

>>> Transcript of “Cultural Diversity and Identity in New Zealand / A lecture from AUT”

This is a transcript of the video “Cultural Diversity and Identity in New Zealand/ A lecture from AUT”
While you are watching the video, you can use this transcript for your better understanding of the contents.

Introduction by navigators (Karl and Misa)

00:09

Karl : Hello, everyone! My name is Karl and I am the navigator today. I usually work at TGG. Today’s theme is, “Cultural Diversity and Identity in New Zealand.” In a global society, it is very important to respect various cultures and values, and to coexist with various people from diversified cultural backgrounds. Together, we will consider these aspects during a session provided by Auckland University of Technology in New Zealand. In addition, today we will welcome a wonderful guest, Ms. KITAOKA Misa. She is a representative from the Education New Zealand office in Japan.

Misa : Thanks Karl. Kia ora koutou! Ko Misa toku ingoa. Hi everyone, my name is Misa and I work for Education New Zealand based at the New Zealand Embassy in Tokyo. Thank you for having me today and I look forward to introducing New Zealand’s indigenous Maori language and culture and also discussing with you how we can approach cultural diversity and identity.

Karl : Wow, I think I heard a Maori phrase.
The key topic of today’s session is about how the Maori culture belonged to the indigenous people of New Zealand, the Maori. I heard the Maori language is one of the official languages in New Zealand, right?

Misa : That’s right. Maori are the indigenous people of New Zealand and the first settlers probably arrived from Polynesia between 1200 and 1300 AD. They discovered New Zealand as they were exploring the Pacific. Maori language, known as Te Reo, was made an official language of New Zealand in 1987 along with New Zealand Sign Language in 2006. Although English is currently the most widely spoken language in New Zealand, Maori and New Zealand Sign Language are also taught at schools and universities and they’re very much part of everyday life in New Zealand. Should you choose to study in Maori, there are Maori medium schools and tertiary institutions in New Zealand as well.

Karl : Interesting. Maybe we can learn many hints for coexistence with various cultures and the attractiveness of diversified values. I feel very excited!

Now, let’s have some practice of the key words and phrases used in today’s session.

Cultural diversity, you try.

Cultural diversity.

The colors of the house represent cultural diversity.

Perspective, you try.

Perspective.

We will share knowledge of the world from a Maori perspective.

Karl : Okay, we are all ready. Let's get into the session by the Auckland University of Technology!

Join the classroom in Auckland

04:02

Kia ora koutou, tena koutou, tena koutou katoa.

Welcome.

Welcome to our class, welcome to this session where we will be learning about Maori culture and how it is involved in the New Zealand education system as well.

So I want to thank each and every one of you for coming today.
No reira tena koutou, tena koutou, tena koutou katoa.

Karl : Hmm, they use English and Maori language at the same time. It sounds interesting. And I saw students sitting on the floor. It looks unique. Is it common in New Zealand?

Misa : Yes, it is. This class is held in a Marae which means meeting grounds in Maori. Marae is the focal point of Maori communities throughout New Zealand and it is a place for everyone to stand and belong. Marae is used for meetings, celebrations, funerals, and educational workshops like this class and other important tribal events. In fact, many universities and schools in New Zealand have their own Marae. And international student orientations are oftentimes held in a Marae so you will definitely get a chance to visit one when you go to New Zealand.

Karl : Amazing.

Well, today's theme is "cultural diversity."

We will learn Maori perspectives and values through their culture. At the same time, we will learn how people coexist with Maori culture in New Zealand. Let's consider together, what is cultural diversity and why it is important to coexist with various cultures.

The first session is about Maori greetings and introductions.

Greetings and introductions

06:00

So let's start with the first section here which is the mihi.

Okay, so in the mihi, a mihi is a greeting.

And here are some keywords at the bottom of this slide that will help you understand some of the words that I will be using with you today.

And there are also some instructional words as well.

Let's quickly go through some of those words.

The keywords here are 'kia ora', which is the first one, which means greetings.

Can you say 'kia ora'?

Kia ora.

Kia ora.

Kia ora.

Now that means hello, that means thank you, and that means greetings.

So we will be using those terms.

Another one underneath kia ora is 'ka pai'.

Can you say 'ka pai'?

Ka pai.

Ka pai.

Ka pai.

Ka pai means well done, it means great.

So, can you turn to your friend and say ka pai to them?

Ka pai.

Kia ora.

Another key word that we'll be using today is the word 'whanau'.

Whanau.

Can you say 'whanau'?

Whanau.

Whanau means family, it means friends.

It means togetherness, so that word whanau, okay?

Another word I might use, or another series of words that I might use is the word 'Tena koutou'.

Tena koutou katoa.

Tena koutou katoa.

Okay, that means greetings to you all.

That also means thank you all.

Tena koutou katoa.

The next series of instructions, the middle one says 'E noho'.

E noho means to sit.

E noho.

The next one says 'E tu'.

And the translation is there for you.

E tu means to stand, e tu.

E noho, e tu.

E noho, e tu.

We also have the Maori word for yes and no.

Yes means 'ae', can you say 'ae'?

And no means 'kao', can you say 'kao'?

And the last section is mihi.

Mihi means welcome.

It means a speech as well.

‘Wharenuī’ is what we are in at the moment.

The name of this cultural space is called a wharenuī, or a big house.

Wharenuī.

And the last one is a waka, which is a canoe.

A waka is a canoe or a boat.

Okay, so a little bit about who I am.

My mihi to you will be this is my tribal identity, my tribal signature.

And I’m going to recite my tribal connection for you now.

Ko Tainui te waka, Tainui is my tribal canoe.

Ko Waikato te iwi, Waikato are my people.

Ko Ngati Mahuta te hapu, Ngati Mahuta is my subtribe.

Ko Jason King ahau, I am Jason King.

He Kaiako matua au ki te Whare Wananga nei.

I am a senior lecturer here at the university.

At the Auckland University of Technology.

So I greet you once, I greet you twice.

Tena koutou, tena koutou, tena koutou katua. Kia ora.

Karl : So, you’ve heard several Maori words. Do you use those words and phrases in your daily life?

Misa : Yes, absolutely. I also use these phrases at work every day and we have what is known as Karakia which means prayer in Maori at the beginning and end of every meeting. I also find Maori pronunciation very similar to Japanese as we share the same vowels *a-i-u-e-o*.

Karl : They have used 'Kia Ora' or thank you so many times through the session so far. Do you often use 'Kia Ora' in Maori culture?

Misa : Yes, the most common and useful word in Maori is Kia Ora which means both hello and thank you. Introducing yourself in Maori is quite unique in that it is meant to tell a story of who you are by sharing your connections with people, mountains, and rivers. Instead of saying, "Hi my name is Misa from Tokyo," I can introduce myself by saying, "Hi my name is Misa from Tama River" and in this way we come to understand the Maori way of acknowledging our ancestors in relations to nature.

Karl : That's very interesting! I feel the spirits and the fundamental values of Maori culture through the use of their words.
What do YOU think of it?

Now, let's move on to the next part of the sessions, Maori architecture.

Acknowledgement of the Marae (Cultural Centre)

11:58

All right, kia ora koutou, so this next section is about acknowledging the wharenuī, which is also known as the cultural space.

So, can you say wharenuī?

Wharenuī.

Wharenuī.

Wharenuī.

What does that mean?

Was wharenuī a big house?

Very good, ka pai.

Any other names?

In Maoridom, we have many names for wharenuī, many translations.

Do you know any other translations for the word wharenuī?

The carved house?

The carved house, yes, and you will see the carvings lined on the walls here.

These carvings here are intricately carved.

And they are native timber that are born and bred in Aotearoa, New Zealand.

So, yes, carved house.

Any other name for this particular house, the wharenuī?

The meeting house?

The meeting house, very good.

The meeting house is another name for this particular space.

The meeting house where people come in to meet, to deliberate, to discuss, to converse, all sorts of things relating to tribal matters, relating to education and also

to teach in here so, kia ora, yes.

Any other names for this, any other translations for this house?

It's a sleeping house.

Indeed, a very good point.

This place is not only to meet but it's also a place where we can rest.

We can recuperate and at times when we have weekend stayovers we stay in this particular house.

So, wharenuī or sleeping house, yes.

Any other names?

A teaching house?

A teaching house, indeed.

This is where we learn, where we educate ourselves, where we share knowledge of things Maori, where we share knowledge of the world from a Maori perspective.

We also look at our cultural diversity within this place.

And, as you can see here, you will see lots of different colors.

In particular, if you look on the roof of the house you will see the colors of a rainbow which represents the colors of the world, which represents our diversity, which represents cultural diversity.

So, a very good point, sir.

Any other name for this particular house?

Karl : Now we've watched the introduction about traditional Maori architecture. Was that a Marae or traditional cultural center that the students were sitting in during the session?

Misa : Yes, a Marae is a fenced-in complex of carved buildings and grounds that belongs to a particular tribe or family. A Marae incorporates a carved meeting house with an open space in front, a dining hall and cooking area, and a toilet and shower. It is used for meetings and ceremonies. We see it in public places including schools, universities, and even the New Zealand Embassy in Tokyo where I work. We have one on the compound as well.

Karl : We can understand that modern life and traditional culture are actually fused together. Now, what can you observe from the professor's lecture and the video of Maori architecture? Let's think about it.

Have you come up with some ideas or opinions?

As mentioned in the professor's commentary, the wooden carvings on the walls inside the Marae show the ancestors of the Maori tribes.

You can understand the culture and the way of thinking through learning about traditional architecture.

How about in Japan? Are there any examples of buildings or public spaces that seem to be a fusion of modern life and traditional culture?

Are there any examples of values that show respect for our ancestors?

Everyone, please think about it.

Now, let's learn how Maori culture is treated in school education in the next part of the session.

Maori Culture in the New Zealand Education Curriculum

17:20

The next section I want to talk about relates to the education strategy that is in the New Zealand curriculum.

And there are five values, five principles that align with Maori identity within the education curriculum system.

And they are here, so I'm just going to read them out for you so you understand how learning about Maori culture within the university, how it fits.

And how it fits also within the education system.

So, number one, a value that's really important or a principle that's really important is, you know that word, 'te whanau'.

'Te' means the, 'whanau' meaning family.

So, te whanau.

Can you say te whanau?

Te whanau.

So, te whanau, can I get one of you, any one of you, to read out the principle of te whanau, please?

Te whanau, education provision responds to learners within the context of their family.

Family in Maoridom is really important.

The connections that you make with each other is really important.

The support systems that you have with each other is really important.

Whanau just doesn't mean your immediate family.

Whanau means your extended family as well.

You do not need to be related to be called whanau, okay.

People help each other.

And that's why whanau is one of the main principles of the strategy, kia ora.

Thank you very much.

Can anyone read out the second one, te tangata?

Te tangata.

Te tangata.

Maori are free from racism, discrimination and stigma in education.

Kia ora.

So that principle was put in there so that those who are building policies understand that discrimination is not allowed.

It's not, as we don't stand for discrimination.

We ensure that we're keeping all of our policies in line with the values, and that no one is excluded.

We also include the indigenous peoples of Aotearoa, New Zealand which is Maori.

So, kia ora, thank you for that.

Number three.

Anyone want to read out number three, which is called Te kanorautanga?

Te kanorautanga.

Diversity.

Te kanorautanga, Maori are diverse and need to be understood in the context of their diverse aspirations and lived experiences.

Okay there you go, and so we also acknowledge the diversity within Aotearoa, New Zealand.

There are diverse groups also within Maoridom.

Each tribal area has their own uniqueness and within each tribal area it's broken down into sub-tribes.

So each sub-tribes have their own uniqueness.

And it's also understanding and celebrating the uniqueness or the diversity of those of each individual Maori grouping area.

Kia ora, number four.

Te tuakiritanga, identity.

Anyone want to read what that principle is?

Te tuakiritanga, identity, language and cultural matter for Maori learners.

Kia ora, and again, no matter where you come from, no matter where you are, you will always have a place.

We have a saying in Maoridom.

If you don't know where you've been, how do you know where you're going?

Ki te kore koe e mohio no whea koe, e kore koe e mohio e haere ana koe ki whea.

Okay, so if you don't know where you've been, how do you know where you're going?

And that's what that principle talks about.

The last principle, number five.

Te rangatiratanga, te rangatiratanga.

Anyone want to read what the last principle is?

Te angatiratanga, Maori exercise their authority and agency in education.

Kia ora, that last one talks about how important it is that each individual person has their own power and authority.

Your own destiny is, your destiny is in your hands.

But not only that, but it's in the hands of the generations to come as well.

So, we are legacies of those who have paved the way for us to be in this space.

And we are also going to those ones, those ancestors that help the next generations come through.

So, rangatiratanga talks about a succession of learning, and succession of autonomy passed down from generation to generation to generation to generation.

Has New Zealand education always been good or included Maori identity and culture?

Good question.

I would like to say in the past, no.

Hence the reason why these types of principles and strategies have been laid out for policy makers, for educators as guidelines.

So when they set up policies to teach and to create, they have these five principles in mind.

But yes, you're right.

There have been lots and lots of times where Maori weren't mentioned anywhere in the education system.

And so we are starting.

There is a long way to go, but we are starting to build that relationship now.

Karl : I understand that Maori culture is treated as a symbol of recognition of diversity, and a celebration of their uniqueness.

I don't know about the unique system of the educational curriculum in New Zealand. Misa, can you explain it to us?

Misa : Yes, in New Zealand, there is a national curriculum for primary and secondary schools. And what's unique about the New Zealand curriculum is that it comes with a range of values and key competencies that students need to succeed in life. These are all woven into the teaching of learning areas and subjects. And one of the values in the curriculum is diversity to promote different cultures, languages and heritages, which then leads into key competencies like "relating to others" which is about interacting effectively with a range of different people in a range of different situations, including things like being able to listen well, recognize different points of view, and share ideas.

And on a related note, I'd like to introduce an initiative led by the New Zealand Ministry of Education to reward positive behaviors reflecting the values set forth in the New Zealand curriculum. It is called PB4L which stands for Positive Behavior for Learning. PB4L is a program that improves the behavior and well-being of young people and represents a major shift in managing disruptive behavior. When you see someone bullying at school, how do you approach the problem and fix it? Under the PB4L program, you don't just fix the problem by punishing the student but by acknowledging positive behaviors by students exhibiting school values. And each school has a system of recording and rewarding positive behaviors by students and teachers. So, for instance, a student receives what is called a "value card" if he or she helps a Japanese student to learn English. When a student accumulates these value cards, he

or she is rewarded by getting a present, like chocolate or tickets to the movies, or certificate from the school. And in this way, PB4L uses a proactive, evidence-based approach to support long-term and sustainable changes in behavior.

Karl : I see. It's a great help to my understanding.

Okay everybody, how do you feel about this approach?

What do you think are similar or different when comparing New Zealand education with Japanese education?

Did you provide your opinions? I thought education that recognizes diversity since childhood is important.

Finally, let's take a look at 'Titi Torea', and examine the practice of a traditional activity in New Zealand.

Learning through Titi Toreā (Baton Activities)

27:33

Okay so let's lower it down, here we go.

Kia rite.

Rakau kia mau.

Te aroha, toru, wha.

Te aroha, nice and slow, That's it.

Te whakapono, nice and slow.

Me te Rangimarie

Tatou, tatoue.

Yeah, this is how you say thank you.

Kia ora.

Okay, kia ora tatou, ka pai, kia ora koutou.

So, with that, with what we've just finished doing, what do you see in this activity?

What sorts of things can you see by just doing this small activity?

What does it bring out?

Connection.

Connection.

Cooperation.

Cooperation.

Okay, how does it bring out connection?

Yeah, just like able to cooperation and just working together.

Kia ora, kia ora, very important.

It also shows you can't do it by yourself.

Okay, anything else?

Any other things that come from just doing the simple activity that you noticed?

It's easier when you work in time together, and you're putting the same effort in.

Right, so having the same pace with each other.

One can't go small or short, one can't go fast and one can't go slow.

You have to have a similar rhythm, a similar beat.

So your heartbeat beats the same.

Very good, kia ora, anything else?

Trust.

Yes, you need pono, because if your partner is throwing a stick at you, they have to be gentle.

And you have to trust them, that they're throwing it to you properly and not in your face.

So yes, very good, kia ora.

You have to be mindful of your partner.

Anything else comes from there?

It's really fun when you get it right.

It's highly rewarding.

It's highly rewarding.

You know, and we celebrate our achievements, our successes but also celebrate our failures too, because we learn from them.

Well done, kia ora, anything else?

Any other lessons that come from just a simple game?

Having fun and concentration at the same time.

Very difficult to have when you're trying to have fun at the same time.

Concentrate.

Did we laugh?

Lots.

Lots of laughing.

So laughter is very important.

In our culture, having fun while learning can happen.

You don't necessarily have to be serious all the time.

We can still learn by having fun.

Anything else?

For me, I felt there were three or four things all happening at once.

We were singing, we were enjoying.

We were learning, we were cooperating.

We were needing to be in sync, have the same heartbeat with your other person.

We have to keep our timing right.

And at the same time, we're solidifying the knowledge of what's love, aroha.

What is faith, whakaponu.

What is peace, Rangimarie.

And we know that, so the learning is solidified within each and every one of us by just enjoying it and repeating it over and over and over again.

Okay, so we have finished our session on teaching titi toria.

Are there any final comments that you would like to make?

Love.

Kia ora, love.

Is this done a lot and who would do this, old people, young people?

This activity is celebrated and practiced by all ages.

Young people, old people, even three-year-olds if they can pick up this then they're already started.

So from all ages, all walks of life, anyone can do titi toria.

Are there other songs to titi toria?

There are hundreds of songs.

The reason why we chose Te Aroha for this activity is because it solidifies again our knowledge of the words aroha, whakapono, and rangimarie as values.

Not just values of certain institutions within New Zealand,

But also, values of our university is built on aroha, pono and rangimarie.

Okay, all right, I think we have finished so I want to thank you for participating.

Tena koutou, tena koutou, tena koutou katoa, kia ora.

Kia ora.

Closing by navigators (Karl and Misa)

33:35

Karl : How was the session?

What impressed you in today's session?

What did you find out?

How has your insight changed for living with people from diverse cultural backgrounds?

Today, we learned a lot through the session at Auckland University of Technology with Misa.

Now it's the end of today's session, Misa, could you give us a message for Japanese high school students?

Misa : Yes, I hope today's session gave you an opportunity to think about what it means to understand and appreciate cultural diversity from a Maori perspective. And also to think about what values matter to you the most in your life, and explore ways in which you can share those values with your classmates, teachers, friends and family.

Karl : Thank you very much for the wonderful message and your excellent support today.

Well done, everyone! See you next time!

[Music]

Ka pai, excellent, well done.