

Elements of Māori world view

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This document was distributed to delegates at the Playcentre Federation Bicultural weekend. Its origins lie in the Guiding Principles/Kaupapa of Te Wānanga-o-Raukawa document by Pakake Winiata. With his permission, Elaine Tamati-Aubrey has adapted this document, enabling us to consider the characteristics of a Playcentre Federation based on a Māori world view. Many of the tikanga are discussed with adult education in mind. However, there are ways in which each Playcentre can incorporate the ten Kaupapa Māori in their sessions on the day-to-day basis.

Through Pūrākau, karakia, mōteatea, whakataukī and whakapapa our world view is described and a set of kaupapa are drawn from which the culture is founded. These are the bedrock, the foundation of the culture. The following are kaupapa with working definitions. Growing from within the kaupapa is our tikanga, just like a tree springs from Papatūānuku. The tikanga are actions, methods, processes, and policies that are aligned and consistent with the foundation kaupapa. All tikanga are actions, methods, processes, and policies that are aligned and consistent with the foundation kaupapa. All tikanga purporting to be Māori can find their bases in kaupapa.

We need to demonstrate how the tikanga of Playcentre are consistent with kaupapa Māori, which themselves are consistent with the Māori world view.

1) Manaakitanga

We endeavour to express manaakitanga, or mana enhancing behaviour towards each other, and to others, taking care not to trample another's mana. The concept of manaakitanga includes understanding tapu and mana. In pōwhiri rituals on the marae, the objective is to deal with the tapu and mana of the tangata-whenua and manuhiri in an enhancing, positive way. In our relationships with others we are aware of mana, our own and theirs. We act in a mana enhancing way, by expressing manaakitanga.

Tikanga

- Our delivery format is maintained and the best teaching and learning related services and kai possible are provided.
- We are generous with our kaiāwhina.
- We are generous with our staff in terms of payments, research, grants, professional development, work spaces, leave.
- Our policies foster manaakitanga by management of staff and members.
- Staff are provided with a delivery-training programme to enhance their capacity to teach.
- Annual reviews focus on how Playcentre can be supportive of staff aspirations.
- Reciprocal arrangements are developed between staff and teams.
- Members are looked after from enrolment to completion through a kaimanaaki system.
- Members' work and assignments are treated as taonga and looked after properly.

2) Rangatiratanga

Rangatiratanga is the expression of the attributes of a rangatira including humility, leadership by example, generosity, selflessness, diplomacy, and knowledge of benefit to the membership. Playcentre acknowledges the rangatiratanga of individuals, whānau, centres in its activities. We understand the importance of 'walking the talk' following through on commitments made, manaakitanga, integrity and honesty.

Tikanga

- Playcentre nurtures and develops rangatira attributes amongst staff and members.
- The contributions made by staff, kaiawhina and members to Playcentre are regularly acknowledged.
- The activities of senior management are reflective of the attributes of rangatira, of whakaaro Māori.
- All staff and members are considered rangatira in their own right and are treated accordingly.
- High academic standards and excellence contribute to the rangatira of Playcentre.

3) Whanaungatanga

The people are our wealth. This system of kinship, including rights and reciprocal obligations (utu) that underpin the social organization of whānau, centres should be part of the life of this organization. Whanaungatanga is about being a part of a larger whole of the collective. Māori are related to all living things and thus express whanaungatanga with their surroundings. Whanaungatanga is about knowing you are not alone, but that you have a wider set of acquaintances that provide support, assistance, nurturing, guidance and direction when needed.

Whanaungatanga is the antithesis of Pākehā models of individualism. Independence 'standing on your own two feet', accusations of nepotism, tribalism and racism and other such ideas are inconsistent with whanaungatanga. Interdependence with each other rather than independence is the goal.

Tikanga

- Providing opportunities for the expression of whanaungatanga amongst members and staff.
- Developing policies consistent with whanaungatanga.
- Maintaining close links with life members of Playcentre
- Defining and maintaining role based systems in our activities.
- Encouraging reciprocity among staff and members
- Planning and developing extensive support systems for members to enhance sustainability.

4) Kotahitanga

This is developing and maintaining a unity of purpose and direction and avoiding approaches and decisions that lead to division that lead to division and disharmony.

A commitment by the organisation through oneness of mind and action of achieving its vision would be the expression of kotahitanga.

All are encouraged to make their contribution, to have their say. The collective would then determine what is best and appropriate for the organisation.

Tikanga

- Keeping people informed and in the loop.
- Providing for contributions from all staff and members to decision-making processes.
- Prioritising the development of unity within the organization
- Discouraging division between staff and members
- Major research projects are conducted across all disciplines.

5) Wairuatanga

An emphasis on the fostering of wairuatanga is a unique feature of Playcentre. Wairuatanga is about understanding and believing that there is a spiritual existence in addition to the physical. The physical world is represented by Te Ao Mārama, surrounded and connected to Ngā Rangi Tūhāhā and Ngā Pō, the spiritual realms. We as Māori represent these realms within us, having both a taha kikokiko and a taha wairua. We are intimately connected spiritually to our environment, our maunga, awa, moana and marae, all of which have their own wairua.

The wairua of a person requires nourishment as regularly as the tinana, and the forms of nourishment differ among people. The environs of Playcentre are nourishing and nurturing of the wairuatanga of staff and members.

Tikanga

- Further developing a wairua nourishing and nurturing environment including the provision of noho puku spaces and marae style environs.
- Encouraging the inclusion of deliverables involving visiting and teaching in natural venues including te ngahere, te moana.
- Encouraging and continuing the practices of karakia and mihimihi at the start of the day.
- Providing for karakia Māori and other belief expression in our activities.
- Mirimiri sessions provided to staff for stress relief.
- Increased involvement by staff in pōwhiri encouraged, including welcoming of new staff.

6) Ūkaipōtanga

The presence of Te Tiriti o Waitanga studies as generic programme of study highlights the importance of this kaupapa and the importance of tūrangawaewae, te hau kainga, to ground themselves to the land and home. Ūkaipō are the places we find ourselves, our strength, our energy. Having a place where you belong, where you count, where you are important and where you can contribute is essential for Māori wellbeing. As a whole person with your identity intact, you can make your contribution.

Playcentre is considered more than a place of service and education. The benefits derived from people being stimulated in their work and study, feeling energetic, believing they are important and having a contribution to make are considerable.

Tikanga

- Arrangements that foster a sense of importance, belonging and contribution.
- Work related stress management practices.
- Commitment to a higher purpose of the survival of Māori
- Prioritising stimulating exciting activity.
- Maximising member retention and completion.
- Better communications relying less on email and more on kanohi ki te kanohi.
- Developing interdepartmental relationships and cooperation, professionally and personally.

7) Pūkengatanga

Te ako, te pupuri, te waihanga, teaching, preserving and creating mātauranga Māori and having a recognized ability in these areas is a reflection of pūkengatanga. This would not be to the exclusion of mātauranga drawn from other traditions, but our traditions should be the priority and the focus for this purpose.

Excellence in our mātauranga Māori academic pursuits is fundamental to our vision.

Tikanga

- All academic programmes have a clear mātauranga Māori basis.
- A significant proportion of research funding and time is targeted towards the preservation and creation of mātauranga Māori.
- Mātauranga Māori based teaching pedagogy, assessment and evaluation is developed and implemented.
- Noho puku spaces are developed around the rohe.
- On-going support for conferences attendance and other opportunities to display the pūkengatanga of Playcentre.

8) Kaitiakitanga

Preserving and maintaining the existence of Playcentre so it can continue to fulfil its functions and duties is the essence of this kaupapa.

This kaupapa has several facets including:

- a) the preservation of taonga e.g. te reo, tikanga, kōrero-a-tangata.
- b) appropriate financial management that ensures Playcentre does not go bankrupt.
- c) accountability to ourselves first, to the Crown and its agencies second.

The dollar is but one aspect of one of the ten kaupapa, however it is not being promoted as the paramount consideration in the life of a tikanga Māori organization, nor the primary motivator to action. It is important however and is part of this kaupapa.

Tikanga

- Financial management practices consistent with kaupapa of the organisation.
- Financial accounting practices consistent with the kaupapa of the organisation.
- An extensive recording programme to collect and archive mātauranga Māori kōrero of our life members.

9) Whakapapa

This is the foundation of the Māori world view. Insight into the meaning of whakapapa can be found in the kupu itself, to make or move towards papa, or in other words grounding oneself. As Māori we trace our descent from Te Kore, to Te Pō and eventually through to Te Ao Mārama, where we are grounded to Papatūānuku and look upwards to Ranginui. Māori descriptions of the creation, conception to childbirth, the growth of a tree and the acquisition of knowledge are all whakapapa based recitals.

Shirres describes the concept of the eternal present, where in ritual, the past and the present become the present. Ranginui and Papatūānuku and their children are here and now, our tūpuna are beside us. As such we become one with these ancient spiritual powers and carry out our role in creation and contributing to our future. This is whakapapa.

Tikanga

- The developing links between members, staff, through mihimihi sessions and national meetings are promoted and encouraged.
- Whakapapa as an analysis and synthesis tool within the research activity of the Playcentre is promoted.
- Recording (audio and video) of life members.
- Research into the Māori worldview is encouraged.

10) Te Reo

Halting the decline and the revival of te reo Māori is a focus of activity within the Playcentre organisation. As such, te reo Māori has been identified as a kaupapa of Playcentre, and its revival central to not only the academic pursuits of the Playcentre, but all of its activities.

Te reo Māori is the medium through which Māori articulate a Māori world view. Debate about whether you are Māori if you can't speak Māori is not being promoted. What is being promoted is that a tikanga Māori organization ought to have te reo Māori as a focus. The survival of our people as Māori will no doubt be enhanced if te reo Māori survives. We simply will not be able to maintain our uniqueness as a people without it.

Our planning, policies, development, course proposals, staff development have incorporated into them processes and facets that promote te reo Māori and ensure its survival within this organization and amongst our membership.

Tikanga

- All official documents and papers of the Playcentre are rendered in Māori e.g. the Constitution and policy statements.
- All staff are provided with the opportunity to become capable speakers and writers of te reo through courses and experiential learning.
- Playcentre strives to improve its delivery of reo programs and the outcomes for members. There is development towards establishing a reo Māori environment.

He Kōrero Whakakapi

There is a lot more work to be done, particularly on the implementation of the kaupapa. It is felt that it is important to have a range of kaupapa rather than try to condense too many ideas under one kaupapa. Where kaupapa are seen to be in opposition in certain conditions, a natural process of prioritising and finding balance will take place. It is suggested the daily decision-making needs to be based on at least one of the kaupapa, whereas major decisions need to find their basis in all ten of the kaupapa.

It is important that Playcentre consider how the adoption of these kaupapa and the resultant tikanga will intersect with other requirements regarding how an organisation should operate. Some of these include the law, notions of best practice, equal employment opportunities, employment contracts and conditions, strategic and business planning etc.

This is an opportunity to forge a new kind of organisation that will be distinctive in the Early Childhood Education landscape.

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From time to time the question is asked “Why?” and “What is our role as an education provider?”

Some answers to these fundamental questions have included:

- to contribute to the development and well-being of Māori in order to promote Māori survival and prosperity:
- to teach, maintain and create mātauranga Māori to ensure our uniqueness as a people and guide us in our decision-making as a people now and in the future.
- to establish and maintain an institution that is a viable, robust and attractive option for Māori.

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