MĀORI CONCEPTS FOR SOCIAL AND COMMUNITY WORK

Anaru Eketone

INTRODUCTION

For those working in Māori communities or organisations, it is important to understand some of the inherent Māori cultural concepts that are important to those contexts. Many groups and projects have struggled to involve Māori people and communities, often because of a lack of understanding of important Māori values and processes. As a Māori person born and raised in Otago but belonging to the Ngāti Maniapoto and Waikato iwi of the North Island, I know what it is like to learn the hard way about Māori processes. When I was growing up, issues around tapu and noa were translated as cleanliness, or showing respect; mana was not necessarily talked about, but was interpreted as politeness, respect and good manners. I seemed to know a lot of the right things to do, but not why, even though there were times where I felt paralysed in my ignorance. At the age of 21 I moved back to my tribal area for 12 years to work as a youth worker and learnt a lot from the families and the communities I was associated with, as well as from my hapū and relatives. That gave me confidence, so that when I moved back to Otago, I was in a position to learn even more from the communities and people in that region.

I came to realise that Māori social and community work is multi-layered and complex. Māori communities are not homogenous and sometimes have competing factions, histories and approaches. There may be differing perspectives between mana whenua and mātaawaka, rural communities and urban ones, traditional and modern, those who speak te reo and those who do not, those who have succeeded in education and those that have not and those whose primary identification is tribal (Iwi), ethnic (Māori), half-caste, or national (Kiwi). One extended family can reflect all these differences and variations, despite this, there are values that are arguably integral to most social and community work involving Māori. Therefore, I will highlight some important Māori concepts and constructs that affect how Māori may view or be involved in community development or community organisations. The following concepts are not necessarily used in social and community work per se, but are concepts that need to be understood for good community work to take place. I will use some of my personal experiences to explain some of the underpinnings of why, in Māori social and community work, we do what we do. The definitions and explanations are, by necessity, brief and may not necessarily give justice to what can be very deep concepts. Some concepts may differ between Iwi as they are multi-layered, so that the more you investigate them, the deeper they go. Therefore, the end of this article will provide further reading for those seeking a greater understanding.

It should be noted that while very basic at times, (and I apologise for this), the purpose of this article is to be explicit about the meanings of different values and concepts that I wish had been spelt out more clearly for me as a young youth worker and community worker.

TAPU, MANA AND AROHA

Some of the foundations of the Māori cultural world-view are mana, tapu, aroha and the appropriate application of these terms within tikanga, many of the latter values and concepts described come directly and indirectly from these concepts. Mana and tapu are inherent in all humans, where mana is the “enduring indestructible power of
the gods\(^1\). It can mean power, prestige or esteem - depending on where the mana is derived from. There are four forms of mana. The first, ‘mana atua’, is the power derived from and given by the gods. In this way it is closely aligned to tapu, where, according to Barlow, mana is the realisation and actualisation of the tapu of the person. The second, mana tupuna, is power and prestige that is passed down from our ancestors. We acknowledge their deeds and their greatness is passed down on to us, as all Māori are descended from important ancestors who gave their names to many of our hapū, iwi and place names. The third form is ‘mana tangata’ and is that recognition we gain for ourselves from others because of our own actions and qualities. The final term, ‘mana whenua’, will be discussed later, but refers to the power associated with the possession of lands\(^2\). There are many philosophical and theological layers to this discussion, but we will leave ourselves with a kōrero that, in many ways, is enough for our purposes here.

Where mana is the realisation of power; tapu according to Barlow\(^3\) is the potentiality for power. It is from this core that we get our contemporary descriptions of tapu meaning sacred or under restriction. There are two main forms of tapu: ‘intrinsic tapu’; and the ‘extension of tapu’. Intrinsic tapu is that tapu that is inherent in us as human beings where every person is tapu in their own right. Each person possesses it and should be treated in a way that respects their intrinsic tapu, which is why we have restrictions around our bodies and our person. The extension of tapu can apply to places, times, people and things. For example, a person has intrinsic tapu when they visit a marae for the first time, but there is also extension of tapu where they are referred to as ‘waewae tapu’. They go through a whakanoa process that removes the extension of tapu while having no effect on their intrinsic tapu\(^4\).

Tapu has real impacts on the lives, actions and processes of modern day Māori. Correct processes must be followed because of the inherent tapu of the individual or the extension of tapu placed on objects, places, times or events. At the same time mana has to be acknowledged in others, (individuals or groups), to show that you too have mana. This acknowledgement is governed by tikanga. Tikanga comes from the word tika, meaning correct or right. In any occasion, many Māori people will expect the process to be tika, i.e. done in the correct manner. If tikanga is adhered to, it ensures the acknowledgement of mana and tapu and ensures that neither the gods nor human beings are offended\(^5\). This is where the fourth concept, aroha, can potentially complicate things.

Aroha is often translated as love, but is much broader. Barlow\(^6\) describes it as an “all-encompassing quality of goodness expressed by love", often expressed through sharing what you have. Tikanga and aroha can both reinforce one another and challenge one another and requires a great deal of knowledge and wisdom to put one above the other.

**WHAKAPAPA**

‘Whakapapa’ is genealogy and refers to one’s ancestors, siblings and descendants. Your whakapapa and its links to whānau, hapū and iwi can dictate what roles you may have at different stages of your life with all their associated rights, obligations and expectations. Whakapapa may mean that someone has obligations to people that they may not even like or in the normal course of events have much to do with. Whakapapa may entitle someone to rights, obligations and responsibilities regarding traditional food gathering such as muttonbirds or shellfish that someone from outside the tribal area does not have.

Your whakapapa can be important in a community setting where people like to know who you are and where you come from and while this can open a number of doors, it can also create another level of accountability. If you work in a Māori community you are accountable for your actions to your relatives, as well as to the organisation you belong to. Once, a Māori colleague returned back to our organisation’s office and shared how one of the local kaumātua was dissatisfied with the organisation. The kaumātua had said to my colleague that they were withdrawing from the organisation and finished with the words “and I shall be talking with your father”. While whakapapa can be useful in getting someone into Māori spaces, those same whakapapa links increases your accountability. That colleague was having to go home and explain to her father why the organisation she worked for had not successfully met the needs of this particular kaumātua.
MANA WHENUA

‘Mana whenua’ relates to the possession of land and its ability to sustain the people. Mana whenua are also the local people who whakapapa to that area and to the local tribal marae. For example, Ngāi Tahu hold mana whenua status over most of the South Island but the term can also specifically relate to the people of the local hapū and local marae. These locals can also be referred to as the hau kainga, papatipu marae, tangata whenua and ahi kaa. For someone to belong to the mana whenua, they usually have to descend from someone who belonged to that marae. Being married to someone from there does not usually count. Sometimes, someone who has married into the local people can be given responsibility for certain activities, they may even represent the marae at events or committees, but it is unusual for them to have authority as mana whenua. They are thought of as having their own mana whenua status in their own territory as well as belonging to their own whānau, even to the extent that there are some graveyards that do not allow “outsiders” to be buried there if they do not descend from particular hapū ancestors. Often a person on death will return to their people to be buried with their parents, grandparents and tīpuna, even if they have lived in another tribal area for 70 years.

Each tribe, unless there is a dispute over borders, acknowledges the mana of another iwi over its own territory. With the wide spread dispersal of Māori across the country, most do not live where they hold mana whenua status; they live on the traditional lands of another tribe or hapū. Recognising the mana whenua status of the local people is important for most Māori as we also expect others to recognise our mana whenua status in our areas. One of the examples of great hurt toward the Ngāi Tahu people is the way, in the past; their mana was passed over and ignored. In the Ngāi Tahu Claims Settlement Act, the Crown apologised for its past failure to “acknowledge Ngāi Tahu rangatiratanga and mana over the South Island lands within its boundaries”. The lack of acknowledgement of Ngāi Tahu’s mana was not only by Pākehā, but by other Māori who came from the north and may have been unfamiliar with the history and processes of Ngāi Tahu. At times, they were seen to marginalise and trample the mana of the local people; Ngāi Tahu were looked down on because most of their people were not fluent in te reo, even though the same is true for most North Island iwi.

If we look at the history of Māori initiatives in a place like Dunedin, few would have happened without the patronage, support or involvement of local Ngāi Tahu elders and community people, of whom there are too many to name. Dunedin, like most areas, has set processes and people who should be approached early on in the initiation stage of a project. Often marae have people with readymade expertise, however; there was a stage when the Ngāi Tahu Treaty of Waitangi claim was taking up a lot of people’s time and energy that there maybe have been some gaps. Even then there were people around who had an unwavering commitment to Māori and community development. The late Ted Parata spoke in the late 1990’s about all the committee and consultation meetings he was having to go to, however, his comment was “but that’s what we asked for”.

The mana whenua are the Treaty of Waitangi partner in any particular area and have the right to be consulted with over Article Two issues; with their views being the accepted ones for the area. They have the right to define and the right to protect those things that are important to them. Mana whenua have a right to have their kawa and tikanga respected and recognised and the right to define what is spiritually important to them. They have the right to define their values, their customary practices without reference to the way others do things elsewhere, and the right to choose and acknowledge their leadership (it is sometimes surprising to see who the media proclaims to be a Māori leader with no evidence of support within the Māori community).

When consulting with Māori you go to mana whenua first. When initiating projects or initiatives that have an impact on Māori locally one must talk to mana whenua first. They may want to be involved or they may want to be kept informed, it is their prerogative. Often they have people interested and experienced, that may benefit initiatives, and other times they may just want to know that their mana is respected and recognised. To locate the mana whenua for a particular area, ask local Māori or the local City or Regional council about which hapū, iwi or marae represent the local mana whenua.
MANUWHIRI/MANUHIRI

Manuwhiri can be translated as visitors or guests but the term covers a wider contemporary meaning. Someone living in an area who is not mana whenua can be called manuwhiri as they do not whakapapa to the area. Māori living in another tribe’s area are often referred to as mātaawaka and in places like Otago and Southland, most Māori are mātaawaka from the many tribes of the north. As mentioned previously, one of the causes of tension in the past between mana whenua and mātaawaka was when the mana of mana whenua was perceived to have been ‘trampled’ on, such as when their roles were usurped or when organisations and people had consulted with Māori by consulting any kaumātua or any Māori group, rather than with the mana whenua first. While mātaawaka, as do all New Zealanders, have the right to be consulted on many issues, today many mātaawaka will defer to mana whenua as they often have already developed their own plans and strategies around particular issues for their geographical area.

When mātaawaka organise themselves into their tribal groups they are often referred to as ‘taura here’. Ngā Whānau o te Waka o Tainui ki Ōtepoti is a group made of whānau belonging to the different Iwi who descend from the Tainui waka, but who live in Dunedin. They are linked back to Tainui territory by a ‘taura’, a metaphorical rope. This group exists for the benefit of Tainui people living in Dunedin. Other organisations such as Te Kohanga Reo o Whakaari can be referred to as a māta waka group because it is a group of Māori based in Dunedin primarily responsible to itself, even though the individual whānau may have strong attachments and obligations to their home marae, hapū and Iwi. Mātaawaka have an obligation to defer to mana whenua particularly over Article Two issues of the Treaty of Waitangi, as well as a responsibility to support them in their quest for social justice around Article Three issues.

Tangata Tiriti is the broader name for those that live in New Zealand who do not have Māori or Moriori whakapapa. The name reflects that all people who are not Māori and live in New Zealand as citizens or residents are here because the Treaty of Waitangi gives them that right. The preamble specifically states that a prime reason for the need for a Treaty was the presence of settlers and the fact that there were more to come. Claiming a tangata Tiriti identity at this stage of our history is undoubtedly a political statement because it acknowledges both Māori and non-Māori rights guaranteed under the Treaty of Waitangi.

A popular identifier for non-Māori in the 1990’s was tāuiwi but has gone out of favour to some degree, possibly because the Williams Dictionary defines it as “foreign people” or a “strange tribe”. This was an anathema to some as they did not want to define themselves as foreign when they were an eighth generation New Zealander. In fact if you look at where the term was used most in the 20th Century, it was in the Bible where it was a translation of the term ‘the nations’. As such, it was signifying that the origins of New Zealanders without Māori whakapapa were from all over the world and was meant as an inclusive term, similar to the term ‘ngā hau e whā”, or, ‘people of the four winds’ which acknowledges and gives honour to everyone and their origins.

TINO RANGATIRATANGA AND MANA MOTUHAKE

‘Tino rangatiratanga’ and ‘mana motuhake’ are often translated as self-determination and autonomy respectively. The Treaty of Waitangi is the second of the original founding documents of New Zealand, the first being He Wakaputanga o te Rangatiratanga o Niu Tireni: The Declaration of the Independence of New Zealand in 1835. Broadly speaking the Treaty of Waitangi can be defined by which issues relate to the various articles within:

Article One refers to constitutional issues and issues of government etc.

Article Two issues are those that pertain to tribal sovereignty, tino rangatiratanga and mana motuhake, incorporating land, fishing, resources, taonga/taoka etc.
Article Three issues relate to equality, usually including social policy issues such as health, education, welfare, justice, housing, employment etc. (While iwi may have a role in promoting and overseeing Article three issues, at this stage in our history, it is still the responsibility of Government to ensure that Māori have the same access and outcomes to non-Māori in respect to social issues).

In the Treaty of Waitangi tino rangatiratanga appears in Article Two of the Māori version. It guarantees Māori, according to Jackson, the right to define what is important for Māori and the right to protect those things. Mason Durie takes it further and describes tino rangatiratanga, selfdetermination, as the “advancement of Māori people, as Māori, and the protection of the environment for future generations.”

How we determine ‘tino rangatiratanga’ and ‘mana motuhake’ is an on-going debate and something that is continually being negotiated, despite many Māori having more expansive ideas on what these terms mean than many non-Māori. It is interesting to note that in Treaty of Waitangi settlements the Crown has acknowledged Ngāi Tahu as “holding rangatiratanga’ within the tribal area of Ngāi Tahu, whereas with Tuhoe, it has agreed to some form of mana motuhake.

Usually tino rangatiratanga relates to tribal matters, although the Treaty of Waitangi does specifically guarantee tino rangatiratanga of the individual. In 1999, the Ōtepoti Safer Community Council had some funding to be distributed and so community funding applications were called for. The group overseeing the funding allocation was challenged to split the fund into two, one to be decided by the Māori caucus representatives and one to be decided by representatives of the Tauiwi caucus. This did not happen. At the accountability hui, a statement was made that there should have been separate funding groups. As I was a Māori caucus representative, my reply was that it was unnecessary. In fact by having one fund, 87% of the money had gone to Māori initiatives and if we did it the alternate way, we would only have had access to 50% of the money. The reply was that it was a principal of ‘tino rangatiratanga’, that it was best for Māori to decide on its priorities as there were Māori groups that missed out that might have received funding. The issue was not about the amount of money, nor the percentage of funding allocated, but goes to the heart of which values were used to make decisions about how resources are distributed and who truly had ‘tino rangatiratanga’. It was a useful lesson in the competing values of the community.

MANAAKITANGA

‘Manaaki’ means to express love and hospitality to people with manaakitanga being the expression of that hospitality. It is derived from the word ‘mana’, and can refer to both acting in a way that shows you have mana, and acting in a way that shows that your visitor has mana. To not treat a visitor well is to show that you lack mana because you have not recognised the mana of your visitor. To send your visitors home hungry can be shameful and reflects on the mana of the marae, and therefore, the people. It is worthwhile to remember that even something like hospitality can have differences across cultures. From my wife’s world-view, you show hospitality by giving the visitor autonomy to make their own choices. Also, her parents grew up in the depression and so waste is frowned upon, therefore, while you seek to be seen as generous, you do not force food on people as you do not want them to eat something that they do not want. From my world view, you try to have more food than is needed so that a guest can take as much as they want and not feel they have to ration themselves, which may make them feel less welcome.

Manaakitanga has wider contemporary implications for mana whenua as it can bring an obligation to ensure that people living in your region are cared for. Part of this obligation is to ensure that the Government is doing its part of looking after those on the margins. As an expression of its manaakitanga obligations, Ngāi Tahu has incorporated the raising of outcomes for all Māori in its Ngāi Tahu 2025 vision document as well as in its memoranda of understanding with the health and education sectors.
**KAITIAKITANGA**

Associated with being Mana Whenua is the right of ‘Kaitiakitanga’, the right and obligation to protect those things that are important to whānau, hapū and Iwi. This includes the obligation to care for and protect food stocks, the environment (particularly waterways) and the tribe’s important cultural areas\(^\text{18}\). Iwi have a very long-term view on their ability to access their traditional food sources and see it as a major responsibility to protect resources for the many generations to follow. Kaitiakitanga also has an obligation to protect people from spiritual and physical harm. Ngāti Naho objected to the relocation of State Highway One through their territory because it would have impacted on the lair of one of the Waikato river’s taniwha (river guardians)\(^\text{27}\). This recognition of their kaitiakitanga was met with controversy and derision, but underlined their commitment to those travelling through their area. The stretch of road between the Bombay Hills and Huntly was for many years the most dangerous in the country, with many vehicle-related deaths. Their responsibility was to ensure that nothing they did, or neglected to do, would cause spiritual or physical harm to those passing through their area. Manaakitanga and kaitiakitanga are closely associated, and are both obligations and rights of the local people.

**WHAKAWHANAUNGATANGA**

‘Whakawhanaungatanga’ is about finding whakapapa links\(^\text{28}\). It is the process of identifying, maintaining and re-establishing relationships so that associated obligations are rediscovered, maintained or initiated. Sometimes it was used to avoid conflict, where if two disputing parties could identify familial relationships, then conflict could be resolved peaceably. Today, it is mostly used to identify how people are related to one another, which inscribes some form of obligation. A colleague and I met Dr. Leland Ruwhiu for the first time. We spent the first part of our time together discussing our familial histories, identifying past connections through Grandparents, third-cousins and workmates, so that after half an hour we had discovered enough whānau connections to identify some form of obligation to one another. This was done so that we could call one another ‘whānau’ and therefore feel more comfortable working together. We also become more accountable to our whānau, to behave towards each other in honourable and respectful ways.

**KOTAHITANGA**

‘Kotahitanga’ is a form of unity that is vital in Māori organisational and community practice\(^\text{29}\). Often, mainstream community groups will operate on a system of democratic decision making, where those who wish to, get to express their opinions and point of view before a motion is voted on. Whatever decision is made, the thinking is that the group has made its decision and so everyone is now expected to participate in the implementation.

Many Māori groups do not operate this way, instead, they would far rather reach consensus than have to vote on a decision where there may be disagreement. The reason being, that unless someone agrees with the decision, they may not necessarily be honour-bound to support it; in fact, they may even say, “well if that is your decision then you can do it on your own”. If I do not consent to the decision, I am under no obligation to participate in the implementation and can therefore go my own way. If consensus is reached, then everyone has agreed and therefore everybody is theoretically bound by it, especially if you strive to be “he tangata kī tahi” (a person who means what they say). It is not the democratic process that necessarily binds you, it is the agreement one makes through consensus.

**KANOHI I KITEA**

‘Kanohi i kitea’ is, literally, the seen face\(^\text{30}\). This refers to participation in the local community’s activities, where turning up to hui and tangihanga expresses a commitment to that community. A person can be seen as representing themselves, their whānau, hapū, iwi, their employer, or an organisation they are associated with.
When I started work as a Māori Health Promoter for the Public Health Service of the local hospital, I was expected to advocate for change amongst the Māori community, run health promoting hui and promote healthy policy in Māori organisations. My problem was that I had left Dunedin when I was 20 years old and so needed to re-establish myself as belonging to the community. I would be constantly finding excuses to visit most Māori organisations in the region. I would go to their openings, their celebrations and buy their raffle and batons-up tickets. Then, when it came time for me to need support for what I needed to do, people were far more willing to take a punt and support what I was doing as I was seen as being a part of the community. Tangihanga are important to be at, not to do business, but to show your aroha and show you are supportive of what the community is going through. Sometimes, some of our Pākehā colleagues may think that we are avoiding working, or just going for a feed, but it is a responsibility to pay your respects and contribute to the costs. Sometimes, I cannot attend things and so a colleague and I try to make sure that at least one of us is always at important occasions.

Included with kanohi kitea is the concept of ‘kanohi ki te kanohi’, literally, meeting together with people, “face to face”. In community work, the ground work for any project should involve a lot of face to face meetings. If someone sends me an email, it is then up to me if I decide to attend or participate. If I am visited face-to-face, then that invitation becomes part of an on-going relationship. On National Radio in 2013, Trevor Yaxley, an Auckland businessman, was giving advice on how to do business with China. He described how he made 61 trips to China on behalf of his company to create relationships because he said that, “Chinese do not do business with foreigners, they only do business with friends”.

‘Tauutuutu’ is another term involved in relationship building; it refers to reciprocity. The building and maintenance of relationships through reciprocity invokes an obligation to one another. When my grandmother died, all of the koha received was written down in a notebook so that the whānau knew exactly who had donated koha and how much, so that the next time a member of their whānau passed away, a koha of the same or slightly more could be returned. Reciprocity can show itself in many ways. As previously mentioned, when I worked as a Māori Health Promoter, I was expected to run events and initiatives promoting health issues such as the reduction of tobacco use in the Māori community. One of the challenges was that some of the issues I was pushing were not considered priorities of the community at the time. There are a number of ways of bringing issues to the fore: education, fear-mongering, legislation and any number of practices to get people to do what they do not want to do. I had a number of strategies, but personal and group reciprocity was one. What I used to do was support everything these key community groups were doing that I could. It might be Te Kohanga Reo, Māori private training establishments or Marae, all of which needed support. I should say at the outset that what I am about to describe was not strictly mercenary, that is, that I needed something myself. These were good positive organisations involved in promoting Māori development and Māori advancement, and so it was also a pleasure to be involved in and support what they were doing. As a consequence of my going to their events, their fundraising activities and buying their cheese rolls, I found that the positive Māori development and health activities I was promoting were reciprocated in return with that same support. We were all on this same journey together. Realising what was occurring, I began to look for further reasons to visit them, taking information, donating t-shirts or sponsoring sports teams. I was too ashamed to ask for their support on certain issues unless I first proved my support for them. This ongoing support built up a critical mass and so when I wanted to promote Smokefree policies, they were obligated to listen and I would get a good hearing. If I wanted to run a hui to promote child health or child safety practices, more often than not they would go well and be well attended because of the relationships that had been formed.
The best projects that I felt I was able to get going, usually originated outside of my work time. They were chance meetings at a kapa haka festival, or ideas that came about at hui. The things that I achieved did not happen without prior relationships and the mutual obligation that comes from supporting one another. The other side of this is that, for want of a better phrase, you are what you do. By that I mean if you have a profession or occupation, that role may be seen as a resource for the community. A number of times I was asked to do something, or run a seminar for example, because of the professional role I had. Even when I left the health promotion job, I was still called on to do things related to that role because that was where I had experience and was what the community needed at that time. That willingness to go beyond the usual also attracts obligation that, at some time, will be reciprocated. My vision is for “positive Māori development and Māori advancement as Māori”32. I didn’t do it for my employer or for the wages, but hope that I did it because I had the opportunity to participate in the development of our people. Sometimes it worked, and sometimes it didn’t; one in particular was an unmitigated disaster: As most have forgotten about it I won’t raise it here except to say that it was a major learning experience where I was trying to implement something that mana whenua should have been consulted on in the first place. When someone from the mana whenua found out the conversation started off with “what the hell do you think you are doing?” The goodwill I had accumulated in my community was not enough to save the project; meaning hundreds of wasted hours, but it did mean that I did not have to leave my job.

One example of things not going well was when people and organisations won contracts to deliver services from a national body and then turned up to the community to get support for the delivery of that contract. These can sometimes be seen as self-serving, with the economic benefits going just one way. I have also heard comments such as, “That is not my job”, “That is not my role” or “that is not what we are here for” and are often interpreted as your primary purpose being to make sure you get paid, rather than helping the community deal with what they have identified as their core issue. In fact, responses such as “That is not what we are here for” show that the community has a good idea about what it wants and that your contract may not in fact achieve that end goal.

CONCLUSION

Social and community work, by its very nature, promote social change33. It raises important questions about the origins of a mandate to perform this social change, particularly in Māori communities. Many Māori would argue that to be ethical, any organised community work should contribute to Māori self-determination and should only be for the overall goals of advancement as set by Māori. Social and community workers need to ensure there is room for Māori whānau and communities to be active in organisations that are involved in dealing with its members. In order to do so, workers need to be knowledgeable, recognise the importance of Māori values, concepts and processes, while still having the wisdom not to impose their own view of these concepts on the people they are working alongside. Many whānau have their own way of viewing and applying these concepts.

As a final comment, it needs to be understood that knowledge of these concepts does not give anyone any rights or the expectation of involvement from anyone in the Māori community; it merely opens the way to opportunities to be more useful to Māori communities.

This has been a brief description for social and community workers of some important values, concepts and processes in Māori society, however, it really only scratches the surface. For more extensive explanations and applications of the above concepts see: Tikanga Whakaaro: Key concepts in Māori culture by Cleve Barlow, Tikanga Māori: Living by Māori Values by Hirini Moko Mead and Te Tangata: The human person by Michael Shirres.

Anaru Eketone belongs to the Ngati Maniapoto and Waikato tribes. He is a qualified Social Worker and a Senior Lecturer in Social Work at the University of Otago. He has twenty years’ experience working in Māori communities in South Auckland and his hometown Dunedin as a Youth Worker, Social Worker or Health Promotion Advisor. He is married to Margaret and together they have two adult children.
GLOSSARY

The following terms are translated using the meanings as they were used in this article. Many of these words can mean much more than they are translated here.

Ahi kaa  Literally, those who keep the home fires burning, referring to those involved in the day to day life of a marae
Aroha  Love, all-encompassing quality of goodness
Hapū  Sub-tribe
Hau kainga  Those from the local marae
He tangata kī tahi  A person who speaks once and means what they say
Hui  A gathering
Iwi  Tribe, nation
Kanohi i kīte  The “seen face”
Kanohi ki te kanohi  Face to face
Kapa haka  A type of performance art
Kaitiakitanga  Guardianship, stewardship
Kaumātua  An elder
Koha  A gift governed by aroha and obligation
Kōrero  Discussion
Kotahitanga  Unity
Manaaki  To express love and hospitality
Manaakitanga  Hospitality
Mana  Power, prestige, esteem
Mana atua  The power derived from the gods
Mana motuhake  Autonomy
Mana tangata  Recognition we gain due to our own actions and character
Mana tupuna  Power and prestige derived from the ancestors
Mana whenua  Power associated with land, the local hapu
Manuwhiri/manuhiri  Visitor, guest
Marae  Local hapu base, traditional gathering place
Mataawaka  Māori living outside their tribal area
Ngā hau e whā  “The people of the four winds” used to inclusively describe all those gathered.
Noa  Free from restriction
Pākehā  New Zealanders of European ethnicity
Papatipu marae  Local Ngāi Tahu marae
Rangatiratanga  Chieftainship, authority
Tangata Tiriti  Those who are New Zealand citizens by right of the Treaty of Waitangi
Tangata whenua  The people of the land, the local Māori people, all Māori people
Tangihanga  Mourning rituals
<table>
<thead>
<tr>
<th><strong>Term</strong></th>
<th><strong>Definition</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Taniwha</td>
<td>River guardian</td>
</tr>
<tr>
<td>Taonga/taoka</td>
<td>Valued belongings and resources</td>
</tr>
<tr>
<td>Tapu</td>
<td>Sacred, under restriction, the potentiality for power</td>
</tr>
<tr>
<td>Tauwhi</td>
<td>People from the nations of the word, non-Māori New Zealanders</td>
</tr>
<tr>
<td>Taura</td>
<td>Rope</td>
</tr>
<tr>
<td>Taura here</td>
<td>An organised tribal group living outside its tribal territory</td>
</tr>
<tr>
<td>Taufuutu</td>
<td>Reciprocity</td>
</tr>
<tr>
<td>Te kohanga Reo</td>
<td>A type of Māori pre-school</td>
</tr>
<tr>
<td>Te reo</td>
<td>The Māori language and its dialects</td>
</tr>
<tr>
<td>Tika</td>
<td>Correct, right</td>
</tr>
<tr>
<td>Tikanga</td>
<td>Customary practices</td>
</tr>
<tr>
<td>Tino rangatiratanga</td>
<td>Self determination</td>
</tr>
<tr>
<td>Tipuna</td>
<td>Ancestors</td>
</tr>
<tr>
<td>Vaewae tapu</td>
<td>Someone visiting a particular marae for the first time</td>
</tr>
<tr>
<td>Whakawhangaungatanga</td>
<td>To identify, maintain and create relationships</td>
</tr>
<tr>
<td>Whānau</td>
<td>Extended family</td>
</tr>
</tbody>
</table>

2 ibid
3 ibid
5 ibid
8 ibid
11 ibid