

Chapter 3

Core Elements of our Research

The two core elements of our research question are whānau development and leadership at Te Kōpae Piripono. This chapter mainly comprises two articles written by members of the research team. The first article, Whānau at Te Kōpae Piripono, traces the evolution of whānau from classical formations to the more modern constructions of the present day. The concept of whānau at Te Kōpae Piripono is examined, and the programme of whānau development is explored to show how it sustains the whānau. The second article, Leadership In Early Childhood Education discusses Te Kōpae Piripono’s concept of leadership - Ngā Takohanga e Wha o te Mana Tangata: The Four Responsibilities of Leadership. This chapter also makes connections between our conceptual framework and the essential elements of our COI research. These connections are exemplified by a diagrammatic representation of our research framework.

3.1 Whānau At Te Kōpae Piripono

(An article adapted from a research paper, The Construction of Whānau at Te Kōpae Piripono, presented by Erana Hond-Flavell in 2004, in partial fulfillment of the requirements for her Master of Education degree, Massey University, 2005)

3.1.1 The Traditional Whānau

The whānau has traditionally been regarded the basic social unit of Māori society. The term whānau has been neatly defined as ‘family’, or, the extended family group that comprises Māori communities (Salmond, 1975), however, whānau is a much more complex term (Durie, 1994). When used as a verb, whānau has meant to be born, to be brought forth, to be produced (Gough & Taiuru, 1998; Williams, 1971). As a noun, the term has referred to offspring and to siblings, and to family clusters (Metge, 1995).

The whānau was the primary familial layer of Māori socio-political organisation, and the principal site of socialisation and learning (Makereti, 1986). The whānau was intricately and seamlessly woven into the whāriki (mat) of society so that the part was defined by the whole and the whole was contingent on the part. Whānau was a core component of the social, political, and economic fabric of Māori society, and a metaphor for the relationships between Māori, the natural environment, the forebears, and offspring. In 1995, Mākere Harawira cited Tukukino (1985) when she wrote "...the whānau is usually prescribed as being descended from a common ancestor and encompassing at least three or four generations. It is this aspect of whānau that provides a context for the cultural values of Māori, including nurturance as well as physical and emotional support" (p.ii).

It was whakapapa (genealogical descent) on which membership of the traditional whānau is said to have rested. Whakapapa, the ara whanaunga, were the lines connecting kin. Hirini Moko Mead wrote in 2003, "The whānau principle, which is described by anthropologists as the kinship principle and by Māori as the whakapapa principle, underpins the whole social system, that is, one must be born into the fundamental building block of the system in order to be a member as of right" (pp. 212-213).

Whakapapa interwove whānau with whānau, and built layers of generations and interconnections that are the *hapū* (socio-political unit comprised of genealogically-linked whānau), *iwi* (socio-political tribal group comprised of hapū and whānau), and *waka* (confederations of iwi, hapū and whānau, all tracing descent from one of the ocean-going canoes that migrated to Aotearoa (New Zealand) from the ancestral Pacific homeland, Hawaiki (Ballara, 1998).

In a publication that sought to analyse the 'characteristics of whānau in Aotearoa', Cunningham, Stevenson and Tassell (2005) employed the following definition of whānau for their purposes, "A diffuse unit based on a common whakapapa, descent from a shared ancestor or ancestors, and within which certain responsibilities and obligations are maintained" (p.16). Durie (1994) used the term whanaungatanga (supportive relationships between people) as the process that reinforces whānau connections and strengthens members' responsibilities.

However, as a consequence of colonisation, many Māori have been denied the opportunity to develop a Māori identity based on the sense of belonging to one's kin group, defined by shared descent from a single ancestor. Many do not experience whānau in this traditional sense, and know little of the obligations, rights and responsibilities of whakapapa (family history) and kinship that whānau confers on the collective and on the individual (Bishop & Glynn, 1999). Significant numbers of Māori have become estranged from their own culture. Even those individuals who have the outward signs of being Māori, can inwardly feel alienated from their own culture. Sadly, some of those are equally uncomfortable in the dominant culture of *Pākehā* (European) New Zealand.

3.1.2 A Modern-day Whānau

The acculturation of Māori, described above, involved the degradation and corruption of Māori culture, behaviour, and thinking, with long-term negative consequences for the people (Awatere, 1984, Harawira, 1995, Smith, 1999). Yet, here at the turn of the 21st century, the protagonists of kaupapa Māori educational initiatives such as Te Kōhanga Reo (pre-school Māori language nests) and Kura Kaupapa Māori (kaupapa Māori schools), and, Te Kōpae Piripono, have ordained that whānau, as the cornerstone of kaupapa Māori, be the foundational context for the education of their children (Smith, 1997). In a society where Māori language, tradition, and thought, are unlikely to be inherent to the experience of many Māori children, this resolution has necessitated the creation of 'artificial' whānau, that is, whānau not of the traditional whakapapa-based variety but a new category created by often unconnected persons, in the present, around a vision for the future that is grounded in the past. This new variety of whānau is an artefact, a modern-day reconstruction of the traditional whānau.

This is whānau based on shared aspiration and the desire to shape the worldview of the young, even if there is no inbuilt whakapapa-derived connection between whānau members, identified by Mead (2003) as 'fundamental' to the notion of whānau. This new variety of whānau has been employed in the pursuit of the goals of kaupapa Māori education. The kaupapa is the 'glue' that binds whānau members who, without that familial connection, are free to opt out of their groups as readily as they chose to opt in.

Metge (1995) has asserted that the absence of the defining principle of the whānau model, common genealogical descent, and the replacement of it with commitment to 'kaupapa', places particular stresses on the whānau of Māori organisations (p.305). It would appear that kaupapa Māori enterprises such as Te Kōpae Piripono have been able to moderate those stresses. Te Kōpae Piripono employs specific strategies to ensure that new additions become one with the whānau so the kaupapa and the enterprise is reinforced by their entry.

3.1.3 Whānau at Te Kōpae Piripono

Most members of the Kōpae Piripono whānau have affiliations to Taranaki whānui and a collective identity is derived from the Taranakitanga (expression of being of Taranaki) of the centre. Perhaps Maunga Taranaki (the mountain Taranaki) could be regarded the figurative progenitor of the Kōpae Piripono whānau as this ancestral landform is claimed by all eight iwi of the Taranaki region as the seat of their identity as Taranaki Māori. This affiliation is a source of pride, of belonging, and purpose.

Non-Taranaki members of the whānau are regarded as manuhiri (visitors) of tangata whenua (indigenous hosts), as such they are embraced and have an important place and role in Te Kōpae Piripono. However, both tangata whenua and manuhiri combine in the whānau of Te Kōpae Piripono, and are affiliated to the kaupapa that unites and binds them.

Every member of Te Kōpae Piripono has a contribution to make to the whānau that is valued in its own right. Everyone benefits in some way, in addition to the personal satisfaction and emotional reward that derives from participation in the Kōpae Piripono whānau. The Kaitiaki (teachers) contribute to the weave of the whāriki their time, professional expertise and knowledge of reo and tikanga (language and protocols), and in return they are respected and honoured as leaders, and are remunerated. The children's parents contribute to the weft of the whāriki their children, their own strengths, time, energy and revenue, and, in return they know their children are loved and cared for in a warm, caring, stimulating, Māori environment that will equip them for the future. The children can spend their first six years of life in Te Kōpae Piripono, and to the whāriki they contribute their energy, their heritage and their potential. The Pukapuka Whakamārama (Parent Information Booklet) states, "We see the child holistically as an individual with unique qualities and needs and also as a

whānau member” (p.4). Te Kōpae Piripono is the children’s whānau, their families belong to the Kōpae Piripono whānau. The concept of whānau and all it represents is not taught, it is lived by these children and their families, and encompasses the entire Te Kōpae Piripono operation. This is whānau at Te Kōpae Piripono.

Members of the Te Kōpae Piripono whānau share responsibility for, and derive mutual benefit from, the Kōpae Piripono operation. The centre has clear structures of governance and management, which recognise that people are at different stages of development. This allows all involved in the operation to participate in an appropriate manner, at a suitable level, according to skill, ability, and disposition. Individual whānau members may become involved at management and governance levels when deemed by those parties to be ready and able. This strategy safeguards the Kōpae Piripono kaupapa, mediating against the potential threat posed by interlopers, and it assures the smooth running of the centre.

Whānau at Te Kōpae Piripono is a modern-day reconstruction of the socio-political organisation of pre-European Māori society. All members of Te Kōpae Piripono are encouraged to develop to achieve their potential. In metaphorical terms, each member (adult or child) of Te Kōpae Piripono is located at some level of the poutama, the learning and development staircase. Rates of progress are variable, depending on personal circumstances, however all movement is upwards. This is the poutama of whānau development and every member of Te Kōpae Piripono is in training for leadership.

3.1.4 Whānau Development

The development and learning of the individuals in Te Kōpae Piripono (at whatever level) is embraced and supported by the development and learning of the collective, of the whānau. ‘Whānau development’ is a keystone of Te Kōpae Piripono. The Pukapuka Whakamārama informs parents, “Parent and whānau involvement is vital at Te Kōpae Piripono. Our philosophy of empowerment through education and experience requires that all those involved take part in the whānau development plan.” (p.7)

This whānau approach to personal and professional development means that learning and development opportunities are organised for the whole whānau in a planned and purposeful manner. A collective commitment to improvement is central to the innovation and success of Te Kōpae Piripono. The first objective of the Whānau Development Policy is “To encourage the development and growth of the parents and families of children attending the centre” (94.20, Policy Manual, p.27). All should feel comfortable in the collegiality of the collective movement forward and upward, and the knowledge that the Te Kōpae Piripono environment promotes individual and collective advancement.

The second and third objectives of the whānau development policy are “to ensure the retention and enrichment of Taranaki reo, and to assist in the development of the children” (94.20, Policy Manual, p.27). Part One of the policy prioritises reo Māori, detailing the steps parents/caregivers must take to develop fluency, and the degrees of fluency that should be achieved over time. Part Two of the policy stipulates that all whānau members must participate in whānau development wānanga, the subject matter of which is determined by the whānau, however, the purposes of the wānanga are to: “develop a strong whānau base at Te Kōpae Piripono; develop positive parenting methods; cover specific areas of development required within the whānau; keep up with current trends in education.” Part Three of the policy deals with personal development, clearly stating the expectation that each parent/caregiver/Kaitiaki commits to ongoing personal development while involved in Te Kōpae Piripono. The centre’s Charter states, “the annual parent support and development programme will be an integral part of Te Kōpae Piripono development” (p.2). Importantly, Te Kōpae Piripono has undertaken to provide financial assistance to support these developments.

3.1.5 Te Kōpae Piripono and whānau

The right to define and to control the use of ones cultural property is unquestionably being asserted by Te Kōpae Piripono. In a sea of definitions of, and assumptions about, whānau, Te Kōpae Piripono has reconstructed whānau in traditional terms, yet in its own way. The traditional genealogical basis of the whānau may well be absent, but the inherent cultural understandings gained from within a traditional kin-based whānau, are integral to Te Kōpae

Piripono and have become normalised for the children and their families. These acquired understandings will contribute to a whānau member's world-view, impact on every facet of life, and influence perceptions and expectations of their interactions within, and outside of, Te Kōpae Piripono.

To achieve whānau, Te Kōpae Piripono has created an oasis of āhuatanga Māori (things Māori), where communication is in te reo Māori, adherence to tikanga Māori (Māori protocol) is the norm, and whakaaro Māori (Māori ideology) is the ideal. The boundaries of this haven are the points past which spoken English is not permitted (except under certain conditions and in the absence of any children); where one crosses over a psychological divide between the outside New Plymouth/New Zealand setting into the Kōpae Piripono environment. This separation is achieved and maintained by verbal sign posting, by conditioning and modeling, by wānanga and hui, and by lots of discussion. However, the Kōpae Piripono foundation documents clearly position the centre within the Taranaki Māori milieu, signaling the hope that participation in the Kōpae Piripono whānau will become a lifestyle choice for constituent families, thus expanding the boundaries of the kaupapa out into the wider community.

New enrolments at Te Kōpae Piripono are limited to families who support the aims and objectives of the centre, and follow a lengthy enrolment process. The ethos of the kaupapa Māori at Te Kōpae Piripono is imparted to whānau members through a comprehensive process of whānau development that acknowledges the tuakana-teina relationships within the whānau while emphasising mutual learning and teaching within the collective. As whānau members become absorbed into the culture of Te Kōpae Piripono, they assume increasingly more responsibility for the maintenance and promotion of the kaupapa.

‘Whānau’ is an essential element of Māoritanga (Māori culture and philosophy). When persons decide that their children will develop Māori identity through education in a kaupapa Māori context, whānau is an essential element of that option, whatever the permutation. In a present-day Aotearoa/New Zealand community, Te Kōpae Piripono has successfully created and maintained a whānau environment in and around its centre that is

authentic, that is, based on Māori values and practices, even though not of traditional composition.

Te Kōpae Piripono is not alone in asserting the relevance of whānau. Others too have argued that a positive whānau environment is the most suitable education context for the learning and development of Māori children. Cormack (1997) outlined his formula for an effective learning environment for Māori students, albeit for older children and adolescents, that included 'building a hapū or whānau base in the class' as a central theme, giving students the 'security and confidence to perform...' (p.165). Smith (1996) supported the notion of the 'Māori family structure' as the appropriate context for the successful education of Māori children. Bishop (2003) argued that those key elements of kaupapa Māori education can be introduced to mainstream education sites to enhance educational outcomes for Māori students. The Te Kotahitanga project (Bishop, Berryman, Tiakiwai & Richardson, 2003) is a kaupapa Māori response, based on kaupapa Māori educational theory (Smith, 1997), to the problem of underachievement among Māori students in mainstream schools. The rehabilitative potential of whānau within kaupapa Māori and therefore at Te Kōpae Piripono, is tremendous. Moeke-Pickering (1996) found that the formation of a secure whānau identity contributes to the development of a solid Māori identity in the individual. Smith (1995) argued that kaupapa Māori, of which whānau is elemental, is a means for social and cultural change as well as an educational intervention. The whānau environment can facilitate the learning and development of Māori students by fostering appropriate interpersonal relationships and instilling a firm sense of belonging to a Māori community. That this can contribute positively to the well-being and development of the individual and of the collective has been borne out at Te Kōpae Piripono.

3.1.6 Conclusion

Te Kōpae Piripono proponents contend that whānau in their situation is both achievable and sustainable, despite the diverse cultural backgrounds of contemporary Māori, and the location of Te Kōpae Piripono in the New Plymouth/New Zealand community. This end is clearly contingent on the construct of whānau at Te Kōpae Piripono being clearly understood by all. Although the principles of kaupapa Māori, and therefore the concept of

whānau and whanaungatanga, are implicit in the official Te Kōpae Piripono documentation and discernible to those who are already familiar with the Māori world view, the concepts are not specifically described or explained in these documents for new families who may have no experience of these notions, yet for whom clarity and definition is imperative, for the reasons outlined above. The Kōpae Piripono brand of whānau must therefore be clearly articulated in the centre's documentation and reinforced at every gathering, in order for the whānau to continue to maintain a collective understanding and commitment to the Kōpae Piripono paradigm, its principles and practices, over time. If this is not so, the Kōpae Piripono insistence on whānau may become problematic as original members leave and new members join. Therefore, a process of induction and education on, and before, entry would mediate the transition of new families into the whānau and into kaupapa Māori, while insulating Te Kōpae Piripono against the threat posed by the uninitiated.

The Kōpae Piripono brand of whānau has been achieved and maintained through a sustained commitment to Māori, to the principles of kaupapa Māori, and to the shared aspirations of the Kōpae Piripono community. From this commitment derives the centre's distinctive organisational structure, the well-considered policies and procedures, and the comprehensive programme of whānau development that promotes the learning and development of both the individual and the collective, for the benefit of all. With renewed vigour, Te Kōpae Piripono must continue to promote and reinforce its vision at every opportunity, throughout its literature, at organised learning opportunities, at whānau gatherings, and, in the wider community. This level of effort is required if Te Kōpae Piripono is to continue to embrace the new parents who choose quality Māori education in a whānau context for their children and for themselves. As more and more people experience first-hand the constructed kaupapa-based variety of whānau at Te Kōpae Piripono, one can anticipate, as a consequence of the strategies outlined above, a corresponding increase in the number of people in the wider Taranaki community who are experiencing first-hand, whānau of the traditional whakapapa-based variety.

3.2 Ngā Takohanga e Wha - The Four Responsibilities

Reconceptualising Leadership in Early Childhood Education

(Written by Aroaro Tamati, 2006)

3.2.1 Leadership in early childhood education

Many writings on leadership in early childhood education focus predominantly on the roles of formal leaders in early childhood centres, that is, centre directors, supervisors and teachers. This literature assumes that any debate about this topic relates to organisational and professional leadership. Even articles that critically analyse leadership in early childhood (Moriarty, 2002) tend to approach it from the dominant discourse of the early childhood professional whose role and responsibility it is, to “devolve” power to families, in decision-making processes. Often, little is discussed about the role and involvement of children and both their immediate and extended families. Rodd (1998) argues effective leadership in early childhood is about striving to create a community of practice and providing a high quality service. These factors, she argues, contribute to setting the “tone and psychological climate” that are the hallmark of a quality programme. However, Lambert (2002, p.38) argues, “Everyone has the right, responsibility and ability to be a leader”. Yet leadership, she points out, is often construed as being the work of the leader. However, according to Lambert, leadership should be viewed as enabling “reciprocal processes” among people so they can create new meanings toward a shared goal. Therefore, leadership becomes, “manifest within the relationships in a community, manifest in the spaces, the fields among the participants, rather than in a set of behaviours performed by an individual leader” (Lambert, 1995, pp.32-33). Kagan and Bowman (1997) argue leadership in early childhood education is a social construct that involves a set of reciprocal relationships, rather than a static entity, or a set of attributes or competencies. Bryson (in McLeod, 2002) describes leadership as being a “collective enterprise, involving many people playing different roles at different times” (p.38). Pellicer (2003) adds that leadership is much more than a position, a title, or a mandate to be in charge, and more than a set of personal qualities or complex skills. Sergiovanni (1992, as cited in Pellicer, 2003),

maintains that the “heart” of leadership is what a person believes, values, dreams about and is committed to.

Lambert contends that leadership is made visible, not by the position people have but by what they do and how they behave. These “acts of leadership”, she argues, are quite different to “role leadership”, because they enable participants in a community (in our case Te Kōpae Piripono whānau) to be leaders in their own way. Leadership, Lambert argues, can therefore be viewed as an “inclusive field of processes” (p.47), where all members have the opportunity to be leaders. Lambert adds it is important that all members of a learning community gain similar skills, “in order for them to participate fully in the processes of creating communities together” (1995, p.102).

Bryson and Crosby (2004, p.298) argue that effective leadership in community organisations and communities is, “a collective enterprise involving many people playing different roles at different times”. Indeed, the same people will be leaders at times and followers at times” in the pursuit of a common goal or vision. Raelin (2003) challenges us to take a “fresh” look at traditional notions of leadership and followership. He argues that the use of the word follower is inappropriate in any discussion about leadership, because it has connotations of, “doing what you are told because you are less valuable than the leader,” (p.36). However, leadership and followership are one in the same process (Raelin, 2003; Kagan and Bowman, 1997).

“If we have reached a point in our organisational evolution that we no longer need leaders “out in front”, then in the same vein, we no longer need our followers “back in line” (Raelin, 2003, p.36). Crosby and Bryson (2005) promote the idea of a “shared-power” world where leadership rests with those both with and without formal positions of authority. They argue that a shared power situation,

“Enhances the power of the participants beyond the sum of their separate capabilities...
...We see power as not just the ability to make and implement decisions (a traditional view) but also the ability to sanction conduct and, most important, to create and communicate shared meaning,” (Crosby and Bryson, 2005, p.29).

Lambert (1998) talks about leadership as being, ‘the reciprocal learning processes that enable participants in a community to construct meaning toward a shared purpose’ (p.18). She asserts that leadership in this context means learning with and among members of a community that shares goals and visions.

Lambert focuses on teachers as leaders but transposing these ideas into a whānau context reveals striking similarities. Lambert argues that working in this model of leadership, members convene and facilitate dialogue (hui and narrative), mentor newer members (tuakana/teina – the concept of the older sibling looking after and guiding a younger sibling), pose inquiry questions (concept of AKO - the interchangeability of learning and teaching roles, Tamati, 2005);) and invite others to engage and participate in new ideas (Te Whakawhanake Whānau - whānau development opportunities). According to Stoll, Fink and Earl (2003), effective leaders honour the uniqueness of each group member and use their strengths to try to modify their weaknesses to optimise the ultimate focus – young children’s learning and development. The result of such leadership, they argue, is a “moving wheel” populated with colleagues (in our case, whānau members) who are committed to learning, learning together, and who share a belief that learning should be valued for its own sake and for others’ well being and development. Lambert (1995) argues that, within the context of reciprocal relationships anyone can choose to lead in such a leader/participant relationship.

A whānau-learning concept also links with Raelin’s concept of leaderful practice,

- Concurrent: More than one leader can operate in any community at the same time.
- Collective: The community does not solely depend on one individual to mobilise action or make decisions on others’ behalf
- Collaborative: All members of the community, not the position leader, are in control of and may speak for the entire community. Leaders realise that everyone counts, every opinion and contribution sincerely matter.
- Compassionate: Each member of the community is valued regardless of his or her background or social standing and all points of view are considered, regardless of whether they conform to current thought processes. By

demonstrating compassion, one extends unadulterated commitment to preserving the dignity of others.

(Raelin, 2003, pp.13-16)

3.2.2 Leadership at Te Kōpae Piripono

Ngā Takohanga e Whā: The Four Responsibilities

At Te Kōpae Piripono, we believe that if you take the traditional Western hierarchical structure out of the thinking about leadership, you are simply left with people and relationships. Therefore, if we follow with Lambert’s argument, that every person has a right, responsibility and ability to lead, then every person at Te Kōpae Piripono – whether adult or child – is a leader. For us, leadership is about four key responsibilities – Te Whai Takohanga - Having Responsibility, Te Mouri Takohanga - Being Responsible, Te Kawe Takohanga - Taking Responsibility and Te Tuku Takohanga - Sharing Responsibility. The following demonstrates our evolving theory of leadership at Te Kōpae Piripono:

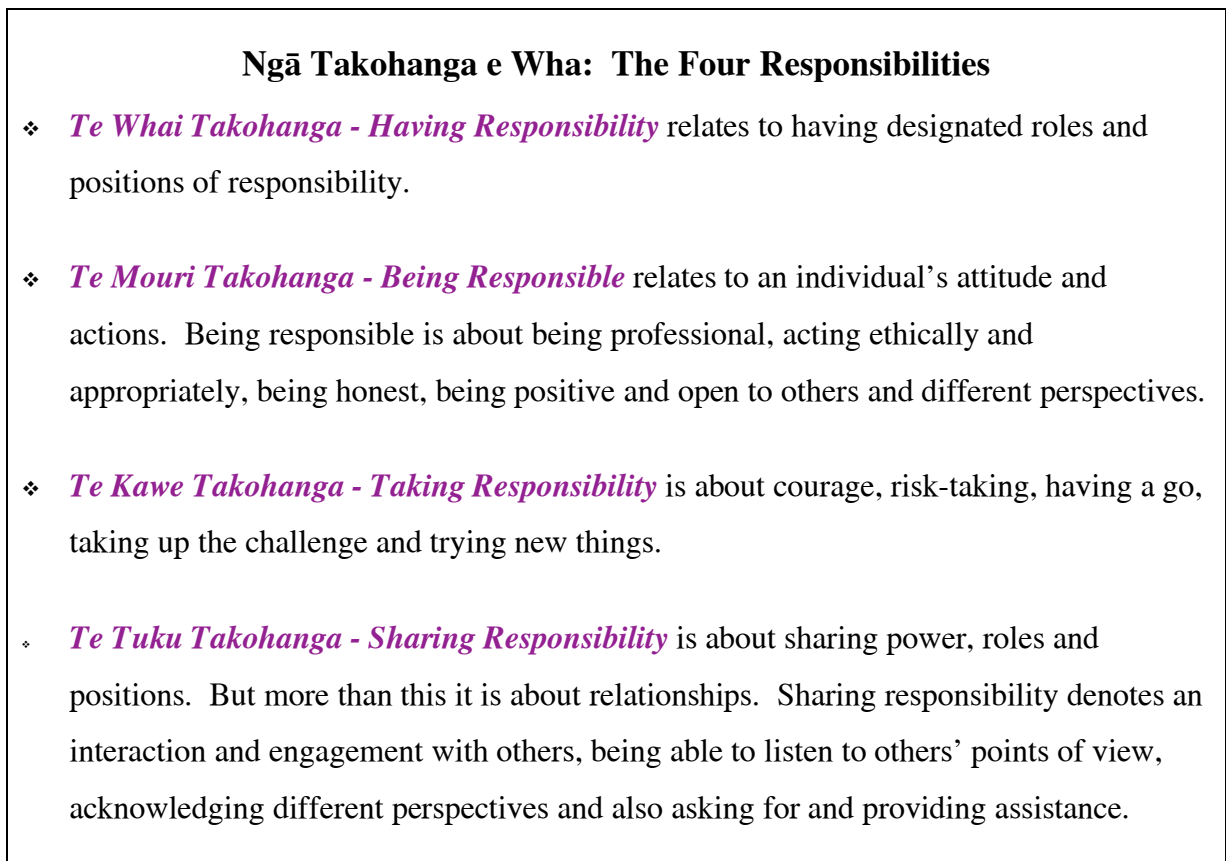


Figure 3.1: The Four Responsibilities

Why use of the term “responsibility”? It is an interesting question to consider. Answering it might perhaps be best done with another question. This paper has already discussed the more widely accepted construct of leadership in early childhood education, that of those in formal roles who act as enablers, facilitators, networkers and motivators of teams. But what of the description of people who consider themselves none of these, at least not yet? How do they come to regard themselves and be acknowledged by others, as leaders in their own right? It is through *having* responsibility and *sharing* responsibility then being encouraged and supported to *take* responsibility, that whānau members, individually and collectively, come to be responsible. With the support of the whānau, individuals come to understand the important role they play in leading, no, in driving their own and other’s learning. As Lambert (2002, p.38) puts it, our definition of leadership determines how people participate in the notion of leadership.

Leadership is, therefore, both an individual and collective responsibility. Focusing on the notion of responsibility serves to remove the spotlight on people’s status, rank and position. It offers no commentary on people’s feelings, fears, or lack of confidence. Rather, it articulates the expectation of everyone’s contribution and involvement. The ‘Four Responsibilities’ implies a person’s right and ability to lead. In our view, every person is already a leader, whether they realise it or not. The concept of responsibility encourages and challenges us to consider the nature and level of our courage and commitment to ourselves and others, to step up to the plate, in our shared endeavours as a whānau learning community. What people do, for their own and other’s ongoing learning, - sincerely, genuinely and passionately – is both the essence and the evidence of leadership.

As Crosby and Bryson (2005, p.49) put it, leadership begins with understanding “what truly matters to you”. For those least accustomed to idea that they are leaders in their own right, summoning the courage to step up and take responsibility is probably their greatest challenge. Yet, for others, sharing responsibility might be their challenge. It is also important to note that being responsible is an essential component of each of the four responsibilities. Traditional definitions of leadership in early childhood education are most

closely aligned to that of having responsibility. While this is an important component of leadership it is not the only one. Just as important, and interrelated are the other responsibilities – being, taking and sharing. In fact, having responsibility could be seen as a natural evolution of the other three responsibilities.

3.2.3 Contemplating Ngā Takohanga e Wha

Ngā Takohanga e Wha: The Four Responsibilities are, fundamentally, about individuals and how they perceive themselves. But they are also, and perhaps more importantly, about their relationships, perceptions, feelings, attitudes and interactions with others. How people interact and perceive themselves and their relationships with others plays a central role in what people think and do as leaders. But leadership is about choice. We can choose to be or do – or otherwise – any of the four responsibilities. Contemplating leadership from this perspective encourages us to consider ourselves, in relation to “having, being, taking and sharing” responsibility. What do we need to exercise the four responsibilities? And how can we foster a learning community where everyone is a leader and where everyone’s contribution matters? They are questions only we can answer.

3.2.4 Ngā Takohanga e Wha and Te Tātai Whakapapa

Our concept of leadership can be readily understood in the context of the Tātai Whakapapa, the respective dispositions and characteristics of the atua matua, and the interrelationships and connections, the balances and imbalances, within that original family.

Just as the concept of whānau is an interrelated mix of roles, responsibilities and relationships, so too is leadership. Leadership is a negotiation of these three concepts. We choose to understand leadership using the over-arching themes of the Tātai Whakapapa, to deconstruct the notion into Ngā Takohanga e Whā o te Mana Tangata (the four responsibilities of leadership), four complementary and interconnected dispositions of leadership comprising essential elements of each of the atua matua. These dispositions must be balanced within individuals if they are to be confident and competent leaders.

The relationship between the Tātai Whakapapa and Leadership is displayed graphically below. It is represented in a whakapapa (genealogy) format.

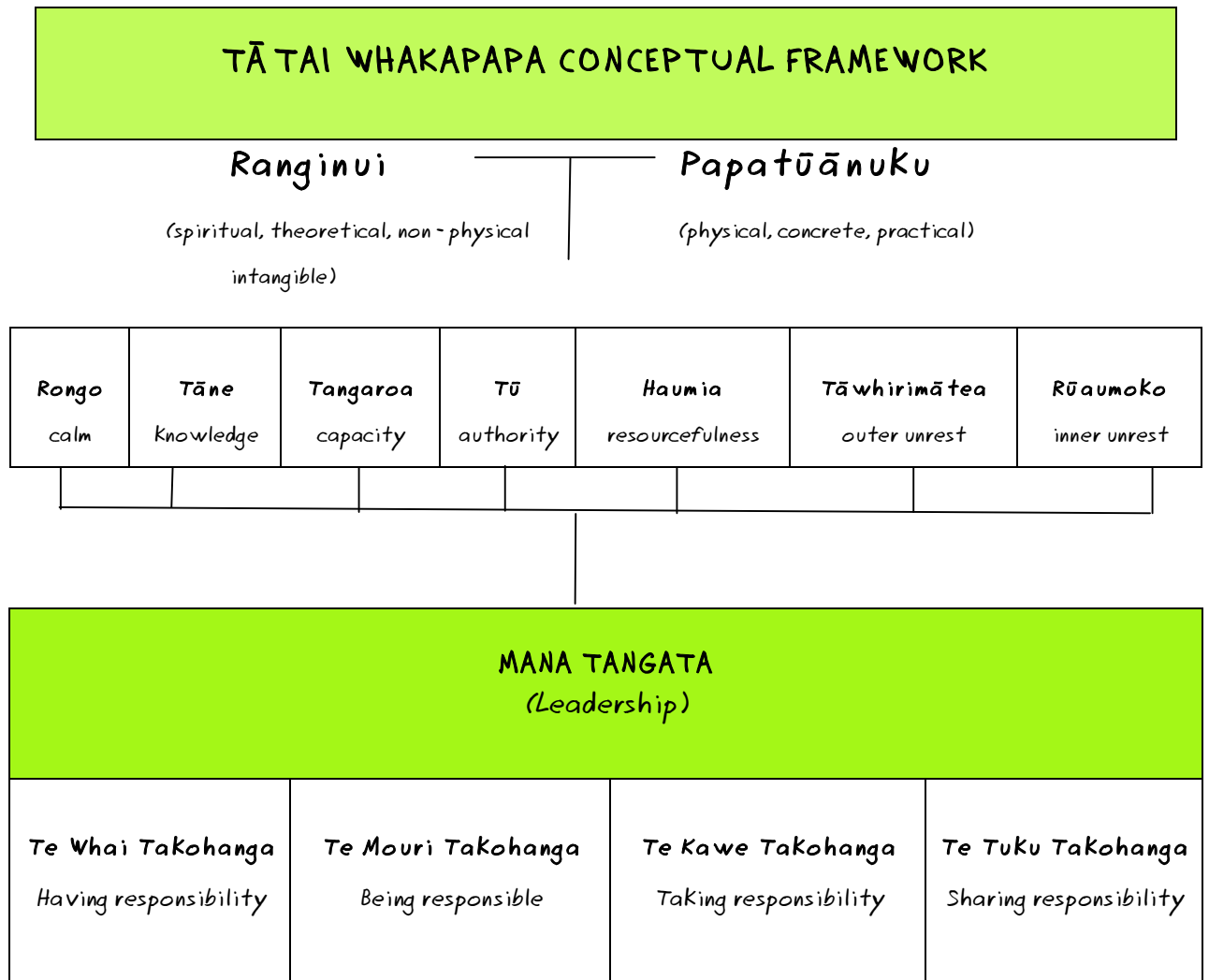


Figure 3.2: Leadership and Tātai Whakapapa Conceptual Framework