Title: Poipoia te tamaiti kia tū tangata[1]: Identity, belonging and transition

Abstract: In this paper we view infants, toddlers and young children as cultural being and outline some implications regarding the need for educators to interrogate our individual and collective discourses pertaining to cultural differences and identities, particularly in relation to tamariki Māori. We suggest that if we are able to honour, respect and affirm the identities of Māori children (and, by extension those of children of other cultures) within our centres, this affirmation of their 'being-ness', will serve as an anchor, a source of strength and resilience assisting them through daily transitions between home and centre, and other less infrequent transitions. A selection of data from recent research projects[2] will serve to illustrate awareness of parents, teachers, and children pertaining to dynamics of identity and transition within early childhood education.

Introduction

E kore au e ngaro he kākano i ruia mai i Rangiatea[3]

This whakatauki refers to the original seed from Rangiatea, the spiritual homeland for Māori, stating that "this seed will not be lost" (Grace & Grace, 2003, p.29). It thus asserts both continuity and resilience, and implies that for Māori, this is sustained by their language and culture. It alludes to the fact that "the physical, social and spiritual well-being of a Māori child (and parent and grandparent) is inextricably linked to the sense of belonging to a wider and functional whānau group" (Joseph, 2007, p. 31). Culture shapes our identities, our dispositions, our orientations towards ourselves, each other, and towards learning. As Liane Mozère explains, "Identity is socially and historically constructed – identity has to be contextualized" (2006, p. 109).

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[1] This title was gifted to the 14th International Reconceptualizing Early Childhood Conference in Rotorua, 2006 by the late Fred Kana. It refers to our responsibility to uphold, nurture, and support young children.

[3] A slightly different version of this whakatauki, 'He purapura i ruia mai i Rangiātea. E kore e ngaro' opens the Māori content section of Te Whāriki (Ministry of Education, 1996, p. 31).

Despite our best intentions to honour the 'sociocultural' philosophy and practice embedded in pedagogical documents such as the New Zealand early childhood curriculum document, *Te Whāriki* (Ministry of Education, 1996), it is certainly possible to critique the extent of the authentic visible presence of cultures other than that of the dominant culture within many educational programmes (Education Review Office, 2004; Gonzalez, 1998). A recent Education Review Office pilot study (2008) is critical that "in many services teachers and managers said that they treated all children the same, and that they did not have aspirations for Māori children that differed from those held for all children" (p. 1). Although "most of the services included reference to Māori perspectives in documentation such as their philosophy statement and policies, ...such intentions were not always reflected in day-to-day practice, programmes and routines" (p. 1). Furthermore, "most services lacked a systematic approach to finding out about the aspirations of the parents and whānau of Māori children (Education Review Office, 2008, p. 1).

If we *are* able to honour the cultural specificities that Māori and other children bring with them, this affirmation of their unique identities, or 'being-ness' (Metcalfe & Game, 2007), will nurture their sense of belonging, providing both affirmation of their contributions and support for their transitioning within and between educational settings. Reciprocal collaboration with tamariki and whānau Māori enacts our commitment to honouring the particularities of cultural differences, inviting us into a dialogue in which we may find ourselves in a privileged position as we are entrusted with new and deeper understandings.

Examining Current Early Childhood Education Discourses

An examination of the discourses prevalent in our early childhood community is a first step to exploring ways to to open up subjective possibilities for all children. "Discourses are ways of being in the world; they are forms of life which integrate words, acts, values, beliefs, attitudes, and social identities as well as gestures, glances, body positions, and clothes" (Gee, 1989, p. 6-7). Beyond the less identifiable taken-for-granted discourses of our everyday practices, particular discourses can be both aspirational and influential when reified in written texts such as *Te Whāriki* (Ministry of Education, 1996) and the ministry's education strategy for Maori, *Ka Hikitia – Managing for Success. The Māori Education Strategy* (Ministry of Education, 2008).

In our country, an important context for educators to acknowledge is the history of colonisation of Māori by the British settler system, despite the undertakings of the 1840 Tiriti o Waitangi/Treaty of Waitangi. An unfortunate component and impact of the colonising process has been the side-lining, until comparatively recently, of the discourses of protection and respect for taonga Māori outlined in Te Tiriti. *Te Whāriki* can be viewed as a counter-colonial document, its content validating the relationship between Te Tiriti o Waitangi partners as an integral sociocultural context for early childhood education in Aotearoa.

Within the strand of 'Wellbeing', *Te Whāriki* requires that educators have knowledge of Māori constructs around wellbeing and of how to apply these in their practice. It also acknowledges the importance of supporting children's emotional wellbeing through transitions:

> Young children experience transitions from home to service, from service to service, and from service to school. They need as much consistency and continuity of experience as

possible in order to develop confidence and trust to explore and to establish a secure foundation of remembered and anticipated people, places, things, and experiences (Ministry of Education, 1996, p. 46)

Understanding Te Ao Māori values and beliefs is integral to respecting mokopuna Māori and what they bring with them. Spirituality is imbued within Te Ao Māori (Marsden, 2003), and accordingly, spiritual wellbeing is fostered during transitions through rituals such as karakia and pōwhiri. *Te Whāriki* requires educators to acknowledge spiritual dimensions; to "have a concern for how the past, present, and future influence children's self-esteem"; and to recognise that these aspects "are of prime importance to Māori and Tagata Pasefika families" (Ministry of Education, 1996, p. 46). This requires generating an environment which emanates a sense of spiritual wellbeing. Within *Te Whāriki*, the Māori principle of 'Whakamana' requires the following of educators:

> Me tauawhi te mokopuna i roto i te aroha me te ngākau mārie, ā, me whakatō te kaha ki roto i a ia. *(Ministry of Education, 1996, p. 32)*

> *Nurture the child in an environment of love, caring, peace, calm, tranquillity, and gentleness, and instil strength within her/him [Authors' translation].*

This view positions the teacher as a kaitiaki, someone who is responsible for ensuring that the mana/prestige of the mokopuna is maintained by implementing these concepts in their practice. Of utmost importance, we believe, is that children's identities as cultural beings are affirmed, respected, and nurtured in a respectful, gentle and consistent manner across changing contexts. Affirming children's identities/whakapapa requires a proactive responsiveness to the mokopuna.

Another, and more recent document of significance in regard to the educational discourses pertaining to tamariki Māori is *Ka Hikitia - Managing for Success* (Ministry of Education, 2008), the Ministry of Education's education strategy (2008-2012). The primary focus of *Ka Hikitia* is its tension to generate a significant shift in discourse away from the historical colonialist messages of deficit ideology, which have blamed Māori families, culture, and socio-economic disadvantage for the educational failure of Māori children, avoiding the spotlight being placed on the underlying discourses of the education system, and the resulting practices of its managers and educators. *Ka Hikitia* recognises the centrality of identity to Māori achievement, highlighting as a key focus "Māori enjoying success as Māori' (Ministry of Education, 2008, p. 18). *Ka Hikitia* requires the education system to provide "all Māori learners with the opportunity to get what they require to realise their own unique potential and succeed in their lives as Māori" (p. 18). This notion of *success as Māori* "captures and reflects that *identity and culture* are essential ingredients of success" (p. 18). *Ka Hikitia* also emphasises the importance of supporting transitions to school as having a significant influence on future Māori educational success.

Identities, Being-ness and Discourses

As well as informing us through explicit policy documents, discourses are also at play in more subtle ways, one of which is their role within identity construction: "A discourse is a sort of 'identity kit' which comes complete with the appropriate costume and instructions on how to act, talk, and often write, so as to take on a particular role that others will recognize" (Gee, 1989, p. 7). As educators, we are complicit in children's enculturation, since "Discourses are not mastered by overt

instruction…but by enculturation ('apprenticeship') into social practices through scaffolded and supported interaction with people who have already mastered the discourse" (Gee, 1989, p. 7). These discourses and the consequent subjectivities (possibilities for identity and enactment) available to children are contextual and complex. Children are only able to access the identity perspectives that they are afforded within their home, educational and other contexts such as the media.

> Rather than possessing a single identity or voice, students are constructing multiple perspectives on their emergent identities as a result of their social and cultural experiences as members of racial, ethnic, gender, social class, economic, and sundry other communities, each of which provides its own system of *cultural apprenticeship* into ways of being in the world (O'Loughlin, 1995, p. 8)

Despite our possible inclination for tidy, compartmentalised attributions, discourses are a messy business. "The various discourses which constitute each of us as persons are changing and often are not fully consistent with each other; there is often conflict and tension between the values, beliefs, attitudes, interactional styles, uses of language, and ways of being in the world which two or more discourses represent" (Gee, 1989, p. 7). This poses challenges for individuals, both children and adults, seeking to gain some kind of concrete grasp of these complex, confusing, sometimes conflicting arenas of discourses. We are also faced with the challenge of generating an arena where there is warmth and acceptance and provision for this multiplicity of possibilities for being-ness. 'Being-ness' is here suggested as an alternative term for identity/identities, offering a way of viewing children as beings who are constantly engaged in a reflexive process of negotiating multiple possibilities for their ways of being, knowing, and doing.

Re-envisioning our Pedagogies

As educators, we can consider our role as fostering 'apprenticeship' in cultures (O'Loughlin, 1995), discourses (Gee, 1989) and thinking (Rogoff, 1990). Pedagogies in this view are fluid and responsive, shifting in relation to our ongoing reflection and critique, and in response to the challenges we perceive arising within our teaching contexts. Our work as educators is never neutral, but responsive to, and reflective of our particular situations in time and place (Freire, 2007; Simon, 1987). Roger Simon (1987) highlights the importance of adopting a disposition of mindfulness towards the ways our discourses and practices reflect certain values, and prioritise certain knowledges and meanings. He warns of the power of our educational 'dreaming':

> But such dreams are never neutral; they are always someone's dreams and to the degree that they are implicated in organizing the future for others they always have a moral and political dimension. It is in this respect that any discussion of pedagogy must begin with a discussion of educational practice as a form of cultural politics, as a particular way in which a sense of **identity, place, worth, and above all value** is informed by practices which organize knowledge and meaning (Simon, 1987, p. 372) [our emphasis]

In reflecting upon the extent to which we foster the involvement of children's families in relation to supporting transitions, we would be well advised to focus particularly on how well we do this for children whose home culture differs from our own. As teachers we are very powerful in children's

lives as professional socialisers and enculturators. Inevitably, we bring our own set of cultural values and priorities into our centre practice. Antonia Darder (1995) has pointed out "the profound nature of cultural belief systems and their relationship to issues of identity and power" (p. 118). Yet, how often do we consider and critique the salient nature of our culture and discourse as teachers? In what ways can we exercise our teacher power in the service of supporting children's wellbeing and identities particularly through the more challenging times of transitioning?

Identities and Narrative

By now, early childhood educators in Aotearoa are very familiar with narrative assessment, a model which promotes the storying of children's learning experiences. This method is reliant upon the lenses of the teachers who record and relate these stories. Storying has been used throughout time as a human means of cultural transmission, and contains powerful messages in terms of what is selected and constructed as being worthy of being reified in story form. The role of teachers as selectors and conveyors of narratives has implications in terms of the subjectivities, or identity construction possibilities that are affirmed and celebrated within centre practice.

According to Arohia Durie (1997), Māori identity is formed through a particular set of narratives: the cosmological, the chanted, the whānau, the colonial, and the contemporary. Ancient whakapapa (geneologies) generate the constitutive narratives of ngā atua (deities), tūpuna - ancestral entities such as awa (rivers), maunga (mountains), tūrangawaewae (place to which one belongs), as well as of hapū and iwi (sub-tribes and tribes). The expression of these understandings through the medium of te reo Māori is also a key component.

Historically, colonisation of Aotearoa meant that many whānau Māori migrated to cities because of land alienation and in search of employment. Dislocation from their tribal lands resulted in many Māori losing access to their traditional narratives (A. Durie, 1997). In order to assimilate as 'normal' in Pākehā terms, some Māori have felt the need to hide their Māori affiliations, to be "unseen as Māori" resulting in a loss of identity (Mead, 1996, p. 27). In response to this, Linda Mead (1996) has called for a re-normalisation of 'being Māori'. Interestingly, Michael King, prolific author of much that has enlightened us regarding our history and identity as citizens of Aotearoa, felt strongly that Pākehā culture should also hold its own alongside that of the tangata whenua. He believed that like Māori, Pākehā need to "become strong and confident in their identity" (King, 2000, p. 46). He considered that:

> A confident Pākehā culture - one which knows its own history and feels positive about an allegiance to its own origins - is more likely to deliver an equable and equitable relationship with Māori. And those who respect and value their own heritage are not only happier and healthier people than those who do not: they are also equipped with the insight and compassion necessary to respect the lives and histories of their fellow citizens. (King, 2000, p. 46)

Counter-discourses and identities

Narratives which offer alternative ways of being, knowing and doing are a form of counter-discourse. These have been proposed as a strategy for generating new possibilities that move us beyond colonialist patterns of dominance and marginalisation (Ritchie & Rau, 2010). Instead of

unconsciously perpetuating the dominant culture, with the hegemonic consequences of a presumption of a monocultural 'one size fits all', alternative or 'counter'-discourses widen the possibilities of identities and ways of being available to children. This can be easily achieved by introducing diverse voices "through such practices as storytelling, literature, and non-hierarchical classroom relationships which offer a variety of narratives" (Simon, 1987, p. 378) making available to children a wide range of discourses and hence possible subjectivities, beyond those currently perpetuated by dominant discourses and taken-for-granted pedagogical practices. Educators can assume responsibility for offering apprenticeships in counter-discourses, providing children with a diverse range of offerings within the discourse identity toolkit. We can also work to create spaces for parents, whānau and community members to contribute to this toolkit, thus opening up for children a "kaleidescopic range of identity possibilities" (Siraj-Blatchford, 1995, p. 44). This involves creating safe spaces in which unique identifiers are willingly expressed, shared and respected.

Voices from Research Data

In this section we draw upon data from our recent studies (Ritchie & Rau, 2006, 2008) to illustrate some ways in which parents, teachers, and children are articulating counter-discourses related to affirmation of Māori identities.

In the Whakawhanaungatanga study (Ritchie & Rau, 2006), Katerina, a Māori educator explained how when working in 'mainstream' early childhood settings, she had viewed herself as a 'bridge' for whānau Māori:

> *It was as if they depended on us - me - as a worker to bridge, to become…a voice for them and their needs and make sure that their children's needs were being heard. And the parents were often very whakamā about it. They knew that their baby needed something but they didn't feel they could articulate it [Katerina, Whakawhanaungatanga study].*

Katerina described for us the feelings of a shy Māori 'Mama' approaching a centre for the first time:

> *Well, if you sit behind the desk, I'm not going to feel comfortable. If you're teaching my babies and you have the privilege of hanging out with my babies, I need you to get away from that desk and come out in front of the desk and sit down with me and just talk as two Mamas, or two women who are having a cup of tea, and like real cups of tea too! Not when you sit there and it's so stiff and formal that nobody wants to talk. It's all very polite and you walk away, and the whānau walk away feeling like they've got nothing out of it, no real connection. I need to connect with you. Because you are in that position of power, they're my babies, but you're the teacher—you need to connect with me because I see you with the power. [Katerina, Whakawhanaungatanga study]*

She is clear in her understanding of the responsibility of early childhood educators to recognise the hidden power effects that may be operating to intimidate such parents. She advocates that a proactive approach be adopted by teachers who seek to build relationships with new Māori families and their tamariki.

During the Puawaitanga study (Ritchie & Rau, 2008), Pat and Pera, teachers at Belmont Kindergarten Te Kupenga in Hamilton, aimed to learn more about the aspirations of Māori parents at their centre.

Amiria, a parent who participated in the project, related goals and dreams for her children which included that they be: "confident and happy with the people they are, never afraid to be themselves and speak up for what they believe is right, and be prepared to look after those less fortunate than themselves". She wanted her children to "develop positive relationships, follow instructions well from those in authority, yet still question when they are not sure, knowing they can always come to Mum and Dad."

Amiria's aspirations for educational settings for her children included providing "a good education", which instilled in them "pride in themselves in everything, e.g. sex; culture; colour; height; thoughts, the ability to express themselves and their individuality, and to learn how to socialise and work with others both similar to them or different". This education should include "knowledge of their history both nationally and locally, multicultural experiences with the other children around them, genuine caring teachers, and the embracing of whānau/families, as in a kindergarten that seeks participation and feedback from families and informs them about the goings on". She also considered it to be important that her children "love where they attend".

In response to being asked to express what she valued about the education provided at Belmont Kindergarten Te Kupenga, Amiria highlighted the importance to her of the programme demonstrating *"Good use of Māori language"* which she saw as being integrated within the centre, through:

> *Song: Which is important because it encourages children to memorise Māori words and sentences. Children can then remember something in Māori and sing it at home maybe even introduce it to the home which is a friendly way of parents becoming familiar to the Māori language. Quite often Māori learnt at this kindergarten will be the most a lot of families will experience, so positive learning through music and song is very important. Also memory of song lasts much longer than speech or writing.*

> *Mihi: Which is important to show children the importance for Māori in showing respect to the mauri (life force) of all things living – past – animate and inanimate. Also to show our children that the tone of a mihi sets the proceedings of Pōwhiri/Hui.*

> *Actions and Activities: Rākau and poi, waiata help enjoyment and work on motor skills and fitness which works in well with the mainstream education plan.*

> *Whanaungatanga: Making children and their families feel safe and part of a big family, showing the caring and sharing aspects both Māori and other cultures.*

> *Tikanga: To ensure biculturalism, proper Māori ways and rules of engagement should be taught. My belief is if this is taught alongside a mainstream education, then when the two major signing cultures of New Zealand's founding document recognise the importance of each other's cultures we are better equipped to move into appreciating more than two cultures and embracing multiculturalism. [Amira, Belmont Kindergarten Te Kupenga]*

Amiria is clear that there is a place for kaupapa Māori knowledges and practices to sit within 'mainstream' settings such as this urban kindergarten. She identifies whanaungatanga to be a core value within educational settings. Recent research affirms that when such values "are reinforced

they shape children's attitudes and understanding of their identity as Māori and the importance of whakapapa connections" (Tomlins-Jahnke & Durie, 2008, p. 12).

Amiria's partner Lawrence listed the following "Reasons I choose to keep enrolling my children at Bellmont Kindergarten Te Kupenga":

Fosters an atmosphere where children are encouraged to reaffirm their identity through:

- *Karakia – mo te kai, timatanga, whakamutunga*

- *Waiata which establish links with mana whenua and tangata whenua*

- *Introduction (formally) to new children in class and establishing links with other children already engaged in class (Whakawhanaungatanga)*

- *Field trips to make connections with local rohe recognising importance of Te Taiao (e.g. Te Winika visit and Roger Hamon Bush)*

- *Recognition of the importance of each individual child and their contribution to the wairua and mauri of the group*

- *Strong use of Te Reo and Mātauranga throughout learning and non-learning situations (e.g. use of posters, pictures, puzzles)*

Lawrence concludes that "All of the above mentioned items have (I believe) a profound effect on breaking down perceived barriers which often hinder Maori parents' full involvement in their children's education due to being 'whakamā' or shy".

This data highlights that when there is a strong relationship between educators and whānau of an early childhood centre, Māori parents are able to articulate ways in which they see their children's identities being affirmed. Amiria and Lawrences' vision aligns with that of Mason Durie (2001), who advocates that Māori educational advancement be framed around three goals for tamariki Māori: "to live as Māori; to actively participate as citizens of the world; and to enjoy good health and a high standard of living" (p. 4). Durie (2003) further highlights the barriers to participation faced by many Māori and other children, including aspects such as "cost, location, and cultural distance", which will subsequently impinge on their later achievement and wellbeing (p. 6). For these particular Māori parents at least, Belmont Kindergarten Te Kupenga is addressing this issue of "cultural distance", by offering a programme where Māori knowledges are centrally located, rather than peripheral.

At another participating centre, Hawera Kindergarten in South Taranaki, Cheryl Rau, a co-director of the project, talked with the teachers about a wall display they had created which depicted all the local marae and encouraged children and whānau to identify their particular affiliations. When Cheryl asked the teachers, "What was the learning for tamariki?", Joy, one of the teachers replied that: "*They see us valuing Māori, marae. They see us placing value on relationships. Detail is important, this is Auntie's niece or Nannie's moko".* Joy's kōrero identifies the significance for educators of relationships (whanaungatanga) and knowledge of whakapapa (geneology). This is supported by Tomlins-Jahnke & Durie's study (2008). They state that

Establishing whakapapa, and in this instance socialising children's identity as Māori through talk, underpins the value of whanaungatanga, the manifest or active expression of which

may be described in terms of whakawhanaungatanga; that is, the active process of maintaining relationships between kin. [When] these values are reinforced they shape children's attitudes and understanding of their identity as Māori and the importance of whakapapa connections. Using kinship terms indicates the importance of these connections. (Tomlins-Jahnke & Durie, 2008, p. 12)

In considering the inclusiveness of Te Ao Māori within the programme at Hawera Kindergarten, Head Teacher Judith considered that, *"It's also the innate learning that takes place. Wairua. It's acceptance. There's trust in the people around them and they are not told what to do, they learn by being involved. It's ways of doing."* Judith later expanded further:

> *Things I think I know they would learn are about caring for others, the connections you make with each other. Celebrating who they are, how they are, in the ways that they learn about these things, for example, Māori concepts, values, Māori kupu (words) and they build understandings of these. Hopefully they are getting experiences that we got because we went to marae, we went to those gatherings. They are hopefully absorbing some of my Māori knowledges and understandings through how I exist in this kindergarten, how I make this place here (Judith, Hawera Kindergarten).*

Our subjectivities and specificities – our particular ways of knowing, being, and doing, inform who we are as teachers. The teachers at this kindergarten enact cultural constructs which validate Te Ao Māori values and beliefs and affirm these understandings within the lives of the tamariki/whānau at this kindergarten. Tamariki Māori who are in culturally responsive environments where curriculum is 'localised' are given the opportunity to thrive through learning experiences which are closely connected to their whānau, hapū, iwi whakapapa and herstories/histories.

A final example is that of Neil, whose family had recently immigrated from England. Vikki, the head teacher at Galbraith Kindergarten in Ngāruawāhia near Hamilton, was explaining a photo of Neil wearing a tīpare and piupiu that he had made:

> *Neil asked the teacher what would make him more Māori, and the teacher said, "Make a headband", and so he went to make a headband with paper and did the little koru, and then he went back to her and said, "What would make me <u>more</u> Māori?", and then the teacher said "Oh I don't know, go and ask Vikki". And so he came to me and goes, "What would make me more <u>Māori</u>?", so we talked about it, and I asked him, "What do <u>you</u> think would make you more Māori?", and you know we were trying to open up the dialogue and so what happened from there was that he decided from what was around him, we looked at books and the props that we had around us...And he was asking me about, "Do I paint myself brown?" His Mum had said, "Māori are brown and we are white", so he wanted to paint his hands and things brown, but we talked about, "That'll wash off". So as you can see he's got a piupiu on so he's trying to be more Māori and he was thinking Māori, trying to speak Māori, started singing our Māori songs. When I talked to his Mum she laughed. She was okay because of all our previous kōrero, she understood what was going on (Vikki, Head Teacher, Galbraith Kindergarten)*

Neil's kindergarten experience was one in which being Māori was valued and normal. The teachers were prepared to facilitate his desire to 'be more Māori', and their relationship with the child's mother enabled a shared understanding and support for this interest. Linda Mead (1996) has challenged us to reinstate the literal, and original meaning of the word 'Māori', which is '<u>normal</u>'. Colonisation has meant the usurpation of the basic human right of Māori to see themselves as 'normal'. The environment and programme at this kindergarten are reinstating 'being Māori' as 'normal.'

Conclusion

Many early childhood educators such as those who have contributed to our studies and others also committed to honouring the intentions of *Te Whāriki*, demonstrate genuine regard for the uniqueness of children as cultural beings, and the specific ancestries that each child draws upon. Central to strengthening our approaches in this regard, is to adopt a disposition of critical awareness towards the influential discourses that circulate within our educational settings. These discourses include those promulgated by the education ministry through aspirational policy documents such as *Te Whāriki* and *Ka Hikitia,* but also lurk hidden within our everyday practice, unless we take pro-active steps to uncover, dissect, and discuss these. A deeper understanding of Māori conceptualisations can transfer into educational practices that are inclusive of care for spiritual wellbeing as outlined in *Te Whāriki*. This in turn can generate a climate in which whānau Māori collaborate with educators in the weaving of programmes offering children and families a secure grounding for successful transitioning. These programmes will also be consistent with the Māori Education Strategy vision of *Ka Hikitia* that requires that we shift our discursive paradigm to one which views being Māori in terms of indigeneity and distinctiveness, as a cultural advantage, whereby "being Māori is an asset, not a problem" (Ministry of Education, 2008, p. 19).

Glossary

Awa - river(s)

Hapū – subtribe or wider grouping of extended families

Hui – meetings or gatherings

 Iwi - tribe

Kaitiaki – guardian or caretaker

Karakia – mo te kai, timatanga, whakamutunga - karakia are prayers, blessings or incantations, said at the beginning (timatanga) and end (whakamutunga) of a the day, meeting or session, andbefore eating (kai)

Kawa – ceremonial rituals, expected procedures, protocols

Kōrero – talking or speech

Koru – spiral design, as in the unfurling fern frond

Kupu – word(s)

Mana – esteem, prestige, authority

Mana whenua – those who hold authority and prestige over a particular tribal area

Mātauranga - knowledge

Maunga – mountain(s)

Mauri – spiritual life force

Mihi – greeting(s)

Moko – in this case, moko is short for mokopuna, or grandchild(ren). Literally a moko is a traditional tattoo

Ngā atua - deities

Pākehā - citizens of Aotearoa who are of European descent

Piupiu – traditional garment made out of flax strands

Poi – traditional ball(s) made of flax attached to a woven string, and swung in rhythmic formation in cultural performances

Pōwhiri – introductory ritual

Rākau – trees, wood or sticks, in this case, those used in traditional stick games

Tagata Pasefika – term used in *Te Whāriki* to describe people from the various Pacific Island cultures

Tamariki - children

Tangata whenua – people of the land of Aotearoa (New Zealand)

Te Ao Māori – the Māori world, Māori worldview

Te Reo – Māori language

Te Tiriti o Waitangi – the treaty signed in 1840 between Māori chiefs and the British Crown, which allowed for colonization in return for protection of tino rangatiratanga (self-determination) for Māori

Taonga – things of value to Māori, both tangible and intangible, including te reo

Te Taiao – the environment

Te Whāriki – literally a woven flax mat, also the name of the New Zealand early childhood curriculum

Te Winika – the large traditional ceremonial waka taua, or war canoe, of the Tainui tribe, which was gifted to the Waikato Museum by the late Māori Queen Dame Te Atairangikaahu

Tikanga – Māori culture and ethics

Tīpare – woven flax headband

Tūpuna - ancestral entities such as those who have passed on

Tūrangawaewae (place to which one belongs), as well as of hapū and iwi (sub-tribes and tribes)

Waiata – song(s)

Wairua – spirit, spirituality

Whakamā – shyness, shame

Whakamana – attest, authorise, give effect to, empower, enable, exult, honour, validate

Whakapapa – genealogy, genealogical connections

Whakatauki – aphorism, proverb

Whakawhanaungatanga – a process of kinship/relationship-building

Whānau – family or families, extended family or families

Whanaungatanga – kinship/relationship

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