Title: He Tatau Pounamu. Considerations for an early childhood peace curriculum focussing on criticality, indigeneity, and an ethic of care, in *Aotearoa* New Zealand.

Authors: Jenny Ritchie
Unitec Institute of Technology, Auckland, NZ
jritchie@unitec.ac.nz

Colleen Lockie
University of Canterbury, Christchurch, NZ
colleen.lockie@canterbury.ac.nz

Cheryl Rau
Te Tari Puna Ora New Zealand Childcare Association, NZ
Cheryl.Rau@NZCA.ac.nz

Abstract

This article discusses some of the philosophical and pedagogical considerations arising in the development of a peace curriculum appropriate for use in early childhood education centres in *Aotearoa* New Zealand, with and by educators, parents/families and young children. It outlines contexts for the proposed curriculum, which including the history of colonisation, commitments to honouring the values and epistemologies of Māori, the indigenous people, and juxtaposes the proposed peace programme alongside current early childhood education pedagogical discourses in Aotearoa.

Keywords: early childhood education; kaupapa Māori; peace education; indigenous epistemologies

Introduction

Early childhood education is increasingly recognised for its foundational importance in influencing the growing child's dispositions for life and learning (Shonkoff and Phillips 2000; Schweinhart et al. 2005; Wylie et al. 2006). The early years of education (from birth to eight years) is also the level of education in which families are most involved, generating potential for inter-generational praxis. In *Aotearoa* New Zealand, our national early childhood curriculum, *Te Whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa: Early childhood curriculum* (Ministry of Education 1996), has been groundbreaking in its sociocultural, holistic orientation (Nuttall 2003). Furthermore, *Te Whāriki* is an example whereby "theorizing in education from an indigenous worldview has had a tangible impact on the educational theory and practice of people from a dominant majority culture" (Macfarlane et al. 2008, p. 108). *Te Whāriki* conceptualises the child as being competent, critical pro-active instigators, theorisers, and co-constructors of meaning (Carr 2004; Jordan 2009; Mac Naughton 2003). Learning outcomes within *Te Whāriki* require children to have access to knowledge, skills, and attitudes pertaining to "a range of strategies for solving conflicts in peaceful ways, and a perception that peaceful ways are best" and that children attain "an increasing ability to take another's point of view and to empathise with others" (Ministry of Education, 1996, p. 70). However, the curriculum does not go into detail as to specific ways that these skills and dispositions might be fostered within

early childhood education settings, nor does it outline how this implied culture of peace might simultaneously be encouraged in children's homes.

Working under the auspices of The Peace Foundation – Te Tuapapa Rongomau o Aotearoa, a group of early childhood educators and academics[i] are in the process of developing a programme for implementation within early childhood education services, which focuses on supporting children, families, and educators to enact peaceful relationships. These services cater for children up to six years of age, and approximately 15% of our population is Māori. The early childhood rangimārie[ii] /peace project is currently being referred to as "He Tatau Pounamu" (explained below) and is founded in a commitment to Kaupapa Māori constructs such as *maungarongo* "attaining a state of peace" (Benton, Frame, and Meredith 2007, p. 75), *rangimārie* (peace) and *manaakitanga* (care) (Mead 2003). Incorporating these Māori conceptualisations, which are grounded in an ethics of spiritual interconnectedness (Marsden 2003), is in accord with calls for peace education to recognise spiritual aspects (Bajaj 2008; Soto 2005).

He Tatau Pounamu is being developed with an awareness of the need for contextual responsiveness, incorporating the following focal areas: raising consciousness about various forms of violence; imagining nonviolent alternatives; providing specific modes of empowerment; and transformative action (Brantmeier 2010), along with the colonialist legacy of structural violence including social and economic disparities (Soto, 2005). It will outline a philosophy and practice identifying and modelling practical communication, co-operation and nonviolent conflict resolution skills, operating from recognition of emotional and spiritual wellbeing, empathy, sanctuary and healing as core to establishing and maintaining peaceful ways of being, knowing and doing. Key philosophical foundations of kaupapa Māori constructs such as *rangimārie* (peace) and manaakitanga (care), will sit alongside notions drawn from the work of Nel Noddings (2005, 2007) who has highlighted the central pedagogical importance of an 'ethic of care'. Also invoked will be a pedagogy of listening as described by Carlina Rinaldi (2006). This requires facilitating capacities for intersubjective sensitivity regarding our

interconnectedness with others. Links with other critical transformative pedagogical concerns will be made, in recognition of the intersectionality of social, cultural, and ecological justice (Andrzejewski, Baltodano, and Symcox 2009; Ritchie et al. 2010; Wilson 2009).

The programme will outline the implications of recent research which highlights the chemical impacts of stress on the brain (Swick and Freeman 2004) requiring empathic responses to emotional turmoil, as well as the healing processes inherent in neuroplasty, whereby 'making sense' of life narratives through attuned relationships can enable adults to reconfigure the ways in which they relate to children (and adults) (Siegel 1999, 2010; Siegel and Hartzell 2004). It will further outline the importance of modelling and scaffolding a vocabulary of feelings and needs which enable children to offer and receive empathy, make requests, and negotiate strategies which enable them to get their needs met in peaceful ways, in accordance with the nonviolent communication philosophy and processes of Marshall Rosenberg (Rosenberg 2003, 2003, 2005), as applied within education (Hart and Hodson 2004).

This article offers some key considerations from the range of theoretical domains outlined above, which are contributing to the development of this early childhood *rangimārie*/peace curriculum, in which criticality, indigeneity, empathy, and an ethic of care form central components contributing to the fostering of dispositions of peacefulness. The next section of this article outlines the historical context of considerations for the programme, followed by an explanation of some core aspects of Māori traditional philosophy which are intrinsic to understanding peace from a Māori perspective. The article then proceeds to a discussion of the national early childhood curriculum and other key New Zealand Ministry of Education documents in relation to *He Tatau Pounamu*. Finally, we consider care as ethical practice, and the need to foster dispositions of empathy and caring within early childhood education.

A Historical Context of Colonisation and Indigenous Nonviolent Resistance

Our national context as a country with a history of colonisation requires the proposed programme to incorporate a decolonisation approach (Cannella and Viruru 2004; Cannella and

Manuelito 2008; Jones and Jenkins 2008; Ritchie and Rau 2010; Smith 1999; Soto and Swadener 2002; Soto 2005). In 1840 the Tiriti o Waitangi/Treaty of Waitangi legitimised the presence of British settlers alongside the indigenous Māori. The possibilities signalled within this treaty for an egalitarian parallel development by the settlers alongside Māori were usurped by settler assumption of sovereignty resulting in the alienation of Māori from political decision-making resulting in a relentless raft of legislation which resulted in losses to Māori of lands, resources, language, and mana (pride/prestige). During the 1860s and beyond, there were a number of wars between settlers and Māori arising from disputes over lands and authority (Belich 1988, 1996; Scott 2001; Walker 2004). In addition to strategic military responses to settler invasion (Belich, 1988; Walker, 2004) Māori sometimes offered nonviolent passive resistance. In Taranaki in November 1881 inhabitants of the Māori village of Parihaka, led by prophets Te Whiti o Rongomai and Tohu Kakahi, passively resisted invasion by armed constabulary. Te Whiti stated: "I stand for peace. Though the lions rage still I am for peace…Though I be killed I yet shall live; though dead I shall live in the peace which will be the accomplishment of my aim" (as cited in Scott, 2001, p. 109). The brave stance of *rangimārie*/peace adopted by people of Parihaka preceded the respective (and respected) movements of Mohandas Karamchand Gandhi and Martin Luther King, Jr. by many years.

The relative wealth and status of Māori and Pākehā has been hugely determined by this history of colonisation, with Māori now predominately inhabiting the lower socioeconomic echelons of our society, alongside families from many Pacific Islands, who share similar histories of colonisation (Ministry of Health 2006). The longstanding effects of the history of colonisation continue to impose structural violence which impacts disproportionately on Māori children, manifesting in a significantly unsafe situation and poorer outcomes for many. Māori children are disproportionately represented in national statistics for maltreatment and injury. The rate of hospital admissions for intentional injury of young Māori children has been consistently double that of children of other ethnic groups. Death from intentional injury and rates of child abuse and neglect are considerably higher for Māori. Māori children die from maltreatment at more than twice the rate for children of other ethnicities (Policy Strategy and Research Group

Department of Corrections 2007). The most recent statistics on Māori education continue to show that Māori children have lower literacy achievement levels and continue to leave school earlier than non-Māori students, with lower or no qualifications (Ministry of Education 2010).

Māori continue to expect that the government of *Aotearoa* New Zealand should have regard to Tiriti o Waitangi obligations to uphold Māori *rangatiratanga* and *mana* (chiefly authority and power). The treaty is viewed as an agreement signalling "peace and friendship" between the British Crown and Māori (Mutu 2010). Accordingly, a cornerstone of any transformative educational project in this country is to foster understandings of our foundational constitutional document, Te Tiriti o Waitangi/The Treaty of Waitangi; an overview of subsequent history; and of ways in which Māori understandings have been displaced and relegated through historic and contemporary state educational policies (Ritchie 2002). As Treaty historian Claudia Orange has written, the process of re-examining our history "provides both a guide for understanding the present and a justification for changing it" (Orange 1987, p. 254). With *Te Whāriki* as its guiding curriculum, the field of early childhood education has already demonstrated leadership in the arena of implementing a commitment to Te Tiriti o Waitangi/The Treaty of Waitangi (Ritchie 2003, 2003, 2007, 2008, 2003). It is hoped that the proposed project will go further towards restoration and promotion of peaceful respectful Tiriti-based relationships in this country. Fundamental to this process is that those who are of European, Asian and other non-Maori ethnic backgrounds have access to relevant understandings of the indigenous peoples of Aotearoa, the Māori.

Ancient, Indigenous Te Ao Māori Philosophy

The early childhood sector's honouring of the Indigenous status of the Māori aligns with the United Nations Declaration of the Rights of Indigenous Peoples, to which New Zealand recently (and belatedly) became a signatory. Article 15 of the Declaration states that:

> 1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education

and public information.

2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society. (United Nations 2007, p. 7)

In alignment with the national early childhood curriculum *Te Whāriki, He Tatau Pounamu* will be foundationally informed by *kaupapa Māori* (Māori philosophy) epistemologies. *Te Whāriki* demonstrates an epistemological approach which, whilst drawing upon traditional 'child development' constructs, also moves beyond a primarily cognitive focus, to a sociocultural paradigm reflecting both western and Māori perspectives, and the holistic inclusiveness of spiritual and emotional wellbeing as ontologically sourced expectations. The Māori expectations of Te Whāriki remain a challenge for the majority of early childhood educators, however (Ritchie 2003). This section will therefore outline some Māori constructs identified from traditional sources, which illuminate Māori perspectives on peace and non-violence as foundational to the development of *He Tatau Pounamu*.

Traditional Māori proverbs and stories contain messages pertaining to the values which uphold covenants of respect and peace between individuals and groups. *Whakatauki, whakatauāki* and *pepeha* (traditional Māori sayings and proverbs) are *te reo Māori* (Māori language) culturally embedded codes for *Te Ao Māori* (Māori worldview) existence. *Iwi* and *hapū* (tribes and sub-tribes) have drawn sustenance from ancestral metaphors, proverbs and sayings transmitted across generations and through time as guiding principles for existence. Viewed as *taonga*, treasures passed down from the tūpuna (ancestors), *whakatauki, whakatauāki* and *pepeha* are illustrative of *Te Ao Māori* values and beliefs. *Te reo Māori*, inextricably woven through Māori epistemology has endured as a taonga, officially recognised in the 1987 Māori Language Act (New Zealand Parliament 1987). Whakatauki, whakatauāki and pepeha are integral to Māori theorising, validating and visibilising a blueprint of ethical praxis for honouring our relationships with people, the environment, the animate and the inanimate, our interconnectedness to all

things. The proposed early childhood education *rangimārie*/peace programme honours our *tupuna whakaaro* (wisdom of elders), their philosophical, theoretical and practical stratagem for inspiring *rangimārie*, peace as a lived consciousness. These traditional sayings are commonly threaded throughout early childhood centres' programmes as metaphors and guides for reflection and practice(Barker 2010).

Rangimārie - Peace

The *whakatauki 'Kia tau te rangimārie,'* speaks of prevailing peace, to be at peace. It is often used to inspire those participating in a forum of discussion or debate to be respectful of others ideas, to accept differences of opinion in a way that upholds and sustains an environment of *rangimārie*, to be anchored in our tupuna (ancestral) teachings; *'Kia tau te rangimārie, kia maranga kei te tiro i ngā taumata o tātau mātua* - let peace be upon us, look up to the lofty deeds (heights) and accomplishments of our ancestors as a beacon to guide us forward' (Ministry of Justice, 2001, p. 164).

The term *'tatau pounamu'* literally means a door made of *pounamu* (New Zealand jade, known as greenstone). *Tupuna,* in ancient times, upheld *pounamu* as a precious gemstone. *Pounamu* heirlooms or weapons of significant value were traded as acknowledgement of an agreement of *rangimārie* (peace). The metaphorical use of *pounamu* to reconcile a treaty of *rangimārie* is described as the concept of *tatau pounamu* (greenstone door). It is a symbol of a shared pathway towards peace, the *tatau pounamu*, the greenstone door open to all peace-makers. The durable nature of *pounamu* contributed to its symbolism of eternal endurance of an agreement of *rangimārie* (Ministry of Justice 2001). The *whakatauki*, "*Me tatau pounamu, ki kore ai e pakaru, ake, ake*" is translated as "Let us have a greenstone door that will not be broken, ever, ever" (Benton et al., 2007, p. 379).

The *whakatauki*, "*Ko tau rourou, ko taku rourou, ka ora te manuhiri. Ka ora tatou* - Your food basket and my food basket will feed the visitors" promotes a co-operative vision for individuals as part of an interdependent society. "*Ko tau rourou*", is an indigenous conceptual value that signifies the importance of burdens being lightened when sharing and caring for others, where

offering of *kai (food)* is symbolic of being sufficient to feed many. This is about collaboratively upholding the collective of whānau, hapu and iwi (Ministry of Justice, 2001, p. 164).

"*Hohou i te Rongo*" is an idiom which means to "make peace" (Benton et al., 2007, p. 75). Similarly, the notion of "*Maunga Rongo*" is about reaching a place of *rangimārie*.   Further examples include "*Rongo ā whare*, peace brought about by the mediation of a woman and *Rongo a marae*, peace brought about by the mediation of a man, and *Rongo taketake*, 'well-established peace'" (Benton et al., 2007, p. 75). A Kahungungu tribal narrative, '*waiata mo te maungārongo*' or 'peace-making song' (as cited in Benton et al., 2007, p. 77) emphasises the interwoven importance of spirituality and the roles of Māori women as peace mediators.

In *te reo Māori*, many words have multiple layers of meaning, often with deep metaphorical significance. *Rongo* can also be considered as meaning sensory. In *Te Ao Māori*, *rangimārie* is significantly recognised through Rongomatane, the *atua* or spiritual guardian responsible for "peace, prosperity and cultivated foods" (Benton et al., 2007, p. 75). A further explanation of *hohou rongo* involves negotiation of an agreement of *rangimārie* that will bind the recipients together over time in honouring the covenant. When the agreement is honoured it is described by Mead (2003) as a *rongomau* (peace-keeping), a *kaupapa* of *rangimārie* (philosophy of peace) that has been upheld.

Wairuatanga – Spiritual Interconnectedness

Te Ao Māori epistemology interweaves the dimensions of *Te Ira Atua*, *Te Ira Tangata* and *Te Ira Wairua* (forces of spiritual guardians, of people, and of spiritual interconnectness), a *whakapapa* (genealogical record of origins) which connects Māori to all things that exist in the world: "We are linked through our *whakapapa* to insects, fishes, trees, stones and other life forms" (Mead 1996, p. 211). In the ancient pro-creative cosmological *pūrakau* (storied traditional knowledge) Māori in their humanness are related to *Ranginui* (Sky father) and *Papatuanuku* (Earth mother) thus cementing humankind's intertwined spiritual relatedness to *Te Ira Atua, Te Ira Wairua* and *Te Ira Tangata*. Ecological principles are embedded within these realms. *Wairuatanga* is uplifted spirit or '*hau*', the essence of existence. "*Mauri* is the elemental essence imparted by *wairua*"

(Marsden, 2003, p. 47). Mihipeka Edwards has written that *"wairua* emanates from the beginning of time and never changes. Everything and every person has *wairua* and *mauri* – your spirituality and your life force - they are something you are born with" (Edwards 1990, p. 55). The wellbeing of *mauri* and *wairua* is intrinsic to being in a state of *rangimārie*.

Manaakitanga – Caring for Others

Manaakitanga is an embedded principle in Māori society. "All *tikanga* (Maori beliefs and practices) are underpinned by the high value placed upon *manaakitanga* – nurturing relationships, looking after people, and being very careful about how others are treated" (Mead 2003, p. 29). Integral to the concept is reciprocity, of ensuring that when hosting one upholds the *mana* of those present, the *hapū* and the *iwi*. "*Aroha* (love, reciprocal obligation) is an essential part of *manaakitanga* and is an expected dimension of *whanaungatanga* (family interconnectedness). It cannot be stressed enough that *manaakitanga* is always important no matter what the circumstances might be" (Mead, 2003, p. 29). The *whakatauki* "By honouring (*manaaki*) people the *mana* endures (*ma te manaaki i te tangata e tu ai te mana*) (as cited in Benton et al., 2007, p. 188) affirms its significance, that *manaakitanga* is about ensuring *mana* remains intact, upheld by the reciprocal obligation to care for the other.

This section has provided examples from Te Ao Maori ontological and epistemological frameworks illustrated by means of traditional Māori sayings reflecting attitudes and dispositions that are directly linked to the proposed pedagogical praxis of *He Tatau Pounamu*. In the following section we position the critical peace education approach being adopted for *He Tatau Pounamu* in relation to key relevant New Zealand Ministry of Education early childhood education documents, in order to demonstrate congruencies within the current discursive context.

Alignment between Critical Peace Education and the Discursive Context of Early Childhood Care and Education Curriculum and Assessment in *Aotearoa* New Zealand

Aotearoa New Zealand has been celebrated internationally for the early childhood curriculum *Te*

Whāriki, and subsequently for the adoption of a narrative mode of learning assessment, illustrated in the Ministry of Education's documents *Kei Tua o te Pai. Assessment for Learning: Early Childhood Exemplars* (Ministry of Education 2004, 2007, 2009) and most recently *Te Whatu Pōkeka: Kaupapa Māori assessment for learning. Early childhood exemplars* (Ministry of Education 2009). It is crucial that any new curriculum document have coherence in relation to the discursive milieu of current early childhood documents, in order for practitioners in the field to more readily access its content and expectations.

Te Whāriki, the New Zealand early childhood curriculum

Te Whāriki is structured around four principles and five strands which are represented as an interwoven mat. Indeed the phrase *Te Whāriki* can be translated as a 'woven flax floor mat', the intention being that this mat, the *whāriki*, provides a grounded base on which communities and practitioners may stand while they construct daily curriculum experiences informed by a weaving together of the curriculum's underpinning principles (relationships/*ngā hononga*, family and community/*whānau tangata*, holism/*kotahitanga* and empowerment/*whakamana*) and strands (wellbeing/*mana atua*, belonging/*mana whenua*, contribution/*mana tangata*, exploration/*mana aotūroa*, communication/*mana reo*) in the active context of voiced community aspirations. Each early childhood community is expected to weave a unique curriculum mat. The aspiration statement at the beginning of *Te Whāriki,* expresses an image of the 'competent child', in that young children are "to grow up as competent and confident learners and communicators, healthy in mind, body, and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society" (Ministry of Education, 1996, p. 9). This statement signals the importance of children's spiritual wellbeing, and emotional wellbeing as a key goal of the well-being strand of *Te Whāriki*. *He Tatau Pounamu* locates these wellbeing constructs within notions of a collective social wellbeing supported by an ethic of care (Noddings 2005, 2007), whereby early childhood education is a site for modelling and learning ethical praxis.

Indigenous knowledge and understanding underpins the early childhood document *Te Whāriki* (Ministry of Education 1996; Reedy 2003). The Māori perspective section, Part B of *Te Whāriki*

(pp. 31-38) provides many examples of conceptual values and beliefs which uphold *rangimārie* as a lived philosophy. Peaceful nurturing is highlighted in excerpts from this section, the original of which is written in the Māori language. "*Me tauawhi te mokopuna i roto i te aroha me te ngākau mārie, ā, me whakatō te kaha ki roto i a ia kia pakari ai te tipu o tōna mana, me tōna mana whakahaere*" (Ministry of Education, 1996, p. 32), can be translated as "Nurture the child in an environment of love, caring, peace, calm, tranquillity, spirituality, instil strength and pride" (authors' translations). The suggestion that "*Through a peaceful environment of connectedness and relatedness between people, the child is supported in her/his desire to learn*", is made in the statement: "*Mā te takoto o te rangimārie i roto i ngā piringa me ngā hononga ki aua tāngata ka pakari anō te tipu o te hiahia o te mokopuna ki te ako*" (Ministry of Education, 1996, p. 33).

The child's nature as a sensory and relational being is recognised in the expectation that the child should feel peace, love, happiness, in order to know how to care, to support, and appreciate friends, adults and elders: "*Kia rongo ia i te rangimārie, te aroha, me te harikoa, ā, kia mōhio ki te manaaki, ki te atawhai, me whakahirahira i a ia me ōna hoa, me ōna pakeke* (Ministry of Education, 1996, p. 35). The child is to be nurtured through the Māori language, with gentle hearts and in peace: "*Whāngaitia te mokopuna ki te reo i roto i te ngākau māhaki, i runga i te rangimārie*" (Ministry of Education, 1996, p. 36). These few examples serve to illustrate the holistically integrated understandings of *rangimārie*/peacefulness that permeate both the conceptualisations of the child, and the pedagogical approach advocated within the Māori text of *Te Whāriki*, which can only be accessed by those who are literate in the Māori language. A task for He Tatau Pounamu will be to make these understandings explicit and more widely accessible.

Parallels can easily be identified between *Te Whāriki* and the paradigms for 'critical peace education' as outlined by Bajaj (2008) and Brantmeier (Brantmeier 2010, 2010). *Te Whāriki* is constructed as a culturally inclusive curriculum (Macfarlane et al., 2008). Anecdotally *Te Whāriki* has been described by practitioners as more than simply a curriculum, but *a way of being in*

relationship with children and families, which is similar to Brantmeier's (2010b) notion of 'being peace' (p. 371). *Te Whāriki* places significance on responsive, reciprocal relationships with people places and things over time, requiring a reflexive approach to relationships consistent with Brantmeier's call for "examining and changing asymmetrical power dynamics" (Brantmeier, 2010b, p. 351).

Assessment documents – Kei Tua o Te Pae and Te Whatu Pōkeka

Kei Tua o Te Pae: Assessment for Learning. Early Childhood Exemplars (Ministry of Education, 2004, 2007, 2009), is the title of a series of documents designed to inform assessment practices, which takes a dispositional approach. It advocates promotion of a specific set of dispositions: taking an interest; being involved; persisting when times are difficult; taking increasing responsibility for self and others; and communicating increasingly complex ideas and feelings. The innovative use of narrative assessment is an intentional tool to provide mechanisms for visibilising valued knowledges and communication between and within diverse groups.

The publication of *Te Whatu Pōkeka: Kaupapa Māori Assessment for Learning. Early Childhood Exemplars* (Ministry of Education, 2009) continued the process of the development of culturally responsive early childhood education documents. *Te Whatu Pōkeka*, assuming the voice of the Māori child, asks of educators that they:

> Observe me as a child of my own indigenous culture. Provide me with an environment that accepts, values, and sustains my individuality so that I can truly feel safe as well as nurtured. Allow me to explore and interact with this environment so that I may reach my full potential (Ministry of Education, 2009, p. 51).

Brantmeier (2010b) highlights a number of features which frame understandings of critical peace education which include: challenging pervasive forms of direct and indirect violence; teachers as transformative change agents; assuming schools are not politically or culturally neutral; assuming schools can be sites of social and cultural transformation; exposing the dynamics of cultural power; orienting transformation towards equity, equality and social justice; being action oriented; elucidating the tensions of human life amid systems; a focus on the recovery of human capacities to transform structural realities; and an emphasis that requires

both enlightenment and action. Analysis of the discourses contained within the key Ministry of Education early childhood education documents positioned alongside Brantmeier's notions of critical peace education highlights significant alignment, as demonstrated in the following table:

Critical Peace Education	*Te Whāriki* Principles and Strands	*Kei Tua o te Pae: Assessment for Learning* Dispositional Approach	*Te Whatu Pōkeka: Kaupapa Māori Assessment for Learning*
Challenging pervasive forms of direct and indirect violence	Empowerment - *Whakamana* Communication - *Mana Reo* Wellbeing - *Mana Atua*	Communicate ideas and feelings	*Whakamana*: to empower a child with support and respect *Tautoko*: to support
Teachers as transformative change agents	Empowerment - *Whakamana*	Communicate ideas and feelings Be involved	*Tiaki:* to care for
Assuming schools are not politically or culturally neutral	Empowerment - *Whakamana* Family and community – *Whānau Tangata*	take increasing responsibility for self and others	*Mōhiotanga*: what is already known Elucidating new knowledges and ways
Assuming schools can be sites of social and cultural transformation	Empowerment - *Whakamana* Relationships – *Ngā Hononga* Belonging – *Mana Whenua*	Be involved	*Tikanga whakaako*: ways of doing which identify learners as teachers and teachers as learners
Exposing the dynamics of cultural power	Empowerment - *Whakamana* Relationships – *Ngā Hononga* Belonging – *Mana Whenua*	Be involved communicate ideas and feelings	*Kotahitanga*: the inseparability of culture, place, self and wellbeing
Orienting transformation towards equity, equality and social justice	Empowerment - *Whakamana* Family and community – *Whānau Tangata* Wellbeing- *Mana Atua*	Take increasing responsibility for self and others	*Whānau tangata*: the many relationships which surround the child are explicit and central *Manaaki*: to nurture

Being action oriented	Empowerment - *Whakamana* Contribution – *Mana Tangata*	Persist when times are difficult	*Ngā hononga*: adults' ways of being are inseparable from children's ways of being *Awhi*: to embrace
Elucidating the tensions of human life amid systems	Empowerment - *Whakamana* Holistic - *Kotahitanga* Wellbeing - *Mana Atua* Belonging – *Mana Whenua*	Take an interest	*Whanaungatanga*: complex roles and responsibilities with others *He mauri tangata*: seeking a place of balance
A focus on the recovery of human capacities to transform structural realities	Empowerment - *Whakamana* Holistic - *Kotahitanga* Contribution – *Mana Tangata* Exploration- *Mana Aotūroa*	Persist when times are difficult	*He mana tō te Tamaiti*: the potential with which a child is born
An emphasis that requires both enlightenment and action	Empowerment - *Whakamana* Relationships – *Ngā Hononga* Contribution – *Mana Tangata* Exploration - *Mana Aotūroa*	Communicate ideas and feelings Persist when times are difficult	*He mauri tangata*: the life force and energy of the child *Aroha*: to respect *Māramatanga*: coming to understand

Adapted from Brantmeier (2010b)

The components of critical peace education as outlined by Brantmeier (2010b) can thus readily be aligned with the principles and strands of the early childhood curriculum *Te Whāriki*, with the dispositional narrative assessment approach of *Kei Tua o te Pae*, and with the Māori view of the child as described in *Te Whatu Pōkeka*. The sociocultural, holistic, relationality and politicising orientation demonstrated in the components of the table, as exemplified in such key constructs as the *Te Whāriki* principle of Whakamana - Empowerment, provides a strong foundation for the *He Tatau Pounamu*. As we continue to consult with the early childhood sector in refining the proposed programme, demonstrating these continuities enables a sense of connection with the existing parameters of early childhood education teachers' practice and

adds credibility to the new resource. Analysis of the table indicates a potentially conducive early childhood education discursive context in which to introduce an early childhood education peace programme grounded in critical pedagogy, despite the current turn towards neo-liberal national politics at government level, discussed in the following section.

Further Contextual Factors

There are some further particularities regarding the context for the development and introduction of this new peace resource. The current resurgence of neoliberalism as a world-wide meta-narrative (Peters 2001), the increasing pressures of growing gaps between rich and poor, and the legacy of historical colonisation continue to impact on curriculum theorising and development. Secondly, the nature of early childhood education as a site of parental involvement signals potentiality for intergenerational social transformation despite the increasing structural violence imposed through the global onslaught of neoliberal capitalism. A further context for consideration is a critical awareness of the neuroscience that enables the flourishing of dispositions of peacefulness and the processes that support this in both young children and adults. The secularisation of education within our New Zealand education system has been challenged by Māori, for whom spiritual interconnectedness is essential to individual and social wellbeing. *He Tatau Pounamu*, in alignment with *Te Whāriki*, will situate peacefulness as an individual and collective disposition within the context of socio-emotional wellbeing, including dispositions of care towards other living and non-living planetary entities (Ritchie et al. 2010).   Considerations towards this enactment include an ethic of care, and its enactment through a pedagogy of listening, fostering dispositions of empathy and caring.

Resisting neoliberal recolonisation

Despite its geographic isolation *Aotearoa* New Zealand is not immune from the influences of globalisation. The recent global financial shocks coinciding with a change of government from left to right leaning, have conspired to provide a fertile ground for the system to 'colonise the lifeworld' of early childhood teachers and academics (Habermas as cited in Brantmeier, 2010b, p. 361). Funding cuts have resulted in decreasing the number of registered teachers in early

childhood settings, increasing the number of unqualified staff and discontinuing support for teacher registration and professional development processes. When these factors are combined with teacher education graduates from a multiplicity of training providers with differing qualifications pathways, what Brantmeier (2010b, p. 351) might describe as significant "blockages" or "constraints on agency" (such as "self perceptions of lack of expertise; privileging of central authority; policy that demands accountability") are created, at just the time when a number of factors which could be described as structural violence are increasingly evident (access to early education denied because of increased cost; emphasis on literacy and numeracy in isolation from meaningful, authentic experiences; parental choice for some resulting in exclusion for others; a view that children are the cause of problems and require behaviour management programmes). *Aotearoa* New Zealand is a classic example of a situation in which "conditions of scarcity can breed colonisation potentialities" (Brantmeier, 2010b, p. 361).

It should be noted at this point, that *Aotearoa* New Zealand has the fastest growing income inequality gap when compared to comparable OECD countries (Egan-Bitram 2010; Wilkinson and Pickett 2010). New Zealand has the seventh highest rate of imprisonment in the OECD, with a rate of 155 people imprisoned per 100,000 population, whilst "more than three-quarters of OECD countries have prison population rates below 140 per 100,000 population" (Statistics New Zealand 2005, p. 16). Meanwhile, the over-representation of Māori within the criminal justice system in our country remains an ongoing concern (Policy Strategy and Research Group Department of Corrections, 2007). Within the education sector, policy and funding changes have resulted in teacher education students becoming increasingly the product of privilege and therefore less likely to recognise the social and cultural contexts of children and families with less financial and social capital. "One cannot act in ways that require themes to which the actor has no access (Carspecken, 1996, p. 191, in Brantmeier, 2010b, p. 359).

Hence the need for a resource through which early childhood students and practitioners can create a renewed shared discourse, making explicit the aspirations and intentions embedded in the curriculum framework of *Te Whāriki, Kei Tua o te Pae*, and *Te Whatu Pōkeka* and making

visible the consistencies with a critical peace education view. The new resource may go some way to repairing the fractured common views of early childhood aspirations, which were a strength of the country in the past. *Aotearoa* New Zealand has the advantage of being a nation of a small size, having one Ministry of Education, a common legislated curriculum framework, and a relatively connected collegial academic community. An explicit *rangimārie*/peace education resource may be timely. It may be a circuit breaker, providing a rallying cry for teachers increasingly uncomfortable with system changes which advantage some and disadvantage others.

Intergenerational pedagogies for transformation

The site of early childhood education is particularly interesting from a pedagogical perspective, as *He Tatau Pounamu* will need to be intergenerational, inclusive of the learning needs and foci of three key groups – teachers, parents (and other family members), and the young children who attend the early childhood setting. Drawing from the work of Brantmeier (2010a, 2010b); Bajaj (2008); and Soto (2005), the critical pedagogy of Paulo Freire (Freire 1972, 1994, 1998, 2004; Freire and Macedo 1995; Freire and Shor 1987; Glass 2001) is intrinsic to the curriculum. Freire's conscientisation (1972) can be pedagogically applied with people of all ages, as each human being can be supported to identify and apply their inherent personal and political agency in service of creating better world(s). A key Freirean premise is that those in the position of facilitator need themselves to be reflexively aware of their own historicity, and of the power that aligns with their privileged position as educator. This means that it will be important for those who are charged with the role of introducing the early childhood education *rangimārie*/peace curriculum need to be well prepared for this responsibility. According to Freire and Shor (1987) critical pedagogy requires of its facilitators an artistry in the generation of critical dialogue and investigation, which can only take place in a context of a climate of trusting, respectful relationships and what Freire terms a "climate of hope" (1972, p. 64).

This particular critical pedagogy in service of praxis, "the process of reflection and action upon the world in order to transform it" (1972, p. 28), needs to afford adults opportunities to reflect

upon their assumptions of power and dominance, their historical and current personal experiences and models of parenting and teaching, along with encouragement to adopt a reflexive approach. Within the early childhood education context, our curriculum *Te Whāriki* (Ministry of Education, 1996) already contains the expectation that educators adopt a reflexive approach (Ritchie 2005). *Te Whāriki*, as a holistic curriculum, furthermore aligns with the integrative, action-oriented transformative model of critical peace education advocated by Brantmeier (2010b) with its philosophy of empowerment and curriculum strands of belonging and wellbeing. This will resonate, in turn, with the concern shared by the developers of *He Tatau Pounamu* in situating the new resource within a growing movement of "social and cultural change toward a nonviolent, sustainable, and renewable future" (Brantmeier, 2010b, p. 357), in alignment with previous recent work in this area (Ritchie et al. 2010).

More challenging for some adults will be the need for ongoing critical examination of power effects, challenging the presumption of the adult right to exert power over children in their care. Recently New Zealand amended its law to discourage the use of corporal punishment by parents (New Zealand Parliament 2007), a move that was very controversial as many felt threatened in their exercise of adult authority. It is clear that much more work needs to be done in this area of theorising and demonstrating alternative parenting and pedagogical practices to replace traditional authoritarian modes. The modes by which adults relate to young children are fundamental in the formation of dispositions of relationality, and key to respectful, peaceful communication. A core component of *He Tatau Pounamu* will be to advocate a process for transforming "dualistic, adversarial, and fearful thinking – which is the source of internal an external conflict – into respectful, loving awareness of the life-enriching human needs at the core of all behaviour" (Hart & Hodson, 2006, p. 11).

Critical Awareness of Potentialities for Peaceful Dispositionality

With regard to pedagogical understandings pertaining to young children, in recent years a great deal of neurological, biological and social science research has become available which

reinforces the importance of early years' experiences in shaping children's cognitive, social and emotional capabilities (Shonkoff & Phillips, 2000). "Virtually every aspect of early human development, from the brain's evolving circuitry to the child's capacity for empathy, is affected by the environments and experiences beginning early in the prenatal period and extending throughout the early childhood years" (Shonkoff & Phillips, 2000, p. 6). Research has demonstrated the vulnerability of children's brains to emotional trauma in their early years, and that stressful relations between adults and young children impact on children's long-term development and behaviour by altering the chemistry of their brains (Grille 2008). Early experience of responsive relationships can provide children with the opportunity to experience receiving and offering a sense of being respected, and to resolve conflicts cooperatively. Such relationships "shape the development of self-awareness, social competence, conscience, emotional growth and emotional regulation" which is fostered through relationships which offer stability and consistency, "sensitivity, love, availability, and unflagging commitment to the child's wellbeing" (Shonkoff & Phillips, 2000, p. 265). The ability of adults to facilitate these relationships which provide children with emotional security "is most strongly predicted by our having made sense of the events" of our own early lives (Siegel & Hartzell, 2004, p. 4). The reflective process, or conscientisation, involved in forming this coherent narrative appears to be a crucial component (Fay 1987).

Reclaiming Spirituality as Foundational to Our Inter-relatedness as Planetary Beings

The verbal fourth protocol of the 1840 *Te Tiriti o Waitangi*/The Treaty of Waitangi stated that Māori spiritual beliefs would be considered equally alongside the various competing western Christian faiths present in the country at that time (Colenso 1890; Healy 2011). Later in that century New Zealand's Education Act of 1877 established a free, compulsory, secular state education system. This avoidance of religion led to a corresponding invisibilising of spiritualities, along with their implicit recognition of interconnectedness, or *wairuatanga*. Recent work by Jane Bone (Bone 2005, 2007, 2008) has contributed to a re-visibilising of what she terms 'everyday spirituality' within early childhood pedagogies. Bone writes of her view of spirituality as being:

a means of connecting people to all things, to nature and the universe. Spirituality adds to my appreciation of the wonder and mystery in everyday life. It alerts me to the possibility for love, happiness, goodness, peace and compassion in the world. (Bone, 2007, p. 2)

David Levine describes the 'soulcraft' of teaching with intentionality towards authenticity, honouring, and connectedness through everyday classroom rituals, celebrations, songs, poetry, visualisations, and a sharing of each child's life narratives (Levine 2002). For Māori, spiritual wellbeing is fundamental, as outlined in the section *Wairuatanga*, above.

Care as Ethical Practice

Nel Noddings' ethic of care recognises the primacy of the early years in establishing models of caring, since our early experience of being cared for "is the root of our responsibility to one another" (Noddings 1995, p. 187). Nodding's philosophy of ethical caring holds great promise for application in situations of conflict and tension, in its potential to "guide action long enough for natural caring to be restored and for people once again to interact with mutual and spontaneous regard" (p. 187). A fundamental principle is identified as "Always act so as to establish, maintain, or enhance caring relations" (p. 188). Noddings' ethic of care is respectful of alterity, seeking to enhance the other's growth, whilst respecting "Otherness". It accepts the reality of our interdependence, recognising that "Our goodness and our growth are inextricably bound to that of others we encounter" (p. 196). This again has resonance with Māori understandings of *aroha, manaakitanga* and *wairuatanga*, outlined previously. The programme will draw upon recent research in *Aotearoa* New Zealand which has demonstrated pedagogies applying a *kaupapa Māori* approach to implementing an ethic of caring for oneself, others and the environment (Ritchie et al. 2010).

Fostering Dispositions of Empathy and Caring through a Pedagogy of Listening

Carlina Rinaldi (2006) has outlined her understanding of a pedagogy of listening, which resonates with Kaupapa Māori understandings of *wairuatanga* and *manaakitanga*, and ethic of care outlined above. As in a Māori epistemology, a pedagogy of listening involves engaging a "sensitivity to the patterns that connect" us with others (Rinaldi, 2006, p. 65). Recognition that

we are members of collectivities, means "abandoning ourselves to the conviction that our understanding and our own being are but small parts of a broader, integrated knowledge that holds the universe together" (p. 65). Listening, for Rinaldi requires more than merely 'hearing'. As in the Māori notion of *rongo* (sensing), it evokes a receptivity that is inclusive of all our senses, responsive to multiple modes of knowing, being, and expression. It also includes interior listening, "listening to ourselves" (p. 65), the interpersonal awareness or self-empathy that is key to honest communication (Rosenberg 2003, 2003, 2005). At the heart of Rinaldi's pedagogy of listening is the disposition of "Listening as welcoming and being open to differences, recognising the value of the other's point of view and interpretation" (p. 65). This requires suspension of our judgements and prejudices, a willingness to move into uncertainty, and an "openness to change" (Rinaldi, 2006, p. 65). "Listening is at the centre of ethical encounters" (Gannon 2009, p. 77), since "Listening with care and empathy, we can respond in a manner that expands understanding" (Elliot 2010, p. 12). Fostering empathy is a key component of the nonviolent communication process developed by Marshall Rosenberg, which has been applied in early childhood education and school settings internationally (Rosenberg 2003, 2003, 2005; United Nations Educational Scientific and Cultural Organization (UNESCO) 2002). Central to *He Tatau Pounamu* are these notions of fostering dispositions of emotional and spiritual wellbeing/*wairuatanga*, ethical caring, connection and empathy/*aroha, manaakitanga* and *whanaungatanga*, as foundational to establishing and maintaining peaceful ways of being, knowing and doing. For learning to be transformational, "attention must paid to the aesthetic, affective, and relational dimensions of pedagogical encounters" (Davies et al. 2009, p. 147).

Concluding Thoughts

A recent consultation with experienced early childhood educators in Auckland provided a great deal of useful material. It will be important to continue the development of this project with further in-depth consultation amongst the many and various respective constitutive communities who are likely to be involved. Ongoing involvement of kuia and kaumātua (Māori elders) is imperative. Proposals for funding the initial trial of the programme include resourcing of a commitment to collaboratively research its implementation, since it is crucial that models

of critical transformative peace education praxis are shared more widely (Bajaj, 2008). It will be essential to ensure that facilitators who introduce the programme to early childhood centres will be both knowledgeable, skilled, and sensitive critical pedagogues (Freire & Shor, 1987).

Teacher education providers will be a key community to involve in the development and promulgation of the peace curriculum. We have recently established a New Zealand branch of the UNESCO initiative for reorienting teacher education towards sustainability (United Nations Educational Scientific and Cultural Organisation (UNESCO) 2005). Peace education forms a key plank of this initiative (United Nations Educational Scientific and Cultural Organization (UNESCO) 2002), and of our new network which currently involves a range of teacher education institutional memberships and special interest groups at two national organisations (Teacher Education Forum *Aotearoa* New Zealand- TEFANZ, and the New Zealand Association for Research in Education – NZARE). The authors of this initial paper welcome critical commentary on the ideas outlined here, and are also keen to network with other early childhood peace education activists nationally and internationally.

Glossary of Māori terms

aroha - love, reciprocal obligation

hohou rongo – peace-making

iwi and hapū - tribes and sub-tribes

kai - food

kaupapa Māori – Māori philosophy

kōrero –speech, talking, story

mana – prestige, power

manaakitanga - caring, hospitality, generosity

maungarongo -attaining a state of peace

mauri - elemental essence imparted by wairua, life-force

mere - weapon

pūrākau - storied traditional knowledge

rangatiratanga - chiefly authority, self-determination

rangimārie – peace

rongo -sense

rongomau - peace-keeping

taonga - treasures

tapu - sacred

tatau pounamu - greenstone door , metaphor for peace

 te ao Māori - the Māori world

Te Ira Atua, Te Ira Tangata and Te Ira Wairua - forces of spiritual guardians, of people, and of spiritual interconnectness

te reo Māori - Māori language

Te Whāriki – literally, the flax mat, also the common name for the *Aotearoa* New Zealand early childhood education curriculum

tohunga – priests, experts

tūpuna – ancestors

wairua -spirituality

wairuatanga –spiritual interconnectedness

whakaaro - thoughts

whakapapa - genealogical record of origins

whakatauki, whakatauāki and pepeha   - traditional Māori sayings and proverbs

whānau – families, extended families

whanaungatanga- family interconnectedness

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[i] This paper is written on behalf of and in consultation with a wider group of advisers to the project, which includes kaumātua (Māori elders), Pacific Island and Māori early childhood education academics and consultants. The writers of this paper are one Māori and two Pākehā early childhood teacher education academics with longstanding pedagogical experience in the field.

   Cheryl Rau belongs to the Waikato, Ngati Kahungungu and Ngati Rangitane tribes. Her education experiences included teaching across the primary, secondary, tertiary and community sectors. For twelve years she coordinated an early childhood professional development contract funded by the Ministry of Education and has also been a part-time researcher at the University of Waikato. She currently works for Te Tari Puna Ora/New Zealand Childcare Assoc.

   Jenny Ritchie is the parent of six children, five of whom have Maori ancestry. She was consequently involved in Kōhanga Reo and kaupapa Māori education over many years. She has researched and written extensively in the area of cultural responsiveness in early childhood education and teacher education.

   Colleen Lockie is a Senior Lecturer in the School of Māori, Social and Cultural Studies, College of Education, University of Canterbury, New Zealand. Her work as Director and Co-director of national and regional early childhood education professional development contracts provides for a practitioner focus in her work. She has research and teaching interests in education for sustainability, peace education and early childhood assessment and curriculum.

[ii]   On the first use of a term in the Māori language, a translation is provided in text. A full glossary is provided at the end of the article.