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**KIMIHIA, RANGAHAUA NGĀ TIKANGA  
HEKE IHO. HE TAONGA HUAHUA E RIRO  
MAI**

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**EXPLORING WHAKAPAPA AS A TOOL  
TOWARDS A KAUPAPA MĀORI  
ASSESSMENT FRAMEWORK IN EARLY  
CHILDHOOD EDUCATION**

A thesis  
submitted in partial fulfilment  
of the requirements for the degree  
of  
**Master of Education**  
at  
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by  
**Vanessa Anne Paki**

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## **ABSTRACT**

This study explores whakapapa as a tool, which can be used as a kaupapa Māori assessment framework in early childhood education, positioning kaupapa Māori theory as a paradigm base underpinning a philosophical and theoretical discourse towards assessment for children's learning. This thesis represents the culmination of a personal and professional journey, derived from the writer's longstanding interest in and commitment to kaupapa Māori early childhood education, and more specifically, philosophies and practices for assessment in this context. The study has canvassed a vast terrain of kaupapa Māori philosophy in its search for a theoretical grounding for a kaupapa Māori assessment framework for early childhood education.

Foundation to the study has been the premise that the notion of whakapapa serves as an overarching philosophical matrix, encompassing the interconnected realms of genealogy, spirituality, and knowledge that precede, surround, and embrace the Māori child. Throughout the thesis, diagrams are employed to demonstrate and model the whakapapa underpinning the conceptualisations being explored. After contextualising the study within a historical overview of the impact of colonisation of kaupapa Māori education and research, it is suggested that a re-examination of key concepts from tikanga Māori will illuminate transformative possibilities applicable to the study's focus on the development of a theoretical base for an assessment tool within kaupapa Māori early childhood settings. Drawing from the literature, the thesis re-positions the view of the Māori child to one of being nurtured within a philosophical construct underpinned and immersed in tikanga such as whakapapa, ira tangata, whanaungatanga, mana and tapu, and ako, providing a strongly Māori theoretical base for the envisioning of the assessment process. The outcome of this study is to propose an assessment framework, which embodies and reflects these core kaupapa Māori philosophies as praxis.

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To my whānau and extended whānau, I am filled with gratitude for the continued support received, and will continue to represent you by maintaining a sense of integrity, manaakitanga, and aroha. To our beautiful children, Mahinaarangi, Waimihi, and Taane, may you each continue the legacy of your whakapapa to find happiness and meaning. Special thanks to my brother Erin Paki for the continued support and translation for the title of this thesis. In particular, a special mention of gratitude and appreciation to my partner Tukuora Tukaki. Thank you for all your support, patience, and reminding me that life is also about having fun. Finally, it is with infinite gratitude that I dedicate this study to my parents, Iris and Tonga Paki. I will always be grateful for the continued support and love you both unselfishly provide. Your support and encouragement continues to be a pillar of nurture and strength, which I will always treasure.

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## **CHAPTER 1 – Introduction**

The intention of this study is to explore whakapapa as a tool towards a kaupapa Māori assessment framework in early childhood education.

### **1.1 Background of the Project**

My interest in the area of assessment developed initially as a student studying towards my PGDipEd. I became interested in exploring the links to assessment from a particular cultural context, that of Te Ao Māori. Throughout my studies, my investigations identified that there lacked a strong link to culturally preferred assessment practices in the early childhood sector in terms of ideology, pedagogical ideas, and philosophical underpinnings. At the same time, my professional capacity presented me with opportunities to further this interest with a number of groups and individuals who shared a kaupapa Māori focus. I came to discover that my interest in culturally appropriate assessments was a collective concern echoed by others.

In 2004, my interest moved to a new state of realisation through a conversation I had with a very close friend. Our discussions began to explore some symbolic representations around assessment and what it would look like from a Māori perspective. What came next would bring together a sense of enlightenment and inspiration. The idea of exploring the concept of whakapapa as a framework to explore assessment for children's learning lead to our discussions conceptualising our understanding around whakapapa for most of the night. By the morning, it was clear that whakapapa had a purpose and meaning that required a sense of active exploration. It was at that point that the idea for exploring whakapapa as a kaupapa Māori assessment framework would initiate the focus for this study.

In the area of research, I have conducted a number of research projects during my postgraduate studies. Explorations covered:

- assessment and curriculum practices
- assessment from a Māori perspective
- “learning stories” (Carr, 2001) from a Māori perspective
- levels of involvement as a tool to assessing children’s learning
- ways in which our past can navigate a future through weaving kaupapa Māori theory, conceptualising intergenerational relationships between Māori young and old

Currently, I am working in the national kaupapa Māori assessment exemplar project, funded by the Ministry of Education. The aim of the project is to explore a range of kaupapa Māori assessment frameworks in early childhood settings. I hold three roles within the project. The first role is liaising with a Kohanga Reo participating in the project. This responsibility involves supporting and assisting in the articulation of their framework and nurturing the group’s journey towards the development of their own assessment framework. The second role is at an advisory level, involving the articulation and conceptualisation of kaupapa Māori and assessment. The third role is the writing group. This stage of the project involves the collation, articulation, and disseminating the centre’s journeys for the draft document.

This background informs this study, which examines the notion of whakapapa (Metge, 2001; Royal, 1998; Smith, 1990, 2002; Walker, 1990) as a kaupapa Māori assessment framework in early childhood education. This study seeks to support the articulation of Māori understandings (Tangaere, 1996), and the validation of Māori values (White, 1888) in exploring a theoretical discourse around assessment (Gipps, 1999) for children’s learning, (Carr, 1988; Walker, 1998; Whalley, 2000) knowledge, and understandings. (Carr & May, 1993, 2001; Early Childhood Development, 1998; Hohepa, Hingaroa, Smith & McNaughton, 1992; Ka’ai, 1990; Mead, 2003; Metge, 1995; Pere, 1984, 1991, 1994; Tangaere, 1997).

## 1.2 Purpose of the Study

The purpose of this study is to position kaupapa Māori theory (Fitzsimons & Smith, 2000; Smith 1997, 2004), knowledge (Rangihau, 1981), and worldviews through utilising, and validating Māori literature. Māori theory also forms the basis for the analysis and articulation of whakapapa as a culturally preferred assessment tool for children's learning. The purpose of this study is to legitimate Māori notions and processes by exploring culturally preferred methods around assessment and learning (Bevan-Brown, 1998; Bishop, 1996, 1997, 2005; Bishop & Glynn, 1999; Durie, 1998; Mead, 1997; Mutu, 1998; Smith, G., 1992; Smith, L., 1992).

In terms of the relevance or importance of the knowledge sought, this research provides a Māori perspective relating to assessment. The lack of research into kaupapa Māori assessment, and in particular in early childhood settings, is a personal concern that if not actively addressed could result in the continuation of an educational epidemic of cultural misplacement (Bourdieu, 1971, 1990; Foucault, 1980; Freire, 1970;). The knowledge gained intends to encourage dialogue amongst and between whānau, teachers, policy-makers, and researchers to assist in developing policy, promoting best practices, and identifying research needs (Carr & May, 1993; Dahlberg, Moss & Pence, 1999; Ministry of Education, 1998; Ritchie, 1992, 2001; Sherrett-White, 1998).

It has been said that Māori are people who walk backwards into the future (Walker, 1990), a reference to the importance placed on seeking guidance for future actions from the wisdom of the past deeds of our ancestors. It is with this interest and knowledge embedded in whakapapa that this study attempts to draw some conclusions of relevance to exploring whakapapa as a tool towards assessment.

### 1.3 Research Focus

The focus of this study is to explore how whakapapa can be utilised as a kaupapa Māori assessment framework in a Kohanga Reo setting.

### 1.4 Challenges of the Research

An initial process of data collection for this study had been interviews as informal conversations and discussions with one participant during the course of this study. However, for a number of reasons, the participant could no longer participate. The challenge for the research process was that this then required a shift in the collection of material to seeking only literature to support this study. In realising that, a plan does not always operate as smoothly as one would wish. The researcher had to accept matters were beyond her control. Accepting change at the most unexpected times brought a sense of fear but ultimately brought clarity to the direction of the study.

### 1.5 Explanations of Whakapapa Diagrams

The inclusion of whakapapa charts sets out the direction and investigation of this study through the genealogical table that underpins Māori knowledge, to reveal the philosophies, ideologies, and understandings exploring kaupapa Māori assessment. Each chart illustrates the connection of key concepts deriving from within a kaupapa Māori context embedded within whakapapa to form a basis to the framing and legitimation of exploring whakapapa as a kaupapa Māori tool in early childhood education. The intention of including each whakapapa chart illustrates the connections within whakapapa, discussing key concepts for each chapter.

## **CHAPTER 2 – Kaupapa Māori Theory and Research**

Kaupapa Māori theory and research is positioned at the beginning of this study to create a baseline understanding. Chapter two explores the effects of colonisation on Māori knowledge, culture, and identity, through a number of contexts embedded within the historical evidence of oppression as a critical base to “react positively, by actively critique (ing) the dominant discourses that marginalises Māori people” (Pihama, 1993, p. 60). This chapter will review a collection of Māori indigenous knowledge and practices as a guide for cultural awareness.

The framing of this study is to prioritise kaupapa Māori theory as a paradigm base by offering alternative ways for Māori education in early childhood education, that if not explored will perpetuate the ongoing climate of cultural displacement for Māori. Kaupapa Māori theory and research will offer a critical perspective in order to “consider a crucial site of struggle for the redevelopment of Māori in the face of widespread high and disproportionate levels of socio-economic disadvantage” (Smith, 2004, p. 46). Because of the lack of literature and research around kaupapa Māori assessment in early childhood education, it is only appropriate that this study seeks out literature from Māori, writers, researchers, and academics to explore the notion of whakapapa as a tool towards a kaupapa Māori assessment framework in early childhood education.

### **2.1 Research on Māori – An Historical Overview**

Everything we do today has a connection to our history. It is this notion of enduring relevance of our history that provides the rationale for outlining a historical context of the establishment of kaupapa Māori. Historical analysis has identified how a dominate discourse perpetrated an educational paradigm legitimising colonial practices to the detriment and collapse of the social, political, spiritual, and cultural development of Māori (Bishop, 1997; Bishop & Glynn, 1999; Durie, 1989; Irwin, 1990; Mead, 1997; Mutu, 1998; Smith, G., 1992). The impact on Māori education has been articulated in a range of publications

- Research epistemologies (Scheurich & Young, 1997),
- Methodological theories (Mutu, 1998; Scheurich & Young, 1997; Smith, 1991; Smith, 1992),
- Hegemonic domination (Bishop, 1997, 1999; Scheurich & Young, 1997; Smith, L., 1992),
- Pathologist prescriptions (Bishop, 1997; Bishop & Glynn 1999),
- Monogenetic and polygenetic views (Bishop & Glynn, 1999),
- A range of assimilative policies and initiatives (Bishop, 1997, 1999; Mead, 1997; Smith, G., 2004).

Research methodologies (Bishop, 1996, 1999; Mutu, 1998) continue to be dominated by a discourse representative of a range of epistemologies that can be seen as racially biased (Scheurich & Young, 1997). Concerns expressed by Māori reflect their distrust towards a range of research epistemologies supporting individual racism, institutional racism (Mutu, 1998), societal racism (Smith, 1992), and civilisation racism (Scheurich & Young, 1997), whereby the research serves to control Māori for the benefit of others (Bishop, 1996, 1997; Bishop & Glynn, 1999). The concern from Māori was that research failed to address their concerns or interests, and that research of Māori was for the benefit of simplifying Māori knowledge for the consumption of the majority (Bishop, 1997; Bishop & Glynn, 1999; Durie, 1989; Mutu, 1998; Smith, G., 1992; Smith, L., 1992).

Sadly, the impact of colonisation for Māori generated a pathological journey (Bishop, 1999) which involved subscribing to the ideology that advancement towards a future of prosperity could only be achieved by complying with the dominant discourse (Durie, 1998). The impact of such a pathological belief crushed the social, cultural, spiritual, and political development of Māori because the power of research had concluded a diagnostic analysis suggesting that Māori required treatment by the dominant discourse through examples of hegemonic and assimilative practices. Consequently, this cycle of power and control resulted in Māori believing that there was something wrong with their culture, requiring a cure from the dominant society to cleanse them of this cultural virus. This

according to Antonio Gramsci (1971) represented a hegemonic process that occurs when oppressed groups take on the thinking and ideas of the dominant group uncritically and adopt modes of practice as common sense.

Another concern has been the misrepresentation of Māori knowledge and culture within research (Bishop & Glynn, 1999; Durie, 1998; Mutu, 1998). The notion of representation highlights how Māori continue to be subordinated by those positioned within dominant discourses. The notion of the great fleet verses the drift theory (Bishop, 1997) is one example of how the idea of initiating research towards Māori was an act, which served to misrepresent the truth by distorting the facts.

The literature has highlighted how the power of research has undermined and marginalised Māori, the colonisers describing Māori as a race that was barbaric requiring the violent assistance of the colonists to colonise them (Bishop, 1997; Bishop & Glynn, 1999; Durie, 1989; Mutu, 1998). Despite this colonialist presumption of legitimisation of research, Māori have subsequently challenged its claims of authenticity and truth.

The 1840 signing of Te Tiriti o Waitangi - Treaty of Waitangi and control was ultimately the beginning of an era for the Crown to begin its plan to attain all that consumed and represented Māori (Bishop, 1997; Bishop & Glynn, 1999; Durie, 1998). The treaty in effect legitimised colonial control rather than delivering on an alternative reading that it was to be a partnership between two cultures. What became a concern for Māori was the misinterpretation of the document. For the Crown, their interpretation of Te Tiriti o Waitangi ignited into a war of meaning as the treaty developed into a document of two different perspectives. This dilemma regarding the representation of two epistemologies (Bishop & Glynn, 1999; Scheurich & Young, 1997) continues to be an ongoing struggle amongst Māori, who seek to re-legitimise Māori knowledge and culture that currently seems to be controlled by the dominant discourse. The concern with Te Tiriti o Waitangi rests in the way that the Crown assumes control over Māori (Bishop,

1997; Durie, 1998; Smith, G., 1992). Thus, the treaty became the vehicle to legitimise Crown knowledge and culture, since the purpose of the treaty was primarily for the benefit of those other than Māori, thus ultimately devaluing Māori knowledge (Bishop & Glynn, 1999).

What followed the signing of the treaty was a number of calculated strategies that provided the Crown with the opportunity to take control. A key strategy was the imposition of the western, colonial education system. Concerns expressed by Māori related to the commodification (Bishop, 1997; Bishop & Glynn, 1999) and the non-implementation of Māori knowledge and culture in an education system that would assimilate Māori, resulting in a colonised state of confusion and despair. Research into the lives of Māori became the means of the Crown to legitimate colonialist policies (Bishop, 1997; Bishop & Glynn, 1999; Durie, 1998; Smith, G., 1992), ultimately affecting the life force of Māori.

Such implications around education for Māori produced a sophisticated cycle of power and control in the desire to oppress Māori and advance the colonists towards the creation of a nation state dictated by colonial domination. It was not until the late twentieth century, 140 years after the signing of Te Tiriti o Waitangi, that education for Māori would undergo an incalculable transformation with the establishment of Māori institutions, Kohanga Reo, and Kura Kaupapa Māori (Bishop, 2000; Ka'ai, 1990; Lee & Lee, 1995; Mutu, 2001; O'Sullivan, 2001; Vercoe, 1995). Realisation that the colonialist system had failed Māori by neglecting neither to provide them with a sound education, nor to protect the Māori language would eventually lead Māori to develop their own initiatives and voice to theorising their own knowledge (Smith, 2004, p. 46). This indigenous theorising established kaupapa Māori theory.

It is therefore understandable that Māori have long expressed concerns that research into their lives (Bishop, 1997) has had negative impacts generating a profound scepticism. There has been a growing sense from Māori, of a need to address these concerns (Smith, G., 1992). Through deconstructing the dominant

discourse, these have arisen the establishment of models, which would provide for greater autonomy for Māori (Smith, L., 1992).

## 2.2 Research for Māori – Development of Kaupapa Māori Theory

Of equal relevance to the method of collecting information (kaupapa Māori research methodologies) is the content (kaupapa Māori theory) of the analysis and theorising of knowledge. Understanding and applying the connection between kaupapa Māori theory and research is intrinsic to ensuring that the methods for accessing information align with an accurate representation of theories that validate and legitimise Māori knowledge. Smith (2001) explains that kaupapa Māori underpins and assumes Māori philosophy, action, practice, and context. Through researching and applying indigenous Māori theory, this study examines and establishes a context that prioritises kaupapa Māori theory as a paradigm base. By exploring alternative ways for Māori education through exploring kaupapa Māori assessment in early childhood education, this study aims to identify pathways that will offer alternatives to the continuation of ongoing cultural displacement for Māori.

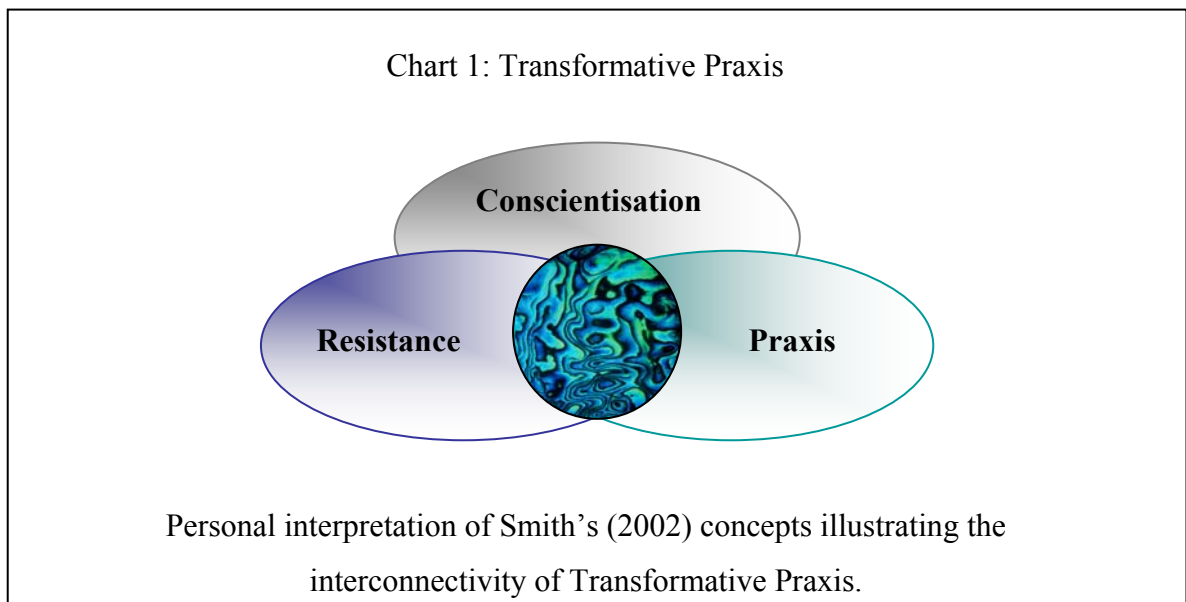
The development of kaupapa Māori theory grew out of Māori educational institutions. Te Kohanga Reo (Māori-medium early childhood settings) and Kura Kaupapa Māori (Māori-medium primary schools), beginning from the 1980's, provide new approaches to interpersonal and group relationships and interactions in both education and research (Bishop, 1996, 2000; Smith, 1999). Kaupapa Māori theory, the notion of struggle, resistance, and transformation led Māori to theorise and reposition a climate of tino rangatiratanga or self-determination that promotes “educational and cultural aspirations” (Pilkington, 2001, p. 172) for Māori children. Acting from a position of struggle, Māori enacted a “shift away from waiting for things to be done to them, to doing things for themselves; a shift away from an emphasis on reactive politics to an emphasis on being more proactive; a shift from negative motivation to positive motivation” (Smith, 2003, p.2).

Kaupapa Māori theory acts as an intervention for self-determination through legitimising and validating being, acting, and living Māori. (Bevan-Brown, 1998; Bishop, 1996, 1997; Bishop & Glynn, 1999; Durie, 1998; Mutu, 1998; Scheurich & Young, 1997; Smith, G., 1992; Smith, L., 1992). It provides a space for Māori to determine and guide one's own future. Kaupapa Māori theory creates a space to ensure the survival and revival of Māori language and culture with the right to reclaim autonomy over one's own well-being and lives (Smith, 2004). Fitzsimons (2000) explains that "Kaupapa Māori has the capacity to address Māori social, economic, and educational crises, through whānau which is central to Kaupapa Māori knowledge, pedagogy, discipline, and curriculum" (p. 35).

Kaupapa Māori can shift to a place of theorising a theory for transformation as a powerful tool to create positive ideological shifts and practical changes. The notion of transformative praxis came from the theory of Paulo Freire (1970) who illuminated that ideological beliefs of powerful cultures can oppress another culture if the intention is to control. Freire's theory enables scrutiny of one's ideological beliefs and pedagogical intentions in an attempt to explore whether the motivation is to oppress, or validate the rights of others. Kaupapa Māori is both a theory and transformative praxis that examines how the power of research can create positive ideological shifts (Smith, 2002). Smith's interpretation is different to the notion that each concept stands individually. Rather, she considers that each concept intertwines suggesting an integrated context reflecting collectivism rather than isolation. Smith's (2002) interpretation of the transformative praxis model sets out no specific point of entry but rather, a multiplicity of entry points from which individuals or groups may proceed.

Smith (2002) suggests three concepts for transformation, conscientisation, resistance, and praxis (p. 485). Conscientisation evolves firstly by identifying levels of oppression that have affected an individual or a group. This concept is the period of sorting and transforming existing frameworks and seeking for transformation through resisting and employing strategies and interventions. The

second concept, resistance is a period where there is “a conscious collective will to change existing circumstances” (Smith, 2002, p. 485). It is at this point that an individual or group forms a cultural realisation to resist against oppressive discourses of power and moves towards a range of interventions to ensure cultural survival. The third concept is praxis. Praxis represents both action and reflection. Through connecting components within the transformative praxis, the notion of space becomes the tool to create new strategies for change. Praxis provides kaupapa Māori with a process to create change (Smith, 2000; 2002).



Durie (1998) undertakes the role of exploring the application of research to contributing towards Māori development. Durie provides three principles of mana, maramatanga, and mahitahi to consider when undertaking kaupapa Māori theory and research. The first principle explores mana, which reveals the need for research to be a positive contribution to Māori needs. In terms of kaupapa Māori theory, the principle of mana affirms the person’s worth and power (Marsden, 2003; Metge, 1995; Shirres, 1997). The notion of mana drives the aspiration for collective and multiple benefits. The second principle of maramatanga creates the notion that knowledge has the potential to empower and enhance Māori. The third principle mahitahi, to work as one, refers to the need for co-operation and

collaboration between researcher and researched that is essential if the research outcome is to benefit Māori and to cultivate future growth and development for Māori communities. Working together involves a degree of responsibility and commitment that creates a framework where researchers can work alongside the participants rather than working as individual agents or unbiased observers (Powick, 2002). Instead the researcher operates as a whānau member of interest (Bishop, 1996), embedded within cultural practices that are derived from and appropriate for Māori. Through the implementation of such Māori derived constructs, kaupapa Māori theory and research implements a particular theory and practice based on the philosophical underpinnings and theoretical understandings of Māori.

A kaupapa Māori critique of research extends far beyond the ethical issues of individual consent and confidentiality (Smith, 1999, p. 119). Research with Māori includes a cultural process and preferred tools as the opus of principles, practices, and processes for ethical understandings. Smith (1999, p. 119) offers seven ethical applications implicit within a tikanga-based approach to research as culturally preferred tools:

Aroha ki te tangata	Respect for people
Kanohi kitea	The seen face; face to face presentation
Titiro, whakarongo, korero	Look, listen, speak
Manaaki ki te tangata	Share and host people, be generous
Kia tūpato	Be cautious
Kaua e takahia te mana o te tangata	Do not trample over the mana of people
Kaua e mahaki	Don't flaunt your knowledge

(Smith, 1999, p. 119).

Another application of a kaupapa Māori tool is that of the IBRLA (initiation, benefits, representation, legitimation, and accountability) framework by Bishop (1996, 1997) and Bishop & Glynn (1999) exploring a research process where the location of power and control is designed around developing a critical approach to

research. The IBRLA framework proposes addressing Māori aspirations through applying an alternative shift in research whereby the process of research and researchers is a focus around participatory engagement as critical practitioners. The IBRLA framework addresses the issue of initiating research, ensuring that purpose and or outcomes will benefit the participants. Reciprocity between the researcher and participants ensures that research represented is an accurate account of reality of the participants, and that the knowledge attained is legitimated through the accountability of the researcher. The IBRLA framework offers a culturally preferred process to addressing the concerns and interests of Māori for self-determination (Bishop, 1996; 1997; Bishop & Glynn, 1999).

Initiation	Whose concerns, interests, and methods of approach determine/define the outcomes of research?
Benefits	Who will directly gain from this research?
Representation	Whose research constitutes an adequate depiction of the social reality?
Legitimation	What authority do we claim for our texts?
Accountability	Whom are researchers answerable to? Who has control over the initiation procedures, evaluations, construction, and distribution of newly defined knowledge?
<p><u>Chart 2: IBRLA framework</u></p> <p>The IBRLA framework sets out an explanation of each component to consider within Kaupapa Māori research (Bishop &amp; Glynn, 1999).</p>	

### 2.3 Early Childhood Assessment from a Māori Perspective – Bridging Kaupapa Māori Theory and Research

This study investigates kaupapa Māori theory and its application within assessment in early childhood education, in order to offer a cultural framework involving explanations of knowledge, pedagogy, philosophies, processes, and practices with the inclusion of culture, identity, and values. The aim is to identify a tool, through exploring how the notion of whakapapa can be utilised as a cultural framework towards assessment. The intent has been to re-centre Māori

theory and knowledge as a theoretical basis for addressing issues around educational disparities amongst Māori, working towards transforming and validating cultural knowledge, and “reconciling and reprioritising what is really important about the past with what is important about the present” (Smith, 1999, p.39).

Kaupapa Māori theory and research utilises collective wisdom infused to make a positive contribution to supporting change from those seeking for changes, and strategise ways of challenging those that have changed others (Bevan-Brown, 1998; Bishop, 2005; Cunningham, 1998; Irwin, 1994; Mead, 1997; Smith, 1990, 2002; Smith, 1999). Kaupapa Māori theory provides multiple possibilities for the survival and continued expansion for Māori to move within a two-world system that acknowledges and values Māori culture. Exploring whakapapa as a kaupapa Māori assessment framework has the potential to make a meaningful difference to society, to children and to Māori. Employing kaupapa Māori theory and research as a base for this study offers a strong foundation from which to measure Māori achievements in context (Durie, 1998).

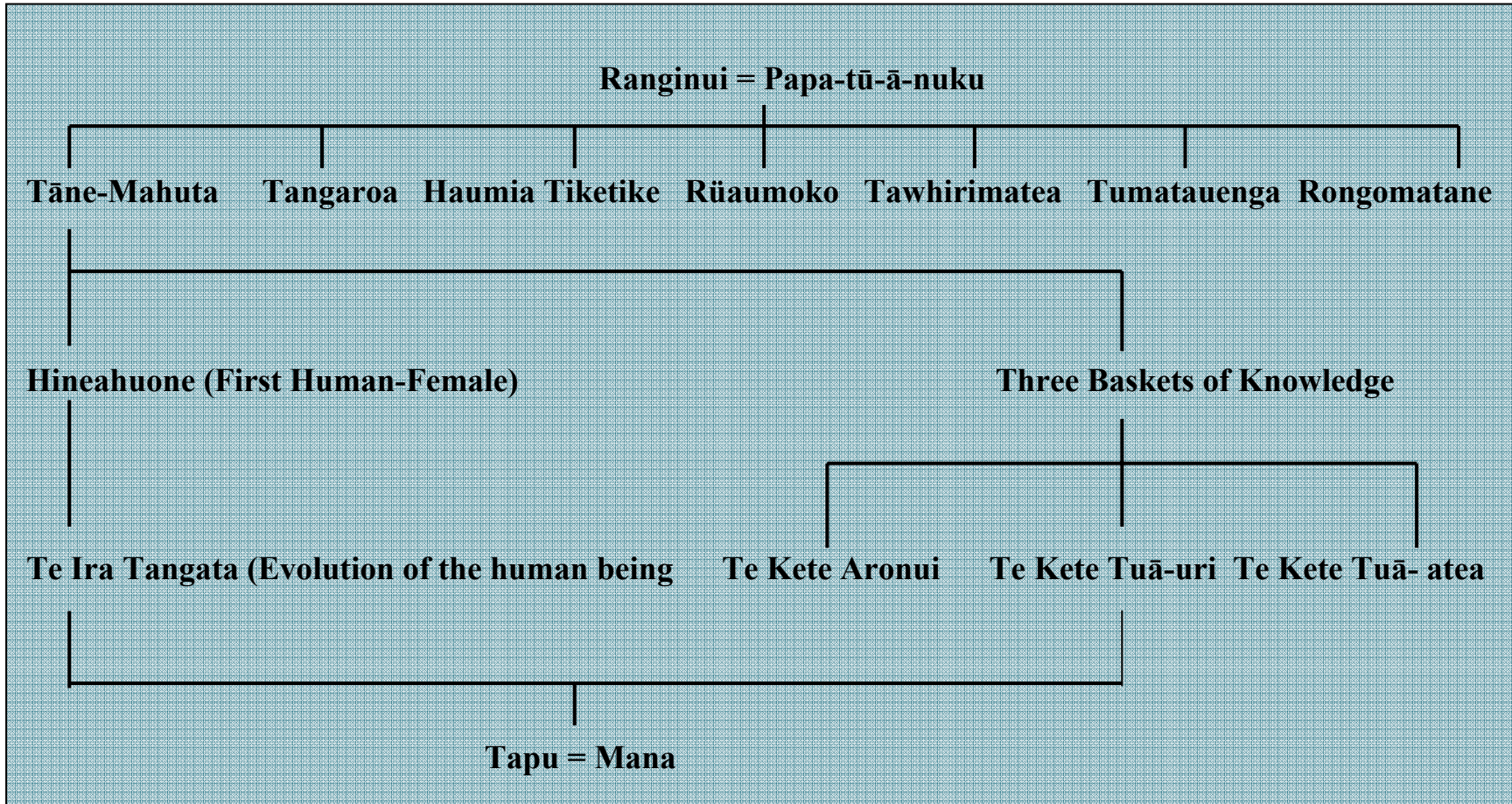


Chart 3: Whakapapa

## CHAPTER 3 – Literature Review

### Part 1 Whakapapa

The notion of whakapapa is central to the framing of this study. This section firstly outlines meanings and origins of whakapapa. The second part will build on this canvassing of the concept of whakapapa, understandings as to how this conceptualising informs the direction of this study. It is appropriate to begin with a review of definitions and meanings for the term whakapapa as derived from available sources. Williams (1971, p. 259) defines whakapapa, which can serve as both a verb and noun, as to place in layers, lay one upon another; recite in proper order genealogies, legend; and a genealogical table.

Hence, the term whakapapa describes both the recitation of historical narratives in proper order and the names of the genealogies (Williams, 1971). Whakapapa according to Barlow (1996) is

The genealogical descent of all living things from the gods to the present time. The meaning of whakapapa is ‘to lay one thing upon another’ as, for example, to lay one generation upon another. Everything has a whakapapa: birds, fish, animals, trees, and every other living thing; soil, rocks, and mountains also have a whakapapa (p. 173).

The interconnectivity through whakapapa explains the connection of one’s identity, identification to another, and unification to the universe. Roberts and Wills (1988) considers that whakapapa acts as a means for Māori “to know something is to locate it in space and in time that applies to individual persons, tribes, all other animate and inanimate things, and even to knowledge itself” (p. 43).

The notion of whakapapa is the interconnectivity between people, nature, and the woven universe. These three sources having placed whakapapa in a holistic systemic construct, the next section of this chapter begins to explore the origins of whakapapa

to shed light and understanding extending from this perspective. This notion of an encompassing organic layering of knowledge reproduced through whakapapa or generational connectedness is a fundamental base for this study.

### 3.1 Whakapapa – Place of Origin

Durie (1997) discusses whakapapa as an inherited cosmological basis that sets out a path to locate the evolution of human descent. The Māori traditional belief is that creation and evolution of the universe and all living creatures were a “dynamic movement” (Shirres, 1997, p. 6) of progression, eventually arriving at the whakapapa or genealogy of human beings that was the “fundamental attribute and gift of birth” (Mead, 2003, p. 42) through to the origins of whakapapa or genealogy from the earth and sky, to the spiritual gods (children of the earth and sky) and their human descendants, to the notion of evolution and progression of Māori (Walker, 1990, p. 11) . Walker (1990) explains there were three states by which the conception, formation, and creation took place:

Te Kore; energy, potential, the void, nothingness

Te Pō; form, the dark, the night

Te Ao-Mārama; emergence, light and reality, dwelling place of humans (p.11)

Within the mythological narratives of Māori society, the creation of Māori existence transcends from a time and place where the beginning of all living entities only existed in energy – Te Kore. From the energy of the nothingness, to the night came Te Pō, symbolising a time when the “earth came into being” (Walker, 1990, pp. 10-11). From Te Po came the emergence of light and reality. This was called Te Ao-Mārama, the time where the earth and the skies came into being, “the world of light” (Buck, 1950 as cited in Walker, 1990, pp. 10-11). From the sky father Ranginui, and Papa-tū-ā-nuku, the earth mother, to their children, would progress “the dwelling place of humans” (Walker, 1990, p. 11). The procreation of the sky father and earth

mother gave birth to a number of spiritual gods, their sons, to which the source of all mana (power), and tapu (sacred) came into existence. Grey (1953 cited in Walker, 1990, p. 10-11) explains that as time passed, the sons could no longer live in darkness. Only by separating their parents, the sky father and earth mother, would this allow the sons to live in a world of light. Eventually, it would be Tāne-Mahuta or Tāne who would separate his parents. With the successful separation of his parents, Tāne and his brothers now could live in the world of light. The stage of separation gave way to the progression of each son to a domain of mana or authority and tapu or sacredness (Shirres, 1997, Walker, 1990).

Tāne became the god of the forest “the lord and master of the birds of Rehua (caretaker of bird life)” (Barlow, 1996, p. 12).

Tawhirimatea took the domain of the winds “the lord of the element: the winds, storms; and tempests. He was the only one of the children who would not agree to the separation of his parents, and as a result he chose to remain in the company of his father” (Barlow, 1996, p. 12).

Tangaroa became the god of the sea and reptilian family overseeing “the lakes, and rivers, with dominion over all creatures which lived in them. Tangaroa possesses several gifts, chief of these being the art of carving” (Barlow, 1996, p. 11).

Haumiatiketike became associated with edible fern roots and other wild and uncultivated plants. “At the time of the separation of his parents, Haumiatiketike tried to offer support by burrowing into the ground” (Barlow, 1996, p. 12) thus the progression of domain of Haumiatiketike was to be the domain of the underground of Papa-tū-ā-nuku.

Grey (1953 cited in Walker, 1990, p. 11-12) describes how Tūmatauenga would take the domain of war. According to Barlow (1996, p. 12) “Tūmatauenga is also the god

of man. Tūmatauenga was responsible for introducing opposing forces – right and wrong, good, and evil, health and sickness – into the world when he proposed to slay his parents”.

Rongomatāne became the custodian of the kumara and the god of cultivation and peaceful arts (Walker, 1990) known as the “god of peace because when men were not engaged in warfare they remained at home cultivating their crops” (Barlow, 1996, p.12).

Ruaūmoko the youngest child was still a child at breast at the time of separating his parents (Walker, 1990). He would become the god of volcanoes to comfort his mother. According to Barlow (1996), Ruaūmoko is said to “dwell with Hinenuitepō in the underworld beneath the earth” (p. 12).

By exploring the origins of whakapapa, the review identifies the evolution of human existence to hold relevant connections to both spiritual and physical origins derived from the creation by ira Atua of the first human. The next part of the review continues from this place of evolution to the introduction of the principle of life.

### 3.2 Te Ira Tangata – Search for Human Essence

Mead (2003) explains that the ira tangata is the life principle of humans (p. 42). The significance of ira tangata was the central gene of just not biological elements but spiritual inheritance discovered from the belief that the elements “had a godlike and spiritual quality because as human beings, ira tangata descend from ira atua, the Gods” (Mead, 2003, p. 42). The search for ira tangata from Māori traditional beliefs continues after Tāne separated his parents. In time, Tāne and his brothers went in search to create a female element and to derive to the conclusion that it was impossible to obtain ira tangata (human life—i.e., mortal man) from ira atua (supernatural life, or life as possessed by the gods) (Walker, 1990). Hence, it was

necessary that the mortal female element be sought. “Taane-Mahuta and his brothers would search and explore the natural world for Ira Tangata – the human principle” (Walker, 1990, p.14) eventually creating the first human being, Hine-ahuone, “formed and shaped out of the red clay of, Onekura - of mother earth” (Marsden & Henare, 1992, p.13). Tāne “fashioned Hine-ahuone, the earth formed maid, and breathed the life force of his mauri into her mouth and nostrils” (Walker, 1990, p. 14) derived from ira tangata, the life principle. Tāne then “cohabited with Hine-ahuone” (Walker, 1990, p. 14) to produce Hine-titama. The establishment of a human line for the next generation proceeded from Tāne cohabiting with Hine-titama, resulting in the creation of the human evolution and the origins of whakapapa for Māori.

The search for ira tangata is the place of origin for understanding the genealogical table of whakapapa. The interconnectivity to the self, the other, and nature reflects the complex systems that were woven together from the same point of origin. From this knowledge of whakapapa, the study begins to explore the origin of knowledge

### 3.3 Mātauranga - Search for Knowledge

All knowledge of the universe was held in three sacred baskets of knowledge for people to access. Traditional Māori myths and legends vary from tribe to tribe, each explaining their rightful perspectives. Therefore, this study seeks to understand such knowledge by exploring a collection of perspectives to arrive at the origin and meanings for the purpose of this project.

Traditionally, the origins of thinking from a Māori perspective derived from three sacred baskets of knowledge. “According to most Māori traditions it was Tāne who climbed to the highest heaven of Rangīātea and brought back the three baskets, or kete, of knowledge” from Io, the Creator (Shirres, 1997, p.16). Other tribal traditions do not refer to the divine family of Io (Buck, 1954; Mead, 2003; Smith, 1913), with different versions pertaining to the origins of whare wānanga (institutions of higher

learning) as well as the creation cycle (Mead, 2003, p. 310). However, most commonly known names in Māori traditions of the three sacred baskets were “Te kete tuā-uri, Te kete aro-nui, and Te kete tua-ātea” (Shirres, 1997, p.16).

Shirres (1997) provides an informative perspective on all three kete. He describes te kete tuā-uri as “our understanding of what lies behind our sense experience, beyond in the dark” (p. 16); te kete aro-nui as the experience of our senses, of that before us in the natural world, and te kete tua-ātea describing the “experience we have, particularly in ritual, of our oneness with each other and with the past” (p.16).

According to Marsden (as cited in Shirres, 1997) and Marsden & Henare (1992); kete tuā-uri translates as “beyond in the world of darkness that is the seed bed of creation where all things are gestated, evolve, and are refined to be manifested in the natural world” (Shirres, 1997, p.17). This was the world of our understanding of what is under us, or what is around us, from which we build up a perception of the real world. Understanding what lies behind our senses was the place for the universe that presents a “two-world system, a material world, and a spiritual world” (Shirres, 1997, p.17). According to Marsden & Henare (1992) this is “where the cosmic processes originated and continue to operate as a complex series of rhythmical patterns of energy to uphold, sustain and replenish the energies and life of the natural world” (p. 8). Marsden (2003) translates te kete aro-nui as that before us explaining that:

Māori observed their world around them; noted recurring cycles and events, their regularity, deduced cause, and effect and came to the same conclusions that most people come to. That knowledge and lore became part of the corpus of general knowledge and was transmitted from one generation to another (p. 61).

Te kete tua-ātea discussed by Marsden (2003) is the “world beyond space and time. Ātea is the word for space. It was usually combined with wa or time, to form wātea, space-time” ( Marsden, 2003, p. 61). The relationship between time and space was interrelated and was infinite and eternal for Māori. For the Māori, “tua-ātea the

transcendent eternal world of the spirit was the ultimate reality” (Marsden & Henare, 1992, p.11) containing the “knowledge of spiritual realities, realities beyond space and time, the world we experience in ritual” (Shirres, 1997, p.17).

Marsden’s (2003) writings explain a number of key elements. He notes that myth and legends operate as part of the corpus of fundamental knowledge held within whakapapa that moves to encapsulate and condense into easily assimilable forms of viewing the world, and ultimately reality within the relationship between the “Creator, the Universe, and Man” (pp. 54-55). Within the genealogical table of whakapapa, the world of symbols expressed by Marsden is a place of knowledge that became a “deliberate creation of the human mind” (p. 62) which enables us to

Depict, represent, and illustrate some other perceived reality, words, formulae, forms, ritualistic ceremonies, legend and myth as maps, models, prototypes and paradigms which the mind can grasp, understand and reconcile the world of sense perception and the real world behind (Marsden, 2003, p. 62).

This could also explain that knowledge held within whakapapa presents itself as a source of codes that requires engagement with the whole, and whereby the sacredness of knowledge means that the “inner corpus of sacred knowledge was not to be shared with the tūtūā or the common herd – least such knowledge be abused and misused” (Marsden, 2003, p. 57). The world of symbols described by Marsden (2003) was coded in such a way as to ensure that

Even when related in public, its inner meaning could not be understood without the key to unravel it. And unless all the parts were known and understood it was impossible to make sense of it (p. 57).

The establishment of this system of codes was the ideological tool to protect the retention of such knowledge so that the interconnectivity with the self, the other, and the woven universe sustained a balance of existence. The significance of the three baskets of knowledge is a conceptualisation that offers an invitation into

understanding a Māori view around spiritual and cultural knowledge that identified through the genealogical table of whakapapa, a place of origin and validity for Māori. Through the origins of the creation story and the evolution of the human principle, this part of the chapter illuminates a discourse for understanding the potentiality to be in tune with one's worlds, and the intrinsic connection to one's self that is beyond space and time. This notion of knowledge reveals the interconnectivity of Māori within systems of existence. Understanding the relativity of existence thus required a deeper level of understanding. The world of symbols contained within the three sacred baskets of knowledge presents a construct as to how the world of reality exists for Māori, whakapapa serves both as a place of origin and a theory of living. According to Smith (2000), whakapapa kōrero as narrative discourses of identity and knowledge provide a "context of history and myth" (p. 54) to work within the notion of time and space as a validated philosophy and practice. The connection between whakapapa and knowledge is the notion of whakapapa as the base for developing an intrinsic connection and understanding of place in the present that can only be understood by centralising knowledge of the past. The review of whakapapa indicates that whakapapa holds together the wisdom for existence.

This part of the review so far indicates that to attain knowledge requires a holistic awareness derived within the connecting matrix of whakapapa. Māori reality can be seen as reflecting a two-world system of interconnecting systems. Throughout the course of reviewing a wide range of literature, I have realised that the inter-related concepts of tapu and mana have a significant connection to knowledge within the Māori culture. This next part of the review discusses tapu and mana, located within understanding of the whakapapa of evolution as an important precursor before I move further into this study. If the origin of whakapapa is the source of connection and meaning, then the next section on the significance of tapu and mana may further enhance the relevance of whakapapa.

### 3.4 Tapu me te Mana - Significance of Tapu and Mana

The notion of whakapapa, is imbued with a spiritual and physical dimension that cannot be viewed in isolation but only as an integral part of a complex system comprising cognitive, physiological, spiritual, emotional, and cultural components embedded within Māori perception and existence. Acknowledging the complexities of different aspects pertaining to the concept of tapu and mana, this section will specifically review the attributes of personal tapu and mana (Durie, 1998; Mead, 2003; Walker, 1990). Williams (1997) gives a range of possible translations for the meanings of mana as; authority, control, influence, prestige, power, psychic force, binding, having influence, taking effect, being effectual.

Shirres (1997) explains that both tapu and mana dimensions are recognised as being an integral part of a person's existence, which was contained within:

A universe of two systems that were not closed off from each other. It is a universe in which the two worlds are closely linked with each other, all activities in the everyday world being seen as coming under the influence of the atua, the spiritual power. So the mana of the spiritual powers is the source of the tapu of the person and extends to the tapu restrictions surrounding the person (p. 34).

Tapu and mana can also be seen as authority and power that may be defined as the "lawful permission delegated by the gods to their human agents and accompanied by the endowment of spiritual power to act on their behalf and in accordance with their revealed will" (Marsden, 2003, p. 4). To exercise spiritual power outside the limits delegated is to abuse the gift, and results either in its withdrawal or in that power running rampant and causing harm to the agent and others (Matiu & Mutu, 2003). Shirres (1997) and Metge (1995) refer to a number of narrative manuscripts from different iwi to explain the explicit connection between tapu and mana that together form an intrinsic link with being and existing. Tapu and mana can also be viewed as a matrix, which governed Māori society (Mead, 2003; Shirres, 1997; Walker, 1990).

Understanding this matrix of mana and tapu provides a platform for living in harmony and balance with “people, places, animals, plants, events, social relationships” (Durie, 2000, p.8) as integral parts of the whole.

Shirres (1997) explains that mana comes from three sources. These being “Mana Whenua, power from the land, Mana Tangata, power from our bond with people, and Mana Atua, power from our bond with the spiritual powers and ultimately with Io” (p. 18). Each source creates a place of existence and relevance for the significance of tapu and mana. The possibility of intrinsic power originates in notions of whakapapa we can see as embedded imprint of one’s being. Shirres (1997) explains how mana is

begins with existence, so tapu, in its intrinsic and primary meaning, begins with existence. Everything that is, has its own intrinsic tapu, a tapu which begins with its existence and which has its source in mana of the spiritual powers (p. 36).

The significance of tapu and mana according to Walker (1990) is the centrality to the evolutionary sequence of the human being that “tapu is secured by the sanction of the gods and reinforced by endowment with mana” (p. 11). The concept of tapu was associated to sacredness, prohibition, and uncleanness, within an organised system of rank, mana, and utu that were an all-pervasive force that touched many facets of Māori life (Walker, 1990, pp. 66-67).

Mead (2003, p.5) discusses the concept of tapu as manifesting in a range of interconnecting layers by examining the origins and different forms of tapu as a basis to understanding the spiritual context. The overarching significance of tapu was that of personal tapu whereby if one’s state of tapu was in a state of balance with the self (physical, psychological, social, spiritual) then the overall well-being of one’s self reflected that “the forces of good and evil would be in balance” (Mead, 2003, p. 45). The concept of mana according to Mead (2003) is such that “as the mana of an individual grows, the tapu rises at the same time” (p. 45). Once again we see the

notion that mana and tapu are inseparable, embedded in the cultural practices of Māori identity.

Marsden (2003) discusses the concept of tapu to some length to dispel some misconceptions held by early missionaries and anthropologists. He relates that:

The Māori idea of tapu is close to the Jewish idea translated in the words, 'sacred' and 'holy', although it does not have the later ethical connotations of the New Testament of 'moral righteousness'. It has both religious and legal connotations...based on the Māori view that there are three orders of reality, the physical or natural, the psychic and the spiritual (p. 5)

In summary, tracing the origins of tapu and mana through whakapapa, has identified that Māori culture embodies and reflects a holistic approach to existence that is both spiritual and physical. The connection between of tapu and mana overlays an embedded state of the person's totality of matter, body, mind, soul, and spirit, and the intrinsic connection to mountains, sea, rivers, lakes, forests, places, people, and things embedded within whakapapa (Morrison, 1999, p. 46). Exploring the matrix between tapu and mana and whakapapa enables a person to "understand their true nature by understanding what has led to their present state" (Faubion, 2000, p. 369) is connected to one's past. It creates a sense of realisation in that the significance of identity opens the door to many questions and answers as a source and "basis for the organisation of knowledge in respect of the creation and the development of all things" (Barlow, 1993, p. 173).

If within whakapapa is a layering of knowledge reflecting the reality and existence of a culture, then using such wisdom for present day thinking can be a significant and powerful source. Pere (1982) explains that central to the knowledge of whakapapa, is the means of protecting, retaining, expanding, and understanding knowledge of the Māori world and existence. Throughout this chapter, the literature has identified that whakapapa is connected across the experiences of generations and expresses the spiritual fabric of a whānau.

The significance of whakapapa is the realisation of one's identity. It is the backbone to a powerful source that belongs to each individual through the connections of evolution. The canvassing of origin of each specific area within this chapter has intended to demonstrate that the validation of spiritual mythology works as a knowledge base for identity, identification with the other, and unification with the world. Whakapapa links us to our ancestors; to where we have come from; to our surroundings; to our tupuna; to ranginui me papa-tū-ā-nuku; to our whenua, our tūrangawaewae; to our hapū, iwi, moana, awa, waka, whānau (Mead, 2003, p. 43). Whakapapa is the connection of spiritual beliefs to identity (Metge, 1995) cultural practice, and tribal structures (Durie, 2002; Broughton, 1993; Moeke-Pickering, 1996).

The next part of the review explores three interlinking components to establish a sense of understanding regarding traditional Māori society. The review of literature will introduce the whānau to highlight emerging themes and connections around concepts of whanaungatanga and tikanga Māori underpinning a ideological discourse and philosophical practice.

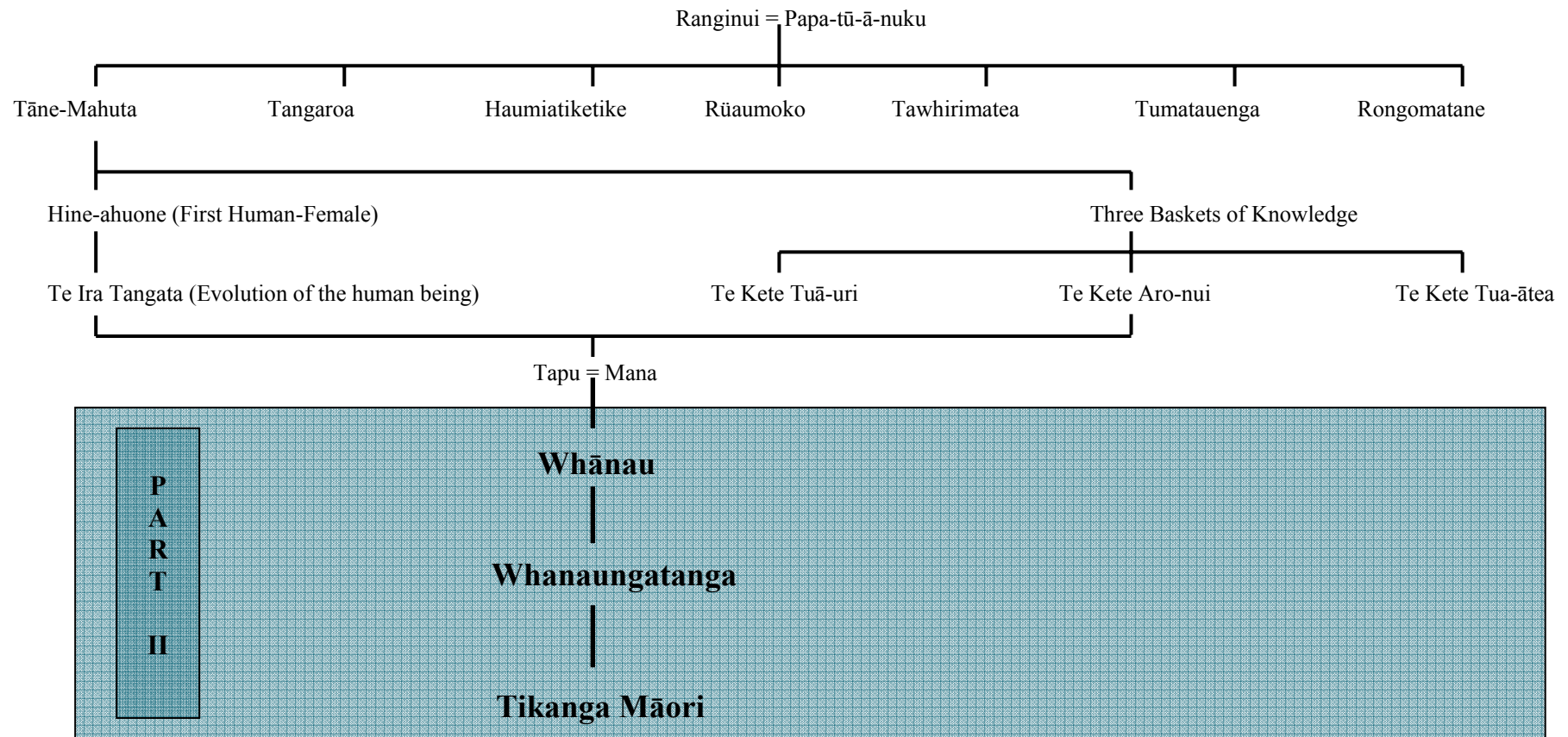


Chart 4: Whānau/Whanaungatanga

## **Part II Whānau – Whanaungatanga**

Exploring the origins of whakapapa revealed a strong sense of interconnectivity. This construct reflects its grounding in and of philosophical belief of values or tikanga Māori, creating a place of reciprocity to exist within an interconnecting system. This system implies a set of processes governed by laws of reciprocity for protection and maintenance, enabling Māori to reside in the natural world. This reciprocity is the origin to the establishment of tikanga Māori, reflecting principles underpinning values, and traditions. Whakapapa as the origins of tikanga Māori forms the foundations of a society to live and operate.

This part of the review will first explore a collection of meanings and key concepts around whānau or “family” (Ngata, 1993, p. 146) as a particular focus of the philosophical framework of this study, interrelated to the kaupapa of whakapapa explained in the previous chapter. Ryan (2002, p. 366) provides a translation of whanaungatanga as relationships or kinship. This part will explore aspects around tikanga Māori or Māori customs as the interconnecting link between philosophy and practice. Secondly, discussion of the concept of whanaungatanga will identify how the notion of whānau, merged with whanaungatanga, is an integral layering component of Māori identity and culture (Mead, 2003, p. 8).

### **4.1 Traditional Māori society**

The “basic Māori society was the whānau, an extended family which included three generations” (Walker, 1990, p.63). Prior to the colonisation of Aotearoa, Māori society was organised around whānau (family), hapū (sub-tribes), and iwi (regional tribe) kinship groups. Reciprocal responsibilities existed between these kinship groups, (Bishop, 1996; Bishop & Glynn 1999; Buck, 1970; Ministry of Health, 1998), which were collectively organised in alignment with the concept of whakapapa. This social organisation focussed on the sustainable survival and growth

of tribal society whereby members of the whānau were socialised into rules, protocols, and support systems (Buck, 1987; Firth, 1972; Papakura, 1986).

Traditionally, the Māori whānau were collectively responsible for family functions and daily operations. The ideology of responsibility, commitment, compassion, and rights serve to align tikanga Māori, customs, and philosophy. Bishop, Berryman, & Richardson (2001) explains that,

These are the tikanga (customs) of the whānau; warm interpersonal interactions, group solidarity, shared responsibility for one another, cheerful co-operation for group ends, corporate responsibility for group property, material or non-material (e.g. knowledge) items and issues. These attributes can be summed up in the words aroha (love in the broadest sense; mutuality), awhi (helpfulness), manaaki (hospitality), and tiaki (guidance) (p. 41).

Whānau society was systematically arranged and organised so that members participated in daily activities of planting, gathering of food, maintenance, marae, work and social events where matters that affected the common welfare and wellbeing of the whānau were openly discussed and addressed (Hiroa, 1982). Pere (1984) explains that whanaungatanga represented the practices that bond and strengthen the kinship ties of a whānau. She considers that the mental, emotional, physical, and spiritual well-being of a group depended on each individual within that particular group to “complement and support each other” (p. 23) where the physical and spiritual harmony of the functioning of whānau was “based on the principle of both sexes and all generations supporting and working alongside each other” (p. 23-24). Peer (1984) further explains that whanaungatanga deals with the

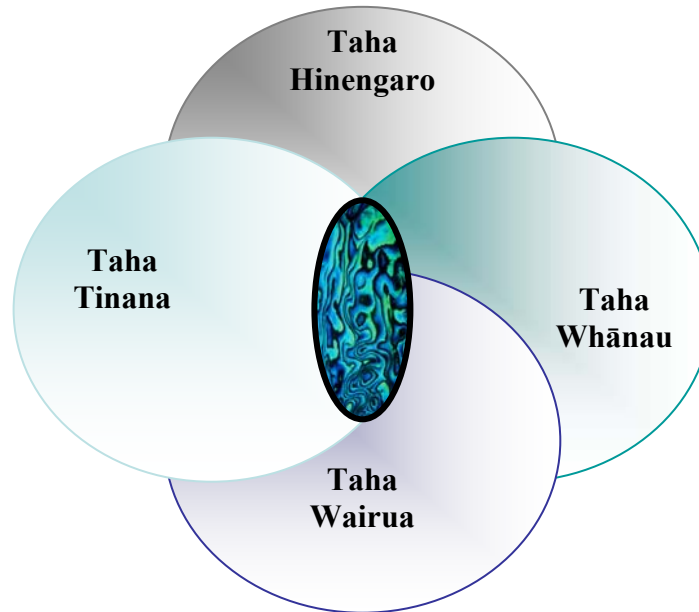
Practices that bond and strengthen the kinship ties of a whānau. The commitment of ‘aroha’ is vital to whanaungatanga and the survival of what the group sees as important. Loyalty, obligation, commitment, an inbuilt support system made the whānau a strong stable unit, within the hapū, and consequently the tribe (p. 26)

Whanaungatanga can also be described as a “process of establishing whānau (family) relationships by means of identifying, through culturally appropriate means, your bodily linkage, your engagement, your connectedness, and therefore (unspoken) commitment to other people” (Bishop, Berryman, & Richardson; 2001, p. 41) as a means to assisting and supporting others .

Durie (1997) reveals five whānau concepts underpinning a society of collectivism. These were manaakitanga, the capacity to care; tohatohatia, the capacity to share; pupuri taonga, the capacity for guardianship; whakamana, the capacity to empower, and whakatakoto tikanga, the capacity to plan. These diverse functions provide a range of cultural concepts for continued health and overall wellbeing of the whānau and through the functions of nurture, social learning, belonging, and identification, to support the individual’s pursuits towards achieving the group’s aspirations.

The interconnected domains of whānau, hapū, and iwi can be seen as an ecological model (Bronfenbrenner, 1979) connecting fundamental domains and portraying a holistic view of the world. Durie (1994) further extends on notions of an integrated wholeness, creating a model comprising four domains, known as the whare tapawhā. The whare tapawhā model, based on the four walls of a house with each side complementing each other, addresses a view to creating balance, thus achieving complete wholeness. Creating balance ensures the overall wellbeing for each member of the collective group. The function of the whare tapawhā model includes four key concepts: taha tinana, the physical domain; taha hinengaro, the mental domain, taha whānau, the family domain, and taha wairua, matters of the spirit. The whare tapawhā model depicts the interconnections of each domain to describe the holistic nature of Māori. Such principles enable a practice of reciprocity to take place so that the roles and responsibilities ensure collective wellbeing.

Chart 5: Whare Tapawhā-Total Wellbeing



This is a personal interpretation of Mason's Durie (1994) Whare Tapawhā. Each domain is interconnected to highlight the holistic approach to total wellbeing where the whānau being situated in the middle. This model can be used for both individual and group.

The whānau, sustained though the practice of whanaungatanga was an integral part of Māori identity and culture, underpinning the cultural values, practices, and beliefs to organise an organic existence of harmony and collective wellbeing. The collective responsibilities of the whānau were a necessary practice for Māori survival. The principle of whanaungatanga creates other tikanga Māori to work from. Moeke-Pickering (1996) explains that,

The traditional whānau organised and maintained themselves primarily amongst other whānau in their hapū. The whānau environment acculturated its member into a sense of collective affiliation, obligatory roles, and responsibilities and the importance of uniting people. The value of

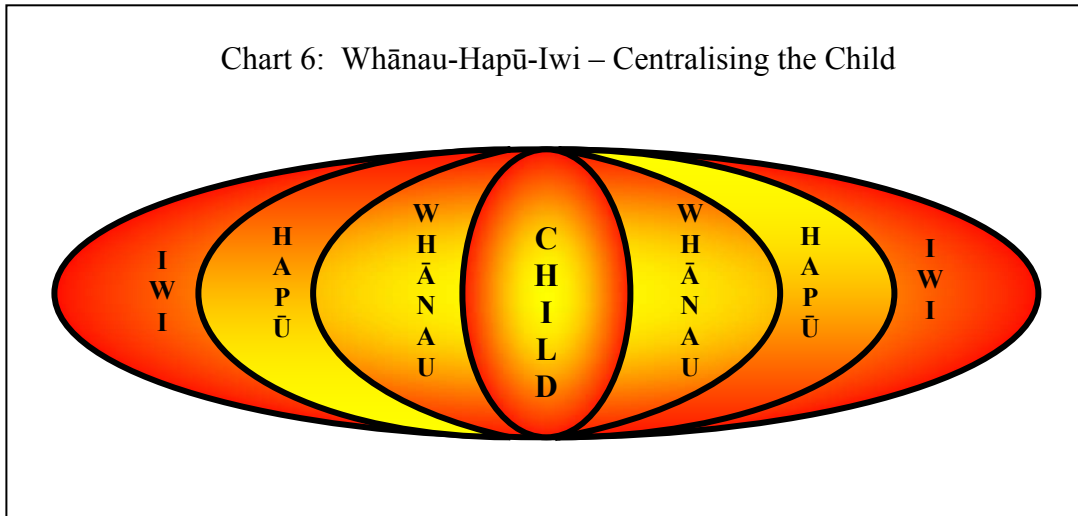
maintaining collaborative relationships within the whānau and hapū were taught to the young and in turn passed onto the next generation. The whānau provided a place where meaningfulness and belongingness to their iwi and culture could be nurtured. To some extent, these whānau characteristics are similar to those traditional characteristics of Māori identity described earlier (p. 7).

Central to the survival of whānau is to ensure the total well-being and health of each individual whānau member. The relationship between each individual and whānau centralise the collective connection of the holistic nature whereby the health and well-being of the individual and collective are not seen as separate components but rather as a merging of collective responsibilities and a collective philosophy.

The fundamental essence of the philosophy and practice of whanaungatanga, expressed in terms of the roles and responsibilities described above, reflects a view of Māori as a culture that prioritises the people (or collective) before the self. This conceptualisation validates a society dedicated to the functioning and well-being of the extended whānau through whakapapa and responsibilities underpinning the “structure and organisation of whanaungatanga” (Macfarlane, as cited in Drewery & Bird, 2004, p. 38).

Below is an interpretation illustrating the child as the centre of Māori life within the context of whanaungatanga. The diagram symbolises the whānau, hapū, and iwi collectively working together. This nested discourse of connectivity formulates a foundation base of support for the survival of the collective (Drewery & Bird, 2004)

Chart 6: Whānau-Hapū-Iwi – Centralising the Child



The survival of the whānau and in particular the child, was determined by the commitment of aroha (Pere, 1982), displayed within the group to ensure sustainability, growth and harmony of the whole. The context of loyalty, obligation, and commitment provides the foundation for retaining strength and unity within a tribal group, ensuring protection from outside physical and spiritual forces.

Walker (1990) describes how Māori society was structured around a sense of collectivism, where the environment of communal responsibility worked together. This was also evident in the care of children. Pere (1992) elaborates that the care and development of children encompassed emotional, social, cultural, spiritual, physical, and intellectual aspects. The aspiration transmitted through the particular philosophy of practice ensured that the child's growth would be enhanced and nurtured for the future survival of his or her whānau (Pere, 1992).

Metge (1995) explains further that children were often whāngai or raised by adults other than their birth parents. Such a collective structure resulted in an effective form of social organisation (Durie, 1994) reflecting an organic ideology based on the values, practices, and intimate relationships between the physical and spiritual

connections within their world (Buck, 1970; Durie, 1994; Macfarlane, 2004; Pere, 1984, 1992; Walker, 1998).

Pere (as cited in Durie, 2000, p. 74) provides an illustration and perspective around health and wellbeing from a Māori perspective, utilising the symbol of Te Wheke or octopus. The divine wisdom of te wheke commences with the head and body, representing the individual and/or whānau. The eyes reflect the type of sustenance that is needed for well-being and health. Each tentacle represents a dimension that plays a specific role to give sustenance to the whole. The suckers on each tentacle represent the many facets that exist within each tentacle that intertwine, each dimension representing the many facets involved in the overall health and wellbeing of the individual and whānau. The significance of the wheke model is the interconnecting links between the spiritual and physical worlds embedded within whakapapa that connects Māori to a philosophy that extends to the beginning of all things. These concepts are: wairuatanga, (spirituality); taha tinana, (the physical side); hinengaro, (the mind); whanaungatanga, (the extended family); mana ake, (the uniqueness of the individual and each family); mauri, (the life principle resident in people); hā a koro mā a kui mā, (breath of life from forebears); whatumanawa, (open and healthy expression of emotion); and waiora (total well-being for the individual and whine) (Pere, as cited in Durie, 2000, p. 74).

So far, the literature has indicated how the interconnectivity within whakapapa supported a society that worked from within a collective construct. The knowledge held within whakapapa reveals the connections to Māori, providing a base for tikanga Māori, a philosophical system ensuring one's existence. What is also relevant is the extension of the notion of connection was the holistic view of a society to ensure that the totality of matter, mind, body, soul, and spirit was fundamental to the practices, values, and beliefs underpinning how a society functioned. The depth of knowledge held within whakapapa has emerged to identify the essence and volume of knowledge

within the genealogical table of whakapapa as a base for Māori to understand one's reality to the self, the other, and the woven universe.

The preceding sections of this chapter have identified a number of interconnecting practices within the concept of whānau, essential to the survival of the collective. The notion of whānau as an extended family structure underpinned the principle of whanaungatanga, which will now be discussed in relation to its positioning as an integral component within tikanga Māori.

#### 4.2 Tikanga Māori – Māori Customs

Pivotal to the survival of whānau are the values by which one lives. Metge (1995) explains that the concept of whānau is an important and integral part of Māori identity. Mead (2003) discusses how such a societal structure works within a foundation of tikanga Māori, explaining that:

One component of the values associated with tikanga is whanaungatanga. Whanaungatanga embraces whakapapa and focuses upon relationships. Individuals expect to be supported by their relatives near and distant, but the collective group also expects the support and help of its individuals (p. 28).

The connection between tika and being correct, right or proper and pono or true as a principle, is a significant thread of the fabric to identity within tikanga Māori (Mead, 2003; Nepe, 1991; Smith, G., 1997; Smith, T., 2001). Macfarlane, Glynn, Grace, & Penetito (2005) discuss the concept of tika or justice as a process in articulating a sense of partnership for understanding cultural knowledge. Within tikanga Māori, pono serves as a “integrity of traditional, as well as contemporary, knowledge” (p. 8) to provide a partnership of meanings and understandings of significance to Māori.

Furthermore, the notion of pono is described by Pihama, Smith, Taki, and Lee (2004) as an opening to kaupapa Māori praxis whereby one is able to intervene and

transform a situation by understanding that pono is integrity, faithfulness to tika and aroha, where pono is motivational that compels our actions to be both tika and aroha (p. 43). Examining the meanings and connection between pono and tika brings to light the relevance and role of aroha (Hemara, 2000; Hohepa, 1990; Mead, 2003; Metge, 1995; Pere, 1991, 1994; Smith, 1997). Macfarlane, Glynn, Grace, & Penetito (2005) consider that the key to integrating pono and tika is through the practice of aroha which “has great depth and power for guiding one’s building of authentic relationships with other people” (pp. 8-9). Pihama (2005) locates the layers of tikanga Māori to explain that:

Traditional Māori society was founded on a belief system that made up tikanga Māori and embodied proper or commendable conduct according to ancestral law. Māori did not operate by rules or law alone, but lived by principles, values, and ideals (p. 6).

Macfarlane, Glynn, Grace, & Penetito (2005) provide a cultural construct prioritising attitudes, values, and skills as a theoretical framework within the national curriculum framework for Māori medium education – He tikanga whakaaro. The study offers an organic and innovative approach to utilising cultural values, beliefs and preferred practices to maximise the learning opportunities for students and supporting teachers with understandings utilising a pedagogical approach within a Māori world view. By positioning whanaungatanga and whakapapa as a process for transformation, their framework offers an important cultural construct for consideration. He tikanga whakaaro presents five components as a framework of realisation to make a positive contribution to children’s learning. These components are; tātaritanga (thinking and making meaning); manaakitanga (a context of care); whakawhanaungatanga (building and maintaining relationships), rangatiratanga (exercising control over one’s learning, self-management); whaiwāhitanga (inclusion, participation, and contribution) (pp. 12-22).

Metge (1995) refers to a number of whānau values, illustrating how a culture embodying a discourse of collectivism, reflects a Māori value system that is inclusive

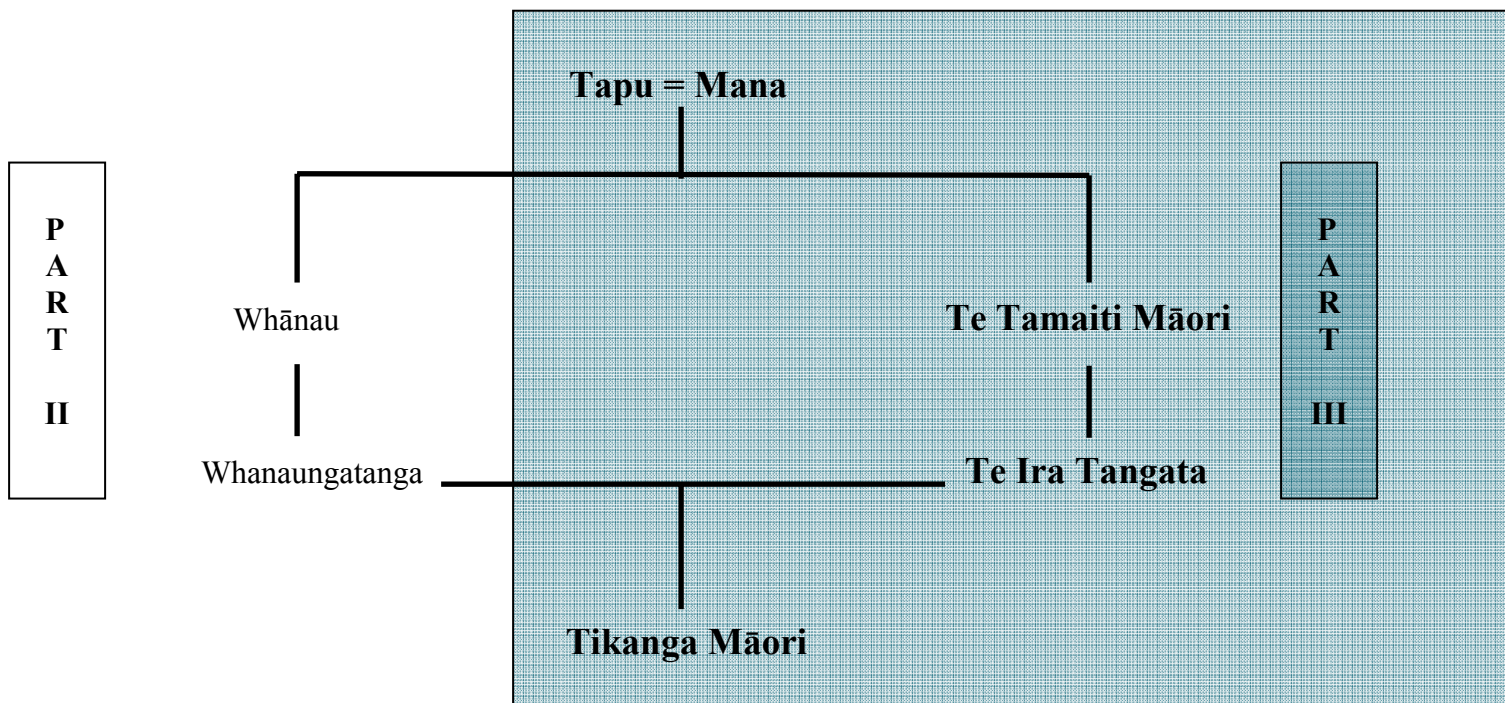
to “shared descent, shared values, and shared goals” (p. 79). Such values include aroha (affection, putting others before self, caring); whanaungatanga (which is linked to the concept of aroha, commitment to others, responsibilities to others); taha wairua, and taha tinana (to understand the dual significance of the physical and spiritual dimensions of each individual is to be in tune with the other); tapu and noa (to maintain and respect people, places and things), ora (taking a holistic approach in the mental, spiritual and physical aspects of the individual to the wider whānau); tika, tikanga, pono (acting the right way with an understanding of truth, showing respect and kindness to others, arohanui ki te tangata – demonstrating loving concern for people); mana (spiritual power and authority); and whakapapa (obligation to protect, transmit and expand each others knowledge) (pp. 79-90).

The connectivity between tikanga Māori and practice underpins the processes for the relationships between people. Respect sustains the existence of beliefs through transmission between people. This connectivity worked from a strength base discourse of empowerment as a natural progression through existence and commitment.

In summary, the review of literature in this chapter has canvassed a range of concepts, roles, practices, and knowledge, in order to illustrate the importance of traditions and practices that were embodied within the connection to whakapapa. Through whakapapa, Māori society works through the layering of connecting knowledge creating a philosophical paradigm around practices, values, and beliefs. This was and continues to be the ethos of a Māori philosophy of being.

For the purpose of this study, some emerging themes around connectivity to matter, mind, body, soul, and spirit with the self, the other, and the woven universe within whakapapa have been identified. Moving from within this construct, was the progression to living the theory within a systematic construct of collaboration, communication, commitment, and participation. From the place of origin and now to

whānau, the next part of the literature explores the image of the Māori child to reintroducing the connections around tapu and mana with a core focus on the intrinsic connection of the Māori child and its links to the notion of ira tangata that will underpin this discussion.



**Chart 7: Tapu & Mana – The Māori Child**

### **Part III Tapu-Mana: Personal Significance**

The beginning of this section explores tapu and mana as a foundation for discussing the connections between four key concepts. These concepts being, tapu and mana (sacred and power), te tamaiti Māori (the Māori child), ira tangata (human essence) and tikanga Māori (Māori customs). This section will explore the connections within whakapapa for the articulation, reification, and validation of Māori values, understandings, and epistemological context as a theoretical discourse.

The notion of whakapapa outlined in chapter two provides a framework from which has emanated an elaborate matrix of knowledge and wisdom. It is the contention of this study that in acknowledging and re-enacting such mātauranga Māori lays the potential to reclaim a history that has been distorted through the impact of decades of hegemonic changes. Chapter two identified how whakapapa became a tool (Mead, 2003) whereby insights into the concepts of tapu and mana clarify the connection between the spiritual and physical worlds (Mead, 2003), which for Māori serve as an intrinsic bridge within a universe of two systems interwoven to create a pathway for human spiritual-physical existence (Marsden, 2003). Acknowledging the significance of tapu and mana provides a foundation for understanding discourses around indigenous knowledge. Tapu and mana are manifested as a profound spiritual and physical essence creating a powerful and sacred aura that traces back to the origins of one's existence, deriving from the spirit world of the gods (children of Papa-tū-ā-nuku and Ranginui); proceeding to Papa-tū-ā-nuku, Ranginui and, eventually transcending to Io (the creator).

According to Mead (2003), for Māori the concepts of tapu and mana provide a course of action to bond, protect, respect, nurture, and participate, within an ethos that ensures balance and harmony between all living things, within both worlds. Understandings of the meanings around tapu and mana hold just one of many facets within history that give value and understanding to one's identity for the present. The

connection of tapu and mana with the image of the Māori child can be seen from a perspective of acknowledging both the power and spiritual significance emanating from within a whakapapa that “distinguishes Māori from any other race, nationality or community” (Hemara, 2000, p. 33). Mana represented the interconnection binding each person to each other, to the land, and the universe. Through whakapapa, the mana of the Māori child was not seen in isolation but represented the reflections of one’s past and present to mirror the connection to his or her parents, grandparents, and ancestors. The mana of the Māori child according to Tangaere (2001) was that to “trample on the mana of the child would place insult on the child’s whānau, hapū, iwi, and ancestors” (p. 19).

### 5.1 A Draft Charter of the Rights of the Māori Child

A draft charter of the rights of the Māori child (Early Childhood Development, 2002) identifies that “the Māori child requires specific and positive focus on their wellbeing as descendants of Iwi Māori” (Early Childhood Development, 2002, p. 3) to “grow up in environments of nurture and care for their individual needs, talents, and aspirations; and that they may reach personal potentiality in all areas of life” (Early Childhood Development, 2002, p. 4). The draft charter positions traditional knowledge and the rights of the Māori child, to a set of fundamental principles and origins underpinning understandings, philosophically embedded within whakapapa. It extends its interpretation by explaining a Māori view to positioning the rights of the Māori child as an ethos, based on the United Nations Convention on the Rights of the Child, and connecting this to a Māori view of the fundamental principles and strands of Te Whāriki, New Zealand’s bicultural early childhood curriculum (Ministry of Education, 1996). The notion of tapu and mana of the Māori child explains that the child comes from the blood descendants of “godly origins, from human origins, from earthly origins, from a unique cultural heritage, traditions, and discourse, and from universal and ancient origins” (Early Childhood Development, 2002, p. 6). The notion of mana and tapu as being centrally located within this view of the Māori child

reflects a holistic perspective, weaving together strands of knowledge connecting to our history, through our whakapapa and emerging in contemporary discourse to form “the genesis of Māori children’s rights” (Early Childhood Development, 2002, p. 6).

Employing the principles from the Te Whāriki Curriculum (Ministry of Education, 1996) requires application of a holistic approach to the image of the Māori child. The principles weave together an elaborate construct for guidance and explanations to articulate a philosophy of knowledge towards understanding the encompassing notion of the Māori child. The following four principles of Whakamana (empowerment), Kotahitanga (holistic development), Whanaungatanga (family and community), and Ngā Hononga (relationships) are key to our discussion of notions pertaining to the Māori Child (Ministry of Education, 1996, pp. 7-10).

#### Whakamana

“The Māori child has the right to be and feel empowered as a valued and unique individual, and as an integral member of whānau, hapū, iwi, and the society of Aotearoa overall” (pp. 7-10).

#### Kotahitanga

“The Māori child is a whole person and has the right to be treated in the wholeness of intellect, spirit, and being” (pp. 7-10).

#### Whanaungatanga

“The Māori child descends from a culture and history based on strong genealogical links and relationships, and has the right to be respected within the full context of those links and relationships” (pp. 7-10).

#### Ngā Hononga

“The Māori child exists within a society of extensive relationships, and has the right to know, contribute positively to and benefit from those relationships” (pp. 7-10).

The previous discussion has linked notions of tapu and mana with a range of perspectives focussing on the image of the Māori child. We now explore a range of

philosophical attitudes towards the Māori child. Already, this review of literature has identified that through whakapapa, Māori existence reflects a collective system of values, customs and purposes (Durie, 1997; Mead, 2003; Metge, 1995; Moeke-Pickering, 1996; Reedy, 2003), operating within a nexus of connectivity between people, places and things. Part of this collective system of existence is the view of the importance of the Māori child (Hemara, 2000) where traditionally, Māori children were “generally well treated with great affection” (Mead, 2003, p. 52) and child abuse was rare (Papakura, 1938, p. 145).

Our historical review of the image of the Māori child identified that prior to colonisation the child was constantly supported and nurtured (Bird & Drewery, 2000; Mead, 2003; Metge, 1995; Reedy, 2003; Salmond, 1991). In chapter three, the harakeke (flax bush) was introduced as a symbolic metaphor generating an understanding that for Māori, the child (the central flax shoot) is a crucial link between past and future, ensuring the future survival of the whānau. It identified the connectivity between the child, the other, and nature, emanating from within a systematic layering within the genealogical table of whakapapa. From this place of origin and meaning, the harakeke represents the connectivity of a group so that the child is “protected, along with the nurturing, the teaching, and the training” (Reedy, 2003, p.60). Further symbolic significance of the harakeke metaphor represented the future of the whānau, (Metge, 1995; Pere, 1984), for the child represents the longevity and existence of the whānau.

In Reedy’s (2003) view of the Māori child, we can identify an inherent discourse of power, spirit, knowledge and meaning that already exists within the child at the time of conception. Reedy discusses a range of key concepts based in her own experiences and understandings around the Māori child as a valued member of the whānau, with infinite wisdom of both physical and spiritual potentiality. The role of the whānau in her conceptualisation was to shape and nurture the child’s understandings within his or her world of existence. The connection between whakapapa as past knowledge

and present views of the Māori child begins to take shape through the role and collective contribution from the whānau. The image of the child through the genealogical table of whakapapa reminds whānau of the realms that the child encompasses: te uri o Papa-tū-ā-nuku (child belongs to the land); tūrangawaewae (tribal links); aroha (rule of reciprocity keeps the networks alive and functioning); kanohi ora (incarnation of the ancestors); te taura here tangata (living link with yesterday and the bridge to tomorrow); kawai tangata (genealogical links that strengthens whanaungatanga); te ukaipō (the favored, the special) (Reedy, 2003, pp. 57-58). From this perspective, the links within whakapapa identify the intrinsic power and spirit to the mana and tapu of the child's totality.

Mokopuna (grandchildren) and tamariki (children) were cherished because they represented continuity for the future, requiring nurture, protection, and guidance. The focus of whānau and hapū was not seen from an individualistic agenda but as a human manifestation with certain functions, roles, and obligations to fulfil during different stages of the life cycle (Broughton, 1993; Durie, 1997; Hemara, 2000; Macfarlane, 2000; Mead, 2003; Metge, 1995; Moeke-Pickering, 1996; Papakura, 1986; Pere, 1992, 1994; Reedy 1995). The term mokopuna when treated literally separates into moko, meaning a blueprint of the child's ancestors, carrying on the whakapapa or genealogy, and puna, which means a fresh water spring. This dual meaning signifies that the relationship between the tipuna and mokopuna reflects an intrinsic connection between the two, sharing the link between their physical and spiritual worlds, growing and nurturing each other (Pere, 1984; Pihama, Smith, Taki, & Lee, 2004).

Through a collective form of living, the elder generation has the opportunity to interact with the young to pass on their "accumulated knowledge" (Stafford, 1996; p. 52). Elders are actively involved in childrearing and teaching of the young, highlighting the relationship between young and old as a primary means for

“retaining and transmitting important cultural traditions, values and knowledge” (Salter, 2002, p. 4).

Traditional Māori society was structured around collectivism (Walker, 1999), within an environment where all members nurtured and supported each other for the survival of the whole. Through communal environments, the child’s emotional, social, cultural, spiritual, physical, and intellectual aspects were enhanced and nurtured for the future survival of the whānau (Pere, 1992).

### 5.3 Te Ira Tangata – Essence of Life and Knowledge

In chapter two, the origins of ira tangata highlighted from the review of literature the creation of human evolution to position Māori in a place of formation, growth, and existence. Theorising the notion of whakapapa located how and why Māori possessed both a physical and spiritual layering within our physical, emotional, intellectual, and spiritual being.

This section will now extend from the foundation laid in chapter two, moving on to a more in-depth examination of the elements within ira tangata. The intention is to articulate the knowledge and expose the inner layers connected to the Māori child through consideration of a selection of perspectives from a number of writers. The intention is to provide a conceptualisation of a Māori view of the Māori child as multi-faceted or multi-dimensional, weaving together a powerful selection of the valued wisdom known to reside within the Māori child. Mead (2003) explains that,

Ira tangata refers specifically to a human life that has inherited a collection of genes from the parents. The genes are more than biological elements. There is a godlike and spiritual quality to all of them because as human beings, Ira Tangata descends from Ira Atua, the Gods (2003, p. 1).

Understanding the origins of ira tangata is a number of Māori spiritual and mental concepts of both a physical and spiritual partnership. Best (1954) presents a number

of Māori spiritual and mental concepts that is the notion of animism (the belief in spiritual beings, including soul, ghost, and spirit) and animatims (the attribution of life and personality to things, but not a separate or apparitional soul) to various concepts connected to agents or activities, physical organs, and abstract conceptions (pp. 1-9).

Human development from a Māori perspective encompassed both a spiritual and human element based around a collective ideology of mythology and kaupapa Māori as a philosophy and practice of being Māori. Māori human development was embodied in ira tangata, which is the life principle of people representing the essence of Māori knowledge (Pere, 1991; Reedy, 1995; Tangaere, 1997; Walker, 1989).

Within te ira tangata, a child held many facets or dimensions as part of his or her genetic makeup. These dimensions all worked together as a whole in accordance with the holistic approach to human development. According to Māori belief, Tāne created the first woman from Papa-tū-ā-nuku (Reedy, 1995). As he breathed life into woman, so did he breathe the godliness into humankind that represented the genealogical linkage to the children of Papa-tū-ā-nuku and Ranginui. This was the creation of the human principle that became part of the child's physiology (Reedy, 1995).

Māori believed that all things both animate and inanimate (Reedy, 1995, p. 20) possessed their own mauri (spirit). It came to be through the concept of ira tangata that some important principles of “mana, tapu, aroha, tautoko, tiaki, awhi, manaaki, and utu have been passed from generation to generation” (Walker, pp. 172. 1989) that such practices participated by ngā Atua are now a continued practice by Māori that represents tikanga Māori (Reedy 1995; Pere, 1982, 1991). The traditions in terms of Māori human development reflected the physical, emotional, intellectual, spiritual, and cultural dimensions where the whānau (family), hapū (sub-tribe), and iwi (tribe) shared different roles and responsibilities of a culture that consisted of their own

social, political, educational, and spiritual practices (Bishop & Glynn 1999; Pere 1982, 1991; Walker 1989).

A Māori view of human development is embodied in te ira tangata, through its representation of the life principle of people, as the essence of Māori knowledge (Tangaere, 1997, pp. 10-11). Tangaere delves into traditional knowledge to explain her understandings of ira tangata:

It reminds me of the many challenges I face in my learning, development, and that by finding answers for these challenges I am able to grow. It tells me that it is through continuous practice and continuously working towards becoming more competent in not only my intellectual pursuits but also my physical, emotional, social, spiritual and cultural dimensions that I can hope to ascend these steps (1997, p. 47).

Up to this point, our explanation of a range of perspectives around ira tangata has identified a collection of spiritual and mental concepts, which connected with tapu and mana from a matrix of facets that is embodied within the Māori child. Mead (2003) explains that every child receives a full basket of attributes, although, the fruit in the basket will not be of the same quantity. This highlights an awareness of the uniqueness of each child, linking a number of elements within the child's totality of matter, body, soul, mind, and spirit. The connection here in terms of the image of Māori child sets a pedagogical context of learning, development, and assessment. Therefore, the following section introduces a collection of elements that are strongly suggested from the literature to be the life principle and essence of knowledge contain within ira tangata. These are: auahatanga, mauri, wairua, mana, pūmanawa, ihi, wehi, whatumanawa, iho matua, hinengaro, and ngākau.

Mead (2003) refers to auahatanga as a form or character that is the make up of a person. It refers to the attributes that the Māori child is born with. Best (1954) explains auahatanga as the semblance or likeness of a thing. The meaning to semblance or likeness of a thing can be seen to refer to the child's character

resembling that of a parent or grandparent. The way the child interacts with others or acts may remind people of the child's ancestors.

Mauri is the life-essence, life force, or vital principle intimately related to other metaphysical qualities such as tapu, mana, and wairua. Mauri operates as an "activity that moves within us, within one's body" (Best, 1954, pp. 2-10). Williams, (1957, as cited in Mead, 2003) defines mauri as the life principle of a person. According to Mead (2003),

The mauri is the life force that is bound to an individual and represents the active force of life which enables the heart to beat, the blood to flow, food to be eaten and digested, energy to be expended, the limbs to move, the mind to think, control over body system, and the personality of the person to be vibrant, expressive and impressive (p. 54).

Mauri presents the "power of the gods" (Barlow, 1996, p. 83) that enables the human body "to move and live in accordance with the conditions and limits of its existence" (Barlow, 1996, p. 83). Pere (1991) sees mauri or life principle of each individual as connected to all living things; rivers, sea, mountains, and land. The importance of mauri for the survival of the whānau requires a balance and harmony amongst all living things.

Traditional belief sees every Māori child as born with a wairua or soul, or spirit. According to Mead (2003), the existence of wairua is activated within the foetus at the time when the eyes have formed (p. 54). Best (1954), portrays a view of wairua as manifesting as "part of the whole person and is not located at any particular part of the body; that it is immortal; and that has the power to warn the individual of impending danger through visions and dreams; and is subject to attack" (as cited in Mead, 2003, p. 55). Pere (1984; 1991) perceives wairua to be a sustenance required for the individual and the whānau. Wairua links each person within a whakapapa to the creator, to one's identity, and to all living things. Spirituality is the bond that connects all living things to the physical world, linking these interconnecting

components “that are part of the universe, and of the same energy forces” (Reedy, 2003, p. 67). To sustain one’s wairua is to retain one’s identity from within a philosophy and knowledge held within one’s whakapapa. According to Reedy (2003),

Spiritual power bridges the sense of oneness with the universe. The child learns that the past, present, and future are sources of trust, confidence, and self-esteem, that eternal questions about atua/gods and their place in the universe are challenges for the mind to explore (p. 68).

Let’s consider a perspective that a child’s voice employs a diverse pattern of rhythms and tunes of energy that expresses one’s thoughts, feelings, and ideas, forming connections with one’s processes of making sense, sorting out, and organising data to come to some conclusion to a problem or solution. If the context here can be seen within a construct of children’s learning, imagine the origin of these processes situated within ira tangata. Pere (1991) discusses the attribute of hinengaro to represent the mind. It refers to intuitive intelligence, the mental and thinking capabilities within the child that if nurtured enable the child to use all the senses as the dimension that deals with the power of the mind. The power of the mind is the attribute of the child that contains the elements of thought, and the ability to think. It is the source of empowerment “about explanations of the universe, from ancient Māori philosophies of te po and te kore, to modern explanations of black holes and future/past time zones, about understanding themselves and their purpose in life” (Reedy, 2003, p. 67).

Barlow (1996) views the concept of mana tangata as “the power acquired by an individual according to his or her ability and effort to develop skills and to gain knowledge in particular areas” (p. 62). According to Mead (2003), this characteristic of mana included the ability for all personal achievements to be tested. “Mana involved individuals in testing their talents through their lifetime” (Mead, 2003, pp. 60-61).

Pūmanawa describes a place of natural talents, intuition and cleverness that come from the child's whakapapa embedded and passed on by the parents. A child may be talented in music, reciting of whakapapa, of karakia; or a talent in waiata, or weaving. Pūmanawa can also be seen through the mannerisms or voice qualities of a past relative (Williams as cited in Mead, 2003, p. 44). Pūmanawa according to Mead (2003) expresses how "new forms maintain some of the same characteristics that were seen before in their ancestors" (p. 44). This element suggests that the natural talents through the genealogical table of whakapapa are the genetic transmission from one person to another and remind whānau that one's legacy continues.

A theme around awareness and sensing seems to highlight a domain of emergence and process to correspond at a cosmic level of connectivity and duality. Concepts of auahatanga, mauri, wairua, mana, and pūmanawa continue to build from a place of intrinsic attributes that brings patterns of expression that work alongside other concepts as a place of awareness of a holistic relationship with reality. The place of tapu and mana begins to take shape in expression through ira tangata to illustrate the connection to a cosmic level.

Another concept working within ira tangata is ihi. Ihi refers to authority; charisma; essential force; excitement; magnetism psychic power; pride; nobility; rank; life-spirit; manliness; awe-inspiring, and awesome (Williams, 1957, p. 74). The association of ihi can be linked to the Greek word arete that derived from Aries, son of Jupiter, the god of war excellence in battle. Ihi was an idea of "excellence or virtue blended with the impression of force, of a psychic nature" (Marsden, as cited in King, 1991, p. 118). "Ihi refers to the vitality or total personality of a person, which increases through devotion to the gods and the development of one's skills and talents" (Barlow, 1996, p. 31).

The concept of ihi and wehi complimented each other as a place of power, charisma, and excitement (Marsden as cited in King, 1991). The awareness of ihi and wehi

experience can be felt at a moment where the connection to another brings a sense of excitement. From a personal experience, this feeling and connection of ihi and wehi is usually felt when I experience a performance of waiata, haka, or karanga. The sensation of excitement that has power of the soul and spirit takes flight and is felt emanating from another. Barlow (1996) sees this attribute as an essence that has the power of influence on another. The power of wehi can also be experienced within oneself. An individual senses the power of wehi through feelings of “surprise or startled from the thoughts generated within oneself” (Barlow, 1996, p. 161). Wehi is a strong spiritual and emotional response. Just like ihi within the aesthetic experience, wehi is the response of reverential fear, respect, and awe affected by ihi. It is at times observable by the spellbound and awe-inspired atmosphere of the audience.

Wehi may be translated simply as awe or fear in the presence held within a person that derives from the origins of the mana and tapu of the gods. It is the emotion of fear generated by anxiety or apprehension in case one gives offence to the god, or a response of awe at a manifestation of divine power (mana) (Marsden, as cited in King, 1991, p. 121).

Whatumana can be viewed as the dimension for emotions. It expresses one’s emotions of happiness, joy, and sadness, “to hate and sorrow” (Reedy, 2003, p. 68) that allows one individual to interact with another (Pere, 1991). This domain of emotions is significant in that “if the child’s experiences are positive and happy, the emotional responses will produce a child who is positive and happy, who is confident and has a positive self-image” (Reedy, 2003, p. 68). Another term utilised by Best (1957) is manawa, or heart. Māori view the heart as part of the seat of feelings that conveys the expression of; manawa kino (uneasy, apprehensive), manawa nui (stouthearted), manawa pa (grudging, parsimonious), manawa popore (anxious, considerate), manawa rau (distracted), manawa reka (gratified), manawa rere (rash, impetuous), manawarū (anxious), and manawa wera (excited, angry) (Best, 1957, pp. 4-11).

If this concept of whatumanawa was an important aspect from a Māori perspective of the child's totality through interactions and self-image, it also explains the connection from within the genealogical table of systems working together. So far, the literature has identified that connections to others and to the world are based around whanaungatanga or reciprocity. For Māori, it is evident that this connection is sustained by enhancing the ira tangata so that the tapu and mana of each domain works in harmony and sustains a balance. Clearly, the connection of ira tangata derives from a much greater place of existence implying an intrinsic origin. For Māori this was iho matua. The moment of conception, is the moment of iho matua where the physical and spiritual potential of a human being was the unique entity endowed with the qualities of mauri, tapu, wehi, mana, and ihi, representing the "umbilical cord of spirit energy that links each individual through the child's whakapapa and ancestral bloodlines to Io-mātua Kore, the primal energy source" (Massey University, 2005, p. 2).

Implicit to this part of the review is the positioning of the intrinsic spirit as central to a theoretical dialogue for educational pedagogy. The awareness of the intrinsic being is a relevant sense of realisation that underpins the collective functioning of Te Ao Māori. According to Best (1954) hinengaro and ngākau work together so that the mind, the conscience, seat of thought and emotions can descend to the ngākau in order to find expression. Ngākau can enter into a number of expressions as; oranga ngākau (comfort); ngākaunui (eager), ngākore (disinclined, dispirited), ngākau-rua (uncertain, vacillating). Best (1954) also links the expression of puku (stomach) with ngākau to locate the seat of feelings to explain a sense of dispositions to represent a number of emotions, affections, memory, and desire. Such expressions were described as; pukuriri (quarrelsome); pukutākaro (playful); pukukata (amused); pukumahara (cautious, provident); and pukumahi (industrious) (pp. 1-15)

The literature identifies that the child grows up within a system of values, beliefs, and practices that become the tools to understanding one's world through one's

whakapapa. Te ira tangata represents a diverse set of attributes explaining essential elements to the human life and to the essence of knowledge. The conceptualisation around ira tangata identified a dynamic and intrinsic whakapapa embedded within the knowledge of connectivity firmly locating the image of the Māori child to the origins of animate and inanimate connections.

#### 5.4 Whanaungatanga and Tikanga Māori – Relationships and Customs

A range of concepts were discussed in this chapter to articulate an intrinsically Māori perspective of the Māori child. The connection between tapu and mana, te tamaiti Māori, and ira tangata, identified a theoretical base of origin, of transformation, and a place of living for the Māori child. These connections around the Māori child conceptualised a genetic and spiritual discourse to guide and transmit a way of living mirrored within the child's whānau. The practice and knowledge of living in the present become a reproduction of the past to define the importance and sanctity of the person. The importance of continuity and connectivity amongst a group is enacted through the belief that the child is the key to ensuring the future survival of their whakapapa. Notions around whanaungatanga (relationships) and tikanga Māori or Māori customs (discussed in chapter three) serve as the means to feed, nurture, support, teach, and guide the Māori child.

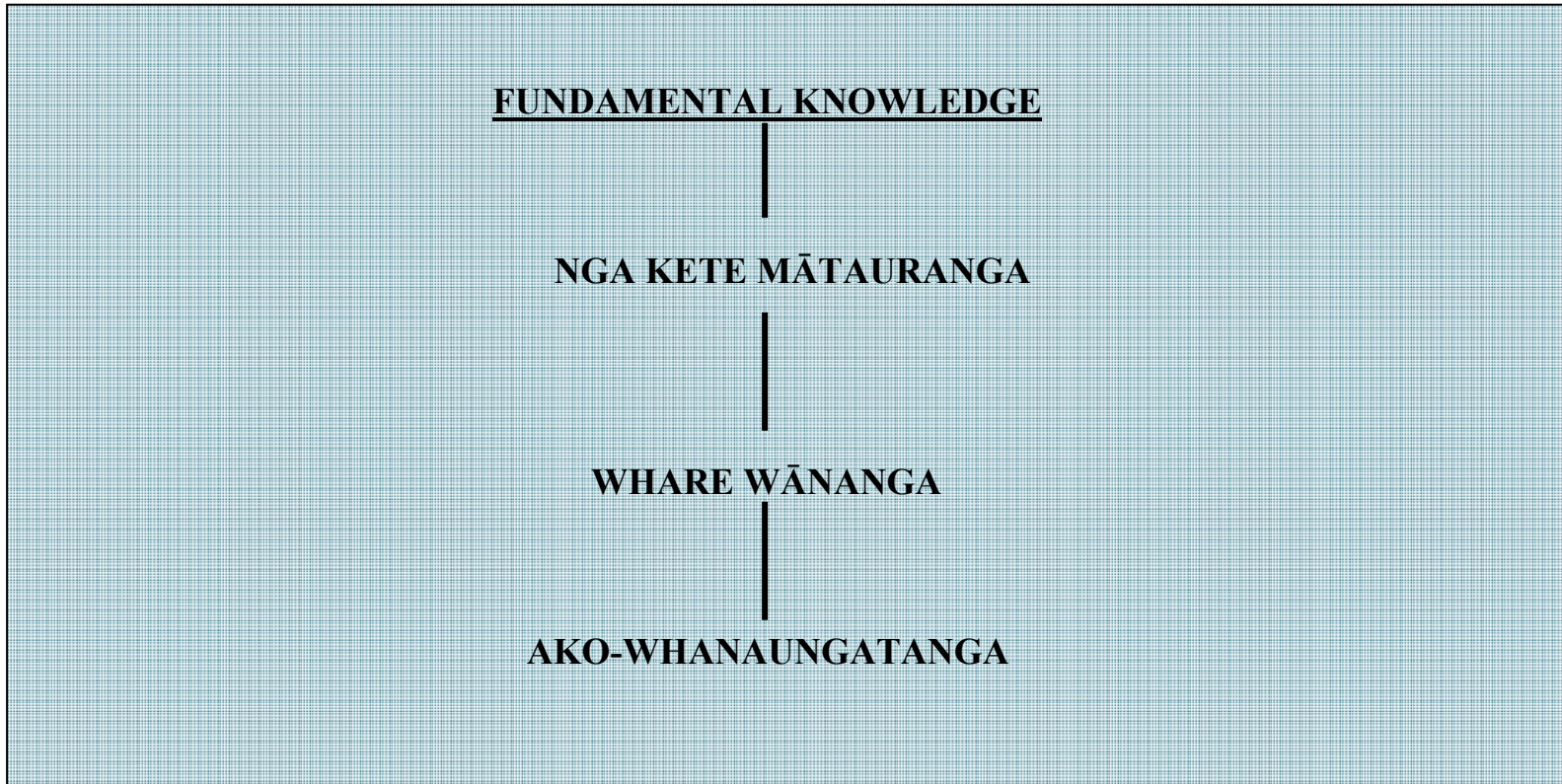
The third concept discussed in this chapter, ira tangata, and its connection through whakapapa reveals the genetic and spiritual genesis within the Māori child. From within ira tangata is illuminated multiple attributes of power, and significant meaning. Mead (2003) considers that these “attributes place a particular responsibility upon the parents to nurture the child successfully into the state of adulthood” (p. 61) and further explains that tikanga Māori provides “cultural guidelines about how we treat one another and how the human body is regarded” (p. 61) and “show that we have to respect all forms of life and take some responsibility as kaitiaki (guardians) over Te Ao Mārama (the world of light)” (Mead, 2004, p. 1).

The image of the Māori child within his or her ira tangata identifies for us that the transmission and retention of one's identity is embedded within a philosophy that was and is uniquely Māori.

Through the practice of whanaungatanga and tikanga Māori, the child learns about his or her relationship with the spiritual and physical world. The child comes to know that the spiritual relationship to all living things gives strength to one's identity. Living a philosophy of balance and harmony ensures that the child comes to know that every person are connected to each other and that it is important to be aware of the specific needs required to sustain a level of awareness and respect. The Māori child learns the importance of the language and whakapapa as a foundation for survival and future existence.

The image of the Māori child is located within the philosophy of whanaungatanga that continues a whakapapa whereby the mutual responsibility of whānau, hapū, and iwi would ensure that the spiritual, physical, mental, and social well-being of each mokopuna was strengthened in their endeavours to reach out to the permanence of their Māori World (Te Kohanga Reo National Trust, 1995).

In summary, the review of literature has captured a layering of connections to expose the origins of whakapapa to express far more than a connection to genealogy but a source of knowledge that represents an epistemological fabric that constitutes an organic translation of contexts, values, and inter-relationships of the world (Hemara, 2000; Hohepa, 1990; Marsden, 1988, 1992, 2003; Mead, 2003; Nepe, 1991; Pohatu, 1995). The next chapter begins to explore the fundamentals of knowledge to form a theoretical understanding around core concepts underpinning a pedagogical paradigm.



**Chart 8 – Fundamental Knowledge.**

## **Part IV Fundamental Knowledge**

Chart 8 presents the order of themes that will be reviewed in this section of the literature review. This part of the literature review considers how assumptions around knowledge and tikanga guided the notions of pedagogy through the definition of ako exploring further links from this theoretical base, utilising examples of teaching and learning for the Māori child.

Fundamental knowledge was highly valued (Marsden, 2003; Mead 2003; Nepe, 1991; Pihama, Smith, Taki, & Lee, 2004; Pohatu, 1995) within a holistic worldview of a “central systematisation of conceptions of reality to which members of its culture assent and from which stemmed their value system” (Marsden, 2003, p. 56). According to Marsden (2003), not only did this system of conceptualisations form a worldview of a culture, it also employed a “deliberate construct by ancient seers and sages to encapsulate myths and legend in the Māori culture to their view of the world, of ultimate reality and the relationship between the Creator, the universe, and man” (Marsden, 2003, p. 56). The context of myths and legend was neither “fables embodying primitive faith in the supernatural. Nor marvellous fireside stories of ancients times” (p.56) but a fundamental element to a perceived reality.

### **6.1 Ngā kete Mātauranga – Origins of Knowledge**

Traditional legend tells how it was Tāne who “ascended to the highest heaven in a bid to obtain the sacred baskets of knowledge from Io, the creator” (Marsden, 2003, p. 56). These sacred baskets of knowledge contain three interconnecting “paradigms relating to celestial knowledge; esoteric knowledge and knowledge pertaining to the physical universe of sense perception or constructed world” (Pihama, Smith, Taki, & Lee, 2004, p.19).

Tuā-uri, translates to the world behind. It is the place of origin that forms the world we live in (Marsden, 2003, p. 60). We thus begin to imagine the world behind us as an entity that evolved into the natural world of today through a series of stages (p. 60). To offer another interpretation, imagine the stages of growth when a seed begins to grow, that in time begins to take shape and form, through movement, through growth, through transformation from the surrounding energies and nutrients of other elements. This is what can be referred to as the “rhythmical patterns of energy to sustain, replenish the energies and life of the natural world” (Marsden, 2003, p. 60) of fundamental elements working together to begin the process of life. Now imagine this seed to represent a series of energies and elements of the cosmic process, of creation taking shape that evolves in all living things as a place of progression and conception where these living entities are interconnected to one another to form the connection with the cosmic world, with the universe, where the relationship with people and all living entities are working together at different times but each playing a crucial role within the seed bed of creation for existence. This is tuā-uri, the knowledge containing the world behind us. This is the intrinsic element that exists within one’s being, with all living elements.

The world behind us, according to Marsden (2003) works within “four related concepts that must be held in balance although they occur at different stages and are divided by other elements in the genealogical table of the birth and evolution of the various stages of the cosmic process” (p. 60). These are, mauri, hihiri, mauri-ora, and hau-ora.

Mauri occurs in the early stages of the genealogical table. It is that force that interpenetrates all things to bind and knit them together and as the various elements diversify, mauri acts as the bonding element creating unity in diversity. Hihiri is pure energy, a refined form of mauri and is manifested as a form of radiation or light, and aura that radiates from matter but is especially evident in living things. Mauri-ora is the life principle. As the word implies, it is that bonding force which is further refined beyond pure energy (hihiri) to make life possible. Hau-ora is the breath or wind of the spirit, which was infused into the process of birth to animate life (p. 60).

From tuā-uri comes aro-nui. According to Shirres (1997), aro-nui is the knowledge of the world before us. It is the natural world around us as apprehended by the senses (p. 17). Marsden (2003) also discusses aro-nui, and explains that this was the place of observing and understanding one's world through recurring cycles and events, their regularity, deduced cause and effect of reaching a conclusion. The knowledge and lore became part of the corpus of general knowledge for intergenerational transmission from one generation to another (p. 61). The connection here may provide the relationship between tuā-uri and aro-nui to suggest that one's sense perception may include the very energies and elements of progression and wholeness within the dialogue of the world behind us.

The third basket of knowledge is tuā-atea, which contains the knowledge of the world beyond space and time that is infinite and eternal (Shirres, 1997; Marsden, 2003). Tuā-atea describes an eternal world of the spirit that as a process for knowledge was for Māori the ultimate reality (Marsden, 2003, p. 62). Marsden (2003) summaries all three baskets of knowledge to explain that from within this three worlds view, tuā-uri was the real world of a complex series of rhythmical patterns, which operated the world of sense perception (p. 60). If each world was a description of a paradigm for progression then a fundamental element around knowledge according to Marsden (2003) was to contextualise this in life, the mind, and spirit as a process from a sense perception between tuā-uri and aro-nui, progressing onto tuā-atea, the world of the spirit (p. 62).

In addition to the three baskets of knowledge, Marsden (2003) offers a fourth world for consideration. This world explores the relevance of symbols to unlocking such knowledge. Marsden explores this concept and explains that the world of symbol contained,

Deliberate creations of the human mind to depict, represent, and illustrate some other perceived reality. Words, formulae, forms, ritualistic, ceremonies, legend, and myth are created by human mind as maps, models, prototypes and

paradigms by which the mind can grasp, understand, and reconcile the world of sense perceptions and the real world behind us (p. 62).

The construction of myths, legends, customs, metaphors, meanings, words, and models performed as a shield that when uncovered, enabled discovery of knowledge and wisdom. A dynamic system within the baskets of knowledge also performs as an underlying construct providing the theory behind the attainment of knowledge that would form the basis to one's connection within a two-world system. The ancient mind and spirit of Māori created a maze like system to utilise one's sense perception and understand one's connection within the knowledge. Within this study, the knowledge discovered I suspect has only touched the surface of the world behind that of what I know to be factual. However, the significance of the world of symbols has identified that

In every culture, there are exclusive groups who disseminate their knowledge by means of secret symbols known only to the initiates. Secret societies, professional groups, and certain religious groups use secret signs, rituals, and legends to safeguard that knowledge from the public. And unless one knows and understands the keys to unlock that knowledge, then the reality to which the symbols refer remain a mystery (Marsden, 2003, p. 62).

The next section moves from the place of knowledge to explore the place of learning for Māori. The continuation through whakapapa explores how a system of values and tradition might underpin the context for learning and teaching.

## 6.2 Whare Wānanga – Place of Learning

Traditionally, learning took place in whare wānanga (institutions of learning) that varied from tribe to tribe (Mead, 2003). These learning institutions operated a sophisticated process for development and retention of knowledge threaded within a system of rules, traditions, and processes (Marsden, 2003; Mead, 2003, Nepe, 1991; Pihama, Smith, Taki, & Lee, 2004; Shirres, 1997). Wānanga, as an institution of higher learning, were divided into two divisions of kauae runga (celestial knowledge)

and kauae raro (terrestrial knowledge) (Marsden, 2003, p.58). According to Nepe (1991) kauae runga was the learning place of “cosmogonic genealogies, rituals, waiata, narrative and exceedingly difficult, cryptic and elliptical karakia” (p. 18) and kauae raro became the learning for everyday living in the collective consciousness of whānau, hapū, and iwi (p. 18).

Such was the importance of wānanga for the survival of knowledge, so also was the theory behind the transformation of knowledge. Marsden (2003) associated the place of where wānanga with the stages of whakapapa to introduce te whe (sound). According to Marsden (2003)

Wānanga standing alone means to discuss, debate, impart knowledge. When associated with te whe, it means wisdom. Te whe and wānanga were each indispensable to the formation and existence of the other (p. 58).

Māori legend also tells how Tāne obtained two kōhatu (sacred stones) hukatai (knowledge) and rehutai (wisdom) alongside the three baskets of knowledge. The induction into wānanga was constructed around an intrinsic pedagogy of rituals and tasks, however, the student’s first action when he entered into the wānanga house was to proceed to the rear ridge pole, pick up and place a hukatai (white stone) in his mouth, and symbolically swallow it. This was a reminder that all knowledge was sacred and therefore to be nurtured and treasured (Marsden, 2003, p. 58). Upon graduation, the student would undertake a number of tests.

When a student graduated, he then returned to the rear ridge pole where he took up rehutai (wisdom), the red coloured stone and symbolically swallowed it. At the beginning when he swallowed hukatai – the white stone, he was acknowledging that he was entering upon a search for knowledge (p. 59).

These symbolic ritualistic acts of swallowing rehutai (red stone) brought together the attainment of knowledge through to the transformation of wisdom. Marsden (2003) describes a transformation where knowledge is a thing of the head, an accumulation

of facts, and wisdom is a thing of the heart (p. 59). The process for transformation for the student employed a pursuit of knowledge as an accumulation of facts to organising such facts to constitute a set of ideas in the endeavour to find an answer to a particular problem (p. 59). This according to Marsden (2003) was the place of transformation from knowledge to wisdom.

Fundamental to the knowledge, was a realisation of one's identity through a complex system embodied within a set of paradigms. Each system underpinned a process of interactions through life, through the mind and spirit as a place of transformation. Stages of transformation were explained as a system of movement and growth through a world of symbols and various contexts. Marsden (2003) explains this transformation as an,

Integrated movement by meditation in the heart, the centre of one being, where illumination comes suddenly in a moment of time, and the unorganized set of ideas suddenly gel together to form an integrated whole in which the tensions and contradictions are resolved, this is the place of transformation. This is essentially a spiritual experience. Illumination is from above, a revelation gift from God. When it occurs, it acts as a catalyst integrating knowledge to produce wisdom (p. 59).

It is clear from the literature that the transformation of knowledge to wisdom worked from within a system of values and traditions. These systems of values and traditions integrated a practice underpinning an intrinsic connection to a two-world system that operated not in isolation but within the corpus that knowledge contains understanding how the connection of life, mind, and spirit work together in accordance to various elements (Marsden, 2003). This next section seeks to move into understanding ways in which the life, mind, and spirit formed the discourse for educational pedagogy and constructed an educational system around values and traditions for the retention and transmission of knowledge.

### 6.3 Ako - Whanaungatanga – Māori Pedagogies

This section discusses notions around ako, akonga, and whanaungatanga as fundamental concepts around Māori pedagogies as the basis for this study. Pedagogy refers to “the art, practice, or profession of teaching, the systematised learning or instruction concerning principles and methods of teaching and of student control and guidance” (Millar & Findlay, 1996, cited in Hemara, 2000, p.6).

The concept of ako encapsulates a traditional Māori process for the creation, transmission, and retention of knowledge. The word ako means to both learn and teach (Metge, 1984). Such was the integration of ako (teaching and learning), according to Metge (1984) and Pere (1990), there was no explicit distinction between teaching and learning. Metge (1984) explains ako as “the unified co-operation of learner and teacher in a single enterprise” (p. 2). Pere (1994) states that traditional institutions did not stand in isolation, but merge into each other (p. 5). The merging of two processes within each other formed a pedagogy that required the integration of other Māori concepts (Benton, 1993; Hohepa, 1993; Ka’ai, 1990; Mead, 2003; Metge, 1984; Nepe, 1991; Pere, 1994; Tangaere, 1996).

Ako worked within the concept of akonga, representing an education system for learning that was both formal and informal (Tangaere, 1996). The concept of akonga employed a range of values and traditions reflecting the theory and practices underpinning learning and teaching (Hemara, 2000; Mead, 2003; Metge, 1984; Smith & Smith, 1993).

Exploring fundamentals of knowledge within ngā kete mātauranga prescribes a complex construct towards applying a theory that reflects a system of two worlds working as one. Applying this notion within the whare wānanga encapsulates a pedagogical approach around formal teaching. Whereas learning of important life skills that related to the daily survival through everyday living and activities of the

collective was described as informal (Smith & Smith, 1993). These types of learning institutes according to Smith (1986) indicated that knowledge was considered tapu and therefore sanctions were put in place that ensured it was protected, used appropriately and transmitted with accuracy (as cited in Pihama, Smith, Taki, & Lee, 2004, p. 14). Where wānanga provided both formal and informal situations for learning, employing a set of values, traditions and pedagogical practices (Hemara, 2000). Formal learning or rote learning “was a hallmark of where wānanga learning. Huge tracts of historical events and details, whakapapa and esoteric beliefs were learnt in this way” (Hemara, 2000, p. 41). Whereas

Informal learning with an adult was often linked to the harnessing of natural resources. Lessons and their application had an immediate impact on the economic wellbeing of the community. This meant that the students were fully functioning members of and contributors to their communities (Hemara, 2000, p. 41).

Descriptions of various wānanga include, where maire, where porukuruku, (which specialised in makutu or the black arts), where takiura (esoteric knowledge), where tātai (astronomy), where pora (weaving), where mate/where takaha (fowling), where tapere, where karioi, where rehia, where matoro, where rape and where pakimairo (recreation), and where purākau (histories and biographies) (Hemara, 2000, p. 18).

Within the context of education, Pere (1991) and Reedy (1995) suggest that education had no boundaries and extended into a process of life long learning. The context of education for the Māori child was to nurture, support, and enhance the child’s development through the relationships with people, and the role and responsibilities with reference to the practices of the hapū and iwi, for the importance of empowerment of not just the child, but also the whānau (Ministry of Education, 1996; Penetito, 2001; Pere, 1984; Reedy, 1995; Tangaere, 1997; Te Kohanga Reo National Trust, 1995).

The notion that every person is a learner from the time of birth and even before would underpin practices around traditional Māori learning of the intrinsic linked to the physical and spiritual elements of the Māori child (Pere, 1984, 1991; Reedy, 1979, 1995, 2003). Tangaere (1997) further explains that:

In the Māori world one's personality does not develop in isolation. The family setting is not the only environment within which learning takes place. The child is immersed in the context of cultural values. Like language development these cultural values are also acquired through meaningful interactions. In the Māori world these cultural values are the essence of tikanga Māori (p. 56).

This notion from Tangaere (1997) explains the situation in Māori society prior to colonisation whereby the child was constantly surrounded by adult company, centralising the value of the Māori child for the future sustainability of the future (Bird & Drewery, 2000; Hemara, 2000; Pere, 1984; Tangaere, 1997). Practice and theory interlink as traditional Māori learning was based around practical experiences, observation, and understanding (Metge, 1984).

Whanaungatanga was a fundamental process of ako and transmission of knowledge (Benton, 1993; Grace, 1984; Hohepa, 1993; Ka'ai, 1990; Mead, 2003; Metge, 1984, Nepe, 1991; Pere, 1994; Reedy, 1974, 1995; Tangaere, 1996, 1997, 1999, 2001). The notion of whanaungatanga complies with a philosophy of collective participation and a practice of sharing and contribution underpinning the fundamental importance of learning to the survival of one's whakapapa (Hemara, 2000; Pere, 1994; Tangaere, 1996). The notion of whanaungatanga also created a support system drawing on loyalties, obligations, and community (Hohepa, 1992, p. 3) whereby the practice of whanaungatanga acknowledges the supportive nature and empowerment of changeable roles from teaching and learning to allow for the transformation and construction of knowledge to take place (Bishop & Glenn, 1999). Fundamental concepts within whanaungatanga place great importance on the roles and responsibilities within the whānau (Metge, 1984). Traditional practices and

philosophy of Māori society generate the practice of putting the people before the self (Metge, 1984) as part of a discourse for reciprocity. Makereti (1986) explains that the interwoven relationship within the construct of whānau, hapū, and iwi played a key factor in Māori development and the learning and teaching of the child.

Whanaungatanga referring to one's extended family in its widest sense represents a structure around family functions (Buck, 1970; Durie, 1994, 1997; Metge, 1995; Moeke-Pickering, 1996; Ministry of Health, 1998; Pere, 1984, 1992; Walker 1998). The interconnections between whānau members describe a circle of support in which everyone participates and contributes for the survival of existence. Within the context of education, kaumātua and kuia (older men and older women) hold specific roles and responsibilities with tamariki-mokopuna in the objective of transmitting traditional knowledge and culture (Metge, 1984, 1995; McNaughton, 1995). Traditional Māori practices of intergenerational relationships and the sharing of their experiences and knowledge's with their mokopuna allowed a range of important learning to take place (Metge, 1984; 1995). Highlighting these intergenerational relationships between Māori young and old enable us to identify a set of fundamental ideas, practices, and experiences of a group of people that were symbolically transmitted from generation to generation through a learning process (Chen & Starosta, 1998). Such ideas, practices, beliefs, attitudes, and experiences manifest within a much larger paradigm that represented the cultural capital (Bourdieu, 1971) of Māori epistemology.

The foundation of whanaungatanga and tikanga Māori, presents a system for the transmission of language (McNaughton, 1995). Such interactions representing construction of meanings provide the child with the opportunity to understand and co-construct that meaning whilst preserving the valued oral texts. Through the means of language, the act of reciting, teaching, and learning serves as the medium to construct an environment where dual learning and sharing between and alongside mātua

(parents) and kaumātua (elders) demonstrate a collectivist teaching pedagogy that represented a sense of collectivism (Walker, 1999).

Members of the older generation served as the guides for younger generations to establish an accurate and meaningful sense of one's identity (Papakura, 1986; Turner & Helms, 1983). One particular practice between young and old was the operation of *whare wānanga* (learning institutes). Even though *whare wānanga* were traditionally associated with higher education of young men, the strategies utilised within *whare wānanga* highlight, interaction between experts, mainly elders and younger learners. Through a process of *ako*, knowledge was imparted through various activities in a number of settings. Applying the senses in this context such as observing and listening in this context are strategies for the child to understand *tikanga* and *kawa* (Hemara, 2000, p. 22).

The Māori perspective of human development examines the significance of both a spiritual and human element based around a collective ideology of mythology (Peer, 1991; Reedy, 1995; Tangaere, 1997; Walker, 1989). Māori human development was embodied in *ira tangata* (Tangaere, 1997, pp. 10-11) which is the life principle of people representing the essence of Māori knowledge. In terms of learning and development, Tangaere (1997) discusses the *poutama* (a lattice weaving design symbolising the stairways (process) to each realm (stage) of a process obtaining knowledge. Learning, seen as a challenging, interesting, and stimulating process was viewed as a journey that provided the child with the opportunity to acquire or develop the skills and knowledge to ascend to the next stage (Tangaere, 1997). Through elements of communication, observation, and participation the child ascend to the next step. *Whānau* participation and nurturing of the child is a crucial element in providing the child with the tools, and skills (Hemara, 2000) for enhancement and development (Peer, 1991; Reedy, 1997; Tangaere, 1997). The pedagogical underpinning of *poutama* is the notion of “assisted learning” (Tangaere, 1997, p. 11). For this process to take place, Tangaere (1997) argues that the role of

whanaungatanga and ako provide the intersection of conditions for such learning to proceed.

Pere (1984) and Tangaere (1996) place whanaungatanga alongside the concept of tuakana-teina, explaining the process of an older sibling taking responsibility for the younger sibling's learning. The concept of tuakana-teina is embedded within a philosophy reflecting a collective ideology ensuring the practices and culture of Māori survival (Bishop & Glynn 1999; Pere, 1984, 1991; Walker, 1989). The role of tuakana-teina allows the tuakana to support the teina to solve a problem that he or she would otherwise be unable to solve by themselves (Tangaere, 1997). This practice provides the child with the support required to reach the next level whereby new skills are acquired, practiced, and then mastered. Within the practice of the tuakana-teina model, Māori believe both tuakana and teina learn and come to understand through practice the theory of the dual nature of ako (Pere, 1991).

Learning and development needed to be based around aroha (love) so that the child's mauri is illuminated through positive forces (Pere, 1991, p. 1). In Māori belief if decisions created any negative force, these would affect the child indirectly or directly (Tangaere, 1997, p.16). Through the concept of tuakana-teina nurtured within whanaungatanga, the child is able to learn and develop through the relationships (Pere 1991; Te Kohanga Reo National Trust 1995) and internalising the collective reality (Vygotsky, 1978). Such is the importance of knowledge, so is the learning for the Māori child.

Learning for the Māori child began even before the child was born (Hemara, 2000, Pere, 1991; Reedy 1995). The use of oriori (chanted narratives) served as a learning device of “flexible line lengths and stanzas, combined with a fast tempo and simple tunes, allow for rapid transmission of complex ideas and multi-faced relationships” (Hemara, 2000, p. 23). This according to Hemara (2000) “echo the practice of surprising learners so that facts can be implanted in their minds” (p. 23). The intent

of chanted narratives was to respond to the child's ability and stimulation to hear the rhythm and memorise the knowledge behind the chant (Durie, 1997, pp. 148-149). Through oriori the child begins to learn and memorise the history and myths of the child's past as a composition towards providing guidance and inspiration (Durie, 1997, pp. 148-149). Oriori reflected a traditional practice to enhance memory, as the content is imprinted in the mind and the composition model highlights a sense of achievement and appreciation of whakapapa (Hemara, 2000). Oriori are seen the beginning of the child's exposure to learning (Best, 1929; Hemara, 2000). This form of traditional Māori teaching reflected an intrinsic role to supporting the transmission of culture through the means of language, sound, and stimulation. Through oriori, education for the child was "packed with allusions to occurrence in tribal and ancient myth and beliefs" (Best, 1929, p. 49), serving as "a kind of teaching to the grandchild of the histories of yesteryear and the lessons therein" (Reedy, 2000, p. 10).

In Māori society, it is crucial that children learn various skills, "positive attitudes to work, and moral codes to ensure the wellbeing of the whānau and hapū" (Hemara, 2000, p. 11). One particular attitude is that of competitiveness so that the child can cope with the harsh environment (Hemara, 2000, p. 16).

Reed (1948), refers to the meaning of tohu as preserve, reserve, save and mark of recognition was an important aspect of traditional Māori teaching. Pere (1984) describes one concept of tohu as a traditional practice for the young to listen and learn since their future responsibility will be to take what one has received and to lead and guide others particularly their young. Another extension of tohu was responding to directives and guidance through non-verbal communication. Learning in this context requires a high degree of concentration and silence, requiring one's energy of learning to engage with gestures, facial expressions and eye contact to indicate a response, idea or feeling.

Another component for development is the concept of patience. Through patience, the process of transmission ensures that acquiring knowledge, sharing and teaching transitions smoothly down to the young. The development of patience, according to Haig (1997) allows for the integration of observing and listening. Haig (1997) describes how as a child living with grandparents non-verbal communication plays an important role in learning the behaviour of patience and respect as a practice to model. According to Metge (1984), the reaction from the old is seen in the application of non-verbal communication through facial expressions influencing the behaviour and feelings, just one aspect within as holistic learning of the child. Haig (1997) describes how kaumātua would just look at her saying nothing. “Looking and listening was one way I learnt as I would learn to interpret each expression as another way of talking” (p. 2-7).

In summary, my review of literature has identified that the whakapapa of theory, knowledge, and practice works from a collective construct, forming connections to whakapapa within various contexts through multiple entry points. This section highlights that education for the Māori child is formed within the ethos of collectivism with people, places, and things. The various contexts of learning are both formal and informal nurturing, and enhancing the potentiality for the child. A theory strongly entrenched in whakapapa provides the child with a world of symbols, enabling interaction and engagement with whānau to continue such a legacy.

The construction of knowledge creates a discourse for existence by integrating an arrangement of elements to a theoretical base, framed around a philosophical ideology of values and tradition. The transformation from knowledge to wisdom as a progression of growth and development encapsulates a system of intrinsic elements working together from a place of sense perception to the place of one’s reality. Throughout this literature review, this world of symbols is highlighted, suggesting the inviolability of knowledge as a system of meanings, purpose, and responsibility.

These fundamental values and traditions around knowledge and pedagogies provide a theoretical base that works within a complex system for the retention, transmission, and development of knowledge. This discussion of Māori pedagogies has highlighted a collective ideology, deeply grounded within the knowledge held in whakapapa. Through exploring whakapapa, this literature review has identified a depth of wisdom within the genealogical as a source of knowledge, meaning, and purpose. This construct of interactions and theory around knowledge continues through ako and whanaungatanga as a discourse for learning, sharing, and teaching. The significance of whanaungatanga is that it enacts multiple purposes as a method of transmission, and retention of just not knowledge but more importantly, of existence.

## **Part V Te Kohanga Reo**

The research question for this study is to explore how whakapapa can be utilised as a kaupapa Māori assessment framework in a Kohanga Reo setting. Therefore, it is only fitting that this chapter explores the historical rationale around the establishment of Kohanga Reo and examines its philosophical underpinnings as a basis for identifying the connections to emerging themes from previous chapters. It is intended that this research explores a theoretical discourse for kaupapa Māori that leads towards assessment, which may provide a paradigm for assessment of children's learning within Māori early childhood contexts (Carr, 1993, 1998a, 2001; Early Childhood Development, 1988; Gipps, 1999; Hohepa, Hingaroa, Smith & McNaughton, 1992; Ka'ai, 1990; Mead, 2003; Metge, 1983, 1984; Tangaere, 2001; Te Kohanga Reo National Trust, 1995).

### **7.1 Historical Analysis**

In education, historical forms of power and control underpinned the collision of cultures, to the detriment of Māori (Bishop, 1997; Bishop & Glynn, 1999) through production of destructive attitudes, research, and educational policies (Bishop, 1997, 1999; Bishop & Glynn, 1999; Mutu, 1998; Scheurich & Young, 1997; Smith, G., 1992; Smith, L., 1991, 1992). The combination of colonial attitudes and assimilationist policies worked to eliminate anything Māori within an education system where government ideology considered that the Māori language and culture were obstacles to educational progress (Simon, 1992; McMurchy-Pilkington, 2001).

The establishment of Kohanga Reo emerged from within the wider ethnic revitalisation movement in the 1970s and 1980s with the rising political consciousness among Māori communities to rebuild Māori cultural aspirations and practices that were once oppressed by the hegemonic ideology of the dominant discourse (Bishop & Glynn 1999) and in response to one hundred and fifty years of

oppression (Bishop, 1997; Bishop & Glynn 1999; Irwin, 1990; Mead, 1996; Mutu, 1998; Smith, G., 1992). Kohanga Reo was initiated as an approach to re-positioning indigenous legitimacy that historically, and to some extent continues to have been relegated to a silent existence in educational settings (Bishop & Berryman, 2002).

## 7.2 Philosophical Positioning

The central pillar of Kohanga Reo is grounded in the belief that culture and language remain as two fundamental components for addressing educational enhancement for the Māori child (Bishop & Berryman, 2002; Bishop & Glynn, 1999; Durie, 1998; Hohepa, 1990; Lawson-Te Aho, 1998; Māori Education Commission, 1998; Smith, 1999). This reinforces the notion that understanding the discourse relating to the relationship that the child has with culture and language maximises the possibilities for realisation of well-being (Bourdieu, 1971; Darder, 1998; 1991).

A literal translation of Kohanga Reo is language nest (Reo or language, and Kohanga or nest). The term language nest indicates that the retention of the Māori language was the source to cultural survival suggesting that without language there is no culture, no identity (Department of Māori Affairs 1983, cited in Walker, 2004, p. 238). Establishment of Kohanga Reo was to revitalise and preserve te reo Māori me ona tikanga Māori (Tangaere, 1997; 1999). The significance of revitalising te reo Māori me ona tikanga was fundamental to the kaupapa (philosophy) of the Kohanga Reo movement that reprioritises the Māori language and culture. Within the vision of Kohanga Reo, the main principles are te reo Māori me ona tikanga. These became the catalyst and development of Māori education grounded in the inner desire and self-determination for Māori to live as Māori (Bishop & Glynn, 1999; Ka'ai, 1990; Irwin, 1990; Reedy, 1995; Penetito, 2001; Tangaere, 1997). The philosophy of Kohanga Reo focuses around a set of principles to create a climate for change, and to position the survival and maintenance of the Māori language and traditions as the

spark to addressing both educational disparities for Māori and the right to live as Māori (Chapple, Jeffries, & Walker, 1997; Consedine & Consedine, 2005) whereby,

Children will learn the Māori language and culture through immersion; language and cultural learning will be fostered and supported for all members of the Te Kohanga Reo whānau (Irwin, 1990, p. 117).

Working from within the notions of whanaungatanga, Kohanga Reo establishes a philosophy of collective support and nurturing through the roles and responsibilities for managing the daily operations where

Members of the Te Kohanga Reo whānau will learn a range of other skills, e.g. administration, within the whānau setting; collective responsibility for the administration and operations of Kohanga will be focused; all involved will feel the sense of belonging and being accepted which is crucial for their empowerment; the context and control of learning will be Māori (p. 117).

Traditionally, language was the vehicle for social interaction whereby the culture and heritage of Māori were passed down from generation to generation (Mead, 2003). The establishment of Kohanga Reo has played an important role in the revitalisation of te reo Māori me ona tikanga through intergenerational language transmission. The concept of intergenerational language transmission allows whānau to pass their language onto their children through language socialisation (McNaughton, S. & Ka'ai, T, 1990; Pere, 1982; Reedy, 1995; Tangaere, 1997). According to Vygotsky (1978), socialisation of the child allows the child to proceed appropriately within the cultural context, giving rise to the child's understanding or internalisation around one's culture. As there are rules in acquiring and using language (Pere, 1982; Reedy, 1995) so are there rules in the acquisition of cultural values and beliefs.

Kohanga Reo acts as the vehicle that was traditionally embedded within Māori society, modelling a marae of connectivity with "elders, parents, extended family, teenagers and school children participating" (Tangaere, 2001, p. 23) and placing the role of intergenerational transmission (Mead, 2003; Metge, 1995; Walker, 1990) as a

culturally appropriate discourse for transformation. Kohanga Reo creates a learning environment where te reo Māori is the medium of communication and cultural customs, values, practices and beliefs become the tools underpinning a pedagogical discourse for the transmission of cultural knowledge. Pedagogies are enacted that support and nurture the child's learning and development within each kohanga reo (Buck, 1970; Pere, 1991; Tangaere, 1997) through the tikanga (customs) and whanaungatanga (shared responsibilities) (Bishop, Berryman & Richardson, 2001; Durie, 1994a, 1994b; Hemara, 2000; Macfarlane, Glynn, Grace, & Penetito, 2005; Mead, 2003; Metge, 1995; Nepe, 1991; Pere, 1994, 1997; Pihama, Smith, Taki & Lee, 2004; Reedy, 1979, 1995; Tangaere, 1997, 1999).

Through the principles of whakamana (empowerment), kotahitanga (holistic development), whanaungatanga (family, hapu, iwi), and ngā hononga (relationships), and the collective responsibility of whānau, the child is exposed to an environment of nurture and care where individual needs, talents, and aspirations can be expressed and acknowledged (Buck, 1970; Ministry of Education, 1996; Penetito, 2001; Pere, 1984, 1991; Reedy, 1995; Tangaere, 1997; Te Kohanga Reo National Trust, 1995). These four principles are basing Te Whāriki (Ministry of Education, 1996), which is the New Zealand bicultural curriculum for all early childhood services (including Kohanga Reo). Tangaere (2001) explains that:

In the Māori world one's personality did not develop in isolation. The family setting was not the only environment within which learning took place. The child was immersed in the context of cultural values. Like language development, these cultural values were also acquired through meaningful interactions. In the Māori world, these cultural values are the essence of tikanga Māori (p. 20).

Each principle moves to shape and guide the pedagogical practice that is defined as tika (right, proper) and pono (true) by the geographical boundaries of each whānau, hapū and iwi in asserting their tino rangatiratanga (autonomy) for transformation. (Pere, 1982; Te Kohanga Reo National Trust, 1995; Walker, 1989). From a

collective view, Kohanga Reo enacts pedagogical practice that are distinctively collective but also geographically driven around the practices of tikanga, kawa, and reo (Bishop & Glynn, 1999; Penetito, 2001; Walker, 1989).

Within the context of education, Pere (1991) and Reedy (1995) suggest that education has no boundaries as it was based around his or her experiences and understandings reflecting the holistic view of the Māori world and relationships with people, places, and things (Ministry of Education, 1996; Penetito, 2001; Pere, 1984; Reedy, 1995; Tangaere, 1997; Te Kohanga Reo National Trust, 1995).

In summary, Kohanga Reo operates within a culturally intrinsic paradigm that promotes identity and validates the representation of knowledge belonging to Māori. The legacy of Kohanga Reo represents a whakapapa rich in meaning, purpose and relevance. The kaupapa of Kohanga Reo reunites a history with the present and connects the present with one's past. It becomes the gateway to a space and time of knowledge and understanding. Its kaupapa seeks to reclaim one's whakapapa collectively working within a philosophical practice to promote Kohanga Reo as a "total immersion Te Reo Māori whānau programme for mokopuna from birth to six years of age to be raised within its whānau Māori, where the language of communication will be Māori" (Te Kohanga Reo National Trust, 1995, pp. 2-10).

Kohanga Reo is a platform for the revitalisation and retention of te reo Māori me ona tikanga. For the purpose of this study, key ideas around pedagogies, whanaungatanga, te reo Māori me ona tikanga reflected the origins within whakapapa as the basis for re-positioning kaupapa Māori theory and praxis as the foundations for the establishment and philosophical positioning of Kohanga Reo. Within an educational context, Kohanga Reo operates with notions around ako and whanaungatanga encapsulating practices, values, and beliefs of formal and informal learning. The principles of Kohanga Reo represent the ethos to retaining and developing from within a kaupapa Māori basis of knowledge, culture, and identity.

Kohanga Reo creates an educational context for reclaiming a culture that historically was in danger of being lost. The foundations of Kohanga Reo successfully incorporate Māori concepts of cultural significance. Key concepts from within this study in particular the connections to whakapapa links to the fundamentals of Kohanga Reo as a culturally preferred construct of totality, holistic awareness, and collectivism with the self, with the other, and with the universe.

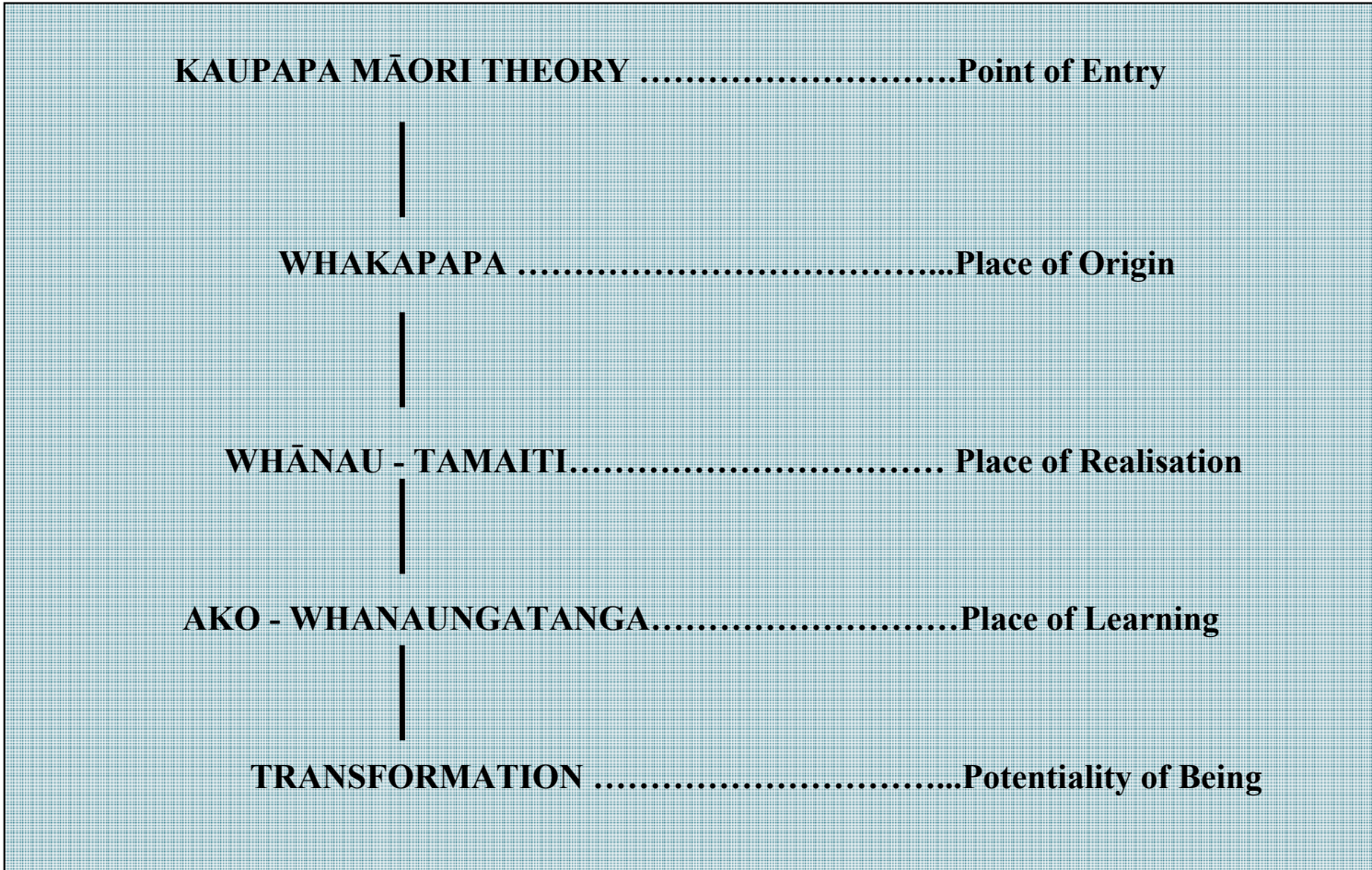


Chart 9 - Analysis

## CHAPTER 4 - Analysis

This chapter presents itself as a commentary of thoughts and ideas for critical reflection. The order of discussion sets out the sequence (refer to chart 9) of key themes from the results of the literature review. This dialogue will begin by introducing kaupapa Māori theory as a theoretical base to form as a transformative discourse of critical positioning of an indigenous perspective. Whakapapa will be positioned as the point of entry to the underpinning question for this research study seeking a framework for exploring a kaupapa Māori assessment framework in early childhood education. Emerging from this research will be a discussion of the key themes establishing a set of fundamental components for a theoretical paradigm for an educational pedagogy. Finally, this study will conclude by merging these key themes to articulate a pedagogical framework of a kaupapa Māori assessment framework in early childhood education, providing the transformational potential of this work.

Exploring the reality of whakapapa anchors indigenous perspectives as a philosophy and realisation to a cultural composition around pedagogical underpinnings of assessment for children's learning.

So far, this thesis has contended that whakapapa is far more than a connection to people through genealogy, but is the fundamental connecting source from the various elements that derived from every known particle and force within the cosmos. It has articulated a layering of knowledge for human nature, identifying a number of fundamental conditions of existence through a deeper level of connection with the seen, and the unseen. The Greeks use the word Kosmos (rather than cosmos) to mean the patterned whole of all existence including the physical, emotional, mental, and spiritual realms as the site of reality. The relevance here is that whakapapa represents a collective system of knowledge as a place of reality of the living totality of matter, body, mind, soul, and spirit. The study has identified that Māori are located within a deep level within the order of other systems. Through the genealogical table of

whakapapa, the evolution of the human principle reveals an origin in a holistic universal system.

Exploring this system of existence has revealed the interconnectivity of life, mind, and spirit, to the concepts of knowledge, experience, and wisdom as extensions of an intimate connection to an intrinsic universe. The review of literature has also conceptualised interconnectivity, revealing that through this manifestation of existence, the notion of whakapapa reflects a collective ideology canvassed within philosophical values and traditions of thought and practice.

### 8.1 Kaupapa Māori theory – Point of Entry

The point of entry positions kaupapa Māori theory as a mechanism to create the foundations for this study, working from within a Māori world view. Employing a cultural framework situates the context to exploring whakapapa as a theoretical construct of practical validity. Kaupapa Māori theory serves as a powerful tool for transformation and commitment, offering a culturally preferred process for assessment pedagogies. From this place of initiation, the study has identified the essence of culture through imprinted traditions as a knowledge base. The notions of cultural capital and self-determination provide a fundamental component of Kaupapa Māori theory as a construct for Māori to live as Māori in a society that has largely commodified Māori existence for the benefit of the dominant majority.

For the purpose of this study, kaupapa Māori forms a layering of cultural dialogue to act as a base from which to explore whakapapa as a tool within a kaupapa Māori assessment framework for early childhood education.

### 8.2 Whakapapa – Place of Origin

Whakapapa can be seen as a construct of multiplicity to provide a process for practice. It also informs this study by explaining an epistemological fabric as a

theory underpinning numerous processes for the practice of a collective ideology. For the purpose of this study, I would like to situate the context of assessment within consideration of whakapapa as a critical theory for educational pedagogy. Let me put this in perspective. Whakapapa contains information connecting blood links from one person to another. Now, consider whakapapa to contain the same information but extending that connection to the intrinsic and physical link from one person to all living entities that derives from a source of spiritual power, existing within a system of reciprocity. The co-existence of this system works with laws of tapu and mana as an underlying set of values and beliefs that serve as an active agent for practice. The practice of relationships is the discourse for interconnectivity within whakapapa and the significance of this is seen in the active process of relationships as the means to a continued existence of balance and harmony. Whakapapa forms a view of the world and reality for Māori not merely as a complex system but as a natural progression of existence.

Now that we have shared some perspectives around the context of whakapapa, allow me to add one more component to the discussion. Let us consider that within this system of entities, resides the knowledge of how to sustain such existence through a sophisticated construct of processes. These processes serve as a code of practice to explain how one entity works with another to form a multitude of values and practices. For Māori, this is the source of identity of one's self, identification to the connectivity with the other, and the unification to a woven universe. Whakapapa contains the source of knowledge for Māori as a basis for existence. The relevance of whakapapa therefore performs as the foundation to an epistemological fabric of a cultural system embedded by laws of nature to draw from as the intrinsic bond to tikanga Māori.

The notion of whakapapa presented in this thesis implies that education is a relationship with life and not for one particular purpose or with one particular entity. My analysis also suggests that attainment of knowledge is literally the progression to understanding the relationships with others. If connectivity with life is of a holistic

nature revolving within an organic system, then the argument here is that knowledge of a pedagogical paradigm serves the purpose of retaining and enhancing the intrinsic nature of the mind and spirit of transcended entities as the source of essence for one's being. Contextualising whakapapa as the fundamental element towards kaupapa Māori assessment suggests that educational pedagogy places emphasis on the enhancement and potentiality of the spiritual and physical being of the Māori child.

Navigating through the origins of whakapapa proceeds to lead the study to recognise a number of core components in the transformation to explore whakapapa as a kaupapa Māori assessment framework in early childhood education. From within the framing of this study, the exploration of whakapapa has identified whānau and the Māori child as key elements to such an educational system immersed in a much larger construct. This next section introduces the traditional society of whānau and the image of Māori child as a site of realisation within the genealogical table of whakapapa

### 8.3 Whānau/Tamaiti – Place of Realisation

What has been evident from the review of literature is a common thread of connectivity that extends to Māori within the continuum of the genealogical table of a collective construct. Duplication of this construct forms a philosophical belief of values or tikanga Māori, creating a place of reciprocity. This construct of philosophy implies a set of processes governed by the laws of reciprocity for the protection and maintenance enabling Māori to reside in the natural world. Aligning with this philosophical position is a particular behaviour or set of behaviours enacting this set of principles. Reciprocity of connectivity is the origin of tikanga Māori, reflecting the underpinning values and traditions. The value of understanding the origin of tikanga Māori is a place of realisation that provides Māori with the knowledge of how the world works, locating Māori within this woven connection.

The focus of whakapapa provides the fundamental understanding for a sense of connection to an existence of balance and harmony for the collective. The theme of reciprocity has emerged transforming to tikanga Māori as an active agent within this context of connectivity. Living under a collective ideology whereby different groupings of whānau, hapū, and iwi together represent a collective organisation, within the Māori practices and beliefs within whakapapa provide the foundations for survival and realisation of self, the other, co-existing within the woven universe.

Whanaungatanga is the reciprocal nature of supporting, nurturing, and committing one self to the other. This is the fundamental element in creating and maintaining continuity and sustaining a balance and harmony with the self, the other and nature. Through whanaungatanga, the importance of people is the means to understanding and maintaining one's whakapapa. Through this collective system of whanaungatanga, roles and responsibilities for the daily survival of the people are the means for each individual to contribute to the physical, spiritual, emotional, and mental needs of the collective. Of equal importance to the survival and existence of the whānau is maintaining the balance and harmony across all components of the natural world, universe. This is reflected in the saying; I am the land, and the land is I.

The valuing of people ensures great significance is attached to the birth of the Māori child. The image of the child portrayed in this thesis is the greatest treasure to Māori. The child represents the continuation of divine creation as a source of power that has the potentiality of being and the assurance of continued existence. Within a collective society, the child is immersed in a life of constant nurture and love as a natural progression for reality. As there are roles and responsibilities within the whānau for the daily operations, so also are these extended to the child. For Māori, the child holds the essence of life and knowledge, symbolising the survival of the collective. The importance of the child is seen in context of the ultimate reality within whakapapa. Transmission of tikanga Māori to the Māori child enables

transformation to a place of realisation. This was a fundamental responsibility of the whānau.

My analysis has also identified that through the intergenerational transmission of knowledge, the child encounters various settings for enhancing potentiality. Within the collective support to the child, the grandparents or older generation, play a much larger role. The relationship between the child and grandparents holds significance in the transmission of knowledge through passing down traditional knowledge through the traditions and tikanga Māori held within whakapapa.

A constant theme throughout the thesis is a vision of enhancement and potentiality of being. Enhancement and potentiality reflect a place of perpetuity for one's realisation of being. The reality of one's origin through the knowledge held within whakapapa enables the child to embody the physical, spiritual, mental, and emotional realms of the self, the other, and the world. The identification of one's self originates from the divine creator, Papa-tū-ā-nuku and Ranginui and their offspring, the source of the creation of human evolution. Here we recognise the ira tangata, the life principle, and the essence of knowledge that became the place of realisation for Māori. Ira tangata is the inner self or one's genetic makeup that contains a number of physical and spiritual elements. Exploring whakapapa has revealed that the child holds the essence of potentiality to a source of power that is both physical and spiritual. This, according to Māori tradition is the realisation that within whakapapa resides the child's connection not just from humanity, but connected to all other particles belonging to the genealogical table of whakapapa. Understanding this connection provides a theory of practice enacted through the roles and responsibilities of the whānau to nurture and support, and through the principle of whanaungatanga as a means to transmit the essence of knowledge through tikanga Māori for the future viability of the collective.

The depth of interconnectivity surrounding the child seems to be a timeless connection, for the child is a symbolic link between the past, present and future. The

next section examines key elements to the fundamentals of knowledge, Māori pedagogies, and the role of whanaungatanga in order to illustrate the merging of key themes from this chapter as key elements of an educational pedagogy.

#### 8.4 Ako/Whanaungatanga – Place of Learning

The location of learning is a complex construct that contains an array of interwoven journeying towards enhancement and potentiality. As a process, I would like to introduce three interconnecting themes that have specific significance, ultimately working together to merge as one. These are knowledge, transformation, and realisation (wisdom). For the current purpose of exploring assessment, the introduction of these themes is linked to the genealogical table of whakapapa. The introduction of these themes also forms a process for the writer to attempt to illustrate the enormity of complexities within this educational universe.

##### 8.4.1 Knowledge

Knowledge is the interconnectivity of the totality of matter, mind, body, soul, and spirit within Māori construct. It links one's being through whakapapa to all other entities of being. Knowledge connects the child's natural world, explaining patterns, rhythms and energies of the cosmos. The child accumulates and organises facts to constitute a set of ideas and thoughts. The search for knowledge is progressive of wisdom. The notion of wisdom is the true realisation for Māori. Knowledge is just one means to a greater cause, a tool to harness the child's totality. Only by integrating those composite elements within an interconnecting system through whakapapa can this be achieved. The place of learning through whanaungatanga was the commitment and responsibility of whānau to create an environment of nurture and enhancement. Intergenerational learning within a collective community creates various situations of formal and informal learning as a context for the child to engage, observe, connect, and contribute.

Through engagement, the child is able to participate and grow to understand. This was the place of learning that with the self, the other, and the world created an environment to think, experience, and progress. Observation is the means to feel, to see, and to explore the process of thought, and of ideas to form a pattern of sound and energy. This assumes an intrinsic connection to other elements. The notion of collection may explain the process of the child's totality working and sharing the knowledge from each dimension to form the thought, idea, and collection of facts towards the progression for transformation.

Knowledge can be viewed as a source of power connected to one's whakapapa, creating a pedagogical system around the child's totality of matter, mind, body, spirit, and soul. This image of the child offers a theoretical base for guidance and enhancement through the role and responsibilities of a collective society operating within a system of reciprocity and tikanga Māori. It also implies the enhancement of one's potentiality as the ongoing focus for the child enabling levels of transformation for the realisation of one's being and the potentiality of becoming.

#### 8.4.2 Transformation – Realisation

From this location of knowledge within the child's totality we arrived at a transformative locus. Knowledge serves as the process for transforming to a place of wisdom, situated in the heart, the centre of one's being. The merging of knowledge to wisdom can be seen in te whe, the sound where thinking merges with words. This representation of te whe was the formation and movement of matter, the mind, body, soul, and spirit as rhythms, patterns, and energies that integrate to deliver a clarity of thought through sound where the organisation of facts created a set of ideas to an answer of a particular problem.

Te whe and wānanga derive from traditional constructs related to higher learning of an older generation where the pedagogical underpinnings were formal. However, I believe these are relevant also to the contemporary Māori child. Learning for the

Māori child forms around the relationships with people in various settings. Even though the pedagogical teaching occurred in different contexts and eras, and the level of knowledge was different, it is my view that the same theory of pedagogical transformation applies in the contemporary context. A theory of transformation as the source of power for potentiality and realisation held within each individual through the interconnectivity to whakapapa is a central finding of this thesis.

Seeing te whe and wānanga as transformative pedagogies for the Māori child it now seems appropriate to understand the reality of interconnectivity within whakapapa. For the Māori child, a traditional educational system evolved around the child's totality to ensure that the connection to one's being was held within the interconnectivity of whakapapa. My analysis suggests that ira tangata is key to teaching and learning. It is evident that a holistic approach to learning and teaching reflects a strong connection to the foundation to one's being from a place of origin within whakapapa. Te ira tangata represents the principle of life and the essence of knowledge through the evolution of the human connection. Therefore, sustaining the connection to one's being ensures that the life principle and essence of knowledge within each individual can be nurtured and enhanced. This then explains how through ako and whanaungatanga, the potential to be enhanced via the ira tangata. Tikanga Māori and whanaungatanga within a society of collective sources enables the transition from knowledge to wisdom for the child.

The two sacred stones of hukatai (knowledge) and rehutai (wisdom) represent a place of transformation of knowledge to wisdom through a number of tests. By taking up the first stone, hukatai, the student embarks on a search for knowledge. Upon graduation, the student takes up the second stone, rehutai, symbolising the attainment of knowledge, to the transformation of wisdom. Even though this was traditionally associated with the higher learning of an older generation, this theory of transformation has relevance to kaupapa Māori assessment.

Transformation for the Māori child is an organic and informal process of a community nature. Through exploring the senses of touch, smell, sight, feel, sound, the child associates senses to thoughts and ideas. Transformation from this moves into response, into action through the senses. This dynamic spiral of enhancement of the sense perception issues through the gradual transformation via observing, listening, modeling, and interacting through the mind, body, soul, and spirit. The environment and traditional knowledge and practices contain a richness of whakapapa forming agency within the transformation process. Equal significant is the role of whānau through the transmission of the language and culture and through the practice of whanaungatanga, the basis of sustaining balance and harmony within a philosophical paradigm of intergenerational transmission and retention of whakapapa.

This study has identified a richness of connecting layers of understanding resulting from this exploration of whakapapa as a tool towards a kaupapa Māori assessment framework. I have identified a depth of wisdom that forms the basis of one's existence through the genealogical table of whakapapa. With so many elements working together, the enormity of whakapapa offers a base of unlimited potential to explore cultural knowledge for enhancing the potentiality of one's being.

## 8.5 Conclusion

The purpose of this study was to explore whakapapa as a tool towards a kaupapa Māori assessment framework in early childhood education. The study reveals that whakapapa has potential as a construct of education pedagogy, since the notion of whakapapa has been revealed to contain unlimited knowledge. A key realisation of this study was the enormity of traditional knowledge that is contained within whakapapa, as a relevant source that provides explanations, meanings, understandings, and wisdom of the world.

Through exploring whakapapa and kaupapa Māori theory, I was able to articulate Māori values, understanding, and epistemologies within early childhood education

contexts in order to develop a theoretical discourse towards providing a paradigm of assessment for children's learning within a Māori early childhood context. From exploring in-depth each component and its connection, it became possible to develop a theoretical explanation for a paradigm for assessment.

The analysis shows that whakapapa has relevance as a theoretical tool for a Māori assessment framework. The framework is a holistic approach providing multiple interpretations. It is the view of the researcher that through whakapapa, whānau Māori can create their own framework that forms and informs their realisation of being. The gem of this study reveals an educational construct which I strongly believe has the possibility to awaken our current education system not only in the area of kaupapa Māori assessment but in curriculum and policy development.

The nature of whakapapa contains knowledge's of uncharted waters which I believe locates a place of existence for total balance and harmony in matter, mind, body, soul, and spirit. There is a sense of excitement from this study that offers a culturally preferred and effective framework within the context of education, to change the way education is viewed from a world of awareness.

The origins around whakapapa provide some understandings from which to deliberate notions of the fundamental elements of whakapapa. Exploring whakapapa has been for me a continuous exploration which I liken to moving through a maze. When I thought I had come to the end, I found there was another opening. Such was the enormity of exploring whakapapa. It revealed unlimited openings that required a level of engagement and reflection for each, offering clues that were strongly interconnected. To find an answer to a question required me to appreciate each opening for it held one piece to the puzzle and only by experience through the mind and spirit could I find my place of realisation.

My experience of exploring whakapapa has revealed a theory of existence through the relationships of an organised system. Within the context of educational pedagogy

and assessment, the literature identified that this system of existence underpins a holistic approach to education, working within a set of values and traditions to guide a pedagogy that reflects an ideological discourse. The laws of identification to each entity employ specific practices for the continued transmission and protection of each relationship enriching not only a sense of realisation of its potential for the self, but most importantly for the benefit of the whole.

The gem of this study is that it challenges existing notions around assessment, educational pedagogies, philosophical understandings, and ideological positioning, suggesting that the relevance of spirituality maintains an equal status to the physical. The realisation of this study calls for early childhood practitioners to engage with children at a much deeper discourse as a totality of practice, theory, and reality.

## **CHAPTER 5 – Assessment Framework**

From this study, chapter five brings together key findings from the analysis to present an explanation of a kaupapa Māori assessment framework. There are three sections to this part that examines a kaupapa Māori perspective of knowledge, explanation around the assessment framework and lastly a draft assessment tool for practical application. The first section conjures a construct, explaining a theory of transformation from knowledge to wisdom as a basis that forms the assessment framework.

### 9.1 Potentiality of Being – Introduction

The potentiality of being introduces whakapapa as a tool for a kaupapa Māori assessment framework, introducing a layering of interconnecting systems that work from within the child to the outer cores of the universe. It is the notion of realisation and the potentiality of one's being that forms the core opus of this framework. A presentation of stages illustrates the process of transformation that takes place at three levels. The first level is a perspective of knowledge and the theory of transformation. The second level is the transformation from the child and adult, finally to introducing the assessment as the level of practical application.

### 9.2 A Perspective of Knowledge

Chart 10 presents is a perspective around knowledge. The first level starting from the top left explains the transformation from knowledge to wisdom, which begins from hukatai (knowledge) and transforms to rehutai (wisdom). This is the place of learning and transformation within the child. The middle is te whe. This is the place of transformation where the child emerges from an experience to bring clarity from hukatai. The bottom layer is a perspective of how knowledge as transformation takes shape. A description for each layer provides a base for the assessment framework.

### 9.2.1 Hukatai – Observation

Hukatai is the place with the child enters in search for knowledge from ‘A Place of Sense Perception’ (bottom left level). The bottom left level of the chart 10 refers to the statement ‘A Place of Sense Perception’. This is the place where the movement of the child’s sense perception takes shape through the patterns, rhythms, and energies of one’s being to accumulate facts and information. It is the place where the child begins to organise the facts. Hukatai represents the place of experiences of the sense perception within the natural world and the world behind.

### 9.2.2 Te Whe – Evaluation

This is the movement of hukatai (knowledge) into te whe and ira tangata. This is the place where the transformation begins. Let’s consider that if te whe is the words or sound to thought, and ira tangata is the essence of knowledge where elements work together to make sense and bring clarity, then the transformation from ideas and thoughts begins take shape. Ira tangata acts as the active agent that merges to shift and shape the accumulated facts and to construct and constitute a set of ideas to find an answer to a particular problem. This is the place where the child’s totality of matter, mind, body, soul, and spirit work together through the ira tangata to bring clarity. This is the place where the life principle and essence of knowledge are connected together to bring transformation to the self, the other, and to the natural world. This place of transformation begins the process to a place of wisdom. However, the results of the literature has strongly emphasis that knowledge and wisdom have the potentiality to become more, therefore my assumption is that this place of te whe and ira tangata is only the first place of transformation and that the next phrase is the place where the wisdom is transform to realisation. My view is that transformation of wisdom is the realisation to enhancing one’s being as a continuous journey to that reality.

This phase is crucial because it considers the notion that learning is not bound by time or space, and that the boundaries of learning does not focus on what the child knows but how can the child become. Te whe and ira tangata is the expression of the child's essence. This phrase is the expression of the child's ira tangata. The elements within ira tangata are the intrinsic concepts that each child is born with. These are concepts that represent the essence of knowledge and life principle forming as the lifeline to growth, learning, and development.

### 9.2.3 Rehutai – Planning

Rehutai is the place of wisdom. It is the place for the potentiality of the child to be more, to become, and to be enhanced. Te whe is the place with the self, the other, and world. Rehutai is the realisation of a place to be one within the whole. The interconnectivity of one's being through whakapapa is the ability to move with the patterns of energies and sound with the whole. Moving into rehutai is achieved through the enactment of a model of support, which I have named the Tiaki Model. This model has three core components of culturally preferred tools for consideration. The focus of each component examines thee environment, teaching strategies, and whanaungatanga or value base teaching for effective teaching.

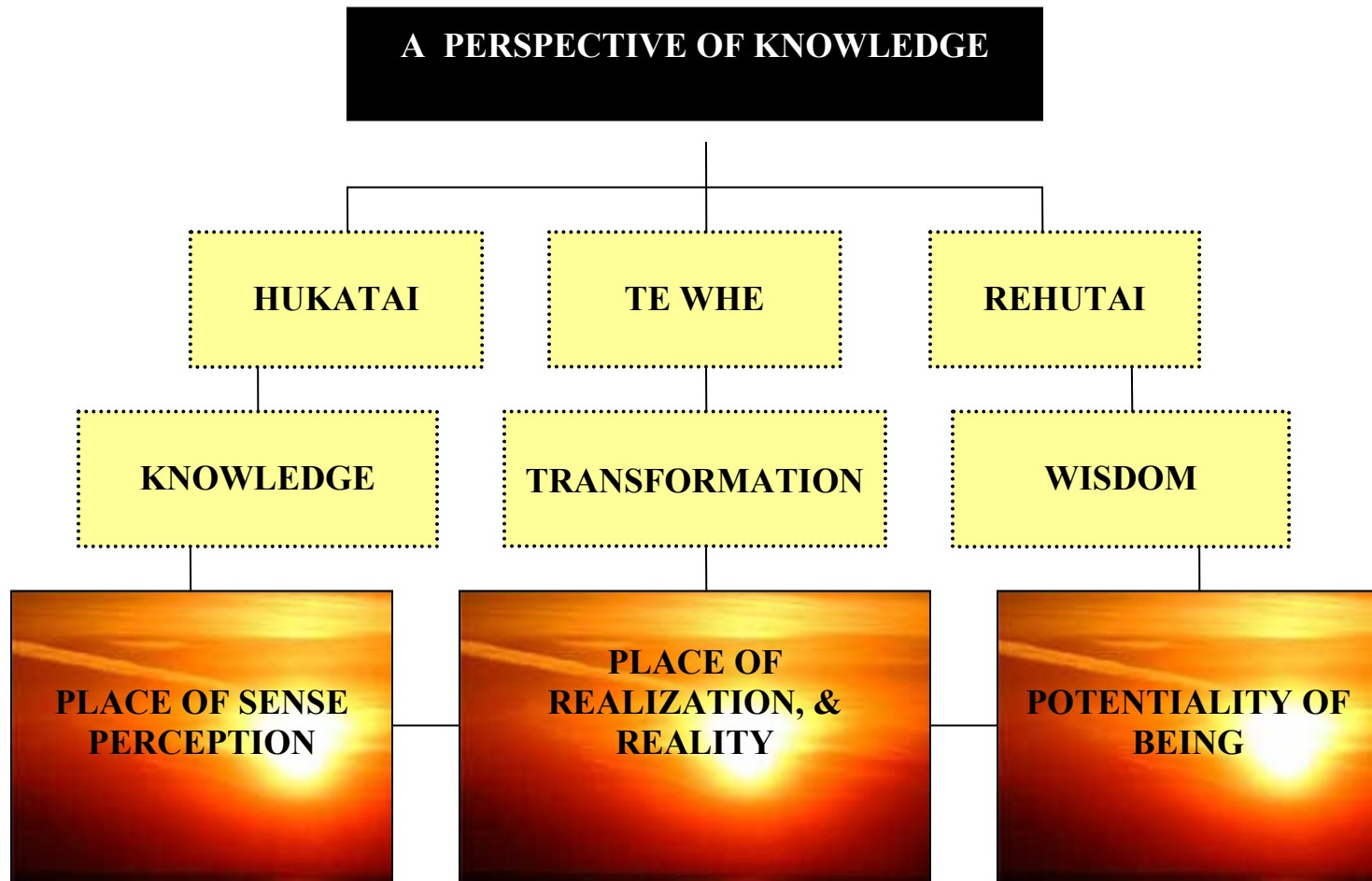


Chart 10 – Perspective of Knowledge

### 9.3 Assessment Framework

Chart 11 is the proposed assessment framework explains a perspective of knowledge derived from kaupapa Māori theoretical paradigm. If we begin from the top left, this framework provides a progressive understanding towards the bottom layer, which is the application. Beginning from the top, the first layer describes a perspective of Knowledge, Te Whe, and Wisdom as the point of origin of connecting with the child and understanding the whakapapa of the assessment framework. This first layer reminds us about the essence of connection and gives meaning to the process of transformation. This place reminds us of the power of knowledge and the power of the child.

The second layer is the place of realisation for the adult. From this movement of connection, one can begin to situate one's self into the movement, patterns, and energies with the child. This is the place of realisation of the adult to connect with the other, and in this context, the child. Considering the construct of whakapapa this framework asks the adult to move from the head to the heart so that the interconnectivity between child and adult are in tune. In tune with one self, with the child, and nature.

The third layer, which is the bottom layer of the chart is the transformation of the child's reality. Each phase explains Tōku Reo (observation), Tōku Whakapapa (Evaluation), and Tiaki Model (Potentiality or Planning).

#### 9.3.1 Observation – Tōku Reo

The two questions motivate the adult's pattern of association to connect with the self and the child. What do you see? This is about the place to feel, sense, see, and hear. This is the place to tune in with the child, the other and nature. The next question is "what am I saying"? Is the place of the child talking to you through his or her senses. When the child enters the place of learning, he or she begins to express a feeling. A

feeling that moves to form an idea, thought, and response. This is the voice of the child that asks you to be in tune with her or him. From this place of sense perception, the adult documents the place of learning for the child. Tōku Reo is the voice of the child filtered through his or his senses.

### 9.3.2 Evaluation – Tōku Whakapapa

This is the middle phase that starts from top to bottom. This begins to describe an explanation of transformation. This includes the integration of te whe and ira tangata working together to be the first phase of transformation for the child. The question for the adult is, “what am I expressing”? This is the child’s being, asking the adult a question that places a connection between the child and adult. This place of learning seeks to enhance and develop the potentiality of one’s being. It is the expressions of the child’s ira tangata that has the potential to learn. Therefore, at this point the adult is asked to place value on the expression of each element. It is only by integrating one’s matter, body, soul, spirit, and mind that the adult is able to understand what has taken place. This is the place of transformation of the child and of the adult. Through this connection, the place of realisation for potentiality begins. Tōku whakapapa reminds us of the child’s essence, their value, their whānau, tipuna, and their connection to the self, the other, and the universe. It also places the context of ira tangata as the place of evaluation that is the child’s totality.

This phase begins to document from observing what the child was expressing. Within te ira tangata, nine interconnecting elements form a place of realisation to begin the transformative process. The place of transformation is where the expressions reveal the richness of the child’s reality. It is a place with the sense perception of the child is validated, and the adult begins to see the world through the child’s senses and voice.

### 9.3.3 Planning – Tiaki Model

The Tiaki Model is a model of support as the place of transformation for the potentiality of one's being. The question here is "how can I express my being"? It does not refer to the individual child but to a context of relationships for enhancing the child's being of realisation. The Tiaki Model is created from three interconnecting components with the potentiality to create such a possibility.

From the place of Tōku Whakapapa, the child's ira tangata begins to express a sense of realisation that through the tiaki model begins to take shape, and movement for enhancement. The role of the adult is to sustain a level of connectivity so that the reality of the child's expressions and enhancement of potentiality has a balance and harmony. The following components set out a range explanations and considerations for this planning phrase.

#### 9.3.3a Interrupting Patterns of Association

How do you see the world? The meaning of interrupting patterns of associations is the challenge to seeing another perspective of the world. Sometimes, what is reality to another may be different to your own. This is the place that this framework asks one to enter. Allow me to put this into perspective. Consider that our values and beliefs guide our behaviours, and our behaviours guide the way we choose to live, choose to act and respond. By understanding these patterns of associations (why we act in different situations), we are able to see ourselves as we see the world, and if we understand these patterns we are able to change the associations. For the purpose of the child, this framework asks you to accept another reality that is as true as the reality of your world. Only from this here, can a place of realisation of connectivity begin. Sometimes, we see only with our eyes. However, what this framework asks of you is to tune into your senses to feel, to sense, to love, to touch, and to see as the child would. We as human's have this capacity. In some part of our lives, we have used, or called on our feelings, intuition, soul, or spirit; to bring clarity to a situation

and by having this spiritual experience do we come to a depth of realisation. This is the place of the child's totality to matter, mind, body, soul, and spirit. Therefore, to understand this, we as adults must work from this place.

### 9.3.3b The Child – One's Self

Understanding the child's expressions through ira tangata, reveals a dynamic flow of emotions, feelings, and expressions forming a pattern of associations. Through these associations a movement of energies, patterns, and rhythms will begin to bring some clarity. This is where the adult begins to understand how else the child may be supported, nurtured, and guided. Some questions for reflection when planning:

- What did the child's expressions tell me?
- What did I sense or feel?
- What did I see?

### 9.3.3c People – The Other

This is the role and responsibilities of the whānau (children, parents, whānau, and staff). Ako - Whanaungatanga is the fundamental tool here. This is the place of supporting the child through the collective contributions of the whānau. Maintaining connectivity ensures the sustainability of the child's totality. This component is the maintenance and transmission of tikanga Māori within whakapapa. Some reflective questions when planning:

- How can I support the child?
- What could this support, nurture look like?
- What forms of Ako will enhance the potentiality of the child's being?
- What did the child's ira tangata express that I may enhance?

### 9.3.3d Nature – Environment & Tools

Providing various settings for learning through Ako and Whanaungatanga maintains the balance and harmony of the child's ira tangata. Nature has a powerful influence to change, enhance, and develop a child's expression. Through understanding the child's ira tangata, the environment and resources have the potentiality to create movement of each expression. Some reflective questions when planning:

- What meanings did I receive from the child's expression within his or her ira tangata?
- How could I plan for nature to enhance the child's Ira tangata?
- What did I see that could be review or provided for in our environment and resources?

## WHAKAPAPA – ASSESSMENT FRAMEWORK

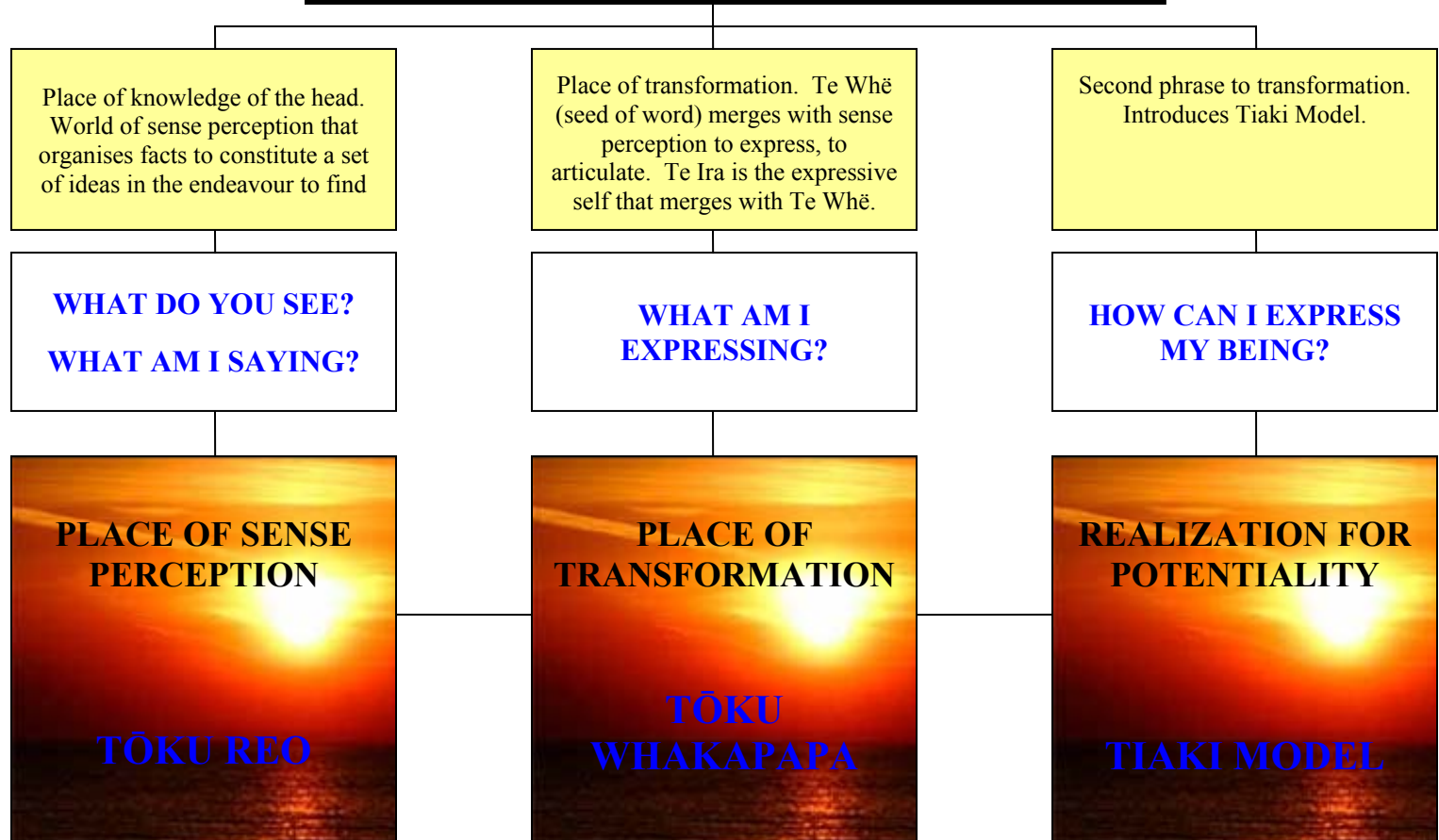


Chart 11 – Assessment Framework

#### 9.4 Tōku Whakapapa – Explanation of Assessment Tool

Chart 12 is an example of how the kaupapa Māori assessment process might look in practice. The idea here was to achieve a merging effect to illustrate the connection despite the constraints of a written format. We begin in the middle with Tōku Reo, the observation. The outer circles is the ira tangata, the expressions from the child's totality. This is the place with the adult connects and engages with Tōku Reo and begins to connect the child's voice, senses to that of the ira tangata. From Tōku Reo, the adult begins to unpack and identify how the child's expressions by making the links within ira tangata. The Tiaki Model is situated down the bottom where the adult begins to integrate the three components to form a sense of direction and community with the child. The Tiaki phase is where the adult begins to plan for enhancement based on the child's expressions through ira tangata.

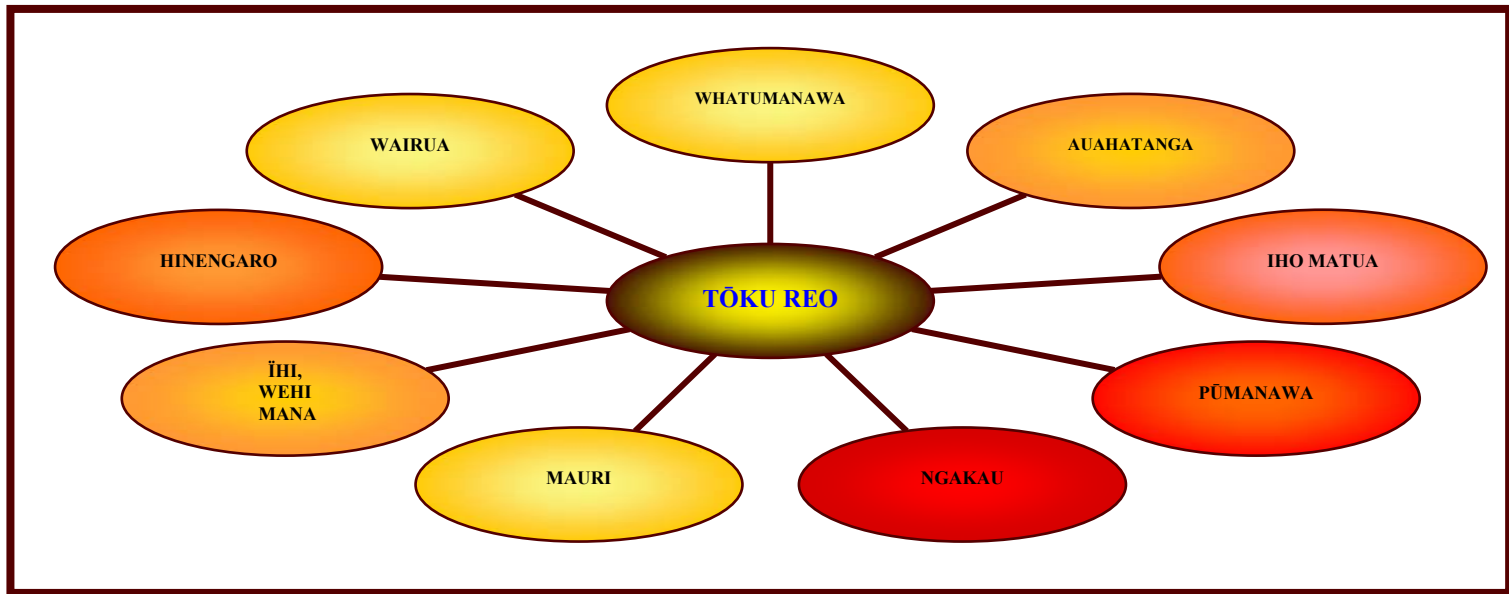
## **Final Comments**

The realisation of this study calls for early childhood practitioners and institutions to engage with children at a much deeper discourse as a totality of practice, theory, and reality. This study has identified whakapapa as a tool to understanding a philosophical matrix, encompassing the interconnected realms of genealogy, spirituality, and knowledge as a culturally appropriate tool for assessment. My experience of exploring whakapapa has revealed a theory of existence through the relationships of an organised system.

Within the context of educational pedagogy and assessment, the literature identified that this system of existence underpins a holistic approach to education, working within a set of values and traditions to guide a pedagogy that reflects an ideological discourse. The laws of identification to each entity employ specific practices for the continued transmission and protection of each relationship enriching not only a sense of realisation of its potential for the self, but most importantly for the benefit of the whole.

The gem of this study is that it has identified existing notions around assessment, educational pedagogies, philosophical understandings, and ideological positioning, suggesting that the relevance of spirituality maintains an equal relevance and value towards optimising the child's totality of mind, body, soul, and spirit.

## TŌKU WHAKAPAPA



TIAKI MODEL		
The child – Ira Tangata	The adult – Ako & whanaungatanga	Environment – Cultural tools

Chart 12 – Tōku Whakapapa

## GLOSSARY

āhua	aura; attributes, characteristics and talents
ako	teach
ao mārama	world of light
aroha	love, respect, compassion
auaha	shape, create, form, fashion
auahatanga	creativeness
awa	river
awhi	help
hapū	sub-tribe; pregnant
harakeke	flax
hau	vitality of human life, vigour
Haumiatiketike	Atua – God of fern roots and wild uncultivated plants
hauora	health, spirit of life, vigour
Hine-ahu-one	Atua – the first woman, created by Tāne; mother of Hine-titama
Hine-nui-te-pō	Atua – the great lady of the night; goddess of death
hihiri	pure energy
hinengaro	seat of thoughts and emotions
ihi	power, authority, essential force
iho	section of the umbilical cord between the pito and the rauru
Io	Divine creator
ira Atua	the Gods
ira tangata	a human life that has inherited a collection of genes from the parents
kanohi i kitea	a face seen
kanohi ora	incarnation of the ancestors
kapa haka	group performing arts or culture display
karakia	incantation

kauae runga	lit, upper jaw; the domain of things celestial knowledge in the whare wānanga
kauae raro	lit, lower jaw; the domain of things terrestrial knowledge in the whare wānanga
kaumātua	elder or elders
kawai tangata	genealogical links to strengthen relationships
kia tūpato	be cautious
Kohanga Reo	language nest
kōrero	speak
kotahitanga	wholeness
kuia	female elder or elders
kura kaupapa Māori	Māori-language-medium primary and secondary schools
mana	prestige
mana ake	uniqueness of the individual and family
mana aotūroa	interaction with the environment; exploration
mana Atua	Gods of the Maori world; spiritual authority. sense of belonging, power from our bond with the spiritual powers and ultimately with Io to work as one, refers to
mahitahi	co-operation
manaaki ki te tangata	share and host people, be generous
manaakitanga	hospitality
mana reo	communication
mana tangata	human authority, interaction with people present and past, power from our bond with people
mana whenua	land prestige, power from the land
manawa	heart
manawa kino	uneasy, apprehensive
manawa nui	stouthearted
manawa pa	grudging, parsimonious
manawa popore	anxious, considerate

manawa rau	distracted
manawa reka	gratified
manawa rere	impetuous
manawarū	anxious
manawa wera	excited, angry
marae	ceremonial courtyard; village plaza
maramatanga	potential to empower and enhance
mātauranga Māori	knowledge
mātua	parents
mauri	spark of life, the active component that indicates the person is alive
moana	sea
moko	tattoo
mokopuna	grandchild
ngā Atua	the Gods, children of Ranginui and Papa-tū-ā-nuku
ngā hononga	extensive relationships
ngākau	seat of thoughts and emotions, comfort
ngākau-rua	uncertain, vacillating
ngākaunui	eager
ngākore	disinclined, dispirited
noa	balance, neutrality
oriori	chanted narrative
Papa-tū-ā-nuku	Earth Mother
pito	section of the umbilical cord nearest the baby's body
pō	night
pono	true to the principles of culture
puku	stomach
pukumahara	cautiousness
pukumahi	hardworking, industrious
pukungangare	aggressive, obstructive, quarrelsome
pukuriri	angry

pukutākaro	playful
pūmahara, he tangata	a thoughtful and wise person
puna	water spring
pupuri taonga	capacity for guardianship
Rongomatāne	Atua – God of kumara and cultivation, peaceful arts
Ruaūmoko	Atua – God of volcanoes
tamaiti	child
Tāne, Tāne Mahuta	Atua – creator of humanity, God of the forests
Tangaroa	Atua – God of the Sea’s
taonga	a highly prized object
tapu	scared
tātaritanga	thinking, making meaning
tautoko	support
Tawhirimatea	Atua – God of winds, storms, and tempests
Te Ao Mārama	emergence, light and reality
te kore	energy, potential, the void, nothingness
te pō	the dark, the night
Te taura here tangata	living link with yesterday and the bridge to tomorrow
te ukaipō	the favoured, the special child
tiaki	guidance
tīhei mauri ora	the sneeze of life, a formulaic beginning for a speech
tika	appropriate behaviour, good grace
tikanga Māori	Māori customs
tinana	body
tino rangatiratanga	self determination
titiro	look
tohatohatia	capacity to share
tuakana/teina	senior/junior
Tūmatauenga	Atua – God of War
tūrangawaewae	place for the feet to stand, home
tūtūā	slaves

utu	reciprocation
waiora	total wellbeing
wairua, wairuatanga	soul, spirit, spirituality
wānanga	Māori tertiary institution
wehi	fearsomeness
whaiwāhitanga	inclusion, participation, and contribution
whakamana	empowerment
whakarongo	listen
whakapapa	genealogy
whakatakoto tikanga	capacity to plan
whānau	be born; be in childhood; offspring, family group; family, but modern; familiar term of address
whanaunga	relative
whanaungatanga	relationships
whāngai	raised by adults other than birth parents
whare karioi	recreation
whare maire	specialised in the black arts
whare mate / whare takaha	lit, house of death; house where the dead lie in state
whare matoro	recreation
whare pora	house of weaving
whare purākau	house of histories and biographies
whare rape	recreation
whare rehia	recreation
whare takiura	esoteric knowledge
whare tapere	recreation
whare tātai	astronomy
whare wānanga	house of learning
whāriki	floor mats
whatumanawa	emotions
wheke	octopus
whenua	earth, placenta

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