

This article was downloaded by: [Jenny Ritchie]

On: 26 October 2011, At: 10:50

Publisher: Routledge

Informa Ltd Registered in England and Wales Registered Number: 1072954 Registered office: Mortimer House, 37-41 Mortimer Street, London W1T 3JH, UK



## Journal of Peace Education

Publication details, including instructions for authors and subscription information:

<http://www.tandfonline.com/loi/cjpe20>

### He Tatau Pounamu. Considerations for an early childhood peace curriculum focusing on criticality, indigeneity, and an ethic of care, in Aotearoa New Zealand

Jenny Ritchie <sup>a</sup> , Colleen Lockie <sup>b</sup> & Cheryl Rau <sup>c</sup>

<sup>a</sup> Unitec Institute of Technology, Auckland, NZ

<sup>b</sup> University of Canterbury, Christchurch

<sup>c</sup> Te Tari Puna Ora New Zealand Childcare Association, NZ

Available online: 26 Oct 2011

To cite this article: Jenny Ritchie, Colleen Lockie & Cheryl Rau (2011): He Tatau Pounamu. Considerations for an early childhood peace curriculum focusing on criticality, indigeneity, and an ethic of care, in Aotearoa New Zealand, *Journal of Peace Education*, 8:3, 333-352

To link to this article: <http://dx.doi.org/10.1080/17400201.2011.621367>

PLEASE SCROLL DOWN FOR ARTICLE

Full terms and conditions of use: <http://www.tandfonline.com/page/terms-and-conditions>

This article may be used for research, teaching, and private study purposes. Any substantial or systematic reproduction, redistribution, reselling, loan, sub-licensing, systematic supply, or distribution in any form to anyone is expressly forbidden.

The publisher does not give any warranty express or implied or make any representation that the contents will be complete or accurate or up to date. The accuracy of any instructions, formulae, and drug doses should be independently verified with primary sources. The publisher shall not be liable for any loss, actions, claims, proceedings, demand, or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of this material.

## **He Tatau Pounamu. Considerations for an early childhood peace curriculum focusing on criticality, indigeneity, and an ethic of care, in Aotearoa New Zealand**

Jenny Ritchie<sup>a\*</sup>, Colleen Lockie<sup>b</sup> and Cheryl Rau<sup>c</sup>

<sup>a</sup>*Unitec Institute of Technology, Auckland, NZ;* <sup>b</sup>*University of Canterbury, Christchurch;*

<sup>c</sup>*Te Tari Puna Ora New Zealand Childcare Association, NZ*

(Received 1 May 2011; final version received 1 July 2011)

This article discusses some of the philosophical and pedagogical considerations arising in the development of a peace curriculum appropriate for use in early childhood education centres in Aotearoa New Zealand, with and by educators, parents/families and young children. It outlines contexts for the proposed curriculum, which include the history of colonisation, commitments to honouring the values and epistemologies of Māori, the indigenous people, and juxtaposes the proposed peace programme alongside current early childhood education pedagogical discourses in Aotearoa.

**Keywords:** early childhood education; kaupapa Māori; peace education; indigenous epistemologies

Early childhood education is increasingly recognised for its foundational importance in influencing the growing child's disposition towards life and learning (Shonkoff and Phillips 2000; Schweinhart et al. 2005; Wylie et al. 2006). The early years of education (from birth to eight years) is also the level of education at which families are most involved, generating potential for inter-generational praxis. In Aotearoa New Zealand, our national early childhood curriculum, Te Whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa: Early childhood curriculum (Ministry of Education 1996), has been groundbreaking in its sociocultural, holistic orientation (Nuttall 2003). Furthermore, Te Whāriki is an example whereby 'theorizing in education from an indigenous worldview has had a tangible impact on the educational theory and practice of people from a dominant majority culture' (Macfarlane et al. 2008, 108). Te Whāriki conceptualises the child as being a competent, critical, proactive instigator, theoriser, and co-constructor of meaning (Carr 2004; Jordan 2009; MacNaughton 2003). Learning outcomes within Te Whāriki require children to have access to knowledge, skills, and attitudes pertaining to 'a range of strategies for solving conflicts in peaceful ways, and a perception that peaceful ways are best' and require children to attain 'an increasing ability to take another's point of view and to empathise with others' (Ministry of Education 1996, 70). However, the curriculum does not go into detail as to specific ways that these skills and

---

\*Email: [jritchie@unitec.ac.nz](mailto:jritchie@unitec.ac.nz)

dispositions might be fostered within early childhood education settings, nor does it outline how this implied culture of peace might simultaneously be encouraged in children's homes.

Working under the auspices of The Peace Foundation – Te Tuapapa Rongomau o Aotearoa, a group of early childhood educators and academics – including the authors – are in the process of developing a programme for implementation within early childhood education services which focuses on supporting children, families, and educators to enact peaceful relationships. These services cater for children up to six years of age, and approximately 15% of our population is Māori. The early childhood rangimārie<sup>1</sup>/peace project is currently being referred to as 'He Tatau Pounamu' (explained below) and is founded in a commitment to kaupapa Māori constructs such as maungarongo – 'attaining a state of peace' (Benton, Frame, and Meredith 2007, 75) – rangimārie (peace) and manaakitanga (care) (Mead 2003). Incorporating these Māori conceptualisations, which are grounded in an ethics of spiritual interconnectedness (Marsden 2003), is in accord with calls for peace education to recognise spiritual aspects (Bajaj 2008; Soto 2005).

He Tatau Pounamu is being developed with an awareness of the need for contextual responsiveness, incorporating the following focal areas: raising consciousness about various forms of violence; imagining nonviolent alternatives; providing specific modes of empowerment; and transformative action (Brantmeier 2010), along with the colonialist legacy of structural violence, including social and economic disparities (Soto 2005). It will outline a philosophy and practice identifying and modelling practical communication, co-operation and nonviolent conflict resolution skills, operating from the recognition of emotional and spiritual wellbeing, empathy, sanctuary and healing as key to establishing and maintaining peaceful ways of being, knowing and doing. Key philosophical foundations of kaupapa Māori constructs such as rangimārie (peace) and manaakitanga (care) will sit alongside notions drawn from the work of Nel Noddings (2005, 2007), who has highlighted the central pedagogical importance of an 'ethic of care'. Also invoked will be a pedagogy of listening, as described by Carlina Rinaldi (2006). This requires facilitating capacities for intersubjective sensitivity regarding our interconnectedness with others. Links with other critical transformative pedagogical concerns will be made, in recognition of the intersectionality of social, cultural, and ecological justice (Andrzejewski, Baltodano, and Symcox 2009; Ritchie et al. 2010; Wilson 2009).

The programme will outline the implications of recent research which highlights the chemical impacts of stress on the brain (Swick and Freeman 2004) requiring empathic responses to emotional turmoil, as well as the healing processes inherent in neuroplasty, whereby 'making sense' of life narratives through attuned relationships can enable adults to reconfigure the ways in which they relate to children (and adults) (Siegel 1999, 2010; Siegel and Hartzell 2004). It will further outline the importance of modelling and scaffolding a vocabulary of feelings and needs which facilitate children's abilities to offer and receive empathy, make requests, and negotiate strategies which enable them to get their needs met in peaceful ways, in accordance with the nonviolent communication philosophy and processes of Marshall Rosenberg (Rosenberg 2003, 2003, 2005), as applied within education (Hart and Hodson 2004).

This article offers some key considerations from the range of theoretical domains outlined above, all of which underpin the development of this early child-

hood rangimārie/peace curriculum, in which criticality, indigeneity, empathy, and an ethic of care form central components contributing to the fostering of dispositions of peacefulness. The next section of this article outlines the historical context of considerations for the programme, followed by an explanation of some core aspects of Māori traditional philosophy which are intrinsic to understanding peace from a Māori perspective. The article then proceeds to a discussion of the national early childhood curriculum and other key New Zealand Ministry of Education documents in relation to He Tatau Pounamu. Finally, we consider care as ethical practice, and the need to foster dispositions of empathy and caring within early childhood education.

### **A historical context of colonisation and indigenous nonviolent resistance**

Our national context as a country with a history of colonisation requires the proposed programme to incorporate a decolonisation approach (Cannella and Viruru 2004; Cannella and Manuelito 2008; Jones and Jenkins 2008; Ritchie and Rau 2010; Smith 1999; Soto and Swadener 2002; Soto 2005). In 1840 the Tiriti o Waitangi/Treaty of Waitangi legitimised the presence of British settlers alongside the indigenous Māori. The possibilities signalled within this treaty for an egalitarian parallel development by the settlers alongside Māori were usurped by settler assumption of sovereignty, resulting in the alienation of Māori from political decision-making, in turn resulting in a relentless raft of legislation of which the outcome was Māori losses of land, resources, language, and mana (pride/prestige). During the 1860s and beyond, there were a number of wars between settlers and Māori arising from disputes over lands and authority (Belich 1988, 1996; Scott 2001; Walker 2004). In addition to strategic military responses to settler invasion (Belich, 1988; Walker, 2004), Māori sometimes offered nonviolent passive resistance. In Taranaki in November 1881 inhabitants of the Māori village of Parihaka, led by prophets Te Whiti o Rongomai and Tohu Kakahi, passively resisted invasion by armed constabulary. Te Whiti stated: 'I stand for peace. Though the lions rage still I am for peace. . . Though I be killed I yet shall live; though dead I shall live in the peace which will be the accomplishment of my aim' (cited in Scott 2001, 109). The brave stance of rangimārie/peace adopted by the people of Parihaka preceded the respective (and respected) movements of Mohandas Karamchand Gandhi and Martin Luther King, Jr. by many years.

The relative wealth and status of Māori and Pākehā has been hugely determined by this history of colonisation, with Māori now predominately inhabiting the lower socioeconomic echelons of our society alongside families from many Pacific Islands, who share similar histories of colonisation (Ministry of Health 2006). The longstanding effects of the history of colonisation continue to impose structural violence which impacts disproportionately on Māori children, manifesting in a significantly unsafe situation and poorer outcomes for many. Māori children are disproportionately represented in national statistics for maltreatment and injury. The rate of hospital admissions for intentional injury of young Māori children has been consistently double that of children of other ethnic groups. Death from intentional injury and rates of child abuse and neglect are considerably higher for Māori. Māori children die from maltreatment at more than twice the rate for children of other ethnicities (Policy Strategy and Research Group Department of Corrections 2007). The most recent statistics on Māori education continue to show that Māori children

have lower literacy achievement levels and leave school earlier than non-Māori students, with lower or no qualifications (Ministry of Education 2010).

Māori continue to expect that the government of Aotearoa New Zealand should have regard to Tiriti o Waitangi obligations to uphold Māori rangatiratanga and mana (chiefly authority and power). The treaty is viewed as an agreement signalling 'peace and friendship' between the British Crown and Māori (Mutu 2010). Accordingly, a cornerstone of any transformative educational project in this country is to foster understandings of our foundational constitutional document, Te Tiriti o Waitangi/The Treaty of Waitangi; an overview of subsequent history; and of ways in which Māori understandings have been displaced and relegated through historic and contemporary state educational policies (Ritchie 2002). As Treaty historian Claudia Orange has written, the process of re-examining our history 'provides both a guide for understanding the present and a justification for changing it' (Orange 1987, 254). With Te Whāriki as its guiding curriculum, the field of early childhood education has already demonstrated leadership in the arena of implementing a commitment to Te Tiriti o Waitangi/The Treaty of Waitangi (Ritchie 2003, 2003, 2007, 2008, 2003). It is hoped that the proposed project will go further towards restoration and promotion of peaceful respectful Tiriti-based relationships in this country. Fundamental to this process is that those who are of European, Pacific Island, Asian and other non-Māori ethnic backgrounds have access to relevant understandings of the indigenous peoples of Aotearoa, the Māori.

### **Ancient, Indigenous Te Ao Māori philosophy**

The early childhood sector's honouring of the Indigenous status of the Māori aligns with the United Nations Declaration of the Rights of Indigenous Peoples, to which New Zealand recently (and belatedly) became a signatory. Article 15 of the Declaration states that:

- (1) Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.
- (2) States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society. (United Nations 2007, p. 7)

In alignment with the national early childhood curriculum Te Whāriki, He Tatau Pounamu will be foundationally informed by kaupapa Māori (Māori philosophy) epistemologies. Te Whāriki demonstrates an epistemological approach which, whilst drawing upon traditional 'child development' constructs, also moves beyond a primarily cognitive focus to a sociocultural paradigm reflecting both western and Māori perspectives, and the holistic inclusiveness of spiritual and emotional wellbeing as ontologically sourced expectations. However, the Māori expectations of Te Whāriki remain a challenge for the majority of early childhood educators (Ritchie 2003). This section will therefore outline some Māori constructs identified from traditional sources, which illuminate Māori perspectives on peace and non-violence as foundational to the development of He Tatau Pounamu.

Traditional Māori proverbs and stories contain messages pertaining to the values which uphold covenants of respect and peace between individuals and groups. Whakatauki, whakatauāki and pepeha (traditional Māori sayings and proverbs) are te reo Māori (Māori language) culturally embedded codes for Te Ao Māori (Māori worldview) existence. Iwi and hapū (tribes and sub-tribes) have drawn sustenance from ancestral metaphors, proverbs and sayings transmitted across generations and through time as guiding principles for existence. Viewed as taonga, treasures passed down from the tūpuna (ancestors), whakatauki, whakatauāki and pepeha are illustrative of Te Ao Māori values and beliefs. Te reo Māori, inextricably woven through Māori epistemology, has endured as a taonga, officially recognised in the 1987 Māori Language Act (New Zealand Parliament 1987). Whakatauki, whakatauāki and pepeha are integral to Māori theorising, validating and visibilising a blueprint of ethical praxis for honouring our relationships with people, the environment, the animate and the inanimate, our interconnectedness to all things. The proposed early childhood education rangimārie/peace programme honours our tupuna whakaaro (wisdom of elders), their philosophical, theoretical and practical stratagem for inspiring rangimārie, peace as a lived consciousness. These traditional sayings are commonly threaded throughout early childhood centres' programmes as metaphors and guides for reflection and practice (Barker 2010).

### ***Rangimārie –peace***

The whakatauki 'Kia tau te rangimārie' speaks of prevailing peace, to be at peace. It is often used to inspire those participating in a forum of discussion or debate to be respectful of others' ideas, to accept differences of opinion in a way that upholds and sustains an environment of rangimārie, to be anchored in our tupuna (ancestral) teachings: 'Kia tau te rangimārie, kia maranga kei te tiro i ngā taumata o tātau mātua [let peace be upon us, look up to the lofty deeds (heights) and accomplishments of our ancestors as a beacon to guide us forward]' (Ministry of Justice 2001, 164).

The term 'tatau pounamu' literally means a door made of pounamu (New Zealand jade, known as greenstone). Tupuna, in ancient times, upheld pounamu as a precious gemstone. Pounamu heirlooms or weapons of significant value were traded as acknowledgement of an agreement of rangimārie (peace). The metaphorical use of pounamu to reconcile a treaty of rangimārie is described as the concept of tatau pounamu (greenstone door). It is a symbol of a shared pathway towards peace, the tatau pounamu, the greenstone door open to all peacemakers. The durable nature of pounamu contributed to its symbolism of eternal endurance of an agreement of rangimārie (Ministry of Justice 2001). The whakatauki 'Me tatau pounamu, ki kore ai e pakaru, ake, ake' is translated as 'Let us have a greenstone door that will not be broken, ever, ever' (Benton et al. 2007, 379).

### ***The 'Ko tau rourou, ko taku rourou, ka ora te manuhiri. Ka ora tatou'***

This whakatauki, which translates to 'our food basket and my food basket will feed the visitors', promotes a co-operative vision for individuals as part of an interdependent society. 'Ko tau rourou' is an indigenous conceptual value that signifies the importance of burdens being lightened when sharing and caring for others, where an offering of kai (food) is symbolic of being sufficient to feed many. This is about



collaboratively upholding the collective of whānau, hapu and iwi (Ministry of Justice 2001, 164).

### ***‘Hohou i te Rongo’***

This is an idiom which means to make peace (Benton et al. 2007, 75). Similarly, the notion of ‘Maunga Rongo’ is about reaching a place of rangimārie. Further examples include ‘rongo a whare’, peace brought about by the mediation of a woman, ‘rongo ā marae’, peace brought about by the mediation of a man, and ‘rongo taketake’, ‘well-established peace’ (Benton et al. 2007, 75). A Kahungunu tribal narrative, ‘waiata mo te maungārongo’ or ‘peace-making song’ (cited in Benton et al. 2007, 77), emphasises the interwoven importance of spirituality and the roles of Māori women as peace mediators.

In te reo Māori, many words have multiple layers of meaning, often with deep metaphorical significance. Rongo can also be considered as meaning ‘sensory’. In Te Ao Māori, rangimārie is significantly recognised through Rongomatane, the atua or spiritual guardian responsible for ‘peace, prosperity and cultivated foods’ (Benton et al. 2007, 75). A further explanation of hohou rongo involves negotiation of an agreement of rangimārie that will bind the recipients together over time in honouring the covenant. When the agreement is honoured it is described by Mead (2003) as a rongomau (peace-keeping), a kaupapa of rangimārie (philosophy of peace) that has been upheld.

### ***Wairuatanga – spiritual interconnectedness***

Te Ao Māori epistemology interweaves the dimensions of Te Ira Atua, Te Ira Tangata and Te Ira Wairua (forces of spiritual guardians, of people, and of spiritual interconnectedness), a whakapapa (genealogical record of origins) which connects Māori to all things that exist in the world: ‘We are linked through our whakapapa to insects, fishes, trees, stones and other life forms’ (Mead 1996, 211). In the ancient pro-creative cosmological pūrakau (storied traditional knowledge) Māori in their humanness are related to Ranginui (Sky father) and Papatuanuku (Earth mother), thus cementing humankind’s intertwined spiritual relatedness to Te Ira Atua, Te Ira Wairua and Te Ira Tangata. Ecological principles are embedded within these realms. Wairuatanga is uplifted spirit or ‘hau’, the essence of existence. ‘Mauri is the elemental essence imparted by wairua’ (Marsden 2003, 47). Mihipeka Edwards has written that ‘wairua emanates from the beginning of time and never changes. Everything and every person has wairua and mauri – your spirituality and your life force – they are something you are born with’ (Edwards 1990, 55). The wellbeing of mauri and wairua is intrinsic to being in a state of rangimārie.

### ***Manaakitanga – caring for others***

The principle of Manaakitanga is embedded in Māori society. ‘All tikanga (Maori beliefs and practices) are underpinned by the high value placed upon manaakitanga – nurturing relationships, looking after people, and being very careful about how others are treated’ (Mead 2003, 29). Integral to the concept is reciprocity, ensuring that when hosting others one upholds the mana of those present, the hapū and the iwi. ‘Aroha (love, reciprocal obligation) is an essential part of manaakitanga and is an

expected dimension of whanaungatanga (family interconnectedness). It cannot be stressed enough that manaakitanga is always important no matter what the circumstances might be' (Mead 2003, 29). The whakatauki 'By honouring (manaaki) people the mana endures' (ma te manaaki i te tangata e tu ai te mana) (cited in Benton et al. 2007, 188) affirms its significance – manaakitanga is about ensuring mana remains intact, upheld by the reciprocal obligation to care for the other.

This section has provided examples from Te Ao Maori ontological and epistemological frameworks illustrated by the means of traditional Māori sayings reflecting attitudes and dispositions that are directly linked to the proposed pedagogical praxis of He Tatau Pounamu. In the following section we position the critical peace education approach being adopted for He Tatau Pounamu in relation to key relevant New Zealand Ministry of Education early childhood education documents, in order to demonstrate congruencies within the current discursive context.

### **Alignment between critical peace education and the discursive context of early childhood care and education curriculum and assessment in Aotearoa New Zealand**

Aotearoa New Zealand has been celebrated internationally for the early childhood curriculum Te Whāriki and subsequently for the adoption of a narrative mode of learning assessment, illustrated in the Ministry of Education's documents 'Kei Tua o te Pae. Assessment for Learning: Early Childhood Exemplars' (Ministry of Education 2004, 2007, 2009) and, most recently, 'Te Whatu Pōkeka: Kaupapa Māori assessment for learning. Early childhood exemplars' (Ministry of Education 2009). It is crucial that any new curriculum document has coherence in relation to the discursive milieu of current early childhood documents, in order for practitioners in the field to more readily access its content and expectations.

#### ***Te Whāriki, the New Zealand early childhood curriculum***

Te Whāriki is structured around four principles and five strands which are represented as an interwoven mat. Indeed the phrase Te Whāriki can be translated as the 'woven flax floor mat', the intention being that this mat, the whāriki, provides a grounded base on which communities and practitioners may stand while they co-construct daily curriculum experiences informed by a weaving together of the curriculum's underpinning principles (relationships/ngā hononga, family and community/whānau tangata, holism/kotahitanga and empowerment/whakamana) and strands (wellbeing/mana atua, belonging/mana whenua, contribution/mana tangata, exploration/mana aotūroa, communication/mana reo) in the active context of voiced community aspirations. Each early childhood community is expected to weave a unique curriculum 'mat'. The aspiration statement at the beginning of Te Whāriki, expresses an image of the 'competent child', in that young children are 'to grow up as competent and confident learners and communicators, healthy in mind, body, and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society' (Ministry of Education 1996, 9). This statement signals the importance of children's spiritual wellbeing and emotional wellbeing as a key goal of the well-being strand of Te Whāriki. He Tatau Pounamu locates these well-being constructs within notions of a collective social wellbeing supported by an



ethic of care (Noddings 2005, 2007), whereby early childhood education is a site for modelling and learning ethical praxis.

Indigenous knowledge and understanding underpins the early childhood document *Te Whāriki* (Ministry of Education 1996; Reedy 2003). The Māori perspective section, Part B of *Te Whāriki* (pp. 31–8), provides many examples of conceptual values and beliefs which uphold rangimārie as a lived philosophy. Peaceful nurturing is highlighted in excerpts from this section, the original of which is written in the Māori language. ‘Me tauawhi te mokopuna i roto i te aroha me te ngākau mārie, ā, me whakatō te kaha ki roto i a ia kia pakari ai te tipu o tōna mana, me tōna mana whakahaere’ (Ministry of Education 1996, 32) can be translated as ‘Nurture the child in an environment of love, caring, peace, calm, tranquillity, spirituality, instil strength and pride’ (authors’ translations). The suggestion that ‘[t]hrough a peaceful environment of connectedness and relatedness between people, the child is supported in her/his desire to learn’ is made in the statement ‘Mā te takoto o te rangimārie i roto i ngā piringa me ngā hononga ki aua tāngata ka pakari anō te tipu o te hiahia o te mokopuna ki te ako’ (Ministry of Education 1996, 33).

A child’s nature as a sensory and relational being is recognised in the expectation that the child should feel peace, love and happiness in order to know how to care, support and appreciate friends, adults and elders: ‘Kia rongo ia i te rangimārie, te aroha, me te harikoa, ā, kia mōhio ki te manaaki, ki te atawhai, me whakahirahira i a ia me ōna hoa, me ōna pakeke’ (Ministry of Education 1996, 35). The child is to be nurtured through the Māori language, with gentle hearts and in peace: ‘Whāngaitia te mokopuna ki te reo i roto i te ngākau māhaki, i runga i te rangimārie’ (Ministry of Education 1996, 36). These few examples serve to illustrate the holistically integrated understandings of rangimārie/peacefulness that permeate both the conceptualisations of the child and the pedagogical approach advocated within the Māori text of *Te Whāriki*, which can only be accessed by those who are literate in the Māori language. One task for He Tatau Pounamu will be to make these understandings explicit and more widely accessible.

Parallels can easily be identified between *Te Whāriki* and the paradigms for ‘critical peace education’ as outlined by Bajaj (2008) and Brantmeier (Brantmeier 2010a, 2010b). *Te Whāriki* is constructed as a culturally inclusive curriculum (Macfarlane et al. 2008). Anecdotally *Te Whāriki* has been described by practitioners as more than simply a curriculum, but a way of being in relationship with children and families, which is similar to Brantmeier’s (2010b) notion of ‘being peace’ (371). *Te Whāriki* places significance on responsive, reciprocal relationships with people, places and things over time, requiring a reflexive approach to relationships consistent with Brantmeier’s call for ‘examining and changing asymmetrical power dynamics’ (Brantmeier 2010b, 351).

### *Assessment documents – Kei Tua o Te Pae and Te Whatu Pōkeka*

‘Kei Tua o Te Pae: Assessment for Learning. Early Childhood Exemplars’ (Ministry of Education, 2004, 2007, 2009) is the title of a series of documents designed to inform assessment practices, which takes a dispositional approach. It advocates the promotion of a specific set of dispositions: taking an interest; being involved; persisting when times are difficult; taking increasing responsibility for self and others; and communicating increasingly complex ideas and feelings. The innovative use of narrative assessment is an intentional tool to provide

mechanisms for visibilising valued knowledges and communication between and within diverse groups.

The publication of *Te Whatu Pōkeka: Kaupapa Māori Assessment for Learning. Early Childhood Exemplars* (Ministry of Education, 2009) continued the process of the development of culturally responsive early childhood education documents. *Te Whatu Pōkeka*, assuming the voice of the Māori child, asks of educators that they:

Observe me as a child of my own indigenous culture. Provide me with an environment that accepts, values, and sustains my individuality so that I can truly feel safe as well as nurtured. Allow me to explore and interact with this environment so that I may reach my full potential. (Ministry of Education 2009, 51)

Brantmeier (2010b) highlights a number of features which frame understandings of critical peace education, including: challenging pervasive forms of direct and indirect violence; teachers as transformative change agents; assuming schools are not politically or culturally neutral; assuming schools can be sites of social and cultural transformation; exposing the dynamics of cultural power; orienting transformation towards equity, equality and social justice; being action-oriented; elucidating the tensions of human life amid systems; a focus on the recovery of human capacities to transform structural realities; and an emphasis that requires both enlightenment and action. Analysis of the discourses contained within the key Ministry of Education early childhood education documents positioned alongside Brantmeier's notions of critical peace education highlights significant alignment, as demonstrated in Table 1 on p. 342.

The components of critical peace education as outlined by Brantmeier (2010b) can thus be readily aligned with the principles and strands of the early childhood curriculum *Te Whāriki*, with the dispositional narrative assessment approach of *Kei Tua o te Pae*, and with the Māori view of the child as described in *Te Whatu Pōkeka*. The sociocultural, holistic, relationality and politicising orientation demonstrated in the components of the table, as exemplified in such key constructs as the *Te Whāriki* principle of *Whakamana* – Empowerment, provides a strong foundation for *He Tatau Pounamu*. As we continue to consult with the early childhood sector in refining the proposed programme, demonstrating these continuities enables a sense of connection with the existing parameters of early childhood education teachers' practice and adds credibility to the new resource. Analysis of the table indicates a potentially conducive early childhood education discursive context in which to introduce an early childhood education peace programme grounded in critical pedagogy, despite the current turn towards neoliberal national politics at government level discussed in the following section.

### Further contextual factors

There are some further particularities regarding the context for the development and introduction of this new peace resource. The current resurgence of neoliberalism as a globalised meta-narrative (Peters 2001), the increasing pressures caused by growing gaps between rich and poor, and the legacy of historical colonisation continue to impact on curriculum theorising and development. Secondly, the nature of early childhood education as a site of parental involvement signals potentiality for inter-generational social transformation despite the increasing structural violence imposed

Table 1. Critical Peace Education and Key Documents

Critical Peace Education	Te Whāriki Principles and Strands	Kei Tua o te Pae	Te Whatu Pōkeka
Challenging pervasive forms of direct and indirect violence	Empowerment – Whakamana. Communication – Mana Reo. Wellbeing – Mana Atua	Assessment for Learning Dispositional Approach Communicate ideas and feelings Communicate ideas and feelings. Be involved Take increasing responsibility for self and others Be involved	Kaupapa Māori Assessment for Learning Whakamana: to empower a child with support and respect. Tautoko: to support Tiaki: to care for
Teachers as transformative change agents	Empowerment – Whakamana		Mōhiotanga: what is already known Elucidating new knowledges and ways
Assuming schools are not politically or culturally neutral	Empowerment – Whakamana. Family and community – Whānau Tangata		Tikanga whakaako: ways of doing which identify learners as teachers and teachers as learners Kotahitanga: the inseparability of culture, place, self and wellbeing
Assuming schools can be sites of social and cultural transformation	Empowerment – Whakamana. Relationships – Ngā Hononga. Belonging – Mana Whenua	Be involved Communicate ideas and feelings Take increasing responsibility for self and others Persist when times are difficult	Whānautangata: the many relationships which surround the child are explicit and central. Manaaki: to nurture Ngā hononga: adults' ways of being are inseparable from children's ways of being Awahi: to embrace Whanaungatanga: complex roles and responsibilities with others. He mauri tangata: seeking a place of balance He mana tō te Tamaiti: the potential with which a child is born
Exposing the dynamics of cultural power	Empowerment – Whakamana. Relationships – Ngā Hononga. Belonging – Mana Whenua		
Orienting transformation towards equity, equality and social justice	Empowerment – Whakamana. Relationships and community – Whānau Tangata. Wellbeing – Mana Atua		
Being action oriented	Empowerment – Whakamana. Contribution – Mana Tangata		
Elucidating the tensions of human life amid systems	Empowerment – Whakamana. Holistic – Kotahitanga. Wellbeing – Mana Atua Belonging – Mana Whenua	Take an interest Persist when times are difficult	
A focus on the recovery of human capacities to transform structural realities	Empowerment – Whakamana. Contribution – Kotahitanga. Contribution – Mana Tangata Exploration – Mana Aotūroa		
An emphasis that requires both enlightenment and action	Empowerment – Whakamana. Relationships – Ngā Hononga. Contribution – Mana Tangata Exploration – Mana Aotūroa	Communicate ideas and feelings Persist when times are difficult	He mauri tangata: the life force and energy of the child. Aroha: to respect Māramatanga: coming to understand

through the global onslaught of neoliberal capitalism. A further context for consideration is a critical awareness of the neuroscience that enables the flourishing of dispositions of peacefulness and the processes that support this in both young children and adults. The secularisation of education within the New Zealand education system has been challenged by Māori, for whom spiritual interconnectedness is essential to individual and social wellbeing. He Tatau Pounamu, in alignment with Te Whāriki, will situate peacefulness as an individual and collective disposition within the context of socio-emotional wellbeing, including dispositions of care towards other living and non-living planetary entities (Ritchie et al. 2010). Considerations towards this enactment include an ethic of care and its enactment through a pedagogy of listening, fostering dispositions of empathy and caring.

### ***Resisting neoliberal recolonisation***

Despite its geographic isolation, Aotearoa New Zealand is not immune from the influences of globalisation. The recent global financial shocks, coinciding with a change from a left-leaning to a right-leaning government, have conspired to provide fertile ground for the system to 'colonise the lifeworld' of early childhood teachers and academics (Habermas, cited in Brantmeier 2010b, 361). Funding cuts have resulted in a decrease in the number of registered teachers in early childhood settings, an increase in the number of unqualified staff and discontinuation of support for teacher registration and professional development processes. When these factors are combined with teacher education graduates from a multiplicity of training providers with differing qualification pathways, what Brantmeier (2010b, 351) might describe as significant 'blockages' or 'constraints on agency' (such as 'self perceptions of lack of expertise; privileging of central authority; policy that demands accountability') are created, at just the time when a number of factors which could be described as structural violence are increasingly evident (access to early education denied because of increased cost; emphasis on literacy and numeracy in isolation from meaningful, authentic experiences; parental choice for some resulting in exclusion for others; a view that children are the cause of problems and require behaviour management programmes). Aotearoa New Zealand is a classic example of a situation in which 'conditions of scarcity can breed colonisation potentialities' (Brantmeier 2010b, 361).

It should be noted at this point that Aotearoa New Zealand has the fastest growing income inequality gap when compared to similar OECD countries (Egan-Bitram 2010; Wilkinson and Pickett 2010). New Zealand has the seventh highest rate of imprisonment in the OECD, with a rate of 155 people imprisoned per 100,000 population, whilst 'more than three-quarters of OECD countries have prison population rates below 140 per 100,000 population' (Statistics New Zealand 2005, 16). Meanwhile, the over-representation of Māori within the criminal justice system in our country remains an ongoing concern (Policy Strategy and Research Group Department of Corrections 2007). Within the education sector, policy and funding changes have resulted in teacher education students becoming increasingly the product of privilege, and therefore less likely to recognise the social and cultural contexts of children and families with less financial and social capital. 'One cannot act in ways that require themes to which the actor has no access' (Carspecken 1996, 191, in Brantmeier 2010b, 359).

Hence the need for a resource through which early childhood students and practitioners can create a renewed shared discourse, making explicit the aspirations and intentions embedded in the curriculum framework of Te Whāriki, Kei Tua o te Pae, and Te Whatu Pōkeka and making visible their consistencies with a critical peace education view. The new resource may go some way to repairing the fractured common views of early childhood aspirations, which were a strength of the country in the past. Aotearoa New Zealand has the advantage of being a nation of a small size and having one Ministry of Education, a common legislated curriculum framework, and a relatively connected collegial academic community. An explicit rangimārie/peace education resource may be timely. It may be a circuit breaker, providing a rallying cry for teachers increasingly uncomfortable with system changes which advantage some and disadvantage others.

### *Intergenerational pedagogies for transformation*

The site of early childhood education is particularly interesting from a pedagogical perspective, as He Tatau Pounamu will need to be intergenerational, inclusive of the learning needs and foci of three key groups – teachers, parents (and other family members) and the young children who attend the early childhood setting. Drawing from the work of Brantmeier (2010a, 2010b), Bajaj (2008); and Soto (2005), the critical pedagogy of Paulo Freire (Freire 1972, 1994, 1998, 2004; Freire and Macedo 1995; Freire and Shor 1987; Glass 2001) is intrinsic to the curriculum. Freire's conscientisation (1972) can be pedagogically applied with people of all ages, as each human being can be supported to identify and apply their inherent personal and political agency in service of creating better world(s). A key Freirean premise is that those in the position of facilitator need themselves to be reflexively aware of their own historicity, and of the power that aligns with their privileged position as educator. This means that those who are charged with the role of introducing the early childhood education rangimārie/peace curriculum need to be well prepared for this responsibility. According to Freire and Shor (1987) critical pedagogy requires of its facilitators an artistry in the generation of critical dialogue and investigation, which can only take place in a context of a climate of trusting, respectful relationships and what Freire terms a 'climate of hope' (1972, 64).

This particular critical pedagogy in service of praxis, 'the process of reflection and action upon the world in order to transform it' (1972, 28), needs to afford adults opportunities to reflect upon their assumptions of power and dominance, their historical and current personal experiences and models of parenting and teaching, along with encouragement to adopt a reflexive approach. Within the early childhood education context, our curriculum Te Whāriki (Ministry of Education 1996) already contains the expectation that educators adopt a reflexive approach (Ritchie 2005). Te Whāriki, as a holistic curriculum, furthermore aligns with the integrative, action-oriented transformative model of critical peace education advocated by Brantmeier (2010b), with its philosophy of empowerment and curriculum strands of belonging and wellbeing. This will resonate, in turn, with the concern shared by the developers of He Tatau Pounamu in situating the new resource within a growing movement of 'social and cultural change toward a nonviolent, sustainable, and renewable future' (Brantmeier 2010b, 357), in alignment with other recent work in this area (Ritchie et al. 2010).

More challenging for some adults will be the need for ongoing critical examination of power effects, confronting the presumption of the adult right to exert power over children in their care. Recently New Zealand amended its law to discourage the use of corporal punishment by parents (New Zealand Parliament 2007), a move that was very controversial as many felt threatened in their exercise of adult authority. It is clear that much more work needs to be done in the area of theorising and demonstrating alternative parenting and pedagogical practices to replace traditional authoritarian modes. The modes by which adults relate to young children are fundamental to the formation of dispositions of relationality, and key to respectful, peaceful communication. A core component of He Tatau Pounamu will be to advocate a process for transforming ‘dualistic, adversarial, and fearful thinking – which is the source of internal and external conflict – into respectful, loving awareness of the life-enriching human needs at the core of all behaviour’ (Hart and Hodson 2006, 11).

### ***Critical awareness of potentialities for peaceful dispositionality***

With regard to pedagogical understandings pertaining to young children, in recent years a great deal of neurological, biological and social science research has become available which reinforces the importance of early-years experiences in shaping children’s cognitive, social and emotional capabilities (Shonkoff and Phillips 2000). ‘Virtually every aspect of early human development, from the brain’s evolving circuitry to the child’s capacity for empathy, is affected by the environments and experiences beginning early in the prenatal period and extending throughout the early childhood years’ (Shonkoff and Phillips 2000, 6). Research has demonstrated both the vulnerability of children’s brains to emotional trauma in their early years and that stressful relations between adults and young children impact on children’s long-term development and behaviour by altering the chemistry of their brains (Grille 2008). Early experience of responsive relationships can provide children with the opportunity to experience receiving and offering a sense of being respected, and resolving conflicts cooperatively. Such relationships ‘shape the development of self-awareness, social competence, conscience, emotional growth and emotional regulation’ which is fostered through relationships which offer stability and consistency, ‘sensitivity, love, availability, and unflagging commitment to the child’s wellbeing’ (Shonkoff and Phillips 2000, 265). The ability of adults to facilitate these relationships which provide children with emotional security ‘is most strongly predicted by our having made sense of the events of our own early lives’ (Siegel and Hartzell 2004, 4). The reflective process, or conscientisation, involved in forming this coherent narrative appears to be a crucial component (Fay 1987).

### ***Reclaiming spirituality as foundational to our inter-relatedness as planetary beings***

The verbal fourth protocol of the 1840 Te Tiriti o Waitangi/The Treaty of Waitangi stated that Māori spiritual beliefs would be considered equally alongside the various competing western Christian faiths present in the country at that time (Colenso 1890; Healy 2011). Later in that century New Zealand’s Education Act of 1877 established a free, compulsory, secular state education system. This avoidance of a



stipulated state religion led to a corresponding invisibilising of spiritualities, along with their implicit recognition of interconnectedness, or wairuatanga. Recent work by Jane Bone (2005, 2007, 2008) has contributed to a re-visibilising of what she terms 'everyday spirituality' within early childhood pedagogies. Bone writes of her view of spirituality as being:

a means of connecting people to all things, to nature and the universe. Spirituality adds to my appreciation of the wonder and mystery in everyday life. It alerts me to the possibility for love, happiness, goodness, peace and compassion in the world. (2007, 2)

David Levine describes the 'soulcraft' of teaching with intentionality towards authenticity, honouring, and connectedness through everyday classroom rituals, celebrations, songs, poetry, visualisations, and a sharing of each child's life narratives (Levine 2002). For Māori, spiritual wellbeing is fundamental, as outlined in the section entitled Wairuatanga, above.

### *Care as ethical practice*

Nel Noddings' ethic of care recognises the primacy of the early years in establishing models of caring, since our early experience of being cared for 'is the root of our responsibility to one another' (Noddings 1995, 187). Noddings' philosophy of ethical caring holds great promise for application in situations of conflict and tension, in its potential to 'guide action long enough for natural caring to be restored and for people once again to interact with mutual and spontaneous regard' (187). One fundamental principle is identified as 'Always act so as to establish, maintain, or enhance caring relations' (188). Noddings' ethic of care is respectful of alterity, seeking to enhance the other's growth, whilst respecting 'otherness'. It accepts the reality of our interdependence, recognising that 'Our goodness and our growth are inextricably bound to that of others we encounter' (196). This again has resonance with Māori understandings of aroha, manaakitanga and wairuatanga, outlined previously. The programme will draw upon recent research in Aotearoa New Zealand which has demonstrated pedagogies applying a kaupapa Māori approach to implementing an ethic of caring for oneself, others and the environment (Ritchie et al. 2010).

### *Fostering dispositions of empathy and caring through a pedagogy of listening*

Carlina Rinaldi (2006) has outlined her understanding of a pedagogy of listening, which resonates with kaupapa Māori understandings of wairuatanga and manaakitanga and the ethic of care outlined above. As in Māori epistemology, a pedagogy of listening involves engaging a 'sensitivity to the patterns that connect' us with others (Rinaldi 2006, 65). Recognition that we are members of collectivities means 'abandoning ourselves to the conviction that our understanding and our own being are but small parts of a broader, integrated knowledge that holds the universe together' (65). Listening, for Rinaldi, requires more than merely 'hearing'. As in the Māori notion of rongo (sensing), it evokes a receptivity that is inclusive of all our senses, responsive to multiple modes of knowing, being, and expression. It also includes interior listening, 'listening to ourselves' (65), the interpersonal awareness or self-empathy that is key to honest communication (Rosenberg 2003, 2003,

2005). At the heart of Rinaldi's pedagogy of listening is the disposition of '[l]istening as welcoming and being open to differences, recognising the value of the other's point of view and interpretation' (65). This requires suspension of our judgements and prejudices, a willingness to move into uncertainty, and an 'openness to change' (Rinaldi 2006, 65). 'Listening is at the centre of ethical encounters' (Gannon 2009, 77), since '[l]istening with care and empathy, we can respond in a manner that expands understanding' (Elliot 2010, 12). Fostering empathy is a key component of the nonviolent communication process developed by Marshall Rosenberg, which has been applied in early childhood education and school settings internationally (Rosenberg 2003, 2003, 2005; United Nations Educational Scientific and Cultural Organization (UNESCO) 2002). Central to He Tatau Pounamu are these notions of fostering dispositions of emotional and spiritual wellbeing/wairuatanga, ethical caring, connection and empathy/aroha, manaakitanga and whanaungatanga as foundational to establishing and maintaining peaceful ways of being, knowing and doing. For learning to be transformational, 'attention must be paid to the aesthetic, affective, and relational dimensions of pedagogical encounters' (Davies et al. 2009, 147).

### Concluding thoughts

A recent consultation with experienced early childhood educators in Auckland provided a great deal of useful material. It will be important to continue the development of this project with further in-depth consultation amongst the many and various respective constitutive communities who are likely to be involved. Ongoing involvement of kuia and kaumātua (Māori elders) is imperative. Proposals for funding the initial trial of the programme include the resourcing of a commitment to collaboratively research its implementation, since it is crucial that models of critical transformative peace education praxis are shared more widely (Bajaj 2008). It will be essential to ensure that facilitators who introduce the programme to early childhood centres will be knowledgeable, skilled, and sensitive critical pedagogues (Freire and Shor 1987).

Teacher education providers will be a key community to involve in the development and promulgation of the peace curriculum. We have recently established a New Zealand branch of the UNESCO initiative for reorienting teacher education towards sustainability (United Nations Educational Scientific and Cultural Organization (UNESCO) 2005). Peace education forms a key plank of this initiative (United Nations Educational Scientific and Cultural Organization (UNESCO) 2002) and of our new network, which currently involves a range of teacher education institutional memberships and special interest groups at two national organisations (Teacher Education Forum Aotearoa New Zealand – TEFANZ, and the New Zealand Association for Research in Education – NZARE). The authors of this initial paper welcome critical commentary on the ideas outlined here, and are also keen to network with other early childhood peace education activists nationally and internationally.

### Acknowledgements

This paper was written on behalf of and in consultation with a wider group of advisers to the project, which includes kaumātua (Māori elders), Pacific Island and Māori early childhood education academics and consultants.

## Note

1. On the first use of a term in the Māori language, a translation is provided in text. A full glossary is provided at the end of the article.

## Notes on Contributors

The writers of this paper are one Māori and two Pākehā early childhood teacher education academics with longstanding pedagogical experience in the field.

Cheryl Rau belongs to the Waikato, Ngati Kahungungu and Ngati Rangitane tribes. Her education experiences have included teaching across the primary, secondary, tertiary and community sectors. For twelve years she coordinated an early childhood professional development contract funded by the Ministry of Education and has also been a part-time researcher at the University of Waikato. She currently works for Te Tari Puna Ora/New Zealand Childcare Association.

Jenny Ritchie is a parent of six children, five of whom have Maori ancestry. She has consequently been involved in Kōhanga Reo and kaupapa Māori education over many years. She has researched and written extensively in the area of cultural responsiveness in early childhood education and teacher education.

Colleen Lockie is a senior lecturer in the School of Māori, Social and Cultural Studies, College of Education, University of Canterbury, New Zealand. Her work as Director and Co-director of national and regional early childhood education professional development contracts provides for a practitioner focus in her work. Her research and teaching interests in education include sustainability, peace education and early childhood assessment and curriculum.

## References

- Andrzejewski, J., M.P. Baltodano, and L. Symcox, eds. 2009. *Social justice, peace, and environmental education. Transforming standards*. New York: Routledge.
- Bajaj, M. 2008. 'Critical' peace education. In *Encyclopedia of peace education*, ed. M. Bajaj, 135–46. Charlotte, NC: Information Age Publishing.
- Barker, G. 2010. Building sustainable communities. 'Manaaki whenua. Manaaki tangata. Haere whakamua'. *Early Education* 47, no. Autumn/Winter: 15–8.
- Belich, J. 1988. *The New Zealand wars*. Auckland: Penguin.
- Belich, J. 1996. *Making peoples. A history of the New Zealanders from polynesian settlement to the end of the nineteenth century*. Auckland: Penguin.
- Benton, R., A. Frame, and P. Meredith, eds. 2007. *Te mātāpunenga: A compendium of references to the concepts and institutions of Māori customary law*. Hamilton: Te Mātāhau-ari Research Institute at the University of Waikato.
- Bone, J. 2005. Breaking bread: spirituality, food and early childhood education. *International Journal of Children's Spirituality* 10, no. 3: 307–17.
- Bone, J. 2007. *Creating relational spaces: everyday spirituality in early childhood settings*. Paper presented at the 17th EECERA Annual Conference, Prague, Czech Republic. 29th August–1st September, 2007.
- Bone, J. 2008. Exploring trauma, loss and healing: spirituality, Te Whāriki and early childhood education. *International Journal of Children's Spirituality* 13, no. 3: 265–76.
- Brantmeier, E.J. 2010a. A peace education primer. *Journal of Conflict Management and Development* 3, no. 3: 36–50.
- Brantmeier, E.J. 2010b. Toward mainstreaming critical peace education in U.S. teacher education. In *Critical pedagogy in the 21st century: A new generation of scholars*, ed. C.S. Malott and B. Porfilio, 349–75. Greenwich, CT: Information Age Publishing.
- Cannella, G., and R. Viruru. 2004. *Childhood and (Post) colonization: Power, education and contemporary practice*. London: Routledge.

- Cannella, G.S., and K.D. Manuelito. 2008. Feminisms from unthought locations. Indigenous worldviews, marginalized feminisms, and revisioning an anticolonial social science. In *Handbook of critical and Indigenous methodologies*, ed. N.K. Denzin, Y.S. Lincoln, and L.T. Smith, 45–59. Los Angeles: Sage.
- Carr, M. (2004). *The leading edge of learning: Recognising children's success as learners. Actual and possible selves: Kei tua o te pae*. Paper presented at the European Early Childhood Research Association 14th Annual Conference, Malta, Sept 1–4.
- Colenso, W. 1890. *The authentic and genuine history of the signing of the Treaty of Waitangi, New Zealand February 5 And 6, 1840*. Wellington: George Didsbury, Government Printer.
- Davies, B., C.C. Pratt, C. Ellwood, S. Gannon, K. Zabrodska, and P. Bansel. 2009. Second skin: The architecture of pedagogical encounters. In *Pedagogical encounters*, ed. B. Davies and S. Gannon, 131–49. New York: Peter Lang.
- Edwards, M. 1992. *Mihipeka: Time of Turmoil*. Auckland: Penguin Books.
- Egan-Bitram, M. 2010. *This is how I see it: Children, young people and young adults' views and experiences of poverty*. Wellington, NZ: Office of the Commissioner for Children.
- Elliot, E. 2010. Thinking beyond a framework: Entering into dialogues. In *Flows, rhythms, and intensities of early childhood education curriculum*, ed. V. Pacini-Ketchabaw, 3–20. New York: Peter Lang.
- Fay, B. 1987. *Critical social science: Liberation and its limits*. New York: Cornell University Press.
- Freire, P. 1972. *Pedagogy of the Oppressed*. London: Penguin.
- Freire, P. 1994. *Pedagogy of hope. Reliving Pedagogy of the Oppressed*. New York: Continuum Publishing Company.
- Freire, P. 1998. *Pedagogy of freedom: Ethics, democracy, and civic courage*. Lanham, MD: Rowman and Littlefield.
- Freire, P., and D. Macedo. 1995. A dialogue: culture, language, and race. *Harvard Educational Review* 65, no. 3: 377–402.
- Freire, P., and I. Shor. 1987. *A pedagogy for liberation: Dialogues on transforming education*. Houndmills: Macmillan.
- Gannon, S. 2009. Difference as ethical encounter. In *Pedagogical encounters*, ed. B. Davies and S. Gannon, 69–88. New York: Peter Lang.
- Grille, R. 2008. *Parenting for a peaceful world*. rev. ed. Richmond, UK: The Children's Project.
- Hart, S., and V.K. Hodson. 2004. *The compassionate classroom. Relationship based teaching and learning*. Encinitas, CA: Puddledancer Press.
- Hart, S., and V.K. Hodson. 2006. *Respectful kids. 7 keys to turn family conflict into co-operation*. Encenitas, CA: PuddleDancer Press.
- Healy, S. 2011. *Missionary involvement in the Treaty of Waitangi*. Auckland: Ecumenical Coalition for Justice Aotearoa New Zealand. <http://www.socialjustice.org.nz/?sid=115>.
- Jones, A., and K. Jenkins. 2008. Rethinking collaboration: Working the Indigene-Colonizer Hyphen. In *Handbook of critical and indigenous methodologies*, ed. N.K. Denzin, Y.S. Lincoln, and L.T. Smith, 471–86. Thousand Oaks, CA: Sage.
- Jordan, B. 2009. Scaffolding learning and co-constructing understandings. In *Early childhood education Society and culture*, ed. A. Anning, J. Cullen, and M. Fleer, 39–52. Los Angeles: Sage.
- Levine, D.A. 2002. Teaching with Sacred Intentions. *Reclaiming Children and Youth* 11, no. 1: 15–8.
- MacNaughton, G. 2003. Exploring critical constructivist perspectives on children's learning. In *Early Childhood Education. Society and Culture*, ed. A. Anning, J. Cullen, and M. Fleer, 43–56. London: Sage.
- Macfarlane, A.H., T. Glynn, W. Grace, W. Penetito, and S. Bateman. 2008. Indigenous epistemology in a national curriculum framework? *Ethnicities* 8, no. 1: 102–227.
- Marsden, M., 2003. *The Woven Universe. Selected writings of Rev. Māori Marsden*. Ed. T.A.C. Royal. Wellington: The Estate of Māori Marsden.
- Mead, H.M. 2003. *Tikanga Māori. Living by Māori values*. Wellington: Huia.
- Mead, L.T.T.R. 1996. Ngā Aho o te Kāhahu Mātauranga: The Multiple Layers of Struggle by Maori in Education. Unpublished D.Phil thesis. University of Auckland.

- Ministry of Education. 1996. *Te Whāriki. He whāriki mātauranga mō ngā mokopuna o Aotearoa: Early childhood curriculum*. Wellington: Learning Media.
- Ministry of Education. 2004/2007/2009. *Kei Tua o te Pae. Assessment for learning: Early childhood exemplars*. Wellington: Learning Media.
- Ministry of Education. 2009. *Te Whatu Pōkeka. Kaupapa Māori assessment for learning. Early childhood exemplars*. Wellington: Learning Media.
- Ministry of Education. 2010. *Ngā Haeata Mātauranga – The annual report on Māori education, 2008/09*. Wellington: Ministry of Education.
- Ministry of Health. 2006. *Decades of disparity III. Ethnic and socioeconomic inequalities in mortality, New Zealand 1988–1999*. Wellington: Ministry of Health and University of Otago.
- Ministry of Justice. 2001. *He hinatore ki te ao Māori. A glimpse into the Māori world. Maori perspectives on justice*. Wellington: Ministry of Justice.
- Mutu, M. 2010. Constitutional intentions: The Treaty of Waitangi texts. In *Weeping waters The Treaty of Waitangi and constitutional change*, ed. M. Mulholland and V. Tawhai, 13–40. Wellington: Sage.
- New Zealand Parliament. 1987. *Maori Language Act 1987*. Wellington: New Zealand Parliament.
- New Zealand Parliament. 2007. *Crimes (Substituted Section 59) Amendment Act 2007*. Wellington: New Zealand Parliament.
- Noddings, N. 1995. *Philosophy of education*. Boulder, CO: Westview Press.
- Noddings, N. 2005. *The challenge to care in schools: An alternative approach to education*. 2nd ed. New York: Teachers College Press.
- Noddings, N. 2007. *Philosophy of education*. 2nd ed. Boulder, CO: Westview Press.
- Nuttall, J. 2003. Introduction. In *Weaving Te Whāriki: Aotearoa New Zealand's early childhood curriculum document in theory and practice*, ed. J. Nuttall, 5–15. Wellington: New Zealand Council for Educational Research.
- Orange, C. 1987. *The Treaty of Waitangi*. Wellington: Allen and Unwin/Port Nicholson Press.
- Peters, M.A. 2001. *Poststructuralism, Marxism, and neoliberalism*. Lanham: Rowman & Littlefield.
- Policy Strategy and Research Group Department of Corrections. 2007. *Over-representation of Māori in the criminal justice system. An exploratory report*. Wellington, NZ: Department of Corrections.
- Reedy, T. 2003. Toku Rangatiratanga Na Te Mana-Mātauranga. “Knowledge and power set me free...”. In *Weaving Te Whāriki. Aotearoa New Zealand's early childhood curriculum document in theory and practice*, ed. J. Nuttall, 51–77. Wellington: NZCER.
- Rinaldi, C. 2006. *In dialogue with Reggio Emilia*. London: Routledge.
- Ritchie, J. 2000. Critical questions: Implementing a bicultural commitment in early childhood teacher education. *Australian Journal of Research in Early Childhood* 7, no. 1: 66–77.
- Ritchie, J. 2002. “It’s becoming part of their knowing”: A study of bicultural development in an early childhood teacher education setting in Aotearoa/New Zealand. Unpublished PhD thesis, University of Waikato, Hamilton.
- Ritchie, J. 2003a. Te Whāriki as a potential lever for bicultural development. In *Weaving Te Whāriki: Aotearoa New Zealand's early childhood curriculum document in theory and practice*, ed. J. Nuttall, 79–109. Wellington: New Zealand Council for Educational Research.
- Ritchie, J. 2003b. Whakawhanaungatanga: Dilemmas for mainstream New Zealand early childhood education of a commitment to bicultural pedagogy. Paper presented at the 11th Reconceptualizing Early Childhood Conference, January 5–12, in Tempe, Arizona.
- Ritchie, J. 2005. Implementing Te Whāriki as postmodern practice: a perspective from Aotearoa/New Zealand. In *Practical transformations and transformational practices: Globalization, postmodernism, and early childhood education*, Vol. 14, ed. S. Ryan and S. Grieshaber, 109–36. Amsterdam: Elsevier.
- Ritchie, J. 2008. Honouring Māori subjectivities within early childhood education in Aotearoa. *Contemporary Issues in Early Childhood* 9, no. 3: 202–10.



- Ritchie, J., I. Duhn, C. Rau, and J. Craw. 2010. *Titiro Whakamuri, Hoki Whakamua. We are the future, the present and the past: caring for self, others and the environment in early years' teaching and learning. Final Report for the Teaching and Learning Research Initiative*. Wellington: Teaching and Learning Research Initiative/New Zealand Centre for Educational Research.
- Ritchie, J., and C. Rau. 2010. Kia mau ki te wairuatanga: Counter-colonial narratives of early childhood education in Aotearoa. In *Childhoods: A Handbook*, ed. G.S. Cannella and L.D. Soto, 355–73. New York: Peter Lang.
- Rosenberg, M. 2003a. *Life-enriching education. Help schools improve performance, reduce conflict and enhance relationships*. Encinitas, CA: Puddledancer Press.
- Rosenberg, M. 2003b. *Non-violent communication. A language of life*. Encinitas, CA: Puddledancer Press.
- Rosenberg, M. 2005. *Speak peace in a world of conflict*. Encinitas, CA: Puddledancer Press.
- Schweinhart, L., J. Montie, Z. Xiang, W. Barnett, C. Belfield, and M. Nores. 2005. *Lifetime effects: The High/Scope Perry preschool study through age 40*. Ypsilanti High/Scope Press.
- Scott, D. 2001. *Ask that mountain*. Wellington: Reed.
- Shonkoff, J., and D. Phillips, eds. 2000. *From neurons to neighbourhoods. The science of early childhood development*. National Research Council and Institute of Medicine, Committee on Integrating the Science of Early Childhood Development, Youth and Families Board on Children. Washington, D.C.: National Academy Press.
- Siegel, D. 1999. *The developing mind. How relationships and the brain intersect to shape who we are*. New York: The Guilford Press.
- Siegel, D. 2010. *Mindsight: The new science of transformation*. New York: Random House.
- Siegel, D., and M. Hartzell. 2004. *Parenting from the inside out*. New York: Jeremy P. Tarcher/Penguin.
- Smith, L.T. 1999. *Decolonizing methodologies. Research and Indigenous peoples*. London and Dunedin: Zed Books Ltd and University of Otago Press.
- Soto, L.D. 2005. How can we teach peace when we are so outraged? A call for critical peace education. *Taboo. The journal of culture and education* 9, no. 2: 91–6.
- Soto, L.D., and B.B. Swadener. 2002. Toward liberatory early childhood theory, research and praxis: decolonizing a field. *Contemporary Issues in Early Childhood* 3, no. 1: 38–66.
- Statistics New Zealand. 2005. *New Zealand in the OECD*. Wellington: Statistics New Zealand.
- Swick, K.J., and N.K. Freeman. 2004. Nurturing peaceful children to create a caring world: The role of families and communities. *Childhood Education* 81, no. 1: 2–8.
- United Nations. 2007. *United Nations Declaration on the Rights of Indigenous Peoples. A/RES/61/295*. General Assembly.
- United Nations Educational Cultural and Scientific Organisation (UNESCO). 2010. *UNESCO Chair on Reorienting Teacher Education to Address Sustainability: International Network*. Toronto: UNESCO.
- United Nations Educational Scientific and Cultural Organisation (UNESCO). 2005. *Guidelines and Recommendations for Reorienting Teacher Education to Address Sustainability. Education for Sustainable Development in Action Technical Paper N° 2 - 2005. UNESCO Education Sector. Division for the Promotion of Quality Education*. Paris: UNESCO.
- United Nations Educational Scientific and Cultural Organization (UNESCO). 2002. *Best practices of non-violent conflict resolution in and out-of-school some examples*. Paris: Division for the Promotion of Quality Education Non-violence Education. United Nations Educational Scientific and Cultural Organization.
- Walker, R. 2004. *Ka Whawhai Tonu Matou. Struggle without end*. Rev. ed. Auckland: Penguin.
- Wilkinson, R., and K. Pickett. 2010. *The spirit level: Why equality is better for everyone*. London: Penguin.
- Wilson, R.A. (2009). The color green. A 'go' for peace education. *Exchange* May/June: 40–3.
- Wylie, C., E. Hodgen, H. Ferral, and J. Thompson. 2006. *Contributions of early childhood education to age-14 performance. Evidence from the Competent Children, Competent Learners project*. Wellington: Ministry of Education.



### **Glossary of Māori terms**

aroha – love, reciprocal obligation  
 hohou rongo – peace-making  
 iwi and hapū – tribes and sub-tribes  
 kai – food  
 kaupapa Māori – Māori philosophy  
 kōrero – speech, talking, story  
 mana – prestige, power  
 manaakitanga – caring, hospitality, generosity  
 maungarongo – attaining a state of peace  
 mauri – elemental essence imparted by wairua, life-force  
 mere – weapon  
 pūrākau – storied traditional knowledge  
 rangatiratanga – chiefly authority, self-determination  
 rangimārie – peace  
 rongo – sense  
 rongomau – peace-keeping  
 taonga – treasures  
 tapu – sacred  
 tatau pounamu – greenstone door, metaphor for peace  
 te ao Māori – the Māori world  
 Te Ira Atua, Te Ira Tangata and Te Ira Wairua – forces of spiritual guardians, of people, and of spiritual interconnectness  
 te reo Māori – Māori language  
 Te Whāriki – literally, the flax mat, also the common name for the Aotearoa New Zealand early childhood education curriculum  
 tohunga – priests, experts  
 tūpuna – ancestors  
 wairua – spirituality  
 wairuatanga – spiritual interconnectedness  
 whakaaro – thoughts  
 whakapapa – genealogical record of origins  
 whakatauki, whakatauāki and pepeha – traditional Māori sayings and proverbs  
 whānau – families, extended families  
 whanaungatanga – family interconnectedness