

**Turakina Māori Girls' College  
MARTON**



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Principal  
Hostel CEO**

**Sabbatical Report – Term One 2014**

**FOCUS RESEARCH QUESTION**

**What has been of influence at Turakina Māori Girls' College on the life styles, careers and personal development of a select group of Tūhoe women?**

**EXECUTIVE SUMMARY**

When I took on the dual role of Principal and Hostel CEO at Turakina Māori Girls' College in September 2009 I did so with the confidence that I knew the school well enough as I was a former student in the 1980's, a former teacher in 1990-1991 and Head of Department from 2004-2007. I also had almost twenty five years of experience in education however I was mindful of the fact that I was not an experienced Principal. The First Time Principal's Programme (FTTP) with Auckland University gave me invaluable opportunities to network, to interact and to build relationships with other Principals around the country. The FTTP was the most valuable professional development I had as a Principal at that time (June 2010- October 2011). It has taken another three years for me to experience such great professional development again with this sabbatical leave giving me the opportunity to do a Master of Arts Degree. I am ever so grateful to the Ministry of Education for giving Principals this chance.

Returning to Turakina Māori Girls' College as the Principal is a huge honour. It is a role that I have never taken lightly and one that I have always devoted time and energy into making the best possible decisions for the academic, spiritual, cultural and physical growth of all students at Turakina. Seeing a school through the eyes of a student, a teacher and a Head of Department has little comparison to seeing a school through the eyes of the academic leader, the Principal. It is very rare for someone to attend a school as a student then become a teacher there, a Head of Department and then the Principal. For these opportunities I am most grateful.

During my tenure as Principal at Turakina Māori Girls' College students have shown an interest in my own personal experiences as a student. This inspired me to capture the memories of former students but more significantly to research the impact that Turakina Māori Girls' College has had. I noted that there was very little literature on Turakina Māori Girls' College and only one thesis has ever been written on the school by a former teacher; Miss A. Gray. I have been keen for the past four years to complete a Masters Degree and when the opportunity came for me to do this as part of my sabbatical leave I leaped at the chance. With the approval of the Postgraduate Convenor who became my Supervisor at Waikato University, Dr Rangi Mataamua, I decided that I would complete my Masters Degree by presenting my thesis as a Case Study. Being of Tūhoe myself, this was the golden opportunity to seek as participants my own relatives who attended Turakina for this Case Study.

## **ACKNOWLEDGEMENTS**

I am very grateful to and thank TEACHNZ & the Ministry of Education for providing opportunities for Principals to have sabbatical leave and to apply for study awards. I acknowledge the Board of Trustees of Turakina Māori Girls' College. I make special mention of the huge support and ongoing encouragement I have unconditionally received from Dr Kathie Irwin of the Board of Proprietors of Turakina Māori Girls' College. To you I am indebted; nō reira kā nui te mihi ake ki a koe e te rangatira, Kathie.

I wish to also convey my many thanks to the University of Waikato and in particular Te Pua Wānanga ki te Ao: School of Māori & Pacific Development. I also pay special tribute to my Supervisor Dr Rangi Mataamua who has guided my work for this thesis giving me the best possible advice. Furthermore without the participation and agreement of my wonderful Mum, my adorable Kuia Meri Caton, my beautiful Aunties namely Queenie Haumate, Ruahine Te Are, Julie Hare and my dear cousins Hinerangi Hare and Evelyn Hare, this Case Study would not have come into fruition. Nō reira aku mihi nui me taku arohanui ki a koutou.

Finally my very special thanks go to my husband Malcolm Channings, to my three sons Matariki, Te Rongopai & Stacy and to my whānau for their encouragement, love, belief and faith. It was you who gave me the strength to keep going when times were difficult; e kore e mutu ngā mihi nui ki a koutou e aku kuru pounamu.

## **BACKGROUND AND RATIONALE**

Tūhoe has had a unique and special relationship with Turakina Māori Girls' College which has seen many generations of Tūhoe women attend this Presbyterian Educational Institution. Turakina Māori Girls' College has been responsible for the college education of Tūhoe women therefore; their life-styles, careers and personal development throughout their lives. The thesis will be an exploration on how influential their college education has been on their lives with a focus on the research question as outlined on the front page. First and foremost; the establishment of Turakina Māori Girls' College needs to be outlined.

In the 1850's settlers in Turakina which was a rural area on the outskirts of Marton in the Rangitikei region were determined and keen to "establish in their young community a school as well as a Church" (Wilson, M 1952 – page 47). The Presbyterian Church had a large part in the establishment of the village school (Turakina), and that successive Ministers showed active interest in education by serving on the school committee. The manse not only served as a school but also as a Theological College for the Presbyterian Church in the North Island.

It was the Reverend John Ross who rendered outstanding service to the cause of education. He convinced the Presbyterian Church to enlarge the manse and to open it as a boarding school in 1878. For some years it was a co-educational school but later only girls were accepted as pupils and it became the "Turakina Ladies' Classical School" (Wilson, M 1952 – page 48).

With the departure of Mr Ross in 1903, this period of unique educational work in the parish ended, but another just as unique began immediately and continued for almost another quarter of a century. The new venture was initiated by Mr Ross's pupil and friend, the Reverend H.J.Fletcher, and was carried on in the same manse which had become so well known as the Classical School. (Wilson, Malcolm W 1952 – page 53)

In the 1900's there was a rapid decline in population for the Māori people. In particular infant mortality was on a high which left the Māori people stricken with concern for the future of their people and its survival. "With statesman like insight, Mr Fletcher saw that if the future mothers of the race could be given new hope and wise instruction there would be prospects of a revival of courage and strength" (Wilson, Malcolm W 1952 - page 54).

It was Mr Fletcher who made the recommendation to the committee of the Presbyterian Church that a school be established for the education of Māori girls in the Christian Faith with the request that "homecrafts, as well as in

general education, should be established by the Church”(Wilson, Malcolm 1952 - page 54). The committee were in total support of the suggestion by Mr Fletcher and without hesitation the manse was purchased and further renovations made to enlarge the building. On the 13<sup>th</sup> of April 1905, Turakina Māori Girls’ School (TMGC) was opened by the Prime Minister at that time, the Right Honourable R.J.Seddon. “Two days later thirty Māori girls were received as the first pupils” (Wilson, Malcolm W 1952 - page 54).

Mr AG Hamilton served as Foundation Principal, his wife as Matron, and three daughters as Assistant Staff. As the school roll increased, the old manse couldn’t accommodate all of the pupils, or the academic requirements of the students. It was obvious that a new building was required however; there were huge questions around where the building should be erected. Marton was suggested due to its location on the “Main Trunk Railway Line”. The move to a larger town close by added to the attraction to be relocated in Marton. This suggestion was hugely opposed by many including Mr Fletcher who expressed that “the association of the school with Turakina counted for much with the Māoris who reverence traditional sites, and that the name Turakina had acquired great “mana” as a result of the school’s prestige” (Wilson, Malcolm W 1952 - page 56).

However; the General Assembly agreed that the school be relocated to Marton so, “in 1927 His Excellency Governor-General Sir Charles Fergusson laid the foundation stone for the new buildings in Marton. In 1928 the Rev. James Aitken, Moderator of the Presbyterian Church of New Zealand, opened the new Turakina Māori Girls’ College buildings in Marton. The Rev JG Laughton, Moderator and Convenor of Māori Missions, laid the foundation stone for the school chapel in 1943 (Wilson, Malcolm W 1952 - page 56).

‘Turakina Ngā Hara’ meaning ‘cast away all sins’ is the whakataukī<sup>1</sup> and motto of TMGC. This whakataukī was adopted by The Right Reverend John Laughton, who supported the growth and development of Turakina Māori Girls’ College for many years. His support and influence continued when TMGC was moved from the old site at Turakina and relocated to Marton in 1927.

The emblem of TMGC which is pictured on the front page of this report was designed by Miss Kinross, a former teacher and Principal of the school and The Right Reverend John Laughton. According to Reverend Wayne Te Kaawa, the Moderator of Te Aka Puaho which is the Māori Synod of the Presbyterian Church, the mauri<sup>2</sup> of the College lies within the school’s emblem which suspends today on the hostel building in front of the College. For TMGC, the mauri existing within the emblem which also incorporates the school motto signifies its uniqueness and its own special character. It is what keeps the spiritual and physical well-being of the college safe and protected.

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<sup>1</sup> Proverbial Saying.

<sup>2</sup> Life principle, entity, life force. In the Te Aka Māori-English dictionary mauri is interpreted as meaning life principle, vital essence, special nature, a material symbol of a life principle, source of emotions, the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group in which essence is located.

## PURPOSE

The purpose of the thesis is to answer the focus research question: ‘What has been of influence at Turakina Māori Girls’ College on the life-styles, careers and personal development of a select group of Tūhoe women?’

Additional questions that this thesis will address are:

- What were the main reasons Tūhoe girls were sent to Turakina Māori Girls’ College for their college education?
- How influential was the Presbyterian Faith and its related Christian values on Tūhoe girls who attended Turakina?
- What was the influence of Turakina on the career choice of Tūhoe girls?
- How did experiences at Turakina effect the personal development of Tūhoe girls?
- What challenges did Tūhoe girls face during their time at Turakina and how were these challenges overcome?
- What hopes, dreams and aspirations do Tūhoe women who attended this school have for the future of Turakina?

The connection between TMGC and Tūhoe began with the introduction of the Presbyterian Church missionaries to Ruatāhuna. However; it was the relationship between Tūhoe, Rua Kenana and The Right Reverend John Laughton who had strong affiliations to the development of Turakina in the 1920’s that cemented that special bond. Reverend Te Ahorangi Wayne Te Kaawa writes in the book: *Hihita & Hoani: Missionaries in Tūhoeland*, “Although there were already missions in the area, including that of Sister Annie Henry based at Ruatāhuna, the Presbyterian Church was keen to increase its influence further. In 1918 Rev. Laughton was selected as part of a delegation to the Urewera to investigate the viability of establishing a mission and school in Maungapōhatu” (Te Kaawa T W 2008 - page 22).

When the Rev Laughton arrived in Te Urewera in 1918 to take up his appointment as missionary and teacher in Maungapōhatu he met up with Horiana Te Kauru who had been delegated to establish a mission in Waiohau. After this meeting they later married in 1923. Horiana Te Kauru was from Nuhaka and was not only a past pupil of Turakina who was named on the School & House Dux Honourary Board but she later became a teacher at Turakina as well.

My association with TMGC began in 1980 when I attended as a student. During my time I was to learn and master the English language first and foremost but to always retain the teachings of home. My parents also expected that I would make the most of my educational opportunities and I would strive to be academically successful. Subjects such as English, Maths, Social Studies and Science were not particularly favourable for most however; I found these subjects interesting and a good challenge. Achieving high grades in these subjects was well celebrated and I was pleased to have experienced this success during my time at TMGC.

Achieving excellence in Te Reo Māori and in all aspects of Te Ao Māori was always encouraged but also expected by the teachers & my peers at the college. It was anticipated that any student from Tūhoe would be articulate in the Māori language, strong in Māori Performing Arts and steep in Māori protocols. However; it was

the other subjects that TMGC had to offer that I really enjoyed. Initially my language ability in English was somewhat limited in comparison to my peers. The college education I received gave me a strong base in academic achievement prior to my returning home to complete my senior college years in Whakatāne at Trident High School. A key focus for my attendance at TMGC, for my mother especially who was also a former student, was to learn to be independent, to have good Christian values and to be well educated in order to confidently embrace the good that the world outside of our home had to offer.

## **METHODOLOGY & FINDINGS**

The executive summary, the background and rationale establishes the nature of the thesis which is the main component of my Master's Degree. The background to this research and its structure has determined its style, Tūhoe methodology and the relevance of all this to me as the author.

The thesis will be presented as a Case Study to explore the influences of Turakina Māori Girls' College on the life-styles, careers and personal development of a select group of Tūhoe women. These former students attended TMGC between the 1940's through to the 1980's. This timeframe gives a span of four decades which has seen many changes in education and experiences for these participants during their time. However; the commonalities for all is that we are Tūhoe, and we attended a college established by the Presbyterian Church in the area of Ngāti Apa. As per this research it was necessary to look in-depth at Tūhoe and its connection to TMGC, at the Presbyterian Church and the relationship with Tūhoe, at Māori Boarding School education and at Ngāti Apa who has paid homage for almost 110 years.

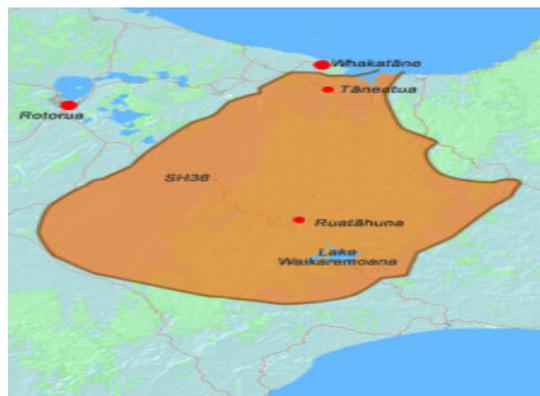
Tūhoe are from the Mataatua canoe. Its Leader was Toroa along with his half-brother Tāneatua who was the astronomer and navigator on board. Also among the crew of the Mataatua canoe that landed in the Eastern Bay of Plenty were Puhī, Toroa's younger brother and their sister Muriwai, Toroa's son Ruaihona and his daughter Wairaka. At some stage after the Mātaatua canoe landed at Te Mānuka Tūtahi initially at the mouth of the Ōhinemataroa river then moved onto Whakatāne, a disagreement between Toroa and his younger brother Puhī arose. This resulted in Puhī absconding with the Mātaatua canoe northwards where he and his descendants settled and are known as Ngāpuhī.

The name of the Tūhoe tribe is taken from Tūhoe-Pōtiki who was the youngest son of Tamatea-ki-te-huatahi (grandson of Toroa) and Paewhiti (daughter of Tāneatua). Tūhoe had two elder brothers, Ue-imua and Tānemoeahi. He also had a sister Uenuku-rauiri and they lived in the Ruātoki valley. Internal battles among the brothers became tiresome for Tūhoe and so he left travelling north. He occupied a place in Ngongotahā which is in Rotorua and nearby a spring which was named Te Puna-a-Tūhoe but is known today as Fairy Springs. Tūhoe-Pōtiki also resided in the Waikato living his remaining days in Kāwhia.

Te Urewera is known as the traditional lands of Tūhoe. The land is extremely rough and mountainous forest country. Tūhoe has many mountains connected to each Tūhoe community but the one of most significance is Maungapōhatu in the Huiarau ranges at the heart of Te Urewera. The ruggedness, unrelenting climate and inaccessibility of Te Urewera, along with the fierce reputation of its people warded away most Europeans until the second half of the 19th century.

As stated by Professor Wiremy Doherty in the book *Enhancing Mātauranga Māori and Global Indigenous Knowledge 2014* “To understand the shape and format of mātauranga (knowledge) Tūhoe, attention needs to be drawn to the importance of connecting the land and people together.” Professor Doherty goes on further to say that, “Mātauranga Tūhoe starts and ends with the tribe Tūhoe. The experiences that occur when the iwi (tribe) interact with the land base helps to shape and form Tūhoe epistemology. The greatest influence on the iwi is the environment they reside within. It is the environment that shapes and influences the language; it is through the environment that examples of knowledge are witnessed, experienced, explained, and conceptualised.”

Te Hui Ahurei a Tūhoe known as the Tūhoe Festival in the early years was organised by Tūhoe elders in the 1970’s due to a rise in the number of young people leaving their homeland to find employment opportunities in the urban areas. The Tūhoe Festival was also established to ensure the survival and retention of the unique language and culture of Tūhoe. This bi-annual event has brought a lot of descendants of Tūhoe together over the many years to celebrate *matemateāone* (blood ties), a term used by Tūhoe to describe “an overwhelming feeling of emotional, physical and spiritual attachment to your kin through genealogy and shared feelings for the land”. This is achieved through sports, cultural and debating competitions with the addition of fashion shows but ultimately by uniting the people. “Tūhoe looks to the future with confidence, reassured that the elders have left a rich legacy”.



**Tūhoe area and its boundaries as outlined on this map.**

### **RUA KENANA OF TŪHOE**



Rua was born in 1869 at Maungapohatu in the Urewera Country New Zealand. He was the posthumous son of Kenana Tumoana, who was killed at Makaretu in November 1868 while fighting for Te Kooti, and of Ngahiwi Te Rihi. Rua was a member of the Tamakaimoana hapū of the Tūhoe tribe and, although not a chief in his own right, was of high birth and could trace his descent from Pōtiki and Toroa of the Mataatua canoe.

In 1905 Rua Kēnana emerged as the new prophet and became a very significant and influential person to the Tūhoe people. Calling himself the “Messiah” Rua played a crucial role in Tūhoe politics and how the people lived in their environment. His influence was so great that two years later he had formed a community of approximately 600 people at Maungapōhatu and named it “Hiruhārama Hōu, New Jerusalem”.

After spending some time in prison, Rua was released from prison six months early and returned to Maungapōhatu to find that a school and mission was established by the hapū and the Presbyterian Māori Missions Committee. Rua put a stop to the continuation of these developments by sending a message to Rev Laughton to delay his arrival to Maungapōhatu.

A condition was placed upon Rua as part of the agreement for early release. Rua was to report regularly to the local constable at Te Whaiti, Andy Grant. This condition was to set up the first meeting between Rua and Rev Laughton which took place on the 12<sup>th</sup> April 1918 in Ruatāhuna. At the time Rev Laughton was helping Rev HJ Fletcher build the school and mission for Sister Annie, a missionary in Ruatāhuna. After this meeting Rua allowed Rev Laughton to complete his journey to Maungapōhatu and so he and Sister Annie rode to Maungapōhatu. Upon arrival they were met by much defiance and a fearsome haka at the whareniui (meeting house) named Tāne-nui-ā-rangi. Furthermore; the family who were occupying the teachers’ house refused to vacate the property. It took some days of negotiating to move the family.

When this period came to an end the uneasy relationship between Rua and Rev Laughton escalated. At this time, the old people were making a house for Rev Laughton then the people were asked by Rev Laughton to build a church. The old people did not like that request and so refused to go along with Rev Laughton’s request. It was at this point that Rev Laughton became angry with the people. Then one Sunday Rua approached Rev Laughton and stated “Never mind making a church at Maungapōhatu, that’s your church, the schoolhouse. You can have the children, but leave the old people to me”. (Te Kaawa, T, W 2008 – pg 20) That is how they came together. This is as told by Mrs Harimate Roberts, daughter of Rua, who heard this statement as she listened to her father when she was a child living at Maungapōhatu.

#### **THE RIGHT REVEREND JOHN LAUGHTON**



John George Laughton was born on the 2<sup>nd</sup> of December 1891 in Holm Parish, Orkney, Scotland. He was the son of John Laughton, a farmer, and his wife, Mary Ann Balfour Moody Shearer. He came to New Zealand in 1903 and spent his younger days at Mosgiel. After completing his studies at the University of Otago he attended the Presbyterian Theological Hall, Knox College, Dunedin. In 1913 he was appointed student minister to Piopio in the King Country and in 1914 ordained home missionary there.

Rev Laughton identified closely with Māori, becoming fluent in the language and earning their respect and affection; they called him 'Hoani'. In 1918 Rev Laughton was invited to join the Presbyterian Māori mission, and he moved to Maungapōhatu in the Urewera. It was there that he met the prophet Rua Kēnana had founded his religious community. Rua was released from prison in April and from the beginning his relationship with Laughton was marked by deep theological differences. Rev Laughton described his very first meeting with Rua Kenana as follows:

*“I am sure that no Rata seed was ever so small as I felt the first day I met Rua, surrounded by a company of his followers, who had ridden out to Ruatāhuna with him as an escort”*(Te Kaawa T, W - pg 23).

Rev Laughton found the fact that Rua Kēnana claimed to be the brother of Jesus Christ as being unacceptable. Despite this, through “tact and careful listening” on Rev Laughton's part, a mutual trust grew between the two and friendship developed. They went with the concept and the belief that one God could be found through many different pathways. This relationship brought together the followers of the Ringatū, the Ihairaira and the Presbyterian Faiths. Both men shared a deep commitment to Māori education and joined forces in the establishment of a school in July 1918 at Maungapōhatu. Through his relationship with Rua and the people of Maungapōhatu, Rev Laughton developed an intimate understanding of Māori thought and tradition. Such was the respect that Tūhoe had for the Rev Laughton that they bestowed upon him “rangatira” status. In 1937 Rev Laughton conducted the funeral service for Rua Kēnana.



Rua Kenana & Rev John Laughton

In 1918 Laughton accompanied the Reverend H. J. Fletcher to Ruatāhuna. He helped to build a school there and later established schools at Matahi (1921), Tanatana (1922), Te Teko (1926) and Te Onepū, near Kawerau (1930). In 1921 Laughton was ordained a full minister in the Presbyterian Church. That year, on 20 December at Rotorua, he married Horiana Te Kauru of Nuhaka, an outstanding graduate of Turakina Māori Girls' College.

Rev Laughton and Horiana Te Kauru had five children one of which who had a daughter now known as Doctor Kathie Irwin. Dr Irwin is currently the Commissioner for the Board of Proprietors of Turakina Māori Girls' College. The legacy of her grandmother Horiana who was School Dux at Turakina and later became a teacher at Turakina (as stated earlier) and her grandfather the Rev Laughton still lives on in her with the outstanding work she is doing for Turakina to keep operating now & into the future.

#### **NGĀTI APA**

The people of Ngāti Apa live in the Rangitīkei region, towards the south-west of the North Island of New Zealand. Their traditional lands extend between the Mangawhero, Whangāehu, Turakina and Rangitīkei rivers. This area is bounded by the Whanganui River in the north-west, and the Manawatū River in the south-east.

Ngāti Apa trace their ancestry to Ruatea, captain of the Kurahaupō canoe. It sailed to New Zealand from the Pacific islands 22 generations ago. In one popular tribal account, the Kurahaupō was badly damaged off the Pacific island of Rangitahuahua. Many of those on board transferred to the Aotea canoe, which had set out at the same time. It is believed that Ruatea and others remained at Rangitahuahua and repaired the canoe before continuing the voyage. Where the canoe landed and what became of its people is debated by Ngāti Apa, but there is strong evidence that they lived first in the district around Pūtauaki mountain (Mt Edgecumbe) in the Bay of Plenty.

Ngāti Apa take their name from the ancestor Apa-hāpai-taketake, who was the son of Ruatea. Stories of Apa's deeds place the tribe's origins in the Bay of Plenty. To the west of Pūtauaki mountain is a place known to Māori as Te Takanga-a-Apa (the place where Apa fell), so named because, according to one account, it was where Apa was kicked to the ground by the pet moa of a man called Te Awatope. Because he limped after this incident, he was named Apa-koki (Apa with a limp). One explanation for the place name is that Apa fell to his death there. Another account says he was banished from the district after slaughtering Te Awatope's moa.

Some descendants of Apa travelled south to Kapiti and Porirua, and across Cook Strait, where the Ngāti Apa ki te Rā Tō tribe now occupy Nelson, Golden Bay and the West Coast. Another group of descendants, Ngāti Manawa, remained in the Whirinaki area. Although they are related to Ngāti Apa of Rangitīkei, these groups have separate identities and accounts of their origins.

Descendants of Apa moved south from Mt Edgecumbe into the Rangitāiki area, and down through the Taupō and Rotoaira districts, before eventually reaching Rangitīkei and Ngā Wairiki (an ancient name for the Mangawhero, Whangaehu and Turakina rivers). This migration took place over many generations. South of Rangitīkei they became associated with others whose ancestors had arrived on the Kurahaupō canoe, and who had originally lived in Nukutaurua, on the Māhia Peninsula, and in the Hawke's Bay. Eventually, from these Kurahaupō descendants emerged the Ngāti Apa, Rangitāne and Muaūpoko tribes.

North of Rangitīkei, the migrants intermarried with the Ngā Wairiki people. Most of them were descended from Paerangi, who is better known as a founding ancestor of the people of the Whanganui River and the Ngāti Rangi tribe at the base of Mt Ruapehu. Many of the Ngā Wairiki people were also descendants of Turi, the captain of the Aotea canoe, through one of his sons, Tūrangaimua. Until the 19th century Ngāti Apa did not really exist as a distinct tribe. Before then, descendants of Apa-hāpai-taketake lived as part of other tribes and sub-tribes in the Ngā Wairiki and Rangitīkei areas.

### **THE MĀORI SYNOD OF THE PRESBYTERIAN CHURCH**

The formation of the synod stemmed directly from a resolution of the General Assembly in 1951 providing for the calling of a special Conference on Māori Missions. No better settlement on the subject could be made than that which formulated by that Conference for presentation to the General Assembly, and through the Assembly's agreement with proposals of that statement the Māori synod was created. Accordingly we quote at length from the report of that Round Table Conference to the 1952 General Assembly.

The following statement contained in the report of Te Hinota Māori became the focus for deliberations of the Conference: "We believe that the situation in the Māori section of the Church is exactly the same as in the work of the Church among other races overseas, that is that only when the fullest expression is given to native leadership within the Church does the Church become indigenous and of the soil and people and cease to be foreign". (Presbyterian Church of Aotearoa New Zealand - 1992. *Te Hinota Māori: The Māori Synod and Māori spirituality and ministry*).

The Conference received reports by the Māori Mission Committee, the Staff, Māori Synod, and a number of representative people interested in the Church on the future of the Church among the Māori people. Unanimous recommendations were made as follows:

1. That Assembly take steps to give the Māori Synod Synodal powers.
2. That until the details are worked out and agreed to by the Assembly the Māori Synod be invested with Presbyterian powers as from the meeting of the Synod in May, 1953.
3. That the Māori Mission Committee be authorised to transfer further responsibility to the Māori Synod as the situation develops.
4. That the Assembly commission the Moderator of the General Assembly to attend the Māori synod, convey these decisions to the Māori people and conduct a service of dedication.
5. That the Committee on Standing Committees nominate a special Committee to study the new situation and recommend to Assembly such alterations in the Book of Order as are necessary to provide the Māori synod with the required powers within the Presbyterian Church of New Zealand.

As directed by the 1952 General Assembly, the Moderator, the Right Reverend Rev. James Baird, B.A. waited on the following meeting of the Māori synod in May 1953, to publish the proclamation and to convey the Presbyterian powers which had been granted to the Synod pending the formulation and adoption of the Constitution of the Synod as a Court of the Church. That meeting of the Māori Synod was an occasion without parallel in the annals of our Māori work. It was the coming of age celebration of the Church's child – the Māori Synod of the Presbyterian Church, Te Aka Pūaho. (Presbyterian Church of Aotearoa New Zealand - 1992. *Te Hinota Māori: The Māori Synod and Māori spirituality and ministry*).

#### **IMPLICATIONS & CONCLUSION**

As written by Graham Hingangaro Smith 1996 in the journal TE TARI RANGAHAU O TE MĀTAURANGA MĀORI: "Some specific reasons why the Ministry of Education should target the Māori Boarding Schools for development:

- i. The past contributions of these schools and record of achievement, of leadership and cultural excellence
- ii. The lack of consistent high performance in most of these schools since integration with the State
- iii. The need to provide real educational options and choices for Māori parents as implied in the rhetoric underpinning the Tomorrow's Schools reforms
- iv. The fact that significant numbers of Māori parents have indicated their preference for Māori Boarding School option for their children 9AGB McNair Report: 1992: 'Survey of Demand for Bilingual and Immersion Education in Māori'; MRL Research Group Report: 1995: 'Māori and Pacific Island Language Demand for Educational Success'
- v. The unique features of the Māori Boarding Schools option include;
  - A twenty four hour schooling opportunity
  - A strong Māori cultural environment
  - Schools which draw pupils from all iwi across the country
  - Schools which develop future Māori leaders
  - Schools which have a 'taha wairua' (Māori spirituality) component

The parameters of this study are circumscribed by the following factors;

- Schools with a long history of an education focus on Māori pupils

- Schools which have a beginning with church patronage and a special character related to their church association
- Schools which have special character built around the positive reinforcement of Māori language and culture
- Schools which are mainly boarding institutions
- Schools which have a long history of previous success and high academic output for Māori students”.

During the time that this study was conducted all the Māori Boarding Schools were in operation:

- St Stephen’s (Bombay, Auckland) – (Tīpene)
- St Peter’s (Northcote, Auckland) – (Hato Pētera)
- Queen Victoria (Parnell, Auckland) – (Kuīni Wikitōria)
- St Joseph’s (Taradale, Napier) – (Hato Hōhepa)
- Hato Pāora ( Cheltenham, Feilding) – (St Paul’s)
- Turakina Māori Girls’ College ( Marton)
- Hukarere Girls’ College (Napier)
- Te Aute College (Pukehou, Hastings)

Graham Hingangaroa Smith continues by stating: “In its broadest sense, the key objective of this exercise is to find ways which will once again make these schools successful in developing strong Māori leaders with excellent academic, cultural, social and international skills who are able to contribute fully to the future well-being of the whole New Zealand society.” Further to this Smith states: “The Māori Boarding Schools need to be protected and their long term survival and success assured so that Māori do have realistic and viable choices at the secondary school level.” Smith quotes Hughes and Launder, 1990: “The loss of the Māori Boarding School option would create a wider racial and class division within education and schooling than already exists”.

There were eight participants for this Case Study including myself. We are all of Tūhoe descent as stated previously. Participants attended Turakina between the 1940’s and the 1980’s giving a range of four decades. Each participant was given the same questions to respond to which were recorded either by video and/or dictaphone then transcribed.

The following is a summary of the participants’ responses to the additional questions:

- What were the main reasons Tūhoe girls were sent to Turakina Māori Girls’ College for their college education?

Participants who attended from 1940-1960 attended for reasons such as the influence of the Presbyterian Church in the area they resided in which was mainly Ruatāhuna and Waikaremoana. The financial support from the Church and in some cases the missionaries living in the Tūhoe area impacted on attendance at Turakina. Some were sent for educational opportunities and to avoid the negative influences of being at home where there was low employment as well as limited focus on seeking excellence in education. For some it was simply an opportunity to get out of the area.

- How influential was the Presbyterian Faith and its related Christian values on Tūhoe girls who attended Turakina? The influence of the Presbyterian Faith was very significant for Tūhoe women from 1907 and up until the 1960's. From the 1970's the influence of the Presbyterian Faith was less significant as the staffing of the school changed. Regular churches services and focus on religious education continued up until the 1980's. It seems that when the staffing changed from teachers who were of the Presbyterian Faith and taught religious education & hymns as well as core subjects to teachers who were not necessarily Presbyterian and specialised in only one or two subjects; the influence of Christianity and the church depleted.
- What was the influence of Turakina on the career choice of Tūhoe girls?  
All participants either pursued careers in teaching or adult education, nursing, employees of government departments or they became Ministers of the Presbyterian Faith along with their chosen career or after retirement. The main influence that Turakina had on this select group of Tūhoe women is that they became very independent and were career focussed but also family orientated once children came along. Turakina taught them to be committed to their dreams, their work, and their families.
- How did experiences at Turakina effect the personal development of Tūhoe girls?  
Many of the participants had to learn to cope with being away from home and to communicate well in the English language as well as their mother tongue; Te Reo Māori. Their experiences at Turakina exposed them to meeting people other than their Tūhoe relatives. A deep appreciation for the natural riches of home such as their Tūhoe dialect and the steep knowledge of protocols came to the forefront. Great & lifelong friendships were formed with students from other tribes and an understanding that the common strand that bonds them all is Turakina forever more.
- What challenges did Tūhoe girls face during their time at Turakina and how were these challenges overcome?  
The main challenges were the difficulties of being away from home and being in a totally different environment where Te Reo Māori was not the language spoken by all. The persistence of their parents or Guardians was the key to their continuation at Turakina. Finances were a challenge for some and so their tenure at Turakina was for two years at the maximum unless a grant or scholarship was secured. Illnesses such as rheumatism also plagued a few of these Tūhoe women therefore the ice cold winters in Marton became unbearable and the warmer climate in the Eastern Bay of Plenty more suitable.
- What hopes, dreams and aspirations do Tūhoe women who attended this school have for the future of Turakina?  
All of the participants hold Turakina true and dear to their hearts. We all hope that Turakina will continue to grow in its legacy for always and that the future of Turakina will be cared for by the current staff, students, whānau, Stakeholders, community, Boards & in particular the Presbyterian Church of Aotearoa New Zealand along with the Māoir Synod, Te Aka Pūaho.

Turakina has been a choice of school for Tūhoe girls for many, many generations and the hopes, dreams and aspirations for us is that Turakina will always be a school of choice now and forever.

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