

**Te Kura o Ngā Puna Waiora  
Newtown School**



Board of Trustees Hui Minutes

*Rātū / Monday 10 Noema / November 2025, 6:30pm  
Library*

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**Board members:** Naomi Taylor, Fatima Amin Sheikh, Trey Tanuvasa, Amro Gamal, Nadia Abu-Shahab, Rhys Muir (kaiako rep), Sian Smith (Ngāti Kotahitanga rep).

**Also present:** Ash Holwell (minutes), Danielle Te Waiti (Deputy Principal).

**Apologies:** Nicki Read (tumuaki)

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**Karakia timatanga**

Meeting opened 6:34pm

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**Minutes of Previous Meeting**

Minutes of Ōketopa/October Meeting Approved pending one addition from Sian - to be sent to Ash for inclusion and confirmation.

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## **1. Te Tiriti in action and Board response to Government announcement**

Noami, Rhys, Sian shared work they have done on a statement in response to the Minister of Education's decision to remove the requirement for school boards to give effect to Te Tiriti o Waitangi. This is seen as an opportunity to share with our community about our place, the whakapapa of our place, the pūrākau of our kura and our whenua that could be ongoing:

Amro: What do we want from the statement, and what are the risks?

Sian: We are anticipating putting out a wider statement which is why we want people to come to us to discuss, so we can build it to widen the audience.

Noami: We understand that our community is very supportive and we want to hear from them and have them be a part of anything further we do.

Nadia: Full support and tautoko sharing it wider.

Danielle: Other schools have done this as well as writing to the Minister

Nadia: There is work with the Iwi chairs forum on a similar statement.

Sian: In regard to writing to the Minister - we wrote on behalf of Ngati Kotahitanga inviting them to come and kōrero with us about Resource Teachers of Māori and they did not even respond to the letter - so giving support to our community is our focus.

Noami: Speaking to not putting a statement - we understand the harm being caused, so not making a statement is causing further harm.

Rhys: We are both supported, and supporting, other schools in this, and we are the leaders in this space.

Fatima: Is there a resourcing risk?

Noami: I don't think the government has ever resourced boards to honor Te Tiriti

Rhy: It is in our charter and it is able to be there, it is our choice.

Amro: Spoke to the follow on effects of charters and systems as the changes are enacted through government and legislation.

Danielle: Highlighted our strategic plan lasts to 2025, and the Ministry requires one in 2027. The 2027 strategic plan may be more Ministry directed than it has been in the past. If we create our own in 2026 using our priorities and voices of our community, we will be set to uphold what matters to us.

Sian: NK discussed how connecting to the wider community can have a positive impact on other kura around us on their journey.

Trey: 100% support of the statement, bringing up from the position of a busy parent and asks for the board to consider from the perspective of impact. I understand the purpose, we are bicultural, and we are also in a multicultural world - is there anything further we need in it, in order to enable others to support us because we would like their support.

Noami: We had lots of discussion on this.

Sian: We could take out the word bi-cultural - I see there is a difference between bicultural and bi-cultural, with bi-cultural honouring the two Pou. Highlighting that those two Pou have many different cultures.

Trey: When we look at bi-cultural, in Aotearoa it can be seen as Māori and Pākehā, and we are in a wider multicultural community.

Danielle: We use Tangata Whenua and Tangata Tiriti, because for me everyone is included, it isn't reliant on the length you have been in Aotearoa but instead you are in relationship to the original people of the land. Tangata Whenua or Tangata Tiriti. Both rich with diversity.

Amro: Identifying that not everyone understands it in this way. Bringing people together.

Nadia: Understanding that within migrant communities this is a misconception that Te Tiriti is only between Māori and Pākehā, and they are excluded. Suggested summary at the top of the strong parts of the statement to make key points visible for busy whānau.

Amro: The strength of the attack warrants this length and clarity of response.

Sian: There is an opportunity for us to put out this discussion around multicultural understandings to our community to increase understanding.

Noami: Support Tangata Tiriti to write and share something as part of this process around what it means to be Tangata Tiriti.

Rhys: Highlighting that there are many differences within Tangata Whenua also.

Amro: Finding hypocrisy in the minister and the government have a vision for global citizens, whereas that means citizens who care for the people of the land not the wealth they can gain from it.

Rhys: Pointed to our word 'identities' in our strategy and suggested that this multiplicity is key and innate in our kura.

Sian: Suggested specific addition - 'growing as bi-cultural global citizens who understand their role in a shared future.'

**Action: Decision to amend – distribute – approve – send to Nicki + Danielle**

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## **2. Kawa Wānanga**

Naomi: What do we know of 'kawa' and 'tikanga'?

Collective Kōrero –

### **Kawa:**

- Protocol of how to do something
- Can be set with a group of people
- Process that guides specific actions that are in line with traditions
- Protocols
- The purpose, the framework or a system or guidelines that are agreed upon
- The traditional ways of doing things

### **Tikanga:**

- Ngā – to make effect

- Tika - right or correct way
- Shiftable
- Appropriate in context
- How we do it
- 'Should be'
- Doing things with honour, with the nobility of it, not external gains
- Letting people feel your warmth, your kindness that is your worth
- How we enact the protocols - how to follow the tikanga
- The way you are in different settings
- Respect and how you are within a space, with people, in relationships

Sian: Thank you and acknowledging the knowledge in the room.

SLIDESHOW

Kawa - what we do

Tikanga - how we do it

Kawa is constant, Tikanga is developed and can change - it is how we respond and it connects us to our understanding of Ngā Atua.

Kawa doesn't change because it comes from our atua, tikanga can change in response to a situation.

Example of how tikanga can change is how over COVID 19 with online Tangihanga.

Tikanga can become set, an example of one tikanga is that not sitting or standing on tables is unlikely to change.

Danielle: Tikanga is often for the good of all, it can change if the outcome would be better for everyone. There isn't a me in tikanga, there is an us.

Noami: Setting the scene - Ani Mikare speaks of tikanga as the first law of this whenua; as does Moana Jackson. Highlighting the current environment of colonisation as a process of dispossession and control, and upholding kawa and tikanga is a stand for Te Tiriti partnership against.. This is why we draw upon the same kawa/tikang envisaged in Te Tiriti.

Sian: Called to our previous hui of handover that centred on the stories of the foundations of the previous board through the pūrākau Te Kore, Te Pō, and Te Ao Marama. Spoke to this pūrākau.

Ngā Atua are our ancestors, we are connected to them through whakapapa.

Danielle: The world is big enough for all of us.

Noami: There are various and differing pūrākau.

Sian: There are different kōrero that are linked to where we are from, and we connect to those places, those pūrākau and those atua of where we are from. The kawa 4 comes from these atua.

Noami and Sian lead a process of collective reflection and storytelling on Ngā Atua in the aid of creating a kawa and tikanga for the board.

Is it tika (*right*)?

Is it pono (*true*)?

Is it done in aroha (*kindness*)?

Trey: Asked for clarification around how this relates to a code of conduct.

Sian: Clarified that kawa and tikanga are our first laws. Legislation, governance, structure, code of conduct and other things are also in our kete, though kawa and tikanaga are our first laws.

Sian and Naomi: Clarified that we are setting a kawa, and ngā atua are guiding us, as we collectively make them.

Sian: As we said earlier, tikanga is fluid, whatever we define these things as, we will adapt to our changes.

Nadia: Suggesting clarification around the process of creating kawa and tikanga, taking it away, bringing it back to us for further discussion.

Trey: We are here to support the kaupapa of what Sian and Noami have put together, thank you.

Amro: We are here with care and kindness together and trust that we are here in good faith.

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### **3. Strategic Plan contribution**

Danielle: Spoke to the gap in 2026 of no requirement for a strategic plan, and suggested that we want to create a really strong strategic plan during 2026 to allow us to really focus on the priorities of our community and to maintain our commitment and partnership that gives effect to Te Tiriti. There's no specific action to do now, just to understand the beginnings of our ponderings so that we know what is coming for us.

Pointed to our current one with some of its strengths and our desire to have it as a living document.

Nadia: What was the process of how you came to this strategic plan?

Trey: Nicki led us through a sharing process of collective making.

Danielle: Pointed to the work done so far - the hopes, dreams and aspirations collected from a variety of voices.

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### **4. Leadership report and portfolio reports**

#### **Leadership Report**

Danielle highlighted key parts of the report:

- Both resource teachers positions have been disestablished.
- It has been a horrible process, Nicki has done extremely well in supporting the kaimahi.
- Once they take long service pay, they can no longer take permanent roles, only fixed term positions. They lose a lot through it, and it is a hard decision to make. It has been a significant decision for both of them.
- Jenny Curtis has opted for long service pay.
- Hine Te Tana has not yet to officially responded.
- Letter to Lily Whitehouse of recognition and thanks - she will be a big loss.
- In reference to the availability of staff - half year periods of employment don't work for Newtown Kura.
- Sally Hunter has resigned and is retiring - has been here for at least 30 years.
- Update provided in regards to communication with the cleaner.
- Nicki + Danielle will meet with Hine - Ministry contact, to discuss Ngati Kotahitanga growth.
- Finance update re reducing spending with impending deficit budget, with considerations:
  - ESL Codes need updating.
  - Relievers are currently over budget.
  - Arts dance curriculum is expensive but it is not a cost in 2026 as is scheduled as a bi-annual commitment..
  - Seeking financial grants in the future may be useful in order to assist completion of projects.
  - Painting Piwakawaka and prefabs next year.
  
- **The board is collectively disappointed that the government has disestablished specialist roles in our kura - we see the immense harm and loss that this decision has caused.**
  
- **2026 start date: 4th February.**  
**2026 end date: 16th December.**  
**Two curriculum days Friday 29th May and Friday 23rd October.**
  - **Approved by the board.**
  
- **2026-Karen Fredrickson has requested Term One LWOP for the birth of her first grandchild**

- **Approved by the board.**
- **We acknowledge Sally's 100 year contribution 30 in reality to our kura – thank you.**
- **We are thankful for Lily's commitment and beautiful work to all ākonga in Piwakawaka and the kura.**
- **We acknowledge Chantel and Monica's commitment to being enthusiastic Te Tiriti partners while being Canadian and coming in fresh and doing their very best for our community**

### **Uepū Māori Report**

#### **We recommend:**

We recommend:

1. Te Tiriti Portfolio explores Te Marautanga and what it would look like in English Medium.
  - a. This is an exploratory exercise, a search for expertise and advice for this idea.
  - b. It is in Te Pō, not Te Kore
2. That the Board accepts the draft statement we have prepared. We welcome feedback and suggestions. We hope this can go out to the kura community as soon as possible.
  - a. As outlined at the beginning of this meeting
3. That, as a Board, we work with other Boards on our collective commitment to Te Tiriti o Waitangi.

### **Ngāti Kotahitanga**

**Motion:** That Jahnelle Wright is co-opted to the Board of Trustees of Te Kura o Nga Puna Waiora as a representative of Ngāti Kotahitanga.

**Motion – Sian**

**Second – Nadia**

**All in favour**

### **Co-Option of Board Members**

Trey: Opened discussion around the process of co-option, pointing to the work that the previous board had done and wanting to ensure we get the right people. Not questioning the current process, just highlighting the importance of the process.

Nadia: Offered to talk with those who went during the election who didn't get in on behalf of the Community Portfolio - with Amro.

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### **Date for next meeting**

- December 1 2025 - 6:30-9:30pm
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### **Karakia Whakamutunga**

Hui closed at 9:40pm


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### **Actions**

#	Action	Assigned	Status
216	Relevant board members look over the induction role document provided by the previous board and will assess their roles before the next meeting.	Board members in new roles	Complete
217	Discuss with other community members/parents identified if they were available for co-option to the board, and discuss what they might be inspired to work on.	Naomi, Nicki	Complete

218	Amend statement - distribute back to board for approval, before sending to Nicki + Danielle	Noami, Sian, Rhys	
219	Ensure the various portfolios are covered.	Collective	
220	Invite Josephine to board hui	Noami, Sian	

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Signed:   
Naomi Taylor, Presiding Member