Te Rito Maioha
Early Childhood New Zealand

Tōku Anō Reo Māori
My Very Own Language

Edited by Arapera Card & Janis Carroll-Lind

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Te Rito Maioha Early Childhood New Zealand
Level 4, The Thorndon Centre
191 Thorndon Quay, Thorndon, Wellington 6144
PO Box 12 725, Wellington 6144
Phone (04) 473 4672
ecnz.ac.nz

Cover illustrator, Stacey Bird, Pouako, Te Whanganui-a-Tara teaching base.
The cover design depicts a meaning of many whakaaro. Firstly, the left symbol represents our waha, which speaks 'Tōku anō reo Māori' into the taringa (right symbol). We know our reo was originally an oral language rather than written, so the two symbols represent this. Secondly, the left symbol also represents aroha, manaakitanga and whanaungatanga that takes place when we speak te reo Māori. Thirdly, the whole design represents our whakapapa, from our tīpuna to our mātua (left symbol) passing onto us their mōhiotanga from when we were a pēpi growing inside our mother's womb (right symbol).

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HE MIHI

Toitū te kupu, toitū te mana, toitū te whenua

Hold fast to our language, hold fast to the spirit and hold fast to our land

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This proverb was spoken by Tinirau of Whanganui. It is a plead to hold fast to our culture, for without language, without mana (spirit), and without land, the essence of being a Māori would no longer exist but be a skeleton, which would not give justice to the full body of Māoritanga (Māoridom).

Ki ngā tini maunga tiketike o te motu
Ki ngā awa hōhonu me ngā moana whānui
E ngā mana, e ngā reo, e ngā karangatanga maha
Tēnā koutou, tēnā koutou, tēnā koutou katoa

Ki ngā tini mate kua whetūrangitia ki tua o te arai, e tangi hōtuhotu tonu ana te ngākau ki a koutou, a tōna wā ka tūtaki anō tātou i a tātou. Haere, haere, haere atu rā.

Ki ngā Pouako o Te Rito Maioha, he mihi tēnei ki a tātou katoa e kawe nei i tēnei kaupapa rangatira, kia rongohia mō a koutou piki me a koutou heke, kia ora tōnu to tātou reo ataahua. Kia kaha tōnu tātou e hoa mā, kōrerohia te reo i ngā wā katoa, i ngā wāhi katoa kia kore ai e ngaro to tātou reo rangatira.

Nāku iti noa

Arapera Card

(Pouhere Kaupapa Māori o Te Rito Maioha)
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FOREWORD

Ko te reo te mauri o te mana Māori
Ko te kupu te mauri o te reo Māori
E rua ēnei wehenga kōrero e hāngai tonu ana ki runga i te reo Māori
Ko te reo, nō te Atua mai

The language is the life force of the mana Māori
The word is the life force of the language
These two ideas are absolutely crucial to the Māori language
A language, which is a gift to us from God

Sir James Henare (Waka Huia 1988)

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It is my pleasure to write the foreword for *Tōku Anō Reo Māori: My Very Own Language.* This is a companion publication to *Tōku Anō Ao Māori: My Very Own World.* Like the first, it is a collection of papers written by Pouako (Cultural Advisors/Lecturers) of Te Rito Maioha Early Childhood New Zealand.

In this edition Pouako share their journeys, and sometimes the struggles they faced to maintain te reo Māori in their lives. The common thread throughout each of the articles is a love of te reo Māori and a strong desire to maintain the mana of te reo Māori and ensure its survival for future generations; a treasure to be shared and supported to grow.

Tōku Anō Reo Māori was written to support tertiary students studying in Te Rito Maioha's qualification programmes. The aim is to encourage te reo Māori to be spoken in a more natural and spontaneous way by students, teachers, and colleagues who are associated with Te Rito Maioha. Some of the articles present challenges to the readers/students, but they also advise them not to be afraid to make mistakes, to try to use te reo Māori whenever they can, and to engage with te reo Māori in all environments.
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I would like to acknowledge and congratulate each of the Pouako for their contributions. He mihi nui ki a kōutou mō tēnei mahi whakahirahira mō ngā tauira me ngā kaiako katoa.

Tōku reo, Tōku ohooho, Tōku reo, Tōku māpihi maurea
My language is my awakening, my language is the window to my soul

Dr Lesley Rameka

National President of Te Rito Maioha Early Childhood New Zealand

KO TŌKU REO, KO TŌKU AO—
MY LANGUAGE IS MY WORLD

Nā Arapera Card

Growing up in a whānau where te reo Māori was the dominant language spoken in our home had an enormous impact on me. I am the youngest of a family of 11 children and I grew up not wanting to speak te reo Māori, and actually never speaking it to my parents. They both passed away having never heard me speak te reo Māori. While in my younger years I did not appreciate just how beautiful te reo Māori was, I was fortunate enough later in life to realise that because te reo Māori was spoken daily in our home it had been embedded deep into my whatumanawa, into my ngākau. This is where it remained until as a new mother, I yearned for it. For the first time in a very long time, I wanted to speak my reo. I especially wanted my newborn baby to have her reo, the reo of her tupuna. They are the reason that I love my reo; my parents are why I have te reo Māori and why it is my world today.

I am embarrassed to say that when I started school at five years old, I stopped speaking te reo Māori. We moved to live in Mangere Central, South Auckland, where I faced my first challenge of questioning who I was as Māori. I was teased at school because my teachers couldn't say my name right, Arapera. I remember crying to my mum and asking her to give me a flash Pākeha name. From then on, I was known as Bella—the English translation for Arapera is Arabella but Bella sounded better. So, while we were now living in the big smoke of Auckland, most weekends and school holidays we would drive three and a half hours back north to the ngahere of Matawaia, our tūrangawaewae, where te reo Māori is still spoken freely and naturally.

My cousin once described us as 'being very Māori, as living the old Māori style'. Ip (2008) writes about this. At the time I wondered what my cousin meant and could only determine that it was because we always visited our marae, we always visited whānau, we always cooked enough kai for everyone that would just drop in unannounced, and we respected our ngahere, our moana, our awa to never take more than we needed when we went gathering

food, because we were taught that there was another day tomorrow. We helped our mother gather roots, plants, and leaves to make rongoa. There were many tikanga that we were taught, and as kids, we never asked 'why'; we just knew it was the right thing to do. Was this the old Māori style that my cousin referred to? If it was, it was the best upbringing that I could ever have wanted as I was embraced in the warmth and safety of my language and my culture. Mō taku waimārie.

I completed my Primary, Intermediate and Secondary education in the mainstream sector and Pākeha was the dominant language for me. However, when I was 21 my husband and I were blessed with the birth of our firstborn child, and I suddenly felt a burning urge to speak to my baby in my own mother tongue, as I wanted her to have it. But I couldn't. It is believed that each newborn child possesses spiritual attributes and that the physical body allows the child to develop its personality and spiritual attributes to learn and grow. If utilised properly this will allow the child to reach their full potential (Te Ataarangi Educational Trust, 2000). So, my journey was about to do a U-turn—I was going back to what I had as a baby, from my tūpuna and my parents—that was my reo, my culture, my taha Māori. I wanted to hand this down to my baby, it was rightfully hers. My baby will reach her full potential.

Not long before my baby's first birthday, I applied for work at the local Kōhanga Reo because I needed to be immersed in te reo with my baby. I also enrolled in a Te Ataarangi course which was well known for using rākau/cuisenaire rods as a tool for teaching te reo Māori. I had never heard of this methodology of teaching te reo Māori, but I needed to do something. I managed to get an interview to register on to the next course. On my first day, I learned the rules that all students were to adhere to. There were only five rules for the students and the very first rule was:

1. **Kaua e kōrero Pākeha**: Do not speak English
   I recall thinking that this was going to be a very quiet course for me and wondering how I would get on in class because I would not be able to answer my tutor or even engage in conversations with my classmates. I questioned if I had done the right thing in enrolling in this course that used coloured cuisenaire rods to teach me how to speak te reo Māori. I soon realised that the rest of the rules were going to support my learning.
2. **Kaua e poka tikanga**: Do not be disrespectful of others' beliefs
   Be respectful of each other's teachings and understandings. Each of the students come into this class with some knowledge as we respect everyone.

3. **Kaua e akiaki tētahi i tētahi**: Do not prompt one another
   Allow your classmates the opportunity to process the new language at their own pace. Do not nudge or hurry them along.
4. **Kia ahu atu te pātai ki a koe, kātahi anō koe ka ahei ki te whakahoki**: Only when a question is directed to you please answer.
   This provides each participant the opportunity to process the new language as they speak it themselves.
5. **Kia ngākau māhaki**: Be humble
   This rule is the most important of all the 5 rules. Be respectful and humble in your learning, love and kindness towards each other to ensure everyone has a positive experience while learning this new language. This supports the retention and confidence of each participant to use te reo Māori.

Only a couple of months into the year-long course, I was told by my tutor that one of the assessments that I would need to prepare for was to lead the karakia for the entire Te Ataarangi school. It would be a 5–10 minute oral assessment. There were between 100–150 students who would be attending the karakia on that morning. I had attended karakia every morning so I knew that all our tutors and our kuia would be attending karakia as well. The morning came; I broke out in a sweat but at 9:00am I started my kauwhau. As I spoke, I watched everyone in the room; I made eye contact with as many as I could. I kept talking, I scanned the room looking into my peers' eyes, and those of my kaiako and our kuia. I was looking to see their expressions. I was expecting to see confusion, expressions of disappointment but there wasn't. They were nodding their heads at the appropriate times during my kauwhau, which was reassuring as it meant that they could understand my reo; I wasn't confusing them at all.

Te Whaiti, McCarthy and Durie (1997) say that cultural continuity as shared by tūpuna play an integral part in ensuring and assisting in the development of a Māori child's knowing who he or she is. I was beginning to understand that while I hadn't spoken te reo for well over 16 years, my tūpuna played an integral part in what transpired that morning because it had helped me to know ko wai ahau, i ahu mai ahau i hea, he Māori ahau. Who am I? Where did I come from? I am Māori. I completed my assessment and passed.

I was ready to share this taonga with my baby. Durie (2001) stated the importance of demanding a secure identity, which requires authentic and real experiences of tribal traditions to understand and know who you are as Māori. This includes easy access to te ao Māori, especially te reo Māori,

whanaungatanga, and customary land. This was my life; this was what I knew as a child. After five years in the Kōhanga Reo and being a tutor for Te Ataarangi, my whānau left the Waikato and moved back to Te Taitokerau.

After working in the Kōhanga Reo and with Te Ataarangi I loved being called Arapera or Pera (for short). I felt a wonderful sense of belonging that I was Māori, but I had lived for 25 plus years being known as Bella. It was usual for me to introduce myself to new friends and acquaintances as Bella; however, not long after my 30th birthday I went for a job interview and as usual I had my CV and qualifications all in my registered birth name. I had the interview and at the end of the interview the Manager said, "Welcome to our team Arapera". I hadn't been called that by anyone since my first week in Primary school. I was stunned, I didn't want to tell him to call me Bella or Pera, as I wanted the job and actually for the first time, Arapera sounded wonderful to me.

Why was it so difficult for my teachers all those years back to call me by my given name? Do our teachers take the time to find out why we were given our names? What is the significance of our names and meanings of our names? Tikanga Māori acknowledges a person's whānau, a person's tūpuna, a person's whakapapa through their names. It saddens me when I hear our teachers not taking the time to learn the correct pronunciation of all of the names of our mokopuna. Take the time to find out what their names mean and maybe even who they were named after. Ministry of Education (2017) express the importance of valuing te reo Māori in all ECE settings, and in using correct pronunciation of Māori words including our Māori names.

I was named after my paternal grandmother Arapera Toone. Sadly, I never got to meet her as she passed away 18 months before I was born. I have always felt it an honour to carry her name and to know that even though I never met her she has been a part of my life. I appreciate it when I have new people in my life taking the time to learn my name and to say it properly. It is respectful not only of me, but also of my grandmother.

I am proud of my language. Pere (1991), explains that language is the lifeline and sustenance of a culture. It is the language that enables a child to be linked up with all that is in his or her world. Language is one of the most important forms of empowerment that you can give a child; it is not only a means of communication; it also helps convey the values, and beliefs of people. My world was prepared for me by my tūpuna and my parents, my whānau and extended whānau.

Ko toku reo, ko toku ao — My language, is my world.

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ETHNICITY: MĀORI — IWI: TE ARAWA

Nā Jessica Tuhega

He kākano ahau i ruia mai i Rangiātea
I am a seed which was sewn in the heavens of Rangiātea

This popular whakataukī originates from the Aotea waka, and highlights the importance of genealogical and cultural connection (Mead & Grove, 2001). It reiterates the importance for all Māori to know who they are and where they come from. For some, knowledge of one's whakapapa, and the ease of recitation is a precious taonga that has been gifted, nurtured and shaped from a young age, and forms the very basis of one's identity. Whakapapa is knowledge that provides certainty and security in one's own Māori identity, where one can answer confidently, that yes, I am Māori, this is where I am from, and these are my people. Pere (1997) argues that in order for Māori to reach their full potential they must be firmly rooted to their own culture. Unfortunately, not all Māori have this privilege and are raised with such a taonga. They must embark on their own journey to discover who they are, where they come from and figure out for themselves what being Māori means. This for some, can be a journey that is rife with obstacles from both Māori and tauiwi alike.

The kaupapa for this book was reo whakatupua (the gems of our upbringing) and sharing the examples or gems of te reo Māori and tikanga that we grew up with that are pertinent to our own iwi. Originally, I was not convinced that I had anything valuable to offer as I did not grow up learning te reo Māori, nor was I raised in an environment that nurtured Māori culture. However, after discussion with others it became apparent that my experience was just as valuable as any other who identifies as Māori, and I too had a message to share. This article outlines the beginning of my journey towards discovering my cultural identity. The limited tikanga and reo whakatupua experienced growing up is highlighted, and this experience is then used to support the argument that the implementation of te reo Māori me ona tikanga into every

sector of education is critical for all New Zealanders and the development of identity.

As a child, the memory of finding a simple sentence in a document with my name on it that read "Ethnicity = Māori. Iwi — Te Arawa" was the beginning of this journey. I knew the information was about my background, however, the awareness that these words were the key to my past and my future remained unknown for many years to come after the discovery. The whakataukī: *Me mārama ki muri, me mārama ki mua* highlights the need to understand where you have come from in order to understand the direction in which you are heading (Tawhiri, 2015). These four kupu were the gems of my upbringing and the key to my identity as they confirmed, he kākano ahau i ruia mai i Rangiātea.

Immersed within the predominant Pākehā culture of the region and my mother's family, the use of te reo Māori was non-existent. Opportunities to engage in te ao Māori were few and remained so until entering high school. I identified as Māori, I looked Māori, but I was unsure and confused as to what that meant. Paringatai (2014) states that often when a person identifies as Māori, they are expected to behave in ways that fit within a Māori paradigm. However, the individual's upbringing may not have been conducive to the transmission of such cultural knowledge. As a child and young adult, the expectation to know how to "be" Māori was great, however it was not until in my twenties and these expectations became greater that a decision to find out more about my cultural identity was made.

As I journeyed through the tertiary education system, first as a student and then as a lecturer at Te Rito Maioha Early Childhood New Zealand, my knowledge and understanding of te reo Māori me ona tikanga evolved. The opportunities to engage with literature and other Māori wāhine become more abundant and my understanding prospered. The concepts revealed unlocked the mysteries behind many actions and thoughts as a Māori who grew up disconnected from te ao Māori, and the desire to learn more intensified. When the home environment does not contribute towards the development of an individual's ethnic identity, the individual will look outside the home, to institutions such as school, church or even sports clubs in order to develop an awareness of their ethnic identity (Paringatai, 2014).

As a result of these experiences, I strongly support and advocate that **all** children in Aotearoa are immersed in bicultural educational environments. Te reo Māori me ona tikanga should be alive and experienced on a daily basis

and in authentic and meaningful ways. Not all children and families are aware of their Māori identity. Paringati (2014) advises, "we must be careful not to make assumptions about the cultural competency or knowledge of people just because they choose to acknowledge their Māori ethnicity. Many are still to recognise the value of their Māori identity and reconcile it with their upbringing". (p.54).

It is therefore imperative that teachers respect the family's choice whether to divulge their Māori identity. In a research study conducted by Williams and Broadley (2012) the researchers identified that ECE teachers chose not to implement te reo Māori because none of the families within their centre identified as Māori. This is a poor excuse for not implementing te ao Māori in the ECE setting. The early childhood curriculum document, *Te Whāriki,* requires early childhood teachers to be culturally responsive practitioners that understand cultural diversity, and can implement te reo Māori me ona tikanga (Ministry of Education, 2017). Tuhakaraina (2015) points out that for some families, the ECE setting is where tamariki Māori will experience cultural practices and te reo Māori for the first time. For those families that do share their Māori heritage, teachers should avoid making assumptions about the level of cultural awareness of those whānau and tamariki, to ensure they protect and uphold their mana and avoid any situation that may make them feel inadequate or lacking in knowledge about their cultural background.

Teachers need to nurture whānau in culturally responsive ways that acknowledge the diversity of Māori whānau. Teachers can do this by ensuring te reo Māori me ona tikanga is implemented within the environment in meaningful ways that uphold tikanga and celebrates the dual heritage of this country. This provides all children and their families with an opportunity to experience te ao Māori. Teachers are therefore seen to be working towards adhering to our curriculum document, *Te Whāriki,* which states that children will "develop an appreciation of te reo Māori as a living and relevant language" (Ministry of Education, 2017, p. 42). Through the acknowledgement of diversity and the implementation of te ao Māori, teachers can nurture ethnic identities in partnership with whānau or feed and extend their existence, in a non-threatening, inclusive way, without trampling on their mana.

My challenge to all teachers in Aotearoa New Zealand, whether teaching in the early childhood, primary or tertiary sector is to implement whatever te reo Māori me ona tikanga that you know within your classrooms, no matter how little that may be. Then challenge yourselves to do a little more and search for

new knowledge that can be used with the whānau and tamariki you engage with—not just because it is part of the curriculum, and you are obligated to do so as a partner to Te Tiriti o Waitangi, but because it is not always obvious which seeds need the most nurture.

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MOTHER TONGUE

Nā Chrissy Williams

I was born in the early sixties. The youngest of four, my siblings and I were raised in Whanganui in the semi-rural suburb of Arramow [well …that is the way everyone in my neighbourhood pronounced it]. Although both parents were of Māori heritage, neither spoke te reo Māori to us because they were not speakers of te reo Māori. My nana (Ngā Puhi me Te Āti Haunui-a-Pāpārangi) was matatau, lived three doors down from our house but rarely did I hear her speak Māori. My mother (Waitaha, Kati Māmoe, Kai Tahu] retold stories of how Dad's whānau teased his attempts to speak Māori and the loss of his cultural language meant perpetuity of te reo Māori me ōna tikaka would not be a part of my everyday life.

Oblivious of the historic oppression sanctioned on Māori through education (Naylor, 2006), we Māori children faced further indignity by having our bloodline quantified via the 'caste' system (Paterson, 2010; StatsNZ, 1988 cited in Robson, Reid & Pōmare, 2001). With little understanding of this term bestowed on 'us' half-caste Māori kids', my acquiescence of who I was, was real to me. My mum (not brown) was from the south, Awarua; but we knew our whakapapa from there. My nana was brown, and we knew she was Māori; therefore, I was Māori [but also Irish, English and German]. This 'caste' classification system was a politicised truth (Nightingale, 2007). Perhaps had I been aware that my 'Māoriness, tōku whakapapa Māori' was offensive to some, my life's journey may have traversed a different pathway.

The decree to 'civilise the native' through ruthless crown legislation was pursued (Anaru, 2011; Naylor, 2006). Integration and assimilation were other congruent approaches asserted by English pomposity and political doctrine (Anaru, 2011; Hill, 2010) on the so-called 'noble savage'. A consequence for our whānau was the loss of intergenerational transference (Hemara, 2000) of mātauraka me reo Māori. The death of my father when I was three months old added a further obstacle for the whānau to overcome. Following Dad's

passing, mum did not return to her southern takiwā; instead she remained in Whanganui to nurture and raise her children alongside her husband's mother.

If social order of 1960s Aotearoa New Zealand asserted Māori as educational under-achievers (Nightingale, 2007; Office of the Auditor-General, 2001–2016), what hope was there for me as a quarter-caste, someone described by Bourdieu as Māori predestined to failure in a habitus which did not care for my cultural capital (cited in New Learning, n.d). There were no language nests (Hemara, 2000; National Te Kōhanga Reo Trust, 2016) to mitigate my cultural impoverishment, and my brief excursion to Playcentre and Kindergarten as a young child validated English doctrine to teaching and learning.

Education at primary school dispensed nothing to support culturally holistic well-being and high school was predisposed to western curricula; although I '*did'* Māori for a year in high school as an '*option'* under Aunty Tari, now Dame Tariana Turia.

So why this kōrerorero? To journey back to my little slice of heaven, the place we called Arramow was necessary as it locates me within the context of my reality; that is, raised in a culturally ignorant society. Reflection provides an understanding of me—and many others like me—who were educated in a white New Zealand society that was politically and socially averse to advancing the cultural heritage of their *Te Tiriti* partner, as promised. So Aramoho [A-ra-mo-ho] was my piece of heaven, a suburb name where everyone said the word incorrectly; it was what it was. However, when the languages rules are known and applied, it is quite straightforward. Regretfully, it took me many years to realise the error but more importantly, I gained the courage to feel comfortable within myself, to speak my language, as it should be spoken. Suffice to say I am who I am, and I am proud to be that.

I will never be matatau i te reo Māori, it will never be my home language, my children will never have intergenerational teachings and nor will their children. I have pondered this many times. I believe my responsibility as a teacher and lecturer within the early childhood sector is communicating my experiences, to share what I know to those who want to know, to guide, nurture and encourage the next generation of bilingual and biculturally responsive teachers to support all children and their families to grow and be confident in this land and its histories (Ministry of Education, 2017). There is an ever-changing social and political influence for Aotearoa New Zealand's education system, and my final thought is one of optimism. Te reo Māori may

continue to be debated as a compulsory subject in our school curriculum but the current government's announcement of 'New Zealand history to be taught in schools by 2022' (Long, 2019) is heartening. Te reo o kā takata iwi i Aotearoa/The language of the Indigenous people of Aotearoa is for all and epitomised in the Kai Tahu whakataukī:

Mō tātou, ā, mō kā uri ā muri ake nei
For us and our children after us

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KO WAI AU?

THROUGH EMBRACING TE REO MĀORI I AM BEGINNING TO KNOW WHO I AM

Nā Claire Wilson

Once upon a time, a young Scottish whaler breached the shores of Maketu, Aotearoa, and fell in love with a Māori maiden…what follows is my story. Tēnā koe, ko Claire Wilson ahau, he uri ahau nō Ngāti Raukawa ki te tonga. I am from Ōtaki, the south pou of the Tainui waka. Or at least this is what I know so far. Kei te rapu tonu au i tōku whakapapa — I am still searching for my heritage, and through embracing te reo Māori I am moving forward on my search.

I am Pākehā looking, blonde hair with blue eyes, which Poata-Smith (2013) explains as being a 'waka blonde' or kōtuku mā — white heron, or someone who does not have any obvious Māori features. Growing up, how others perceived me was not necessarily what I saw in myself. What a Māori person looked like, and what knowledge they held regarding their language and culture, did not connect to my upbringing, which was very Pākehā (Paringatai, 2017). However, I always felt 'Māori' on the inside (an 'inverted roast potato' is what my mates used to call me at school), always the white face in the kapahaka groups. Like many others who are still on the journey of discovering and un-ravelling their own personal identity, I am seeking and learning about my whakapapa through the fractured and fragmented accounts of history, and stories passed on from my whānau. It is a strange feeling, not knowing some of these connections and links, it sometimes feels like I am incomplete, like a jigsaw missing the last few pieces.

My great nanny, Mere Kotene, married to Fredrick Wilson is the link to my Raukawa whakapapa. Her father, Te Oti Kotene, was the first registered Māori undertaker in Ōtaki. My father tells a story of how my great, great grandad, Te Oti Kotene, had a certificate signed by the Governor General at the time, Lord Bledisloe, hanging in his funeral office. Nanny Mere's two brothers, Nuke

and Fred Kotene, both fought with the 28th Māori Battalion. I never met my grandfather, Gordon Hector Wilson, who died when my own father was 18 years old. All that I have to go on is photos, and the odd story, and there is a deep stirring inside me that wants to know more. My father recalls another story passed down from his mother about living in the whare right next to the marae in Ōtaki, Te Pou o Tainui, and how she would often hear the tangata whenua on the marae singing whilst they worked. One of these singers was said to be a young Inia Morehu Tauhiu Watene Iarahi Waihurihia Te Wiata (born Ōtaki, 1915), who went on to claim some international fame in the music and film industry. These stories are the memoirs that keep the ihi of my whakapapa alive… and so my search continues. But how does my personal identity stay connected when whānau pass on, and oratory stories become silent when the breath of life is extinguished, leaving only small traces of what I know to be links to my iwi? This highlights to me the importance of sharing the oratory histories of identity and whakapapa with our mokopuna. *Ko taku reo taku ohooho, ko taku reo taku māpihi maurea*. I would have loved so much when I was growing up to have been learning te reo Māori. Unfortunately, this did not happen for me and now the struggle is real. Trying to learn another language in adulthood is a challenge, but one that I am determined to persevere with.

The awakening and ignition of ko wai au? — who am I? began when I first came into the teacher education sector, as a tauira in my early 20s. After graduating I taught in early childhood education, in an area in Te Papaioea, Highbury, where I had grown up. Every day I taught alongside the tamariki and whānau and found they were having the same struggle and stirring for grasping their own personal identity that I was experiencing. Pere (2006) discusses that some individuals, unless they were able to speak the language, did not "feel like a Māori" (p.88). So, walking beside whānau and helping them to peel back the layers of identity to find out who they really were, and where they belong was an empowering process for the entire learning community. This empowerment began through speaking and hearing te reo Māori, mostly using waiata and kapahaka. Therefore, these tikanga and kawa became the main veins into which I poured the aroha for te reo Māori with, and alongside, the learning community. We all explored and learnt together, as a collective — kotahitanga, and through ako. Hence, the re-awakening of the arero of the learning community, and that of my own. "The knowledge of te reo Māori and the confidence developed through this knowledge are powerful influences in identity, confidence and educational success" (Kaumoana, 2013,

p. 29). I realised as a teaching professional just how important language is in identity formation for young children, particularly when this process has been dormant, fractured, and missing.

Teaching within the early childhood sector and having contact with many diverse families and learning communities in this time, has grown me to become a strong advocate for supporting the ways in which identity, language and culture are perceived in Aotearoa, and the colonisation of te ao Māori in particular. "If there are identity positions that silence students, teachers need to investigate and address practices that marginalise students" (Norton & Toohey, 2011, p. 429–430). As an educator in Aotearoa I stress to fellow educators that we must always be acutely aware that the whenua we stand upon is the ***only*** place that te reo Māori is spoken and heard worldwide. We are positioned as educators to nurture and grow the continued revitalisation of te reo me ona tikanga Māori. However, the diminishing of the language will in turn diminish both the identity and culture of te ao Māori. The thought of this makes my heart heavy.

E toru ngā mea, there are three things that I hope may resonate with others while reading this, and that are poignant for me in my search and story. My first hope is that one day I will have the privilege of learning more and becoming a fluent speaker of te reo Māori. My second hope is that te reo Māori returns to the volume it so rightfully deserves in this 'land of the long white cloud' and is cherished by others. Further, my third hope is that searching for my whakapapa continues, and through this, the continued awakening of my Māori world.

Ko Claire Wilson ahau. Kei te rapu tonu au i tōku whakapapa. Tiheī Mauri Ora!

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HE MĀORI AHAU

Nā Lisa Baker

Born into an urban Māori family, the only girl with three older brothers; I was privileged. I grew up in high socioeconomic areas, in the capital city of New Zealand. I do not remember there being many other Māori living in either of the two suburbs I was raised in.

My father is Māori, my mother is Pākehā. I learnt very early on, certainly throughout my primary school days, that being Māori was not something one aspired to. Māori were dishonest, Māori were dumb, Māori were no good.

Of course, these were not the messages from my loving mother and father, but this was the message delivered (overtly and covertly) to my brothers and me, from society, in the media, and from our Pākehā peers.

Racism toward Māori was both explicit and subliminal; and it permeated our society. My instinct told me society's messages were wrong, but nobody else did. It would be many years before I discovered there were others out there who understood the effects of colonisation and racism, and many years more, before I found the courage to be able to voice the deeply held suspicions of my youth.

That's okay, we were quick learners. We took our father's eternal encouragement, and we followed our father's strong example—and we assimilated. If we were to be successful in this world, we needed to be Pākehā. So, that's what we did.

We blended, we merged, we learnt good English. Hardman (2018) tells us that "Māori were keen students" (p. 13). And just like our ancestors, we were. We worked hard at school. We worked hard at being accepted in our Pākehā society. We achieved. We were successful. We were just like everyone else ('everyone else' meaning the 'dominant culture'). Except we weren't. We never were.

The funny thing about being Māori though, is that you cannot *not* be Māori. This is probably especially so, for those of us who remain living and connected to our whenua. Who and what we are is inherent in us; it is passed down to us by our ancestors. There is no escaping our taha Māori, successful colonisation or not.

For my father, this happened when he left the Defence Force. He started re-learning the reo, that had been 'rapped' (of the knuckles) out of him at school. He started attending noho marae. He began working in social services; supporting unemployed (mainly Māori) youth into study or employment, and in the early 80s he became a Kaiako at one of the early Kōhanga reo.

Ko taku reo taku ohooho, ko taku reo taku māpihi maurea:
My language is my awakening, my language is the window to my soul.

For me, it was when I had my very own Māori children. My feeling mirrors Dell's (2016) sentiment that everybody in life is searching for the mother's milk, the *ūkaipō*; that we are struggling, searching for ways to re-create that feeling of security, safety, and warmth as if an infant in a mother's arms.

When I became a mother, an overwhelming sense of my personal search for ūkaipō sat alongside providing, ensuring and maintaining my children's sense of ūkaipō — the two things were connected, as all things are.

Poipoia te kakano kia puawai — Nurture the seed and it will blossom.

I started learning te reo while raising my children. I began connecting with people who shared my whakaaro. By now, I knew I had assimilated into the dominant culture. *But* I also knew that I had been colonised. And, I knew that my deeply held suspicions about being colonised, and about racism, were correct. I discovered more and more people who knew these things too.

I wanted to give to my children and family, so I returned to university to complete a Graduate Diploma of Teaching (ECE). I found more people. And in the academic literature presented to us, I found yet more people.

There were correlations in the learning undertaken as an adult, and te reo Māori me ona tikanga learnings from my childhood. The correlations can be expressed using the cultural competencies found in *Tātaiako*, a joint publication by New Zealand's Education Council and Ministry of Education (2011).

- Whanaungatanga — This concept was known to me as a child. It was whānau being of the utmost importance; my relationships with whānau me tangata being the most important thing in the world. *He aha te mea nui o tēnei ao? He tangata, he tangata, he tangata.*
- Tangata whenuatanga — This concept was known to me as a child. It was holding my father's hand as we walked our local maunga. It was diving for paua with my father and brothers in our moana. It was taking my tupuna home and returning them to their ūkaipō. My ūkaipō.

- Manaakitanga — This concept was known to me as a child. It was the aroha me awhi me tautoko given to me, and which I was encouraged to give to others. It was the kindness afforded me which I offer to others.
- Ako — This concept was known to me as a child. It was attending noho and hearing my father's and others' whaikōrero. It was being at kōhanga with him; hearing, learning and speaking te reo alongside him.

Correlations were also found in the following principles of the early childhood curriculum document, *Te whāriki,* (Ministry of Education, 2017).

- Whakamana — This concept was known to me as a child. It was inspiration from my tīpuna and mātua who were famous leaders, elite soldiers, and athletes. It was being encouraged to follow in their footsteps and reach for the stars. *Whāia te iti kahurangi ki te tūohu koe me he maunga teitei — seek the treasure you value most dearly; should you bow your head, let it be to a lofty mountain.*
- Kotahitanga — This concept was known to me as a child. It was knowing of the holistic nature, the connectedness, of all things. It was inherent, and inherited. *Ko au te whenua, te whenua ko au — I am the land, the land is me.*

I rediscovered these concepts in adult education, but I learnt them in early childhood. I learnt them because I am Māori.

Ko wai au?
He Māori ahau.

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TE REO MĀORI ME ŌNA TIKANGA

Nā Meri Marshall

Initially I considered this article a particularly daunting task. To write about significant kupu, rerenga kōrero and tikanga Māori seemed impossible as I did not think I heard much reo Māori growing up. It was after deliberate consideration that I realised there was a rich heritage of experiences that I could discuss that imbibed te reo and tikanga Māori. In many ways this has become a mini autobiography.

My own world revolved around a small part of southern Wairarapa; Ngati Moe. I have clear memories of spending time with my maternal grandfather at our marae, Papawai Pa. My grandfather would meet regularly at the pa with whanaunga and speak with them in te reo Māori. I do not recall him taking part in whaikōrero during pōhiri but he was often out the back ensuring that things ran smoothly. He was a man of few words, especially to us, his mokopuna. It is only now, as an adult that I have taken the time to think about how life must have been for him.

Born in 1904, he was caught up in the throes of colonisation, world wars and not being allowed to speak his mother tongue. Then, in the 1950s he lost his beloved wife, my grandmother, a year before I was born. He tended her grave every day right up until he passed. He taught me about endless love and devotion to those we love. This value while shared amongst many cultures, has left an indelible mark on me in terms of relationships, care and love.

While my grandfather talked with his whanaunga, I would prefer to play outside with my cousins. This whanaungatanga has lasted into adulthood and that closeness is felt whenever we all get together. One of our favourite past-times was to play on the Mahupuku monument, a 5.5m marble monolith structure whose ledges and square sides offered space to run around and chase each other if we dared! We did not realise the significance of this monument and that it was dedicated to one of the most influential leaders of time from Ngati Kahungunu descent, Hamuera Tamahau Mahupuku. It was several years later that I learnt of his involvement in the Kotahitanga and the te reo Māori (see Chrisp, 2002).

Our grandfather never spoke to us in Māori and my mother said she and her siblings were not interested in learning the language when they were growing up. I believe that crown policies had successfully assimilated them into Pākehā society, as described by the Ministry for Culture and Heritage (2016) There was one area where te reo Māori was prevalent and relished by us all—waiata.

A significant part of our growing up was the waiata in te reo and English we heard around us. Mum would sing to get us up in the morning; she would sing hanging out the washing in whichever language. Dad could play his hand to any instrument and sing as well. We could not help but enjoy music ourselves. Kapahaka, talent quests, whānau singing nights were thoroughly enjoyed by all. It was through waiata that we demonstrated te reo Māori most confidently. We had wonderful role-models and teachers who were dedicated to correct pronunciation and ensuring we knew the meanings of what we were singing about.

Patricia Shehan Campbell (n.d.) beautifully describes Keri Kaa's 2001 declaration, "We sing because we must" in a way I had not even considered because it is such a part of me. "When a whole society values song as [a] vessel of culture and a human need to be fulfilled, that is a thing of beauty and awe." (Shehan Campbell, n.d., p. 42). Her further statement that "children also sing because they must" (p. 42) affirms our knowledge and awareness as early childhood educators that children have their own rhymes and "rhythmicking" and "are compelled to make their own music to fit their movements and their imaginations" (Shehan-Campbell, n.d., p. 42). Tamariki hear waiata such as 'oriori' when they are young and can recite and sing these through hearing them often. These waiata 'oriori' provide geographical narratives and whakapapa links for the tamariki (Mihaka, 2015).

Just recently I was asked by aku teina to find out the birthdates of our mum and dad who have since passed. We were making an educated guess of when they were born. Being the mataamua of the whānau Dad had given me the whānau Paipera that belonged to his father. On searching for the names, I came across a whakataukī written by my paternal grandfather who I never knew. For that reason, it was special but also because the whakataukī gave insight to the reo Māori of the time. The whakataukī was similar to one I knew but it felt like a piece of our own Kahungunutanga. He taonga.

When I think about Kaupapa Māori principles (Smith, 1997) I am able to link to my experiences more meaningfully, as I realise my thoughts and experiences are authentic and valid. These experiences are further supported through

"Place-based" Education (Penetito, 2009) where he discusses that learners are encouraged to build deeper relationships and love for the environment in which they live, where they know the social history and the biodiversity that has shaped how people have responded and continue to respond to these environments.

My reference to these experiences has purpose. Although I grew up with limited spoken te reo Māori, I know I have a standing place that is based on strong traditions that have been forged and handed down from my tūpuna, ngā taonga tuku iho. (Smith, 1997). The people, the places and the relationships I have formed within this environment have shaped my sense of belonging and identity. This is my Kahungunutanga and my connection to this whenua.

E kore au e ngaro; he kākano i ruia mai i Rangiātea
I will never be lost; I am a seed from Rangiātea

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TE REO MĀORI THROUGH MĀORI PEDAGOGY

Nā Mihiterina Harrington

Ngati Rangiwaho, Ngai Tāmanuhiri, Rongomaiwahine

Our environment, surroundings and relationships instil a strong sense of belonging, as expressed in the following whakataukī (Ka'ai et al., 2004, pp. 23–24).

He mokopuna he taonga
Grandchildren are a gift

I grew up in the 1950s raised on a farm in a small rural settlement, in an assortment of social welfare (CYF) cousins, foster children (tamariki whāngai) and my own siblings who passed through for indefinite periods.

We lived in a big house with a spinster aunt (who was chronic asthmatic, hard of hearing and her first language was te reo). She became our mother; we all became brothers and sisters. We were taught all the basics a child needs to know to survive by my older sister. She taught us how to count, say our prayers, read and write. She was a surrogate mother to us right up until she left home.

Bilingual

According to Hemera (2000), there is a close relationship between the traditional spiritual, social, intellectual and physical wellbeing of learners and their communities. While formal learning usually took place in a whare wānanga, most learning was obtained informally in social settings, and in one on one situations. In our household we were bilingual from an early age with the insistence of our kuia to observe strict rules about answering in the language being used at the time. We were not permitted to use what our kuia called "te reo take au". That means being spoken to in Māori and replying in English or vice versa'.

Acquisition of traditional knowledge

The section "Ngā Taumata Whakahirahira", in our early childhood curriculum, *Te Whāriki* (Ministry of Education, 2017) states that one of the key values

within te ao Māori is that children are supported in knowing whanaungatanga: "Ko tētahi o ngā tino uara o te ao Māori kia mōhio ngā mokopuna ki te whanaungatanga" (p. 33). Traditional knowledge was passed on and around from elders to children and grandchildren. We listened, observed, imitated, and then tried to reproduce. Speaking out of turn was discouraged. There was a definite pecking order. Younger children waited for older siblings to speak first. They were our role models. But when it came to mealtimes, younger children were looked after by older siblings and fed first. We all helped clear the table and wash, dry, and put away dishes.

Dr Tamati Reedy (as cited in Nuttall, 2003) when describing education for today, states that there has been no protection, no sustenance and no nurturing for the Māori child. He identified three possible eras that brought about this state. Firstly, the 1840–1890s period of demoralisation, which despite the skills of Māori, they were being overwhelmed by the colonisation of Pākehā. Hemara (2000) asserts that a culturally common cynicism of Pākehā education existed: Māori (and some Pākehā) suspected that European education was the tool of the colonial enterprise and that the education on offer was irrelevant and inadequately delivered.

Māori derives from distinctive cultural epistemological and metaphysical foundations. This is further argued by leading Māori education academic, Linda Tuhiwai Smith, who argues that Kaupapa Māori are seen and recognised within the education system today. Their development and ongoing survival is driven by Maori. Te Kōhanga Reo, Kura Kaupapa Māori, ngā Whare Wananga, Rūmaki reo are well-known examples developed as resistance to mainstream Pākehā system that failed to address key needs of Māori (Pihama, 2005, p. 9).

Learning about kawa and tikanga

Tuhiwai Smith (1999) emphasises the centrality of respect to Indigenous world views. The term 'respect' is consistently used by Indigenous peoples to underscore the significance of our relationships and humanity. Through respect the place of everyone and everything in the universe is kept in balance and harmony. Respect is a reciprocal, shared, constantly interchanging principle, which is expressed through all aspects of social conduct (p. 120).

Learning about the kawa and tikanga was initiated by actual marae experiences. We learnt alongside cousins, aunties, uncles, grandparents, kaumātua and kuia. We fetched and carried water and firewood, peeled vegetables, set tables, and washed and dried dishes for years.

Watching what was taking place on the marae was allowed if we didn't ask too many questions. Learning with your eyes and ears was the norm. Usually, we were allowed to discuss amongst ourselves the things we had observed on the marae, once we got home. Our kuia was often busy with household chores.

Acquisition of deeper knowledge

According to tradition, our history illustrates how Māori perceive their environment and the inter-relationship of the spiritual world, the living and the natural world. It is here that the spiritual conception of the universe served in developing the values and sanctions of Māori society (Ministry of Justice, 2001). Getting to grips with the deeper knowledge was achieved through the constant repetition of karakia, waiata, whakapapa, and kōrero pūrākau. Knowledge was "caught" most of the time, "taught" occasionally in formal learning sessions at night, and generally absorbed over a long period of time.

Storytelling

Story telling has always been one of the key ways that knowledge was sustained and protected within iwi, hapū and whānau (Lee, 2008). Reclaiming storytelling and retelling our traditional stories is to engage in one form of decolonisation. Family stories, in particular, help here, whereby familiar names are recited, repeated at intervals, and then brought up again in conversations over the years. In our own family, learning waiata, mōteatea took years of listening, observing, and then imitating. With no instruction we simply absorbed the knowledge slowly over a long period of time. We also acquired the knowledge in small instalments, that is, as "an incremental process". One day we stood up and joined the elders who simply nodded in satisfaction as we followed with ease. Lee (2008) states: "A common view of Indigenous people is that stories tell who "we" are. This includes stories of origin and of ancestors, world view, values and knowledge for everyday survival". (p 21)

The role of ngā pakeke (elders)

The ECE national curriculum (Ministry of Education, 2017) espouses clear intentions to maintain traditional Māori knowledge and to value each culture and to accept the differences. The return of kaumātua, kuia and whānau into the child-learning environment is important for the wellbeing and wellness of all children and their whānau. To reach a standard of excellence requires years of training and the tacit and verbal support of elders. Their role is to remind learners of the knowledge and secrets hidden in their stories. Direct

questions were, and still are, answered with an anecdote or the retelling of a significant incident.

Whānau Ihi (assertiveness)

Whānau ihi is demonstrated by setting clear boundaries that are fair and consistent, expressing respect for personal dignity, and making constructive use of learning opportunities, as they occur. Now my cousin relies heavily on his son to korero, older cousins look to their cousin and nephew to lead whaikōrero at home, to korero on behalf of whānau, as we still do not have anyone else to take that role.

Suddenly, all my reasons for my cousins and whānau not learning te reo Māori before seemed, well, immature!!! Blaming the education system, absent tupuna, parents for their lack of connection to their iwi, whānau and hapū ancestral lands back home. Equating everything Māori to their own personal sense of loss and dislodgment. These are just excuses. It is time to get real.

Nan, Aunty and Mum won't be here anymore. Our homestead long vacated; such that it was, is occupied by someone they won't know. And it is always the same—every time whānau come home with the same questions, I now say to them: "You just got ta come home, come here and see for yourself. That way you won't forget. And when you do stand on the bank of the river, watching as Tarakihinui flow slowly, meander a lazy path in front of you, you will hear me, Nan, Aunty, and Mum's voices from somewhere on the wind: Ko Tarakihinui te awa"—not a bunch of foreign words anymore, but a place where the bends in the river meet the fork in the road.

Last week, my grandniece sent me a text message: "Quick, Aunty, I've got to say my pepeha at school tomorrow. What's our river?" I texted her straight back and told her.

"But you have to come and see it for yourself," I said. "That way you won't forget."

Mead (2003) advised there is so much to learn that it is never expected that any one person would learn it at all. Rather, this knowledge is learnt as you go along by participating in activities and ceremonies of everyday life.

Dr Kathy Irwin (2004) wrote:

> Like Alex Hailey in the now famous book and televised serial `Roots', we had to travel to our actual roots to reclaim them. We had to not just get together as `whanau', but to be together at the place where

> the physical, spiritual and cultural worlds come together for us as the Te Kauru whānau. In Nuhaka whakapapa, whānau, whenua, tūrangawaewae all combined to connect us together. (p. 28)

Toku Reo, Toku Oho Oh
My language, My awakening

Ko Tūranga a Mua
Ko Tūranga Ararau
Ko Turanga Makaurau
Ko Turanga Tangata rite
Ko Turanganui a Kiwa

I am a Pouako with Te Rito Maioha Early Childhood New Zealand in Tūranganui a Kiwa (Gisborne). For people like me who was raised in these 'practices' or 'ways of learning' te reo it was just 'what we did' and how I gained what I know.

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KEI HEA TAKU REO?

Nā Paia Taani

This chapter is a reflection on my own journey of learning te reo Māori. It has been written to illustrate the connection between language and culture. The purpose of this discussion is to support educators to strengthen their understanding of the influences these key aspects have on the identity of tamariki Māori. The discussion begins with a brief historical account of education in Aotearoa New Zealand to provide the context in which my journey has taken place. A reflective statement follows and concludes with practical ideas to support bicultural practices in early childhood education (ECE) centres.

History shows that the New Zealand State education system has not provided Māori with opportunities to experience success. It was a system that assimilated, dominated and marginalised Māori culture, values and beliefs. Māori tamariki did not always experience educational success because their language, identity and culture were not valued and in many cases, banned from the classroom. The education system in this country has failed Māori, and as a result, generations of Māori have felt the impact of the assimilation and colonisation practices our tīpuna experienced. The fact that I have had to learn my own language as an adult is just one of the consequences of the colonial history of this country (see Hokowhitu, 2004; May, 2004; Rau & Ritchie, 2011; Walker, 2004).

I am a second language learner of te reo Māori and my journey began ten years ago when I committed myself to learning my language. For the first ten years of my life te reo Māori seemed normal when growing up in Wairoa and then living on a farm near Waikaremoana. My paternal grandparents were native speakers and although my father had grown up with the language, he did not speak te reo Māori to my siblings and I. However, these early years were in an environment where te ao Māori seemed 'normal'. It wasn't until we moved to Dunedin that I remember feeling 'different'. That feeling stayed with me as I was growing up.

My own experience aligns with the perspective that te reo Māori is an identity marker (Te Huia, 2015). Upon reflection I have come to realise that my language was the missing link to my culture and identity. Not being able to speak te reo Māori felt like I was in a limbo and did not quite fit into either a Māori or Pākehā world. The more I learn my language the more connected I feel to my Māoritanga. This connectedness has enhanced my sense of belonging and confidence to engage in both worlds as Māori; a perspective shared by the participants in Te Huia's (2015) research.

Although I started learning te reo Māori at university, it wasn't until my husband and I started our family that I committed myself to the language. Our family joined Kāinga Kōrerorero, a Te Ataarangi initiative to support the use of te reo Māori in the home, and were fortunate to be surrounded by positive role models. We decided on the one parent, one language strategy with the purpose of providing an environment in which our children's language, culture and identity are nurtured.

Language, culture and identity are intrinsically connected and have a huge influence on a child's sense of well being and belonging (Ministry of Education, 2017; Te Huia, 2015). In an early childhood education (ECE context), it is essential that kaiako know and understand where the tamariki in their centres come from. Although this is important for all children, for Māori tamariki, learning in an environment that normalises and celebrates their culture and language, supports their educational success as Māori (Ministry of Education, 2013a). This of course will be different for each child; however, culture, language and identity are key aspects teachers must understand to ensure we meet this goal (Ministry of Education, 2013a; Ministry of Education, 2013b).

Despite teachers understanding the influences of culture, language and identity, many may find it a challenge to transfer this understanding to practice. As a Māori parent of bilingual tamariki, being able to see, hear and feel our culture is paramount as this shows me that the teachers have a genuine commitment to biculturalism. Working as a team is necessary to ensure te reo Māori is being used in all areas. This will help normalise the language and show Māori tamariki and whānau that their language is valued and nurtured. There are many strategies teachers could employ to strengthen bicultural practices in the centre, some of which are listed below. This is of course not a complete list and teachers will have their own successful strategies.

- Working with whānau Māori;
- Using language strategies such as, waiata, games, books and karakia;

- Including te reo Māori in the planning process;
- Adding te reo Māori phrases to existing English games, books and puzzles;
- Using te reo Māori in narratives;
- Including te reo Māori in staff meetings, for example, karakia and mihimihi;
- Dedicated time in staff meetings to discuss how the language could be strengthened in the centre;
- Attending professional development as a team;
- Teachers speaking te reo Māori to each other;
- Setting realistic and manageable language goals; and
- Developing a te reo Māori plan.

My journey is not over as learning te reo Māori is a life long commitment. However, it is hoped that sharing my story and practical ideas will support kaiako to ensure Māori tamariki experience an environment that acknowledges, values and nurtures their language and culture. This will help to enhance children's sense of well-being, belonging and, identity. Working together is key to strengthening bicultural practices and is reinforced in this closing whakataukī:

He waka eke noa — a canoe that we are all in with no exception.

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GROWING UP LEARNING TE REO MĀORI ME ŌNA TIKANGA

Nā Rotu Mihaka

I tīmata ahau ki tēnei waiata na Whirimako Black:

> Kei hea taku reo karanga ki ōku tīpuna
> Hoki mai hoki mai e taku reo rangatira
> Ko wai rā hei arahi i a tātou e
> Ngā kohikohinga, ngā uri o te motu e

Where was my te reo Māori as I was growing up in a small community surrounded by two lakes, Rotorua nui a Kahumatamomoe and Te Roto-whā-iti i kitea e Ihenga? Mourea is the community where I grew up, where the river Te Ohautanga a Potakatawhiti flows between the two lakes.

I could say tikanga was taught in the kainga where both our parents would demonstrate or kōhete us if we did anything wrong, for example, combing hair in the kitchen, cutting nails, cutting hair and whistling at night, and the most common today, sitting on tables or pillows (Edwards, 1990). I daresay there were many more tikanga that were observed, but what about my own reo, tōku reo anō?

Meads (2003) describes tikanga in Te Arawa as the practice of knowledge. In fact, in Te Arawa there is kawa (lore) and there is tikanga (practice). Kawa is the major term that deals with the knowledge base and tikanga is the practice of that knowledge. For example, on the marae it is knowledge that women do the karanga and men do whaikōrero. Variations on how these are practised (tikanga) at different marae around Te Arawa can be slightly different. The point is the karanga is performed by women and whaikōrero by men.

Our parents were fluent speakers of te reo Māori; however, my upbringing around the spoken Māori language was strange to my ears because my parents did not speak to us; they spoke around us. Through waiata I was able to engage in the Māori language without comprehending what we were singing. As tamariki nohinohi, many of us would assemble at the local marae to practise waiata-a-ringa, haka and mōteatea.

At primary school I was called by my Pākehā name and did not realise I had a Māori name until I got married. My mother always called me 'kotiro' and I thought that was my name. Tamariki attending the same primary school as I were called by their Māori names and if mispronounced nobody noticed as it became the norm. We were taught English, Maths and Social Studies.

High school wasn't any better when it came to engage in things Māori. Māori as a subject was an option, which I did not participate in. Kapa haka was an option I thoroughly enjoyed because it built whanaungatanga and singing—one of my passions. Again, this was the only Māori I got to hear, see and sing; nevertheless, I did not understand the kupu in the waiata that echoed in my ears.

From that time to the conception of Kōhanga Reo renaissance (later after twenty seven years) I still could not understand what I was singing and yet it was easy for me to grasp the kupu in the waiata because the teaching was repetitive (Hemara, 2000) and the tune was catchy. With participation in Kōhanga Reo, understanding te reo Māori sentence structures started to appear at a blur in the first instance and then became clear as years progressed.

Through wānanga (Ministry of Education and New Zealand Teachers Council, 2011), the whānau had to make a conscious effort to kōrero Māori every day to tamariki attending. This supported the kaiawhina to learn te reo Māori alongside tamariki and kaiako. I started out as a kai-awhina along with my whanaunga and my tamariki. This showed the whanaungatanga and the manaakitanga as I was learning my mother's tongue with and alongside our kuia, tamariki and whanaunga (Ministry of Education and New Zealand Teachers Council, 2011).

Action songs, waiata for tamariki, and other forms of waiata genre I learnt as a tamaiti, began to make sense to me, as messages in waiata became clear (Mihaka, 2008). I was engaging with tamariki nohinohi and kuia in a setting where te reo Māori was spoken every day authentically in the Kōhanga (Tangaere-Royal, 1997). Ki te whakarongo to the kuia in the Kōhanga reo correcting my upside down te reo Māori must have been funny to them, but they were very patient with me and other whanaunga. This correlates to Ako (Ministry of Education and New Zealand Teachers Council 2011) as the kuia were fluent speakers of te reo Māori, articulating the language in order for the learners to grasp. This also allowed the kaiāwhina to reflect over the days learning and practice what they learnt at home with their whānau.

Along the way my own whakapapa started emerging, also learning and connecting tamariki, kai-awhina and the environment to me. My Māori cultural foundation grew stronger, enriching my te reo Māori. Recapturing Tangata

Whenuatanga therefore became authentic for me (Ministry of Education and New Zealand Teachers Council, 2011).

Within my community, in the fifties through to the seventies, my generation were not speakers of te reo Māori. However, after 1982, an influx of this generation throughout Aotearoa joined the renaissance of Kōhanga Reo and learned te reo Maori alongside their tamariki (MacLeod, 2014; Ross, 2014).

I found my te reo Māori through waiata learnt as a young tamaiti that my parents instilled into me. If it was not for the resurgence of Kōhanga Reo, the kuia, tamariki and whanaunga I would still be floundering trying to understand the many waiata.

I whakakapi tēnei tuhinga ki te waiata ano na Whirimako Black.

He karanga tēnei wai
Ki te hunga waka o Aotearoa
Hapainga te koha
Te reo karanga a kui, koro mā
Koia rā ka kitea
Ka mārama ki ngā whakatau
Ka ū te whakapono
Ka rea te kakano

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Acknowledgement

Whirimako Black — Kei hea taku reo (waiata).

CALL TO CLAIM THE RIGHT TO SPEAK— TIHEI! MAURI ORA!

Nā Arapera Card

Tihei! Mauri Ora! The translation provided in the online Māori dictionary of this phrase articulates exactly how I feel about my reo. Tihei! Mauri ora! 1. (noun) sneeze of life, *call to claim the right to speak*. http://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&keywords=tihei+mauri+ora&search=

My claim to the right to speak came from my Ngāpuhi and Tūhoe whakapapa. From the feet of my maunga I learned the languages of both of my iwi. I was blessed with the reo that ran through our awa which not only provided sustenance and protection to my whānau and iwi but also the sheer joy and fun of the language as we played, cleaned, washed, and fished for kewai and tuna in it. The waters that flowed so calmly in our awa provided our whānau with strength and the spiritual wellness as we needed it. Within the walls of our whare tūpuna our language thrived. Our wharekai, kept te reo warm and strong as our whānau busied themselves preparing the many feasts for the thousands of manuhiri that would enter our doors. I remember my parents saying: “E rongo ana i te pākēkē o te reo” (You can hear the sweet sound, the crackling of te reo). Te reo was and still is the first language heard and used on both my marae, I call to claim the right to speak my language.

Ko Hikurangi ki te Taitokerau rāua ko Hikurangi ki Tuhoe ngā maunga
Ko Ngātokimatawhaorua rāua ko Mataatua ngā waka
Ko Teraparapa rāua ko Rangitaiki ngā awa
Ko Ngāti Hine rāua ko Patuheuheu ngā hapu
Ko Ngāpuhi rāua ko Tuhoe ngā iwi
Ko Matawaia rāua ko Waiohau ngā marae
Ko Te Rangimarie rāua ko Tama-ki-Hikurangi ngā whare tūpuna
Ko Miiria rāua ko Anzac ngā whare kai
Ko Arapera Herewini-Card ahau.

Pere (2010) impresses on your mind that landmarks, features that have significance to the people, allow the hapu and iwi to distinguish you from each other and from each of your rohe (areas).

My story begins in the rohe of Te Taitokerau, Matawaia. Matawaia is situated inland about 4kms from Moerewa in the Bay of Islands. My cousin once described Matawaia as the place that God didn't quite finish working on. It is nestled in a valley that has a marae, a kura (which is closed now), a couple of houses dotted in the valley and then the trees and cows.

If you should visit Matawaia, beware because if you blink it is highly likely that you will miss it. The language of Matawaia is also significant to us of Ngati Hine.

It is wonderful knowing that regardless of which rohe or iwi you are from you are easily identified to your iwi and hapū by the tones, words, and intonations of your spoken reo. Here are some examples of the reo of Matawaia that I recall so affectionately as a child.

Ngā kiwaha; these are idioms that I recall hearing often in our home and used by my many aunties and uncles, nannies and kaumātua. Morrison (2011) says that Māori express ideas in their own way, and as with many other languages around the world, they are not literal translations as shown below.

Pono mārika — ae māriki, absolutely.

As tamariki we knew when we heard it; it was in the context of a proud moment — *ae māriki, nāku tēnā kōtiro — yes indeed that is my girl!*

Mengamenga — mengamenga– *is that so!*

This kiwaha was used to both scold and praise us as tamariki. It is a term to express how surprised the speaker is (usually our mum) *Mengamenga mō tō mōhio — that is absolutely amazing that you know that — is that so!*

Rawa — rawa au i mōhio mō tērā — *I had no idea about that*.

A phrase that expressed disbelief. This is a kupu that is unique to Matawaia. Other dialects may use kaore/kahore in the same context — ***kaore*** *au i mōhio*

Transliterations

Nō — (pronounced as Nor) — No in English
Wāke — walk; haere wāke koe ki te kainga — Off you go, *you can walk home*
Motokā — motor car
Taima — time; he aha kē te taima — what is the time?

Nepa — Nippers (little nippers) — Kei hea ke ngā nepa nei? Where are the kids?
Mete — my mate — Haere tāua ki te toa e mete Let's go to the shop mate.

The letter 'w'

Wāu/wāna/wāku/wēnei/wēna/wēra — the 'w' replacing the more commonly used letter 't' in our Ngatihine dialect.
No wai wēna hu? Who do those shoes belong to?
Nāku wēnei hu. These are my shoes.
Nāu wēra hu? Are those your shoes?

The letter 's'

Siira — Sheila/girlfriend! Aue, kua whiwhi siira a Hone! Oh no! Hone has a sheila (girlfriend).
Pisai taringa — runny ear. Ka mau tō taringa i te makariri ka whiwhi koe i te pisai taringa — If you catch a cold it is likely you will also end up with a runny ear.
Siotikati — shortcut; haere siotikati koe ki te taone mai i te ngahere — You can take a shortcut through the bush to town.

I would like to acknowledge my Tūhoe whakapapa and while I did not spend much time in Tūhoe I am truly honoured to have learned some of the reo of my Tūhoe whānau;

Our Tūhoe 'twang' was very strong. We called it the twang because we learned very early that the 'g' in the 'ng' sound was not used;

pano (pango) black
whakarono (whakarongo) listen

Some of the kiwaha from Tūhoe that I remember fondly are;

E kī, e kī — Is that so! — Nemind you!
He aha nōna i pērā mai ai — What's up with her, why is she like that?
Hai aha māu? — What do you need to know for?
Hai aha tāu! — Nemind yours. It is not necessary for you to know any more information.
Hei a koe hoki — What's the matter with you?

Our language was the norm for us growing up. Morrison (2017) quoted Timoti Karetu "Ko te kainga te mauri o te reo. The home offers the vital essence of language". Morrison boldly states that there is no more time for excuses, and we should simply enjoy speaking Māori in our homes.

Kōrerohia to reo, kia kore e mokemoke, kia tupu kia kaha, kia ora tonu

Speak your language so it doesn't feel lonely
So it will grow
So it will be strong
So it will live on

Ip (2008) interviewed a first cousin of mine who spoke of our paternal grandmother's marae, Matawaia. The people of Matawaia were known as the Ngāherehere people, 'the people of the bush'. He continued to describe the people of Matawaia as being very Māori, as living the old Māori style. A report: *The Māori language in Matawaia,* prepared by the late Lee Smith (1982) of Ngati Kahungunu descent showed in its initial investigation of 1973–1978 that the population of participants aged between two and 45 years old in Matawaia, could speak te reo Māori and had a stronger understanding of te reo than in most other parts of Aotearoa.

Interestingly, the same report (Lee, 1982) also identified that in my mother's Te Urewera region, almost half the people of the same age were speakers of te reo Māori. I am protective of my reo, I am proud of the chiefs that I have descended from, I am who I am because of my tūpuna on my Ngāpuhi and my Tuhoe whakapapa.

Peter Sharples in his foreword to the edited publication of *The Value of the Māori Language: Te Hua o te reo* Māori used the following whakataukī spoken by Tinirau of Whanganui:

> Toi te kupu, toi te mana, toi te whenua
> Ki te toitū te kupu, arā te reo Māori
> Ki te toitū te mana o te iwi Māori
> Ki te toitū te whenua, ka mau te Māoritanga.
> Otirā me pēnei;
> Ki te ngaro te reo Māori
> Ki te ngaro ngā whenua Māori
> Ka ngaro te mana Māori.

This whakataukī express that te reo, mana and te whenua are each intrinsically linked and pleads that our culture, our language and mana be valued and treasured to ensure neither are lost. The Ministry of Education (2017) explains that when the language of home is valued and the child's culture is acknowledged, the child's own learning and identity is enhanced. All children have the right to have access to te reo Māori in their settings and to have te

reo me ona tikanga woven throughout their daily curriculum. They too claim the right to speak te reo Māori. Tihei mauri ora!

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TŌKU REO, TŌKU PUĀWAI: MY LANGUAGE, MY BLOSSOMING

Nā Sandra Tuhakaraina

Indigenous languages are unique to the survival of Indigenous people's histories and native language across the globe (United Nations, 2008). Recent research shows Indigenous languages around the world are being renewed and revitalised to prevent further language loss (Verdon & McLeod, 2015; McInnes, 2014). Contained within Indigenous languages are traditional stories, messages, songs and histories. In Aotearoa New Zealand the Māori language is the Indigenous language and embedded in the language are iwi, hapū and whānau cultural values such as karakia, whakapapa, whakataukī, waiata and also dialectical commonalities and differences (Hemara, 2000).

In 1840, Te Tiriti o Waitangi/Treaty of Waitangi was signed between two signatories, Crown and Rangatira, to protect the Māori language. According to Network Waitangi (2016), Article Two of the Treaty represents tino rangatiratanga, self-determination of land, resources and everything held precious. Language is one intangible taonga that is guaranteed protection with the signing of Te Tiriti o Waitangi. Ministry of Education documents (2003; 2017) state Te Tiriti o Waitangi plays a significant role in sustaining the revitalisation of the Māori language, tikanga and mātauranga Māori across education sectors. Furthermore, success of Māori for children in education is to see, feel and experience cultural principles and practices of te reo Māori me ōna tikanga when there is a working partnership between whānau and culturally responsive teachers. Culturally competent teachers will provide experiences that increase children's power of identity, culture and language (Education Review Office, 2010; Ministry of Education & New Zealand Teachers Council, 2011).

In pre-colonisation times, the Māori language was an oral language, not a written language. Kōwhaiwhai patterns and carvings were visual taonga that illustrated iwi stories and histories to tamariki and whānau. This mode of story-telling continues in present times. The written text was introduced to Māori by the missionaries in the early 1830s. However, by the 1850s,

New Zealand legislation excluded rather than included the Māori language to be taught in schools where the children's first language was Māori. The loss of language in schools interrupted intergenerational transmission of language in the home between grandparents, parents to children therefore leading to further attrition of language loss, across generations. My mother and siblings grew up in the 1930s where language transmission in the home was not promoted due to the harsh punishment her parents experienced when they attended school. Both my grandparents were conversant speakers in the Māori language, although like their children, their mokopuna became another generation where the only language spoken in the home, the media, and the wider community was English.

The Māori language was near extinction in the early 1970s (Benton, 2015). To revive the demise of the Māori language, the movement, Te Kōhanga Reo was established (Tawhiwhirangi, Irwin, Renwick & Sutton, 1988). This movement has been a positive key shaper in renaissance of the Māori language back into the home, the marae and in the wider society for whānau, hapū, iwi living rurally and urbanely.

Growing up as an urban Māori in Te Waipounamu meant growing up away from Ngāti Kahungunu traditional practices and loss of cultural capital pertaining to iwi pūrakau, waiata, whakataukī and also dialectal language uniqueness.

According to Mead (2003) turangawaewae is a place of belonging. He also states a place to locate oneself or one's birth right. The notion of turangawaewae means one has the power to stand and say, 'I belong here'. My everyday turangawaewae is not located in Ngāti Kahungunu but is located in where I live now, surrounded by my parents, siblings, tamariki and mokopuna. My whānau have located ourselves in the whenua we live in, but we are still aware of our multiply identities and turangawaewae in Te Ika a Maui.

Living outside one's tribal boundaries does not prevent one from learning a language if motivated, open and committed to language learning. My opportunity to language learning was in the early 1980s when the movement of Te Kōhanga Reo was established, creating quite a stir of energy and excitement in communities with the purpose of revitalisation of the Māori language within traditional whānau social structures.

Growing up inside another tribal region has allowed me to learn alongside the whānau, hapū and iwi of Te Tau Ihu o te Waka a Maui. The kuia and koroua were key to the success of the Te Kōhanga Reo movement as native speakers

of the language and cultural expertise of tikanga knowledge, values, beliefs and practices (Tawhiwhirangi, Irwin, Renwick, & Sutton, 1988).

The learning of iwi dialectical differences was not noted by me in my early days of attending kōhanga reo as my main interest was participation with my daughter, thus enabling her birth right to access te reo Māori and avoiding another generation of language loss beginning with my eldest child. At kōhanga, one kuia was from Tainui, Waikato and her words included 'wh'. For example, manuwhiri and pewhea. When asking how someone is, we would hear 'kei te pewhea koe?' There were a number of speakers that used 'wh' signalling they too affiliated to Tainui waka. Some kōhanga speakers dropped the 'w'. In these situations; the words and meanings still meant the same but the dialect sound had no 'wh', only an 'h' sound (e.g., manuhiri and pehea). Te Tau Ihu o te Waka region also have iwi who whakapapa to Taranaki. The uniqueness of Taranaki dialect is there are no 'h' sound therefore one would hear manu(h)iri, w(h)akarongo and pe(h)ea.

To be culturally responsive, kaiako in te Tau Ihu o te Waka area need to become culturally aware of learning these iwi differences and nuances. This knowledge will enable kaiako to be attuned to iwi commonalities and differences, which protects the use of mana whenua dialects in teaching practice and also when whānau participate in early childhood centres.

My whakapapa is to Ngāti Kahungunu as mentioned. I recall, my mother saying I would need to go back to my turangawaewae, Ngāti Kahungunu to learn the nuances of iwi language and practices but this has not happened and I continue to learn from afar via, monthly newsletters, websites and songs that are promoted by Ngāti Kahungunu iwi. Nevertheless, I have found some dialectal similarities to the iwi in Te Tau Ihu o Te Waka a Maui. For example, Ngāti Kahungunu say pehea, for example, e pehea ana koe? Rather, than kei te pewhea koe as commonly said by Waikato iwi. Another difference is that Ngāti Kahungunu say manuhiri rather than manuwhiri.

A kaumātua from Ngāti Kahungunu living in Whakatū asked 'what word I was learning for duck' and I responded 'rakiraki.' He responded by saying that is not our word for duck. Pārera is the Ngāti Kahungunu word for duck. This made me recognise I had a lot to learn but also my first realisation that there were iwi dialectal differences between iwi, hapū and whānau.

Growing my language learning has been an ongoing focus for many years. Language learning within the region of Te Tau Ihu of te Waka a Maui has

enabled me to become more alert to iwi differences, language variances and language uniqueness. Living outside my own iwi has not disadvantaged my Indigenous language learning but has benefitted my ability to walk in both world views of Aotearoa, tangata whenua and tangata tiriti for the wellbeing of my whānau.

Tōku reo, Tōku ohoho
My valuable language

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A DEFAULT LANGUAGE AND CULTURE PRIORITISED OVER ONE'S OWN HERITAGE LANGUAGE AND CULTURE

Nā Geraldine Koopu

Childhood memories are often fulfilled experiences about people, places and achievements. In my case the memories are vague, and I often think about who I was back then. I do not remember identifying myself as Māori and I definitely do not remember being educated within a bicultural education framework. According to Shinskey (2016)

> *It's important to remember that, even if we can't explicitly remember specific events from when we were very young, their accumulation nevertheless leaves lasting traces that influence our behaviour. The first few years of life are paradoxically forgettable and yet powerful in shaping the adults that we become.* (p. 1*)*

More importantly Shinskey (2016) acknowledges that there are connections between recalling the past and present-day educational contexts. Accordingly, memories are important in our present educational context because they guide educators to make change; change that will allow children to thrive and be accepting of their cultural identity.

During my school years I now believe that I was assimilated into a mainstream education culture and I guess that was how I lost sight of my identity. I came from a small rural community and attended the local Area School. The curriculum focused on core subjects which were compulsory (e.g., maths, English, home economics, tech drawing and typing). There was a Māori class but that was where all the 'naughty kids' were sent, and the content was kapa haka for two hours per week.

I could not speak or understand te reo Māori, and te ao Māori was not integrated in my home life at all. As an adult I often asked my mum why this was; I was told not to meddle in things I did not understand, and she got very defensive. I now understand that this was not her choice; it was how she was brought up. Snippets of conversation I had managed to get out of her was

recalled with an ambience of sadness. My mother was born in 1946 in a very small rural community; and during her schooling years she was not allowed to speak te reo Māori or attend marae events. Her memories of her cultural upbringing were brief, and she noted that the Pākehā way was paramount if she was to get anywhere in life. To elaborate on my mother's memories, it is important that I reflect on The Native Schools Acts 1867, which had caused the decline of te reo Māori me ona tikanga. The intent of the Native School Act 1867 was for Pākehā to civilise Māori. This was implemented "… by encouraging Māori to "abandon their traditional cultural values, customs and language …" (Simon & Smith, 2001, p. 8). According to Simon and Smith (2001) Māori were sternly disciplined if caught speaking Maori. Similarly, King (2003, p. 234) stated that the Native Schools Act 1867 was "… taken to extremes in the years that followed, with many children reporting that they had been punished for speaking Māori within school boundaries".

As I reflect on those conversations I wonder if those experiences were guidelines attached to generational stigmas and colonial views. I often reflect on my mum's views towards her culture and how she avoids having those tough conversations about her identity. I believe that my mum had been a victim of oppression and that the life her whānau lived was so shadowed by colonised influences that over the years she detached from her cultural distinctiveness, which was being Māori.

The cycle of being oppressed had been transferred through the generations of my whānau and eventually the cultural silence saw us creating our barriers which made us the oppressors of our own culture. Freire (1972) writes extensively on the oppression bestowed on Indigenous peoples. He maintains that education is a field of political discourses and that people who are not politically minded in a critical sense are just participants being systemised by the oppressors. He believed that the 'conscientization' process would allow Indigenous people to deepen their awareness regarding sociocultural realisms that have the potential to transform lives.

Coxon, Jenkins, and Jones (cited in Marshall, 1998) suggest that disparity is still rife for Māori in education; with indications of Māori still being 'civilised' within the classroom environments and the school curriculums. Being 'civilised' dated back to the first century when Māori children were threatened to surrender their culture, values and beliefs and language. Assimilating Māori was one way for missionaries and government to get Māori to accept their ways of doing and being which conceded Māori lores. Māori education

was being compromised by European educational technologies and Māori students craved for Pākehā wisdom (Jackson, 1975, cited in Marshall 1998).

However, in today's current early childhood education (ECE) sector there are initiatives in place that are minimising the historic disparities. New Zealand's early childhood curriculum, *Te Whāriki,* reflects the logic of Principle One of Te Tiriti of Waitangi that all children have the right to experience and explore the cultural heritages of both partners of Te Tiriti o Waitangi. As stated in the earlier edition of Te Whāriki, "the curriculum reflects this partnership in text and structure" (Ministry of Education, 1996, p. 9). Consequently Regulation 32(c) of the Education (ECC) Regulations 1998 highlights the requirement that early childhood centres must embrace the diverse cultures and encourage children to be proud of their cultures and ethnicities and support others (New Zealand Government, 1998).

My story of being culturally displaced has not been in vain, because it has become the catalyst for me to become another voice for mokopuna, so they can have their identity rightly positioned in the early childhood sector. When I reflect on my upbringing, I am consciously thinking of current initiatives that have been developed within the early childhood education sector that support whānau Māori, so their cultural identity is retained and nurtured for the sake of our mokopuna. Acknowledging the cultural identity of mokopuna in the early childhood sector is being endorsed by centres having te reo Māori me ōna tikanga practised and visible within their learning communities.

There has been a definite shift towards early childhood centres becoming bicultural. Te *Whāriki* (Ministry of Education, 2017) validates and affirms the importance of 'kaupapa Māori' and the importance of ensuring that Māori cultural values are being woven throughout ECE centres' learning programmes. With substantial work involving kaupapa Māori over the last two decades it is timely to review our current teaching practices and, in particular, looking at what our bicultural curriculum looks like. The promotion of te ao Māori is a commitment made by many centre staff to become bicultural, and the bicultural journey begins with acknowledging that one's cultural identity is paramount. *Te Whāriki* (Ministry of Education, 2017) honours Māori and ensures that the culture is kept 'alive'. The curriculum is the first bicultural curriculum developed to promote inclusion for Māori learners in the early childhood sector. *Te Whāriki* validates the importance of centres having children's cultures visible in their learning environments and for Māori this provides whānau with a sense of belonging (Ministry of Education, 2017).

In my role as a lecturer I believe that it is my responsibility to support student teachers to become the best bicultural teachers they can be. In my opinion the first place to begin is by supporting students with their pepeha. If students can connect with their identity, they will gain a deeper understanding of the children they teach and the importance of respecting who they are as individuals. According to Walker and Walker (2009) every child has his or her own hereditary traits that are passed on from their ancestors. Once teachers acknowledge that a child's cultural identity is individualised and cannot be attached to groups of children, they, along with whānau and caregivers, can guide and enhance children's cultural learning experiences.

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CONSTRUCTING IDENTITY — THE WEAVING OF WORLDS

Nā Tracy Dayman

Tuia te here tangata
Thread together the many strands of people

I am a descendant of Tūhoe, children of the mist and of British settlers who arrived in Aotearoa New Zealand from the borders of Scotland. I have not lived in either place. I do not possess lived cultural experiences, language and knowledge of my ancestral connections, yet the construction of my identity has been influenced by both. In this article I take an alternative approach to language experiences of my childhood. I focus on language as woven threads that have shaped my identity. I share personal insights about language and identity from my childhood, teacher training and work in education to highlight the effects of language on my personhood. I argue that identities are relational, communicated and learned within the groups of people that we encounter during our lives. Herein lies the complexity of identity that I consider in this article.

The first threads connect me to my childhood identities. I was born in a rural setting in the South Island, the second eldest of five children. My mother was a stay-at-home mum and my father worked at the cement works. Our family home bordered a farm and was relatively close to our local primary school. We were townies with the best of both worlds. I was not conscious of the social and cultural messages I was immersed in, nor the implications these would have on my identity. From a social constructionist stance, we are born into a world where knowledge exists and meaning is ascribed by the groups (Burr, 2003; Crotty, 1998). Listening to and observing my parents, I grew to understand my place in my family, my role as a sister and that my ability to converse with myself was fascinating to my mother—a thread of my identity that has been a constant in the tapestry of my life.

Within a social constructionism lens people have multiplicity of selves which are created and invoked in discourse and interactions with other people (Burr, 2015; Gergen, 2015). A multiplicity of selves is evident in my own experiences growing up in a small rural community. People were categorised and assigned labels that reflected an essentialist belief about who and what each person and group could be (Burr, 2003; Gergen, 2015). The labels I was assigned varied depending on who the user was. To my family I was a television addict, a chatterbox, and a good schoolgirl. To other people in my community some of the labels included Māori, my surname, Turipa, and cement worker's daughter. Each of these labels influenced who I was at the time and who I have grown to be. These labels shaped the way I have been constructed and the beliefs I hold about my identity. For my mother, being Tuhoe was positive and therefore it was also a positive aspect of my identity for me. My siblings and I, however, were schooled from a young age to realise that to be accepted in Aotearoa New Zealand society required a tidy dress code, to speak and understand English very well and to be a compliant hard-working citizen.

Crotty (1998) claims that when describing the same phenomenon, meaning can be constructed in different ways. I consider this to be the case for identity, not only in relation to the meaning of the term but also how it is applied to people. Meaning in Crotty's (1998) view is not the result of an interplay between subject and object, it is imposed on the object by the subject. I claim that traditional and dominant Western meanings of identity have been imposed on myself which reflect limited and deficit views of my personhood. Growing up in a small rural community my appearance was different to most of the children I attended school with. My Tūhoe heritage, the brownness of my skin, which is described by Gee as "nature identity", that is, discourses about my individual traits (as cited in Pinnegar & Murphy, 2011, p. 156) dominated the beliefs, interactions and assumptions applied to my identity.

The integral role that culture plays in the construction of personal and social identities (Kukari, 2011; Penetito, 2010; Schultz, 2017) has added to the complexity of my evolving personhood. Throughout my lifetime, my cultural landscape has been dominated by English language and Western knowledge. Like Penetito (2010) I assert that schools are designed to reproduce the knowledge and beliefs of British colonial descendants. Attending the local primary school ensured I was assimilated into the cultural ways of the community I lived in. I spoke English, was monolingual, learned to read, to write, to pass school qualifications and to participate in sports. In the early 80s

when I was accepted into Teachers' College I was exposed to the "subtleties of prejudice and institutional racism" (Penetito, 2010, p. 35). A historical construct of Indigeneity, which was bound to an essentialist view (Kincheloe & Steinberg, 2008) was reflected in the interactions and relationships I had during teacher training. The constructions of my identity proved to be exceptionally troubling and prejudice was rarely subtle.

Burn and Bell (2011) believe that identity develops throughout a lifetime due to the social groups who construct their versions of our identity and the experiences we have of the world. At that time, I believed I was able to put aside the negative comments made or passed on by other teacher educators. I thought I was able to dismiss the direct and indirect racism I experienced. Reflecting back, the versions tutors had of my intelligence and commitment did impact on my identity, with both positive and negative outcomes. Language played a critical role in my identity (Penetito, 2010). However, rather than affirming my identity as a teacher there was a momentary shift to the view of problematic Māori identity.

My experience of teacher training highlighted traditional beliefs about my identity as being fixed and bound to a flawed and deficit perspective of my ethnicity. Shakouri (2012) argues that the term identity is often understood as unitary and definitive. Kincheloe and Steinberg (2008) share this perspective and claim that an essentialist view of Indigeneity emphasises identity as fixed and unchanging. My cultural identity was perceived as singularly and definitively Māori and as described by Macfarlane (2004) reflected an attitude as odds with my education status as a person of Māori descent. Makoe (2014) believes that regardless of the histories and experiences of learners, discursive constructions held by the members of academic institutions impose identity categories. These identity categories place value on skills and knowledge that resonate with institutions' beliefs about who can and who cannot be successful learners.

My experience of Teachers' College was reflective of Aotearoa New Zealand's colonial past and traditional discursive constructions of Māori identity. As an educational setting Teachers' College reflected the dominance of British colonial thinking and the power relations that were then and remain dominant in society (Smith & Smith, 1990). Hall (2001) describes discourse as the language used in everyday social interactions. Through day-to-day social practices, people are immersed in particular ways of knowing the world and within that social context these ways of knowing are produced and

reproduced. These social practices entail meaning that influences what we do and consequently governs our conduct (Hall, 2001). The social practices I experienced and engaged with at Teachers' College influenced how I saw myself as a person and impacted on many years of percolating about who I would become as a teacher.

Therefore, like others before me, I claim that identity is relational in nature and as such is negotiated through language and other forms of social interaction as a contested phenomenon, which is in a constant state of flux (Schultz, 2017; Shakouri, 2012; Surtees, 2017). A state of identity flux has continued throughout my experiences as a teacher and of the education system. Like Teachers' College, my first teaching position offered a mixed response in relation to my identity. To the principal, I reflected the school's openness to diverse identities. At a time when it remained permissible to exclude people based on the concept of disability, my brownness offered the right amount of diversity. The one issue for my cultural identity has been my limited knowledge of te reo me ōna tikanga Māori.

Magallanes (2011) claims that language and culture are inseparable. Language is the embodiment of a person's culture, but this has not been the way that other people have constructed their view of my culture. I am fluent in English. While I have worked consciously to develop a greater fluency in te reo Māori there have been many occasions where assumptions about my cultural identity have reflected preconceived notions about the dominance of Māori on my ways of knowing, being and doing. In some situations where Māori is privileged as the status language and culture, my inability to kōrero i te reo Māori with fluidity has reflected a belief that I am not Māori enough. Every thread of my identity has been bound into a knot until I have had space and other voices to craft the weave differently.

As linguistic and cultural diversity grows in Aotearoa New Zealand, society continues to be, and to privilege monolingual English speakers (East, 2009; May, 2014). A reluctance to fully embrace linguistic and cultural diversity continues to be reproduced within the education system, which disadvantages learners whose backgrounds are different to the dominant groups (Makoe, 2014), regardless of any sentiment of inclusion and culturally responsive practice in educational policy. Most educational settings in Aotearoa New Zealand continue to privilege Western knowledge and language, assimilating diverse learners into monolingual and monocultural contexts and reinforcing simplistic and deficit views of identity (Colvin, Dachyshyn, & Togiaso, 2012;

Makoe, 2014; McMurchy-Pilkington, 1996; Penetito, 1996). Like Makoe (2014), these essentialised notions of ways of being or of a person's identity are linked to power structures held in society and these maintain the dominance of one group over another.

The bicultural focus of the early childhood curriculum reflects a belief that culture, and linguistic diversity do count. *Te Whāriki* offers a platform for early childhood educators to build culturally appropriate and responsive pedagogy (Macfarlane & Macfarlane, 2012). Without regular opportunities to critically examine the role that language plays with linguistically and culturally diverse people and groups, ECE remains at risk of maintaining imposing deficit views of children's identity. Early childhood must, as Macfarlane and Macfarlane (2012) assert, move beyond Western approaches and embrace a more culturally inclusive approach. Developing an increased awareness of the role that an early childhood teacher plays in constructing identity must become a crucial aim in ECE. Affirming the diverse identities of children, irrespective of how complex this task might be, has the potential to enhance each child's sense of belonging. In understanding that teachers do indeed influence how identity is constructed, teachers may also develop a sensitivity to the assimilatory signals of their taken for granted language and ways knowing, being and doing (Forsman & Hummelstedt-Djedou, 2014).

My experiences of initial teacher education reflected a tenacity to maintain structures and thinking bound to the colonisation of both the physical and ideological landscapes of Aotearoa New Zealand. While there has been a shift in rhetoric towards a more culturally inclusive present, remnants of British colonial thinking remain deeply embedded within educational structures and teaching practices. In 1996, through the creation of a bicultural curriculum ECE offered a brave new world that celebrated the partnership between tangata whenua and tangata tiriti. The 21st century must be one that strengthens positive change. As kaiako, we must be aware that constructions of difference and diversity have real consequences for people that we encounter. We must move away from striving to make all children the same while privileging and assimilating them into the dominant Western culture. Affirming identity and preparing for the complexity this might entail will not only grow strong children, we may grow a stronger society.

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HE KAAKANO AHAU

Nā Waana Watene

He uri ahau noo te waka Tainui, te waka Te Arawa, te waka Horouta me te waka Taakitimu. My mother was raised by her kuia and taught her native tongue in a natural learning environment through the method of intergenerational transmission (Spolsky, 2005; Te Puni Kokiri, 2006). She learned English for the first time at the age of seven when starting school. Mum belonged to the generation where children were punished for speaking te reo Maaori at school (Waitangi Tribunal, 1986).

My father grew up in Turua, Hauraki. His upbringing was similar in some ways to Mum, but different in that his parents (who too were native speakers of te reo Maaori) chose not to teach their children. Whilst this may appear as an abandonment of using te reo Maaori and favouring the use of English (Boyce, 2005) it was later confirmed by my aunty they were of the belief that their children would benefit from receiving a Paakehaa education. Having reflected upon my grandparents' decision I have often wondered whether perhaps their decision might have been different had they known the effect this would have on the cultural identity of their children and mokopuna?

One of my earliest memories of te reo Maaori within formal education occurred while in Standard 3 (Year 4). I was approximately 9 or 10 years old. The teacher had written the words of a waiata on a large piece of brown manila paper and stuck it onto the blackboard. She then played the waiata on a record player and we were then told to sing along with the record. As I looked at the words and listened to the melody, I felt an inner yearning to sing, but could not read the words, let alone know how to pronounce them. I felt a great sense of loss and isolation from something which I knew I belonged to.

Growing up in the city, I was raised in a home where Christian values and principles were taught and took precedence over te reo and tikanga Maaori. Despite te reo Maaori being my mother's first language and although regarding it as precious, we were just taught basic words. I learned later her reason was due to Dad not being a fluent speaker and unable to converse with him in such

a way that we would hear and learn the language in a natural setting. Despite this, as a family we engaged in other aspects of te ao Maaori; for example, attending both Mum and Dad's marae for tangihanga, birthdays and reunions. Attending our marae were happy times (other than tangihanga). There was always an abundant display of aroha, whanaungatanga, manaakitanga and kotahitanga. As a young child I developed a great interest in listening to the old people talk about yesteryear and whaanau gossip. Little did I realise that these experiences were nurturing and influencing me into developing a keen interest in family history and whakapapa.

At home, we were also nurtured with whanaungatanga, manaakitanga and aroha, especially by our mother. Whanaungatanga relationships were of extreme importance to her. Dad was one of 11 children, while mum was one of 17 children. Belonging to a huge whaanau, with 100 first cousins on my mother's side provided plenty of opportunities to develop whanaungatanga relationships with our grandparents, great grandmother, aunties, uncles, grandaunts and uncles and of course our cuzzies. I knew I was loved and felt loved.

During the mid to late 1980s, while studying at Waikato Polytechnic, I discovered a gap in my identity as I knew very little about Te Ao Maaori, Maatauranga Maaori and te reo Maaori (Te Huia, 2015). Again, I found myself questioning my mother's reasons for not teaching us our language; almost feeling a resentment for this. I recall feeling a huge sense of denial, a loss of what I considered my inherent birth right.

In 1992 while working at Koha Tamariki, Hamilton's only bicultural early childhood centre, I came face-to-face with that identity gap again. I was very impressed with the bicultural delivery of this centre. Their policies, procedures and practices promoted an active use of te reo and tikanga Maaori, reflecting the Articles and intentions of Te Tiriti o Waitangi (Ritchie, 2009). I felt a sense of belonging with the staff, but at the same time I felt a sense of loss due to not having te reo Maaori. During this time, I was honoured and privileged to work with some amazing Tainui women from Ngaati Haua (Paremaataarangi Fawcett, Hokimate Millar and Marilyn Te Aho) who encircled me with whanaungatanga, manaaki and aroha. Being the recipient of much cultural nourishment, encouraged me to value te reo Maaori as a living and vibrant language.

These associations and experiences of working in a bicultural early childhood centre led me to a pathway of learning te reo me ngaa tikanga Maaori. Singing simple waiata introduced me to the basics of identifying objects and nouns, colours, animals, counting, actions/verbs, directions and simple questions. I

discovered that learning alongside our tamariki was the ideal place to start. We learned in tandem; repetitious singing of waiata reinforced our learning. Through waiata my vocabulary expanded and understanding increased. It felt great to be on this journey; so much so that I would go home and sing these waiata with mum. As the songs advanced from waiata a tamariki to waiata a pakeke, Mum would often comment about her memories of learning these waiata as a child. It was exciting and refreshing to learn the basics of the language of my tuupuna. I was being awakened.

My journey of learning then took me down the pathway of waananga, in learning for a short time the Te Ataarangi method (Spolsky, 2005) using the cuisenaire rods. I attended noho marae, tangihanga with our tamariki and centre whaanau; such wonderful experiences with wonderful people continued to contribute richly to my ever-developing knowledge and experience of te reo and tikanga Maaori.

As I trekked down my career pathway (working in early childhood education), I continued to reinforce a commitment and passion towards learning and promoting tikanga and te reo Maaori. The relevance of Te Tiriti o Waitangi emphasised its value and status wherein I developed a passionate disposition towards social justice, more particularly the effects in which colonisation had on tangata whenua; and on me.

In 2005 I enrolled at Te Waananga o Aotearoa in 'Te Ara Reo Maaori' and studied there for three consecutive years. Their pedagogy of teaching was unique, in that it was not like other pedagogies such as Te Ataarangi method, nor was it a total immersion programme. Instead its programme was based on two pedagogies: 'Te ako whakatere' (accelerated learning) and 'total physical response'. Te ako whakatere takes into consideration learning styles that creates a holistic approach (Lambert & Lewis, n.d.) to learning te reo Maaori whereas the 'total physical response' (Adamski, 2014) involves the use of commands followed by an action. For example, we were given scripts, which were then acted out. The theory behind this interactive method helps to reinforce the learning. Whilst this was a fun-filled journey of learning, it provided me with the basics of comprehension and oral skills.

During this time, I attended weekly classes, noho marae, and waananga and was taught Waikato-Tainui tikanga. For example, using 'wh' on several of our words, such as manuwhiri (manuhiri), whiikoi (hiikoi), whoatu (hoatu) poowhiri (poohiri) peewhea (peehea) and others. Our waananga took me to various marae in and around Tainui, including Te Papa oo Rotu and

Mootakotako. Through mihimihi, pepeha, waiata, karanga, my learning of te reo and tikanga Maaori was advancing. I also learned that within the Tainui rohe, macrons were not used with words containing double vowels.

Growing up in Waikato, I took much for granted, particularly as I lived in the heart of Te Kiingitanga yet knew very little of it. While studying at Te Waananga o Aotearoa, I developed a deep interest for Tuukaroto Matutaera Pootatau Te Wherowhero Taawhiao, fuelling my existing passion for whakapapa. Captured by his strength of will, his perseverance and the resilience he displayed amidst trials and adversity won much respect and devotion for him. As a visionary man; he was respected and revered by many of his followers. His leadership style offered much inspiration in cultivating my own leadership. Such inspiration resided within one of his many tongikura (whakatauaki) 'Maaku anoo e hanga tooku nei whare'.

> *Maaku anoo e hanga tooku nei whare, ko ngaa whare pou oo roto, he maahoe, he patatee ko te taahuhu he hīnau. Me whakatupu ki te hua o te rengarenga. Me whakapakari ki te hua o te kawariki*
>
> Translated meaning: *I shall build my house from the lesser known trees of the forest. The support posts shall be māhoe and patatē and the ridge pole of hīnau. My people will be nourished by the rengarenga and strengthened by the kawariki* (Waikato-Tainui Raupatu Lands Trust, 2011, p. 4).

During the early 1880s, King Taawhiao returned to Waikato. After having lived in Maniapoto for almost twenty years and having formed an agreement with the government he made a prophetic statement whereby he would "rebuild his house that had been shattered by war" (Personal communication, T. Pokaia, February 26, 2014). This tongikura describe his intentions of rebuilding the moral and wairua of his people and Te Kiingitanga after it had been shattered by the 1863 land wars in Waikato and land confiscations.

Taawhiao's legacy affords much admiration and significance to my own learning experiences of te reo Maaori. Firstly, it acknowledges my right of passage to it through my Waikato and Tainui whakapapa. Secondly, it signals how the small steps of progress taken in learning te reo Maaori has nourished my wairua and affirmed me of being Maaori. More significant are the shattering effects of colonisation on the identity of tangata whenua, resulting in the near demise of our language; with many like myself not having had the honour of being a first language learner. Furthermore, this tongikura serves to remind

me of the injustices that were inflicted upon our people, yet in true resilient fashion and cloaked with commitment and dedication; they courageously soldiered on in rebuilding their shattered lives. It incites and remind me of my responsibility to perpetuate the sustenance of te reo and tikanga Maaori. In the face of resistance, opposition or racism. Mine is to not give up; rather to be determined, applying perseverance with resilience in order to preserve our taonga; te reo Maaori.

In closing, this well-known whakatauaki prominent to Tainui is authored by the first Maaori King, Pootatau Te Wherowhero:

> "Kotahi anō te kohao o te ngira, e kuhuna ai te miro ma, te miro whero, me te miro pango; a muri i a au kia mau ki te ture, ki te whakapono, ki te aroha; hei aha te aha! Hei aha te aha"
>
> Translated meaning: *There is but one eye of the needle through which the white, red and black threads must pass. Hold fast to the law, hold fast to faith, hold fast to the love. Forsake all else.* (www.kingitanga.com)

Whilst this whakataukī inspires unity between all peoples it also reminds me of the visionary man that Pootatau Te Wherowhero was. He had great foresight to motivate unity amongst his people. This whakataukī signifies the beauty that exists amongst diverse cultures. Furthermore, it suggests that the intertwining of the threads of language and culture are combined to create a holistic whole. It also communicates the need for diverse qualities such as humility; open-mindedness, being teachable and a willingness to transform to become a better self. Applying such qualities will continue to enhance my teaching and implementation of te reo Maaori within my teaching role.

Pootatau Te Wherowhero's whakataukī also reminds me that whilst the mantle of ownership and governance regarding Maatauranga Maaori, tikanga Maaori and te reo Maaori resides with tangata whenua Maaori; I recognise the importance of a collaborative effort where both Maaori and non-Maaori have a responsibility to sustain its livelihood, and as suggested by Spolsky (2005) indications of this would see both Maaori and non-Maaori engaging in learning te reo Maaori together.

As an employee of Te Rito Maioha Early Childhood New Zealand, my commitment to promoting te reo and tikanga Maaori remains a priority within my teachings and interactions with both student and colleagues. As I reflect on where my journey began and contemplate on where I am now; I am reaffirmed by the words of the following waiata that reminds me of who I am, where I have come and the mana of te reo and tikanga Maaori:

He kaakano ahau, i ruia mai i Rangiatea. I can never be lost, I am a seed born of greatness; descended from a line of chiefs, he kaakano ahau.

Ki hea rā au e hiitekiteki ana ka mau tonu i ahau ooku tikanga. Tooku reo, tooku ohooho, tooku reo, tooku maapihi maurea. Tooku whakakai marihi. My language is my strength, my ornament of grace.

Ka tuu ana ahau, ka uuhia au e ooku tiipuna. My pride, I will show that you may know, who I am. I am a warrior, a survivor, he moorehu ahau.

I am a seed, scattered from Rangiatea
And I can never be lost, I am a seed, born of greatness
Descended from a line of chiefs, I am a seed.
Wherever I may roam, I will hold fast to my traditions
My language is my cherished possession
My language is the object of my affection
My precious adornment, my language is my strength,
An ornament of grace.
Whenever I stand, I am clothed by my ancestors
My pride I will show that you may know who I am
I am a warrior, a survivor,
I am a remnant

http://folksong.org.nz/he_kakano_ahau

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THE UNINTENTIONAL TEACHING COMING THROUGH

Nā Winnie Korina

When I started writing this article, I stopped, restarted, stopped again and once again started writing. I was not sure where to begin and honestly, I did not know how I was feeling writing on learning te reo Māori me ōna tikanga when I was growing up. I felt a little resentment and a lot of times I could feel tears welling up writing. I did not understand why and *perhaps* it was because I had heard while growing up that "speaking Māori will not get you anywhere". How could I write about learning my language that was never spoken to me—perhaps this was the resentment and even the pouri I was feeling.

To put this in context, my mother was the eldest of 14 siblings; 10 of whom, including my mother were raised during a time where te reo Māori was forbidden. It had an impact on everyone and filtered through to their children in learning te reo Māori.

Reflecting on my upbringing learning te reo Maori me ona tikanga, I vividly remember being at our marae up north in Matangirau and sitting next to my mum outside the front of the wharekai. My Uncle Joe was talking to her in Māori and I could tell he was frustrated with my mum, but I didn't know why until she said, "You can understand me when I answer you in Pākehā, what is the problem?" I knew my mum could speak Māori, in fact English is the second language of both my parents but I never heard my mum speak in her mother tongue and she only ever spoke English to me growing up. The impact of the Native Schools Act had a lasting impression on her, she rarely talked of her school days; we heard of the stories from our aunties and uncles of the nuns that would strap them if they heard Māori spoken.

This in turn is how I came to understand why Māori was not spoken to us in stark contrast to hearing te reo Māori growing up. The difference between the two was the conversations held to others, my nan and her sisters, my grandfather, the kaumātua and kuia but not to "us young ones". As I reflect that was the unintentional teaching coming through that Hemara (2000) writes about.

However, as I continue to write, my memories bring me joy as I reminisce on my childhood. My grandparents moved to Auckland and lived in Mt Roskill and it is where my cousins and I would refer to "going up home"—even as I wrote that it brings a shiver to my spine. It was the heart of our whānau; coming together for hui, kai, singing, celebrations, preparations and tangi; it was where I, alongside my cousins learnt and understood tikanga Māori.

My nan and her sisters would speak Māori to each other, however, those conversations failed to transcend to us. Nevertheless, my nan and her sisters taught us so much without us realising we were learning. Road trips up north, playing games, telling stories or singing waiata in the car showed me the teachings that were bestowed upon us. Hemara (2000) describes this as intergenerational teaching and learning, "… not uncommon for Māori grandparents to oversee the upbringing and education of their mokopuna" (p. 43). When we would arrive at the marae, they would tell us to go behind them as we were walking in, listening to the karanga, stopping at a certain point, heads hung low before going inside. We watched and learnt where people sat, who would talk, watching the woman stand immediately to sing a waiata after an elder spoke and most importantly not walking out when someone was talking—I remember this clearly when my cousin got up to leave and a koro pointed his tokotoko at him and my nan quickly grabbed him to sit down.

There are lots of memories of my time as a child growing up on the marae. Sneaking through the wire fence to go for a swim or having to walk down the riverbank to wash our hands after walking out from the urupā. The laughter in everyone holding on to each other to make sure no one slips down the banks when it had become muddy, then climbing back up again and walking together back on to the marae. I took for granted that the river would always be full, now when I return there is merely a stream of water running.

My relationship with te reo Māori came through the rich teachings of tikanga. Whakapapa and building of relationships were seen throughout my childhood. Mead (2003) describes these principles as 'manaakitanga' and 'whanaungatanga' emphasising an importance in nurturing and maintaining tikanga.

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THE WHAKAPAPA OF MY REO

Nā Mero Irihapeti Rokx

Dedicated to my mother, Huhana

My mother was born in Te Teko to a single mother who spent her time working at the marae. Mum's father, who would be discovered later in life, was a teacher who came from Tokomaru Bay doing a short stint at the local school. The relevance of all of this will become apparent later in this article, but for now, it is important to note the strong whakapapa links to the two places mentioned — Ko Ngāti Awa me Ngāti Porou ngā iwi.

My journey to te reo Māori follows a lineage of events that date back to the birth of my grandmother (Nan). I consider my grandmother to be my link to te ao kohatu — to a time where tikanga was authentic and unblemished. Her name was Marcia Hunia and she was also born in Te Teko. The community, back then, was fully immersed and fully functioning in te reo and tikanga Māori. She was fluent in both. But as time went on, Nan's life would follow the typical narrative used to describe the decline of the Māori language. There was a culture shift, and Nan was forced to assimilate. So, she saved her interactions in te reo for the only places she felt safe to do so—at home, or on the marae. By the time my mother was born, English was the more favoured language, and so Nan chose that path instead for my mother. This would be the first glitch in the whakapapa of my reo.

Mum would often hear the language being spoken on the marae, but it was the aunties playing cards in the kitchen that really planted the seed. "I was fluent, but I didn't know it," were her words. There were no aspirations to korero, and it would eventually become just that language that the old people spoke. This attitude continued even through boarding school where, I believe, Mum first got a hint of her disadvantage after meeting and becoming friends with a girl from Ruatahuna, and whose reo, as Mum describes it, was untouched and pure, with no influence from te ao Pākehā. These sentiments were echoed in a report by Smith (1982) who, in the seventies, discovered only three communities still speaking their native dialect — pure and untouched. They included the iwi residing in Ruatahuna—Tuhoe.

Mum would again be confronted by her lack of reo at the birth of my tuakana, Tia. The name Tamakui was bestowed upon her by a significant elder and when Mum rejected the name, the koroua withdrew all of his koha. Tā Hēmi Henare refers to the language as the very essence of the culture, and that without it, one cannot fully grasp Māori concepts. Ko te reo te mauri o te mana Māori: Language is the lifeblood of Māori culture (Ka'ai & Higgins, 2012). Mum's understanding of tikanga Māori, during that time, can be linked to her knowledge of te reo, because being raised on the marae and in a predominantly Māori community was not enough for her to understand the true meaning behind whakapapa and the significance of a child's name.

My mother was a Kindergarten teacher by trade. In the eighties, a combination of events led to her joining the kōhanga reo movement — a drastic change to the more mainstream life she was living. Soon after the birth of my tuakana, Nan died and Mum discovered her father, Hapi Potae, and her links to Ngāti Porou. It was around this time, also, that Mum became hapū again. "Exciting times," she recalls of the kōhanga reo movement — the hype, the kotahitanga, the pride. In the thirty years since Mum's birth never had te reo been placed in such a prestigious position. So, with regards to everything that had taken place, Mum was triggered to finish the job that had started in a house in Te Teko by a group of aunties playing cards.

While at kōhanga, Mum would share her knowledge of child development in exchange for te reo Māori. There, she was surrounded by beautiful reo speakers who had a deep understanding of kaupapa Māori, including her friend from Ruatahuna—the one with the untouched reo, and an Aunty from Ngāti Porou, Nanny Biddy, who would later become a pillar for Mum to learn about that side of her whakapapa. Kōhanga reo became her home, and she ended up raising all of us there — immersed in the kaupapa, reo and tikanga. The synergies between te ao Māori and early learning created a powerful tool for human development, or as Mum would call it — raising rangatira. We were privileged, and our link to our language, while slightly hindered, was saved and nurtured, right through to adulthood where we now pass it all on to our own tamariki.

So, what are the struggles today? You may ask. The challenges we face are the sacrifices we make to build the lifestyle that supports our world. My whānau are at a point now where we cannot function without te reo Māori; however, venturing out of our four walls is often daunting for our tamariki who are learning about the world and where they stand as Māori, and as Māori speakers. When organisations are encouraged to be bilingual; this is why.

They are only small experiences, but they all add up. A defining moment was when my son, three years old at the time, was at the emergency room with a suspected broken leg. The staff were professional and compassionate—but only in English. My Māori speaking child, however, was not comforted, and he rejected their assistance even with my translating. The language barrier made for a very traumatic experience and in the end, we had to progress without his permission—removing his autonomy. This made me aware of the struggles our tamariki are facing today.

I have been told that I am one of the lucky ones. When Nan was stripped of her right to speak Māori, Mum still managed to maintain the passion through her early experiences, and for that I truly do believe that I am privileged, but only in comparison to the whānau who did not overcome that trauma. That same passion is what fuels me today to continue the legacy, to raise rangatira. But while the landscape today has changed, the struggle still exists. It is much different, however, to what Mum and Nan experienced. Today our tamariki speak fluently and they stand confidently in their ao Māori. But their ao Māori continues to be isolated to the home and to their kura. Their story is yet to be told, but I believe that it will involve another shift, and together we can direct that shift toward a true bilingual world that we are rightfully entitled to.

The whakapapa of my reo is a story of evolution. It illustrates the relationship between the past and the present, and acknowledges the struggle faced by my tūpuna that allowed me to acquire this taonga so easily. But it is a story that cannot be told without acknowledging its whakapapa, which continues to branch out through our tamariki and their stories.

Kotahi te kākano, he nui ngā hua o te rākau
A tree comes from one seed but bears many fruit

(Ministry of Education, 2017, p. 8)

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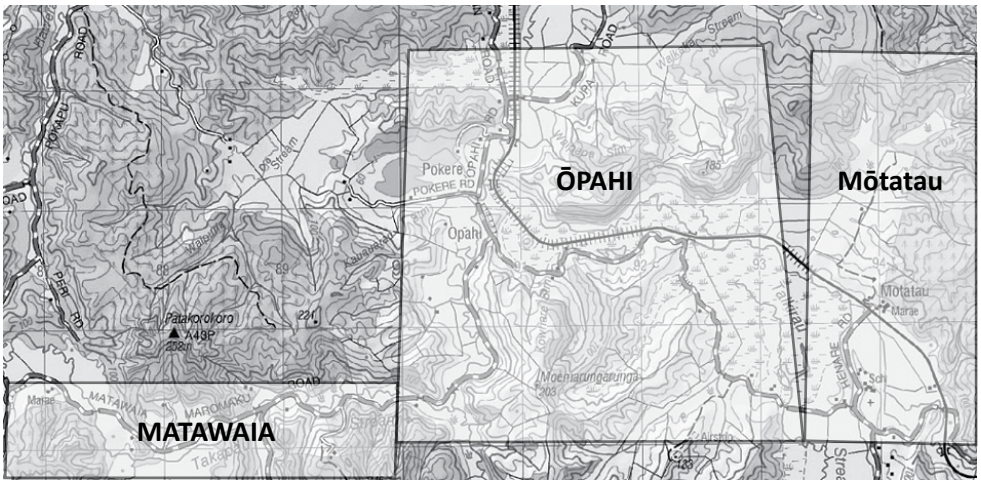
SOME UNIQUE WORDS I HEARD AND LEARNT AS A CHILD OF NGĀTI HINE

Nā Mere Coffey-Smith

I am the youngest in a family of nine, having four brothers and two sisters including my parents. My whakapapa between my parents consist of a mixture of American, Māori, Irish, Spanish & Welsh. During the mid-50s to the late 60s I grew up in the Bay of Islands. My parents were both fluent in te reo Māori and spoke to my siblings and myself, whānau, extended whānau and in the community.

Ko te reo te mauri o te mana Māori (Himi Henare, Ngāti-Hine 1985).

I hail from a tightknit isolated settlement which is inland rather than coastal. Ōpahi is situated between Mōtatau and Matawaia both of which are part of the whānau tribal community where I often heard kaumātua claim during whaikōrero on the marae that this was the centre of the universe. Ōpahi is surrounded by waterways, creeks swamps and a railway line running through. It was abundant with silver belly tuna. Ōpahi, is my papa kainga, a place I felt safe and protected, surrounded by whānau and kin and wider community.



I recall sitting in a marae at as a child, when a kaumātua speaking in te reo Māori said that "in Waikato they mention he piko he taniwha. Around every bend there is a chief." He then went on to say, that "here in Mōtatau, and Ōpahi, we say "he piko he taiapa". Around every bend there are fences; (Ngāti Hine humour). We are surrounded by many hills and fences!

"Ngāti Hine puke puke rau." Ngāti Hine of 100s of hills.

There was a Dutch family with four sons who farmed in Ōpahi. Although the parents still spoke in a strong Dutch accent, their sons were fluent in te reo Māori because they grew up listening to everyone speaking it. The use of te reo Māori was the "norm"; in saying this though, there were parts of the language that were different.

Whara was used when we were cautioned about risk-taking activities that the whānau would be concerned about; they would say, "Kia tūpato, kei whara koe", Be careful you might hurt yourself". That is more commonly heard amongst tribes; however, another connotation for whara was fara 'fulla/ fellow; pronounced farla. For example, "Ko wai te koroheke e tū ana i kona?" (Who is that elder /male person standing over there?); "Whu, he pīki fara ia. Whoa, he's a big fellow!").

No te Nōta ahau

There were times when I would stand up to recite my mihimihi when I was older and wondered why there would be giggles from some of the audience when I mentioned I was Ngāti Hine, no te Nōta. (from the North). I don't know if these giggles were aimed toward the tribe of Ngāti Hine or the word Nōta, which was commonly used instead of Te Tai Tokerau (the northern tide).

Is it Māori? English? Both?

Back in Ōpahi and Motatau as a child, English had crept into our Māori vocabulary.

- When one trips and catches their fall, it was "whoa, tata close or tata near;" (tata means close).
- Kei hea to sister? Where is your sister?
- Haere ki te tiki miraka from the milking shed. Go and fetch milk from the milking shed.

The milking shed was a hub of activity; this is where dad let us get dirty, so cow tiko fights were quite common. Someone would throw fresh cow tiko,

then the receiver would return the favour most of the time thinking it was someone else who had the first throw. Then it was all on. I learnt not to laugh when throwing tiko; because when it was thrown my way, some would end up in my mouth. It is not the way one is expected to eat their greens.

When we did something to someone, as a prank, and they would respond with "ea falla ea" the translation into English did not have the same reaction. Mate fellow mate. Somehow the letter L had crept into some words.

Kīhau are coming

My brother would scare my older sisters some nights saying, "Look out, kei pokea koe i te kīhau ina haere koe ki waho i te po nei ki te whare-nohinohi. Look out you might get spooked by a ghost if you go outside to the toilet tonight." I was told that I may step in the 'tiko kihau'. (Ghost poop) if I went outside at night too. The only light outside was starlight and moonlight; If there was no cloud cover. Nevertheless; there was no way I was going outside in case I stepped in tiko kihau.

My dad ended up putting pō mimi under our beds because we were terrified to go outside to the long drop toilet.

The Letter 'S'—a norm

I recall the letter 'S' used in our language. In a recent discussion with my older brother; when we talked about the 'S' that was used in names given to members of the family; he mentioned that 'S' was like a flavour of the month and cool. The letter 'S' became common for my great grandparents in naming some of their children or grandchildren; names such as: Wasi, Wasine, Kuse, Tusi , Seru, Sui, and Sīra (there could be more).

The word 'Sīra' is also a word that translates as 'Sheila' (a name for a female); it was also a name for a girlfriend. I often heard boys teasing: "Ea, he Sīra tou? Whū". (this is my translation). Ea, is short for e hoa. (mate); He sīra tou? You have a girlfriend? Whū: Chur".

'Pīsai' was also a word I often heard. When we didn't listen to my mother, she would accuse us of having pīsai i roto o mātou taringa. (ear wax in our ears). Maybe it was because we forgot to put "ngā mea paru i roto i te sinki" the dirty dishes in the sink.

Transliterations

I can't speak for all Ngāti Hine although I understand that the use of transliteration was perfectly normal, and part of our everyday vocabulary. There is an increased use of the mix of Māori English grammar in conversations. (Maclagan, King, & Gillon 2008). This is a clear indication that the effects of the Western discourse continue to overwhelm Māori societies influencing the way in which te reo Māori is spoken (Anaru 2011).

Mum would often instruct me to "tīkina te puruma ki te swīpi te foroa. It was my job to get the broom and swīpi the floor. We didn't have power at that time, therefore our only non-electric or non-battery-operated vacuum cleaner lived outside. When Mum was in another room, I would open the door and call the dog in, where he would quickly lick up the kai that had dropped under the table during dinner time. The dog did a better job than any puruma we had.

'Kua nawhe tēnā' ('that's enough') was spoken in several ways. It was used during speech-making when the speaker would say, "kua nawhe tēnei kōrero" to bring his speech to an end, or used when we were too noisy inside the whare as children, and an adult would say, "Kua nawhe tēnā, haere ki waho ki te parare; "That's enough, go outside and be loud". "Hoinoa" was also spoken in the same way as "Kua nawhe tēnā".

Transliterations were also used in days of the week and months of the year. Mane (Monday); Tūrei (Tuesday); Wenerei, (Wednesday); Tāite, (Thursday); Parairei, (Friday); Rā horoi (wash day/Saturday); and Rā tapu (sacred day/ Sunday).

Names for months of the year were: Hānuere, Pēpuere Māihe, Hune, Hūrae, Ākuhata, Hepetema, Oketopa, Noema and Tīhema.

Some colours were also transliterated, words such as te kara Kirīni (green); pinki (pink); kerei (grey); purū (blue.); and pāpura-(purple).

When we were in trouble, I would hear my mum or others in the whānau say "Pae kare" (by golly). My mum would follow with a threat: Pae kare aini ō taringa kūmea e au" (by golly, I will pull your ears soon). 'Aini' means 'soon' or 'shortly'. I would run so Mum couldn't catch me. If she didn't catch me, the incident was forgotten; however, if by chance I wasn't fast enough and was caught; then Mum would tug at my ear, and say, "Na henāno" ("There, take that").

There was a swamp below our house where wild geese laid their eggs in wīwī (a native plant that grows in damp areas such as swamp). An adult would

say “Herepe to kaihana ki te rapu hēki kuihi” (Help your cousin to search for geese eggs). It was the job of one person to distract the geese, while the other person quickly took the eggs before the geese returned to chase us.

Some other commonly used words were:

- “Ae marika” (yea/for sure/ you don’t say);
- E mara. “E mara, e aha ke ana a koe”? This is a friendly term for “what the heck/blazes/ etc;
- “Fāmere (family). “Kei hea to fāmere?” means “where is your family?”;
- “Mete” (mate) is said as “E mete”—”Hey mate”;
- Parata is another word for brother (“Ko taku parata tēnei”—”This is my brother”);
- “Hāti kēhi” means hardcase/hilarious. For example, “He koroheke hāti kehi ia” (That male person/kaumātua is hilarious/funny/a hardcase);
- “No” is pronounced as ‘nor’ meaning no. Ae is yes;
- Kanohi karaehe (reading glasses). Mum, “kei hea aku kanohi karaehe?” Us: “kei runga i to mātenga” On your head. Mum “Wī “(really) with a giggle;
- Piri-(Billy/Bill); and
- Tarai (Try to do it).

English words within a Māori context is something I grew up hearing, I suppose this is my experience of translanguaging. It has been suggested that tanslanguaging becomes a norm when bicultural families communicate aspects of both languages within the community (Garcia & Wei 2014). The English language has crept into our dominant Māori language practices within our community through both fluent Maori and hybrid bilingual discourses in which a range of verbal interactions are enacted intergenerationally depending on the context.

Other words

Tāpā represented eczema-like dirty feet. My father would stand us in a row on the front porch before we walked into the house in the evening, to check if we had cleaned our feet properly after a bath to make sure that there was no tāpā on our feet.

The letter W is added as plural:

- Wēna—nau wēna kākaku? (Are those your clothes?);
- Wēneino wai wēnei mea? (Who do these things belong to?);
- Wera—those things, and so on;

- Wana—his or hers; and
- Wāku—mine.

Other words

- Korekore (without a doubt);
- Kāri (garden or cards);
- Tou (bum); and
- Te (fart).

Tangi hiki can be translated as Tangi/cry and hiki /to be picked up or be carried. If a baby would tangi hiki, the kuia would often pick them up and pīkau /carry the babies around on their backs using a blanket to wrap the child to themselves; as illustrated my pencil art. Kuia or aunts would continue to work either in the gardens, or during household chores; all with the baby on their backs.

Men also participated in the child-rearing practices along with whānau and extended whanau; it was a norm in our family. Jenkins, Hart, and Riki (2011) affirm that within Māori families, men also took part in the care of the children and were nurturers too. In fact, when reflecting on my childhood I observed intergenerational socialisation within the community. It was the role of the entire whānau including parents, grandparents, uncles, aunts, cousins and older siblings to participate in the child rearing of children. What a privileged community to carry on the practices of our forbearers.

I recall my dad cooking, doing dishes, bathing us, washing our clothes as much as Mum. It was a shared responsibility amongst whānau; even the older siblings would help take care of the younger tamariki forming tūākana tēina relationships; where tūākana \ older sibling of the same gender; and tēina being the younger child would interact and teach other learning off each other. This notion of reciprocal learning through tūākana tēina relationships are common acts of responsibility, leadership, trust and aroha, which highlights the tikanga practice of whanaungatanga (Moeke Pickering 1996; Pere, 1991).

My tuākana, elders, whānau and extended whānau taught me many things. This is my story, my reo, my cultural journey, my whānau, my language, my memories and my centre of the universe.

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WHAKAMĀORITIA! INDIGENISING THE TEACHING AND LEARNING OF TE REO MĀORI IN MAINSTREAM EARLY CHILDHOOD EDUCATION

Nā Erena Tomoana

Is the way te reo Māori is being introduced and used within mainstream New Zealand early childhood education centres today the best way of ensuring it stays embedded in the identity and culture from which it stems?

The history of Māori language and identity since Te Tiriti o Waitangi was signed in 1840 is both tragic and inspiring. Crown promises in 1840 of language and cultural protection soon became intentional measures of 'speedily assimilating' Māori out of the 'demoralising influences' of their whānau and culture. This process was intentionally applied as early as 1847 through formal education of Māori children (Walker, 1990). By 1905 speaking Māori was widely prohibited (Pihama, 2001, cited in Te Huia, 2013) and it was a time of significant trauma caused by loss of identity, language and culture.

The renaissance by tangata whenua to reclaim identity as Māori and save te reo Māori from becoming a lost language began in the 1970s and despite initial Government resistance, te reo Māori was declared an official language in 1987 (Winitana, 2011). We have since seen bilingual and total immersion Māori education settings born out of and led by Māori communities. Te reo and tikanga Māori are now written into curriculum documents for early childhood, primary and secondary school and teachers and education providers are required to have a level of understanding and application of Te Tiriti o Waitangi, tangata whenua, and te reo and tikanga-a-iwi as part of their professional responsibility.

When considered in the context of the history outlined above, early childhood education (ECE) teachers are in a pivotal and exciting position. We have a national curriculum document *Te Whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa Early childhood curriculum* (Ministry of Education, 2017) that reflects the values and aspirations of both treaty partners. While Māori aspirations were ignored for a long time, we now have a governing document that obliges us to normalise Māori language, culture and identity

and celebrate it daily within our centres. With this in mind, the question is often raised by students and ECE teachers within our rohe: Is the way te reo Māori is being introduced and used within mainstream ECE centres today the best way of ensuring it stays embedded in the identity and culture from which it stems? Dewes (1977, p.55) states: "Ko te pūtake o te Māoritanga ko te reo Māori" (The root of the Māori culture is the language).

Despite widespread understanding that "Māori students do much better when education reflects and values their identity, language and culture" (Ministry of Education, 2013, p. 6) mainstream New Zealand ECE teachers and services continue to meet a variety of barriers to indigenising their centre environment, curriculum, pedagogy and governance structures (Warren, 2013). When visiting centres and discussing the use of te reo with our students, 'bicultural practice and curriculum' is often observed in the translation of common phrases and greetings into te reo Māori. Similarly, simple waiata may be the translation of nursery rhymes, and a karakia before kai is often the translation of an English prayer. While any reo Māori is better than none, this is not the ideal according to *Te Whariki's* underpinning vision that "recognises Māori as tangata whenua, assumes a shared obligation for protecting Māori language and culture, and ensures that Māori are able to enjoy educational success as Māori" (Ministry of Education, 2017, p. 2).

Māori experts assert that the Māori language cannot be seen in isolation or separated out from Māori ways of knowing and being such as tikanga, whakapapa and culture (Karetu, 1993, as cited in Te Huia, 2015). This "intrinsic connection between the language and Māori identity" (Te Huia, 2015, p. 19) demands that we consider how these elements of Māoritanga can be brought to the daily curriculum in meaningful ways. So, what might this look like and what areas of Māori culture can support us as mainstream ECE teachers? When our tauira, many of whom are not Māori, attend noho marae they often feedback that on entering the marae they *feel* the warmth, beauty and essence of our culture. It is the combination of te reo Māori (the language), kawa (ways of doing specific to tangata whenua—identity) and tikanga (cultural ways of being) that come together to create an atmosphere of being embraced and cared for, of respect, connection and oneness (Mead, 2016). This atmosphere becomes a rich and supportive space in which learning and experiencing Māoritanga can occur, one part of which is te reo Māori. If identity, language and culture are inextricably linked and all three are present and active on the marae thus creating the ultimate learning environment, it

makes sense to recreate and normalise Māori identity, language and culture in our ECE settings.

This does not have to be a difficult process. The first step is to access some support and education around the meaning of powhiri and the rationale for it. The next is to reach out to centre whānau or community to find a marae nearby which the ECE centre could visit with all kaiako, tamariki and their whānau. A marae to which tamariki or whānau in the centre belong would be ideal. This is an empowering opportunity to honour tangata whenuatanga and for children and whānau to take the lead.

Visiting a marae and experiencing the culture and identity of tangata whenua is an experiential way to identify Māori ways of knowing and being that can be incorporated into the ECE curriculum, environment and teaching practice. Here are some guiding questions to consider and reflect on throughout the experience:

- Tune in with all your senses — how does it feel?
- What do you see and hear?
- What are the steps in the powhiri process from the time of arrival?
- Do you get a sense now of what wairua, whakapapa, manaakitanga and whanaungatanga look and feel like?
- Have you gained an understanding of the significance of visual (carvings, kowhaiwhai, weaving), oral (karanga, whaikōrero, karakia, whakawhanaungatanga, te reo Māori, waiata), spiritual (powhiri process, karakia, whakapapa, whakanoa) and physical (powhiri process, hongi, kai) taonga and tikanga?

A strong theoretical underpinning of *Te Whariki* is sociocultural theory, which stresses that "learning leads development and occurs in relationships with people, places and things, mediated by participation in valued social and cultural activities" (Ministry of Education, 2017, p. 61). These statements would suggest that the acquisition of te reo Māori would best occur in a culture and identity rich environment. For Māori children particularly, a culturally rich environment has far reaching benefits. Such an environment provides encouragement from a second language acquisition stance, as Krashen describes in his statement that learners with "high motivation… self-confidence, a good self-image, and a low level of anxiety are better equipped for success in second language acquisition" (Krashen, 1982. P. 31).

Visiting a marae and being part of the whanaungatanga process (introducing one's self and where you are from) becomes a meaningful experience in

which to hear and speak te reo, and it can set the context for learning and sharing pepeha. Learning and sharing mihi and pepeha in te reo alongside parents and tamariki at the marae brings identity, language and culture together and weaves a whāriki of interconnection (people, places and things). This can then act as a basis from which to grow confidence and competence in te reo, building on pepeha (with extension over time). Furthermore, if centres can recreate the atmospheric aspects of the marae — aroha, manaaki and whānau, then we are further creating a safe, familiar, low anxiety and motivating setting for Māori and non-Māori children to hear and speak te reo Māori. Additional opportunities for meaningful localised learning in ECE after a visit to the marae include retelling of the stories learned at the marae. These will incorporate stories that are within the carvings, hapū history, and the landmarks significant to tangata whenua. These are rich resources that can be retold, made into books and expressed and explored through play on return to the centre.

Within the framework of *Te Whāriki* cearly childhood entres may proceed with weaving in the identity, language and culture of their tamariki Māori and tangata whenua at their own pace, and in their own way. It is important however that we all start and prioritise this journey for the benefit of all. Separating te reo Māori from the rituals, history and cultural context that it exists within, risks reducing it to a few functional phrases, directions and translated songs. This eliminates the rich and varied opportunities to enact the promises made in Te Tiriti o Waitangi and to meaningfully foster in tamariki a love and passion not just for the language but for Māoritanga in its totality.

Ko tōu reo, ko tōku reo, te tuakiri tangata.
Tīhei uriuri, tīhei nakonako

Your voice and my voice are expressions of identity.
May our descendants live on and our hopes be fulfilled

(Learning Languages Whakataukī, *New Zealand Curriculum*, 2007)

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NGĀ TAMARIKI O TE KOHU: WHAKAPAPA AS A BASIS FOR THE APPLICATION OF TĀTAIAKO

Nā Paia Taani

He kupu whakataki/Introduction

In relation to bicultural practices, teachers in Aotearoa New Zealand are guided and supported by a range of documents such as *Tātaiako: Cultural Competencies for Teachers of Māori Learners* (Education Council Aotearoa New Zealand & Ministry of Education, 2011). *Tātaiako* is a framework consisting of five competencies, wānanga, whanaungatanga, manaakitanga, tangata whenuatanga and ako. The purpose of this document is to support teachers to provide equal and equitable opportunities for Māori learners to achieve and enjoy education success as Māori (New Zealand Teachers Council & Ministry of Education, 2011). In addition, the Education Council of Aoteaora New Zealand (2017) developed a set of professional teaching standards to ensure consistency and quality teaching in Aoteaora. On completing their studies, graduating teachers should be well equipped to meet all standards, however, the areas which continue to challenge students and teachers alike are the standards in relation to te reo Māori me ngā tikanga Māori.

The purpose of this article is to support educators to understand how *Tātaiako* could be used in practice to enable them to meet the standards in relation to understanding and implementing te reo Māori me ngā tikanga Māori. The following self-composed oriori has been used as an example of how the competencies could be applied in practice in an ECE setting.

Ngā tamariki o te kohu	*Nā Paia Taani*
Tāpapa ana te tūkorehu	*The mist lies*
Hei korowai mō Papatūānuku	*As a cloak for Papatūānuku*
Hiki ake ka kitea te koroheke	*It rises and the mountain can be seen*
Maungapōhatu tū mai rā!	*Maungapōhatu stands over yonder!*

Whakaangi i runga rā	*She floats above*
Tāhuri ki te pākohu o Toi	*Turning toward the valley of Toi*
Whakaawhitia te riu	*The valley is embraced by the*
e ngā heinga o te iwi	*mountains of the tribe*
Tūwatawata, Moerangi e!	*Tūwatawata and Moerangi!*
Whiria ana te wai e naki haere ana	*Woven together are the gently flowing waters*
Mauria atu te mana o ngā maunga	*Carrying the prestige of the mountains*
Ki ngā uri o Wharepakau	*To the descendants of Wharepakau*
Hoki atu ki ngā pā o Toi	*Urging them to return home*
Kaupeka atu ki te keokeonga	*She spreads out to the summit*
o Hiwarau	*of Hiwarau*
E rere ana te wai o Te Karaka	*The water of Te Karaka is flowing*
Tū mai rā a Roimata	*Roimata stands there*
Karanga mai Whakatōhea e!	*Call to me Whakatōhea!*
Hurihia, aro atu ki te Urewera	*She turns, facing towards the Urewera*
Ki ngā wai e karekare ana	*To the choppy waters*
Ka tau ki Te Maunga	*Settling on Te Maunga*
Ngā tamariki o te kohu e!	*The children of the mist!*

Te oriori: Ngā tamariki o te kohu

Hirini Melbourne's (1998) story of Hinepūkohurangi is a valuable resource, which provides us with Tūhoe whakapapa and a connection to our tīpuna and whenua. The story tells how Hinepūkohurangi fell in love with Te Maunga, a comet whom the mist maiden saw every night. She sang and called to him until he finally noticed and joined her on earth. Te Maunga fell asleep and when he awoke the sun had turned him to stone so he stayed with Hinepūkohurangi. They had a son, Potiki and from him descend the iwi, Ngāi Tūhoe. It is this story which inspired the composition of the oriori.

In the oriori, Hinepūkohurangi takes us on a journey starting from the tribal lands of Ngāi Tūhoe and Maungapōhatu. She travels to Te Whāiti-a-Toi, to Ngāti Whare. The second and third verses include some of the pepeha of Ngāti Whare. Hinepūkohurangi then takes us to my grandmother's home, to Whakatōhea, and it is in the fourth verse that the pepeha of our hapū,

Te Upokorehe can be seen. Hinepūkohurangi then turns back to Te Urewera, to Te Maunga to once again settle and it is here that Ngāi Tūhoe get their name, ngā tamariki o te kohu (the children of the mist) (see oriori above).

Tātaiako

Wānanga: communication and engagement with whānau, hapū and iwi is key to ensure the Māori child achieves as Māori.

Many early childhood education (ECE) centres use mihimihi to show respect of, and acknowledge where, tamariki come from and to strengthen the links to the area in which the centre is located. Communication with those who are closely involved in the child's education is essential. Establishing a relationship with mana whenua is also essential; however, for whānau who live outside their tūrangawaewae, the challenge is to find ways to ensure their language and tikanga is acknowledged in the centre. The oriori is reflective of whakapapa and is one way to maintain the links between the whānau and their iwi. However, it is important to remember that this information must come from the whānau hence the necessity for wānanga whereby the teacher seeks out the expertise of the whānau (New Zealand Teachers Council & Ministry of Education, 2011).

Whanaungatanga: working in partnership with whānau, hapū and iwi

Working in partnership with whānau is an essential aspect of wānanga and is reflective of whanaungatanga. The oriori provides a connection to our iwi and pepeha and therefore helps to maintain our relationship between our whānau and tūrangawaewae (New Zealand Teachers Council & Ministry of Education, 2011).

Manaakitanga: showing respect for whānau Māori ways of knowing, being and doing.

Oriori have been explored by others with the consensus that this genre of waiata has, and is, used as a pedagogical practice to pass on tribal stories and whakapapa (Hemara, 2000; McLean & Orbell, 2004; McRae & Jacob, 2011; Mihaka, 2015). The composition of the oriori was one way our whakapapa could be passed on to our tamariki and maintained for future generations. Respecting and including our pedagogical practices nurtures and enhances the mana of our language and culture.

Tangata whenuatanga: acknowledges Māori as tangata whenua, and understands the impact and influence of language, culture and identity on Māori succeeding as Māori.

The oriori could provide a starting point for teachers to understand where our whānau come from. It includes pepeha and the whānau could pass on knowledge about the awa, maunga and marae to teachers. Providing such an environment enhances and nurtures children's sense of well being and belonging by ensuring their language, culture and identity are included in the centre. This therefore supports tamariki to achieve success as Māori (New Zealand Teachers Council & Ministry of Education, 2011; Ministry of Education, 2013).

Ako: reciprocal teaching and learning where the whānau play an integral role in their child's education.

Williams (2012) states: "Ako is grounded in the principle of reciprocity and also recognises that the learner and whānau cannot be separated" (p.12). As noted in the discussion about wānanga, information about whakapapa must come from the whānau. This also reflects ako as teachers recognise and acknowledge tino rangatiratanga where whānau own and control what knowledge is given and how. In relation to the oriori example, the whānau would be involved in teaching and explaining its meaning to the teachers.

He kupu whakakapi/conclusion

Māori pedagogical practices such as waiata are powerful strategies to support teachers to be more culturally responsive to Māori tamariki and whānau. Language, culture and identity are essential components of Māori succeeding as Māori because "students do better in education when what and how they learn reflects and positively reinforces where they come from, and what they value and what they already know" (Ministry of Education, 2013, p.16). This article has drawn on an oriori to demonstrate how the cultural competencies of *Tātaiako* could be applied to practice. This would then assist teachers to meet the professional teaching standards in relation to te reo Māori and tikanga Māori. Acknowledging that tamariki do not learn in isolation and the integral role whānau play in their child's education will help teachers understand each family's ways of knowing, being and doing. In turn, this will help teachers to support Māori tamariki to enjoy and achieve success as Māori.

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WHIRIA TE TANGATA, WHIRIA TE REO *MĀORI*: WEAVING PEOPLE, WEAVING THE MĀORI LANGUAGE

Nā Sandi Tuhakaraina and Tracy Dayman

Like weaving, inclusion is a process in which different strands are woven together to create unique designs. The aim of inclusion in this case was to weave together differences in knowledge, skill and ability of te reo me ōna tikanga Māori in professional development (PD). In crafting a woven item, a weaver must be mindful of the tension required to maintain the integrity of a design when each of the strands differs. This chapter offers insights from the experiences of both authors. The key focus of this article is a celebration of whiria te tangata, weaving people together and how relational teaching contributes to 'best practice' in building and revitalising the Indigenous language in Aotearoa New Zealand.

Upholding Te Tiriti o Waitangi is a requirement for all educators in the Aotearoa New Zealand context. For early childhood teachers the responsibility to enact bicultural practice is underpinned by *Te Whāriki* (Colvin, Dachyshyn & Togiaso, 2012; Jenkin & Broadley, 2013; Ritchie, 2013). A need for PD in te reo me ōna tikanga Māori was expressed by our local early childhood community. As pouako, we picked up the wero to plan, prepare, and provide this PD to early childhood teachers. At the time of the PD, our campus employed six staff members. The first challenge involved weaving together six teacher educators whose skills, knowledge and experience differed.

Sandi takes an autoethnography approach to express her personal and professional lived experiences in learning te reo me ōna tikanga Māori. These lived te ao Māori experiences embrace her role as pouako for Te Rito Maioha. Tracy, in her section, considers the responsibility of educators in Aotearoa New Zealand to uphold the mana of Te Tiriti o Waitangi alongside principles of inclusive pedagogy. She uses her current research project as a filter to unpack the PD sessions their teaching base offered to an early childhood teaching community. Her research project focuses on inclusive education in initial teacher education and initial research findings reflect the importance

of belonging. The key principles of belonging including connectedness, communication, collaboration and critical reflection highlight the importance of communities working together to revitalise te reo Māori.

Whiria ki muri, Whiria ki mua — Weaving the past into the future

Up until the early 1800s te reo Māori flourished in Aotearoa New Zealand (Barr & Seals, 2018; Reese et al., 2018). As a result of growth in the British colonial population and exposure to disease, the Māori population declined towards the end of the 19th and the beginning of the 20th centuries. During this period the cultural landscape changed (Barr & Seals, 2018; Reese et al., 2018). English language and culture dominated while the health of te reo Māori suffered (Barr & Seals, 2018). For the past four decades Aotearoa New Zealand has moved to a phase of redress and revitalisation of te reo me ōna tikanga Māori. Fishman (2005) states that language revitalisation is pivotal in supporting Indigenous languages maintenance to prevent language loss. Aotearoa New Zealand 'shift shapers', to name a few, are:

- Ngā Tamatoa in the 1970s challenged tertiary institutions to honour Te Tiriti o Waitangi;
- Te Ataarangi model, using cuisenaire rods was developed as a language learning method with adults and whanau;
- Te Kōhanga Reo, Māori language nests, were set up in the early 1980s to revitalise te reo me ōna tikanga Māori Māori and to empower whānau development and management. Te Reo Māori became an official language in 1987; and
- Within the early childhood education sector, the first bicultural curriculum *Te Whāriki*, *Early Childhood Curriculum* of Aotearoa New Zealand, was developed (Ministry of Education, 1996). More recently, the updated *Te Whāriki*, *Early Childhood Curriculum* reflects the intent to raise kaupapa Māori (Ministry of Education, 2017). Both curricula show a commitment to Te Tiriti o Waitangi to ensure te reo me ōna tikanga Māori not only survives but thrives.

Whiria tāku poutama — Weaving my learning landscape (Sandi)

Weaving my entry to te reo me ōna tikanga Māori is expressed through an autoethnography lens. Davis and Ellis (2010) state the voice of the autoethnographer is privileged as the main character. They suggest it is the culture of which one is a part, integrated with one's relational and inward

experiences; therefore, I weave my personal and professional perspectives from my lived te ao Māori experiences. I draw on the pattern poutama to tell my journey of learning. Poutama, a tukutuku pattern shows steps going up and steps coming down to represent "steps to knowledge and shows the importance of learning" (Wetere, Robinson, & Smith, n.d. p. 19).

In the early 60s, assimilation to the English language and culture at home, school, and community appeared unavoidable as a child because visibility of tangible and intangible Māori taonga were invisible. However, Te Kōhanga Reo movement in the 1980s was an introduction to new patterns and challenges of learning Māori ways of knowing, being and doing from te ao Māori. Te Kōhanga Reo was established to revitalise te reo Māori. Looking back, Te Kōhanga Reo brought a sense of reclaiming my whānau whakapapa, my identity as Māori, through the wisdom and guidance of kaumātua.

Kaumātua in Te Kōhanga Reo were the glue for advancement of te reo me ōna tikanga Māori to non-speaking families like myself. This supports Verdon and McLeod's (2015) view that intergenerational language learning between older and younger people is key to the protection of language and customs. A collective rather than individual way of learning was cultivated at kōhanga. Cultural learning experiences took place daily through karakia, waiata, mihimihi, takaro, and hikoi excursions.

A morning ritual involved whānau assembling and waiting for the karanga, 'haere mai, haere mai, haere mai'. The first call of welcome followed by two further calls. As parent learners our first experience to karanga were the words 'karanga mai, karanga mai, karanga mai'. The learning of karanga was a collaborative approach as we called together to develop this art of calling. Over time, karanga difference between tangata whenua and manuhiri perspectives were learnt. We were being prepared to transition these lived kōhanga experiences to actual powhiri rituals on the marae and latterly to my current workplace. Durie (2013) refers to this notion as "enabling Māori to live as Māori" (p. 349). To know and live as Māori were being experienced in my daily life at Te Kōhanga Reo.

Mihi whakatau was another repetitive daily morning ritual that followed the karanga process and that included "important educative tools" (Hemara, 2000, p. 23) such as karakia, whakapapa, mihimihi and waiata. Learning occurred within a whānau setting of whānau tangata that "encompasses the wider world of family and community" (Hemara, 2000, p. 74). Learning te reo Māori as a collective was best practice for kōhanga whānau, to hear correct

enunciation and practise pronunciation together and at our own pace. As an adult language learner my pace was slow and silent in comparison to tamariki. Later, in my teaching I began to recognise that 'slow and silent' is common when learning another language. Moreover, silence can be positive rather than negative.

Teaching and learning of waiata was another daily ritual in Te Kōhanga Reo. Waiata provides a strong whakapapa connection and uniqueness to being Māori. Waiata was learnt by rote learning. A behaviourism theory where "mimicry and memorization" through waiata was emphasised (Lightbown & Spada, 2006, p. 34). Different modes of waiata were waiata tamariki, haka and poi; waiata himene in the morning and afternoon; and waiata tautoko, waiata-a-iwi, waiata moteatea for formal occasions. The latter types of waiata were adult focused about iwi whakapapa, events, and history. One example of learning the latter styles of waiata was at moe time when tamariki were resting or sleeping. Adults gathered with tamariki to sing waiata. As a learner of waiata moteatea, I felt less exposed and vulnerable when singing as a collective whānau. This also provided the natural learning acquisition to singing and hearing waiata Māori for tamariki. Waiata Māori gives mana to a language in crisis as well as providing a positive way to learning te reo Māori (Mihaka, 2008).

Mihimihi is a traditional method of introduction, spoken orally in the Māori language. According to Selby, mihimihi "is an essential language skill for learners to engage in a tikanga environment" (2006, p. 82). Learning mihimihi was a daily cultural occurrence at Te Kōhanga Reo. During the learning process of mihimihi receptive and productive skills of writing, listening, speaking, and reading in te reo Māori were developed. According to research (see Richards, 2008; Zhong, 2011) second language learners have a greater receptive competence of learning words before being comfortable to produce language. In contrast, Dan (2006) argues that, "speaking is so important in acquiring and using a language" (p. 1). This view is further supported by Selby who states that mihimihi "involves demonstration of productive rather than receptive language skills" (2006, p. 82). Productive language was the principle applied in Te Kōhanga Reo and learners adapted quickly to speaking mihimihi through the Māori pedagogy, titiro, whakarongo, kōrero. Words were produced but understanding was limited. A shift to comprehensive output happened after lots of practice and repetitiveness alongside whānau members.

Te reo Māori in the outdoor environments were maintained naturally from kuia and koroua as fluent speakers. Excursions to Tangaroa, enabled

whakawhanaungatanga with wider kōhanga whānau while at the same time practising our communication in te reo Māori together. Additionally, kaitiakitanga practices to care and connect were learnt in the natural environment, for example, taking only enough kaimoana for sustaining the gathering; observing size of seafood gathered and leaving small seafood for another time. Karakia to Tangaroa was observed as a normalised respectful tikanga practice to the living elements.

Whiria taku rangahau—Weaving my research

A commitment to bicultural and bilingual practices is critical for all kaiako if the Māori language is to thrive in Aotearoa New Zealand. My research project was a small case study with seven early childhood teachers. Key to the research was learning how sustainable practices of te reo me ōna tikanga Māori were being maintained beyond initial teacher education.

One popular practice from case voices found that small and large group time for mealtimes and singing were effective receptive and productive modes for learning te reo Māori. These practices illustrated the tikanga principle kotahitanga. A sense of oneness and unity when kaiako and tamariki came together collectively to say karakia kai, eat, sit and kōrero together. Te reo Māori words were placed on objects as reminders to kaiako. Here are examples expressed from case voices:

> *kai is a big one...that's where I try and practice sentences that are not commands" (tangata ono). Also, expressed from tangata toru: "kai time…value of coming together, a big strength for learning with tamariki and each other. We have written [te reo Māori] on the milk and water containers.*

This concludes my section of lived experiences of te reo me ōna tikanga Māori. In the next section, Tracy considers professional development that brought teacher educators and early childhood teachers together to teach and learn te reo Māori.

Whiria te tangata i te reo—Weaving people through language (Tracy)

In the following section, I use early findings from my research project to examine whether principles of inclusive education were evident in the professional development (PD) sessions offered by our teaching campus. The section considers whether relational principles that help people to feel

included in and to learning were present in the PD sessions we offered. The principles include the following, connectedness, collaboration, communication and critical reflection. Each section begins with a whakataukī that the authors believe encompasses the essence of each principle.

Waiho i te toipoto, kaua e te toiroa—Connectedness

Throughout the planning and implementation processes, developing a shared vision connected to te ao Māori provided some challenges. As a group, we realised the differences between us offered multiple ways to engage the PD participants in language and cultural experiences across each of the sessions. The following discussion reflects principles of inclusive pedagogy present in the PD planning and each of the sessions. These principles include collaboration — mahitahi (Royal-Tangaere, 2006); communication — āta whakarongo, titiro — kōrero and critical reflection. While the discussion is organised to reflect the principles individually, the principles are overlapping with threads that connect all three.

Ehara taku toa i te takitahi engari he toa takitini—Collaboration

By working together, we believed we would build competence within the team, as found by Morton and McMenamin (2011). This would then enhance teaching te reo Māori and support the inclusion of all members of our teaching and learning community. Collaboration in our project was reflected in the way we planned the structure and activities for the day. An initial plan for each of the four days was shared at staff meetings. The team collaborated to offer ideas, make changes and share out the roles and responsibilities for the day. The success of each session depended on the support of all staff as staff play a vital role in supporting knowledge and use of te reo me ōna tikanga Māori (Royal-Tangaere, 2006). Time in each session was allocated for whanaungatanga and kōrero. Providing time to hear the voices of PD participants was vital in upholding the mana of the people and of the learning.

Each session began with whanaungatanga, a time for everyone to practice karakia, waiata and mihimihi. At the end of each session the participants were invited to share their reflections on the day so participant perspectives could be used to inform planning for the following sessions. For inclusive environments to create a sense of belonging where everyone is valued and connected, opportunities to communicate are vital. In doing so, educators create space for different ways of knowing, being and doing (Ashman, 2010;

Collins & Ferri, 2016; Petriwskyj, 2010). Collaborating as a collegial group we aimed to nourish te reo me ōna tikanga Māori within the context of localised iwi stories, waiata and language differences. One session involved multimodal approaches to learning mana whenua mihimihi.

Nāu te rourou, nāku te rourou—Communication

Creating a sense of belonging where everyone is valued and connected, opportunities to communicate is vital in an inclusive environment (Ashman, 2010). In doing so, educators can offer a space where different ways of 'knowing, being and doing' are welcomed (Collins & Ferri, 2016). In our project multiple opportunities to communicate were planned. Whanaungatanga at the beginning of the day was a time to talk, listen and observe. Wā kai offered an opportunity to observe and question while Sandi shared her expertise of te ao Māori. Technology was used as a different mode to communicate knowledge of tikanga Māori. The day ended with kōrero to nurture reciprocity and trust, to listen, to reflect and to inform our pathway forward (Berryman, Ford & Egan, 2015).

The focus for each session was to engage the ECE participants in activities that involved input and output of te reo Māori. The teaching team employed communicative language teaching strategies, recognising the importance of language to communicate—in this case te reo Māori (Hill, 2010). Opportunities were provided throughout the day to hear and speak the target language. Tikanga principles such as whanaungatanga, kotahitanga, manaakitanga were communicated into each activity. Incorporating tikanga Māori was a planned process that relied on critical reflection.

E tūtaki ana ngā kapua o te rangi kei runga te mangōroa e kōpae pu ana—Critical reflection

Providing a time for self-appraisal and reflection is critical to the success of teaching and learning (Ashman, 2010). The end of each session was organised to allow time for all participants to share the strengths, challenges and limitations of their experience. Aware that the staff presence may influence the kinds of sharing that occurred, we repeated the process of critical reflection in our staff meetings. Knowing the responsibility we each had to the success of the PD necessitated engagement in a deeper critically reflective process as a team, which resulted in collaborative decision-making (Maher, 2013).

In presenting PD that involved additional language acquisition for adults who have grown up in a monolingual society, critical reflection was a necessary tool to examine relationships of power and privilege in thinking and practice (Acquah & Commins, 2015; Howard, 2003). Reading and writing have a high status in Aotearoa New Zealand society, particularly in education. The high status given to reading and writing skills can diminish the value of listening, of hearing, observing and speaking. Critical pedagogical approaches can support educators to recognise the resistance and barriers in our own ways of knowing, being and doing (Lam, 2015). To engage in teaching and learning differently to enhance the interactions we have with different knowledge, skills and experiences (Maher, 2013). We were aware of the important role teachers have in revitalising te reo Māori (Reese et al., 2018).

One of the key responsibilities for the team was to communicate the importance of the PD. We did this by attending the three sessions, although the reality of our personal lives meant this was not always possible for staff and the PD participants. This is one of the limitations when offering multiple sessions. The availability of time and resources can limit the time we are immersed in teaching and learning and therefore the long-term success of PD. Including sign as another way to communicate has the potential to enhance future experiences and knowledge of the group. As pouako, Sandi and I were acutely aware of the role we play in supporting te reo me ōna tikanga Māori. The knowledge, wisdom and relationships that Sandi has accumulated over the years ensured key strands including tikanga, whakapapa and taonga tuku iho were woven into the PD.

He moana pukepuke e ekengia e te waka—Navigating challenges

Weaving people together with varying levels of knowledge and skill in te reo Māori involved navigating choppy waters. A language however does not survive without use, therefore the challenges of difference were celebrated and welcomed. Diversity was met with diversity and an understanding that if not this time and this way, another opportunity might present itself—relational teaching as best practice.

Whiria te tangata, whiria te reo Māori
Weaving people, te reo Māori is woven
Weaving te reo Māori so too were the people.

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NOW THAT I KNOW, I CANNOT KNOW!

Nā Vanessa Paki

> *Maaku anoo e hanga tooku nei whare, ko ngaa pou o roto he mahoe, he patatee. Ko te taahuhu he hinau. Me whakatupu ki te hua o te rengarenga. Me whakapakari ki te hua o te kawariki.*
>
> *I shall build my house using the mahoe and patatee as post. The ridgepole will be made of hinau. Those who inhabit the house shall be raised on rengarenga and nurtured on the kawariki* (Kingi Tawhiao).

Kingi Tawhiao who was the second Māori King used the natural environment as a vision for kotahitanga—unity. It was his insight of unity for people of all abilities, qualities, stature, strengths, talents, and capacity that he believed everyone plays a role within kotahitanga. Specifically, the mahoe, patatee and hinau are not the traditional timber to build a whare, they are quite fragile. But in the forest, they cluster together, usually at the base of the stronger and mightier raakau (like the kahikatea, totara, and the kauri). They support the growth of the larger trees. The large trees will struggle to reach their potential without the mahoe, patate and hinau supporting them at the base.

Growing up Māori within the Kingitanga is where I locate cultural values and understandings of kotahitanga as the seed of service towards the wellbeing of others, specifically through my role as a researcher in early childhood. I share this story because it plays an essential role to who I am today. This story comes from a context rich in tradition, values and people, both grounded in history and lived experiences. It is the premise of this story that speaks about the unwavering relevance of kotahitanga as a set of cultural considerations in research. 'Now that I know, I cannot know' is the challenge for us all because as stated by Bergson (1998):

> …what we do depends on what we are; but it is necessary to add also that we are, to a certain extent, what we do, and that we are creating ourselves continually... [F]or a conscious being, to exist is to change, to change is to mature, to mature is to go on creating endlessly. (p.7)

Tōku Whakapapa

Ko Tokomaru te waka	Ko Tainui te waka
Ko Taranaki te maunga	Ko Taupiri te maunga
Ko Waitara te awa	Ko Waikato te awa
Ko Te Ati Awa te hapū	Ko Ngati Mahuta te hapū
Ko Mururaupatu te marae	Ko Waahi Pa me Hukanui-a-muri ngā marae
Ko Iris Koopu tōku whaea	Ko Tonga Paki tōku matua

The canvassing of whakapapa in terms of who am I works as a knowledge base for my identity, my connection with another, and the unification with the environment. Through whakapapa, knowledge is transferred through spiritual beliefs (Metge, 1995) cultural practices, and tribal structures (Broughton, 1993; Durie, 2002; Moeke-Pickering, 1996). They are the links 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, 2016, p. 43). John Rangihau (1977) describes being Māori, as growing up in a Māori community where one's apprenticeship is earned by participating, learning the kawa, customs and traditions that are part of being of a particular tribal group, and where the teachings and values are instilled by parents and whānau.

Growing up in Rahui Pokeka, my father, mother, brother and I, with our extended whānau, would pack up for a week and move down to the dungeon (this was the name given to describe our sleeping quarters) to work during Te Koroneiha. The young to old had specific mahi assigned to them that was mainly allocated through whakapapa to ensure our visitors were shown manaakitanga and as a collective we were able to continue with the vision of Tawhiao towards kotahitanga.

Te Koroneihana is the annual coronation to commemorate the ascendance to the throne for the Māori royal family. Te Koroneihana calls together all of Māori to discuss important issues. It is an open invitation to visitors from Aotearoa and throughout the world, to join and to celebrate the unique and important customs and traditions of Kīngitanga, and of Māori at Tuurangawaewae Marae in Ngaaruawaahia. Growing up Māori resonates with Reedy's (2003) view of the Māori child where each child is born into existence of power, spirit, and meaning. Reedy's own experiences and understandings of the Māori child is grounded in whanaungatanga and a valued member of the whānau, who has infinite wisdom of both physical and spiritual potentiality. The role of the whānau, Reedy says, is to shape and nurture the child's understandings

within his or her world. Through kotahitanga and the vision of Kingi Tawhiao to ensure the continued health and overall wellbeing of the whānau, now that I know, and cannot know.

It is through my research that I liken my endeavours to the mahoe, patatee and hinau that are not our traditional timber to build a whare, they are quite fragile, but in the forest, they cluster together usually at the base of the stronger and mightier raakau (like the kahikatea, totara, and the kauri). Through nurture, social learning, belonging, and identification, we support each individual's achievement of the group's aspirations.

Being a Māori researcher

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, and through the Kingitanga I have come to realise that kaupapa Māori research is directly linked to my cultural values and lived experiences. The implication here resonates with what Smith (2012, cited in Olssen, 1991) highlights that "research has become a way of structuring assumptions, values, concepts, orientations and priorities in research" (p. 185). My research and identity therefore acts as a compass that navigates my role and responsibilities of cultural experiences from my growing up Māori to 'becoming'. This cultural companion of 'becoming' is how 'knowing' and 'being' and the dual openings create a space to consider the notion of 'together' that is at the heart of kotahitanga. 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 with how I conduct research.

As a researcher, changes in thinking have had a further impact on my own understandings where the importance of partnership acknowledges that the 'self' and 'other' can co-exist, both as separate entities, respected for their own understandings and context, but also to share that new-found partnership works as a platform for kotahitanga. Partnerships are formed when we care and respect each other; where our research endeavours and actions are morally and ethically right, and where we are acting in an honourable manner that is empowering (Berryman, Soohoo, & Nevin, 2013).

As I reflect on Kingi Tawhiao and his expression of Kotahitanga, it is the enactment of whanautangata that offers a further extension to culture and research. Pere (1982) explains that whanaungatanga represents 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 depend on each individual within the group to "complement and support each other" (Pere, 1982, 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. 24). A further translation of Whānau Tangata can be separated to describe whānau (extended family) which means to be born, family or 'offspring' and tangata is human or person. Together, Whānau Tangata can 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).

The connection between Whānau Tangata and my research advocates for a collective process as a place where the researcher and participants move towards a sense of kotahitanga to operate as a whānau member of interest (Bishop, 1996). It is where our identities, ideologies and authentic selves produce new knowledge in the third space (Bhabha, 1994; Soja, 1996). In common with Anderson and Freebody's (2013) view of successful partnership research, one must be conscious that the work is culturally relevant and respectful (Macfarlane, Webber, Cookson-Cox, & McRae, 2014).

Working with non-Indigenous researchers

My research, involving several collaborative research projects conducted over a number of years, has included non-Indigenous researchers working in both Māori-medium and English-medium educational settings. Research principles, ethical considerations and notions of partnerships where two world views and cultures bring new challenges but new spaces for dialogue, reflection and understanding.

In one of my research projects, we were interested in finding out about children's learning journeys as they transition from early childhood into school (Peters, Paki, & Davis, 2015). As Indigenous and non-Indigenous researchers, we were drawn to the notion of a braided river metaphor (Curtis, Reid, Kelley, Martindell, & Craig, 2013) where multiple streams diverge and converge, weaving Māori and Pākeha knowledges, understandings and research. Even though such collaborations are not straightforward (Jones & Jenkins, 2008), we believe they are essential.

The philosophical and theoretical weaving of our identities, ideologies and authentic selves form the heart of a participatory relationship to our research framing. The application of important cultural values such as tika (right) and pono (truth) is about process, which is fundamental throughout my research (Peters, Paki, & Davis, 2015). When these considerations are woven together we begin to see the formation of a relationship taking shape, working through understanding each other and our differences as a process; a process that sometimes requires others to challenge our thinking but ultimately to share in that understanding—not just for the purpose of research, but for the purpose of creating meaningful change. Through the implementation of such Māori derived constructs, kaupapa Māori research implements a specific 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, 2012).

Cautions from the margins

I find my role changing and being impacted by the experiences I encounter with people and their contexts moving and being shaped as I co-exist in with another, both directly and indirectly. This process is generally thought to be a complex dialogue involving a multifaceted transaction of relationships surrounded by layers of cultural, social and regulated requirements between contexts and between people. I would agree with Wong (2008, as cited in Mila-Schaaf & Hudson, 2009), who suggests that Indigenous researchers are held to a higher level of accountability than their non-Indigenous peers. Not only are they directly accountable to their communities in terms of the ways they represent them, but at stake also is the honour of their families, ancestors and generations to come. I also acknowledge the work of Ted Glynn (2013), a Pākeka who has researched with and alongside Māori. Through his experiences in collaborative partnerships between Indigenous and non-Indigenous researchers (Māori and Pākeha) he shares some insight and states: “In developing and sustaining collaborative research partnerships with Indigenous peoples, non-Indigenous researchers need to actively resist positioning themselves or allowing themselves to be positioned, as the more powerful or the controlling directive partners (Glynn, 2013. p.40)”.

Final thoughts

One must connect and understand that explanations of knowledge, pedagogy, philosophies, processes, and practices with the inclusion of culture, identity,

and values implies a theoretical basis. Kaupapa Māori theory and my identity acts as an intervention for self-determination through legitimising and validating being, acting, and living Māori (G. Smith, 1997). My upbringing has revealed a collective wisdom infused to make a positive contribution to supporting change from those seeking changes and for strategising ways of challenging those that have changed others (Smith, 2015). I am grateful to my whānau and hope to continue the vision of Kingi Tawhiao in the work I am committed to fulfil.

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KUPUTAKA | GLOSSARY

Note:

Dialectual differences in te reo Māori across the country are identified quite easily by fluent speakers of te reo Māori; written te reo Māori also easily identifies the iwi to which one belongs.

- **Waikato Tainui** iwi do not use the macron in their written word; the double vowel is used to replace the macron (e.g., **teenaa koe**/tēnā koe).
- **Northland** replace the 'wh' (f sound) with 'h'—**hakarongo**/whakarongo (listen)
- **Ngai Tahu** replace the '**ng**' with a '**k**'—**Rakinui**/Ranginui (Sky Father)
- **Whanganui** include the '**h**' in its written form but is silent in its spoken form —wakaaro/whakaaro (thoughts)
- **Tūhoe** replace the '**ng**' with '**n**'—**pano**/pango (black)
- The chapters within this book reflect some of these variations in dialect.

A

Ahau/au: Me
Ako: Teach/learn
Aku: Mine
Anake: Only
Ao: World
Aotearoa: New Zealand, The land of the long white cloud
Aramoho: A suburb of Whanganui
Arero: Tongue
Aroha: Love
Āta whakarongo: Listen carefully
Awa: River
Awarua: Bluff Harbour
Awhi: embrace, hug

H

Haere mai: Welcome
Haka: War dance, fierce rhythmical dance
Hapū: Subtribe
Hauraki: A flat farming area on the North Island of Aoteroa near Thames
He: A, an or some
Hikoi/whiikoi: Walk/trek
Hinengaro: Mind/intellect
Hoatu/whoatu: To give
Horouta: One of the canoes that sailed to Aotearoa and settled on the East Coast

I

I ahu mai: Come from
Ihi: Assertiveness, excitement, a burning within
Iwi: Kinship group

K

Kahungunutanga: Kahungunu knowledge
Kai: Food
Kaiako: Teacher
Kaiāwhina: Helper, aide
Kaimoana: Seafood
Kainga: Home
Kaitiakitanga: Guardianship
Kaore/Kahore: No
Kapa: Group/team
Kapa haka: Māori culture group
Karakia: Incantations/ritual chant/ prayer
Karanga: Call of welcome
Kaua e kōrero Pākehā: Don't speak English
Kaumātua: Elderly, old aged
Kaupapa: Matter of discussion, topic
Kaupapa Māori: Māori knowledge
Kauwhau: Lecture/preach
Kawa: Protocols
Kei te pēwhea/pēhea koe?: How are you?
Kēwai: Fresh water crayfish
Kihau: Ghost
Koha: donation, gift
Kōhanga Reo: Language Nest
Kōhete: Scold
Koroua: Elderly man
Kōrero: Speak
Kōrero pūrākau: Story telling
Kōrerorero: Discussion
Koro: Grandfather
Kotahitanga: Unity, solidarity
Kotiro: Girl
Kōwhaiwhai: Visual art
Ko wai: Who is
Kuia: Elderly female
Kupu: Word
Kura: School
Kura Kaupapa Māori: Total immersion te reo Māori school

M

Mahupuku: (monument): A 5.5m marbel monolith structure
Mana: Prestige
Manaaki: Care, kindness, uplifting the mana of self and others
Manaakitanga: Caring, respect, hospitality
Mana whenua: Local iwi
Maniapoto: A tribal area in the southern part of Waikato, otherwise known as Ngaati Maniapoto
Manuhiri/Manuwhiri: Visitors
Māori: Indigenous people of Aotearoa NZ
Māoritanga: Māori beliefs and practices, Māoriness
Marae: Courtyard (the open area in front of the wharenui)
Mataamua: Older siblings
Matangirau: A rural settlement in Northland
Matatau: Be proficient, competent, fluent
Mātauranga Māori: Māori knowledge
Mātua: Parents

Maunga: Ancestoral mountain
Mauri tū Mauri ora: Sneeze of life and wellness
Me: And
Mihimihi: Formal greetings
Mihi whakatau: Welcome speech
Mō: For
Moana: Seas, oceans
Moe: Sleep
Mōhiotanga: Knowledge
Mokopuna: Grandchild
Mootakotako: A rural area within the Aotea region of Waikato
Mōteatea: Traditional chant

N

Nō: From
Noho: Sit
Noho marae: Sleep over on a marae

Ng

Ngā: Plural
Ngahere: Bush/Forest
Ngākau: Heart
Ngāpuhi: Tribal group of much of Northland
Nga Kiwaha: Idioms (plural)
Ngā Tamatoa: Stalwart young men
Ngāti Awa — A Bay of Plenty tribe
Ngāti Haua: A subtribe of Waikato tribe
Ngāti Hine: A Northern tribe, Northland
Ngā Kiwaha: Idioms (plural)
Ngāti Kahungunu: People located along the eastern coast of the North Island
Ngāti Moe: People in the small part of southern Wairarapa
Ngāti Porou An East Coast tribe

O

Ohooho: Valuable
Ōna: His or Hers
Oriori: Genre of waiata, Lullaby

P

Paipera: Bible
Pākeha: English
Pakeke: Adult
Pao: Ditty song
Papa kainga: Communal tribal land
Papatūānuku: Earth Mother
Pārera: Duck
Pāua: Abalone
Pēhea/pēwhea: How
Pepeha: Tribal saying that identifies one to his canoe, mountain, river, land and tribe
Pēpi: Baby
Pīkau: Carry on back
Pōhiri/Pōwhiri: Formal welcome, traditionally on a marae
Pō mimi: Potty
Poi: Poi
Pootatau Te Wherowhero: The first Māori king
Pouako: Lecturer Māori
Poutama: Pattern
Pouri: Sad/sadness
Puāwai: Blossom

R

Rakiraki: Duck
Rangatira: Chief
Rangatiratanga: Chieftainship
Ranginui: Sky Father

Rerenga kōrero: Phrases
Ringawera: Kitchen helper
Rohe: Region
Rongoa: Medicine
Ruatahuna — A town located in the Bay of Plenty

T

Taha: Side
Taakitimu: One of the canoes that sailed to Aotearoa and settled on the lower East Coast and Hawkes Bay
Tainui: One of the canoes that sailed to Aotearoa and settled on the West Coast at Kāwhia
Tainui: Iwi of the central North Island of Aotearoa: Hauraki, Ngāti Maniapoto, Ngāti Raukawa and Waikato.
Takiwā: District, area, vicinity, region
Taku: My
Tamariki: Children
Tamariki nohinohi: Young children
Tamaiti: Child
Tane Mahuta: Deity of the forest
Tangaroa: Deity of the sea
Tangata: People/person
Tangata ono: Participant six
Tangata toru: Participant three
Tangata Tiriti: The Crown and all other people
Tangata whenua: Local Māori people born of the whenua
Tangata whenuatanga: Status as tangata whenua
Tangihanga: Funeral
Tangi hiki: Cry to be carried
Taonga/tuku iho: Treasures handed down
Taranaki: Iwi that covers the West Coast of the North Island.
Tautoko: Support
Tarakihinui awa: Tarakihinui Stream in the Gisborne region
Taringa: Ear
Tauira: Student/s
Tauiwi: Foreigner
Te: The
Te ako whakatere: Accelerated learning:
Te ao kohatu: The ancient world
Te ao Māori: The Māori world
Te ao Pākeha: Western world
Te ara reo Māori: The pathway to learning the Māori language
Te Arawa: One of the canoes that sailed to Aotearoa and settled in the Bay of Plenty area
Te Ataarangi: A method of learning te reo Māori using Cuisenaire rods
Te Kōhanga Reo : Māori lanuage nest
Te Ika a Māui: North Island of Aotearoa
Te Tau Ihu o te Waka a Māui: Top of the South Island of Aotearoa
Teina: Younger siblings
Te Kiingitanga: The Māori Monarch that resides within the Waikato area
Te Papaioea: Palmerston North
Te Papa o Rotu: A marae located in Whatawhata, Waikato
Te reo: The language

Te reo me ona tikanga Māori: The Māori language and Māori customs
Te Rito Maioha – Te Rito: The new shoot from the flax bush Maioha, deepest respect
Te Tai Tokerau: The Northern tribe, Northland
Te Teko: A town located in the Bay of Plenty
Te Tiriti o Waitangi: The Māori version of the Treaty of Waitangi that was signed by 500 plus tribal chiefs of Aotearoa
Te Urewera: Regions between the Bay of Plenty and Hawke's Bay
Te Waipounamu: South Island of Aotearoa
Te Wānanga o Aotearoa: The University of Aotearoa
Te Whāriki: Early Childhood Curriculum (New Zealand)
Tihei Mauri Ora: Sneeze of life
Tikanga/Tikaka: Māori tradition and Customs
Tino rangatiratanga: Self-determination, authority, independence
Tīpuna: Ancestors
Titiro, **whakarongo**, **kōrero**: Look, listen, speak
Tōku: Mine
Tongikura: Proverbial saying
Tokotoko: Walking stick
Tūhoe: Tribal group of the Bay of Plenty
Tuukaroto Matutaera Pootatau: The name of the second Māori King;
Te Wherowhero Taawhiao: More commonly known as Taawhiao
Tuna: Eel
Tūpuna: Ancestor
Tūrangawaewae: Place where one has the right to stand
Turua: A small settlement on the Hauraki Plains

U

Ūkaipō: Origin, real home
Uri: Descendant
Urupā: Cemetery

W

Wā: Time and space
Waha: Mouth
Wai: Water
Wero: Challenge
Waiata: Song
Waiata-a-ringa: Action songs
Waiata-ā-iwi: Songs of the people
Waiata tamariki: Children songs
Waiata tautoko: Supporting songs
Waikato: A region on the North Island of Aotearoa
Waimārie: Fortune/lucky
Wānanga: Educational seminar, robust dialogue
Wairua: Spirit
Waka: Ancestoral canoe
Wīwi: Native swamp plant

Wh

Whaikōrero: Formal speech
Whakaaro: Thoughts
Whakamana: To give authority or prestige to
Whakapapa: Genealogy
W(h)akarongo (**ki te**): Listen (to)

Whakatauakī: Proverbial saying by a known author
Whakataukī: Proverbial saying by an unknown author
Whakatū: Nelson
Whakawhanaungatanga: Introducing one's self and where you are from, identifying pre-existing connections
Whānau: Family
Whanaunga: Relative
Whanaungatanga: Family relationships
Wharekai: Dining hall
Wharenui/Whare Tūpuna: Ancestoral meeting house
Whare wānanga: University, place of higher learning
Whatumanawa: Deep emotions
Whenua: Land
Whiria: Weave

Tōku Anō Reo Māori: My Very Own Language

Te Rito Maioha Early Childhood New Zealand (ECNZ) is a registered Private Training Establishment (PTE), offering a range of qualifications both nationally and internationally. As a Category One tertiary provider we are accredited and approved by NZQA to deliver undergraduate, graduate and postgraduate qualifications in early childhood teacher education, leadership, and research.

Besides being a national mainstream bicultural tertiary provider, with 11 teaching bases (plus one satellite base) across the country, ECNZ is also a membership organisation. We represent ECE services and the teachers who provide education and care to thousands of infants, toddlers and young children. Our members are drawn from a diverse range of community-based and privately-owned education and care services, home-based services and kindergartens.

ECNZ is committed to high quality early childhood education and care for every child in Aotearoa New Zealand. This has been our purpose since our formation in 1963, originally called Te Tari Puna Ora o Aotearoa/New Zealand Childcare Association.

Te Rito Maioha Early Childhood New Zealand champions bicultural understanding and practice. This is evident in the content and design of our qualification and professional development programmes as well as in our provision of advocacy and membership services.

To give effect to our bicultural teaching and learning commitments, the organisation employs Māori and Pasifika teaching staff. Senior Pouako and Pouako are based at each of our teaching locations across the motu and are recognised for their cultural expertise and leadership in knowledge of Te Tiriti o Waitangi, mātauranga Māori, and te reo me ngā tikanga Māori.

Tōku Anō Reo Māori: My Very Own Language is a companion publication to *Tōku Anō Ao Māori: My Very Own World* that was published in 2015. In this current book our Māori lecturers share their personal histories and journeys to maintain te reo Māori in their lives. Their love of te reo Māori is apparent and we hope that readers will be inspired and motivated by their stories.

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