

# **WHĀNAU TUPU NGĀTAHI: FAMILIES GROWING TOGETHER**

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Report to the New Zealand Playcentre Federation  
from the Working Party on Cultural Issues  
(Rōpū Hanga Tikanga)

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## KARAKIA

E te Ariki tēnei mātau  
Āu tamariki te inoi  
atu nei ki a koe mō  
Āu manaakitanga ki runga  
I a mātau i ngā rā e  
mahi ana mātou

E Ihoa e tō mātau  
Matua i te Rangi  
Tēnei mātau āu pononga  
te inoi atu nei ki a koe  
Kia āwhinatia mātau  
I o mātau whakaaro me  
tēnei taonga hei āwhina  
i ā mātau tamariki  
me ā mātau kōhungahunga  
Ka inoi atu ki a Koe  
I runga i te Ingoa  
o tō mātau Ariki o Ihu Karaiti: Āmine.

## Acknowledgements

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The information in this book needs to be viewed as a compilation of views from a range of people. Unfortunately it is not possible to mention individuals by name since there have been so many, and it does not seem appropriate to mention some and not others when we have valued each individual person for their contribution to the project which led to this book.

Hence we wish to thank all who have assisted in this project, for their support, their guidance and their aroha. People have given time in their busy lives to talk with us, to share from their hearts and to patiently help us to see things from their perspectives. They have also understood and reassured us when the task has seemed impossible!

We thank you for sharing in our desire to increase the awareness of people generally and to support Playcentre in its commitment to bicultural development. All have helped us to cherish and nurture the tender shoot so that the child may bloom.  
Nō reira, ngā mihi nui ki a koutou.

Arohanui,  
Rōpū Hanga Tikanga

# Foreword

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## He Kupu Whakatiki

Ngā mihi ki a koutou katoa.

Greetings to all who are challenged to step out on the path towards a fairer co-operative and a place for Māori and Pākehā in Playcentre.

Firstly, there may be those who find it hard to understand why it is important to promote things Māori ahead of other cultures — especially as much has been offered from other cultures as part of our consultations. Individually we all hold significance in the future of Aotearoa. However, Māori, being the more ancient and therefore more senior people of this land, hold special significance. They are the tangata whenua and have a special sense of the spiritual. They have gifts and insights which we later arrivals have yet to understand. These gifts, once shared and respected, could bring a sense of wholeness to the peoples of our nation. In our consultative process, the balance only began to come when we consulted with the tangata whenua of our own areas, and when Playcentre's kaumātua, Mana Rangi and Pearl Arano, became part of our working group.

If we, in Playcentre, are going to take our affirmed commitment to addressing biculturalism seriously, it is essential we get in touch personally with members of the tangata whenua (the local iwi or tribe) in our own areas. This may mean sitting together, talking together and laying the foundation stones for a respectful, trusting relationship. Gradually out of the developing relationship we may begin to learn of partnership, one with another.

This is the spirit and intent of the Treaty of Waitangi — a contract and partnership. If we don't know the other partner, how can we expect to understand how that partner feels, or thinks, or what their ideas might be as to how things could work out for our mutual benefit. Pākehā cannot speak for Māori. We have our own culture and can speak for that, but we cannot assume that our partner feels the same way.

For those of you who believe that there is no Pākehā culture, we assure you there is. As with Māori culture, there will be many things done differently according to your background, where you came from and other influences. But there are common threads which bind us together, just as there are common threads which bind Māori together.

It must be stated that there is almost nothing 'concrete' that you will learn of Māoridom that can be applied to all Māori. This is true for

ourselves, also! We generalise about Pākehā culture, e.g., 'Pākehā celebrate Christmas by going to church in the morning followed by a hot dinner in the middle of the day.' This will be true for many Pākehā but not for all. It is merely one of the ways Pākehā celebrate Christmas. The same will be true of any statement which can be made about Māori — it may be true for some, even a majority, but not all.

We hope that you will learn as we have, that in embracing another culture, one's own sense of identity is enriched. Thus, the real value of things shared is in their ability to widen our own concepts of how people behave, of what people value, and of what is precious or offensive. In other words, to begin to live with a bicultural perspective of our own lives here in Aotearoa.

We can't give you an easy guide to becoming bicultural. Even if we could, it wouldn't help because this pathway is one which requires the heart to be moved towards commitment, and ignorance to be replaced with knowledge. We may need to call on our inner strength and spirit to sustain us when we blunder, make fools of ourselves and feel embarrassment. Or when we feel daunted by the enormity of the task.

Something greater will emerge from this commitment — the presence of aroha. Amidst our own failings and shortcomings the motive of purity of love will, above all, carve the future for our children.

We on the Working Party realise we have a long way to go before we can consider ourselves to be bicultural. Many of us are just beginning. Should you and your family decide to take this journey, we wish you well. Each of us has experienced enrichment, laughter, tears and joy on our respective paths, and a warmth of friendship in coming together — the bonds of which will remain forever. We wish you similar joys and discoveries.

This journey may not be achievable in this lifetime, but for our children and our children's children let us, as their forebears, stand proudly and say 'We played our part for our mutual heritage'.

Iuia tuia tui tuia.

Ia kaha  
irohanui

Members of the Working Party on Cultural Issues  
(Rōpū Hanga Tikanga)

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# Introduction

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## He Kōrero Tīmatanga

This booklet has been produced as a report of the New Zealand Playcentre Federation Working Party on Cultural Issues (Rōpū Hanga Tikanga). It details the findings and recommendations that are the result of a year of: (1) consultation with people who have knowledge of Māori and Pākehā cultures, and (2) consideration from the perspective of the Playcentre organisation in New Zealand. This introduction outlines the process used by the Working Party.

At the New Zealand Playcentre Federation Conference in May 1989, remits were passed endorsing the Treaty of Waitangi and affirming Playcentre's commitment to biculturalism. As a direct result, the Playcentre Federation set up a five member Working Party whose task was 'to ascertain areas of Playcentre that are culturally inappropriate and to suggest improvements'. This Working Party was formed from nominations by Associations, with final selection by Federation. Our five members felt like the individual strands of a cord coming together from different parts of the country — Auckland, Waikato, Taranaki, Wellington and Otago, binding together for strength and direction at our first meeting in Wellington.

At this first meeting we felt the urgency to begin our task immediately, so we formulated a questionnaire to send out to key people in different areas — people we envisaged could either work through the questionnaire themselves, and/or who would consult with others in their area. We also set our 'Guiding Principles' at this stage, which set the focus of the process which was to follow. We referred back to these principles regularly, using them as an anchoring point for our work.

We also realised at this stage that we needed guidance with our task, to ensure we were approaching things in an appropriate way, and to monitor our processes. We appreciated the support of Te Rito in Auckland, and through Te Rōpū Āwhina Tamariki we were offered the aid of Mana Rangi, from Tikitiki and Pearl Arano from Ahipara, both of whom have a wealth of knowledge of things Māori and things Playcentre.

At our second meeting, in Auckland, under Mana and Pearl's guidance we collated the responses to our initial questionnaire. These were many and varied, illustrating the wide range of practices

within Playcentres across the country and the different customs between iwi. After this meeting we compiled the first draft of the booklet and sent copies back to those we had consulted with, to double check that we had captured the intention of those who had contributed. In our own areas, we ourselves contacted tangata whenua and encouraged others working through this consultative process to do the same.

We also consulted throughout the process with Waea Murray, the kaumātua who welcomed everyone to the Hamilton conference where this all began.

As later additions to our Working Group (and supporters through the whole process) we welcomed Lex and Betty Grey, who attended our last meeting in Taranaki and have been active in helping finalise this booklet.

So, here, one year later, is the finished booklet. We hope it will be used in the spirit with which it has been written and the spirit with which information was shared with us. It is a means by which we hope we can begin to raise the awareness of the similarities and differences between Māori and Pākehā cultures and show that within our centres, we are proud of the rich cultural heritage of Aotearoa.

Jill Wesselink  
(Co-ordinator)



# Guiding Principles

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## He Tikanga Ārahi

1. The focus had to be on Māori and Pākehā cultures.

Our culture is important because it affects the way we feel about ourselves and our relationship to the people and the world around us. We are part of a changing nation and are aware that Playcentre is mostly organised around one culture. This means that within Playcentre we need to work at recognising in what ways our attitudes and actions reflect only one way of thinking — the Pākehā way.

We also recognise that New Zealand is the only place in the world where Māori is tangata whenua — the indigenous people. So we consider that as inhabitants in this country we must all work at protecting and supporting the Māori language and culture. By being more aware of Māori culture and learning to respect Māori values as being unique to this country, we can all be enriched as New Zealanders.

2. Playcentre has made a commitment to becoming bicultural and honouring the Treaty of Waitangi. In order to work out what this partnership may mean, consultation with tangata whenua must be the highest priority through this process.
3. We acknowledge that each person is unique; not everyone who looks like a Māori thinks, acts and feels according to traditional Māori values. Similarly not everyone who looks like a Pākehā thinks, acts and feels according to traditional Pākehā values. Every person's cultural values must be respected as right for them while we work sensitively towards discovering ways of working together.
4. We recognise that Māori energy is needed for Māori growth and development. Pākehā can have a role in both supporting Māori growth and also developing their own awareness without being a drain on Māori energy.
5. Often the systems and processes we use work well for some people and not others. When the process is not going smoothly, look at what needs to change in the processes that we use.

Similarly with this process, we believe that some of the most valuable information may be shared through face to face contact, rather than relying on the written word.

# Guidelines for use of this Book

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## He Tikanga Ārahi mō tēnei Pukapuka

This book has been put together by the N.Z. Playcentre Federation Working Party on Cultural Issues — Rōpū Hanga Tikanga — after a great deal of consultation with many people. We see it as important that it is used sensitively by people who are ready to consider seriously the significance of cultural differences. While we hope that it can be available to as many as possible when they are ready to face these issues, we recommend that Associations consider carefully the ways in which it can be used most effectively, in order to promote the positive growth of human relationships.

Our meetings together and the creating of this book have satisfied us that the path to bicultural awareness is a process, something on-going, something that takes time, something that calls for action, responsible involvement and commitment. Individuals within groups will be at various stages along this bicultural path. We do not necessarily see this book on its own, as an initial step along this pathway, but prefer to see it used after some awareness has already been raised.

We recommend that this book will be useful:

### **In any of these circumstances:**

- \* after people have attended a course designed to heighten their awareness of the Treaty of Waitangi;
- \* when individuals have made a commitment to bicultural development;
- \* when people in their centres are genuinely open to consider how to respect other people's cultural values more sensitively;
- \* as part of a discussion-based course that takes a studied look at each section of the book.

### **As a guide:**

- \* to open up further search for knowledge and awareness;
- \* it is *not* intended to tell you what to do, but to provide opportunities for consideration to work out what is right for you and your centre.

**With this important proviso:**

- \* While we have consulted broadly on all aspects in this booklet, we acknowledge that we cannot produce something that is true for all people. There are considerable tribal and personal differences and *many aspects will need to be checked out with tangata whenua* in order to find out exactly what applies in your local area.

The path to becoming a bicultural person requires that we consider our own and others' values and philosophies; never an easy exercise for anyone. We are aware, as a Working Party, that when changes appear to be forced on others before they are ready, it can often cause resentment, criticism and defensiveness. This is, however, not how Playcentres generally work, and certainly not what we would like to see happen. Hence it is important not to pressure people but to progress slowly and sensitively.

When individuals, Centres and Associations are ready to take the next step on the path and have discussed the aspects on their minds openly, then our hope is that this book will assist people to make decisions that are right for them.

In order to become bicultural we each have to tread the path ourselves. No-one else can do it for us.

Kia kaha.

# The Welcoming Processes

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## Ngā Tikanga Pōwhiri

To be welcomed with warmth to any gathering is important for all people. Any person new to Playcentre can find it difficult to move into the already established circle. For Māori, who are a minority group and may have had the support of the extended family, this can be even more difficult.

In Playcentre we recognise the importance of people. When we are comfortable with ourselves and can genuinely welcome a Māori family into our group, then that family will be comfortable with us. When we seek to learn ways to make them truly part of our group, then we are taking the first steps towards biculturalism.

### Points to consider:

- \* Rather than overwhelming Māori with words and information, a more sensitive approach would be to smile, to give a quiet acknowledgement of the children, or offer a 'cuppa' (even if it is not the Centre's time for one) to ease the transition from stranger to one of the group.
- \* While one person may take the role of greeting newcomers, all Playcentre members are part of the welcoming process. A smile, a wave, 'Hi', 'Kia ora', while continuing with the task in hand will include newcomers in the group. It can be quite uncomfortable for many Māori to be left on their own, especially on the first visit, and it is this first impression which remains.
- \* If there is someone in the Centre who has lived or worked with Māori, have these people be there to welcome/pōwhiri newcomers (if you know in advance they are coming).
- \* Sometimes 'old hands' forget that everything is strange to those just joining. This can be threatening and can discourage people from getting involved, so make sure that information is shared freely.
- \* Listen to others and hear what they have to say about themselves.
- \* It's okay to use fewer words, to avoid overwhelming them with information, and to have a more informal welcome. Sometimes it's more comfortable not to talk! Be warm and friendly — this is what will be remembered.

- \* Friendliness, the sharing of ourselves, and the recognition of the contribution others make to our group will ensure that the process of welcoming is ongoing.

## **WELCOMING PROCESSES AT MEETINGS**

If you feel welcoming, the chances are that any mistakes you make will be overlooked. Wanting people to be there, and being pleased that they are will set the atmosphere.

### **Points to consider:**

- \* Māori are used to starting and ending a meeting with a karakia, and then acknowledging any elders or special guests.
- \* If the method of seating has been established, be sensitive and respectful of where others may prefer to sit.
- \* Follow this by asking people to introduce themselves, bearing in mind that some welcoming games and icebreakers can be threatening, and in the case of games which involve touching the head, culturally unacceptable.
- \* Leave seats by the door for those who arrive after the meeting has started.
- \* Acknowledge latecomers, have them introduce themselves briefly and continue with the meeting.
- \* Refreshments are important.
- \* Close meetings by thanking people for their attendance and contributions.
- \* End the meeting with a karakia.

# The Family

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## Te Whānau

Playcentre has the family as its focus, and as such most activities do take the family into consideration. However, our understanding of what is a family or whānau may differ. Generally speaking, the Pākehā concept of 'family' is that of the nuclear family, which consists of two parents and their children, although with recent trends the family may have one parent or other combinations. The Māori concept encompasses the extended family, which traditionally has a home marae base and ties with iwi. Even with urbanisation, the extended family remains, with Māori establishing links with multi-tribal marae and extended family members of other iwi.

The link of family to family is very important, as is the respect for the elders of the group. Few Māori see themselves in isolation, and commitment coupled with respect for the whānau takes highest priority.

### Points to consider:

- \* Nanas, aunts and uncles are often as interested and involved with children as their parent(s). To what extent are Māori families included in sessions and in meetings? Some common implications could be:
  - Names used: 'mother help' or even 'parent help' may exclude some caregivers.
  - Family functions. How appropriate is 'Father's Night'?
  - Does the Centre accept that care of children may be shared among various family members?
  - Decisions made regarding children. Other people may need to be consulted.
  - Discussions with children. For example, the use of 'aunty' or 'uncle' may not necessarily refer to a blood relation.
- \* Is the nuclear family representation of the Playcentre symbol appropriate?
- \* During the welcoming process, to what extent is the rest of the family able to be included?

- \* Commitment to family may override what is expected by Playcentre, e.g., attendance at a tangi takes priority over a parent help duty.
- \* Does the Centre recognise the importance of special celebrations in Māori culture? These could include baptisms, tangi, unveilings, some birthdays and celebrations such as that for the first harvest of the season or the beginning of the kai moana season. Other special days on a marae may be observed.
- \* With Māori emphasis on family, will sessions which cater only for specific age ranges be appropriate? How welcome are our under twos and over fives?

# Each Person is Unique and Valued\*

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## He Mana Motuhake nō ia Tangata

Philosophically, Playcentre values people as unique — as individuals with something to offer — and draws on the strength of each individual to work together as a group. However, to what extent do we value the communal in the culture of the tangata whenua?

Many Pākehā tend to see individuality or independence as the ultimate sign of success — the ability to succeed in one's own right. Sometimes in allowing everyone to be unique in our Pākehā-based society, we forget how advantageous it is to learn skills and knowledge of value to the wider community.

Māori see individuals as contributing to part of a wider jigsaw (that of family/whānau), and so the achievement of each individual is valued in relation to its effect on the whole group. Māori emphasis is on co-operation and shared responsibility. To Māori, children are precious and are accepted as part of the whole life-style. Bearing children and motherhood are especially valued, therefore special care is taken during menstruation and pregnancy when women do not work in gardens or gather kai moana. Sometimes the actions of Māori people are not necessarily their personal choice. If an older person tells you to do something, you do it. This is out of respect for elders who are older and have more experience to draw on.

People everywhere tend to have stereotyped ideas on how other people act and think, and where we are talking about a different culture the misinterpretations can be more pronounced. It is really important to avoid such stereotypes. Both Māori and Pākehā need to feel useful in order to feel valued. Everyone has knowledge to draw on and share. This knowledge needs to be respected — a gift to be used correctly.

### For our Centres and Associations

We need to respect everyone. From respect comes appreciation of differences, sensitivity, trust, open dialogue — an awareness that

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\* The practices of iwi in your area may vary from those mentioned here.



everyone has something to offer. This is not a new idea for Playcentre, as we aim to do these things already. However, maybe you could ask yourself these questions:

- \* How often do we show appreciation for effort given? With simple words like 'kia ora' or 'thank you'? Or with smiles?
- \* Are the skills of everyone appreciated or do they sometimes go unnoticed?
- \* Are each individual's opinions accepted and valued?
- \* Are new ideas and opinions considered seriously?
- \* How do your Centre and Association rooms look to a new family? Are there visible signs that Māori people are acknowledged, appreciated and valued?
- \* Do these rooms acknowledge and celebrate New Zealand's cultural richness and diversity? Think about visual posters, words, language, procedures.
- \* Again, what values are portrayed in newsletters, books or on noticeboards?

# Working Together (Decision Making)

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## Te Mahi Ngātahi

When working inter-culturally, it is important to create an atmosphere where all feel comfortable if everyone is to be part of decision-making. (See the 'Welcoming Processes' and 'Emergent Leadership' sections on pages 15 and 23.)

Playcentre in recent years has been mainly Pākehā, and it has been easy to accept as 'normal' the way that we currently do things. Māori coming into a Playcentre and seeing no change in rules or ways of doing things that takes their viewpoint into account can perceive Pākehā as having all the power. In that case, Māori cannot feel part of the group or part of the decision making, and working together becomes difficult. For this reason we may like to take a good look at Māori and Pākehā values and attitudes and make sure that they are recognised for what they are — different, not superior or inferior. This is a beginning.

### Points to consider:

- \* As a broad generalisation, Māori culture embraces and promotes the whānau (extended family). For this reason, consultation with the whānau is important when decisions are to be made.
- \* More time is often needed — to think through things, or to let things rest awhile and come back to them. This may mean having the opportunity to go away and discuss the issue with the whānau. Allow time for discussion of agenda items before the meeting. You may need a meeting to discuss the facts of the situation and another to discuss the issues and come to a decision.
- \* Māori often prefer time to think and to put thoughts into words which Pākehā can understand. Individuals differ greatly in this. Provide space and time to think. Be aware that some people feel 'put on the spot' when asked to share their feelings and opinions.
- \* Silence can mean different things. Māori may use silence to consider what has been said or reserve making comment until s/he has time to consult with his or her whānau.
- \* Often only when a Māori feels the time is right and there is space to speak, will s/he come forward to speak.
- \* Māori focus more on people and people's feelings, and on what events mean for people than on the event itself.

- \* In a conflict situation, Māori will feel more comfortable approaching the situation on a broad basis and will look for a common agreement. Consensus agreement is very important and enough time must be allowed to reach a consensus decision. Māori are willing to spend long hours reaching a consensus decision.
- \* Māori are used to a consensus decision rather than a majority one and will wish to discuss an issue with as much detail as is necessary to do so.
- \* Māori will often present a view from their whānau as distinct from a personal view. Support from their whānau at a meeting will often be appreciated also.
- \* Māori have a tradition of communicating through oral and body language which can be a disadvantage when we put an emphasis on written material. Māori prefer personal contact to written information as a way of communicating. Agendas, handed-out or pinned-up reminders are not usually as successful as spoken messages. However, written information is also appreciated as it can be looked at at leisure and discussed with the whānau.

## Emergent Leadership\*

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### Te Whakapakari o te Kaiārahi

The system of emergent leadership is one familiar to most who have had experience within Playcentre. It is a means by which people are encouraged to move through the system taking on challenges and responsibilities, using their resources and at the same time growing by learning 'on the job'. Learning and growth on the job is a learning method familiar to many Māori systems as well as being a Playcentre learning method.

People feel fulfilled as their resources are valued, used and extended. As needs arise, capable people rise to meet those needs and take on the challenges. Each person approaches a position or responsibility in a manner slightly different from the previous person, thus allowing for innovation and inspiration for themselves and others.

An objective look at the emergent leadership system within Playcentre shows that often the people encouraged and promoted are those who will keep the system running as it has been, who will keep the philosophies and practices intact. Since the system has been run in Pākehā ways, those who find it easiest to emerge have usually shown the skills valued by Pākehā. When individuals and groups learn to appreciate Māori values also, this will mean there will be more chance of Māori being involved and being actively encouraged to take on leadership roles.

#### Points to consider:

- \* Emergent leadership in Playcentre has not drawn attention to the skills needed for encouraging bicultural development. Now it is important to draw attention to those qualities, accept their importance and support them.
- \* Generally Māori do not put themselves forward for positions, especially if there is a likelihood of someone else taking a position. As with many Pākehā, empowerment may be helped through sensitive support and the knowledge that others have confidence in them to do the job.

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\* The practices of iwi in your area may vary from those mentioned here.

- \* Any time tangata whenua are represented, they are chosen by the tangata whenua, not elected.
- \* Most Māori people prefer to work with whānau support — to have the support of other Māori people in whatever responsibility they take on. Pākehā support for Māori people within Centres and Associations is important also. Sometimes with the enthusiasm of Pākehā to understand Māori it is easy to overlook Māori needs.
- \* Resources need to be made available to promote and support Māori initiatives. This often means Pākehā relinquishing the power so that Māori people make decisions about the best ways to meet their needs.
- \* Most Māori excel in their own culture. Pākehā must remember to be sensitive in this area. Māori may be offended if a Pākehā does something which is rightfully a Māori role. On the other hand it can be hurtful if Pākehā expect Māori people to know something and they do not have that knowledge. Sensitivity is needed.
- \* Many Pākehā systems often want the best people (by their standards) in the job. In many Māori systems as well as in Playcentre, people take on jobs and are supported to grow in their understanding and skills necessary for that job. However, the emergent leadership framework of Playcentre may be difficult for others outside Playcentre to understand. Positions are accepted on the understanding that they are taken on for a short while, then people move on to allow others the opportunity for learning. This changeover of personnel can often be difficult for people used to having continuity of certain people in certain positions. Within Māoridom, leadership roles may be permanent ones — for their lifetime, and certain positions of responsibility have traditionally been acquired only with age.

# Learning and Growth Programmes\*

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## Ngā Mahi Ako, Whakapakari Hoki

An essential aspect of Playcentre has always been its learning and growth programmes for adults — often referred to as Parent Education Programmes or Training Programmes. These provide opportunities for parent education as well as work towards a qualification. This is another aspect which, because of its basically monocultural development, needs to be reconsidered.

In order for Māori to feel welcome in Centres and to participate in education programmes, these will need to be appropriate for them. From welcoming processes onwards, all aspects of Playcentre education programmes need to take into consideration Māori culture and values. These cannot be 'taught' in a few training sessions — it involves understanding a way of life and a spiritual belief.

### Points to consider:

- \* Association learning and growth programmes and resources need to reflect and celebrate the dual cultures of Aotearoa. This means that bicultural values be given emphasis throughout these programmes.
- \* All learning and growth programmes should be co-ordinated and tutored by people who have an active commitment to bicultural development. When tutors are unaware of Māori culture and values, then they can unwittingly overlook essential aspects.
- \* All pamphlets and resources used by Federation, Associations and Centres need to be welcoming to Māori people. In many of these, the visual appearance and content can provide a bicultural perspective.

### For specific programmes and course work:

- \* The expectation of written work can be daunting for some people — Māori and Pākehā. Consider alternative ways to get people started.

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\* The practices of iwi in your area may vary from those mentioned here.

- \* Invite people to participate, rather than wait for them to put themselves forward. Many find this difficult to do. Show that you have confidence in them and that they are as important as anyone else.

### **About children:**

- \* Playcentre focuses on the quality of children's experiences. Traditionally, Māori parents observe their children's qualities and foster these. This fits in well with valuing children as individuals and working from children's levels — a basic principle of Playcentre.
- \* Limits of acceptable behaviour and discipline methods vary from family to family. Whether a behaviour is considered acceptable or unacceptable may depend on an adult's cultural values — these reasons need to be respected as right for that person.
- \* When needing to decide on practices suitable for the whole group, discussion will be necessary to understand how others think and the values behind their methods. When discussing these within your group, people are more likely to share their thinking if they feel accepted and not judged.

# Language

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## Te Reo

We can affirm the right of choice for Māori families to speak their own language in the home, in Centres and in other places of learning, both to recognise the importance of retaining the Māori language and to make our Centres places where Māori can feel comfortable.

The importance of Te Reo in retaining one of the most important living treasures cannot be overstressed. It is through the language that Māori traditions and culture are passed on to individuals and to the next generation. In seeking translation for Māori words we begin to discover the many levels of meanings and valued relationships in things Māori. For example, the word for land in Māori is 'whenua'; and 'whenua' is also the word for placenta. The linking of these two concepts helps us to understand the relationship of people to land — people grow from the land as a baby grows from the placenta.

By encouraging the use of Māori within our Centres, we are both reinforcing the right of parents' choice, and also appreciating the enriched experiences of children being raised bilingually.

Songs/waiata are an important component of Māori language and, along with legends, have been a method of passing on many aspects of Māoritanga. There are many methods and resources available to encourage the use of Te Reo within Centres.

It is important that Pākehā have sensitivity to the fact that, for many reasons, numbers of Māori are not skilled in Te Reo. Māori may not be conversant with waiata, karakia and traditional practices.

Whether or not you are seriously learning the Māori language it is important to take care to find out and use the correct pronunciation of Māori names for people and places.



## Areas of Play\*

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### Ngā Wāhi Tākaro

Play materials and areas give a guide to what is valued by the people providing them. Awareness of and respect for people and cultures can be encouraged through what is provided for play.

Traditional games played by Māori have tremendous value for building skills of eye-hand co-ordination, physical agility, manual dexterity and group co-operation. These skills are of value to all children.

#### **Blocks**

People figures need to represent different cultures.

#### **Books**

There needs to be a wide selection of Māori books — legends, simple readers, etc., as well as books which show aspects of Māori culture as being significant.

Consider how the books in your Centre are displayed. What books do you read? What books have you made and on what topics? Consider having pictures/posters on the walls showing Māori family groups as well as those showing Pākehā. Show Māori involved in all aspects of life — not only in 'traditional' roles or dress. Consider drawing Māori figures on brown paper.

#### **Carpentry**

Do not use wood recycled from old houses/marae. The wood from these places holds memories of the lives of those who have lived and worked there. It is especially important not to use this sort of wood for cooking food.

#### **Collage**

Excursions to collect natural materials for this activity can be an enjoyable outing for all. When using flax, it is important to use the correct protocol for cutting, preparing, using and disposing of it (talk

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\* The practices of iwi in your area may vary from those mentioned here.

with tangata whenua about this). Flax can be used as an alternative to string.

Do not use foodstuffs for collage but look instead for natural alternatives such as seeds and leaves (collected on your 'foraging' trips!). When collecting natural resources, be conservation minded and never deplete natural supplies.

### **Develop Māori games**

Include string games, knuckle bones, tops, kites, poi, singing and action songs.

### **Family**

There needs to be a wide variety of dressups including piupiu, poi, etc. Dolls with different skin colours and flax dolls would be desirable. In dramatic play, re-enactment will reflect a child's cultural background. It is important that we are sensitive and accepting of this.

In the family play area, have separate sinks/bowls for the children to use for washing items: one for washing food-related items, another for washing clothes, and another separate 'bath' for washing dolls. This will provide for modelling from the hygiene practices in adult areas.

### **Manipulative**

Again, natural materials can be used for dexterity, co-ordination, grading, seriating, sorting, threading, e.g. cones, shells, sticks, stones.

Puzzles — many are available depicting Māori culture. Learn the correct language to use with them and, in particular, learn the correct pronunciation for Māori words. The heads of any figures in a puzzle (including headwear) need to be in one complete piece as this part of the body is considered to be tapu (sacred).

### **Music**

This needs to be able to be clearly heard and it is helpful to have charts so that people can read the words. Again, correct pronunciation is important. There are many excellent tapes of Māori songs available, e.g., those by Hirini Melbourne. Many natural materials may be used as percussion instruments, e.g., sticks and shells. Use music as a natural part of play.

## **Natural materials**

We have spoken of these in several areas of play. Many Māori have strong ties to Papatūānuku (Mother Earth, the life force of the earth), a respect and a sense of awe toward all that is greater than us and toward that which connects all things in our universe. In our Centres we can encourage such respect through our attitude of valuing natural materials and resources and through a respectful use of them. Refer to *Papatūānuku, the original Playcentre* by Pennie Brownlee.

## **Puppets**

Try making these out of natural materials such as flax (again, follow the correct protocol for cutting, etc). They can be used to act out Māori stories and legends but use them for all sorts of stories.

## **Sand**

Once again, use natural materials for 'decorating' items, digging, etc. Sticks, shells, feathers, and stones too large to swallow can all be used in the sandpit.

## **Tidying up**

Preparation of areas and tidying up with the children is a social learning experience. How you deal with this is important.

Children can be encouraged to join in as part of the shared group responsibility.

## **Using foodstuffs**

Food of any kind should not be used in play. (See the section on 'Food' on page 29.) Although using foodstuffs in play is inappropriate, it is sometimes okay when made for the specific purpose of play, e.g., 'playdough' (this is quite different to the dough we use to bake bread). This also applies to 'fingerpaint' made with cornflour. However, do not use instant puddings or jellies or any other foodstuffs as fingerpaint. Playing with food is seen by Māori and many others as wasteful. In respect for our ancestors and for those who do not have sufficient food to eat, it is important not to waste food.

## **Water**

Use the natural environment again. Streams and beaches are natural water play areas full of opportunities for discovery. Go for walks to streams or the seaside where it is possible. It is important to respect this environment and toilet well away from the water.

## Males and Females\*

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### He Mahi ā te Wahine, He Mahi ā te Tāne

In Playcentre, as in the general wider community, many are striving for the equality of the sexes, providing opportunities for all regardless of gender and working against stereotypes which restricted many of us in our childhood. Against this background, it is important to be aware of how others may feel about these aspects.

In the Māori culture, as in other cultures, there are definite accepted gender behaviours and activities. In traditional Māori, the sexes complement each other, giving a sense of wholeness, with the interweaving of tasks and respect for each other's gender. Men represent the spiritual, the warrior; and women the human, the peaceful. The whānau needs the contribution of both in order to be complete.

On the marae in particular the behaviour is important. In order for those unfamiliar to understand, it is essential to check the local protocol. As an example, generally the following occur:

Only women can perform the karanga.

Women wear skirts when coming on to a marae.

Women work in the kitchen.

Men speak on the marae.

Men sit in the front rows on the marae.

Men dig and lay the hāngī.

Men carve the meat.

Many of the above, if viewed within Māori values, are examples of respect for gender rather than discrimination because of gender. Also the childbearing capability of the woman is a sacred one.

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\* The practices of iwi in your area may vary from those mentioned here.

**Points to consider:**

- \* Some people in any culture may find it difficult to accept children playing in ways different from the stereotypes of their culture — e.g., boys dressing up and playing with dolls, girls climbing and building.
- \* Sometimes it can be hard for women to allow men to do domestic duties; sometimes it can be hard to get men to share domestic responsibilities.

In Playcentre it is important that we affirm the right of choice for all families — Māori and Pākehā. Parents/whānau have the right to raise their children within the values of their own culture. Sensitivity and communication will be important in order to understand each other.

# Respect for the Body\*

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## Te Tapu o te Tinana

Traditionally, everything in the Māori world was either tapu (sacred) or noa (not tapu). The things which are most tapu are the body and especially the head. Also the ability to bear children is seen as a very special aspect of the woman's body and care is taken to respect both the body and body functions.

### Points to consider:

- \* Care is taken so that the sacredness of the head of the Māori child is not tampered with. Often Pākehā adults will ruffle a child's head as a sign of affection. Māori cultural tapu avoids touching the head.
- \* The pillow, a resting place for the sacred head, is used for that purpose only. Pillows are for laying the head on; cushions are for sitting on. It may be advisable for your centre to make a clear distinction between pillows and cushions.
- \* Things related to the toilet are done in their appointed area. Babies should be changed only in areas specifically for that purpose. Use tissues for blowing noses, not toilet paper.
- \* Combs, flannels and other items used for the body are washed in an appropriate sink or basin. Particularly, they are not washed in the sink used for food. Separate cloths and mops are used for: cleaning food surfaces, cleaning toilets, cleaning basins, and cleaning floors.
- \* Parts of the body should not come into contact with things used for food. Tea towels are not to be hung over shoulders, used as an apron or to touch parts of the trunk; they, along with bibs, tablecloths, etc., are usually washed separately from other clothes. Clothes should not be placed on tables or benches where food is prepared or eaten.
- \* Traditionally in Māori culture women and girls are encouraged to sit with discretion. Women and girls do not step over other people's bodies or legs. They move or walk around so that they do not need to step over others. Awareness of this can mean others

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\* The practices of iwi in your area may vary from those mentioned here.

can be sensitive and move so as not to make it difficult for them. Some children's games (e.g., leap frog) may offend some and so too may some adults' games (e.g., certain icebreaker or group mixing games requiring physical contact).

He tapu te tinana  
He tapu te wahine  
He tapu te ingoa  
Ahakoa ko wai

The body is tapu  
The woman is tapu  
The name is tapu  
Whoever you are

## Food\*

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### Ngā Tikanga e pā ana ki ngā Kai

Food is what sustains our life. For this reason the preparation and handling of food must be treated with respect. In practical terms this means that no part of the trunk should touch a surface where food is prepared or served. Tables or benches used for food are never sat upon and shoes or clothing are kept off the food table. Special care is always given to tea towels and other items which come into contact with dishes and food.

Food is always important at gatherings — as the sharing of food symbolises the joining of two peoples and the friendship between them: joint food = joint friendship. It traditionally follows the welcome, where the mingling of two peoples begins with a hongi. It is courtesy for guests to eat first, to have a cup of tea together. In some areas it is not appropriate to eat on the steps where people walk into a building, as entrances can have special meaning to Māori.

#### **Food in our Playcentres**

When having morning teas, parents will need to feel comfortable with the routines of their own Centres. It is preferable to set aside a specific table for this purpose. If space is at a premium and the food table alternates with another activity, it is really important to keep the two roles separate, that is, avoid combining a play activity at one end with eating at another. Special care should be taken to ensure that hands are washed and that a karakia is performed.

#### **Points to consider:**

- \* Paints need to be stored separately from cups.
- \* Food utensils should be used only for food.
- \* Tea towels should not be draped over shoulders.
- \* The bench where food is prepared should not be used for any other purpose.
- \* The sink for washing dishes should be used only for that purpose.
- \* Playing with food is not appropriate. (See 'Areas of Play' on page 29.)

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\* The practices of iwi in your area may vary from those mentioned here.



Some of these suggestions may seem irrelevant to our Playcentres, many of which have no Māori families, but if we are serious about taking the first steps to becoming bicultural it's a bit like visiting relatives — we get to know the way things are done so that we don't blunder by behaving in ways which could offend. It is a part of being sensitive to other people's values and of making our Playcentres more inviting places for Māori families.

## Land and Buildings\*

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### Ngā Whare me te Whenua

The Māori word for land, whenua, is also the word for 'placenta'. Māori culture goes further, however, and Māori people personified the earth and gave her a name — Papatūānuku. Papatūānuku is mother to each of us, providing energy, nurturing and love; and she is the origin of the elements and emotions. Ranginui is the sky father. He too provides energy, the oxygen, the rain, the mists. Between the earth and sky we exist. We hope that giving this brief explanation will allow you to begin to appreciate the perspective and values that Māori place on many things but in particular to the land.

Many Māori will take from the land what they need for supporting life and give back to the land what they can, preserving and conserving it. That is, when taking natural resources it is important not to deplete them; don't strip all the seeds or flowers or bark, etc., and conserve your flax resources so that there will always be an abundant supply for the future.

#### **Buildings**

In Māori tradition, buildings need to be blessed before moving into them. In addition, before beginning to put up new buildings the land needs to be blessed. These blessings need to be done in consultation with tangata whenua. Associations could look at making sure something appropriate is set in place for the opening of buildings within their own area and, in consultation with the tangata whenua, lifting the tapu from buildings.

Old buildings are left to go back into the ground. Using wood from old buildings is not appropriate and it can be offensive to Māori people when wood from such a source is used on the carpentry table and particularly for cooking food.

Entranceways are needed as welcoming places. Sitting upon steps to consume food or drink is inappropriate within some tribal customs.

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\* The practices of iwi in your area may vary from those mentioned here.

When planning for new buildings we need to consider the following:

- \* Areas for changing babies — away from any food preparation areas, with provision for separate washing facilities.
- \* Provision for hygiene that includes having a sink for washing up items associated with food and another for washing and preparing play equipment.
- \* Provision of table space that is just for food.

# Functions and Gatherings

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## He Hui

Functions and gatherings are important happenings and there is a correct protocol to be followed when considering these from a Māori perspective.

1. For national gatherings, hui, conventions, conferences, etc., it is most important to contact tangata whenua to inform them of what is happening, who is coming into their area and for what purpose. They may come forward with advice on protocol for opening the gathering, etc.
2. If you do not already have links with tangata whenua in your area, you could talk with Māori members of your Association or local advisors (Early Childhood Co-ordinators in the Early Childhood Development Unit or Liaison Officers in the Ministry of Education).
3. It is essential to begin discussions as early as possible — at least six months in advance. Plenty of time is needed for consulting both between your group and tangata whenua and within tangata whenua also.
4. If your meeting is to be on a marae, you will need to talk to the tangata whenua of that marae about the correct procedure for their marae. This will need to be talked over in great detail so that the event can run smoothly. Details will include how the welcome or pōwhiri is done. You may wish to refer to *Te Marae: A Guide to Customs and Protocol* by Hiwi and Pat Tauroa.  
You will need to have an alternative venue arranged in case the marae is needed for a tangi or some other important matter.
5. For the protocol for opening meetings talk with tangata whenua of the local marae about what is appropriate. If the meeting is NOT on a marae, women are invited to speak.

**Some terms that will be used to refer to different parts of a hui:**

### **Pōwhiri**

This is a formal welcome. It is the welcome extended the first time you come onto a marae. You will need to talk to tangata whenua about when a pōwhiri is necessary and how it will need to be done as different iwi have different protocol. The term pōwhiri should only be used when it is in fact a welcome following this protocol.

### **Waiata**

During a pōwhiri, when each speaker has finished, a waiata will be sung that is relevant to the gathering or the content of his speech. Talk this over in detail with tangata whenua.

### **Karakia**

It is appropriate to start all meetings with a prayer, asking for blessings to be upon the meeting or gathering. This is of relevance at all levels of Playcentre. It is also appropriate to finish a meeting or gathering in this way, giving thanks for the work which has been done or for what has been learnt. The prayer doesn't necessarily need to be Christian. We are not talking about a specific religion, but rather to acknowledge the spiritual dimension. An alternative could be sharing a moment of silence to gather energies and to focus attention.

### **Koha**

Koha is something given from the heart in appreciation. Koha can also be a concept that takes a while to understand. While it is sometimes relevant to give something by way of financial reimbursement at the time, this does not always apply. Money may be appropriate but it also ends the relationship and takes away the opportunity for reciprocity. Koha does not necessarily need to be given immediately — it may be more appropriate to wait for the 'right' moment, a chance to 'return the favour' as it were. Koha could be a gift, a helping hand (at another hui or family gathering); it could be sharing resources (and we have many to share) or giving of our time. From our Pākehā side of things, we need to take into account what the cost to tangata whenua has been and their circumstances and to make sure that we give generously. For example, if tangata whenua have come especially to talk to you at a meeting, you need to consider what costs they have incurred in doing so like travel, accommodation, inconvenience, what special happenings there may be in their lives (i.e., trying to raise funds for a project of their own), and then in addition contribute something to express your appreciation. On the other side of the coin, you also need to consider what precedents you are setting as it would be unfair to treat another group differently under the same circumstances — so also take into account what you can afford to give. As we said — it can be difficult to come to an understanding of this one!

### **Poroporoaki**

This is a farewell. The person/s leaving begin by speaking of their time at the hui and may conclude with a waiata. Those who remain will reply to them.

# Making Change Through Consultation

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## Te Whakawhitiwhiti Whakaaro ki te Kimi Tikanga Hau

Playcentre has made a commitment to honouring the Treaty of Waitangi and a commitment toward becoming bicultural. These two commitments together influence how we are to behave and what will be our priorities in Playcentre and beyond.

New Zealand is the only place in the world where Māori exist as tangata whenua. If tikanga Māori disappear from Aotearoa, they are lost to New Zealand society and to the world. As Pākehā we have power we can use actively to make changes, to support Māori to make changes and so ensure the survival of the language and culture of tangata whenua.

Our first priority at all levels is to establish a relationship with tangata whenua. At Association and Centre level this is with those Māori within whose tribal area you live. (For some Associations this may mean contacting more than one iwi.) If your area has a marae, contact will be with tangata whenua of that marae.

There are some basic factors we need to take into consideration when consulting with tangata whenua.

- \* Tangata whenua in general are bicultural. They have a knowledge and understanding of both cultures.
- \* Historically, there have been many instances of Pākehā coming to talk/consult with Māori, then not taking any action or notice of what they have been told. For this reason we may need first to show our sincerity through being patient, accepting and respectful of what is offered. Don't insist that things be done 'our' way. We need to practise flexibility. As the relationship grows, so will the mutual respect and trust.
- \* Allow for self-determination, i.e., do Māori want to be involved in putting energy into Playcentre becoming bicultural?
- \* We need to make sure we do not become another drain on Māori energy that is needed to preserve and protect tikanga (things) Māori. Māori culture, lore, language, health and self esteem are in danger of being lost in our modern Pākehā culture. They have been put under great pressure by Pākehā through incidents in history and at present this culture and cultural heritage is being reclaimed by Māori. This requires a lot of energy and commitment on their behalf. Take only what is offered and necessary. Look to

see if there are Pākehā people you know whose energy can be used, with tangata whenua approval, for Playcentre in educating ourselves.

- \* Tangata whenua have many commitments in many areas. Pressure is being placed on their resources by changes in the wider education field and also by other Government policies. Be aware that our priorities may not be those of the tangata whenua. In spite of this, continue to work at keeping the relationship open. Keep tangata whenua informed of what you are doing and give space for them to be involved should they wish to be.
- \* Attending hui, listening and observing are valuable learning experiences.
- \* Where we are given information and direction, respect this. Share and use it well — it does not 'belong' to the person it was given to but has been given to be shared.
- \* When you are given something or take something from Māoridom, put something back in — the principle of koha needs to be used.
- \* Consider ways that you might offer help and support to tikanga Māori — perhaps to Ngā Kōhanga Reo.
- \* If things are not happening or going smoothly in your consultation process, avoid laying blame, being negative and using the apparent stumbling blocks as reason for 'copping out'. Look at the way you are doing things, the processes you are using, and see how you could make things go more smoothly. A difficult relationship that is 150 years old cannot be resolved overnight — be sincere, foster patience, tolerance and humility.
- \* During the process of building up these relationships you may feel guilty, hurt, nervous or embarrassed. Allow yourself time and space to work these feelings through. Decisions based on these feelings will not be good ones. Aroha (love) and respect are our best motivations.

## **PROCEDURES FOR GETTING THINGS DONE**

In most Playcentre groups there are standard jobs or roles which have set rules, and ways of doing things that have been fixed and passed down over the years. These rules and procedures can be changed to meet the needs of the group — some by informal decision-making, and some only by the more formal methods at meetings. In a bi-cultural centre we need to understand that Māori may not operate in the same way. We need to learn to appreciate and respect the differences between one culture and another. Playcentre experience has shown that procedures that come from the group working things out together are more effective than any that are 'imposed' on the group.

**Points to consider:**

- \* Procedures in Playcentre are often invisible and intangible. They may not be written down anywhere but are kept in people's heads and passed on from one group of 'old hands' to another.
- \* If the procedures of a Centre are understood only by a few, those few will be seen as having a lot of power. Those people who do not understand the procedures will not feel able to contribute on an equal basis. For this reason, communication, sharing the knowledge, and being open about what is expected and how things are done are of vital importance.
- \* The mainly monocultural base of Playcentre has developed rules which work for Pākehā people and allow Pākehā people to have control. This situation may exclude Māori and reduce not only the choices available to them but also any control over issues that affect them.
- \* When discussing rules and Playcentre practices, consider how to make sure that decisions are made by everyone.
- \* When a meeting is arranged, it is important to respect people by keeping to time. With concern shown for everyone, meetings will start on time and reasons for lateness will be understood and respected.
- \* Success in this area hinges on the two cultures respecting each other and recognising our similarities and differences.



## Conclusion

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### He Kupu Whakamutunga

This booklet is the result of much time, discussion, thought and above all love. We in the Working Party are indebted to tangata whenua for the knowledge they have shared with us and also give thanks for their patience and tolerance of our clumsy stumblings through this project.

Now that we have completed the booklet, it is not surprising to find that we are only really just beginning on our journey toward becoming bicultural people.

What we hope you will do with the booklet is read it, think about it, discuss it with many others and above all find yourself able to begin to make changes in your life at Playcentre (and perhaps also in your family) that will nourish your Centres, your families and Aotearoa/New Zealand as a whole.

What we hope you will do with the recommendations is to give them the serious consideration they require and as your understanding and knowledge increase, work toward putting as many of them as possible into practice.

You are possibly just beginning your own journey of discovery. We hope that the booklet will provide some signposts along the way but be aware that it is *not* the final word on this issue. There is much in the booklet that may be different from the practices in your own area. There is much that we have not learnt and so there is much that you will need to find out for yourself. Like us, you will feel despair, shame, guilt and embarrassment at times. But if you persevere, if you keep your sincerity, if you really want to learn for yourself, then you will also find doors opening onto an understanding that brings a rich new dimension to what it means to be a New Zealander — no matter which culture you feel closest to.

We ask you to find the courage and determination to look at the two cultures who signed the Treaty of Waitangi. Some of the things you discover will seem the same and some will be different.

Remember that each of us in our own culture is 'right' to behave the way we do and to believe as we do — and that in another it is just as 'right' to behave and believe differently. Let's make room for *everyone* to be 'right' and treat one another with respect, giving

space for each culture to behave and express itself in the way that is right for that culture. Let's learn to enjoy the similarities and celebrate the differences.

Our love and blessings go with you as take this journey.

Kia kaha.

Arohanui.

Mana, Pearl, Betty, Lex, Susan, Jill, Ann, Jane, and April.

May 1990

# New Zealand Playcentre Federation Working Party on Cultural Issues (Rōpū Hanga Tikanga)

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## Recommendations to Conference 1990

The following recommendations are a result of work done through consultation and discussion by our Working Party. All members of the Working Party were present to report to conference, and the recommendations were discussed. The results are indicated in brackets.

### PRESENTATION OF IMAGE

1. **That Federation and Associations reconsider the current position of Playcentre in relation to the initial focus on the family as a major priority.** *(Agreed to)*

An essential aspect of Playcentre philosophy has been its focus on families; so too is the focus on families/whānau in Māori life.

- (i) With the pressure to meet standards imposed on us from outside our organisation, how can we ensure that the focus on parents and children learning together will continue? Many of the Minimum Standards are equipment and environment based; there is little mention of the needs of families or relationships.
- (ii) How is the family depicted in Playcentre? Are we recognising the wide range of different family structures, in particular the whānau concept, in the various aspects of Playcentre?

2. **That Federation reconsider the Playcentre logo.** *(Carried)*

This represents to many a two-parent nuclear family — is this how Playcentre wishes it to be portrayed?

3. **That consideration be given to the appropriate use of Māori as well as English names for Playcentre.** *(Carried)*

There appears to be a growing trend in this country to adopt Māori names for groups as part of an effort to become bicultural — several points need to be considered:

- (i) When should Māori names be used? Do Centres, Associations and Federation need to be worthy of a Māori name before they use them — what should come first, the name or the bicultural practice?

- (ii) The names used for individual Centres: we have discovered different translations used for 'Playcentre', as different people have attempted to translate the words or the meaning; how important is consistency? How are the names chosen/given?
  - (iii) A name for New Zealand Playcentre Federation?
4. **That further consideration be given to the visual appearance and content of national publications in order to make them more bicultural.** *(Agreed to)*
- This is in particular regard to the regular publications — calendars, posters, journals.
5. **That Federation look into redressing the historical monocultural bias of our accepted history to date.** *(Agreed to)*
- Many areas of our country have a very strong Māori history, of which very little is recorded or mentioned when considering Playcentre's history. In order to understand where we are today regarding Māori/Pākehā relationships we need to understand the past.
- (i) It may be appropriate for the people presently writing the history to do this, or it may be more appropriate for it to be done separately.
  - (ii) Associations could look at this when examining their own history.

## **PERSONNEL**

6. (a) **That all Learning and Growth Programmes be co-ordinated and tutored by people who have an active commitment to bicultural development.** *(To lie on the table)*
- (b) **That bicultural values be given special emphasis throughout Learning and Growth Programmes.** *(Agreed to)*

We refer to all programmes used for Training and Parent Education programmes. If Associations are to make an active commitment to bicultural development, it is important that those responsible for these programmes have knowledge about the Treaty of Waitangi and are aware of bicultural issues.

This needs to be monitored at both Federation and Association level.

7. **That all people holding Federation positions attend together courses designed to advance their understanding of being bicultural.** *(Agreed to)*

Federation people represent the focus for Playcentre nationally, so it is important that they have a clear understanding of the issues involved for Playcentre. Doing this together will enable a more co-ordinated approach to the process of becoming bicultural and honouring the Treaty and therefore enable better support for Associations.

## **STRUCTURAL**

8. **That Associations consider setting up an advisory/monitoring group for their Association to support Centres in bicultural development.** *(Carried)*

Very often predominantly Pākehā groups are using Māori energy and resources for their own growth and development, when this may not be necessary. Māori energy is needed for Māori growth. This is a proposal to minimise our demands on Māori people in areas where these resources are scarce, while still respecting the value and the essential nature of the consultation process. All Centre needs and concerns would come initially to this group, and from there dealt with appropriately.

- (i) Associations will need to consult with local tangata whenua about how this can be set up and what membership they would wish to have on it.
  - (ii) It could possibly consist of members of the tangata whenua or else could be a direct link to the tangata whenua.
  - (iii) The purpose would be for consultation, co-ordination of Centres' bicultural development, liaison with tangata whenua, and monitoring the Association. This may involve consideration of what representation the tangata whenua wish to have in the Association.
  - (iv) Where Pākehā people use Māori resources and energy in any way this should involve the principle of koha.
9. **Federation Standing Committee and Education Committee each be increased by two positions to be tagged for tangata whenua selection.** *(To lie on the table)*

The purpose of this would be to monitor behaviour and function of these committees as well as to advise on bicultural aspects and the Treaty of Waitangi. Selection would need to be at the discretion of the tangata whenua, rather than the normal election procedures.

## **EQUITY/ADVOCACY**

10. **In order for Associations to become bicultural, we recommend that they actively promote and support Māori initiatives by making available resources which meet the needs of Māori people.** *(Carried)*

This could involve some or all of the following;

- (i) Support for Māori people within Playcentre, to enable them to identify their needs.
- (ii) Making resources available for Māori people and actively supporting plans to meet their needs.
- (iii) Pākehā relinquishing the power so that Māori people make decisions about the use of resources.
- (iv) Support for Māori people in the community and for Kōhanga Reo.

## **USE OF THE BOOKLET**

The booklet of information gained through consultation is almost completed and should be available to Associations soon after Conference.

11. (a) **That Federation publish the booklet produced by the Working Party on Cultural Issues and make it readily available.**

We would like to see this booklet produced as soon after Conference as possible and be as freely available as possible. It should be used according to the suggested guidelines for use.

- (b) **That a tape be made to accompany the booklet.**

This is in order that the philosophy which is intended to be conveyed has more chance of being conveyed. Use would be optional. This session at Conference is to be taped for possible inclusions into the tape.

- (c) **That the booklet be registered as an official 1990 Publication.** *(All agreed to)*

The book will include the kotuku symbol on the cover.

Kia kaha

Rōpū Hanga Tikanga.

Working Party on Cultural Issues.

April Humphreys, Okato  
Susan Wihapi, Te Puke  
Ann Betts, Wainuiomata

Jane Percival, Dunedin  
Jill Wesselink, Hamilton  
Mana Rangi, Tikitiki

Pearl Arano, Ahipara  
Lex Grey, Auckland  
Betty Grey, Auckland

# Glossary Of Terms

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## He Whakamārama

Awahi .....	Embrace
Hapū .....	Sub-tribe
Hongi .....	Greet, by pressing noses
Iwi .....	Tribe
Kai .....	Food, eat
Kai Moana .....	Seafood
Karakia .....	Blessing, prayer
Kaupapa .....	Rule
Koha .....	Donation, gift
Kōrero .....	Conversation, speak
Mahi .....	Work
Mana .....	Power
Manuhiri .....	Guests, visitors
Mihi .....	Greeting
Moana .....	Sea
Noa .....	Free from tapu
Ngātahi .....	Together
Pānui .....	Publication
Papatūānuku .....	Earth mother
Poroporoaki .....	Farewell
Pōwhiri .....	Welcome
Tamariki .....	Children
Tangata Whenua .....	Local people
Tangi .....	Lament
Tapu .....	Sacred
Tikanga .....	Custom, rule
Waiata .....	Song, sing
Whānau .....	Family
Whare .....	House
Wharenui .....	Meeting house
Whenua .....	Land, placenta

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## WAIATA: 'Ko te wā ināianeī', 'Now is the Time'

### NOW IS THE TIME

Now is the time to grow together.  
Now is the time to weave a bond.  
Cherish the gifts of other's value  
Only with love can each belong.  
And over the land of tomorrows,  
the bird of equal nationhood will fly.  
And over the land of tomorrows,  
the bird of equal nationhood will fly.

The musical score is written on five staves in G major (one sharp) and 4/4 time. The melody is simple and repetitive, with lyrics written below the notes. The lyrics are: 'Now is the time to grow together. Now is the time to weave a bond. Cherish the gifts of other's value. Only with love can each belong. and over the land of tomorrow the bird of equal nationhood will fly. and over the land of tomorrow the bird of equal nationhood will fly.' The score includes a key signature of one sharp (F#) and a time signature of 4/4. The lyrics are written below the notes, with some words grouped by slurs.

Now is the time to grow to geth er Now is the time to  
weave a bond Cherish the gifts of other's val ue  
On ly with love can each belong and o ver the land of to  
mor row the bird of equal nationhood will fly and  
o ver the land of to morrow the bird of equal nationhood will fly

## WAIATA: 'Ko te wā ināianeī', 'Now is the Time'

### KO TE WĀ INĀIANEĪ

Ko te wā ināianeī  
hei tupu ngātahi ai.  
Ko te wā ināianeī  
hei whiriwhiri hono ai.  
Kia awhitia te taonga  
o ētahi atu tāngata.  
Mā te aroha anake e  
hei tāngata whenua tātou.  
Ki runga ki te whenua  
hei āpōpō ka rere te manu.  
Hei tohu mō te iwi  
kotahi iwi kotahi.



The musical score is written on eight staves, each with a treble clef and a key signature of one sharp (F#). The melody is simple and repetitive, with lyrics written below the notes. The lyrics are in Māori and English. The first line of the score is: Ko te wā in āi a nei hei tu pu ngā ta hi ai. The second line is: Ko te wā in āi a nei hei whiri whi ri ho no ai. The third line is: Kia awhi tia te ta o nga o ē tahi a tu tā nga ta. The fourth line is: mā te a ro ha a na ke e hei tā ngata whe nua tā tou Ki. The fifth line is: ru nga ki te whe nu a hei āpō pō ka rere te ma nu Hei. The sixth line is: to hu mō te i wi ko ta hi i wi ko ta hi.

Ko te wā in āi a nei hei tu pu ngā ta hi ai

Ko te wā in āi a nei hei whiri whi ri ho no ai

Kia awhi tia te ta o nga o ē tahi a tu tā nga ta

mā te a ro ha a na ke e hei tā ngata whe nua tā tou Ki

ru nga ki te whe nu a hei āpō pō ka rere te ma nu Hei

to hu mō te i wi ko ta hi i wi ko ta hi

## KARAKIA

E tō mātau Matua i te Rangi  
Ka tuku whakamoemiti  
atu mātau ki a koe  
Mōu i āwhina i a mātau  
I tēnei rā  
Ka tuku whakamoemiti  
atu ki a koe i runga i te  
ingoa o Tāu Tama o Ihu Karaiti  
Tō mātou kaiāwhina  
kaiwawao: Āmine