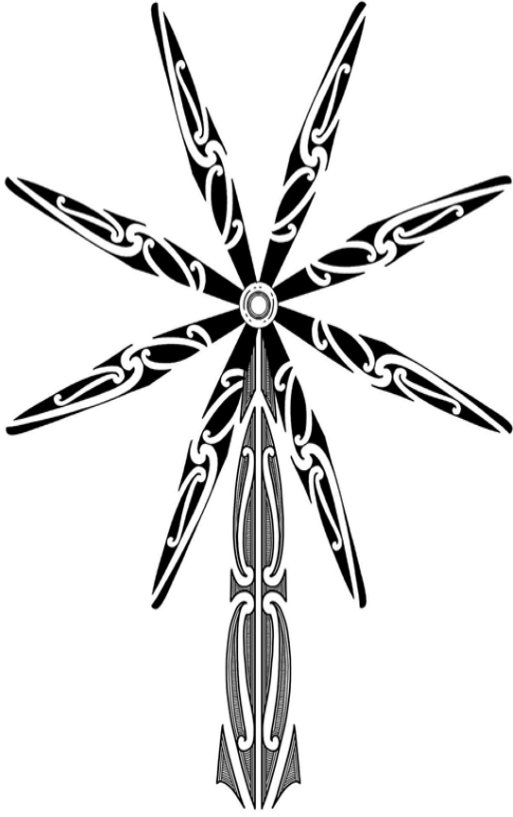
It became evident in the reflective tasks and later researching the Treaty of Waitangi, that sustainability is an important part of who I am.

Blade 8 - Whānau

This blade represents early contributions to why I am the person I am today. My father taught me to think outside the square, my mother taught me discipline and kindness.

My combined sustainable values stem right back to my early teens, working with both parents and learning the best that they had to offer; creating a windmill to pump water to our whare (house), growing vegetables during the Matariki season. We would only use trees that had fallen for firewood, to ensure growth we would only take what we needed when hunting and we would stick to the correct size and take the legal limit when fishing.

My caring nature stems back to Mum. Looking after my brothers and cousins has left a deep regard for right and wrong. This value has followed me into my adult life, in both private and work. Growing up with my wider whānau was an area that brought a lot of enjoyment, having fun riding horses or working together to make a difference around our marae.



Designed by Taumai Marshall.

Model Six - Monique Brown

Who I am?

Throughout my career, I have been a dedicated employee who has been driven by results and achieving expectations. As a critic of my own success, I put my all into achieving expectations, even if this requires reprioritising some of my values. For example, I've worked after hours for several weeks to achieve a financial result for our department, this was not my core role however I was accountable for delivering results. This meant my health and family took a backseat to my career. This was not a sustainable way of working for my own wellbeing, but I felt it necessary at the time and would not put such unrealistic expectations on my team. I have since trained and guided others within my team to help deliver this result and grown resilience in this area.

Being the go-to person in all aspects of my life gives me a sense of fulfilment and is humbling to me. I thrive on having the ability to help someone and take opportunities to impart my knowledge and skills to those around me. I use passion as a driver for my success and try to bring that same enthusiasm to everything I do. I have learnt not to take failures personally but to embrace them as opportunities to learn. I have a naturally inquisitive mind, so take a lot of pride in finding an answer or workaround if presented with a roadblock. This can sometimes mean I take the task on myself as others in the team do not have the skills or aligned values.

What do I know and why?

From an early age, my influences have been hard working individuals. I have been driven by their success and accomplishments. My mother's dedication to nurturing a household of four children on her own, while constantly in full-time work, taught me endurance and resilience while also being selfless to others. I was inspired by the way my stepdad ran his business, always from the front and with high standards. His dedication to delivering quality work has taught me tenacity and that giving up was not an option.

My family was heavily associated with a sports club, so I grew up witnessing what teamwork looked like. It wasn't until I was a member of a small sport team myself that I had more exposure to the functions of a team and how everyone played a part to ensure a successfully functioning team.

At the age of 16, I met my future husband, Jesse, who continued to be a positive influence as I moved into the start of my own career. I watched Jesse build the company he now directs from the ground up, with hard work, passion, and a diverse way of thinking. From his influence, I have learnt diligence. Jesse is my main mentor. Believing in me when I don't believe in myself and pushing me every step of the way. He has been the voice of logic behind some of my hardest decisions and helped shift my view of failure to be a positive one and to embrace it as a process in our learning.

I am who I am today, from interacting with the public, when I'm serving as a checkout clerk, to interacting with business CEOs when I'm representing a multi-million-dollar contract on behalf of my company. Leadership courses and programmes have solidified the things I already do, they have added more sustenance to these skills and taught me efficient ways to use such skills, for example knowing when to adapt.

What guides me, how I am now, where I am now?

Through this Independent Learning Process (ILP) process, I'm aware of some values that were already guiding me as such, however, by deep diving into some confronting subjects and critical reflection of my early life influences, I can now build on those values and incorporate principals to create a stronger framework for myself. This includes being aware of situations

when I could take on more work to ensure an objective is met, but instead I will now look to delegate the tasks and mentor a team member through guidance and thought leadership, recognising that I'm creating opportunities for team members to grow.

Through reflection, I have found my manner has changed to that of a more thoughtful nature. I have been taking the time to consider possible outcomes and effects of my decisions. Having a strong desire for participation has also directed some steps I'm taking to change the way I operate. In addition, my learnings on social sustainability have inspired me to initiate more guided learning in my operations teams, directed towards upskilling knowledge and experience for the field staff.

What informs my practice?

In my line of work, there are many factors to consider as an influence on my practices. A practical factor is legislation, especially around health and safety or water quality for the public. Following industry practices, and ensuring my team is too, means we are up to date with what is required, more so now with water reforms and in the Three Waters space ('Three Waters' is core to the functioning and development of local communities and businesses. It means the drinking water, the wastewater, and stormwater infrastructure services). Being diligent in these areas guarantees we deliver in the best way possible.

I'm strongly guided by integrity. It's important to me that my moral compass is in check, this can at times involve a mentor I look up to, to help guide or give another perspective. I build on my collaborative relationships with those around me, and with whom I deal with throughout my day.

My role as Contract Manager boils down to managing people, not managing jobs. Creating strong connections with my direct team, wider Downer, and the clients we deliver to, reinforces my inspiration of developing into a great leader, who can deliver success.

My Model of Practice

My model of practice captures my transformative journey as a leader and a manager of an artistically styled tree, I am the tree. The burst of the paint is life. This represents me, with all my growth, colours, and grounded foundation.

Through this process, I acknowledge my previous experiences and my new learnings. I have come a long way. I have grown and discovered I have a lot to offer. I have developed as a leader and as a manager with a diverse array of values, including endurance, integrity, and passion.

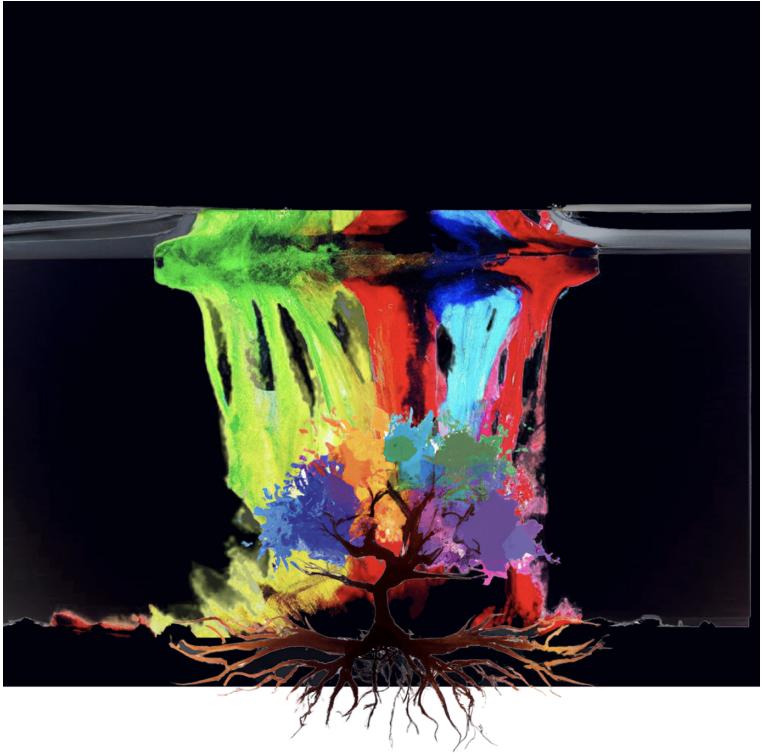
At the same time my personal traits such as perfectionism, distractions, and quirks can negatively impact my way of life, personally and professionally. However, I recognise these and work hard to counter their forces when required.

The cascading colours, like rain pouring in and surrounding the tree, represent everything I take on while being a manager, a leader, a learner. Being a mother, a wife, a family member. This can include internal dialogue, learnings, and imperfections. All at once and some in copious amounts.

My commitment to take it all on successfully, has engulfed and at times overwhelmed me. Yet, I've discovered I've been able to navigate through these challenges, gaining experience and growth.

The tree canopy takes the brunt of this cascading force. Representing my knowledge, experience, and support, to filter the surrounding atmosphere into efficiencies, structure, and guided direction.

As I, the tree, adapt and apply my principles, values and practices, the range of colours and noise transforms, and I use their subsistence to strengthen my foundations. Through my branches and strong root system, I have created a grounding and can establish collaboration, honour and diligence for my family, colleagues, and connections. I will loyally remain as their shelter, to enable their success.



Model Seven - Hayden Russell

Who I am?

Throughout my career, my drive has always been to create successful outcomes for myself, and those around me. I have wanted to be known as a person who gets the job done and that anyone can turn to in their time of need. I have always put my hand up to help others and enjoy helping others in need of assistance.

My family is my passion, motivation, and inspiration. From a young age, my father instilled in me that I would only get out what I put in. This has always stuck with me and is something today I am trying to instil in my children. Being a father at 18 years old, I wanted to be a role model to my son by leading the way and showing him with hard work and determination you can go anywhere you wish in this world. Coming home each day after work and seeing my children, makes me want to achieve greater things for myself as well as them.

Sports have always been a big part of my life and this has taught me discipline, teamwork, and leadership. I am motivated by working as part of a collective and building the ability and confidence of all in my team. This is a direct reflection of how I am at work. I like to draw others into situations that they can learn from or learn how they can add value. I also take learnings from these situations.

Why do I know what I do and how do I know this?

I have had many influential people throughout my life. Many teachings came from my father, previous and current managers, and other members of staff in organisations I was employed by in the past. These mentors have invested time in me, showing me different processes and ways to get desired outcomes.

These people have pushed me to upskill through training courses provided through these organisations and taught me not to fear the unknown. This has made me see that giving things a go and getting them wrong is a much better way of learning than not trying at all. Learning from my mistakes has been the key to me becoming a successful leader within my business.

I have attended several courses and training programmes throughout the years. This is how I have learned the technical aspect of my current and previous roles. This includes Level 3 and Level 4 national certificates in Equipment, and First Aid certificates. I have learned from process-type and leadership training such as Western Australian Local Government Association (WALGA) Contract Management training and Māori leadership workshops. Also, through legislative training in Level 4 Health and Safety, site, and contract inductions, and Working from Heights training.

The last major factor in knowing what I do is experience. For the last 18 years, I have been in roles that have required me to manage many different situations and people. Each new experience has provided me with the opportunity to develop my skills and learn from any mistakes or situations that could have been handled differently for better outcomes. Having the ability to reflect on previous experiences, and how I have managed, allows me to see room for growth. I often find myself researching situational leadership skills to be able to adapt my skillset in this space.

What guides me, how I am now, where I am now?

After completing the reflective tasks, I have seen a change in myself from where I was previously to where I am now. Having now researched and learned about the Treaty of Waitangi I find myself being a lot more inclusive. I see the importance of everyone having a voice and being actively part of any

decisions made that could impact them in any way. This directly relates to the relationships side of my work, the fact that the people I deal with can feel that I genuinely respect them and their needs, strengthens these relationships dramatically.

One of the tasks of reflection was on sustainability, which is now ingrained into my work when bringing new assets into the business. Researching these new learnings has changed my mindset around what I believe are ethical practices. I now ensure all my involvement in spending or aligning with suppliers is transparent and in the best interest of my business unit, the operations units I am delivering work for and that of the suppliers we are engaging. This course has opened my eyes to gaps in my practice that go beyond the completed outcome to being more about how to use all my tools, to achieve goals in the best way and thus getting the greatest outcomes.

What informs my practice?

I am guided in my role by industry practices and market value, tools that I research, analyse, and compare to what we are currently doing. Having knowledge shared from different parts of the country gives me an insider view of what is working, what work is valued in various regions, and what I could potentially look at adopting in my region if beneficial. This is a key reason why I hold relationship-building so highly. The ability to network with others allows me to learn as well as share ideas that can lift our service to the highest standard.



My Model of Practice

Te Hoe (The Paddle)

My reasoning for this design is that it's a great reflection of who I am and what I value. I have chosen a paddle as waka ama (outrigger canoe) is one of my passions, and that of my wife and children. Paddling bonds our whānau even closer by sharing and supporting one another in this amazing sport.

Breaking down my design

The blade of the paddle is where the power is generated. This is where the forward momentum is created when catching water. The design within my blade represents my values, principles, and learnings that deliver the outcomes within my work and my personal life.

The shaft is what connects the blade to the handle to allow a larger reach into the water generating power. The design of the harakeke wrap and koru within the shaft represents my family and how they are an extension of me and the power that I generate.

The handle is the connection between the paddle and the paddler. In my design, the handle represents me as the leader of this waka and the head of my destiny. The design showcases the power of my knowledge, values, learnings, and the support and connection of my whānau that I am a capable leader and navigator.

Model Eight - Craig Beazley

This exercise has been challenging for me. I understand or relate to things I have experienced first-hand and have adapted these learnings throughout my work. Asking me to describe my working model is like trying to dissect me into little compartments.

I have learnt along my journey how to become more efficient, to do a job once and do it right, to bring out the best in a person, to show an old hand how to do things easier without making them feel inadequate, to show a group of men how to work together and get to know each other's positions without creating a division amongst them and to enhance and develop their skills and knowledge.

Taku Kaitiaki / Explanation of my model of practice

My Māori design shows my journey and depicts my values, beliefs, whakapapa, and more.

The crosses, the eyes of the kaitiaki (guardian), at the bottom represent my wife and myself and our connection with our kaitiaki, who looks after us along our journey.

The shaded area above the eyes of the kaitiaki represents the unspoken side of my upbringing. As it lightens, my journey becomes clearer. My path highlights my humbleness, values and beliefs that make and continue to make me who I am.



On the left-hand side is pākati (dog-tooth pattern), which represents the beginning of my work life. I faced challenges that guided me from one direction to another, producing my work ethic whilst gaining new experiences.

The first koru on this line is where I became a dad with my firstborn.

The right side of the kaitiaki is my wife and the growth of our whānau

together; we have five children between us, and we are shown here as five koru.

The lines surrounding each koru represent the area I was working, with a figure eight representing the number of jobs I have had over the years.

The plaited flax represents the intertwining of our two families, creating a sound bond to make us one whānau with a continuous path.

Through the middle is my journey of what has been and what is still to happen. This area is my growth and development and continues to evolve. It is where I have learned to be a leader. It is also where I nurture my health and well-being and have fun, like playing netball and travelling with my whānau.

My model allows for future growth and, therefore, has no ending.

Model Nine - Dale Wairau

Tuku Iho as Legacy

“He Taonga Tuku Iho”, can be translated as, our treasures that are passed down from generation to generation from our ancestors, woven from noble greatness, that we call whakapapa. I have taken the liberty in naming this task “Tuku Iho as Legacy”. To draw from the past, move within the present and live for the future.

I drew a design that would capture the significance of Tuku Iho as Legacy. Woven within this shape are combinations of kōwhaiwhai; from traditional patterns which have been fused into a contemporary collage with a modern perspective.

In my completed drawing of Tuku Iho as Legacy there are four pou representing values woven within the design.

- Whakapapa - Identity
- Whanaungatanga - Connections
- Maunga - Mountain
- Mā te Atua e manaaki (Blessings from God), Whakapono (Faith), Aroha (Love) and Tūmanako (Hope).

Brief description of each Pou

Whakapapa

Identity—Ko wai ahau?—Who am I? Identity in its beauty and fullness is a declaration of lineage and proclamation of who I am. To know where I have come from, a line of noble chiefly people gives me the confidence that I am not alone and never will be and to move forward with confidence and perseverance.

Reflection

Knowing that I come from a line of tūpuna and ancestral whakapapa, is essential to know whom I represent in every area and function of my life. Knowing the importance of whakapapa transitions me to come from a better place of mana-enhancing, a place of honour and respect unto others. Also through whakapapa, knowing that everyone I make contact with, has whakapapa and that they come from greatness and should be given due respect.

Application

Mana ki te Mana—To honour every person with the utmost mana and respect.

“He kākano ahau i ruia mai i Rangiaātea”—“I am a seed born of greatness” (Tamehana, 2001)

Whanaungatanga

Woven throughout this design are the interconnections of whakapapa, the respectful connection within intergenerational relationships. Atua (god/gods), tūpuna, whakapapa, rangatira (leader/s), kaumātua (elder/s), pakeke (adult/s), rangatahi (youth), tamariki (children), mokopuna and pēpi (baby/babies).

Reflection

Ki ngā whakaeke haumi—Join those who can join the sections of a canoe.

Application

Look for a leader who can bring people together. The secret to success is finding the strength from within our whānau connections first.

Maunga

Ko Puharareka tōku maunga–Puharareka is my mountain. Whāia te iti kahurangi, ki te tuohu koe, me he maunga teitei–seek the treasure that you value most dearly, if you bow your head, let it be to a lofty mountain.

Reflection

I view this whakataukī (proverb) in reference to endurance, perseverance and to overcoming obstacles that will shape you along your journey in striving for your goals.

Application

The notion that the biggest battle in ambition and aspiration can be in facing the maunga from within me. I treasure the responsibility of leadership and being an example to whānau. Further, I learn in the process of vulnerability (humble in victory, humble in defeat).

Mā te Atua e manaaki–Blessings from God

Whakapono

Faith, aroha, tūmanako are three fundamental pou which help guide and shape my character, navigate my moral compass and provide an understanding of my sacred intent within the taha wairua space (spiritual wellbeing).

Reflection

I'm deeply encouraged by a reading in the Paipera Tapu (Holy Bible)

Na, tenei te mau nei te whakapono, te tumanako, te aroha, enei e toru; ko te mea nui rawa ia o enei ko te aroha

And now abide faith, hope, love these three; but the greatest of these is love. (1 Koriniti 13: 13 Paipera Tapu)

Application

Aroha mai, aroha atu–Love I receive, love I give back. When I receive love, it is a blessing to reciprocate and share an unconditional love.

Ehara i te Mea composed by (Eru Timoko Ihaka,1876-1937)

<i>Ehara i te mea</i>	<i>Love is not</i>
<i>Nō ināianeī te aroha</i>	<i>A thing of modern times</i>
<i>Nō ngā tūpuna</i>	<i>It comes from the ancestors</i>
<i>I tuku iho, i tuku iho</i>	<i>Passed down through time</i>
<i>Te whenua, te whenua</i>	<i>The land, the land</i>
<i>Hei oranga mō te iwi</i>	<i>Is the source of life for the people</i>
<i>Nō ngā tūpuna</i>	<i>It comes from the ancestors</i>
<i>I tuku iho, i tuku iho</i>	<i>Passed down through time</i>
<i>Whakapono, Tūmanako</i>	<i>Faith and hope</i>
<i>Hei oranga mō te iwi</i>	<i>Is the source of life for the people</i>
<i>Nō ngā tūpuna</i>	<i>It comes from the ancestors</i>
<i>I tuku iho, i tuku iho</i>	<i>Passed down through time</i>



Model 10 - Latisha Maui

Who am I?

There is a saying by Jim Rohn, "Life is a collection of experiences, challenges and opportunities." This is a simple quote yet holds a lot of meaning to me. Before undertaking this course, I was apprehensive because of the 'what if?' What if I wasn't a good leader? What if I didn't have the management skills to lead the staff, I was responsible for? What if my understanding at the time about management was wrong? This scared me, but I was ready to find out. After a quick chat with my parents, they gave me much-needed motivation and encouragement. My dad said, "You are never too old to learn new things, and so what if what you are doing currently isn't the best practice, you will learn about it here." With that mentality in mind, my journey of reflection, finding out about myself and learning new things began on March 1st, 2021.

During this course, I have researched several different theories and concepts that have significantly improved my business practice. Discussing this has also given me the confidence to be proud of what I have learnt and how I have changed and to cancel the doubts I had before commencing this course.

Firstly, I start by introducing who I am

Kia Orana (Hello and may you live on) my name is Latishia Maui. I am a 34 year old Cook Islands Māori female. I am a wife and mother to four beautiful children. My husband and I have been together since high school for 17 years and, of that, five years

married. I was born in Auckland, New Zealand. I was brought up on the main island of Rarotonga in a close-knit family. I lived with my grandparents and would travel to New Zealand with them from time to time. I am the eldest of five siblings and have one sister and three brothers. I love sports, my family and travelling. I come from Vaka Puaikura from the Village of Arorangi, located on the western side of Rarotonga.

Although the information above gives you some basic information of “who I am”, it does not define me.

Early influences

My grandparents provided me with shelter and encouragement and showed me the true meaning of love, hard work, and respect.

My parents were always supportive whilst setting strict boundaries. Striving to be better was instilled in me as a child and something that I practice in everything I do.

Religion, community, culture and sport have given me a sense of identity, a sense of belonging and the importance of working together as a team.

Teachers and friends at school were there at the start of my academic learning helping me build relationships, confidence, discovery and making informed decisions. It was also a place where I met a few of my best friends, who are still a part of my life to this day.

My husband is my ‘person’ to throw all my anxieties onto and provides unconditional love and support in anything I want to do.

The Ministry of Marine Resources has given me professional guidance and upskilling, empowering me with confidence, networks, and presence. A ministry with a mission to drive sustainable resource management and economic development in the marine sector for the benefit of the people of the Cook Islands. It is a place of work that upholds and instils values such as honesty, impartiality, service, transparency, accountability, respect, efficiency, and effectiveness.

The old me

I knew I had a lot to learn, but something that I struggled mentally with was thinking that I was not a good enough leader or manager to be in the position I am in today. Although I never showed this emotion, it was an attribute I viewed as a flaw which I wanted to eliminate. Additional to this, I was:

- naïve, still learning, trying to make do with what skillset I had,
- trying to be a jack-of-all-trades and master-of-none instead of strategically achieving a task before moving on to the next,
- second-guessing my decisions and choices rather than being confident in my actions,
- not taking notice of peoples' emotions or lack of knowledge in the workplace and pushing forward with goals that they did not understand; and thinking that there was only one way to achieve things.

The new me

Growing up, I heard the saying "practice what you preach" commonly recited on many occasions—in sport, church, or community events. Although I listened to this a lot, I did not fully understand the importance of its application until I was in a management role, where I do have to practice what I preach because my staff follow my attitudes, mannerisms, work ethic and so on. If you want to create an efficient, transparent, and productive environment, it needs to be implemented from the top to trickle down to staff. This quote has become my favourite saying, which I recite daily to keep myself grounded and to ensure my staff do not feel I have a different set of rules. Moreover, ensuring I make mindful decisions based on my own wellness and team has allowed me to feel more prepared and confident in my abilities.

Incorporating new learnings and theories into my leadership and management practices has allowed me to do the following:

- Self-reflection—this is important and needs to be done regularly and on an ongoing basis.

- Accepting help or seeking help. Being able to ask colleagues or staff for more information if I don't know and being okay with that.
- Being able to deal with conflicts and arguments and come up with a plan on how to move forward or progress with the work.
- Knowing that leadership is circumstantial and that it may change.
- The working environment is important for building culture within an office, and creating a space that is supportive, positive, and inclusive will ensure a strong working team.
- Changing my focus to observing not only my thoughts, emotions and behaviour and recognising that self-growth will be seen and felt by staff.
- Practicing what I preach and modelling the change I want to see in the workplace.
- Leadership is creating a space where your staff can succeed.
- Being able to harness one's strength whilst helping to improve on their weaknesses.
- Acknowledging that being a leader is an honour and that it's the actions that define you as a leader, not the position itself.
- Integrating strong values into work practices such as: integrity, honesty, cooperation, participation, and impartiality, to name a few, looking for good performance as individuals and as a team.

This journey has helped me understand more about being a great leader: believing in my staff. Values drive leadership: being positive, observant, and reflective when engaging with people.

What guides me, how I am now, where I am now?

I researched online for a visual aid that can help portray my new framework and came across "The Business Tree Model—Dependencies, Interdependencies and Relationships" by

Shrimpton (2021). Have you seen trees near your house? Or as you pass by on your way to work? Have you wondered how it survives the winter chills? Feeds itself? Or how it knows the different seasons?

In the next section, I portray my current practice, the new learnings I have gained from the parts of a tree, and how each part cooperates to make the tree grow.

Roots - Values

Below the soil are the roots. The roots of a tree are what hold it steady and upright. Although you cannot see the roots from the surface, it keeps the tree alive. The analogy here is that values are essential for leading people. It allows for a healthy working environment and culture for staff, providing the framework they need to accomplish tasks, make decisions, and interact with other staff. Having these in place will allow your company to mould together, be strong and grow over time.

As a public servant for the Cook Islands Government, we uphold the values of a public servant as mandated by the Public Service Act 2009. According to the Cambridge Dictionary (2002), *values* are defined as principles that help you decide what is right and wrong and how to act in various situations. Having this definition in mind, I am constantly reminded of the importance of my conduct and professionalism in the workplace.

I have implemented these by:

- Taking full responsibility for my decisions and ensuring how I behave in all situations is ethically sound.
- Showing integrity by being truthful and reliable in the work that I do.
- Being committed to providing a quality service to our stakeholders, partners, communities, and staff.
- Actively listening to staff, collecting all the relevant information before acting accordingly in a situation.
- Treating everyone how I would like to be treated, and that's with courtesy and respect.
- Being adaptable and willing to change to ensure efficiency is achieved; and

- Ensuring that I get feedback from staff and making changes where necessary

Trunk - Principles

The trunk holds the tree up. It provides stability and structure to ensure growth. What starts as a small trunk slowly gets bigger as time progresses. The analogy here is that there are different ways in which a company can work. Shrimpton says that your company will grow and evolve if you have good ways of working. According to "20 Guiding Principles Examples and Their Importance, 2021", having principles in place is essential because they can help set moral standards for behaviour and attitudes within the workplace. Although some things within a company may change and evolve, these guiding principles will continue to provide the critical values that the company upholds.

Embedded within the Treaty of Waitangi are three principles (3 P's) that I believe would set moral standards that I would be proud to be a part of and create a positive working environment within the workplace. ("3 Ps of the Treaty of Waitangi–Twinkl NZ," n.d.). These are the Participation, Protection and Partnership. Furthermore, I was able to:

- understand the views and conflict that the tangata whenua (local people) have with the Treaty text
- understand and acknowledge the importance of the three principles (Participation, Protection and Partnership) and
- portray how I have incorporated this knowledge and the principles into my current work practices.

A phrase used in relation to the Treaty principles and that caught my attention during my research was "cultural competence".

Participation

- considered primarily regarding the property interests guaranteed to Māori under Article II of the Treaty
- active duty, i.e., more than a passive obligation or recognition of right
- extent of obligation depends on prevailing circumstances and the vulnerability of the taonga in question
- located in the fundamental exchange recorded in the Treaty—the cession of sovereignty for the guarantee of tino rangatiratanga (self-determination)
- broad interpretation arising from the entire text of the Treaty:
- a duty to protect Māori as a people and as individuals, in addition to their property
- Crown's duty to actively protect tino rangatiratanga and Māori capacity to retain tribal authority over tribal affairs and to live according to their cultural preferences
- The Crown cannot avoid its duty by delegating its responsibility to local authorities or other bodies.

(Principles of the Treaty | Waitangi Tribunal, 2022).

Protection

- the Treaty relationship is 'akin to a partnership'
- includes duties of good faith, reasonableness, and the honour of the Crown
- the Treaty partnership does not necessarily describe a relationship where the partners share national resources equally
- derived from the principles of reciprocity and of mutual benefit
- includes the obligation on both parties to act reasonably, honourably, and in good faith
- emphasises the need for recognition, respect, accountability, compromise, and a balancing of interests

(Principles of the Treaty | Waitangi Tribunal, 2022).

Partnership

- an aspect of the obligation to act in good faith
- the duty to consult is not absolute

- consultation is required on truly major issues
- consultation should be conducted with 'open-mindedness' and 'sufficient information' to enable 'intelligent and useful responses'
- emphasises the value and utility of consultation in upholding and strengthening the Treaty partnership
- consultation required on matters that infringe on tino rangatiratanga
- the degree and type of consultation required in each instance may vary depending on what is needed for the Crown to make an informed decision
- Consultation processes should consider Māori preferences.

(Principles of the Treaty | Waitangi Tribunal, 2022).

Cultural competence means having the ability to understand and interact effectively with people from other cultures. Knowing this information and the history that comes with the Treaty of Waitangi, I have incorporated the 3 P's into my current work practice by doing the following:

- Evaluating my own beliefs and attitudes.
- Understanding my own culture because how can you try to understand someone else's culture if you don't know your own.
- Having the ability to understand and gather knowledge to relate with people from another culture, and in particular Māori.
- Being willing and having a positive attitude to learn about other cultural practices and views of others; and
- Developing a range of culturally appropriate strategies that can be applied to different situations or where needed.

Branches - My Framework/Practices

This part of the tree enables it grow. The leaves on the branches collect energy from the sun and turns these into nutrients or food for the tree to stay healthy and grow. The tree is not complete without leaves, and the leaves cannot live without the tree. The analogy here is like a company's relationships with their employees. For a company to work, they need their employees, and vice versa, employees depend on their employer.

As a manager, I now use and follow the five functions of Management theory by Henri Fayol (McNamara, 2011)

Who am I?

1. Planning

This function is also referred to as the 'plan of action.' This plan of action further comprises of four components, and these are:

- The desired result or goal
- The action
- The stages; and
- The methods that you will use to achieve the desired goal.

2. Organising

This function involves providing everything that is required for the plan of action. This may include any such equipment and/ or human resources.

3. Command

This function caters for all the processes and personnel available to ensure the following points are met:

- Have competent personnel.
- Know personnel thoroughly.
- Knowing the organisation's obligations to its personnel.
- Working with other managers to ensure unity of direction and effort amongst managers and personnel.
- Setting a good example.

- Performing regular audits or performance; and
- Staying out of the finer details and believing that your staff can deliver.

4. Coordination

This function requires ensuring that all personnel understand their responsibilities, the resources available to them and the activities across the entire organisation work in harmony to achieve the desired goal.

5. Control

This function consists of verifying if everything works in unity with the plan that had been adopted, the instructions issued, and the principles established.

Model 11 - Michael Gowen

I te taha o tōku pāpā, ko Taranaki te maunga, ko Taranaki me Polani, ngā iwi, ko Ngamahanga a Tairi te hapū, ko Matenehunehu te awa, ko Pūniho te pā.

I te taha o toku māmā, ko Mākeo te maunga, ko Te Whakatōhea te iwi, ko Ngati Ruatākenga te hapu, ko Waiaua te awa, ko Ōmarumutu te marae, Ko Tūtāmuri te tangata,

Ko Michael Gowen ahau

This is me; this is where my whānau comes from, and this is where my tūpuna are from. I have made two of these special places home for my whānau and loved everything that these beautiful places have to offer.

I was brought up with close whānau ties and a whānau-centred approach to life, love, and culture. Being brought up with my whānau Māori made me approach life with a different mindset. Being able to speak Māori, be around Māori and have all the experiences this life brings is one I love. I have learnt about myself through this upbringing and was able to pass on many of my experiences to my whānau.

My guiding principles are whānau, health, culture and celebrating who we are and why we are walking this path. Through meeting my wife and having our four beautiful girls we have learnt more about each of our cultures throughout the years. My wife is Samoan, and my children are Māori/Samoan. To help us celebrate our culture we have as a whānau embarked on a journey to etch our skin with our cultural identity.

This is the way we celebrate our culture, our upbringing and

to show the world that we are multi-cultural whānau and that we are proud to be who we are while we move through this life on earth. I have changed for the better as a person, grandson, son, husband, father, and grandfather. I am who I am and what I am because of my whānau. Our children have taught me to be more caring, to think of others better and to show affection in any form. The journey of my whānau and who we are informs me.

The markings of our tūpuna show we are here today for our tūpuna. I manage the way I was taught with what I learned from my years of experience. I am always whānau-centric, with whānau at the forefront of my decisions as a leader in my community. I lead this way from my heart, from the learnings I have learnt from all the people I hold dear. My wife has taught me to be a man, to fight for his whānau, to make better decisions for us because what I decide to do has implications for not only me but my whānau. Through our love of our culture, we wear our traditions, tūpuna, whānau and the very essence of who we are because we are here to stay forever more. The feelings for my past make me fight to do the right thing.



The tā moko (Māori tattoo designs) that presents on my forearm is the very essence of who I am as a Māori. This represents me as a son, a husband, father. The ridgepole or backbone of my tā moko represents my tūpuna, my whānau, health, wellbeing, mental health, and ora (life) or overall happiness, healthiness of mind, body, and soul.

The design encompasses everything that has been handed down to me through my tūpuna, whakapapa and lessons learnt by all those who went before me. I see it as the backbone or centrepiece that binds us all together through culture, wellness, and life. This design was made for me and only me. The six koru designs reference the six members of my whānau through

my wife and daughters and then the small koru to represent new growth or my mokopuna as a young girl growing through the combined efforts of us all.

The follow-on for this will wrap my arm as our whānau grows and as more mokopuna are born into my life through the offspring of my girls. The sleeve will grow with my whānau as we do and will connect us as a whānau always. I was honoured to have my design made by a well-known artist from Taranaki and completed on one of my marae I whakapapa to through my mum. Te Awhina Marae at the top of the South Island was the marae I helped at to cater for the many manuhiri (visitors) coming to the Nelson catchment.

Rangi Kipa was the artist, also from Taranaki, and that held a lot of meaning to me. He knew my whānau and Taranaki area so was able to depict my desires and whakapapa to be etched into my skin forever. The tā moko represents everything I treasure (whānau). My wife, our four girls and one mokopuna so far. It has been made as a living storyboard or reflection of the changes I will have during my lifetime.

The one thing I can really count on for mental, spiritual, and emotional strength can be seen on my forearm and is a reminder to myself of who I am. The growth phase will happen in time, and I cannot wait to add to the design as these changes come. The knowledge of my small whānau—wife Paige, daughters Fran, Te Aho, Safia and Adriena along with my mokopuna Kapohanga-a-rangi. As mentioned, this is only the start of this journey and one that will always mean so much to me.

My tā moko pictured is the only one I have. Together as a whānau we have embraced the gifts our tūpuna have given us. We may not be able to be with them physically, but we can be with them spiritually and symbolically. This tā moko interweaves these worlds and places us beneath the loving korowai of our tūpuna to help us navigate this strange and ever-changing life.

From my research I have found that the Polish people have many of the same tikanga and kawa that we have; Māori have whānau at the centre of the culture's ways and are known for this and so much more. The merging of cultures gave me the best life growing up and made sure that I was a people person. Food for Māori and Polish whānau are at the heart of who

we are as people. Food is a way to celebrate and enjoy each others' company while eating delicious food and reminiscing about our forefathers.

The struggles and heartache our tūpuna had was for us, and to be a descendant from great leaders is a privilege. There is a need for Māori to grow the skills to lead their whānau, iwi and hapū to more success in the future. We are born to lead for better outcomes, equality and so much more because of where we have come from and where we are going in the future.

My model of practice is not new to anyone but has the most meaning for me because it is for the betterment of me, my whānau, my people, and the young coming through.

Model 12 - Maia Denham

My Dad died when I was little. It left us as a whānau of four with our mum as the sole breadwinner. This was tough for us and was compounded by the fact that as a whānau Māori, we were the minority in a Pākehā community. What it did build in me, and my brothers were the values that our mum lived by; manaakitanga, whanaungatanga, rangatiratanga and whakaiti. I have chosen four symbols to express the values.

Manaakitanga



Symbolised by the bottom straight line. The straight line means a straight path that is true and unerring.

We would often wake up with a household full of people that needed a roof over their heads for the night. Mum embodied kindness, empathy, respect, generosity, and a desire to uplift others. These things are core and central to me in my everyday life, whānau, friends, and work. To listen without judgement and to act with respect and aroha.

He aha te mea nui o te ao? He tāngata!

What is the most important thing in the world? It is people.

Whanaungatanga



The koru pattern symbolises creation and growth.

It holds us all together. It is the way we cherish and grow relationships. It is strengthening and connecting to our wider community as well as building and nurturing those under our own roof. My strength is my husband, my children, my mokopuna, my siblings, and my extended whānau. I take that aroha and connection into all that I do. Building groups of whānau in my work and making sure that we communicate with respect and listen to each other are built from a place of whanaungatanga.

Ehara taku toa i te toa takitahi, he toa takitini

We cannot succeed without the support of those around us.

Rangatiratanga



Here, symbolised by the top straight line, it means that leadership requires straight talking, clarity, and unwavering direction. Self-determination and leadership of myself and within my whānau, work and community, is the aspiration that my mum had for me as Wahine Toa (brave woman). To gain confidence through hard work, to be open to learning and doing the “hard yards” is essential to valuing myself. What I have to offer to the world has given me enormous strength in my leadership journey.

Whāia te iti kahurangi ki te tūohu koe me he maunga teitei

Seek the treasure you value most dearly, if you bow your head, let it be to a lofty mountain.

Whakaiti



Symbolised by an upside-down koru pattern. At the centre of my values is humility and the spiral outwards is the act of continual movement, growth, and learning.

Whakaiti means that great leadership is behind the scenes and based on humility. To exude integrity and dependability instils confidence in others. Great leaders eat last. I believe in this. To lead with a servant's heart is always my aspiration. To enable others to shine and to lead is a legacy that I would love to leave in others.

Waiho mā te tangata e mihi

Leave your praises for someone else.

Bringing the symbols of my four values and putting these together led me to work for Air New Zealand. I found a company, a whānau whom I have shared values with. It is a place that has enabled me to build on what I believe in and it has allowed me to walk in my values every day and to build layers upon layers that I didn't know existed within those values. I am grateful for all I have been given.

When I look back at my life and take my last breath, I want to say, "That was good."

Te whakakotahi i aku tikanga



Model 13 - Naibuka Sivo

As I near the completion of this portfolio and look back at work completed earlier, my model of practice becomes clear. Interestingly, the process of reflecting and writing things down has helped reveal my personal and professional framework. I have grown so much in the process of completing this portfolio, but these professional developments in the last year are only a fraction of the changes I have undergone professionally and personally in the last 40 years. I have a clear idea of who I am as a person and where I am headed professionally, but this was not always the case.

To demonstrate my personal and professional framework I have used a diagram of a lotus flower. This has been carefully designed to reflect who I am and is detailed below.

The lotus blooms in my homeland of Fiji, and it has huge cultural significance, particularly to those with Buddhist or Hindu beliefs. It is a fascinating flower as it can bloom in the most hostile of conditions, which reflects my own upbringing. The flower's roots are in mud, surrounded in water, usually at the bottom of a dark and dirty pond or pool. As the plant grows, it gradually rises towards the surface and eventually makes its way out of the water. The flower itself is clean and beautiful, despite the struggle endured to reach the surface, and the conditions where the roots formed. In a gradual process the flower rises in sunlight, yet at night it will close and retreat under the water—a metaphor for moving forwards professionally when conditions are right, and yet having to step back when they are not.

The muddy water at the bottom of my lotus bloom is reflective of the third world conditions in Fiji, a tiny Pacific nation where so many people have the potential to achieve so highly and yet sadly do not have the resources to do so. People are smart and strong, but unable to do anything with their skills. I was blessed with the care of a strong mother, who made sacrifices to ensure I could do well, even though we had to move around often. There have been several “day” and “night” cycles as I consider the lotus flower of my personal and professional development, with progress being stalled by obstacles. For example, being successful enough in rugby to be awarded a scholarship to come to New Zealand, only to be asked to remain in Fiji to focus on studies; gaining a scholarship for flight school in Auckland, only to have it cancelled after a couple of years due to the coup in Fiji; beginning work in New Zealand, only to have to return to Fiji when my father became unwell; taking a huge step forward working on the high performance engagement programme, only to have it cut short due to the pandemic. Just as the lotus eventually reaches the surface and blooms, I too will find success despite the challenges. And the challenges have helped develop my strong positive and optimistic outlook for work and life.

At the bottom of my lotus flower are the perfectly formed leaves, which symbolise potential, as does their colour, green. There are three leaves which reflect the three areas of my foundation: my family, my personal background and my career. These are the base from which I approach every aspect of my life, and where my memories, experiences and learnings come together. My younger self was focused on short-term goals only and I worked to make money to spend. As I grew up, family also became important. I am now at a stage in life where it is equally important to develop my career—professional growth is just as important as my day-to-day job and my homelife. I want more than to just pay the bills. I want to learn; I want to advance, and I want to contribute to the greater aviation industry. I also want to take every opportunity I can to help others.

My lotus flower has different coloured petals, and although this would not be common in nature, it has been done deliberately to reflect the different shades and aspects of my life. Although some petals are linked, many are contrasting in colour, reflecting the different elements that contribute to who I am, personally and professionally. The centre of the lotus flower is my “future”. The central part of the flower is always growing,

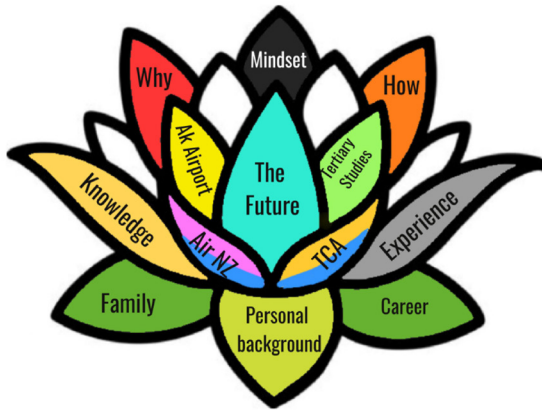
and although other petals will drop off, the central element will not. It is coloured blue/green to symbolise stability and growth. There are empty petals on my lotus diagram for the future—I will continue to develop as a person, and there is room for new areas of focus in my life.

The next two petals on the outer, opposite sides are knowledge and experience. The shape of these two outer petals mimics the gesture of open palms, indicating my own power and control in the shaping of my future and my framework. Knowledge is coloured grey to show timelessness and wisdom, while experience is coloured yellow/orange to show energy and enthusiasm. They appear on opposite sides of the flower as knowledge and experience are two fundamental aspects of personal and professional experience, however all other aspects fall within these two.

The next two petals up are the two most significant jobs in my career up to this point. Air NZ where I spent my working days and then began to step up in my career, and then Travel Corporation Asia where I have been able to add to my experiences in the aviation industry while at the same time being able to complete studies to advance professionally. They are coloured blue/pink, and blue/orange to show stability/nurture and freshness/enthusiasm respectively. My newest role at Auckland Airport, which I am about to begin, is a petal above and coloured yellow to show optimism. The final petal in the centre is green/yellow to show growth and optimism and reflect the time in my life that I have taken to pursue academic studies.

The final three petals moving from top to bottom are my mindset, my how and my why. These three aspects are at the top of the lotus as they impact everything that comes below—my mindset, how and why influence every other part of my life. My why is coloured red, to show passion (for my career) and love (for both work and family), while my how is coloured orange to show energy and enthusiasm. My mindset is coloured black, to show mystery, power and authority. I am becoming very clear about who I am as a person personally and professionally. It is my positive mindset and desire to achieve and help others that has led me to where I am today and what will continue to inspire me as I move forward in my career.

Naibuka Sivo. Village: Nasolo ,Bua , Fiji Islands



Model 14 - Lilly Bartlett

Waiora House

Waiora is the old maternity home less than a kilometre from the shores of Lake Taupō. Carried by my mother, I was born nestled among te tihi o Tauhara (summit of Tauhara), Taupō moana (waters), Waikato awa (river), under the ever-watchful gaze of Ngā Kāhui Maunga—nourished and cradled by the taiao. In times of soul, peace or knowledge searching I take the road home seeking refuge in the embrace of our lands and its people. Healing endowed through Waiora, the living and restorative waters of home.

Rich stories are woven through my whakapapa of indomitable spirit and heroics entrusted to my father and grandfathers. I stood proudly between the feats of my husband, the double cap New Zealand basketball athlete and my father, an astute, and much-loved academic. It was only in my efforts of finding my own place that I repeatedly fell short of the designs and expectations of men. I searched for treasured wisdom in pūrākau wāhine (female narratives) finding the retellings distant and few and far between. Even in my own whānau we were never told the lives of our mothers or theirs. If success has a gold standard it lay in the pathways of men.

Even so, I confess to being a real ethereal thinker who finds grounding in frameworks and strategies. What emerged as my eventual model of practice was a transformation of self. It is a reclamation of my mana wahine motuhake (self-determined feminine power) and a powerful realisation of who I am, to whom I belong, as well as the inherent uniqueness and critical contribution of women in all our seen and unseen roles in society.

Study bug

Coming into study my overdose of hope and superficial aspirations felt like an overcooked rendition of a job interview you know you really don't have the skills for. The words tumbled, "Yes, I can fulfil that graduate outcome. Yes, I can explain how I meet those criteria, yes most confidently I can demonstrate all these skills, qualifications and knowledge." Though tucked ever so quietly within the sacred chambers of my heart my inner child contemplated—could I really? Born into a perpetual valley of disappointment, we tell ourselves and speak into existence that we belong despite generations of being othered. Amidst the harsh climate of unbelonging I seized my right to reclaim and unapologetically take space and take up space within higher education.

All overdoses have a comedown and mine hit hard. With all the best intentions for months I turned in no work and struggled to comprehend my own skills or even how I would start. This is typical for me because I know my story, but I second guess it. And when I second guess my story what I'm really doing is second guessing myself. Explaining away my achievements as accident or luck. A byproduct of only being allowed to visualise and cherish the women in my life in reduced and simplified ways. It's not your usual imposter syndrome when the deceit and pretence is trading the beauty of a woman to don the armour of a man.

Still, I 'lucked' my way through my portfolio, though this feeling gnawed at me for months. Ever so tenderly a body of study grew. A narration of the village who raised me and the steady evolution from a fledgeling to manu taupua (sentry bird/leader). In ways which don't surprise me now, because coming from a relational people, what was I thinking that I thought I could wade through these murky waters alone or that I had ever been alone. Through my studies I found myself in an intimate space for growth that first required a reconnection to self.

Revelations

I knew I'd never be able to sum up my growth and reconnection to self in words. I also wouldn't consider myself particularly creative, but I had a vision! What's beautiful about a vision is that when it's yours you don't need permission, or a multitude

of talents it just needs to be envisioned. And so that's what I did. I thought deeply about how I could convey my journey in images.

So, I started with a beautiful image that I had created a year prior in 2022 for my Postgraduate Certificate in Leading Change for Good. I remember at the time of its creation I was sooo proud of what I had made. If I'm being honest, it did fit me back then. I did envision myself in a heavenly setting, surrounded by my favourite things. There are the usual constraints of stock images not having a Māori feel or aesthetic but hei aha (oh well). I loved this creation. Until I didn't. Until I had almost finished my studies and I understood my own growth.

To look at it now, I see that a heavenly setting represented a 'higher' thought or an angelic disposition. Which now screams patriarchy to me. I don't ever want to be represented as a person who is higher than or heaven sent. And while flowers, feathers, keys, compasses, weaving and the moons are all very lovely I couldn't help but ask, lovely for who? Did I make this image for me, or to please others? In the end all this is, is the design of who I thought others wanted or needed me to be.

In reconceptualising myself I am positioned in circumstances of my own design. Representing my worth and value grounded my sense of self. Regardless of situations I may find myself in, I am located among the seen and unseen women who walk or have walked with me during my life's journey. Standing in the strength and love of many nurturers. The colour of the feathers represents my attainment of skills and knowledge. The silhouette is no longer translucent as I see myself clearly. It is black, the colour of potential. Defiantly, with confidence, I look forward not just for myself but for the flourishing of our generations. And I am reminded of 'Ehara i te mea' a treasured song I'd always thought of as a lullaby and I remember—it's not as if love is a thing of today—it was handed down, handed down from our ancestors.

Lillian Mato Bartlett

Ngāti Tūwharetoa, Te Whānau-a-Āpanui, Te Arawa, Ngāti
Manawa, Ngāti Tiipa



Model 15 - Matt Iorangi

I liken my professional practice to the kete (basket) The kete is made of a resource that is grown from a kākano (seed), it is cared for and nurtured to grow into the harakeke plant (flax bush), and when it reaches maturity, it is then prepared for raranga (to weave).

As my skills continue to mature through raranga (weaving) I become a master and can transform my weaving into a kete, this kete is made from the best spears of the harakeke plant and can be used to carry many things of value such as food, tools or useful resources.

From this kete, I can share with others in exchange for new resources, tools or skills and through this process, I am continuously learning and improving, sharing and supporting those around me.

The kete is made by weaving the spears of the harakeke plant together, much like weaving together the learnings from my life journey. Each spear woven into the kete represents each lesson I have learned, each experience I have had, each struggle I have overcome and each goal I have achieved.

When weaving a kete you start by selecting the best spears from the harakeke plant, this to me represents the leaders in my life and the teachings they have imparted to me. The spears are then softened to make them pliable by rubbing a dull mussel shell along the length of the spear, I relate this to my practice and implementation of the teachings, learning from each application and refining my skill further. Once the spears are prepared, they are then braided together, representing the

bringing together of each individual skill, value and belief—integrity, respect, tikanga, manaakitanga, resilience, hard work, whanaungatanga and respect, this forms the foundation of my professional practice.

Line by line (strip by strip) the kete starts to take form and becomes bigger and bigger. This represents the different layers of learning I have had throughout my life. From manoeuvring my way through school and life as a young person, through to learning in the school of hard knocks, being physically and mentally abused, through to building up my confidence in sports and taking on leadership roles in work and sports and then travelling overseas and reconnecting with my culture. All these different people and cultures have influenced the creation of my kete.

As an adult, my professional development has only enhanced the content of my kete. My kete is now being filled by experiential learning in my role which includes strategy, organisational design, change management, contractual obligations and professional/personal development, social learning through developing partnerships and networks and formal learnings like business and project management theory, planning and asset management strategies and now the Bachelor of Applied Management programme with Capable NZ.

The Bachelor of Applied Management programme has allowed me to delve further into the theories behind my management practice and how I apply those theories in my professional life. It has helped me to distinguish my professional practice as values-based and authentic and my leadership style as participative and collaborative.

The programme has been crucial to connecting me as a person to a model of practice as a manager. I have explored different theories and management models, and as a result, I have found models that I can apply that create an organised approach to my work. The PDCA (Plan-Do-Check-Act PDCA) model for continuous improvement and the ADDIE model (The Analysis, Design, Development, Implementation, and Evaluation training model) for instructional design have been very helpful in developing my framework of practice, and I am confident in applying these models to drive results in my work.

My strengths are in leadership, organising and leading initiatives and projects, and this is the basis of my professional

practice. I am process-driven, so being able to apply a theory to my practice like the POLC model (which stands for Planning, Organising, Leading, and Controlling Management Model) has certainly boosted my confidence.

This programme has given me the confidence to enter new situations and environments. I have joined industry networks, I am actively engaging with my peers, the North Power senior leadership team and government organisations and I have been appointed to the National Safety Forum Chairperson role to drive authentic change in the North Power business.

As a result of my new learning throughout this programme, I am more confident than ever. I have a plan to overcome my fears of the Treaty of Waitangi, and I have reached a point where I can assertively advocate for the inclusion of the Treaty and its principles in our business, our industry and in Aotearoa.

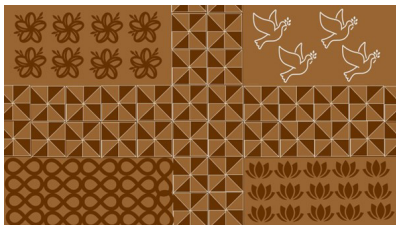
As I reflect on my journey, I am already planning and thinking about what other learning I want to get started. Te Tiriti understanding and strengthening; its application at North Power, te reo Māori (the Māori language) and te ao Māori are central to my personal development. I have committed to making this my top priority, which will strengthen my connection to my whenua, my whānau and my hapū and support the goals of my children who have a varied foundation in te reo Māori and te ao Māori. I would also like to continue my management studies and complete additional human resource management and strategic development study.

I look forward to the future and applying all my new learning in my professional practice, I am excited about my future as I continuously learn and improve and recognise my growth with each step that I take through my management journey.

Model 16 - Ilaisaane Havea

"Ngatu is the Tongan name given to tapa cloth or decorated bark cloth. It is made from the inner bark of Hiapo (paper mulberry tree). The pieces of bark are beaten with a mallet, widened, and joined together to make larger pieces of cloth. Groups of women work together to decorate the cloth with natural dyes and pigments. Ngatu are often decorated with motifs and patterns taken from the natural environment or associated with important people and events. Some of the events may be small and very local in nature, others reference bigger moments in time". (Museum of New Zealand, Te Papa Tongarewa, Collection, 83327). Ngatu has been the treasure of our ancestors and today it is still one of our prestigious, traditional and cultural wealth. Ngatu is used in gift-giving and other traditional rituals. Making ngatu is also a source of income for many women in the islands

My culture is a big part of me and so my model of practice is a ngatu with my very own design that references the most important parts of 'me'. One day I will take this design back home and ask the women in my village to create my very own ngatu with my design. My wish is that this will be passed down through my children and their children.



The centre of my model is a cross, depicting God at the centre. Growing up in a Christian house, we were taught that riches and talent meant nothing without God. We have these things because of God, and we shall always give thanks and keep him at the centre of our lives. I do this by giving thanks through prayer, confessing, and repenting my sins and service, as a result God blesses me and my family abundantly. The core values we learnt from the church are instilled in me and it shapes the relationship I have with people. The cross is filled with a Pacific motif depicting a windmill, a windmill converts power to energy and is a renewable energy source providing electricity without polluting the air.

The windmill motif in my cross depicts my children and husband, my reason for everything I do. They are my source of energy, like wind, they are an abundant and inexhaustible resource that I draw on for motivation and encouragement.

In the top-left quadrant are eight frangipani flowers, these flowers represent each of my siblings I grew up with. I chose the frangipani because in our humble abode in the islands, we have a frangipani tree at the front of our house. This flower has always reminded me of home. My siblings played a huge part in my growth and development. Because of the age gap between us, they also played the role of parents in my life. Today, my children see them all as grandparents and that is so special to me.

In the top-right quadrant are four doves which represent significant people I have lost in my life. My grandparents (cancer and kidney failure), my biological father (car accident), and my brother (suicide). Although they have left this earth, I believe they are still with me in spirit. I still to this day use their teachings and guidance as a compass to navigating life and its challenges. Reflecting on the hard work and sacrifices that got me here has been valuable to my success. My family have been very pivotal in my achievements—my upbringing, the teachings, and the support has been a constant and without it I would not be able to do what I do. My parents, Ana and Sitani, who are not here anymore, laid the foundation, and my only wish is that they were here to share from the fruits of my labour.

The motif in the bottom-left quadrant portrays infinity. This symbolises my family including my extended family. My grandfather was a family man, who was raised in a village alongside many cousins and distant cousins. We were taught

to do everything for and with one another. When you hear the saying “thank you to my village”, this is literally my family. We support one another, we go through the good and tough times together and we are never alone. My family are my constant friends. Jobs, cars, amongst other things come and go, but families are forever.

The final quadrant on the bottom-right features a motif of lotus flowers, this quadrant is me as an individual. I chose the lotus because it reflects various qualities and principles that make me unique. While the lotus grows in mud, it is not affected by the dirt of water around it. To me, as an individual, I want to follow the example of the lotus in resilience and freedom. To be free from the constraints of the environment, my challenges and my surrounding hardships.

Model 17 - Tomina Bentley

Ko Karioi te maunga

Ko Aotea te moana

Ko Waikato te awa

Ko Tainui te waka

Ko Ngāti Te Wehi te hapū

Ko Oookapu te marae

Ko Tomina ahau.

The Compass

Originally, I had done a word-only framework of practice. I had found that “easier” to do as I shy away from visual storytelling. It was a great way to think deeply, outside of my comfort zone, about how I wanted to express myself visually, and I am proud of my compass. However, I still want to add to my verbal framework of practice, which sits below my visual representation.

A compass holds immense significance for me; it’s a beacon that points towards my “true North,” guiding me along the right path. As a symbol it carries a weight of memories for me. A compass was worn by my late brother, who valiantly battled cancer. Now, his compass is in my possession, a cherished reminder of his spirit.

Before deploying overseas, my husband gifted me another compass, urging me to “find my way home”. It became a talisman of sorts, not just for physical navigation, but as a reminder to always seek my truest destination in life.

In the Royal New Zealand Air Force, we live by the motto “Stay above the line”. This principle underscores my commitment to excellence, discouraging any inclination towards making excuses for anything less than my absolute best.

The compass, is a universal symbol for movements, which aligns perfectly with my chosen career in Air Movements. This profession has been more than just a job; it has defined a significant part of my professional journey.

Above all else, my whānau reigns supreme in my immediate and extended priorities. The continuous wonder and admiration I hold for our tamariki and my beloved tāne (husband) is immeasurable.

In recent years, a profound cultural journey has unfolded to reclaim our taonga, te reo Māori, te ao Māori, pūrākau (narrative/s) and tikanga. This journey has been nothing short of enlightening and inspiring. It has spurred me on to pursue further higher education and to ensure our tamariki are nurtured in a bilingual environment within their kāinga (home).

This personal framework, interwoven with love for my whānau, a dedication to service and excellence, and a profound connection to my Māori heritage, acts as my compass. It not only directs my steps but also empowers me to make a positive impact on those around me.

Model 18 - Millie Collins-Faogali

The summary of my framework and model of practice consists of a selection of photos, pictures, frameworks, and diagrams. This is an outline to reflect the connection of the 'past to the present' for the journey I am on. What the 'past' has taught me and how that relates to the 'present' has influenced my worldview.

Malaga (Journey)

When I reflect on what my model of practice is I ponder about the voyage of where I have come from and the trail that has directed me to become the practitioner I am today. I have called my model of practice, Malaga (Journey) because that is what it is—a malaga of my aiga (family).

Who am I?

My father represents my cultural values, aiga connections, history and knowledge that speaks of the story of the humble beginnings of my aiga.

The journey of a Tamai'ta'i Samoa studying a Diploma in Social Work, then stepping into paid employment, brought me into the social work sector. I have evolved in the circle of progression over the years into the practitioner I am now, aided by knowledge gained and teachings over time.

Dad showed me how important it was to grow my spirit strong in understanding my past and how it relates to me now, feeding my spirit to be strong through belief and faith in God. My dad has passed away yet the teachings and his voice ring clear in my ear even today to guide and encourage me. My faith and cultural values have remained unwavering throughout my journey, and this is a holistic space for me to find refuge.

My model of practice is made up of four equal parts, being values which I appreciate and treasure. These values consist of respect, cultural diversity, integrity, and compassion. These direct me in the manner I conduct myself each day in life and how I interrelate with others on a professional and personal level. Learning is integral in life; it is as important as breathing. I continue this journey daily and this has occurred through my childhood aiga and education both formal and informal. So much learning came from listening, observation and the demonstrations by my dad who equipped me well for the days when he would no longer be by my side.

Fale Samoa - Culture

I am a New Zealand born Samoan/Tokelau woman living with my husband in Kalgoorlie, Western Australia. My Samoan culture encourages the sisters of the immediate family to care for the parents. This cultural expectation is difficult because our mother chooses to live in New Zealand with her close relatives. This is just one example that highlights the complexities of Samoan culture for a female as compared to that of the males. My cultural identity has been a journey of strength and frustration, but the result has helped me find belonging and true acceptance of who I am. Cultural roles and responsibilities have also shaped my understanding of my cultural history and traditions.

I have advanced as a social work practitioner due to working across diverse social work settings both in government and non-government agencies. Being guided by practice guidelines (ensuring confidential information of clients) takes me to the next part of my own model of practice. Practice guidelines give a description of practice, which advise my own model of practice. The procedures give boundaries within which I need to be mindful and adhere to professional boundaries, confines of practice and required ethics. My learning and growth journey

has come about through the teachings of significant people in my life, study both formal and informal and social work employment. Altogether this has made me a better practitioner and facilitated further growth occurring from opportunities for professional development given to me. The path of my social work roles has encouraged learning and experience to utilise practice tools and models of practice.

The tools of practice and models method is the last part of my own framework of practice, which I recognise and have described throughout my case studies during my study and Te Tiriti o Waitangi. All of these make up my ato (bag) of how I labour with clients and colleagues alike. I consider the how and where I am now, as a social work practitioner, through mindfulness that the journey of new learning continues. At present, I am a valued member of staff with Life Without Barriers. I possess the experience and knowledge required and my conduct of integrity is evident in my practice. Te Tiriti o Waitangi has been the inspiration and foundation of my learning and development journey as a social worker. I believe Te Tiriti o Waitangi is a living document of how we are to work with Māori and other cultural groups. I am very passionate about Te Tiriti, and it has given me the strength to believe that positive change can occur to support Indigenous communities in their hope for autonomy and independence.

Final Reflection

I am humbled by the voyage undertaken which has led me to the work that I currently undertake as a Child & Family Practitioner in which I flourish and believe it is extremely important to make constructive changes in the community. I feel blessed to have this opportunity from Otago Polytechnic, South Island, New Zealand to study for a Bachelor of Social Services. The woman I am today has trekked a very long way from the young teine Samoa (Samoan girl) who was told she would never be able to accomplish such a level of education. I now believe through faith, hard work and determination anyone can reach higher heights in education. This has brought about a change in my belief system that I can grab hold of an opportunity and succeed. The satisfaction of learning has brought me inspiration to continue the expedition of study and my next goal is to pursue further study in social work practice, return to Aotearoa to utilise what I have learned and embrace more learning as I live out each day.

Aiga has been my strength and they have journeyed with me, and this is a journey of my aiga, and my failures, challenges, achievements, and dreams are about aiga. I acknowledge that my dad is no longer with us, but his teachings left a legacy of faith for us all that has supported my growth and maturity to stand as the Tama'ita'i Samoa I am today. The strength to stand is due to those that went before me to prepare the way, but it was for me to step into this malaga and complete it.

Model 19 - Austin Aitcheson

The Journey

My journey towards my management career started at an early age. I witnessed people around me, who from humble beginnings, strove to achieve their goals, especially as leaders and managers. My dad, being one of them, was self-taught and what he was trained in, he mastered well. I was taught at home to be kind and respectful of others and at school we learned to understand and communicate with other ethnicities, in the mixed cultural society around us. To understand each other helped us get along and respect one another. My community and culture played a very important part in my life as well. It taught me to understand what my culture and traditions were and meant, but also the responsibilities to our families and the vanua (land). My Fijian culture taught me to understand and preserve nature. This was the beginning of my sustainable practice, planting, and fishing for food with my father and brother. It taught me that good planning and hard work always pays off in the end.

After experiencing what working life was like straight out of high school, I decided my tertiary education could be put on the back burner until I found what I wanted to do in terms of a career. I knew I would one day try to make it back into the classroom to achieve a so-called 'piece of paper' that would recognise my capabilities and skills that I had learned in my working career. 'When' was always the question. Not having a qualification hindered me from getting to the next level that I wanted to get to, and my goals at this time were out of reach, but not out of sight. In November 2020 I was invited to one of

my friend's graduations which introduced me to a new mode of flexible learning, without going into classes or lectures. Seeing him achieve his goal with his family by his side was a no-brainer and instantly started a flame within me to pick up this baton and achieve my own goal. I decided to enrol with Capable New Zealand and Otago Polytechnic. I enjoyed the flexible learning programme and so far, have recommended this programme to many of my friends that are in similar scenarios allowing them to also achieve their own goals.

Throughout my studies I have developed a better understanding of the management practices aligned with my career. I have enhanced my academic writing skills and learned to integrate theories into the management practices I have learned. I have learned how to improve my time management where I have had to ensure work is updated between my facilitator and myself continuously. I have learned the importance of research and referencing other people's work and how it is important to recognise other people's research. To summarise, it has been a long time coming for me to tick off this chapter in my life where achieving a new qualification meets the beginning of my management career journey. I hope to continue one day to persevere and study again. I leave you with this quote by Steve Scalise, "Never give up on something you believe in."

The Coconut Tree Model of Practice

Religion

The coconut tree trunk is the hardest part of the tree, it is used for building strong houses, furniture, and handicraft. My faith has been my strength and foundation for who I am. Knowing that whatever I encounter, my faith will give me strength for my family, community and my work.

Culture

The branches and leaves give the coconut tree its identity because from afar one can easily identify it. The branches are used for building rafters or huts, the leaves are used for making brooms, hats, baskets, and bags. My culture has taught me to learn the value of what a Fijian is and how to be resourceful and manage with the basics and natural resources around me in order to apply a more sustainable approach to work and life that would safeguard what our ancestors have taught and passed down to me.

Values

The coconuts are the fruits of the tree. The more nuts that are produced, the more it will quench the thirst and satisfy the hungry. The nut is safe-guarded by its strong husk which is used for many other things. Life has taught me that "if you want something, get up and get it"; not compromising for second best but hungry to strive for your goals. As a leader I have learned to be humble, honest, and respectful of my work colleagues and to be a team player.

Family

The coconut tree roots are the most important part of the tree. It holds the tree upright and keeps the tree lush and fruitful. The roots can be used for beverages and medicine. The importance of family for me is my home where I feel more comfortable. I am strong when I am with family and for me the place where most of my early learning started from. Like the coconut tree my family keeps me grounded and centred.

Strategic Thinking

The coconut tree is the tree of life and has been found growing in all environments, able to adapt and grow in the harshest places. During my career I have learned to plan and think out of the box at times. At Lata plantation, I grew the business and implemented many changes from the administrative side to new farm projects that added to the success and end goals of the business.

Skill

The coconut water is the sweetest juice found inside the nut. It requires a lot of effort to open one up to drink. One needs to be skilful to enjoy the beverage. My skills have been passed on to me through training and experience over time.

Humility

The flowers from the coconut tree are used to produce syrup, it is the first indication that young coconuts will be produced by the tree. Culture and family has taught me to be humble and listen to elders. Good things come to those who wait. Like the flowers, it is a sign of good things to come.

Respect

The coconut tree leaves are green and uniform, this is what makes the tree unique because from afar you can easily identify what sort of tree it is. Respect in my Fijian culture is very important when growing up. My culture teaches discipline and respect for elders and everyone around us. Respect is taught early and is also earned as you grow older.

Community

The coconut has a nut inside and a strong exterior casing. When it is young it has a refreshing taste. When the nut matures it has a hard kernel flesh inside that when it is grated and squeezed produces coconut cream. Like the coconut, my community has been supportive and always there for me. It has given me the strength to also share. Sometimes you must mix the soft and the hard to achieve the best outcome possible in life and with work.

Leadership

The coconut husk from the nut is the shell that keeps it safe from all the elements of weather it encounters. It is used to make rope and is woven or plaited to produce the rope. This process is important to ensure that the braids are strong enough to hold posts and parts of the structure of a thatched house. This represents the leadership skill that I have learned, woven and perfected over time. To be a good leader you must listen and learn from mistakes you have made.

The Future

The first step is always the hardest. This is the most common phrase we hear but to get this far is an achievement for me and my family. I write with tears in my eyes that I have now finished my last and final task and reflect on the years of hard work I have put into my career to get this far. Perseverance, humility, and respect were the things my mother taught me as a child and has helped me through my life. I have mentioned that knowledge is power, having access to information gives anyone the power to be the best they can be. The Bachelor of Applied Management programme has been very enjoyable for me. It has helped fill in the gaps that I needed to strengthen me, such as the Treaty of Waitangi and sustainability, so that we can work in this generation to benefit our children and their children. We are living in strange times; we need to be able to

adapt and think out of the box to ensure we can pursue the goals we strive for.

So, what does the future hold for me? Like many people we sometimes dream of being at a place in time that we hope to achieve one day, for me, this is the dream. I have dreamt of this moment for more than 20 years, and the reason why I am here at this point is because of my family and the people who encouraged me not to give up. The wise words from my father, "bite what you can chew", set realistic goals and the example to work hard to achieve them. He also taught me to be honest in all you do, respect one another, and always put God and family first. I don't know what the future holds for me but being able to have a qualification that is recognised will make the journey a lot easier when opportunities come knocking. I will say this, never stop dreaming. Sometimes goals can be out of reach, but never let them be out of sight. I am a proud Fijian, blessed to work, live and experience a diverse mixture of cultures through out my journey and am thankful for family, friends and mentors that have passed on. I thank everyone who has made me who I am and most of all our lord and heavenly father for the gift of life. Thank you and Vinaka Vaka levu.

A dream doesn't become a reality through magic; it takes sweat, determination, and hard work.

Tree of life



Model 20 - Scout Barbour Evans

Te Huruwhenua Puāwai

Whāia te mātauranga hei oranga mō koutou

It only takes one spore, the kākano, and the right conditions, for Te Huruwhenua (fern) to sprout. It emerges in Spring from the mulch of te ngahere (forest), feeding on what the rākau (tree) around it leaves behind.

First Te Huruwhenua forms its koru. The plant buds with potential, holding it tightly as it emerges. It is yet to realise itself, but it works, and it tries, soaking up everything Te Rā (the sun), Tāwhirimātea (god of wind) and Papatūānuku (mother-earth) give it.

With this kai, Te Huruwhenua begins to unfurl itself. He puāwai (a blooming). Slowly, at first—each little frond on its ferns rolling out, one by one. It is developing its practice. It grows stronger as it develops, able to soak up more of the kai offered by Te Rā, Tāwhiri-mātea and Papatūānuku. Like hands outstretched.

And finally, the whole fern is unfurled. Imbued with the knowledge and the kai (food) it has soaked up, it develops its own spores—which drop, allowing Te Huruwhenua to develop new fronds, new ideas, new potential—new knowledge.

When the fern is no longer required, it dies, crumbles, and falls into Papatūānuku to become kai for the rest of Te Huruwhenua. It hibernates, dormant, through the winter. While dead, its memory and influence lives on in its mokopuna. We, like Te Huruwhenua, are the kākano scattered by our tīpuna (ancestors). And so, it continues.

Ko Ngāti Kahungunu ki te Wairoa rāua ko Ngāti Porou ōku iwi, ko Scout Barbour-Evans ahau. I am a disabled and takatāpui researcher and young professional, operating a micro-business, learning te reo Māori, preparing to begin a master's degree, and raising a five-year-old kōtiro (daughter) and a three-year-old ngeru as a sole parent by choice.

I wrote Te Huruwhenua Puāwai (then "Te Huruwhenua") in 2018 to articulate a concept of lifelong learning. I needed to find an appropriate model of practice to illustrate my learning through the Bachelor of Leadership for Change (Otago Polytechnic), but everything I found was too corporate, too capitalist, and too Pākehā. I tried to find Māori models of practice but even then, I found a dearth of appropriate Māori models of practice which would articulate my whole self without leaving anything at the door. In writing and publishing this versatile model, it is hoped that other taura (students) can articulate the mātauranga (learnings) they come into study with. After all, no one is a blank slate.

I am a dedicated life-long learner and through Te Huruwhenua Puāwai, I was able to display my learning edges and growth, and support others around me to show theirs too. I brought other, smaller models into my representation of Te Huruwhenua Puāwai, to show how I developed within them without isolation from the other parts of me—my values, my mauri (life force), my whānau growth.

As Te Huruwhenua grows, it feeds on the mātauranga left behind. It grows where it is needed, as it is needed. Its development can be personal, professional, academic or all the above. It could articulate the progress in a project, or someone's personal values. It has been used academically and in organisational development workshops to support kaimahi (staff) and taura to reflect on their practice.

Te Kakano

The spore which grows Te Huruwhenua can be as simple as a whakaaro (thought), that little spark of mauri that gets someone moving. A spore could be dropped anywhere, any time—but it needs te whenua, te rā, me te ua (the land, the sun and the rain) - mātauranga from many sources—to grow. It takes root in the undergrowth, sheltered by the ngahere, just as that whakaaro takes root in our minds.

It is a concept that has yet to develop, but it holds all this potential. And fed by mātauranga, it will grow. Perhaps our spore was dropped by someone else, a friend, a colleague, an expert. It can represent our goals and our hopes for our practice. Where are we now, and where would we like to go?

Te Koru

The first form Te Huruwhenua takes as it grows is a koru. A bud. It is the base for development, and it is crucial that the koru is nurtured. This stage takes time. We continue to feed the koru with mātauranga—with te whenua, te rā, me te ua—and it develops, first growing thicker, stronger, and then larger, before it blooms.

The koru represents the early stages of our learning, the beginning of the mahi. It emerges from our goals, but it is yet to fully develop. What building blocks do we need to reach our goal? What do we need to learn before we reach the outcome we would like to see? Where can we go to find this mātauranga?

Te Puāwai

Piece by piece, frond by frond, Te Huruwhenua stretches itself out. Each little leaf represents the full development of the whakaaro into completion. It stands strong against the forces of Tāwhiri-mātea and the creatures of te ngahere, still feeding on the mātauranga. As Tāwhiri-mātea blows, he wero ki Te Huruwhenua (a challenge to Te Huruwhenua), it grows resilient. Confident. It begins to stand in its own mana, sheltered a little less by te ngahere.

Te Puāwai represents our emerging knowledge, as we work out what way is up and how to stand on our own feet. Resilience through challenge. How do we navigate adversity? What can support us while Tāwhiri-mātea blows?

Te Huruwhenua

At its full potential, Te Huruwhenua grows its own spores—the little spark of mauri which will drop and feed the whakaaro held by others—whakaaro developed to a stage where it can

be shared and taught. And as time moves on it begins to die –spent, perhaps not currently needed, but rich in mātauranga itself. How can we support our hoamahi (colleagues) to reach Te Huruwhenua? How can we share our mātauranga? What goals have we formed from our mahi, from our mātauranga? What will come next?

Te Mutu

As Te Huruwhenua dies, it crisps up, crumbles, and falls back to te whenua. It is processed by the insects living below and trampled on by the animals around—becoming a fertiliser, a kai, rich in mātauranga to feed what comes next. The spores that have been dropped feed on this kai, developing their own plant. Te Mutu is a period of rest, of nourishment, of hibernation. We stop to breathe. The spores, ngā kākano, which we dropped will sprout for not only us, but the people in our spheres of influence. We were never designed to grind forever, and we will continue soon.

Te Huruwhenua Puāwai is a versatile model which can inform anything from our personal development, our values, or our practice. It can be adapted for multiple contexts, and it was created to share. I have presented it in workshop and worksheet form with closed questions (for example, “How is your practice responsive to the needs of First Nations, Aboriginal, Torres Strait Islander, Māori, Pasifika and indigenous whānau” at a workshop day in Narrm/Melbourne in 2023). Counsellors and psychologists have enquired about using it to articulate a client’s goals and growth. I have run workshops on personal and organisational values, using each stage of Te Huruwhenua’s growth to show where we are now and where we need to be to live our values.

In my personal practice, I am revisiting spaces of learning I have been outside of for a couple of years.

My Kākano are my hopes, dreams, and ideas—I am toying with thesis ideas and spaces I hope to research, particularly in tino rangatiratanga for patients within our health sector. Informed by my previous study, I plan to make our health sector a more welcoming, inclusive, and person-informed space.

My Koru are my reo Māori, my whakapapa, how I whakamana (empower) myself and my kōtiro as Māori. It is more important

as the days of our new government go on that we connect with not only ourselves as tangata whenua but our own whānau, hapū and iwi. Plans are being laid and pūtea (money) is being saved. We are moving from our kōhanga reo era (Māori immersion early childhood education) into kura (school), preparing to move house so as to enter a bilingual unit. I am reemerging into activism and hīkoi (march); the values never left me, but I have been inactive for some time.

My Puāwai is my professional practice, how I hold myself at mahi, how I write and speak about the kaupapa (project). I am developing research and communication skills that will last me a lifetime, sitting on multiple advisory groups and preparing to begin my first Research Assistant role. I am developing balance—balancing my hauora (health), my whānau, and my mahi with varying degrees of success, but mostly doing well.

My Huruwhenua is my mātauranga around rainbow and takatāpui inclusion and support. I am an expert actively teaching professionals, mostly in the health sector, about inclusive practice and how to whakamana these communities. I use lived experience narrative to change minds and hearts, for the better of my hapori (community) who have long deserved more and better. I drop kākano of mātauranga to make the world a better place.

And in a state of Mutu, my academic and study skills. I am never finished with them, and they feed the whenua from which I will grow new Huruwhenua in 2024 while I study a Master's in Health Policy, Planning, and Service Delivery. However, they lie dormant for now, waiting for me.

I hope, today and forever more, to see Te Huruwhenua Puāwai used in a range of contexts for personal, community, iwi, hapū and professional development.

Model 21 - Te Hiiritanga Wepiha

Te Ara Tohorā

Tauranga Moana has played a fundamental role in shaping who I am. It is one of the most, if not the most important, mentors in my life. It fed me, humbled me, and taught me how to survive in the world. My model of practice, Te Ara Tohorā (The Whale's Path), is an adaptation of kura huna (important knowledge, hidden perspectives) in the pūrākau, Ngā Tohorā e Toru (The Three Whales). The three maunga, symbolised in the pūrākau as three tohorā (whales), act as the cornerstone to the mapping of my model of practice. The purpose of naming my model of practice is to whakamana this whakaaro with the intention of giving it life, interfacing with it as if it were a living entity, capable of continuing the mahi when I am no longer engaged with the client. The whales are not only landmarks, but they are also my tūpuna. I do not see Te Ara Tohorā as my creation as it is mātauranga passed down to me from my tūpuna and then translated into a framework. It is my understanding of how this mātauranga can be applied.

The pūrākau is centred around a whānau of tohorā who venture into Tauranga Moana. Kōpukairoa (father whale), Mangatawa (mother whale) and Hikurangi (baby whale) are the names of the tohorā. They swam all the way to Te Tāhuna o Rangataua, the area where I grew up, and became tired and lost trying to find a way back to the open sea. They stopped to drink from a puna (spring) at Karikari, but did not know that the puna was tapu (sacred), and that "... drinking from the spring would turn them into stone. They began to drink. Suddenly all life departed from them." (Tūhoromanui, 2019). They now stand

as maunga looking out to the open sea. Creating frameworks specific to Indigenous people from their native landscapes is not new. Tyson Yunkaporta and Sue McGinty in their paper 'Reclaiming Aboriginal Knowledge at the Cultural Interface', talk about a theoretical model constructed from local geography to Interface traditional, non-local and contemporary local knowledge. They state:

Culturally responsive education from an indigenous perspective is sublimely ecological and place-based...asserting pedagogies drawn from the "sentient landscape"... the theory is strongly place-based as most Indigenous knowledge is grounded in long-term occupancy of land and is indivisible from place. (Yunkaporta and McGinty, 2009, p. 57)

The design for Te Ara Tohorā is broken down into five wāhanga (domains), all important elements of the pūrākau, representing aspects that inform the way I connect with people and advocate for their needs.

The design revolves around the concept of 'mauri ora' (wellness/sustainability), beginning from mauri and then brought to life by the other four wāhanga to achieve mauri ora. In order to whai tikanga (maintain ethics), my whanaunga and mentor, Stu McDonald, guided me in translating my whakaaro into the tohu (design, symbol). Te Ara Tohorā also represents the path the tohorā took before becoming maunga. I felt that the mahi tahi (collaboration) with Stu needed to whai tikanga as both mine and his kāinga and hapū are located directly on either side of this path, reflecting the symmetry of the tohu. Finally, in the wānanga process, we used the model of practice itself to bring it to life. To explain Te Ara Tohorā, I must give a breakdown of the tohu, before expanding on each of the five wāhanga below highlighted in bold.

Kōpukairoa - 'Whakapapa'

In Te Ara Tohorā, Kōpukairoa represents 'whakapapa' as he holds the seed, or the spark to ignite and continue the whakapapa. Here, whakapapa is nuanced and means more than a person's genealogy. To 'whaka-papa', literally means to 'ground'. When working with people I seek to find what grounds them to build the first bridge. This could be where they come from, their hobbies, their values, and their beliefs. Many of the

young people I work with have lost their connection to whenua so relying solely on connecting to land or family may not be effective initially, although connecting them to whenua is a goal. But we must be realistic in how we apply whakapapa in today's context as we live in a different world now compared to how our tūpuna lived. Taking a whakapapa-informed approach for me is taking a validation-based approach, validating and building on what holds a person's attention, what gives them a sense of purpose and sometimes what regulates them.

This approach can even include things that help regulate a person in the short term but affect them negatively in the long term such as substance abuse. Although drug abuse can cause more pain, in the short term what it does for a person is valid and it is important to always come from a place of 'unconditional positive regard'. Trauma expert Gabor Maté is an advocate for acknowledging the function of drugs to an addict, he states:

... let's look at first the life-saving pain relief that they provide, let's validate it, not validate the particular behaviour, but validate the intention and emotional drive. We can't understand why people use until we get what they get from the addiction... (Maté, 2019)

I believe that, especially when working with Indigenous people, it is important to start with whakapapa and end with it. This is exhibited in the pūrākau when Kōpukairoa comes searching for his whānau only to join them as maunga. Now he sits behind them the same way our whakapapa trails behind us.

Mangatawa - 'Manaakitanga'

Mangatawa represents 'manaakitanga', as she is the one to nurture the seed for it to grow so that the whakapapa can flourish. Manaaki can be broken up into two words, 'mana' and 'aki'—a shortened version of akiaki (to lift up, encourage, strengthen). Manaakitanga is about noticing the good in others and finding opportunities to respond in ways that support and nurture them (Williams & Broadley, 2012). Manaaki is a reciprocal concept that is mana-enhancing for everyone, that includes the kaimanaaki (giver) and the kaiwhakahoki (reciprocator). Anzac Te Reihana Tasker, Co-designer of Tiaki, a campaign developed to encourage manuhiri in Aotearoa to travel more environmentally conscious, had this to say about the word manaaki:

...Aki is the active ingredient within the word that makes it proactive. Mana 'aki'. Manaaki is don't wait for the visitors to have to be seated and don't wait for them to ask for a cup of tea. Being proactive is making sure that they're seated properly and in other aspects of hospitality. In turn that lifts your mana... (The Designers Institute of New Zealand)

Mangatawa is also said to be the taniwha who guided Te Arawa to Aotearoa. She wants to ensure that people get to their destination safely. In the pūrākau she stayed alongside her tamariki all the way to the end. Manaakitanga is something that is to be felt, not achieved by simply ticking boxes. Manaaki puts the individual first. When a person feels acknowledged, that they are more than just a number, or a client, that is manaakitanga.

Hikurangi - 'Tūmanako'

Hikurangi represents tūmanako (hope, aspiration). Tūmanako is a combination of two words, 'tū' (to remain, establish, erect) and 'manako' (like, long for, want). The particle tū is an intensifier that demands action and affirms the desire, making it more than just a desire but something that must be fought for. Taking my client's tūmanako seriously by listening to them, acknowledging them and advocating for them in the social services space has played an essential role in building trust and working ethically. The word tū has a special meaning that is personal to me. It relates to Tūmatauenga (God of war), who we often refer to as Tū. When I first started mau rākau (Māori martial arts), I enjoyed it for the physicality. As the years went by, I witnessed how the kaupapa began to humble me and soften me rather than harden me. In a conversation I had with Pepe Nahu-Roberts, a Pouwaru (highest rank) in Te Whare Tū Taua o Aotearoa (New Zealand School of Māori Weaponry), he had this to say about Tūmatauenga:

*Ko te pōhēhē ō ngā tāngata, ko ia te atua o te whawhai...
Atua whawhai tangata, mate tangata. Ehara! Ki ahau nei, ko
Tūmatauenga te atua tiaki. Tiaki tangata. Koirā noa iho! Ahakoa
kei puta noa i te ao, kei ngā wāhi, ko te mahi o ngā rōpū
Tūmatauenga hei tiaki tāngata.*

People's misconception is that he is the god of war... the god of human combat and death. On the contrary! To me, Tūmatauenga

is the god of protection. Protect people. That is all! Regardless of where in the world, in whatever place, the work of groups dedicated to Tūmataunga is to protect people.

I take this approach to advocating for the tūmanako of my clients. Sometimes confrontation is inevitable when you are advocating for marginalised people, and we must fight to protect them. However, in mau rākau we talk about the importance of making sure when we exit the realm of Tū, that we must return to the realm of rongo (peace). These teachings have helped me to compartmentalise my mahi from my life outside of it.

Te Taiao

Taiao is the environment. In the pūrākau there are different types of environments the tohorā pass through starting from Te Moana nui a Kiwa (The Great Ocean of Kiwa, The Pacific Ocean). They then enter Tauranga Moana and head towards shallower waters. They arrive in the estuary of Rangataua before drinking from the spring and transforming into the whenua where they remain. Often in my mahi I have to pivot from the initial plan and go where the current takes me, into new environments that I may not find familiar. The prison system can be volatile, with new rules and processes constantly being implemented. I need to be able to adapt my programme to the ever-changing environment whilst making sure I can still do the work with my clients successfully. The different environments I have lived in have shaped who I am. I have seen how a harmful environment affects a person, and I have seen what a therapeutic environment can do for someone with PTSD. My understanding of the role the environment has in impacting a person's mental health underpins my empathic understanding. I acknowledge the fact that I am often in stressful environments myself, so being conscious of my own hauora is imperative to a sustainable practice.

Te Waipuna Tapu - 'Mauri Ora'

In the pūrākau, Te Waipuna Tapu (The Sacred Spring) represents mauri ora (sustained wellness). According to kōrero tuku iho (stories passed down) the tohorā is a whanaunga of the kauri tree, and tohorā beach themselves to return home and share their experiences from the ocean. In Te Ara Tohorā the mauri is

the vibration that brings the tohorā to the whenua where they originated. The puna is the force that makes them immortal and, in essence, reach mauri ora.

Conclusion

At the beginning of this task, I stated the importance that my whenua and culture have in shaping who I am as a person and how that has shaped my model of practice in a social services space. As I have displayed, having this as a foundation was instrumental in working in a way that is culturally responsive, ethical and sustainable. My portfolio of evidence reinforces that a professional practice must be person-centred by considering static influences such as cultural and historical factors, as well as dynamic factors occurring in the present. My experiences in various working environments along with the new knowledge from my journey in this course, have aided in the evolution of my professional practice to what it is today.

I have highlighted the disproportionate representation of Indigenous people in social services, and the system's failure to address this issue, further marginalising us with Pākehā health ideologies. The issues we face are broad and we cannot wait on policymakers in a Pākehā system to resolve these issues for us. As practitioners on the ground, it is our responsibility to continue evolving by integrating innovative and effective modalities into how we interface in this space. In less than 200 years we have seen the loss of our whenua; the loss of te reo Māori as our predominantly spoken language; the destruction of much of our traditional food sources; and a diminishing connection as tangata whenua of Aotearoa, all of which are major contributors to the decline of our hauora. Tangata whenua is more than a word to explain which area your family comes from. Our tūpuna combined the two words because they knew that people and land are one and the same. Therefore, frameworks that embody this mātauranga are quintessential to the sustained health of our people and a future that is uniquely Māori.



Source: Stu McDonald and Te Hiiritanga Wepiha

Model 22 - Wihi Ngatai

The framework/model of practice that I have created encompasses my values, beliefs and customs and I have called it "Ko Tātou te Hau," or We are the Air.

It captures my journey from inception through to my dreams and aspirations of the future, the essence of my purpose, about becoming one with my people by becoming one with the air. This study journey has helped me to realise and see my transformation from an individual through to a partner. It has also enabled me to see my growth in confidence through reflection and understanding of my experiences that shape me into the leader I am today.

The essence of Ko Tātou te Hau captures my journey in a visual way and in a te ao Māori context.

When considering my expertise and professional practice, it also captures my journey from an individual through to a leader and that transformation has shifted my thinking and purpose from being individually minded, to partnership and collaboration. Hence the shift from Ko Au te Hau—I am the air, through to Ko Tātou te Hau—We are the air.

The purpose of this framework shapes leadership/management for me by shifting my energy from an individual to a leader. To achieve this outcome, I know that I must become one with my whānau, hapū, iwi me ngā tāngata katoa. I must align my objectives and energy with our purpose to achieve desired outcomes for us all.

It shows that I have never been an individual even though at times I may have felt that way, remembering my whakapapa, tipuna, whānau, hapū and iwi are always being there for me. It shows Papatūānuku as nature and nurture. That by becoming one with myself and accepting who I am, has enabled space for me to have the privilege of being in a loving relationship, that also supports my business relationships.

Ranginui is also important as a symbol of looking to the sky for learning and development, aspirations, goals, and purpose. The most important aspect of Ko Tātou te Hau is becoming one with the air together; with together being the key to great leadership/management outcomes.

The essence of this framework is about wrapping an ethereal korowai of air around me and my people to protect and nurture growth/future aspirations.

Model 23 - Ana Rangi

When I think back on the journey of my Master of Professional Practice (MPP), I realise just how far I have come, and just how much I feel the personal transformation that continues. It is holistic and complex, interwoven and inspiring. When I think about the change in me, I realise how every part of my journey actually echoes and involves emotional intelligence (also known as emotional quotient or EQ)—the Project, the people, the challenge, confidence and new articulation. I feel this as an individual, and within the EQ community—a community that is now more defined, distinct and connected with a genuine sense of belonging, representation and pride. Renegotiation of the EQ narrative has been more transformational than I ever expected.

This realisation has honestly come as a surprise to me. Despite reading the course outline, seeing the 'Reflective Summary' assessment and keeping a long-running journal of the challenges, changes, ups and downs, my thoughts and feelings, it has only been over the last few weeks that the parallels, connection and circularity have become so apparent. Maybe this highlights the fact that I clearly had no real understanding of just how much action-based research is actually a lot more involved, multifaceted and deeper than simply 'doing' a project in practice and thinking a lot about it in the process. The doing, testing, evaluating and ongoing critique had me constantly wondering whether my research was leading my practice or vice-versa. The transformational change through this course feels so personal, comprehensive and complete.

On reflection, the broader transformation that has occurred personally, professionally and in terms of EQ Project practice and development, is a summative result of every part of my Master of Professional Practice learning journey. My personal values and motivations for taking on the course as shaped by my identity and previous professional experiences. The things I was so professionally conscious of with regard to feeling recognised and valued myself, especially in the university environment. How much I wanted to value and engage EQ students and their communities through my professional practice by authentically acknowledging the unfair realities of inequity in a mana-enhancing way. To confidently and authentically articulate our shared kaupapa, collective determination and worth. How much I still want to see that EQ narrative acknowledged, understood and reflected in the actions of others to effect real change and actually address the inequities EQ represents. And how essential it is that the scale and systemic nature of the change necessary is something that all of society contributes to and is accountable for. My professional practice learning outcomes almost seem like they refer to someone else as a result of the transformational journey I've taken so far. I've been planning the rest of the journey from here with new skills, confidence and a true sense of community belonging to take me—and all of EQ with me—forward still.

This MPP course has forced me to crystalise who I am and what matters, as a person and as a practitioner. Being aware of this in a very 'active' mindful way has been reflected in how I practise because my motivations are clearly defined as learning outcomes and outputs. That in itself lends a sense of legitimacy to not only the course but, actually in my case, values-based practice. I always ask students undertaking the HSFY (Health Science First Year) course about their 'why'. You need to be clear on what you want to achieve but also why. Why is it important to you and what difference do you want to make? Throughout my professional life I have known these things but never defined and reflected on them in such an ongoing, focused and mindful way. Nor have I ever really felt such a complete sense of new courage and confidence to practise by them.

The process of transformative change has actually been quite systematic with my professional development being mirrored in the EQ Project itself. The EQ narrative is at the centre of my own iterative process of self-development. This has become my own MPP narrative. The various research skills that I've

learnt through the different stages of my MPP project, the research itself, and my findings have all directly influenced and informed the EQ Project development and innovation that I've driven in response. That personal ownership, initiative, and direction makes me feel like a leader, and in turn, I feel even more involved, inspired and invested. I also feel informed as a practitioner, with a more traditional sense of academic authenticity developed through my independent research experience and expertise.

Mezirow's (Andreev, 2021) concept of transformative learning sums the holistic and 'freeing' sense of fundamental change to my perceptions and practice. Through the work-based learning of my project I have examined my perspectives and grown in understanding and competence. The change has occurred through both the 'instrumental learning' of the research and the 'communicative learning' of critically reflecting on my values, feelings and personal growth with new confidence to articulate these in my practice.

This transformation was also 'situated learning' (Lave & Wenger, 1991), a function of the activity, context and culture of participation within the EQ community of learning and practice. I feel I have been part of building our collective sense of EQ knowledge, agency and social capital as a community. The previous doubts I had about my own academic worth have dissipated. I no longer feel a need to be validated by a system of assumed status and quality, that on reflection, actually echoes many of the issues with the decile system I disagree with. Carrying out the research associated with my project has meant I am informed, and informed in a unique and quickly changing space where I actually am the EQ 'expert' in my office; an office of many experts and many lofty titles. To use a woke term, I feel 'seen' through slowly growing acknowledgement as an actual researcher that can inform the EQ Project and inform others. I have learnt and applied new research skills.

Through the progress of my project I have also developed a sense of autonomy and confidence by being able to justify choice and change in my research methods. In an environment where academic achievement is often shouted loudly for acknowledgement I have had to remind myself that our EQ words are nothing without action and this is where I want to put my energy. I practise my values. I do feel validation, however, I realise that has not come from the University so much as from

the EQ community. While my own sense of imposter syndrome and a Health Sciences-heightened inferiority complex perhaps drove an academic aim, the nature of my MPP research was my own passion project that I asked EQ students to be part of. Yes, I want to improve inequities and increase the impact the EQ Project has for EQ communities but there is still a personal, almost selfish feeling that nags. It nags but also makes me even more determined that this research is not just going to sit in a library as an unread master's thesis.

Everything I have learnt, the change in me and the change in EQ, needs to—and will—make a difference. EQ students have shared their unique knowledge and experiences with me for us all to take to a wider audience, to educate, influence and inspire. It is a privilege and an honour to be trusted, to serve and to share our journeys together. The difference we embody is the difference we will make. That difference is an attribute; a personal, unique and distinct competitive advantage. It is the personal knowledge, skills, and authentic practice that sets us apart. This is the EQ narrative but actually, it is mine as well.

I had known of the MPP programme for a couple of years before I undertook it. I loved the active, 'real' nature of the research to carry out projects that truly are transformative. Research that means something to people beyond just proving (or disproving) a point. Not research that (call me a cynic) so often makes no difference, seems obvious, or worse still, pointless, yet is extremely expensive to fund. Within the university environment, it is research that builds your academic reputation and status. It gets you noticed, acknowledged, promoted and normally 'respected'. This is evidenced through the trappings of 'traditional' academia; a special title to show you belong as part of an elite club. You take a proud place within a hierarchical sorting system that is communicated by elaborately colour-coded dress and odd hats. To build your status, your research is scored and your performance is tracked to monitor how 'engaged' you are—with the wider academic club, with media and maybe (hopefully), with your community. The community is, after all, extremely important as 'the critic and conscience of society'.

It all seems a lot like kids' gaming to me. Heroes with their own niche superpowers, flash capes, power-up points and followers. That analogy seemed to make sense to my seven-year old at least... Perhaps, however, this also explains why I used to, pre-

MPP, feel like such a fraud working at a university. Not because I don't believe in learning and engagement, but because I don't believe this is necessarily demonstrated by qualifications, titles and letters after your name. I absolutely agree universities should be 'the critic and conscience of society' but I don't honestly believe they always are. I wonder through whose lens society is viewed and how this informs the critique. Why when there seems to be so much to critique and challenge in our society, is there such little change and action?

Personally, and professionally, values are important to me. Life isn't black and white but generally-speaking, being a good person and behaving ethically with a moral compass isn't difficult. Treating people with respect, kindness, and actually 'living' your values also sounds a bit preachy but I do try to behave that way myself. I'm not perfect by any means but when I think about what I try to role model to my kids and how I hope others view me, living my values matters. I strongly feel this as Māori and have always wanted values-based practice be more widely expected, evidenced, experienced and appreciated, especially in the university environment at Otago. Personal integrity is just as important as academic integrity.

When I started my MPP Record of Learning, I wrote about how I have demonstrated values-based authenticity in my personal and professional practice over the years. In many ways, I feel it's the personal nature of your own style of authenticity that gives you a unique point of view and style of professional practice. Values are inextricably linked to you as an individual through your background, culture and identity. I have left organisations where my values weren't included or important. I felt I didn't fit in and didn't belong. I had no confidence or voice to challenge and change the status quo. That has shifted now through this MPP course in terms of confidently articulating the value of the EQ Project but also confidently valuing myself.

When I was little and my dad was doing his master's I always loved meeting him for dinner at the university. It was always such an exciting environment and I imagined all the students enthusiastically discussing and debating the change that had to happen for a better society and the action that they would take. Disappointingly, by the time I got to university myself, it wasn't at all like I had imagined. There was little discussion, let alone debate, and I doubted how much students were even interested in learning. So often it felt like people were there,

going through the expected motions of education. Not to really think, learn and earn a degree, but essentially to buy one. For one very happy girl in my economics class, the old adage of 'Cs get degrees' also got her a new car from her parents. I felt privileged being able to still live at home and have some financial help towards my fees from my parents while working part-time to cover the rest. Most of my friends from secondary school couldn't afford the expense and were worried about taking on huge debt for something they were unsure about, their family had no experience of, and to be honest, didn't really support. Though my mathematically-gifted mate from school is now doing more experienced work than the initial accountancy clerking she started at 17, she is not the chartered accountant she so easily could be.

University is not for everyone, not the only type of tertiary education and certainly not necessarily the best option. A university education remains extremely expensive, exclusive, elitist and Euro-centric. Sometimes, however, it is the only way to become qualified to do complex, challenging things, and make a difference to your life and those around you. While I still believe that academic qualifications are not a marker of the quality of an individual, their superhero status or their ability to engage and share their unique superpowers, my opinion is less sceptical now. While I still dislike and disagree with the hierarchy, I shouldn't dismiss the knowledge that lies within it and how crucial it is that knowledge is shared with anyone who wants it. The pomp and ceremony still annoys me but the importance of knowledge, and having a fair opportunity to engage with that knowledge, to learn and make it your own, is so essential.

To be honest, despite my many years supporting students at University of Otago, I had never realised the scale of the systemic failure we have in education in Aotearoa, or the fuller effect and impacts of that on communities and individuals. We see it reflected in society but pretend not to, and we don't fully appreciate just how pervasive and pernicious it is. The array and complexity of issues we need to address is vast but we do need to address them. Reform can't just be a refresh of things that aren't working. It needs to make real, measurable difference. This project has demonstrated to me how important it is to listen and learn from lived experience to do this effectively and efficiently. As much as 'lived experience' and 'authenticity' felt like buzzwords of the moment to me, put into practice I

now understand the power they have to accurately inform, engage and influence; to effect real change where it matters and in ways that connect and make an impact. Every person has their own experience and understanding. The EQ narrative doesn't just retell personal EQ stories to pull at heart-strings. It communicates the realities of life—not as a deficit of how hard or difficult, but how to cope and carry on with capability and confidence. It asserts a legitimate right for a space and owns that space. Not as outsiders on the margins who have been given permission to be present, but rather those that refuse to be marginalised and demand to fairly represent.

Reflecting on research participants' feedback encouraged me to more deeply consider and explore my own interpretations and assumptions. To rethink and reframe my own perspective. It was the start of what is now habitual; an ongoing cycle of critical reflection and critique. While one reviewer said the first sentence of my Learning Agreement was 'impenetrable' I have learnt to not just roll with the punches, but to gain from them. On reading that feedback, and in an attempt to feel better by sharing what truly felt like epic failure with my kids, I slowly developed resiliency but also a much more normalised approach to the whole critical reflection process. As I was told then and now firmly believe, critique is not necessarily criticism. It is what you learn and do in response that is important.

For some professions—arguably those that are most able to effect change to societal inequity, such as health, education and law—a university education is essential. It is the only key that unlocks rooms that right now only some people get to enter into. The change I want to see and feel in society requires fair access for all; everyone in all of the rooms to participate, engage, learn from each other's diversity, and take the action that needs to happen. The University is a big place with a diversity of people and perspectives but in some ways my values—and practice now—still seem to be at odds with the dominant discourse, policy and publicly stated commitment to equity. Despite this I'm not leaving this time—not unless I'm made to. Post-MPP I feel my fit and belonging within the EQ community. I accept the challenge, and feel new confidence to take it up. I have a voice that can clearly articulate the change that needs to happen. And additionally, the EQ community has its own distinct voice that can proudly communicate their value and values to a growing, more engaged and more informed audience.

The EQ community has also developed and grown through this MPP process. My project wānanga brought EQ students together specifically to talk about inequity on their own terms. Similarly, the survey (even online) allowed an opportunity to have a voice and be heard. Collectively we were able to share our thoughts on the EQ Project kaupapa and how to best communicate that. We were enabled to collaborate in ako (reciprocal learning) that eliminated any sense of power imbalance or hierarchy. The clarity, confidence, and to be honest, unexpected candidness of EQ students' kōrero allowed me to learn with them and share in their determination and aspiration more fully, as part of the EQ community myself. Weekly wānanga will now be a feature of the EQ programme for nothing more than to come together and define our own community kaupapa on an ongoing basis; to share, care, learn and grow together. Wānanga allow an ongoing feedback loop and an opportunity for regular whakawhanaungatanga (process of establishing relationships) to meet others and build our EQ social capital. EQ's own space to freely participate, discuss, define and evolve the EQ Project and EQ identity.

Valuing and premising a Māori worldview in the EQ approach has developed EQ students' understanding and familiarity with the Indigenous norms of Aotearoa in a lived expression of Te Tiriti partnership. It has proven to be effective academically, socially and culturally. It has supported EQ students to engage with tikanga and te reo Māori to learn and practise important practical skills that are needed to effectively engage and practise as health professionals. This approach has also normalised cultural inclusion and responsiveness, which resonates with the multicultural diversity of the EQ community. Diversity is authentically celebrated and embraced as allies to challenge a dominant colonial status quo. While underpinned and guided by tikanga Māori, EQ has developed its own unique whakapapa and cultural coherence through the growth of the community. A distinct EQ culture has developed in its own right, determined and defined on its own terms by its own diverse people. It is continuing to evolve as culture itself is part of evolution. The community informs and adapts new EQ ways of being and doing that matter for EQ. This is another aspect of transformative change that is occurring through growing community engagement and involvement in a reflection of self-determination and ownership.

I have realised that the EQ Project approach underpinned by tikanga Māori values actually extends to a more comprehensive, ongoing sense of sustainable kaitiakitanga through development of the EQ Project programme and community. In a short time, we have grown EQ student involvement, representation and leadership through all parts of the EQ Project programme from outreach to secondary schools (virtually and in-person), extended academic tutoring, various mentoring, EQ Project staffing, and after our very first EQ graduation in December, the health workforce. Seven EQ health professionals graduated in Oral Health, Physiotherapy and Pharmacy (one with Distinction). From that original 2019 cohort, two will follow in Dentistry, then 15 in Medicine. Eleven other EQ students also completed Bachelor or Honours degrees in Science and Arts and may apply for a professional programme as a graduate in the future. It truly is an EQ community of learning and practice that continues to develop in a cycle of engagement. I feel confident to articulate our new EQ narrative because the community defined it but refused to be defined by it. The success they embody is the most concise, strongly communicative and compelling expression of their value and the change they will make.

A significant and sudden change for the EQ Project during this project has been the move from the decile funding system to the Equity Index in 2023. My research explains that the change may have been made for the right reasons but the language is still presumptive and deficit, the long term effects unknown and difficult to predict. This shift affects EQ Project eligibility, how we engage, and who with. This has wide-reaching implications within the University and EQ communities so how we manage that is fundamentally important. However, it also creates a new opportunity to even more carefully consider the EQ kaupapa and also how we frame disadvantage and deprivation in our language.

This MPP research project highlighted that EQ students, despite my early assumptions, don't really feel the language used to communicate the EQ Project and its rationale is problematic. Their pragmatic and realistic reflection was that often language is 'just words' with little meaning or relevance. The EQ norm was only not the norm in comparison. It was who was making that comparison, their reasons, intent and values that mattered. The words and language used within the EQ Project is underpinned by values which are actively practised

and felt. The reasons and intent behind the words are genuine and good but also attached to actions that have meaning. We communicate through our practice—not just words, but actions as well. Practising a tikanga Māori values-based approach by actually ‘living’ our values means EQ students feel manaakitanga, whānau belonging and a sense of unity that is in sharp contrast to the competitiveness of the HSFY course. As a result the aspiration and self-determination EQ students come to Otago with—and the collective strength of the EQ community to effect change which we talk about with words—can be fully realised through real action.

The EQ community already understands the unfairness of inequity through their lived experience. They also understand that the inequity is not a reflection of the value of their community, it is not their fault, and not their problem to fix. The EQ community is proud and passionate about authentically articulating inequity and the language used to do so is important for engagement. The EQ community demanded our new EQ narrative not simply be well articulated, but also authentically communicate the realities—not so much to get EQ students more engaged, but rather, everybody else. The unfair impact of systemic inequity must be appropriately acknowledged and addressed as a collective society. The EQ community wants to be part of that but demands it be a shared, collective effort. We are engaged and are collectively working on the ‘everybody else’.

EQ now has a much clearer, more confident, defined and distinct presence, in voice and visibility. We have claimed our own EQ office space to meet with students. EQ now has its own logo, designed by one of our own. This logo locates and connects the EQ community to Otago, their health professional aspirations and each other. It is a visual representation of belonging; a tribal ‘branding’ and badge to proudly signal distinct difference, unique understanding, aspiration and ability to effect real change. We are more assertive due to frustration and need. We want ‘yes’, expect ‘no’ but continue to challenge the middle to gain ground through educating others. I have taken every opportunity to present the EQ Project to different audiences; University students and staff, Residential College heads, Student Development, secondary schools and careers advisors. I’ve met with the University funding and planning staff, submitted a budget to Health Sciences finance manager and highlighted the need to back the commitment to

equity in words with actual funding action. EQ graduates were celebrated in the media and I am working on an EQ comms strategy to tailor and target coverage. The need and challenge is very real—not just for funding but to grow greater awareness and education about inequity to effect change.

Since its inception the EQ Project has known no ‘norms’ other than the stereotyped backlash that is apparently part and parcel of elitist education and professional programme selection that continues to privilege those who already have an advantage through assumptions of merit. EQ started the same year COVID-19 did. The spread and ongoing fallout has affected EQ communities much more than others, and forced adjustment to an ongoing sense of flux but also flexibility. Like the other buzzwords I now feel ‘nimble’ and ‘agile’ to adapt as needed. Like the MPP research process, it’s liberating and freeing to consider and apply new innovative ways of doing things that have unknown results. I am open to new change and growth. Fresh and diverse thoughts allow new possibilities and reflexive adaptation should be a natural, non-threatening part of good practice, where ongoing evaluation provides useful inspiration to evolve. We have found new ways to engage via virtual alternatives that also build a stock of remote study resources. We can easily engage with EQ students but also with EQ schools.

We’ve developed EQ social media to grow an online whānau, keep connected, build collaboration and celebrate the community. We’ve refined other methods of communication based on feedback to tailor pānui (newsletters) to various EQ cohorts in a timely, efficient and more effective way that also develops students’ self-management and initiative. Practical developments in database design, management and monitoring will mean we won’t lose as many students in their own study journeys and they stay engaged. I’ve also engaged more closely with Pacific support colleagues and wider university student services to improve our collective monitoring, collaboration and support efforts with a coherent, consistent, united front.

In terms of my professional role as a practitioner on the EQ Project and the Project itself, there has been an immense amount of change within the last six months. Despite the more intentional transformation, innovation and growth of the MPP course, much of this sudden change almost feels like fateful

chance. I have always worked parttime and very little of that was actually on the EQ Project. In July the EQ Project lead left, and I took over. There had always been so much I wanted to grow with EQ I was excited, but the realities are that excitement does not help manage full time whānau, study and now very fulltime work.

Leadership has necessitated lots of fast learning, new responsibilities and representation for Socioeconomic Equity within Health Sciences and the wider University. My role change has meant I've got a new EQ team member, one of our 2019 EQ graduates, to further realise EQ self-determination and success through lived experience of the whole EQ journey. When my manager, who was instrumental in establishing the EQ Project told me she was also leaving with a month's notice, right at Admissions time and right when I was slowly feeling more confident leading in one way, I have now been gifted another. While I initially felt almost unworthy of applying for university co-funding for the first two stages of my MPP course, I felt validated by full funding of the final. I felt excited, experienced and trusted to lead EQ fulltime and grow the EQ team, and now I feel honoured by being appointed manager. My manager, whom I hold in such esteem for her integrity, intellect and vision, is leaving me her legacy and expectation to continue the battle for real equity. Rather than feeling uncertain trepidation, I feel hope about unknown opportunity. I have experience and expertise to lead, and informed, authentic articulation to communicate the complex challenges of our EQ kaupapa with courage and determination.

My model of 'Reflection, Growth and Influence' illustrates how I have viewed the cyclical nature my own professional practice development in parallel with the EQ Project community. This is positioned within a context of internal (university) and external (community and national) change and provides a simplified systems-approach framework to grow EQ Project community influence and engagement. My recommendations sit within for transformational impact.

I also see my MPP journey within the model of Te Whare Tapa Whā of Māori health. Each of the four walls represent the different dimensions of the whole person with holistic wellbeing, located and grounded. All parts of the whare need to be strong for this to be realised. I liken this holistic completeness and balance as it again parallels with the flux of all the different

personal and professional aspects of development, change and transformation. These have been as a practitioner, and also within the EQ Project and community. Throughout my ongoing critical reflection of the MPP course, the systemic process of transformation has become all-encompassing, with so much change and so many varied challenges. In terms of Te Whare Tapa Whā and how this relates to my own whare (house—metaphorically in this instance), the whole process and journey of the MPP course feels very much like a DIY (do it yourself) home renovation mission.

Just like most home DIY, you enthusiastically start something that at first seems straight-forward and well defined. You've done some background research and a bit of preparation, you have a basic plan, know your rough direction and your abilities. Through the DIY process you want to keep building new skills. You want to learn to do things yourself, to do it your way, and to not need anyone else to do it for you. You (often naively) think you might even do it better... It doesn't take long normally before the full scale of your 'straight-forward' DIY becomes more apparent. You become aware of all the smaller parts entailed, plus the extra energy and investment required. The connected complexities, the additional skills you need to learn and extra gear you need for them; all the unexpected surprises that keep coming along the way. You realise the level of expertise needed to continue on and complete your DIY, and you realise the commitment needed too. You thought you knew your limits when you started but you never expected them to be stretched so far. You (arrogantly) refuse to call an actual tradie. You build your resilience, your skills and persevere. You realise in the process that while it's hard work, the effort is worth it because you gain a sense of achievement. You've learnt new skills to be more independent, self-sufficient and grow. You also gain an awareness and understanding that DIY home renovation is never entirely finished. There's always more to learn and room for improvement.

For me personally, my whare has needed quite a few repairs through this journey to strengthen its flexing, strained walls. Depending on the events and challenges faced, the different walls have each been under pressure at various times. At the worst times, all together. I find that there is always an interconnected chain reaction with me that is so (hyper) sensitively felt. My personal and professional have also become a lot more deeply entwined through this course and its iterative

and reflective nature has amplified that—not always for the better, especially when it comes to whānau. When I feel anxious at 3am and wonder how fulltime work, fulltime study and a very fulltime whānau a) happened and b) is manageable, I am not feeling empowered or empowering. As much as I remind myself to positively role model life-long learning to my boys, it's hard not to feel guilt as every weekend after sport I spend writing. I question my influence when 'Mum's stupid study' makes for a grumpy teen, a tired tāne and a seven-year old who talks about all the things we'll do when I'm finished... the life-long learning to him truly feels like a life-long undertaking. I think of my own role model, my dad, who while he's not here now, is still my inspiration. He did fulltime work, study and whānau too but with more smiles, less stress, and no imposed silence.

My aspirational ideas about my own transformational change through this MPP had been entirely—and naively—positive. As someone who doesn't really like change, I felt open, ready and excited to be challenged and grow both professionally and personally. I didn't expect it to be easy, but nor did I expect the complexity and all-encompassing (at times almost overwhelming) nature of the transformation. It has certainly not been easy and certainly not all positive. When so many contrasting, conflicting yet connected thoughts, concerns and unknowns swirl in my head it has at times been difficult to untangle what feels like an ever-tightening knot. I constantly consider my situation and wonder how I can reflect, respond and regroup. How can I repair and restore my whare so everything is stronger together as a whole, without shaky piles, wonky walls and without the wear and tear of the everyday? How do I positively and 'holistically' view this time and journey for what it actually is, life-long learning that is a privilege I get to experience and enjoy only because of other people supporting me. It is so much more than a qualification, or a semi superficial title to prove a sense of academic self-worth. And while the course itself is at an end, perhaps my most summative reflection is that I fully feel, believe and am excited by the fact that the transformation won't. It's an evolving work in progress. I have experienced, learnt, and grown, and actually, on balance I really do feel my MPP journey has been a positive one. I am proud of what I have achieved, where I now am and where the EQ community is as well.

Model 24 - Peter Apulu

New Emergent Framework Of Practice - Le Niu

The primary intention of my research was to elucidate the essence of being a values-based and culturally responsive career practitioner, particularly for the Pasifika community in Tāmaki Makaurau. This exploration led to the creation of “Le Niu,” a framework within my career development practice, Brown Tale, which although still in its conceptual phase and not yet a legally registered entity, aims to promote equitable career pathways for the Pacific community. My framework is deeply intertwined with the core principles established through my Master of Professional Practice, aimed at enhancing the structure, content, and purpose alignment of career development frameworks.

During my investigation into existing career development theories pertinent to Pacific communities, I found a notable gap in the literature, especially concerning career decision-making theories that incorporate cultural backgrounds (Schaff, 2006). This discovery was pivotal, as it led me to George Kelly’s personal construct theory, which resonated with my understanding of how cultural contexts influence career choices. Kelly’s theory provided a lens through which the importance of collective relationships and interconnectedness in career development could be understood, affirming the unique value of Pacific cultural perspectives in my practice (Schaff, 2006).

Le Niu Framework – my model of practice

“Le Niu” employs a constructivist and narrative approach to career development, focusing on how clients perceive their worlds and the values they hold dear (Savickas, 2015). My framework utilises the metaphor of a coconut to represent the layers of identity, journey, and aspirations within the career development process. Each stage of “Le Niu” is designed to facilitate deep personal reflection and engagement, starting with an introductory phase that respects and honours Pacific cultural protocols (Pohatu, 2003), and extending through to more intensive exploratory activities that aim to solidify an individual’s identity and purpose.

The framework’s structure mirrors the three layers of the coconut, guiding clients from initial self-awareness to deeper exploration of their potential and aspirations (Carpenter, 2010). It emphasises the creation of a narrative through which individuals can explore and articulate their career aspirations within a culturally resonant framework. This process not only aids in career decision-making but also fosters a deeper connection to their cultural roots and values.

In the “Le Niu” framework, the career development process is delineated into three distinct stages, each associated with specific strands, purposes, and underlying principles tailored to align with the values and cultural contexts of Pacific communities. These stages are crafted to support individuals in navigating their career paths with an understanding and integration of their cultural identity.

I AM - My Identity

- Strand: Insight
- Purpose: Developing self-awareness
- Principle: Collective

This stage focuses on cultivating a deep sense of self-awareness among individuals. By emphasising the principle of the collective, it encourages individuals to recognise and appreciate their role and identity within the broader community context. This foundational insight is critical as it lays the groundwork for understanding one’s career aspirations in relation to their communal and cultural ties.

I CAN - My Journey

- Strand: Intuition
- Purpose: Exploring opportunities
- Principle: Spiritual

At this juncture, the framework shifts towards exploring various career opportunities, guided by intuition and a spiritual understanding of one's vocational calling. The spiritual principle underscores the importance of aligning one's career path with their inner values and beliefs, which is particularly significant in cultures where spirituality plays a central role in decision-making.

I WILL - My Gift

- Strand: Inspire
- Purpose: Courage to decide and act
- Principle: Indigeneity

The final stage of the framework is about taking decisive action, inspired by the individual's unique talents and the cultural legacy they inherit. The principle of indigeneity reinforces the significance of incorporating Indigenous knowledge and practices into one's professional life, empowering individuals to act with courage and conviction in their chosen careers.

Each stage of the "Le Niu" framework is designed to integrate these elements seamlessly, ensuring that career development is a holistic, culturally enriched, and personally meaningful journey. This approach not only facilitates professional growth but also nurtures a sense of belonging and identity within the Pacific community, fostering sustainable career paths that honour cultural heritage and individual aspirations.

Ultimately, "Le Niu" is more than just a career development tool; it is a culturally adaptive model that seeks to bridge the gap between traditional Pacific values and modern career theories. This synthesis not only enhances individual career paths but also enriches the broader community by fostering

a deeper understanding and appreciation of Indigenous knowledge systems. Through this work, I aim to contribute to the development of career practices that are not only effective in achieving professional goals but also deeply respectful of and integrated with the cultural identities of the communities I serve.

It is pertinent to round up my thoughts by drawing inspiration from the poem by Maya Angelou "Our Grandmothers" where she writes that as an individual she come as one, but stand as ten thousand (Angelou, 1990). I now know that I bring with me the wisdom and knowledge of my Indigenous forebears, which are woven into the modernity of my career-counselling framework "Le Niu".

Model 25 - Mawera Karetai

Identity Activism Model and the Kohioawa Impact Model

Ok, stop the press! It took me 132 pages in my study portfolio, and countless pages in others to realise something. I already had the model. I remember Professor Samuel Mann telling me a long time ago “you will know when it is the end”. I feel like I have been writing and writing and writing, looking for an end and I did not know where to find it. Here, in this last chapter, it all comes together.

Where it all comes together

At 2:30 this morning my brain woke me up and I wrote on something on the paper next to my bed. And then I went back to sleep. When my alarm went off this morning, I remembered I had written something in the night, read it and knew immediately what the end looked like. “The model. But it’s not self—it’s person-centred. You know this!!” And indeed, I did. The end looked like the beginning, but from a new perspective—a perspective of unconditional positive regard. My old, unnamed model of practice, inspired by Maslow, held me in good stead for a long time. My unconscious mind was right—I did know. And after all this time of trying to create something to demonstrate my doctorateness, I already had it. I was already practicing it.

Practicing Identity Activism Model

Tūrangawaewae

This is where we stand. I see you. We stand here in this moment, together. We observe our feelings. We observe our surroundings. If you don't know where you are, how do you know if you are in the right place? If we don't know how we feel, how do we know if our feelings are healthy?

He oranga poutama

We take the first upward steps into communication. The communication is an expression of unconditional positive regard. Our relationship is being formed, built on trust and feeling safe.

Ringa tōhau nui

We begin working on our plan. What is the change you wish to make? Why? What can I do to support you in making the changes you wish to make? We set our goals.

Manawanui

The relationship grows, and we progress. There is respect and appreciation for each other. We begin marking off our milestones as we move towards the goals. Reflecting on where we have been and imagining where we are going.

Mana motuhake

You have done it. You have achieved your objective and I have helped you as I said I would, holding you in unconditional positive regard.

When I made a commitment to applying unconditional positive regard in my practice, my focus moved from self-centred, to person/problem centred. I say person/problem, because it works for both. Behind every problem to be solved are people who can solve it. Sometimes they just need the conditions to be right to move to a place where change can happen. As much as identity activism is about standing up for those who are affected by circumstances that are a direct result of identity, or impact on identity, it is also about supporting people to identify their power in making change.

Now, here is where this gets exciting—imagine applying this same model in education and health. Imagine if we started to see every learner, or every person in our health system as someone who we needed to build a trusting relationship with, so we could help them to imagine their future, set a plan in place, and then achieve it. Now, imagine we applied the same to our climate future.

By advancing through the stages, we have a pathway to building a strong and enduring person/problem-centred relationship, where we hold the other party to the relationship in unconditional positive regard. The focus of that relationship is about what we bring and what we offer that can enable the aspirations of the other party. To make that work we need to know who we are and what we bring to this relationship. The Kohioawa Impact Model helps to map that.

The Workings of the Kohioawa Impact Model

To make the model work you first need to know “you”. What do you bring to a relationship, can you bring unconditional positive regard to the relationship, and what else can you offer?

The development of the impact model started with Sam and I, sitting at my dining room table, and Sam teaching me how to make a MetaMAP (Maher, Mann, McAlpine, & Maher, 2018). We mapped out some areas of my practice in a notebook.

At that stage I was not sure how I wanted to present the information the MetaMap generated, and I needed some time to think. So, we went to the beach for some fresh air and some thinking time. Then, Sam’s photograph of a series of shells from our visit to the beach, completely unrelated to my work, became a serendipitous moment with a practice-defining reward—the Kohioawa Impact Model. As I looked at the shells, laid out, I had an epiphany. I could see meaning in the patterns on each shell, in that the environment that shell had grown in, had influenced the patterns on the shells. The same could be applied in professional practice, using the data from the MetaMap.

Each of the images maps my impact in a specific practice area. Once I started mapping, I was surprised by the extent of my impact. I know I am very busy in my community, and while there is a good list of areas mapped in these images, they are by no

means representative of the full extent of my engagement. The images I chose were a bit like “So, Mawera, what did you get up to this week?” I chose not to include the work I do teaching and facilitating, and also left out most of my community volunteer roles. At the time I was mapping I was having some difficulty in my facilitation role and did not want to address that difficulty in this work. On reflection now, I see that there is significant value in using the model to map the impact of the barriers we as practitioners can create (consciously and unconsciously) in our areas of practice, the anti-impact.

I recognise that I am in a unique position to make environmental change through my work in at least two of my community roles. And while I do work to affect change, I also leave things to others knowing they won’t get done properly, because I don’t have time. I need to work on being more effective in my governance and political work. Instead of relying on others who I know won’t bring about the change I want to see happen, I need to better work on enabling those who will, which is also in my power to do. Lately I find myself feeling the burden of raising my son on my own and I feel like he pays the price for the me being the community mother. He needs more time from me, but he never complains—he just trots along beside me, listening and learning, but I know he needs more. I was actually quite nervous about looking at my areas of anti-impact, but I am glad I did it. It is time for a reset and to reconsider where my energy is being spent. This has been the introspection I needed.

The Kohioawa Impact Model and the Practicing Identity Activism Model are designed to work together. One is designed to make us reflect on where our strengths and weaknesses are, and the other is designed to make sure that we are using our strengths in our areas of professional practice, and that unconditional positive regard is imbedded in that practice.

Final Practitioner Reflection

He aha te mea nui o te ao? He tāngata, he tāngata, he tāngata!
What is the most important thing in the world? It is people, it is people, it is people!

Where Did I Come From?

If you ask me how many ideas I had for this work, I can honestly tell you that I have lost count. It is not because I am a flibbertigibbet. It is more a concern I feel to the depths of my being, that I am not making the most of the opportunity to share knowledge and be part of change. It must count, or what is the point? As I write this, I know that what my final work is, is not what I thought it was going to be, and certainly not what my learning agreement said it would be. But what it is, is an autoethnographic piece outlining my journey to becoming a "real" practitioner.

Real isn't how you are made,' said the Skin Horse. 'It's a thing that happens to you. When a child loves you for a long, long time, not just to play with, but REALLY loves you, then you become Real.'

'Does it hurt?' asked the Rabbit.

'Sometimes,' said the Skin Horse, for he was always truthful. 'When you are Real you don't mind being hurt.'

'Does it happen all at once, like being wound up,' he asked, 'or bit by bit?'

'It doesn't happen all at once,' said the Skin Horse. 'You become. It takes a long time. That's why it doesn't happen often to people who break easily, or have sharp edges, or who must be carefully kept. Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don't matter at all, because once you are Real you can't be ugly, except to people who don't understand.'

(Margery Williams, The Velveteen Rabbit, 1922, p. 11).

At some point along this DPP journey I became 'real'. I can't tell you the time and day, but I can tell you that one day I was sitting thinking about the journey of "The Velveteen Rabbit", and I had a moment of realisation that it was no longer just a cute story but had instead become my reality. That moment inspired me to read back through my work. It became clear that my understanding of who I am as a practitioner had changed, significantly.

I said there were few themes to my practice, but now I see my practice in a very different way. In writing about my work, I have come to realise there is a very strong theme that runs through my activism work, a crimson thread, and that is the driver for protecting identity. When this journey started, I did not even see myself as an activist at all, but now I know, though mapping my impact, I am an identity activist and I have created a model for others to use to support their practice as required.

While the work I set out to write is very different from where I have ended up, I am happy about that. The journey to get here has been one of extreme loss and suffering. I lost my father-in-law, my dad, my marriage, my home, my self-respect and then I lost my way, many times. Were it not for Sam Mann and Martin Andrew, I would not be writing this—I would have quit a long time ago; sometimes it has been so hard it felt like it was suffocating me, especially through the suffering. Both Sam and Martin advised me to write the suffering, and I did. Snapshots of that have made it into this document, but most is filed away as a way to measure my progress in life. Somehow, I have managed to heal my heart in every sense, and I put that down to writing this and learning to be real with myself.

Where Have I Landed?

I have landed in a place of inner peace having created a document that is authentic, and representative of my practitioner journey—now that sounds pretty good! There have been so many moments along the way that have stopped me in my tracks. Those that made the most impact are the moments when I realised: I am an “Identity Activist”. Then when the two models came alive, and last, when I understood the crimson thread. As we come to the end of this written part of my journey, I see my life as a bricolage; a collection of useful things that enable me to practice in multiple areas of endeavour.

In the work that I do, there are very blurred lines between my personal and professional life. The extent of that blurring has been a revelation to me throughout this process. It is not that the learning and growing has increased the complexity in my relationships, it is that I have become more aware of the dynamics in the relationships as unconditional positive regard has naturally underpinned all of them. Once you start down that pathway of consciously loving people and choosing to accept

people exactly as they are, there is no going back. There is no way to filter out who you feel that way towards and who you don't. But I have observed in myself a dysconsciousness, I am working to overcome, since it does impact on my relationships. That dysconsciousness, or uncritical habit of mind when it comes to some of my own attitudes, is towards those who seek to put others down to raise themselves up. It is a barrier for me that stops me from being able to offer authentic unconscious positive regard for those people. I have learned that I can smile and make a conscious choice to show UPR (unrelentless positive regard), but that lack of authenticity is where there is trouble. From this realisation came the adapted version of my old, unnamed model, which is now a Model of Identity Activism.

This model came as I forced myself to be real about where I was at in the UPR I had for others. The two main drivers for this were a relationship with a colleague and my relationship with the dad of my son. Both relationships are so toxic they cause me physical pain, and in both, I may be the only person it affects. It is my reaction to their power over my identity. "Oooh, that was the big one. That changed everything!" From this realisation I started looking at my practice in a different way. I examined my motivation when it came to "helping" and changing making. It soon became very clear to me that I am most drawn to work where "identity" issues are causing disharmony. This entire work started out as a model of practice around unconditional positive regard. Then became a work about choice and empathy. Then became about racism, until I realised racism was about choice and empathy. Then back to UPR, which I soon realised were about choice and empathy. It is the challenge to my self-identity that I have lived with all my life that is fundamental to my success in my life/practice. That has developed a depth of empathy which has then developed into these practice models. The first position in my Identity Activism model is tūrangawaewae.

Tūrangawaewae

This is where we stand. I see you. We stand here in this moment, together. We observe our feelings. We observe our surroundings. If you don't know where you are, how do you know if you are in the right place? If we don't know how we feel, how do we know if our feelings are healthy?

That self-examination and the answers to the questions it asks are critical to the success of the engagement. If you don't know where you are, and what you have to offer, and if you are able to overcome your own dysconsciousness to offer authentic UPR, then you might be part of the problem instead of part of the solution. Know thyself!

The Kohioawa Impact Model is my favourite discovery of this work and has led to significant transformation in my practice. For the first time ever, I am thinking about my usefulness in places I am asked to help, instead of just jumping in and doing my best. I am aware for the first time that sometimes my best is not actually what is needed and that despite all my skills, I'm not always the best person for a job. The result of this is that I have stopped saying "yes" to everything. I am now taking the time to map my impact for better and for worse. It is part of my being real. When I map what I think I can bring to something and what I think I cannot, it gives me a real sense of my value and potential impact—negative and positive. Being real about my impact has had an immediate effect. I feel like I have created my space in my life by saying "no" where I am not the best person for the job. That has been huge!

These two models that have come out of this doctorate journey work for me and may well work for others. They are useful, and as I have said many times, I have only ever aspired to usefulness. As I reflect on this now, at the end—a new beginning—I know that ultimately, I have used my bricolage to create a subjective practitioner narrative, telling real life stories with the authentic voice of a passionate Identity Activist.

I will leave the last word to my 11 year-old son, Jack.

On our way home in the car tonight he reminded me what matters about the work I do in our community. "Mum, imagine if you weren't born. Nothing would ever get done in our town, would it! I'm proud of you, Mum."

01/09/2021

Model 26 - Adrian Woodhouse

The Culinary Classroom as a Contemporary Site of Mahika Kai

The first day of class.

Like most other first days, there is a slight nervousness all round as I hover in the courtyard waiting for the new ākoka (learners) to arrive. Slowly the ākoka trickle in, and as I do so, I greet them with a smile and quick personal introduction before we eventually head over for the pōwhiri (formal welcome ceremony) with the other 200 or so students. Today's pōwhiri is different to others, with COVID-19 still in our lives, our ability to hongī (to share breath) has been put on hold for now. Personally, I am sad and upset that we cannot hongī, as the chance to share breath is my chance to express and embody whakawhanaukataka (relationship building), manaakitaka (care towards others) and aroha (the desire for wholeness) as an ancient ritual to achieve kotahitaka (collective unity).

After completing the pōwhiri and sharing kai with each other, we head over to a classroom to complete introductions and to get to know each other a little better. When we arrive at the classroom the ākoka naturally take their seats. As always, those who have formed early acquaintances with each other sit together, while the eager ones always sit at the front and those who are more reserved will sit towards the back of the room; the Siberia of the classroom as I refer to it!

Everyone is nervous (including myself), and it is my task to start the process of making everyone feel at ease. I break the silence in the room with a personal introduction: my whakapapa, where I was born and raised and where I have worked; what forms of

study I have undertaken, and, why I love to teach. I treat my opening words with caution as I know my first impressions are being judged by the ākoka. With my desire to get to know my ākoka, I then turn the floor over to them. I ask them to introduce themselves, a little about their reasons for enrolling in a culinary arts programme and what food they like. In so doing, I stand back and listen, observing the ākoka inherent nature, whilst starting the process of trying to understand them and how best I can support them in their growth. The room is silent for a couple of seconds before a brave ākoka breaks the ice and finally stands up and introduces themselves to the class.

Ākoka Matt: Giddyay I'm Matt from Greymouth and I left school last year. My family is all into mining but that's not really my gig. I really like hunting and I've shot a few pigs and deer over the years. What food do I like? Venison back steaks and I once watched Al Brown cook them on telly and it looked pretty cool. Ahhh, why am I here?

(at this point Matt starts to rub his tummy)

Oh, that's easy, because I loooove eating food!! Cheers

The class giggles at Matt's response and the nervous tension in the air now starts to fade. As I reflect on Matt's address he reminds me of the kea, the colourful and cheeky one.

Me: Kia ora Matt, looks like you are breaking with whānau tradition by entering the world of food, although I suspect that you might be called on to be the chief cook in the hunting huts in the future. Nice to meet you Matt. Who else who like to introduce themselves?

Ākoka Rewa: Kia ora I am Rewa from Tauranga and like Matt I finished school last year. So, I'm on this course because I want to be a food teacher one day. My mum's a teacher at the local Kura Tuatahi so I guess I've just grown up around education. What food do I like...hum, toroi especially my Aunty's version, Google it if you haven't heard of it before. Yeah, I guess that's me. Kia ora.

Me: Kia ora Rewa, we have had a number of ākoka go onto Teacher's College so we might get a few graduates in to talk to you about Teacher's College down the track. Yeah, I've tried toroi before as my stepfather is from up north, he loves it as

well! Kia ora, nice to meet you Rewa. Who would like to go next?

Ākoka Kim: Hi I'm Kim and I am from Dunedin. I have a couple of kids and after I got made redundant from my job last year with COVID, I thought I would follow my passion and do something I have always wanted to do. I really like Eleanor Orzich from Petit Kitchen because her food is wholesome and nature based, it's the type of food I cook all the time at home for my family. Why did I enrol on the culinary arts programme? Well, one day I would love to set up a business selling healthy food products at the local farmer's market. As for what kind of food I like? Food which is as close to nature as possible. I'm not really into highly processed food.

Me: Kia ora Kim, awesome to meet you. The teaching team here is well connected to the world of food start-ups so I am sure we can help you with that career aspiration.

The rest of the class continues to introduce themselves and tell me a little about themselves. The telling of stories starts the learning journey for both me and my ākoka. A learning journey which acknowledges, that, by providing the ākoka with a classroom nourished in whakawhanaukataka, manaakitaka and aroha, through kotahitaka, their own uniqueness will whakapuāwai (grow and flourish).

Ko wai au?

Ko Hananui te mauka

Ko Te Ara a Kewa te tai

Ko Tākitimu te waka

Ko Tahu Pōtiki te whare

Ko Te Rau Aroha te marae

Ko Kāti Tuteahuka te hapū

Ko Kāi Tahu te iwi

Ko Adrian Woodhouse tōku ikoa

The opening scene brings you (the reader) into my classroom. As a culinary arts kaiako (teacher) at Otago Polytechnic, Te Pūkenga, I teach a diverse range of ākoka from all over Aotearoa and abroad, meaning my classroom is naturally populated with a variety of worldviews and cultural perspectives. As an Indigenous vocational educator, I would now like to share with you my framework of practice and how this now relates to my teaching practice.

In the first instance, I will reiterate that my framework of practice is located within a philosophy of Southern Māori cultural restoration work. Like numerous others who whakapapa to the southern regions of Te Waipounamu (South Island of New Zealand), I too am a descendant of an early union between a Kāi Tahu woman and a European whaler that transpired in the early 19th century. As I've embarked on the journey of self-decolonisation, it's become evident that the motives of the settler colony in Aotearoa and their endeavours toward cultural assimilation have left me and other Southern Māori at times traversing in a cultural wilderness, questioning the authenticity and legitimacy of our Kāi Tahu heritage. This personal expedition unveils and challenges the ideological forces that shaped the foundation of my initial Euro-centric viewpoints, highlighting how the dominance of Whiteness (McIntosh, 1989) ensnared me within the framework of Western thought and rationality.

As such, my framework of professional practice acts as a form of decolonisation within education, whereby I embrace, integrate, and celebrate the worldview of Southern Māori within my teaching practice. My framework of practice is focused on how I perceive of myself as a culinary arts kaiako and how te ao Māori values and practices philosophically inform and guide my teaching practice. Until recently, my professional identity and the theories which informed my framework of teaching practice were located within a pedagogic paradigm founded on Western education concepts and theories. Having exposed through a process of self-decolonisation the limitations of Western logic within my life and practice, I have now chosen to philosophically frame my professional practice through a distinctly Southern Māori world view.

Mahika kai as a way of knowing and being.

For Māori, the whenua (land) is a source of identity and is fundamental within Māoritaka (Māori culture) (Mead, 2016). Of note is the nurturing and caring symbiotic relationship which exists between Māori and Papatūānuku (Marsden, 2003b; 2003c). As such, how Māori operate within the whenua (Papatūānuku) can be illuminating of their relationship with their cultural identity. As a Southern Māori food practitioner, this philosophy signifies that my engagement with kai (which is almost always rooted in the whenua) embodies and expresses my relationship with my Kāi Tahu cultural identity.

Inā kei te mōhio koe ko wai koe, I anga mai koe i hea, kei te mōhio koe. Kei te anga atu ki hea

Translation

“If you know who you are and where you are from then you will know where you are going”

Since the arrival of early Māori on the shores of Aotearoa, the distinct and unique climates of the North and South Islands have directly impacted on Māori approach to food and resource procurement (Anderson, 1998; Beattie, 1994; Stevens, 2006). In Te Ika-a-Māui (the North Island), Māori had the benefit of a warm, and at times, hot climate. With this climate, came the ability for those residing in Te Ika-a-Maui to have an agriculture-based approach to food production. In the central and lower parts of Te Waipounamu (the South Island), the cooler climate meant that Southern Māori needed to adopt a migratory approach to food harvesting to sustain them throughout the year (Ballantyne, 2011; Russell, 2001; Stevens, 2006; Williams, 2004).

This migratory approach embodied the practices of mahika kai and while the custom is often associated with food harvesting and preservation, it also extended into resource gathering for carving (pounamu), weaving (harakeke) and personal beautification (taramea for perfume) (Dacker, 1990). The social practice of mahika kai entailed hapū moving from settlement to settlement throughout Te Waipounamu at different times of the year and harvesting the natural resources of the rohe (area). Some foods were consumed immediately, while others were preserved for later consumption or for trading with others (Anderson, 1998; Beattie, 1994; Stevens, 2006). As part of

Southern Māori society, mahika kai was the key resource for their trading practices, as well as being critical in providing variety within each hapū diet (Beattie, 1990).

The landscape of Te Waipounamu presented Southern Māori with an abundance of food to gather and preserve, but only if one knew how to respect and work with the lifeways of the natural eco-system (Williams, 2004). The foods included plants and fruit, ferns and roots, land and sea mammals as well as an extensive range of lake, forest and sea birds (Williams, 2004). While many foods were regularly harvested throughout the year, certain species such as tuna (eel), tī kōuka (cabbage tree), kāura (sugar) and tītī (muttonbird) were only harvested annually (Dacker, 1990; Russell, 2001). These annual harvest foods became highly desirable items and were regarded by Southern Māori as delicacies.

Today many Kāi Tahu still harvest from their traditional places of mahika kai, not always for the purpose of collecting kai, but to prevent their rights from going mātaotao (cold) (Dacker, 1990). The harvesting of foods through the practice of mahika kai continues to be symbolic within the identity of Kāi Tahu whānui as it continues to maintain their relationship with their culture, histories and traditions (Dacker, 1990; Kaan & Bull, 2014). As such, the practice of mahika kai is more than just physical and economic sustenance for Kāi Tahu whānui, it also has significant cultural and spiritual importance (Russell, 2001; Williams, 2004).

As Kāi Tahu scholar Khyla Russell (2001) argues, Southern Māori culture and identity has always existed in continuum with the spirituality of the landscape and the practices of mahika kai. So, when Southern Māori were forced to live within the cultural constraints of colonisation, mahika kai was still deeply embedded within Southern Māori cultural lifeways (Russell, 2001). When discussing the importance of mahika kai within Southern Māori cultural identity, Kaan and Bull state:

It enables us, as Kāi Tahu, to connect to our whakapapa (those who have gone before us) and to consider the role of culture in our future generations...All of this [mahika kai] provides us with a sense of identity, our connections to place, people and resources: to the past and to the future; all articulated through the practices of mahika kai. (2014, p. 90)

Kaan and Bull (2013; 2014) comments highlight that mahika kai, is an embodiment and expression of Kāi Tahu cultural identity. Their comments highlight that for Southern Māori, mahika kai is not just a food working practice, it is also a form of expressing cultural identity and a philosophy of practice which guides Southern Māori in their interactions with the natural foodscape. As Kaan and Bull (2013, p. 72) discuss of the relationship between mātauraka (knowledge) and mahika kai, mahika kai “assists in the transfer of knowledge and continuation of [Māori] cultural practices”. In this way, Kaan and Bull are also referring to mahika kai as the embodied practice of ako, as enacted through the various food working sites within Te Waipounamu.

Today, through the onset of colonisation and the white ideology brought to the shores of Aotearoa by the settlers, the whenua and cultural foodscapes have been severely altered. As such, where in traditional times mahika kai allowed for ako to be readily practiced within the ‘food workings’ of nature, today, I propose that ako is practiced within alternative, contemporary food working sites. One such contemporary food working site is the culinary arts classroom, and for me, this food working site allows me to embody and express my Kāi Tahutaka (Kai Tahu-ness) through the practice of ako.

As Māori, our worldview originates from a belief and value system that encompasses our physical and spiritual connection with Papatūānuku (Marsden, 2003a; Royal, 1998). This world view creates “ultimate reality and meaning” for Māori (Marsden, 2003a, p. 3) and contains values which are the instruments for Māori to “make sense of, experience, and interpret their environment” (Harmsworth & Awatere, 2013, p. 275). As kaitiaki of Papatūānuku, our relationship with her is situated within the values of manaakitaka and whanaukataka (Marsden, 2003b, 2003c); values which require aroha to be practiced (Mead, 2016). Therefore, to practice mahika kai in a culturally responsive manner, one must also enact the values of whanaukataka, manaakitaka and aroha.

The culinary classroom as a contemporary site of mahika kai.

Like other Southern Māori, I continue practice mahika kai with my whānau when I fish annually for inaka (whitebait) in the awa of Te Waipounamu. Mahika kai is an expression of the Māori world view (Phillips, Jackson, & Hakopa, 2016) and a

defining cultural aspect of Southern Māori identity (Anderson, 1998; Carter, 2018; Dacker, 1990; Kaan & Bull, 2014; Russell, 2001; Stevens, 2006; Williams, 2004). Through a distinctly Southern Māori lens, I see my classroom as a contemporary site of mahika kai which allows me to embody and express whanaukataka, manaakitaka and aroha through the practice of ako. As such, my framework of practice is a philosophical and metaphorical embodiment of the practice of mahika kai as expressed through ako and a contemporary site of food workings. In adopting this position, I would like to remind you of the mātauraka of Royal (2005), when he states that kai is the ancestral term for knowledge which nourishes. Meaning, within my framework of practice when I refer to kai, I am not referring to physical self-nourishment, but nourishment of self through the acquisition of knowledge; knowledge which allows me to grow as an individual, to unleash my potential, and to realise the aspirations and moemoeā (vision) of my tīpuna.

In the past, my Western dominated pedagogic practice had been to tame and civilise ākonga for the cultural needs of others. This Western framework of practice has been previously premised on a belief system that viewed humans as possessing control over nature. In adopting a mahika kai framework of practice, I have rejected this belief system and now view myself as an integral part of nature, working alongside and with nature. As with all forms of nature, for its diversity to flourish and grow, it needs specific conditions which are unique to itself. When operating within a pedagogic paradigm that works with nature, it is my role as a kaiako to interpret the differing needs of nature so that I can learn to work with its natural lifeways.

As a culinary kaiako, I see all my ākoka as unique parts of nature. In the past I have viewed them as a barren landscape of cultural identity which needed to be manipulated and controlled to make it 'productive' for society. Today, I have learnt to seek out the natural cultural beauty which exists within each ākoka. This framework of practice embraces the worldview and philosophies of my tīpuna, as they too learnt to work with the natural lifeways of nature to provided them with kai within their lives (Williams, 2004). Not only does this approach allow my ākoka uniqueness to grow and flourish in its own particular way, but it also provides me with personal growth through the kai which is produced through the process of ako. In this way, I refer to the traditional Kāi Tahu whakataukī:

'E Pākihi Hakinga a Kai

What at first may appear as featureless plain, at first glance, will appear barren, but when searched by one who knows how to look and what to look for, will reveal its foods.

If I consider this whakataukī in the context of the classroom, it reminds me; while at first a ākoka may appear as a barren landscape of knowledge and cultural identity, through the philosophy of mahika kai and its values of whanaukataka, manaakitaka and aroha, ākoka will reveal its abundance. An abundance which will also provide the kaiako and ākoka with kai. Yet, to adopt such a philosophy of practice, as kaiako we need to learn to work with the inherent nature of ākoka and as Bishop (2010, p. 61) states "care for and acknowledge the mana of the students as culturally located individuals".

In adopting a mahika kai framework of practice, through the practice of ako I bring the values whanaukataka, manaakitaka and aroha to the learning environment with these values being the stimulus of growth for ākoka. This allows for a culturally inclusive learning environment in which both ākoka and kaiako mutually grow and flourish. When practicing ako with this Mahika Kai Framework of Practice, there is an inherent need to accept, that like all forms of nature, every ākoka will grow and flourish in their own unique way.

So today, when I listen and observe my ākoka, I see them as these unique elements of nature. The young boy Matt from Greymouth reminds me of the kea, the colourful and cheeky one who needs space to spread his wings and for his true radiance to shine. When I listen to Rewa, she reminds me of the tōtara, the tall one who others look up to, as she naturally shelters and nourishes others in her life actions. Finally, Kim, the soothing and calming kawakawa, whose gentle graciousness provides relief and wellness to those who have acquaintances with her. She may not have the striking call of the kea or the mesmerising stance of the totāra, yet she sits quietly in the corner with her calming presence always there.

In this way, the totāra and kawakawa cannot grow in an alpine environment and the kea needs space which the kahere (bush) and wao (forest) cannot provide. All nature is unique, and as a kaiako I have learnt through time that it is my role to respect and work with the diversity and beauty of nature.

Glossary

akiaki	to lift up, encourage, strengthen
ako	reciprocal
ākoka	learner/s
ākonga Māori	Māori students
aroha	love
atua	god/gods
awa	river
haerenga	journey
hapori	community
hauora	health
hei aha	oh well
hīkoi	march
hoamahi	colleagues
hoe	paddle
hongī	To share breath
huruwhenua	fern

inaka/inanga	whitebait
iwi	tribe
kai	food
kaiako	teacher
kaimahi	staff
kaimanaaki	giver
kaimoana	seafood
kāinga	home
kaitiaki	guardian/s
kaitiakitanga	guardianship
kaiwhakahoki	reciprocator
kākano	seed
kaumātua	elders
kaupapa	theme, project
kaupapa Māori	Māori approach
kāura	sugar
kawa	protocol/s
kete	basket
koha	gift
kōhanga reo	Māori immersion early childhood education
kōrero	discussion,
kōrero tuku iho	stories passed down
koru	spiral motif
kotahitanga/kotahitaka	unity, togetherness
kōtiro	daughter

kōwhaiwhai	painted scroll ornamentation
kura	school
kura huna	important knowledge, hidden perspectives
mahi	work
mahi tahi	collaboration
mahinga kai	food harvesting and preservation
mana	authority, prestige
mana motuhake	self-determination
mana wahine motuhake	self-determined feminine power
manaakitanga/manaakitaka	generosity, kindness, care towards other
manako	like, long for, want
manawa	heart
manawanui	stout-hearted
manu taupua	sentry bird/leader
manuhiri	visitors
marae	courtyard
mātaotao	cold
mātauranga Māori	Māori knowledge
mātauranga/mātauraka	learnings
mau rākau	Māori martial arts
maunga	mountain
mauri	life force
mauri ora	wellness, sustainability

moana	ocean, waters
moemoeā	vision
mokopuna	grandchild/ grandchildren
ngahere/kahere	forest, bush
ora	life
Paipera Tapu	Holy Bible
pākati	fine dog-tooth pattern
pakeke	adult/s
pānui	newsletters
pātai	question/s
pēpi	baby/babies
pono	truth
pou	supporting pole
pōwhiri	Formal welcome ceremony
puāwai	to bloom
puna	spring
pūrākau wahine	female story
pūtea	money
rākau	tree
rangatahi	youth
rangatira	chief, leader
rangatiratanga	leadership
raranga	to weave
rohe	area
rongo	peace

takata/tangata	people
tā moko	Māori tattoo designs
taha wairua	spiritual wellbeing
taiao	environment
tamariki	children
tāne	husband
tangata whenua	local people
taonga	treasure
tapu	sacred
tauirā	students
te ao Māori	The Māori world
te reo Māori	The Māori language
tī kōuka	cabbage tree
tihi	summit
tika	correctness
tikaka	custom
tino rangatiratanga	self-determination
tītī	muttonbird
tohorā	whale/s
tohu	design, symbol, degree
tū	to remain, establish, erect
tūmanako	hope, aspiration
tuna	eel
tūpuna/tīpuna	ancestors
tūrangawaewae	place to stand
ua	rain

wāhanga	domains
wahine toa	brave woman
wairuatanga	spirituality
wao	forest
wero	challenge
whai tikanga	maintain ethics
whakaaro	thought
whakaiti	humility
whakamana	empower
whakapapa	genealogy
whakapono	faith
whakapuāwai	grow, flourish
whakataukī	proverb
whakawhanaungatanga/ whakawhanaukataka	process of establishing relationships
whānau	family
whanaungatanga	sense of connection
whare	house
whare	house
wheke	octopus
whenua	land

Proper Nouns

Kāi Tahutaka	Kāi Tahu-ness
Matariki	Pleiades, Māori New Year
Mō Ake Tonu	Forever, Infinity
Papatūānuku	Mother Earth

Pouwaru	highest rank in mau rākau
taha wairua	spiritual dimension
taha whenua	cultural dimension
Tāwhirimātea	God of winds
Te Ara Tohorā	The Whale's Path
Te Ika-a-Māui	North Island
Te Pae Māhutonga	Southern Cross
Te Rā	The sun
Te Waipounamu	South Island
Te Whare Tapa Whā	Māori wellbeing model
Te Whare Tū Taua o Aotearoa	New Zealand School of Māori Weaponry
Tūmatauenga	God of war

Samoaan

aiga	family
ato	bag
fale	house
malaga	journey
teine Samoa	Samoaan girl

Tongan

fonua	land
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Fijian

vanua	land
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