

Te Tātoru o Wairau design brief phase close to completion

November 2021

What's been happening?

Work on the design brief phase of Te Tātoru o Wairau continues to track well and on schedule, despite the challenges that COVID-19 again threw our way over recent months.

Design planning

The design and construction team from Te Tumu has completed all design hui with iwi and schools. The information from these hui has informed the Design Brief for each school, which is now being finalised. Detailed design including site layout, building design and cultural features will take place both during and after the next phase, which is Master Planning.

Community survey

The public's responses from a community survey in August are being referenced throughout the Design Brief and Master Planning stages, and we thank all those who took the time to give us their thoughts.

Site investigations

Te Tumu has completed a number of site investigations at the schools, including a

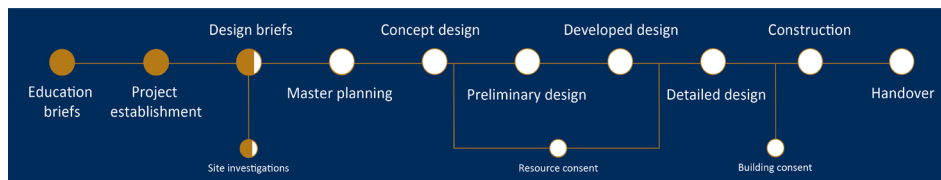
topographical and drone survey, heritage assessments and building assessments.

Hikoi

Staff and trustees from Bohally Intermediate School and the Marlborough Technology Centre joined Te Tumu and the Ministry of Education on a hikoi last week to visit 11 schools in Christchurch.

The hikoi enabled staff and trustees and Te Tumu architects to see new technology blocks and 'new build' projects that were relevant to Bohally and the Technology Centre, and to discuss lessons learned and practicalities of the new spaces. This will ensure the best options for Wairau are considered during the Master Plan phase.

A date is being confirmed for Marlborough Girls' College and Marlborough Boys' College to also participate in a hikoi to visit secondary schools in other regions.



What's coming up?

A busy few months are ahead as we try to fit in the events we could not hold because of COVID-19 restrictions.

Master planning

Master Planning will commence once the Design Briefs for the schools have been approved, and will progress through to mid-2022.

Master Planning will provide the construction blueprint for the schools pre-design, and will address how construction

will be managed to minimise disruption to students.

Community Hui

The three principals are working to re-schedule the COVID-19-impacted Community Hui once public health restrictions allow.



Staff representatives from Marlborough Boys' College, Marlborough Girls' College and Bohally Intermediate have been busy contributing to multiple hui with the Ministry of Education and Te Tumu.



Bohally Intermediate School representatives with main contractor Te Tumu, contributing to Design Brief hui.



Bohally Intermediate School and Marlborough Technology Centre staff and trustees visit a 'new build' school with Te Tumu architects during last week's hikoi to Christchurch.



Left to right: Bohally Intermediate School Tumukaki/Principal, Nicky Cameron-Dunn, Marlborough Boys' College Tumukaki/Principal, John Kendal and Marlborough Girls' College Tumukaki/Principal, Mary-Jeanne Lynch.

www.tetatoruowairau.nz

Ō Tātou Uaratanga (Our values)

Whakapapa

Kia whakatōmuri te haere whakamua.

I walk backwards into the future with my eyes fixed on my past.

Whakapapa reinforces the connections between all of us, and to our tūpuna, atua and tūrangawaewae. Whakapapa shapes our endeavours as we strive to better understand and contribute to the mātauranga continuum that binds us to one another across the generations.

Te Reo Māori

Ko taku reo taku ohooho, ko taku reo taku mapihi mauria.

My language is my awakening, my language is the window to my soul.

Te Reo is a taonga which we have inherited from our tūpuna. Not only is it an invaluable source of enlightenment and innovation but it is intimately connected with mātauranga, carrying valuable clues about the way our tūpuna understood and experienced the world. The acquisition, maintenance, promotion and revival of te reo Māori is a priority.

Ūkaipō

He ihu whenua, he ihu tangata.

'A canoe bow, a headland.'

This saying expresses the satisfaction and perhaps relief on safely reaching the landing place. It likens the canoe and headland to the human noses which press together in the hongi of greeting. (Best 1915:151. Ngā pepeha a ngā tūpuna. Pg 73)

Ūkaipō reinforces schools as a place of comfort, nourishment, inspiration and learning. The schools are of primary importance in connecting with mātauranga. We should ensure that we are fully engaged with our marae and endeavour to create a similar environment at our schools

Kaitiakitanga

Whatungarongaro te tangata toitū te whenua.

As people disappear from sight, the land remains.

Kaitiakitanga requires Te Tātoru o Wairau to nurture and protect its people and its place; and to preserve and enrich those things that we have inherited from generations past. It demands that we employ our resources wisely, ensuring that their utilisation contributes to our viability and reputation.

Manaakitanga

Kia atawhaitia i te tangata i muri i ahau, kia pai te noho.

Be kind to all peoples, live well.

Manaakitanga provides us with endless opportunities to engage with people, individually and collectively. We need to ensure that all of our activities are conducted in a way that is mana enhancing of all those involved and reflects values such as generosity, fairness, respect and consideration. A favourable view formed by others suggests the presence of manaakitanga.

Rangatiratanga

Kia ai he tā kōtuku ki roto o te nohoanga pahī, kia tau ai.

'Let there be a white heron feather in the assembly so that all may be well.'

Here the heron feather stands for a chief and the pēpeha recognises that a chief will maintain an orderly meeting in which useful discussions can take place. (Williams 1971:354. Ngā pepeha a ngā tūpuna. Pg 208)

Rangatiratanga requires us to behave in a way that attracts favourable comments from others, to the extent that we might be considered to have attributes commonly associated with a rangatira. We must nurture and promote these characteristics. We must be confident and competent in the way that we do our work, exercising control and discipline to ensure the integrity of our pursuits.

Whanaungatanga

Ehara i te mea, he kotahi tangata nāna i whakaara te pō.

It was not just one person who was alert to the danger. It is the group that should take the responsibility.

Whanaungatanga reminds us that our achievements are typically the result of collaborative effort. The full potential of our work is realised through working together as a whānau, which encourages us to celebrate our common interests, applaud our diversity and reinforce our connections with whānau, hapū and iwi.

Kairangi

Whaia 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.

Kairangi dictates the pursuit of excellence in all our activities and stipulates that we should build on the fields of expertise for which we are presently known. We need to contribute to the expansion of mātauranga with confidence, based on our own experiences. We must continue to learn and progress, as we strive to provide distinctive, innovative and high quality education programmes, publications and services.

Kotahitanga

Tuia te herenga tangata.

Bind the ties of people.

Kotahitanga values the ethic of working together, with energy and enthusiasm, towards the achievement of common goals. We should celebrate our distinctiveness, as an institution and as individuals, whānau, hapū and iwi; while also revelling in our shared experiences, understandings, philosophies and interests.

