

PŌWHIRI: Strengthening a Sense of Bicultural Belonging and Identity for Refugee Families

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Refugee Families in Early Childhood Education: Constructing Pathways to Belonging

- **Question 1:** What does it mean for refugee children and families to come to feel a sense of belonging in Aotearoa New Zealand?
- **Question 2:** How can the people, places and practices in early childhood education strengthen belonging for refugee children and families, and thereby progress social justice?
- **Question 3:** How can a framing that builds on concepts of *Mana Whenua* from kaupapa Māori theory be used to strengthen a sense of bicultural belonging and identity for refugee families in Aotearoa New Zealand, and also help families sustain a sense of belonging and identity in their home countries?

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Mangere Refugee Resettlement Centre

- Worked with kaiako
- Kaiako accessed interpreters for their perspectives
- Observed teacher practices and discussed their perspectives and rationales for practices – *Comfort in centre*
- Collaboratively theorized the framing
- Attended the pōwhiri for the new intakes

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PŌWHIRI - Traditional Ritual of Welcome

- Rituals pervade human life, are central to most traditions and cultural practices,
- Three features of rituals that distinguish them from other types of behaviours:
 - characterised by a particular set of physical features or actions that are 'sequenced, patterned, and repeated in fixed or bounded ways,
 - performance of the ritual is linked to psychological features which enhance the meaning and therefore cannot be changed or relaxed. The actions themselves have deep meaning to the performer – *21 gun salute*
 - connection between the physical and the psychological, can often lack direct instrumental purpose, resulting in facets that may appear random, repetitious and stereotypical – *drinking wine*

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PŌWHIRI - Traditional ritual of welcome

- ▶ **Pō** = unknown , **whiri** = plaiting, so a powhiri is the weaving of unknowns.
- ▶ **Removing tapu** (sacredness) to join with tangata whenua. Steps can be viewed as the gradual reduction of tapu.
- ▶ **Recognising mana** (spiritual powers)of all participants. One of most important values for Maori is manaaki (respect/ hospitality/ caring for mana).
- ▶ **Developing Whanaungatanga** (kinship) strengthen relationships.

Physical and Metaphorical Process

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PŌWHIRI - Phases of Removing Tapu

- ▶ **Karanga**, Call of welcome.
- ▶ **Whaikōrero**, Formal speeches
- ▶ **Waiata**, Songs to support speeches
- ▶ **Hongi**, Pressing noses in greeting, sharing the breath of life
- ▶ **Hākari**, Sharing food, feasting

Visitors from afar came as waewae tapu strangers with sacred feet) (Walker 1990) ,

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PŌWHIRI – Recognising Mana

- ▶ **Karanga** - **Mana Atua** - Mana from spiritual powers
- ▶ **Whaikōrero** - **Mana Reo** - Mana from language
- ▶ **Waiata** - **Mana Whenua** - Mana from land
- ▶ **Hongi** - **Mana Tangata** - Mana from people
- ▶ **Hākari** - **Mana Aotūroa** - Mana from culture and environment

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PŌWHIRI - Developing Whakawhanaugatanga Relationships - Connecting

- ▶ **Karanga** - Mana Atua - **Connecting our spiritual selves**
- ▶ **Whaikōrero** - Mana Reo - **Connecting our languages**
- ▶ **Waiata** - Mana Whenua - **Connecting our lands**
- ▶ **Hongi** - Mana Tangata - **Connecting our peoples**
- ▶ **Hākari** - Mana Aotūroa - **Connecting our cultures and environments**

(Metaphorical Lenses Non ritualistic)

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KARANGA - Call of welcome.

- Ka can be understood as energy and Ranga understood as weaving. **Karanga is the weaving of energies.**
- Kaikaranga (caller), recognises the visitor's genealogy as she calls to their spiritual ancestors.
- Karanga spiritually connects the visitors, through reference to the name of their ancestors, their tribes and or sub tribes.

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KARANGA - Recognising Mana Atua: Connecting our spiritual selves

- We recognise your inherent **mana atuaanga** (spiritual connectedness).
- We **respect and accept you** for who you are.
- We sincerely and appropriately welcome you, your **whakapapa** (genealogy), your **tūpuna** (ancestors), your **whanau** (family), your **tangata** (people).
- We are not judgmental, nor do we make assumptions.
- We recognise you come as strangers to this place - UNKNOWING.

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WHAIKŌRERO - Formal speeches/oratory

- Whai is a search, kōrero is speech
- Whaikōrero is a spoken search for bringing people together.
- This required eloquence, knowledge and oratory skills.
- Speakers craft the language into a series of verbal images
- Connection with history and tradition, critical in creating and sustaining feelings of identity between people and communities

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WHAIKŌRERO - Recognising Mana Reo: (Connecting our languages).

- We recognize your **mana reo**.
- We recognise the importance of **retaining home languages cultures and identities**. You cannot lose yourself in the settlement process.
- We **share information** of beliefs, practices, and explain processes and expectations, that will support you to develop knowledge of NZ/ Maori people.
- We work to find solutions and ways to **support engagement and participation, recognizing language and cultural distinctions**.
- We **explain what happens in NZ**, ECE services – routines, procedures, programmes, so that you understand expectations.

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WAIATA - Songs to support speeches

- Songs to support speeches
- Sometimes viewed as a kinaki – relish
- Ultimately it is an expression of individual and collective identity and connectedness to land and place
- Waiata tautoko are intimately connected with the land, tribal histories, genealogies, ancestors and ones' place to stand, and proclaim tribal identities and mana.

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WAIATA - Recognising Mana Whenua: Connecting our lands

- We recognize your **mana whenua**.
- We acknowledge your loss, the loss of homeland, security and belonging.
- We recognize and acknowledge your journey to this place.
- We **make links between this land, this place, this (whenua) whānau/hapū/iwi, and your place, your homeland and your people.**
- We welcome you, your past, and your homeland to this place.
- This is a place of protection. YOU ARE SAFE

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HONGI - Pressing noses in greeting, sharing the breath of life

- The hongī or the pressing of noses and the sharing of breath is the **physical coming together** where the very essence of life, the ha or breath, is shared.
- Intimacy of this physical contact is a critical aspect of the process of removing the tapu from the visitors
- Signifies the joining together of tangata whenua and manuhiri.

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HONGI - Recognising Mana Tangata: Connecting our people

- We recognize your people
- We recognise and question possible blocks to full engagement and participation in society, and processes (reo).
- We work to find solutions and ways to support engagement and participation while recognising cultural expectations, values, beliefs, and difference. These solutions must work for all.
- We work through processes together – kotahitanga.
- We come together to hongī, we come together to talk.

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HĀKARI - Sharing food, feasting

- Share food as they come together
- Hākari played an important role in Māori culture as a demonstration of hospitality and mana.
- Food is noa (ordinary), as opposed to tapu (sacred). The hākari lifts the tapu.

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HĀKARI - Recognising Mana Aoturoa: Connecting our Cultures and Environments

- We recognise the importance of bringing and sharing ourselves, our cultures, arts, histories, music, languages, foods, ceremonies, festivals, values, perspectives, behaviours, ways of being and knowing to this context
- The hakari binds us together, cementing the whole welcome process.
- We celebrate the greatness of people and the aroha we share.
- We celebrate who we are.
- We bring everything together. Kaitahi tatou, Nohotahi tatou, Mahitahi tatou. KOTAHI TATOU
- We are whanau. KNOWING THIS PLACE AND PEOPLE

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PŌWHIRI Removing Tapu Recognising Mana Connecting Ourselves

- **Karanga** - Mana Atua - Connecting our spiritual selves
- **Whaikōrero** - Mana Reo - Connecting our languages
- **Waiata** - Mana Whenua - Connecting our lands
- **Hongi** - Mana Tangata - Connecting our peoples
- **Hākari** - Mana Aotūroa - Connecting our cultures and environments

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