
TE WHAKAPŪMAUTANGA I TE MANA



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RĀRANGI TAKE

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KUPU ARATAKI:

Introduction

Wellbeing is fundamental to an individual's ability to function and live well. Wellbeing statistics in New Zealand, highlight that Māori have some of the worst levels of educational attainment, high levels of unemployment and incarceration, decreasing levels of home ownership, lower than average incomes, higher than average mortality rates, inequitable access to healthcare and the highest levels of suicide since records began (Chalmers & Williams, 2018). Just as troubling, the latest *Innocenti* Report Card 16 (UNICEF, 2020) ranks New Zealand 35th out of the 41 EU and OECD countries, in child wellbeing outcomes across academic and social skills, mental well-being, and physical health. The earlier *Innocenti* Report Card 15 (UNICEF, 2018) ranked New Zealand 33rd of 38 OECD countries for educational inequality across preschool, primary school and secondary school levels. Māori mokopuna (children) are disproportionately represented in the group of mokopuna who under-achieve (Ministry of Education [MoE], 2019), facing achievement barriers that stem from negative stereotypes attached to Māori as a social group, structural racism, and unconscious bias (Blank, et al., 2016). These achievement gaps open up at a very young age, often before mokopuna start school, and can have a lasting impact on adult outcomes.

From a Māori perspective, wellbeing or hauora involves spiritual, physical, mental, emotional, and whānau/social wellbeing (Durie, 1998). Mana and kaitiakitanga encapsulate the relationships crucial to Māori understandings of hauora. *Mana* can be translated as "authority, control, influence, prestige, power" (Hemara, 2000, p. 68). Royal (2007) states that "*Mana* is central, fundamental and foundational to the traditional Māori worldview. Almost everything in traditional culture was somehow linked to mana and it is upon mana that one might construct a perspective on the nature and purpose of education" (p. 42). Perceptions of mana are therefore critical to understandings of the Māori world and the Māori person, including mokopuna (Huriwai & Baker, 2016).

All mokopuna are born with mana from their parents and ancestors (Marsden, 2003). Recognition of mana is important for mokopuna, along with understandings of how to enhance mana through kaitiakitanga. 'Tiaki' means, 'to care, protect, conserve or save'. Kaitiaki are agents that perform kaitiakitanga, or active guardianship (Paul-Burke & Rameka, 2015). Through kaitiakitanga mana is enhanced (Reedy & Reedy, 2013).

Kaitiakitanga recognises how humans, including mokopuna, undertake active guardianship and associated responsibilities. Kaitiakitanga denotes the practical doing. The concepts and practices of kaitiakitanga have developed over generations of use and guardianship. Through kaitiakitanga mana can be enhanced. The tenets of kaitiakitanga originated from an epistemological worldview where the perceptions of nurturing, caring and safeguarding were framed on connectivity and relationships with the world (Paul-Burke & Rameka, 2015).

Appendix 1. Understanding and enhancing mana and kaitiakitanga across early learning settings of Aotearoa. A literature review.

TE MAHI RANGAHAU

Our Research

The premise of our 2020-2021 research, funded through the Teaching and Learning Research Initiative, was that mana is a fundamental element of hauora. The project explored ways that early childhood education (ECE) affords mokopuna opportunities to enhance mana through being kaitiaki or guardians of themselves, others and their environment, thereby contributing to a collective sense of hauora. The goal of the research was to develop evidence-based understandings, with associated strategies and exemplars of teaching practice.

The two-year project involved four phases.

- **Phase one**
Kohikohinga Pūrākau (2020), entailed collecting pūrākau (narratives) from kaumātua/kuia (elders), on how mana was recognised and enhanced through kaitiakitanga.
- **Phase two**
Taunaki Puna Reo (2020–2021), involved working with three Māori Medium ECE services (Puna Reo and Kōhanga Reo) to capture theoretical and pedagogical understandings and practices related to mana and kaitiakitanga in their services.
- **Phase three**
Taunaki Auraki (2021), involved working with three English Medium ECE services to capture theoretical and pedagogical understandings and practices related to mana and kaitiakitanga in their services.
- **Phase four**
Whanaketanga Ariā (2021), entailed analysing data from all phases of the research.

Kaupapa Māori methodological principles and understandings provided the cultural and ethical foundation for the project, with Māori ways of knowing, being, and doing central to the research design, data collection and analysis, and intended outcomes. Wānanga (educational meetings) with individuals and groups was an important feature of the research design. The wānanga utilised understandings and practices that derive from tikanga Māori (customs), including the interpretation and practising of Māori knowledge within the contemporary contexts (Whaanga-Schollum et al., 2015). Wānanga, depending on participants' wishes, were either audio recorded and transcribed, notes taken or participants were able to write their contributions. A pūrākau, narrative, storying approach (Elkington, 2011), was also utilised. Pūrākau are traditional oral narratives that contain “philosophical thought, epistemological constructs, cultural codes, and worldviews that are fundamental to our identity as Māori” (Lee, 2009). A number of types of data were gathered during the research including: pūrākau; kaiako reflections and evaluations; notes from kaiako focus group interviews; whānau feedback/comments; mokopuna feedback; photos and mokopuna assessments.

NGĀ PŪRĀKAU O NGĀ KAUMĀTUA ME KUIA

Elders Stories

The initial stages of the research involved gathering pūrākau from kaumātua/kuia. Most pūrākau related to experiences from their childhoods, what they were told by whānau and what was expected of them to ensure the wellbeing of themselves, others, and their environment. Key themes that emerged from pūrākau include:

AROHA ME MANAAKITANGA (LOVE AND CARING): Almost all pūrākau highlighted that learning was first and foremost about aroha (love) and manaakitanga (caring), rather than mana and kaitiakitanga. Although 'kaitiakitanga' and 'mana' were not words kaumātua/kuia heard growing up, the tenets of kaitiakitanga and mana were learnt through activities such as gardening, gathering kai (food), gathering resources for weaving, etc:

Mana and Kaitiakitanga? These are not words that I knew growing up ... we looked after everything around us because all things were tapu [sacred]. The tapu of tāngata [sacredness of the person] is because of the mana that we have as people.

I grew up with the notion of 'aroha'. That was one kupu [word] that we all knew. We were taught to show aroha by caring for others, being kind, respectful and helping others whenever we could.

Ā TŌNA WĀ (IN THEIR OWN TIME): The pūrākau were mainly focused on what parents, grandparents and whānau had said or expected. Because the terms 'mana' and 'kaitiakitanga' were not utilised, the wisdom and guidance that was being shared was often not recognised until much later, sometimes on reaching adulthood or becoming a parent.

I did not understand the meaning of kaitiakitanga until I was much older ... but it was always around me ... manaaki our whānau.

I taku rua-tekautanga i hoki mahara ki aua wā, ā ... koirā te take o tana kōrero ... kātahi ka taka te kapa ... te māramatanga. [When I was in my twenties, I remembered that time, that was the reason she said that, then the penny dropped, the understandings].

WAIHO MĀ TŌ MAHI E KŌRERO (LEARNING THROUGH EXPERIENCE): Most pūrākau highlighted that understandings of hauora, mana and kaitiakitanga were acquired through experience. They were not taught directly. Rather, deeper understandings were acquired over time, as they undertook activities and tasks.

I believe that mana and kaitiakitanga were actually being indirectly ingrained within our very being.

While I wasn't aware that this was enacting mana. I was also unaware that I was growing up learning the role of a kaitiaki. It sure did instil in me the deep understanding of the whakataukī, Tiaki i a Papatūānuku, ka tiaki a ia i a koe. [Take care of Papatūānuku and she in turn will take care of you].

WHAIWĀHI (COMMUNITY AND CONTRIBUTION): A common theme across the pūrākau was the deep sense of community and contribution that was directly related to mana and kaitiakitanga. Whānau mana was associated with the ability to feed and care for the whānau and community. The following pūrākau underscores this sense of contribution:

... harvesting huge kūmara but never seeing them on their table because they were given away ... Manaaki for our whānau and maanaki for our whenua. I also remember how my grandparents were always out in the gardens looking after the māra [garden].

HE RĀ ANŌ ĀPŌPŌ (SUSTAINABILITY AND PRESERVING TAONGA): Large numbers of pūrākau involved learning about what needed to be preserved and cared for, including reo (language), tikanga Māori (culture), moana (sea), taiao (environment), whenua (land), and kai (food). Growing, gathering and sharing kai (food) was a common theme throughout almost all pūrākau.

We enjoyed what the moana had to offer us but we were always told to take only what we needed as 'he rā anō āpōpō' [another day tomorrow].

The reason we moved our garden from one spot to another after a couple of seasons was to give the land time to rest.

TŌKU MĀORITANGA (LANGUAGE AND CULTURE): Kaumātua/kuia explained that whānau had clear roles to support kaitiakitanga in line with tikanga, which were not debatable. Expectations and tasks were described and it was anticipated that there would be consequences if these were breached.

We are also kaitiaki for our taiao [environment] and all the resources that have been gifted to us, such as our whakapapa [genealogy], te reo [language], tikanga [culture], values and all our cultural traditions.

If you couldn't look after them [practices] then there were serious consequences.

We all are born with mana and it's how we support our next generation of rangatahi [young people] in our reo and tikanga to lead our iwi [tribe] and to care for our kaumātua.

WAIRUATANGA (SPIRITUAL CONNECTEDNESS): Keeping safe and understanding what you could and could not do was important. This was directly related to tapu (sacred) and noa (without restriction) and not trampling mana. Understandings and 'lived' experiences of the spiritual world, growing up 'as Māori' and the importance of kaitiakitanga to safety and hauora were common themes in the pūrākau:

We looked after everything around us because all things were tapu then. The tapu of tāngata is because of the mana that we have as people.

The midwife did a karanga [call of welcome], when my nephew was crowning. Not only does the mana of the mother grow while she is hapū [pregnant], but at the birth of her baby straight away comes with a mana that only the gods could give this pēpi [baby].

WHAKATIPURANGA TUPUNA (INTERGENERATIONAL TRANSMISSION): Many of the kaumātua/kuia grew up with one or both grandparents. Grandparents passed on teachings about weaving, gardening, spirituality and Māori ways of knowing, being and doing. Often it was the grandparents who explained expectations, as in the following pūrākau:

On arriving at the marae his grandparents would explain ... me pēnei, me pērā, kua e pēnei, kua e pērā ... nā reira i mōhio mātou ... me whai ana tohutohu kei raruraru. [Do this, do that, don't do this, don't do that... and so we learnt... follow instructions or there may be problems].

NGĀKAU MĀHAKI (KNOWLEDGE AND HUMILITY): When exploring the characteristics of mana and kaitiakitanga, there was recognition that kaumātua were kaitiaki of te reo and tikanga in each iwi (tribe). Kaumātua were knowledge keepers of each iwi. Their mana was linked to their knowledge around tikanga, reo and the kawa (practices) of their iwi, but alongside that was humility. It was not about enhancing their own mana but was related to maintaining the mana of te reo, tikanga, marae, and community:

I also have seen the next generation of kaumātua and kaihautū [leaders] taking their place as kaitiaki of te reo me ona tikanga for our iwi ... The characteristic that all of these people possess is mana ... I think mana is knowledge about the kawa [rituals] and tikanga of your iwi and that of the mana whenua ... but alongside that it is the humility that these people possess.

HE AHA TENEI MO NGĀ KAIAKO

What this Means for Kaiako in ECE

Key insights for kaiako emerging from the kaumātua/kuia pūrākau include:

- recognising that learning about mana and kaitiakitanga was predominantly experiential, and developed over time through being in the environment, taking part, contributing, adhering to rules and following instructions, rather than direct instructional teaching and learning.
- much of the teaching and learning related to mana and kaitiakitanga takes place in the context of caring for, sustaining, growing and nurturing te taiao (environment), te māra (garden), te whenua (land) and tāngata (people) – it is about ensuring the wellbeing of people, places and things and thereby contributing to their collective wellbeing.
- the emphasis on the contribution to the collective supports long term, intergenerational sharing of knowledge.

The enactment of mana and kaitiakitanga was often associated with practices and expectations around maintaining the mana of marae, whakapapa, te reo, tikanga, and traditions. The enactment of mana and kaitiakitanga supported a sense of spiritual, intellectual, emotional and physical connectedness, belonging, identity and wellbeing. Expressing and adhering to values and cultural norms such as *aroha*, *maakitanga*, *rangatiratanga*, and *whanaungatanga* were integral to enactment.

NGĀ PŪRĀKAU O NGĀ MOKOPUNA

Children's Stories

Following the gathering of kaumātua/kuia pūrākau, the focus of the research moved to kaiako in Māori and English medium settings, and how mana and kaitiakitanga was expressed in those contexts. Kaumātua/kuia insights were shared with kaiako and team discussions explored implications for ECE kaiako, mokopuna and whānau. Kaiako pūrākau, gathered during these wānanga encapsulate kaiako perceptions of the logic, motivations and goals driving mokopuna expressions of mana and kaitiakitanga. These perceptions are evident in the mokopuna stories that emerged, including:

AROHA ME MĀRIRE (CONCERN AND CARING): There were numerous examples of mokopuna enacting mana and kaitiakitanga through caring, helping others, being kind, and keeping others safe. Kaiako commented:

You ... have a kind heart ... you often respond to friends who need help or might be feeling sad.

He ... went around the papatākaro [playground] and did his own little safety check and he brought some big logs which are in the papatākaro for play ... “Whaea, whaea, we gotta take this away, kei whara pēpi” [the babies will get hurt] ... he’s trying to make this environment safe for these pēpi.

See Appendix 2 for another example. He Aroha Whakato

MAHIA TE MAHI (MANA NOT THE DRIVER): Although the enhancement of mana was the outcome for all the examples in ECE, it was not the driver of the action for mokopuna. Mokopuna were mostly unaware that their actions enhanced their mana, rather they focused on caring and doing what was required. These actions are evident in the following korero:

... today we went for a small hīkoi ... and M picked up these paru [dirty] as tokina [socks]. I said to leave them, but M said the leaves can’t touch the noke [worms] underneath ... we had talked previously about the leaves disintegrating and going into the earth and feeding Papatūānuku [Earth Mother].

TUĀKANA/TĒINA (OLDER/YOUNGER RELATIONSHIP): Examples of tuākana/tēina relationships and responsibilities in practice were evident in many of the narratives from the ECE services. These roles and responsibilities were driven by a sense of obligation, concern and care. This is explained by kaiako in the following comments:

R is there to either offer his hand to protect pepi or he's like “Watch our pēpi” and then he’d say, “Hei, kei konei te pepi” [The babies are here] if they [other mokopuna] are coming really quick on their paihikara [bikes] or scooters. He makes a lot of people aware of where the tēina [younger mokopuna] are.

See Appendix 3 for another example. Julian Te Tuakana

RANGATIRATANGA (LEADERSHIP): Mokopuna displaying strong leadership qualities through undertaking kaitiaki roles and responsibilities, including standing up for, and advocating for others and the environment was evident in many of the narratives. Mokopuna feeling confident to question kaiako if required, to voice their concerns was clearly an expression of mana and kaitiakitanga. What was apparent when mokopuna took on these roles and responsibilities was they assumed the roles and responsibilities themselves, viewing them as their roles, and not being directed by kaiako.

He planted the marigold seeds and they grew ... he's taken responsibility and he always points out that we can't actually pick the plants. He goes into the garden, has a check around to make sure all the plants are ok so that's his area. Now that he's got that responsibility he feels like he's the kaitiaki for the māra. But that gives him mana too. He's got that strong mana but he's also got responsibility to make sure the māra is all good ... We don't have to push them to do it ... They take on the responsibility, that role as kaitiaki.

It's about them taking the lead. It's about them having the mana to take the lead ... the fire alarm went off and we had to get to the field and T was helping tēina across the field ... that is rangatiratanga she took that upon herself.

KIA KAHA TONU (CONTINUALLY TRYING TO ACHIEVE): Mana was enacted through mokopuna working on and achieving their goals. When goals were finally achieved, even if it took months, as it did in the story below, it was associated with growth, enhanced abilities, the development of positive concepts of self, and confidence. For an example of a mokopuna achieving her goals through persistence and commitment.

See Appendix 4. Katarina te Makimaki

TIAKI TE MĀRA (CARING FOR THE GARDEN): Like the taiao (environment), the māra (garden) was a focus of attention for many mokopuna. There were numerous examples of mokopuna taking on responsibilities to care for the plants to ensure they grew strong and healthy.

Our children speak directly to the kai [food] in the māra [garden] as loving, nurturing guardians, "Kia kaha te tipu" [Grow big and strong!] "Kia ora, kei te pēhea koutou i tēnei rā? Kia kaha rā." [Hi, how are you today? Be strong.] "Kia matomato te tipu o ngā hua kia pakari kia ora mātou." [Please bear lots of fruits so we can be healthy and strong.]

And even our māra [garden] for kai [food], they've always sort of been included and they're learning about how to care ... And they just naturally are within it.

See Appendix 5a & b for other examples. He Kaitiaki o Mua & Hinematarau

TIAKI TE TAI AO (CARING FOR THE ENVIRONMENT): A large number of kaiako comments focused on caring for the natural environment. The role of kaitiaki was associated with a clear obligation to nurture and protect the physical and spiritual well-being of the taiao, and the natural systems that surround and support it.

We've been talking about tiaki i te taiao. We speak a lot to our tamariki about ngā atua [the gods] Māori. In term two when we went to the moana [sea]. We talked about tiaki [nurturing] i a Tangaroa [god of sea] and they've remembered ... and they talked about the rapahi [rubbish] in the ngahere [bush]. And they don't want to leave it there but we don't

want them to pick it up, so there's that strong sense of kaitiakitanga. And they'll say we have to tiaki i a Papatūānuku [nurturing for Earth Mother].

And it's the importance of knowledge. They know about Tangaroa (god of the sea), they know about the whenua [land], they know about the importance of tiaki [caring], even when you say don't touch that. It's so strong.

See Appendix 6a & b for other examples. Ka pehea ta tatou hapai i te taiao & To Maia hoki

HE AHA TENEI MO NGĀ KAIAKO

What this Means for Kaiako in ECE

The enactment of mana and kaitiakitanga is perceived differently by kaiako and mokopuna. For mokopuna the required actions are mostly straightforward and uncomplicated, involving nurturing, caring, contributing and taking responsibility. For kaiako however, the enactment of mana and kaitiakitanga includes recognition of, adherence to, and incorporation of values and customs associated with te āo Māori, including: te āo wairua, te reo, tīkanga Māori, tūpuna, whenua, te taiao, marae, and whānau, hapū and iwi.

In order to incorporate these critical aspects of te āo Māori into their teaching, kaiako must have developed a connectedness with, and sense of knowing of te āo Māori, that provides them a deeper understanding of the representation of te āo Māori. This sense of knowing and connectedness also positions them to further support mokopuna enactment of mana, kaitiakitanga and wellbeing.

To enact mana and kaitiakitanga, mokopuna also require knowledge and understandings of the context, the cultural norms and expectations of the context, and the possible consequences of their actions or inactions. These knowledges and understandings support mokopuna to stand strong in their beliefs, to express their concerns or perspectives, to take the lead when required, and stand as rangatira (leader). This requires kaiako to confidently share these knowledges and understandings with mokopuna, encouraging familiarity with the context, understandings of the associated expectations, and ability to take on rangatira roles and responsibilities.

NGĀ PŪRĀKAU O NGĀ KAIAKO

Kaiako Stories

Kaiako also examined their own motivations, in terms of teaching and learning goals, practice implications and expressions of te āo Māori related to mokopuna enacting of mana and kaitiakitanga. What is evident in the kaiako pūrākau is that te āo Māori is fundamental to the enactment of mana and kaitiakitanga. It is a holistic worldview that connects ‘a-tinana, a-whatumanawa, a-hinengaro, a-wairua, a whanau (physically, emotionally, intellectually, spiritually, and socially), to people, places and things, for example:

AROHA ME MĀRIRE (CONCERN AND CARING): For kaiako one of the main expressions of mana and kaitiakitanga by mokopuna was caring, nurturing and showing concern. This was commented on by most kaiako who felt proud of the compassion, empathy and kindness expressed by mokopuna in their services. Kaiako comment:

I suppose we have seen under kaitiakitanga her being a guardian of the tēina ... look after the tēina and tēina will respond through play and respect.

I have noticed that you love to play hostess, serving cups of tea, making cakes and playing whānau games. You have a real sense of looking after others.

TE REO MATAORA (KEEPING LANGUAGE ALIVE): The role of nurturing and fostering te reo Māori was viewed as an important aspect of mana and kaitiakitanga for kaiako. The mokopuna in the episode below may not have recognised that her mana was being enhanced through the interaction, but kaiako acknowledged that, not only did the mokopuna facilitate language learning, she also enhanced her own the mana and that of her tēina.

Tuākana [older child] explaining to tēina [younger child] about how to care for the taonga. She used words like “tiaki” [care for] and when giving tēina a turn to play with it ... she used the word “tohatoha koa [share please] and tatari [wait]”. She made time for each tēina to have turns. She responded to tēina questions. She then left and the tēina stayed and mirrored what the tuākana did. E.g. One of the tēina used the word, tatari and tohatoha.

MANA WHAKATIPU (ENHANCING MANA): Mokopuna supporting and guiding others through sharing their time, understandings, perspectives, and knowledge was another example of enacting mana that was recognised by kaiako. It involved developing understandings of how to share their knowledge and experience with others, and in doing so, strengthen the understandings of others and enhance the mana of all.

The tamaiti realise that they can do that for themselves and they can achieve and they are building their own mana. The other tamariki recognise it, it’s not just us building their mana but it’s trying to recognise each other’s mana, build up each other’s mana ... which they definitely are doing.

Enacting mana through tamariki sharing their experiences about their world, their whānau and their interests. Tamariki discussing what is important to them in their lives, and other tamariki having the opportunity to learn about their hoa [friend] and their lives.

See Appendix 7 for another example. Kai Karanga

KAWE MANA (MANA OF OCCASIONS AND GROUPS): Mokopuna recognising, respecting and upholding traditional ceremonies and rituals, was linked to the enactment of the mana of individuals and the collective, i.e., marae, kōhanga, hapū, and iwi. For kaiako it was important that mokopuna learn about, participate in, and contribute to ceremonies, rituals and important cultural events.

Her papa spoke for her and her big sister was there and was very proud, and her mama. It was a big moment for the whole whānau. That's kawē mana. Her papa came in for her huritau and he sung in Egyptian, Samoan and Irish and all the other cultures. It was really nice that they stood and they kept their other cultures alive.

TE ĀO MĀORI (MĀORI WORLD-VIEW): For kaiako the enactment of mana and kaitiakitanga assumed the normalcy of Māori knowledge, language and culture. Kaiako state that when mokopuna view the world through Māori lenses, their connections to te āo Māori are concrete, experienced physically, spiritually, emotionally and cognitively.

Not only does this strengthen your connection and awareness to our culture but it links you to your tupuna. In celebrating this your mana motuhake is strengthened. You are affirmed as a Māori tamaiti, with a rich heritage and strong creative skills both i te kainga [home] with māmā and here i te Puna Reo.

Start everything from the perspective of origin in te āo Māori.

MANA ATUATANGA (MANA FROM THE SPIRIT WORLD): Kaiako understand that all mokopuna are born with mana, inherited from atua, through whakapapa, from ancestors and parents. The recognition and enhancement of mana is one of the most important contributions kaiako can make to the holistic hauora of mokopuna. They are then able to experience mana atuatanga in a real and authentic way.

On the atua side of things, they experience our atua in real life, not through a book about atua Māori, it's through kaitiaki whenua. Tāne Mahuta standing in our corner. Tāwhirimātea feel the wind blowing, they go to the moana. Making connections. Tangible. Concrete. It's a real thing for them, it is not something they read about or some sort of fairy tale, it's part of their world now ... Kaitiakitanga is a huge aspect of that. We've all got our own mana. It's how we nurture it.

WHAKAPAPA (GENEALOGY): For kaiako, mokopuna developing a sense of belonging through knowledge of whakapapa, supports mokopuna connectedness to their worlds. This connectedness strengthens the sense of identity, self-assurance and confidence critical to the enactment of mana and kaitiakitanga.

Mana and kaitiakitanga is reciprocal. It has to be shared in terms of our learning together, sharing together. It's all about Whakapapa.

Whakapapa is valued and whānau are integral to all we do ... Because we know their whakapapa. They become more taonga to us because we know who their grandparents were, who their great-grandparents were. We've had that relationship with those people, with those whānau.

See Appendix 8 for an example. Toku pepeha

KŌREROTANGA—KŌRERO A WAHA, A TINANA, A KANOHI

(COMMUNICATION): Kaiako make the point that mana can be felt as well as seen. They explain that mokopuna communicated mana and kaitiakitanga in numerous ways and it is crucial for kaiako to recognise these communication methods and further support their enactment.

Where the relationship between mana and kaitiakitanga work together. You can feel it and see it in the tamariki and how they communicate, both verbal and non-verbal.

HE AHA TENEI MO NGĀ KAIAKO

What this Means for Kaiako in ECE

Māori spirituality is reflected in the language, customs and culture, in enactments of kaitiakitanga and mana. Kaiako support mokopuna to develop understandings of atuātanga in 'real life' through experiencing te taiao, and are able to express a sense of enthusiasm and connectedness through korero a waha, a tinana, a kanohi.

Kaiako have an important role in the revitalise of te reo, to ensure that te reo Māori becomes normalised in their daily interactions mokopuna, and support mokopuna to facilitate the language learning of others. Familiarity with everyday single words supports the utilisation of te reo in a natural and spontaneous way, for example: tamariki, kaiako, tuākana, kaitiakitanga, mana, whānau, and tēina.

Participating in traditional rituals, customs and events provide opportunities for celebration and the enactment of mana and kaitiakitanga. Kaiako developing collaborative relationships with whānau, hapū and iwi ensures meaningful representation of local knowledge and expertise.

NGĀ WHAKAAKORANGA O NGĀ KAIKO

Kaiako Pedagogies, Processes and Practices

Kaiako pūrākau also highlighted a number of the pedagogies, processes and practices that kaiako felt were essential to supporting the enhancement of mana and kaitiakitanga in ECE settings. These pedagogies, processes and practices not only support the expression of mana and kaitiakitanga, but are fundamental to notions to quality provision in Māori medium ECE settings. They include:

TAUIRATANGA (ROLE-MODELLING): Kaiako role-modelling respectful, mana-enhancing behaviours and attitudes supports mokopuna to take on responsibilities associated with mana and kaitiakitanga. The role modelling strengthens the development and maintenance of relationships and connectedness within the service, whānau, and communities.

I think I can really say that our teaching practice—we role model a lot of the te ara Māori values.

We believe that mana is a right of virtue for them and we try to sustain this through our teachings and modelling towards each other.

We work as a collective, and we have expectations that our tamariki will work as a collective as well ... where the tuākana takes over and kind of does the caring, does the manaaki, gives the aroha.

HĀPORITANGA (CONNECTING TO THE COMMUNITY): It is important that kaiako understand the significance of activities outside of the service, and work to bring the community into the service.

We have our own mana. It's how we nurture it. Bringing in new learning from home into the puna to inform our programme and the way we teach also is how we action mana.

Manaakitanga is one of the most important concepts to Māori people as it secures the strength of our whānau and communities.

... but what you're talking about is bringing the community in ... what's outside the kindergarten in, that's the environment.

In one service mokopuna were exposed to and participated in activities associated with hunting, fishing and preparing kai, both in the service and in the home and community.

They're always out on the weekend—hunting, fishing whatever the seasons are. And they know the seasons of kai—when to gather, and they bring that into our kindergarten.

We extend their learning by preparing the kai. Showing them how to cook the kai. From the start ... from plucking of the ducks, the gutting of the fish, smoking lamb's tails in the sandpit, all that type of thing is all done there.

See Appendix 9 for another example. Hunting

WHENUATANGA (CONNECTING TO THE LAND): Recognising the critical place of mana whenua in the service’s programme, was another key aspect of the enactment of mana and kaitiakitanga identified by kaiako:

In order for the child to understand her/his role as kaitiaki, a relationship with the land is vital—this is tāngata whenua.

I was thinking of our localised mana whenua. Our connection to the marae ... We all work on the marae. And so do half of the kids here... And it’s, ‘Oh I seen you whāea at the marae’. So, there’s lots of deeper connections.

HARAMAITANGA (OPEN DOOR POLICY): Building relationships with whānau and mokopuna adds to a sense of connectedness. An open-door policy ensures whānau feel comfortable, respected and welcome, and part of the service’s whānau. This sense of respect, aroha, āwhina and whanaungatanga are key to the expression of mana for mokopuna.

Looking after anybody that walks through our doors. Having the open-door policy. It doesn’t matter who you are ... We make them belong.

Our kaupapa within this kindergarten is all about aroha. Whakawhanaungatanga is a very big thing, with building relationships the ultimate goal and challenge.

ĀTUATANGA (CONNECTING TO DEITY): Recognising the importance of ngā atua Māori and integrating them into their practices in ECE supports the enactment of mana and kaitiakitanga. This requires understanding of the realms of ngā atua, which in turn provides a sense of authentic learning of Māori values, and supports confidence to enact mana and kaitiakitanga.

... we acknowledge that ‘the mana’ of children is derived from their links with atua ... one of the ways that we nurture the mana of every child is through making connections with these kaitiaki, through our environment, tikanga, waiata, and storytelling ... and the names and domains of Te Atua.

Our environment supports tamariki to develop understandings of kaitiakitanga, they learn about Atua and their responsibilities for their domains, tamariki learn their responsibilities as kaitiaki of Papatūānuku, the māra, rongoā.

Go to Tangaroa. And that’s how you can relate it back to atua ... the kids can physically see the kōura come in ... Visually see the atua that looks after the sea, where that kai has come from.

See Appendix 10 for another example. Horomatangi te taniwha

TĪPUNATANGA (CONNECTING TO TĪPUNA): Recognising the mana of tīpuna is evident when a kaiako explain that they know the mokopuna, they know their whakapapa, their parents, grandparents and tīpuna through living in the same community. There is a strong sense of whanaungatanga and connectedness with mokopuna and their tīpuna.

You have mana passed down to you from your whānau, tupuna and ngā atua.

I look at you and see a kuia. You are still a young kōtiro but somehow you seem to have a lifetime of skills in looking after others with cooking and baking ... you are following in the footsteps of your nannies, or even tupuna before them.

We see them as taonga, because you know all the generations. They've got the characteristics of their nanny,' 'You're just like your nanny on the marae ... that mana comes from tīpuna ... inherited mana ... You know them so well, you ... see them as taonga, because you know all the generations.

IWITANGA (CONNECTING TO IWI): Connecting to iwi and hapū was seen as integral to enhancing the mana of mokopuna in services. Whakapapa connections and growing up in the rohe strengthens these connections.

And we all have that strong connection to Ngāti Tūwharetoa. So Tūwharetoatanga is very much woven in our programme. Our tamariki know about their maunga, their awa ... their marae, their pepeha.

Their marae. They stand at the marae ... [and say] 'That's my marae whāea!

TE HIRANGATANGA O TE REO (KEEPING LANGUAGE AND CULTURE ALIVE): For kaiako nurturing and fostering te reo and tikanga Māori was viewed as an important aspect of kaitiakitanga and mana enactment. The comment below demonstrates kaiako understandings of how mokopuna can facilitate language learning and at the same time enhance the mana of both the tēina and the tuākana.

Our curriculum speaks about whakamana te tamaiti and as kaiako we have a responsibility through our reo, tikanga and daily programme to bring it to life.

KIRITAUTANGA (ENHANCING SELF-WORTH AND SELF-ESTEEM): Some discussions took place on goals of development in ECE. Kaiako questioned the ECE focus on the development of independence in mokopuna, stating that for them the enhancement of mana was more valued in the puna and kōhanga reo. Although the emphasis was on supporting confidence, self-esteem, skill development, and deeper understandings of the world, it was more aligned to mana enhancement, and interdependence rather than independence. Kaiako reiterate this difference in the following korero:

So, if you want to compare it with an English-speaking centre ... [kaiako] help [mokopuna] with their routines ... to help build up their independence so they can do it for themselves. We see it differently, it's about the child's mana, it's different world views ... the goal is not independence, the goal is recognition of mana and supporting one's own and other's mana ... growing their mana is a huge thing for them in terms of their growth, their abilities, their ideas about themselves, you know, that they are competent and confident, that's what you are talking about. Learners and doers.

AIOTANGA (CALM AND PEACEFUL ENVIRONMENTS): Recognising the importance of a safe, inviting and calm environment was stressed by kaiako in one service. They explained that this was critical to a sense of belonging, wellbeing, identity and mana.

And they can feel that, as soon as they walk in. It's a, peaceful environment. Yeah, a lot of parents ... they've actually said, that as they come in they feel ... it's calm ... They feel at home, they feel welcomed ... also recognising their mana. being valuable people. Mihi to

everyone that comes in.... kids that need a cuddle, we'll go up and give them a cuddle, manaaki them ... having a cuddle in the morning ... not allowing them to get anxious.

MATAURANGA (CULTURAL LEARNING): In most Māori medium ECE services, mana and kaitiakitanga are integral to the everyday operation, impacting on pedagogical understandings, cultural norms, and practices. For English Medium services this is not necessarily the case. Kaiako in the English medium services discussed the ongoing professional support required to deepen understanding of te āo Māori, cultural competencies, relevant pedagogical knowledge and expertise, and to engage with Māori worldviews, aspirations, and knowledges. These requirements are emphasised in the following in English medium kaiako comments:

Staff did Professional Development ... over a 3-year period ... Little steps [were] important to make our learning authentic and genuine ... Learning together as a team supported us becoming stronger.

A ... introduced te āo Māori concepts, ihi, wehi, wana. Understanding these concepts were important and we worked hard to understand how we would embed these teachings in our practice.

One becomes empathetic and understanding of people's journeys ... Any teacher implementing a tikanga process needs basic knowledge, and te reo. There is a definite mind shift. Honouring your role in the partnership for Te Tiriti o Waitangi.

... little pieces and layer and weave, it takes time. Don't put it to one side, keep it real by making time to have individual pedagogical discussions. Easier now, because you get a better feeling of things now. It is not a checklist, it is about their mana, mauri, wairua ... it is about a deep knowing and understanding and deep respect.

You have to be willing to be a learner and be vulnerable and asking for help and continue to grow. Whenever implementing things the feeling is true and authentic.

HE AHA TENEI MO NGĀ KAIAKO

What this Means for Kaiako in ECE

Kaiako must be open, respectful and value te āo Māori. This requires kaiako to prioritise te āo Māori teachings in their practice, appreciating its place in the lives of whānau and mokopuna. This can sometimes require recognition of structural and subconscious prejudices that are not always apparent, but impact markedly on kaiako thinking and ideas about Māori culture, values and people.

For kaiako the enactment of mana and kaitiakitanga requires authentic implementation that upholds and brings together values, knowledge, understandings, genealogy, contexts, tools, artefacts, people, processes, and practices. This has implications for broader questions related to drawing from and protecting traditional Māori knowledges within current pedagogical understandings and practices. In order for this to occur, kaiako must respectfully engage with mana whenua to gain localised understandings and appreciation for new knowledge gained.

The range of tools and artefacts utilised by kaiako, mokopuna and whānau include: waiata, pepeha storytelling, hunting and fishing activities, nurturing the māra, rongoā, te taiao, and connecting to maunga, awa, marae, whenua. Processes and practices utilised by kaiako in ECE require connecting to and incorporating into their daily practice: Māori values, te reo, tikanga, role-modelling behaviours, connecting to hapori, marae, whenua, atua, tupuna, iwi and hapū.

NGĀ RONGO A MATEA AKO

Framework

From the findings a theoretical framework, **Ngā Rongo a Matea Ako**, has also been developed. This framework offers guidance to kaiako in ECE on the required teaching practices, processes, content knowledge, context, and pedagogical understandings, to support mokopuna to enact mana and kaitiakitanga.

TE RONGO Ā TINANA (PHYSICALLY EXPERIENCE AND ENGAGE IN THEIR WORLDS): In order for mokopuna to learn about kaitiakitanga and mana, they must first and foremost have opportunities to physically engage with and experience their worlds, and the contexts in which they function. The research highlighted that learning about kaitiakitanga and mana is experiential, with understandings acquired and deepened over time, through participating in activities, being in the environment, observing, following instructions, taking part and engaging in activities and tasks.

From an ECE perspective, a focus on the context of learning – within ECE services, the whānau, the wider communities, and environments – is critical. For mokopuna to experience and engage in their worlds, they must be exposed to a wide range of contexts, experiences, artefacts, cultural tools, processes and practices. Regular opportunities to access their worlds, allows mokopuna to interact with the people, languages, values, resources and cultural norms and expectations, fundamental to their worlds and the entities that inhabited them. Te Whāriki (MoE, 2017) states:

This strand is about supporting infants, toddlers and young children to explore, learn from, respect and make sense of the world. Their exploration involves all aspects of the environment: natural, social, physical, spiritual and human-made. (p. 48)

TE RONGO Ā HINENGARO (INTELLECTUALLY DEVELOP KNOWLEDGE AND UNDERSTANDINGS OF THEIR WORLDS): If mokopuna are to take on kaitiaki roles of any description, they must develop knowledge and understandings of their worlds, how they operate, and what support is required. This includes the sharing knowledge of the natural, social, physical, material and spiritual worlds, tribal narratives, and cultural expertise and practices.

What the data highlights for ECE is that learning must be supported by knowledgeable, capable and committed kaiako who are able to facilitate the required learnings for mokopuna. Relevant content knowledge and pedagogical expertise is critical to this transmission of both new and traditional knowledges. Along with a presence in, interactions with, and familiarity with the worlds of mokopuna, kaiako must understand how to utilise learning resources such as whakapapa knowledge, tribal teachings, pūrākau, waiata, as well as books, pictures, posters and focused discussions, to support mokopuna learning. Te Whāriki (MoE, 2017) states:

Children construct knowledge as they make meaning of their world. Knowledge is cultural, social and material. It draws on cultural, aesthetic, historical, social, scientific, technological, mathematical and geographical information. (p. 24)

TE RONGO Ā NGĀKAU (EMOTIONALLY CONNECT TO AND DEVELOP AFFINITY WITH THEIR WORLDS):

Mokopuna must also develop an affinity with and a connectedness to their worlds, especially a spiritual and emotional connectedness. To do this they must be able to identify with their worlds, and develop a sense of belonging, a personal and collective identity. This is achieved through learning about one's place in the world, one's whakapapa, tribal history, cultural ways of knowing, being and doing, karakia related to the worlds and te reo associated with the world. From this learning, comes a sense of being part of the worlds, belonging to the worlds, rather than being a separate entity from the worlds.

The implications for kaiako relate to the need to "know the mokopuna". Te Whatu Pōkeka (MoE, 2009, p. 50) asks three questions related to Māori perspectives of knowing the mokopuna: *Ko wai koe? Nā wai koe? I ahu mai koe i hea?* (Who are you? From whom are you? Where have you come from?). In other words, kaiako not only need to know mokopuna temperaments, personality traits, likes and dislikes, interests, and talents, but also their whakapapa, their whānau, hāpū, iwi, and their marae and turangawaewae. Te Whāriki (MoE, 2017) states:

Te Whāriki acknowledges that, for Māori, the child is a link to the world of the ancestors and to the new world, connected to people, places, things and the spiritual realm; they belong to whānau, hapū and iwi and they are a kaitiaki of te Tiriti o Waitangi. (p. 54)

TE RONGO Ā WAIRUA (SPIRITUALLY CONTRIBUTE TO THEIR WORLDS):

Finally, mokopuna must learn to contribute to their worlds in meaningful ways. Associated with the development of mokopuna understandings and affinity to their worlds is the development of knowledge about how to care for their worlds, and what is required for their worlds and those that inhabit them, to flourish. Contributing to their worlds requires the enactment of learnings, action, commitment and responsibility. In order for mokopuna to contribute to and develop a sense of responsibility for their worlds they must have authentic opportunities to give, be generous, demonstrate caring and compassion, and in this way demonstrate their understandings of aroha, manaakitanga, kaitiakitanga and mana.

Kaiako contribute to mokopuna learning of kaitiakitanga through; providing opportunities to give and be responsible; reminding mokopuna of the need for aroha, manaaki and respect in interactions with people, places and things; recognising, valuing and further encouraging these caring empathetic behaviours in mokopuna. Te Whāriki (MoE, 2017) states:

Kaiako recognise the relationship mokopuna have with the environment. They support them to fulfil their responsibilities as kaitiaki/carers of the environment. For example, Kaiako encourage mokopuna to observe nature without harming it. (p. 50)

TITIRO WHAKAMUA

Looking Forward

Early childhood education has a critical role to play in supporting mokopuna identity development, their sense of belonging and overall wellbeing:

Early childhood is a period of momentous significance for all people growing up in [our] culture. By the time this period is over, children will have formed conceptions of themselves as social beings, as thinkers, and as language users, and they will have reached certain important decisions about their own abilities and their own worth. (Donaldson, Grieve, & Pratt, 1983, cited in MoE, 2017, p. 23)

The recognition and enhancement of mana is one of the most important contributions kaiako in ECE can make to the holistic wellbeing of mokopuna. Kaitiakitanga supports the enhancement of the mana and therefore the wellbeing of mokopuna. For kaiako, understandings of mana and kaitiakitanga and the ability to implement the appropriate content knowledge, pedagogical practices and contextual requirements, are critical to mokopuna developing a strong sense of identity, as Māori, as kaitiaki, and as beings with mana and worth. The theoretical framework, *Ngā Rongo a Matea Ako*, emphasises that mokopuna in ECE, must have opportunities to connect: *ā Tinana*, physically experiencing and engaging in their world; *ā Ngākau*, developing emotional connectedness to and affinity with their worlds; *ā Wairua*, spiritual learning and contributing to their worlds; as well as *ā Hinengaro*, intellectual development of knowledge and understandings of their world, in order to develop the knowings, and understandings to fully realise their holistic wellbeing.

While teachers want the best for all mokopuna, they are sometimes unaware of the role that culture, language and identity play in learning, and therefore can lack understanding of how to address these aspects within their teaching. Some 19 years ago, Ritchie (2003) claimed that kaiako understandings of ways to meet the needs of mokopuna Māori were:

Subject to the extent to which a largely Pākehā early childhood teaching force are able to deliver on expectations that require a level of expertise that is beyond their experience as mono-cultural speakers of English with little experience of Māori culture and values. (p. 10)

Although there have been shifts over the years, there is more that needs to be done to support mokopuna achievement and wellbeing. What this research indicates is that a stronger focus must be placed on connecting to the te āo Māori context, connecting physically, emotionally, spiritually, and intellectually. The question must be asked; How can mokopuna learn about mana, kaitiakitanga and wellbeing, if kaiako lack the required, knowings, pedagogical expertise, and contextual knowledge to support mokopuna learning? Kaiako are the critical factors in mokopuna forming conceptions of themselves including, who they are, where they belong and their abilities and worthiness. Kaiako are enablers of mokopuna learning. Kaiako can instigate change and make a difference in the lives of mokopuna. It is the hope of the writers that this resource will make a difference for both kaiako and mokopuna in ECE.

Ina kei te mōhio koe ko wai koe, I anga mai koe i hea, kei te mōhio koe, kei te anga atu ki hea.

If you know who you are and where you are from, then you will know where you are going.

KUPUTAKA

Glossary

aroha	love, compassion, empathy, affection
atua	god(s)
hapori	community, society
hapū	subtribe, pregnant
harakeke	native flax, <i>phormium tenax</i>
hauora	wellbeing
hinengaro	intellectual, mind
ihi	psychic force
iwi	extended kinship group, tribe, people
kai	food
kaiako	teacher
kaihautū	leader
kaitiaki	trustee, custodian, guardian, protector
kaitiakitanga	guardianship
kanohi	face
karakia	prayer, ritual chant, incantation
karanga	call of welcome
kairangahau	researcher(s)
kaumātua	elder(s)
kaupapa	purpose
kiekie	<i>freycinetia banksii</i> - thick native vine
kīngitanga	king movement
kōrero	conversation, chat, story, discussion
kupu	word
mahitahi	working together
mana	power, authority
manaaki	generosity, hospitality, care for others
manaakitanga	process of showing respect, generosity, hospitality and care
māra	garden
marae	buildings and land associated with whānau, hapū, iwi
maunga	mountain
moana	sea
mōhiotanga	knowing, understanding(s)
mokopuna	child/ren, grandchild/ren
ngāhere	forest(s), bush
noa	normal, unrestricted
Papatūānuku	earth, Earth Mother
Pepeha	tribal saying/expression of ancestors
pēpi	baby
pīngao	<i>desmoschoenus spiralis</i> - native plant
pūrākau	narrative(s), stories
rākau	tree(s)
rangatahi	young person/people, youth
rongoā	medicine
taiao	environment, nature
tamariki	children

tāngata	person, individual
tangi	funeral, cry
taonga	treasure
tapu	sacred, restricted
Tāwhirimātea	god of the elements
te āo Māori	the Māori world
te reo Māori	Māori language
tiaki	care for, protect, nurture
tikanga	culture, customs
tinana	physical body
tūpuna	ancestor
tūrangawaewae	place to stand
waiata	song
waha	mouth
wana	excitement, moving
wānanga	educational seminars, meetings
wehi	awesome, dread
whakapapa	genealogy
whakataukī	proverb, saying
whānau	family
whanaungatanga	kinship, connection
whatumanawa	heart, emotions
whenua	land
wairua	spirit, soul

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APPENDICES

Appendix 1: Understanding and enhancing mana and kaitiakitanga across early learning settings of Aotearoa. A literature review.

Introduction

Focus

This literature review is focused on the research questions of a TLRI project entitled *Te Whakapūmautia te mana: Enhancing mana through kaitiakitanga*. They are:

1. In what ways do/can mokopuna in ECE services enact mana and kaitiakitanga?
2. What does the enactment of mana and kaitiakitanga look like for mokopuna and for kaiako in ECE?
3. What people, tools/artefacts, processes and practices contribute to enhancing mana and kaitiakitanga for mokopuna?

See: <http://www.tlri.org.nz/tlri-research/research-progress/ece-sector/tewhakapūmautia-te-mana-enhancing-mana-through>

Scope

Unlike traditional academic literature reviews which focus on gold standard, peer-reviewed articles, this literature review draws on a wide range of sources including “grey literature,” website content, Ted Talks, podcasts, television programmes, theses and so forth. This approach is in line with a movement in academia to incorporate and reflect the digital world in which we live (Bevan-Brown, Personal Communication, 2022).

The review includes a mixture of material where early childhood education is specifically mentioned and material where early childhood examples have been extrapolated from relevant information. It also considers a small selection of children’s books related to mana and kaitiakitanga.

Mihi

From the outset it is appropriate to acknowledge *Te Whāriki* (1996, 2017), the Ministry of Education document that guides early childhood education in Aotearoa New Zealand. By introducing the strands of mana atua (wellbeing), mana whenua (belonging), mana tangata (contribution), mana reo (communication) and mana aotūroa (exploration) *Te Whāriki* provides the mandate for their inclusion in early childhood education throughout the country.

In a presentation to NZEI Te Riu Roa, *Te Whāriki* author, Sir Tamati Reedy, noted that *Te Whāriki* was about “developing a sense of mana in our children so that they can stand proud of who they are as people” (<https://www.youtube.com/watch?v=xoAiKoAt1rM>.) His wife and fellow *Te Whāriki* author, Tilly Reedy, added that if they were to change *Te Whāriki* tomorrow it was essential that the mana strands be maintained as they are foundational in establishing the centrality of the child in Aotearoa New Zealand’s early childhood education (<https://www.youtube.com/watch?v=3CtWkc79C9U>)

Mana and Early Childhood Education

The meaning of mana

The concept of mana is difficult to encapsulate in a few words. Winiata (1967), Marsden (1975) and King (1977) all liken it to the English concept of charisma. Pere (1982) expands on this noting that mana includes “psychic influence, control, prestige, power, vested and acquired authority and influence, being influential or binding over others and that quality of the person that others know he or she has” (p. 32). *Mana is inherent, earned, bestowed and handed down from a person’s whakapapa.*

The whakataukī ‘He tina ki runga, he tāmōre ki raro’ emphasizes the importance of being grounded in your cultural heritage in order to be content and balanced in mind (Mead & Grove, 2001). It also reflects the idea that in te ao Māori identity is collective. The early years of a child’s life are the most appropriate time for this knowing and being to be affirmed. As mokopuna are the keepers of whakapapa, their mana is innate and their body is the vessel that connects them across time and space to their past, present and future.

Tame Iti (2015) supports this idea in his Ted Talk on mana, stating, “Your mana comes from knowing who you are, where you come from and your connection to your land, whenua. Mana grounds you. Mana makes you solid. Mana bridges you to your past, present and future.”

Mana and transitions

Rameka (2015) referencing Shirres, (1997) notes that:

Mana is a crucial aspect of Māori perceptions of the world and of the self, with almost all activities linked to upholding and enhancing mana. Understandings of mana are therefore critical to an understanding of the Māori person or child, and the Māori world (Shirres, 1997).

Transitioning into early childhood education is an important time for young children and their whānau. As the Ministry of Education notes, it is a time of change and adaptation which involves the forming of new relationships, roles and responsibilities (<https://www.education.govt.nz/early-childhood/teaching-and-learning/transitions-in-early-learning/>). It is also the first opportunity teachers have to uphold and enhance the mana of new children and their whānau. Those who have a sound understanding of mana and the central role it plays in the Māori world will know that this opportunity does not start at the welcoming mihi but well beforehand. They will have learnt about the child’s whakapapa so that necessary connections can be made, just as happens in karanga and formal whaikōrero welcoming manuhiri on to the marae. Doing this “homework” prior to the child’s arrival not only demonstrates the teacher’s commitment to establishing a meaningful relationship with the new child and their whānau but it also enhances the mana of all those involved, including the teacher.

Mana and assessment

In an article entitled, *Culturally relevant assessment. Kaupapa Māori assessment in early childhood education*, Rameka (2013) relates the story of how a South Auckland early childhood centre developed an assessment framework based on the characteristics and behaviours of their mentor, Māui-tikitiki-a-Taranga. The concept of mana is central to this framework. Not only is it one of the six components in its own right, but it is also evident in the other five framework components of manaakitanga, whanaungatanga, whakatoi, rangatiratanga and tinihanga. This is illustrated in the exemplars included in the article. For instance, the exemplar that describes how a child manages to retrieve his toy thrown into the babies’ area is evidence of his rangatiratanga, tinihanga and mana.

Rameka states that assessment:

... is contingent on recognising and further supporting Māui characteristics in children. Children have Māui characteristics and abilities within them, and it is our responsibility to nurture these wondrous superhero qualities, to celebrate and honour our children and ensure their potential is realised in what the future holds. (p. 17)

Mana and giftedness

Research into Māori perspectives of giftedness identified mana as both a component of giftedness and a means of identifying it in Māori children in early childhood and school settings (Bevan-Brown, 1994). This research listed eight components present in traditional and contemporary concepts of giftedness. One was that giftedness “involved the bestowing of mana tangata especially in the areas of service to others and cultural knowledge” (ibid, iii). Buck (1950) is quoted in support of this contention. He explains that mana “was not a mysterious, indefinable quality flowing from supernatural sources; it was basically the result of successive and successful human achievements” (p.15).

Numerous examples were cited of gifted people at national, iwi, hapū and whānau levels who possessed outstanding mana. While people such as Apirana Ngata might be expected, there were also many examples of people like Tere who worked at a kōhanga reo:

You talk about people who are chosen, when I look at Tere I think she is doing it for the people and not for herself. She’s drawn to it for our babies so that they grow up feeling good about themselves – I can do it. She’s gaining mana as she goes along (p. 75).

In identifying gifted children, teachers were advised to look for those with enhanced mana. This could mean looking past the “hianga” behaviour of children who might normally be overlooked as being gifted. Educational facilities were urged to include mana enhancing activities and processes so that children’s special abilities and qualities would emerge and flourish.

Mana, wānanga and te reo

He mana tō te kupu – This kīwaha reminds people that their words have power – both positive and negative – depending on what is said. In the early childhood environment the power of language extends beyond reminders for children to enhance people’s mana not trample on it by what they say. It also relates to children being encouraged to share their thoughts’, feelings and ideas.

Wānanga is one of the five cultural competencies in the Teaching Council’s (2011) Tātaiako’s framework. It is defined as “Participating with learners and communities in robust dialogue for the benefit of Māori learners’ achievement” An example is involving children in the planning and execution of the facility’s curriculum – what is happening in the community? How can we become involved? What do we need? And so forth. Wānanga provides a means and space where children can contribute to the conversation with equal rights to voice their thoughts, feelings, ideas, and opinions. With equity of influence, input and engagement their mana is enhanced. “We don’t speak down to children, we speak across. Our mana is equal.” (Pere, 2007)

Mana and behaviour change

A further way the concept of mana is embedded in education is in the facilitation of behaviour change. This is exemplified in the Mana Potential and Te Arawhakamana: Mana Enhancement Models (Ako Solutionz, (n.d). Both are strength-based, behaviour change programmes grounded in mātauranga Māori. They employ a:

circular framework that uses the Māori creation story, colour, imagery, narrative and cultural metaphors as powerful tools to connect individuals to their Mana, their

sources of strength, and their world.... To see their greatness, to notice their strengths, to value their gifts, to believe in their worth, to grow their potential...is to enhance their Mana. <http://www.akosolutionz.com/mana-enhancement>

These programmes are usually facilitated by a psychologist or RTLB who work with individuals or groups to fill in the various sections of the framework. The bottom half contains the values and strengths the person/group hold and can draw on and the top half of the circle contains their emotions and actions examined in the light of particular problems and conflicts they are experiencing. In the process of working through the framework, actions for “restoring peace and balance,” and enhancing individual and whānau mana are decided upon, recorded then put into practice. (Marshall, et al. 2012)

The Mana Potential and Te Arawhakamana: Mana Enhancement programmes are research-based, have wide applicability and are being used successfully in schools, early childhood facilities, agencies and organisations.

Mana and responsibility

Contributors to Te Kai a te Rangatira (Tapiata et al, 2020) told of mana being bestowed on them as a result of responsibilities they had been given. Mana had not been actively sort but was a by-product of their involvement. This provides a lesson for early childhood educators. Giving children responsibility provides them with mana-enhancing opportunities. “They are too young to participate,” “it’s much easier not to include them” or “they may not be up to the challenge” are exclusionary excuses, barriers that deny children the opportunity to grow and experience selfless acts. These opportunities are times where children are able to reach to the edges of possibility and beyond, to require more of themselves than previously explored and to employ their potential by moving into a role or responsibility where esteem is a by-product of the embodiment of mana in mahi, but is never an expectation.

Kaitiakitanga and Early Childhood Education

The meaning of kaitiaki and kaitiakitanga

It is deemed good practice in research and literature reviews to define principal terms from the outset. This is problematic for the words kaitiaki and kaitiakitanga and is well explained in an article by Tame Malcolm entitled “Are we using the word kaitiaki appropriately?” (<https://www.scoop.co.nz/stories/HL2008/S00138/are-we-using-the-word-kaitiaki-appropriately.htm>)

Malcolm consults the Māori online dictionary which explains that “the word tiaki is a verb and means to guard, keep, protect, look after while the prefix “kai” denotes the verb as a noun with a human agent.” However there is considerable tribal variation in how the word is understood and used. Malcolm’s historical explanation further complicates the issue with kaitiaki being variously associated with plants, birds, insects, government ministers, police officers, nurses and conservationists.

Wikipedia supports the latter use: “Kaitiaki is a New Zealand Māori term used for the concept of guardianship, for the sky, the sea, and the land. A kaitiaki is a guardian, and the process and practices of protecting and looking after the environment are referred to as kaitiakitanga.” (<https://en.wikipedia.org/wiki/Kaitiaki>)

Te Ara Encyclopaedia of New Zealand’s definition is similar: “A kaitiaki is a person, group or being that acts as a carer, guardian, protector and conserver. The gods of the natural world were considered to be the original kaitiaki – for instance, Tāne, god of the forest, was the kaitiaki of the forest.” <https://teara.govt.nz/en/kaitiakitanga-guardianship-and-conservation/page-4>

Certainly the vast majority of material reviewed favours the concept of kaitiakitanga as relating to the protection and guardianship of te taiao/environment. However Malcolm raises a related problematic issue: “some opponents (or proponents, depending on how you see it) argue that kaitiaki can only be those that whakapapa to the whenua.” He concludes by acknowledging that kaitiakitanga means “something different to all iwi within Aotearoa” and this being so he is happy to avoid the use of the word at present!

This is not a position this literature review can adopt. Rather it will be guided by the TLRI Project’s interpretation of kaitiakitanga as meaning the protection and guardianship of children themselves, others and the environment. <http://www.tlri.org.nz/tlri-research/research-progress/ece-sector/te-whakapūmautia-te-mana-enhancing-mana-through> Kaitiakitanga will be considered broadly as it applies to people, places and things.

Kaitiakitanga – people/te iwi

Inclusivity should be visible in the community culture of each early learning setting. This requires an attuned approach to caregiving for mokopuna that is intentional, pro-social within a positive climate that advocates for each individual unique, diverse or additional need. This includes providing additional supports or removing barriers when required. <https://tewhariki.tki.org.nz/en/teaching-strategies-and-resources/contribution/inclusive-practice/>

The Māori concept of giftedness discussed previously (Bevan-Brown,1993) included two components that are relevant to the concept of kaitiakitanga, namely, that importance is placed on both ‘qualities’ and ‘abilities’ and that there is an inherent expectation that a person’s gifts and talents will be used to benefit others. The most frequently mentioned quality was service to Māori at a national, tribal and hapū level. Numerous examples were given many of which involved protection and guardianship of Māori, their culture and te reo. Service to whānau was also highly valued and there were many examples of people who were considered gifted in the great lengths they would go to protect, care and provide for family members.

Service to others was such an outstanding feature of this research that the recommendation was made to incorporate a service component into identification procedures and programmes for gifted Māori children.

Kaitiakitanga – places/te taiao

In their article on kaitiakitanga

<https://researchcommons.waikato.ac.nz/bitstream/handle/10289/11216/Kaitiakitanga%20-%20FINAL.pdf?sequence=11>) Paul-Burke and Rameka explain this concept and the principles of connectivity and relationship foundational to it. They note that people “are not superior but are related through whakapapa to all aspects of the environment, connected to everything in it” (p.4). This brings with it a responsibility to respect, learn about and care for te taiao. People’s well-being and that of the natural world are inextricably linked. These same beliefs underpin Dr. Ihirangi Heke’s Atua Matua programme as described by Wayne Ngata in a Waka huia programme. <https://www.Māoritelevison.com/shows/waka-huia/S16E004/waka-huia-2021-series-16-episode-4>)

While the Atua Matua programme focuses on adults, principally teachers, Paul-Burke and Rameka focus on young children. They note that in the past grandparents in intergenerational households played an important role in passing on to their mokopuna cultural information and values pertaining to te taiao. “It was essential that young children acquired the appropriate knowledge, skills and expertise to contribute to the community and in so doing support the survival of the present and future generations” (p5). Emphasis was placed on information that had immediate practical application.

Nowadays, teachers in early childhood education share the responsibility of handing on this knowledge. *Te Whāriki*, the early childhood curriculum, provides a means for doing this. Relevant goals in the Mana Aotūroa (Exploration) strand are listed and specific examples of relevant content and teaching approaches are given. These include:

when to harvest, how to harvest, environmental signs and conditions, preparation for storage and traditional management practices to ensure the sustainable future...The child learns about the environment through listening, seeing, hearing, smelling, touching, seeing, and from the heart...Research the gifts of the environment, the natural world, utilising the knowledge of the ancestors and others. Develop understandings of the complex nature of Papatūānuku, Ranginui and their children...Develop understandings around the negative effect of pollution on the environment. Develop understandings of the signs of when to plant food, when to catch fish to ensure a sustainable sea food resource. Develop understandings of the appearance of the insects, birds, stars and fish. (pp 4, 7)

Kaitiakitanga – things/ngā taonga tuku iho

Protecting ngā taonga tuku iho, is vital to regenerating our connection with te ao Māori. Learning local pūrākau and mōteatea, te reo ā-iwi, toi Māori unique to the area and ngā rawa or resources associated historically with the landmarks of the setting promotes the preservation of its cultural narrative. These need to be protected and preserved and early learning spaces can contribute to their longevity, with guidance from mana whenua, by practicing kaitiakitanga.

“In Aotearoa New Zealand, place-based education has a special role in connecting students with local Māori knowledge, histories, skills, techniques, and tikanga (values and customs)” (Te Kete Ipurangi, n.d.).

Unacknowledged kaitiakitanga

In 2015 Bevan-Brown revisited her 1993 research on giftedness considering it in the light of relevant research and writing produced in the intervening years. She found that her initial findings and recommendations were confirmed and supported. For example, Jenkin’s research (2002) also identified mana attribution, a requirement to share gifts for the benefit of others and an emphasis on qualities such as manaakitanga, aroha-ki-te-tangata, whanaungatanga, wairua and āwhinatanga. Interestingly, neither Bevan-Brown or Jenkin’s research specifically mentions kaitiakitanga although examples of this concept are included in their findings. There may be a number of factors contributing to this: firstly, the widespread interpretation of kaitiakitanga as only pertaining to te taiao; secondly, the inter-relatedness and similarity in meaning of many Māori concepts; and thirdly, the fact that many actions can demonstrate more than one concept eg the research case of a well-known musician giving a free performance to attract people to a beach clean-up organised by his cousin is an example of kaitiakitanga, whanaungatanga, āwhinatanga and utu!

Unacknowledged kaitiakitanga is also evident in an article by Dr. Vicki Hargraves for the Early Childhood Resources section of the Education Hub. Written in 2019 “How to support Māori children with culturally responsive teaching” contains much sound advice for early childhood teachers including explanations of important Māori concepts and discussion of how a variety of Māori content, values, behaviours and dispositions can be incorporated. However while the article mentions “respect for the natural environment...studying native plants... using the maramataka and incorporating traditional tikanga practices such as karakia to elicit wairua while planting” the word kaitiakitanga is never mentioned. This is surprising given the number of Māori concepts discussed in the article. (<https://theeducationhub.org.nz/how-to-support-Māori-children-with-culturally-responsive-teaching/>)

Mana and Kaitiakitanga in Children's Literature used in Early Childhood Education

Hoiho Paku (Thatcher & Roberts, 2015), draws attention our native Hoiho penguin, an awareness of their endangerment and how we can all act as kaitiaki to this child of Tangaroa. This book tells a story of a small penguin's initial exploration beyond their nest. On their way they meet other types of birds and envy their differences, wishing they were more like them in this way and that. Ultimately, it concludes with the small penguin realising their body is exactly how it is meant to be. It is unique to them and so it should be. This idea reflects the perception that mana is innate and therefore one does not need to desire or pursue the attributes of others, that they were born with their own potential and simply being themselves is their strength. It ends with Hoiho Paku embracing their body, finding joy in their natural talents and contentment in their place in the world. This tale is also available in te reo Māori and English versions.

Te Hua Tuatahi a Kuwi, (Merewether & Papa 2016), shares an example of the trial and error task that is being a new parent (which can be both entertaining and exhausting to on-lookers). Kuwi is unsure how to look after her first egg, but works tirelessly to provide for, nurture, stimulate, and protect her offspring. The story illustrates how one's role as a kaitiaki is challenging as it evolves and extends but it is always driven by aroha. This book has been translated in te reo Māori, whilst maintaining its unique rhyme and rhythm.

Ko Mauao te maunga: legend of Mauao, (McCauley & Waaka, 2018), retells a pūrākau from Ngāi Te Rangi on how their sacred mountain came to stand on the edge of Tauranga Moana and receive his name. This is told in both te reo Māori and English respectively, and can be found in a 'big book' size, to encourage group reading and reflection on this taonga tuku iho. The story provides examples of kaitiakitanga through the efforts of the patupaiarehe to provide unconditional support to Mauao on his emotional journey through mamae. Mana is explored through multiple perspectives throughout the pūrākau. It also shares with its audience a sobering example of mana that is inherit as a result of a series of events, and how honour and respect can resonate across time and space. This book contains a map outlining the journey and significant landmarks pertaining to this area, providing an added resource for its readers that provokes them to follow and explore.

Blimmin' Koro (Bevan-Brown & Bevan-Brown, 2021), illustrates kaitiakitanga with regards to not only the older generations in our whānau but with regard to those who have diverse needs. It is written, from a child's perspective, in English with a te reo Māori translation. Based on actual occurrences it gives the audience authentic examples of the ways in which whānau of all ages can support and include those around them no matter what their age or disability. This experience is mana enhancing as the whānau members are involved in selfless acts that require understanding, patience, responsibility, acceptance and unconditional love. These efforts reflect kaitiakitanga in action. The whānau uphold the mana of their elder by caring for them no matter what the situation or circumstance. Relationships and aroha are at the heart of this story as each time a different need of the elder's is identified it is met with a reciprocal response to the care and attention the acting kaitiaki had received from this elder in the past.

Conclusion

It should be noted that these concluding comments are not only informed by the specific material reviewed but also by the wider reading of material identified in the search process but not included because of time constraints.

The literature review revealed a widespread acknowledgement of the concept of mana both within and beyond the early childhood domain. Its prevalence in early childhood is, no doubt, influenced by the central role it has in *Te Whāriki*. Particular and potential areas reported as involving mana were: the transition process; assessment; wānanga and te reo; identifying and providing for gifted children;

behaviour change; and providing responsibility opportunities. However, as *Te Whāriki* strands indicate, the concept of mana is an integral part of every aspect of early childhood education.

The literature reviews also identified that in early childhood and elsewhere the concept of kaitiakitanga was most often associated with the protection and guardianship of the natural environment/te taiao. There was only limited cognisance of kaitiakitanga broadly encompassing the protection and guardianship of people, places and things.

While examples of children caring for the environment in early childhood education were plentiful, the link to kaitiakitanga was usually inferred rather than specified. It could be argued that this does not matter as long as children are being involved in such activities. The counter argument is that actually “naming” kaitiakitanga will lead to an increased understanding of the broad interpretation of this concept and a consequent increase in associated activities.

A main focus of the TLRI Project for which this literature review was prepared is that children’s mana can be promoted through kaitiakitanga. While this search of the literature identified many separate examples of mana and kaitiakitanga, there was a general absence of material demonstrating the Project’s proposed link between these two concepts. Again it could be argued that this link was inferred rather than specified. However, there is a counter argument similar to that proposed for naming kaitiakitanga, namely that focusing people’s attention on this link could potentially result in an increase in kaitiaki activities that promote children’s mana – this can only be a good thing!

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Appendix 2: AROHA ME MĀRIRE (CONCERN AND CARING)

24/11/2020 by Alex Bedford-Rolleston

Kia ora e hoa,

I tēnei rā i kaha piri koe ki tō tuahine. I te wā i haere ia ki te takaro me ōna hoa i kaha ūmēre koe ki a ia "Brookly, Brookly, mai." I te tohua e koe ki a ia te hokia mai ki tō taha. I te wā kāore ia i hoki atu ki tō taha i hua tangi koe, ā, ka hoki tere ia ki tō taha, ka kaha awhiawhi kōrua mō te wā roa. I te wā i oho koe mai tō moe iti, i kaha kimi koe i tō tuahine me te awhi kōrua mō te wā roa. Ka tau tō mauri i roto i ngā ringa aroha o tō tuahine.



Ngā Akoranga

L.J just like all tangata sometimes you have a day where you need extra aroha and tautoko, although kaiako were giving you lots of aroha and tautoko, you knew that you needed some whānau aroha. You are becoming very independent and know what you want and need and how to communicate this to kaiako, your peers and most importantly to you; your tuahine Brooklyn.

You have such a great bond with your sister and a great reciprocal relationship where you both give and receive comfort, aroha and company, you also are both responsive to each other when you are not feeling that great as well. He aroha whakatō, he aroha puta mai.

He whakaritenga. What's next?

Kaiako will continue to support your amazing relationship and whakanui you two so that other tamariki can see what a great tuakana-teina relationship looks like. We will see what kind of special things you two do at home together and do some of these activities and puna reo with you, to create a stronger link between puna reo and home.

Appendix 3: TUĀKANA/TĒINA (OLDER/YOUNGER RELATIONSHIP) example

Julian te Tuakana



Titiro ki a koe Julian. Kei te Pānui pukapuka koe i to pukapuka rataka ki a Te Ahorangi. Recently Te Ahorangi has been following you around trying to join in your games. You weren't so sure at first and just scowled at him when he attempted to copy what you were doing. I watched as one of the older boys helped Te Ahorangi and said to them "Tino pai to mahi Wirihana, he Tuakana koe." You heard this and a while later I noticed that Te Ahorangi came to sit beside you while you read your portfolio, you gave him another book that you had been sitting on. I said "Ka pai Julian he Tuakana koe" You beamed the biggest smile ever back at me. For the rest of the morning you helped Te Ahorangi and allowed him to participate in your activities. Tino Rawe tō mahi. Julian you are showing Te Ahorangi such patience and aroha, important qualities for a soon to be big brother. You are learning that tuakana are the kaitiaki of teina here at puna reo and that by looking after them you are showing manaaki. I will continue to support this type of tuakana-teina relationship, where you are the tuakana and show you that it can be enjoyable being the tuakana as well. *Aroha mai, Aroha atu.*

Nā Whaea Alex

Whiringa-a-rangi 2018



Appendix 4: KIA KAHA TONU (CONTINUALLY TRYING TO ACHIEVE) example



Titiro ki tēnei makimaki kaha piki haere ki waho i tēnei marama o Hongongoi!

Mo te katoa o tēnei wahanga tuarua o te kura i kitea e au i tētahi makimaki hoki ia rā ki ngā monkey bars. Ia rā i pupuri, i ahua hikina tōna tinana mai te pae. Ko koe nē Katerina!! Ia rā ia rā i hoki koe ki tēnei wahanga o te papatakarō hei whakapakari ae te tinana, hei ako, hei parakatihi me pehea te rere o tou tinana.

Kua whiriwhiri koe i tēnei whainga ko koe anake. I tautoko mātou ko ngā kaiako me ngā tuakana i a koe mo ngā marama e rua! I whakarite mātou i ngā ara piki me ngā heke. i ngā kauwhata pikipiki hou hei whakapakari koe i o ringaringa, i o waewae, i tō korero ringa-a-hinengaro, korero waewae-ahinengaro hoki!

Kare e roa ka taea e koe ki te mahi ko koe anake! Tā mātou waimarie e hoa ki te kite i a koe e whai i o ake painga, whiri i ngā whainga ko koe anake!

Nā Pou Amy 22/3/18

HE KAITIAKI Ā MUA



He mahi hauhaki rātihi te mahi a ngā Pūrerehua ki te māra. Hēoi, ka aro nui a Te Ao Tuhi ki te paukena. Te Ao Tuhi, i kite au i a koe e āta hāereere ana i te māra, e titiro atu ana ki ngā hua. I kite au i a koe e pōwhiri ana ki te paukena, ā, e āta hīkoi ana kei takahia ngā tipu. I te āta mirimiri koe i te paukena nui. Kua kite au nā te hokihoki ki te māra kua mārō ake te hono i a koe ki te māra, ā, kua whaiwāhi koe ki te tiaki i ngā hua e tipu ana. Nā te hokihoki ki te māra ka mārāma haere koutou ko ō hoa ki ngā tikanga a tō tātou māra. Ko koutou ngā kaitiaki ā mua.

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Appendix 5b: TIAKI TE MĀRA (CARING FOR THE GARDEN) example

E whāngainga iho ki te mata o te tau e roa e.....



Hinematarau, tēnā koe mōu i whakarite i te huahirewa hei kai mā te whānau i te rā nei.

I ahau ngā pēpi, nā reira kāore au i tino wātea ki te kato kai, ka pātai au ki te rōpū Pūrerehua, “mā wai au e āwhina ki te kato kai i te māra?”

Ko tāu e Hine, “Āe whaea, māku, māku e mahi”.

I mahia e koe ngā mahi katoa i te koanga ngākau.

Ka katohia ngā rau, ka horoia, ka tapahia, ka waihotia mā Pou Lyric e tunu.

“Ka taea e au te tapahi i te pītī hirewa, ka ngāwari ake te kai. He tino nui tēnei mea”, tāu tono mai ki au.



He pai te kite kei te whai tonu tātou i ngā mātāpono me ngā uaratanga o Te Whāriki i roto i ngā mahi Māori ia te rā

Mō muri i te noho āhuru kua kitea e au ko ngā mahi kounga a koutou i te kōhanga reo ko ngā mahi i mahia e ō tātou mātua tīpuna, pēnei i te whakarite kai. He whakaū ki a tātou, kei te ara tika tātou mō te ahunga ki te rangi āpōpō i roto i te ao hurihuri nei.



Kia mōhio ki te manaaki ki te tiaki i te whenua, nō te mea i ahu mai te oranga i te whenua i ngā huarākau, i ngā huawhenua, i ngā rongoa, i ngā tuna me ngā ik.

Hinematarau-o-Tūāwhiorangi, kua nui o mahi i te māra i roto i ngā tau nā reira i mārama ai koe ki ngā mahi. Ko te tumanaako ia ka whakawhanake tonu ō māramatanga ki te whakatipu me te whakarite i ngā haupā hei oranga mō te whānau, otirā, hei oranga mōu a tōna wā.

NĀ POU
AMY
16/03/2018



“KA PĒHEA TĀ TĀTOU HĀPAI I TE TAI AO NEI?”

Nā te puta ki waho, ki te māra i a rā, kua renarena te taura here i waenganui i a tātou me tō tātou taiao. Nā te hokihoki ki tā tātou māra kua rongohau i te whanaungatanga, te hononga i waenganui i a koutou me tō tātou ao. Ā, kei te titiro whānui, kei te whakaaro whānui hoki koutou ki te tiaki i tō tātou taiao.

E rata ana koutou ki a koutou te hikoi haere i tō tātou ngahere, me kī, ki te wahi māra. I tā koutou hikoi haere ka rere ngā mihi ki ngā tamariki a Tane. I ētahi wā ka puta koutou, he para ringaringa. Kua kitea tā koutou whakaaro nui ki te taiao. Ko tātou ngā kaitiaki o te taiao.

Ka pēhea tā tātou hāpai i te taiao nei?



Appendix 6b: *TIAKI TE TAIAO (CARING FOR THE ENVIRONMENT) example*

TŌ MĀIA HOKI E TAMA

14/10/2021 by Hana Rangitonga

I tēnei rangi i haere mātou ki te ngāhere o Pukemokemoke, he haerenga tino pai tēnei ki ō mātou tamariki. Ki a mātou he wāhi motuhake nā te mea ka taea e ngā tamariki ki te noho i roto i te haumarutanga o Tane Mahuta. He maha ngā mea hei kitea, hei mahi rangahau hoki, ko ngā rākau nui, ngā tipu rongoa me ngā tamariki a Tane pērā ki ngā manu me ngā ngāngara. He momo papa tākaro nui o te taiao tēnei wāhi. Tino pai ki ngā tamariki te whakapau kaha i a rātou e hīkoi haere ana, i a rātou e piki me te heke i ngā puke hoki. Kei reira hoki ētahi hangahanga taiao, kua whakaritea ētahi atu tangata, koinei ngā mea tino pai ki ngā tamariki.

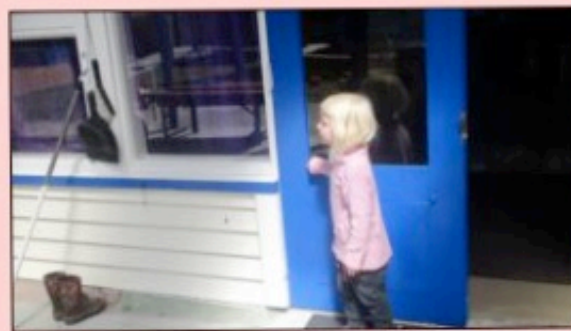
Kei tēnei ngāhere he piriti me tētahi taura, ā, ko te whainga hei whakawhiti. I te wā i kitea a Tanekaha i tēnei piriti i tū whakamuri ia mātakitaki ana i ōna hoa e whakawhiti ana. I te ahua awangawanga ia, ēngari i hiahia ia kia whakamātau. I reira mātou ngā kaiako hei āwhina, hei akiaki hoki. Tino haumarū tāna whakaeke i te rākau, ā, kaha ruirua ōna waewae, i neke ia i tōna tinana ki a kimi i tētahi ahua hei pai māna. I a ia e nekeneke ana, e whakawhiti ana, ka kitea i te tinana e tere haere ana, ā, i tau hoki ōna waewae. I a ia e tata ana ki tērā atu taha, i titiro mai ia ki ahau "Kei te mahi ahau Whaea" tōna karanga mai. Miharo katoa tōna āhua.

Ki roto i tēnei tauira ka kite i a Tanekaha e tutuki i ōna hiahia, ahakoa te uaua, kua tutuki i te wero. Nā tōna whakapono ki a ia anō i whakaeke ia ki a mahia. Kei reira tōna mauri i a ia e whakapakari ana i tōna tinana me tōna hinengaro. Kua whakamana tōna ao i tōna ake mana, ā, kua māia ake a Tanekaha.

Ki a mātou he wāhi mārie tēnei, he taonga tēnei, nā Tane Mahuta.



KAI KARANGA



Titiro kia Brianna today she was our kai karanga (caller). Everyday tamariki get called in for mat time. Whaea call out to tamariki

"Kia ora, kia ora tamariki ma"

Brianna took it upon herself to karanga (call) the tamariki in. All the tamariki stopped what they were doing and started making their way to the mat.

He aha te mātauranga i te ako? (What learning is evident for Brianna?)

Brianna has been fortunate to be immersed at Kindergarten with Maoritanga from the Whaea. She displayed her mana by standing alone and being our kai karanga this is something she had been demonstrating alot lately.

Te Whatu Pokeka Tikanga whakaaro: Ways of doing

Tikanga whakaako: Learning and teaching within a Māori context is based on whanaungatanga and the application of tikanga Māori. Brianna feels confident and supported from Whaea when she does the karanga.

May, 2021

Appendix 8: WHAKAPAPA (GENEALOGY) example

TŌKU PEPEHA

21/07/2021 by Hana Rangitonga

Kei kōnei a Okeroa e pupuri ana i tōna whārangī pepehā, kei runga tōna whakaahua me tōna pepehā. Ia rā ka haere ia ki te pakitara, ka tangohia ki te titiro. Tino whakahihī ia ki tōna whārangī. Ka mauria mai ia ki ahau kia pānui māua. Ka kōrero māua mō ngā wāhi, ka āta pānui he kupu ingoa, ā, māna e kape i ngā ingoa motuhake. Ka kōrero māua mō te āhua o ngā maunga, ngā awa, ngā marae me tōna whānau. Ka kitea i tōna harikoa i māua e whakawhanaungatanga.

Ki roto i tēnei tauira kei te kitea he mōhiotanga kei a ia, kei te mōhio ia ko wai ia, nō whea ia hoki. Kei te mōhio ki tōna tūrangawaewae, ki ōna marae, ki te pepeha o ōna iwi.

E mārama ana a Okeroa he mana tō ngā awa, te whenua me ngā maunga. Kia whai mātauranga ki ēnei mōhiotanga, ka mōhio ia ki te manaaki, ki te tiaki i tōna whenua, ki tō tātou whenua katoa.

He tino pai ki te noho tahi ki te taha o Okeroa ki te whakarongo ki ōna mōhiotanga.

Mōhio pai ana ahau he kaha tōna whānau ki te whāngai tonu, ki a hohonu ōna mōhiotanga mōna anō, mō ōna tūpuna hoki. Māku e tautoko i ēnei āhuatanga i roto i ngā kōrero, ngā pūrākau, ngā waiata, ngā haka me ngā karakia a ngā tūpuna. Kia tū māia tonu a Okeroa, ka tū kiritau anō hoki ia.



Appendix 9: HĀPORITANGA (CONNECTING TO THE COMMUNITY) example



What learning is evident here? He aha te mātauranga i te ako?
This localised event is a prime example of Hemi being able to share his knowledge about tracking an animal.

Nga hononga ki te tauparapara: Ways of knowing

Hemi and Hamiora are from Korohe and are experienced at getting kai pertaining to our area. Hemi and Hamiora's tupuna use to hunt and fish for their survival back in the day. Hemi sharing his knowledge gives him the opportunity to be a kaiako and provide tamariki with experiences from our area.

Our curriculum Te Whāriki explains how our kindergarten supports, values and build on the knowledge and experiences that Hemi has brought with him to the setting. This involves, for example, making links to Hemi and Hamiora's everyday experiences and to special events celebrated by families, whānau, and local and cultural communities.

At Centrankids Turangi we recognise and build on each tamaiti strengths, allowing them to make their own unique contribution.

HOROMATANGI TE TANIWHA RANGATIRA



JANUARY, 2021

Today we were telling the pakiwaitara Horomatangi te Taniwha te mōkai pūmau a Ngātoro-rangi. We also got you Moeariki and Tyler to retell the pakiwaitara through drawings. We talked about how Horomatangi made his home on Lake Taupo on the small island called Motutaiko. Moeariki you told me that Horomatangi was a shark cause you can see his horns. I told you that its called Horomatangi reef and it does look like a shark fin. You wanted to pull out the Orca tooth "see Whaea Tarn this is what Horomatangi horn is".

Moeariki because you and Tyler are of Ngati Tuwharetoa decent this pakiwaitara is significant to the both of you. Moeariki you are from a whanau that is fluent in te reo Maori so you are entrenched in Te Ao Maori so you knew exactly where Horomatangi lays.

Our curriculum Te Whāriki also relates to the importance of our pakiwaitara Whanau Tangata/Family Community

Moeariki learns and develops best when his culture is being acknowledged.

Nga Hohonga/Relationships

Connections to past, present and future are integral to a Māori perspective of relationships. This includes relationships to tipuna who have passed on and connections through whakapapa to, for example, maunga, awa, moana, whenua and marae.

Whakamana/Empowerment

Moeariki experiences an empowering curriculum that recognizes and enhances his mana. Viewed from a Maori perspective tamariki are born with mana inherited by their tipuna.