



MANNA TO MANNA

Principles of 'Mana to Mana'
Practice in Community
Food Distribution

Kore Hiakai | Zero Hunger Collective
March 2021

E kore a taea te whenu kotahi te raranga i te whāriki o te māramatanga

Mā te mahi tahi o ngā whenu, mā te mahi tahi o ngā kairaranga, ka oti tēnei whāriki.

I te otinga me titiro tātou ki ngā mea pai kaputa mai. Ā tōna wā, me titiro hoki ki ngā raranga i makere nā te mea, he kōrero anō kei reira.

The tapestry of understanding cannot be woven by one strand alone. Only by the working together of strands and the working together of weavers will such a tapestry be completed.

With its completion let us look at the good that comes from it. And, in time we should also look at the stitches which have been dropped, because they also have a message.

It is such a privilege to journey with others, to be shaped by our differences and by that which deeply connects us. We are so grateful to those who have shared their wisdom with us so far on this journey, who have lent us their expertise, understanding and care. We hope that we hold the gifts you are offered with grace and mana.

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The Kore Hiakai Zero Hunger Collective is committed to a food secure Aotearoa.

Kore Hiakai supports the frontline work of community food organisations while also undertaking the slower, deeper work of addressing poverty related hunger's root causes.

Kore Hiakai encourages all organisations engaged in community food distribution, food security and sovereignty to use models that acknowledge the mana of those they work with. When we acknowledge each other's mana, including our own, our practice becomes one of being with people rather than at people. This is essential for moving towards a food secure and food sovereign Aotearoa.

The Kore Hiakai Zero Hunger Collective

is a collective of six social service agencies who have joined forces to bring about change. They are: The Salvation Army, Christchurch City Mission, Wellington City Mission, Auckland City Mission, VisionWest, & the New Zealand Council of Christian Social Services. Kore Hiakai - [Who are we?](#)

In November 2019 we formed a partnership with the Ministry for Social Development, advising on food insecurity for the community food distribution sector. In 2020 we were joined by philanthropic groups, community food organisations, food rescue, food retailers, producers and others who wish to see all in Aotearoa thrive. We are currently connected to over 200 food banks and community food organisations across the country.

Noho ora mai,

Tric Malcolm,

Pou Ārahi,

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March 2021

**TOGETHER
WE CAN
WORK
TOWARD
A FOOD
SECURE
AOTEAROA
FOR ALL.**

MANA TO MANA

Principles of Mana Enhancing Practice in Community Food Distribution

MANA to MANA practice – Each and every one of us has mana. In community food distribution we are invited to practice what we do recognising our own mana and the mana of everyone we encounter. Mana to Mana practice invites us to walk with people, recognising what they already bring with them and what we have to offer.

Mana – Mana Atua, Mana Tangata. Central to a Māori worldview is an acknowledgement that everything was created by the Gods, ngā Atua. That means that everything holds an imprint of the Atua. That imprint is its Mana Atua. Because of this understanding, all people hold within them Mana Atua. This mana cannot be given by others but is inherent in our being. It can be damaged, but it cannot be removed. When we disregard others in whatever way we trample on their inherent mana.

Mana Tangata is the mana we receive through our relationships, our actions, the leadership we show and are given. This mana is given by others and can be removed by others. Mana Tangata does not contribute to our Mana Atua.

We have chosen 'Mana to Mana' as the frame for this practice as it speaks to the mana that is the gift inherently in each of us – our Mana Atua. Our practice in all layers of community food distribution and advocating for food security and food sovereignty acknowledges that this mana is present in each of us, and in everything. An important part of our journey as humans is to acknowledge, respect and celebrate this. We are practicing 'Mana to Mana' when we hold this in the centre of our practice.

Te Tiriti o Waitangi: Embedded in this Principles of 'Mana to Mana' Practice model is a commitment to Te Tiriti o Waitangi.

Te Tiriti o Waitangi lays out the foundations for partnership between Tangata Whenua and

Tangata Tiriti. A conscious awareness of Te Tiriti, and what it means to be an active Treaty partner, shapes and guides our values, methodologies and behaviours. This understanding is essential to any approach to food security and food sovereignty as it provides the ideological foundation of our practice.

Colonisation: Colonisation is a living, structural entity that continues to ripple, maintaining a cycle of imbalance and inequality. We work from an understanding that the colonisation of Aotearoa New Zealand caused an imbalance of resources, access and decision making that has resulted in a deeper experience of poverty for Tangata Whenua. The system of colonisation has collectively and individually trampled on the mana of Tangata Whenua. Those impacts have been compounded from one generation to another. This practice model looks to ways of respecting the inherent mana of people and to assist in addressing the impacts of colonisation. At the heart of healing the current state, tino rangatiratanga – the right

and ability of Iwi, Hāpu and Whānau to self-determine – is paramount. And the responsibility of Tangata Tiriti as partners to Te Tiriti is to ensure that everything we do supports the kaupapa of food sovereignty and security.

Food is a human right. Access to affordable, nutritious, culturally appropriate food is therefore the right of all who are part of our Aotearoa New Zealand society. We believe people's right to food includes obtaining food in ways that maintain a person's mana.

Cultural frameworks & food: Food shapes our cultural experiences and frameworks. It not only physically sustains us but is also an expression of our interrelationships with each other, our communities and our environment

**Nau te rourou, nāku te rourou,
ka ora ai te iwi.**

**With what you have and what
I have, we can feed the people.**

both natural and synthetic. The origin of the word companion is; one with whom I share bread. To journey together as citizens of Aotearoa New Zealand under the manaaki of Te Tiriti means that our journey in food distribution practice that recognises the inherent mana of all must begin in Te Ao Māori.

Once grounded in Ao Māori this framework, through Te Tiriti, can then also find affirmation with our those from Pacific nations as well as other ethnicities.

Whakapapa of Foodbanks: During the Great Depression, and at other points of economic crisis, people in Aotearoa New Zealand have supported our wider communities by sharing food directly from whānau to whānau, and by giving food to organisations who were supporting people in need. For example, during the Depression, soup kitchens in urban areas received produce from farming communities in other regions to feed those struggling to find work.

Post WWII, we saw a period of relative prosperity. While some soup kitchens continued to exist, and community groups shared food with those in need, those receiving this assistance were a very small proportion of the population of Aotearoa. This changed in the 1980s as neo-liberal economic and social policy reforms swept into play, impacting the livelihoods of many. This was followed soon after by the 1987 stock market crash. The impact of these shocks resulted in global recession and massive unemployment. The economic landscape was reframed forever. Many New Zealanders who had never experienced poverty suddenly found themselves in need, those who had been in need were further in need. Many communities responded by providing food and creating shared pantries – the first modern food banks opened in the mid-1980s.¹

By the time the recession of the early 1990's and the impact of the subsequent benefit cuts had taken hold, food banks had become a permanent feature across the Aotearoa. Local communities donated produce and volunteered time to maintain their local foodbanks. Over time, as more people needed to seek food parcels to remain food secure, foodbanks began to implement criteria to determine eligibility to receive a food parcel. Foodbanks became

a standard part of social service provision. Budgeting services developed alongside community food distribution and requests for donations reached beyond the immediate community into the corporate and retail space.

Each subsequent economic shock experienced in Aotearoa New Zealand has seen an increase in the number of people seeking assistance from foodbanks and an increase in the number of Foodbanks in our communities. Foodbanks exist because of the compassion of people committed to generosity and helping others within their communities. We acknowledge the hours and passion of so many people who have given generously, and their deep compassion to see others live with dignity.

In the last ten years foodbanks have begun to realise that they have become a part of the system for those living in poverty to be able to regularly feed their whānau. There is a realisation that some people are unable to maintain a sense of food security without some kind of regular food assistance. This is not true food security. This is food insecurity as it is a form of dependency.

Foodbanks and food parcels were initially an emergency community response to an extraordinary shock. As a community solution, they were never intended to be sustained over a long time, or sustain families over large periods of time. They were, and are, a form of crisis intervention – a crisis response to someone's experience of food insecurity. However, when food parcels are needed repeatedly over time, they are no longer a short-term intervention and have the danger of creating a cycle of dependency. The drivers of this cycle of dependency are poverty, that is inadequate income and high costs of living, particularly housing and the cost of basic food.

Strengths based: Food sovereignty/ security: We long for an Aotearoa where all experience food security and food sovereignty. Food secure communities are able to access the food needed to sufficiently provide their entire community with nutritious, affordable, culturally appropriate food, sourced in sustainable ways. Access includes regular economic, physical, social and cultural access to food.

¹Helen Robinson, 'Shining a Light on Food Insecurity in Aotearoa New Zealand' (unpublished Masters Thesis 2019) University of Auckland, p. 8.

We encourage community food organisations to be proactive in contributing to the development of food secure communities.

This resource is intended to champion strengths-based practice. It upholds food security and food sovereignty. It intends to encourage and challenge community food organisations to enable their whānau to experience food security and food sovereignty. When someone consistently has access to sufficient, affordable, nutritious, culturally appropriate food, they are food secure. Their ability to use the adequate resources at their disposal, to determine what food they eat, how they access it, how and where it is grown, means they have food sovereignty. That sovereignty also takes into account the food needs of those around them. It is our goal that all in Aotearoa New Zealand have food sovereignty and are food secure.



Arohatahi: AROHA – ‘ko te aro ki te ha o te tangata’ – to align oneself to the life breath of another, without judgement, power over, or personal agenda.

Compassion, charity, love and care have been the significant drivers for our responses to food insecurity within our communities for over a hundred years. Much like the meaning behind the word AROHA, the word CHARITY has its whakapapa in unconditional love. Unconditional love encompasses a letting go of ego. When given unconditional love benefits both the giver and the receiver. At its core it is valuing another so their potential and wholeness can be realised. It is about recognising the common humanity we share. It is acknowledging the inherent mana in everyone and not diminishing it.

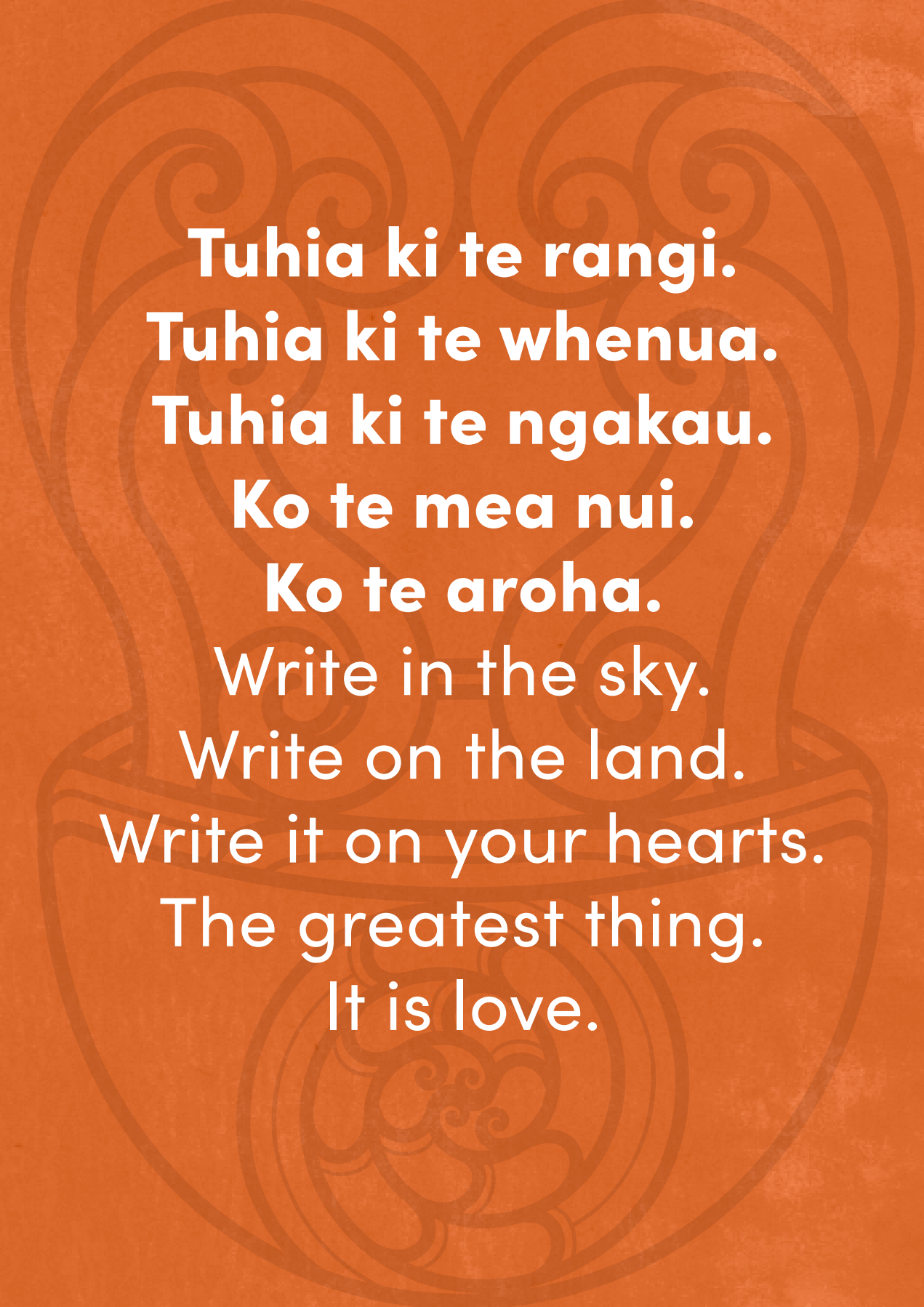
When acts of care, compassion, charity or aroha are organised into ‘systems’ – such as a food bank system – they can lose the connection and relationship that keeps those serving in alignment and relationship with those they seek to care for. It is time to call Aotearoa back to that value of aroha, compassion and care.

Whatever our cultural framing, we hate to see others suffer. It is time to put aroha at our centre.

Ako: We would love to join others in the community food space to learn together, learn from each other. This set of principles to guide community food distribution practice is our offering. We know you bring rich wisdom from your whānau, experience and values. We would appreciate venturing into this space together so that the mana of all in Aotearoa might be upheld as we seek food security and sovereignty for all.

The process we used to create this practice tool: This practice tool begins by grounding itself in Te Ao Māori principles. To do this we gathered a group of Rangatira who, after much kōrero, acknowledged what Ao Māori values were essential within food sovereignty and food security. They identified that Māori Marsden’s Te Ao Māori framework held those foundational values. There are seven key kaupapa within this framework. We invited our Rangatira to take time to offer their wisdom and insight, and the wisdom and insight of their tipuna and whanaunga, to form a wānanga for each kaupapa. For each kaupapa a key statement was created to express what might be present when whānau experience those kaupapa manifest in their community food experience.

Our next steps are to design an experience for Community Food Organisations to use these foundation principles as a reflective, review process to help them shape their service to acknowledge the mana of all. This will involve whānau offering their insight and lived experience, organisations identifying areas for learning and growth, organisations committed to regular review their practice, and a collective to offer support and wisdom. Those organisations who participate in that robust process will be acknowledged.



Tuhia ki te rangi.
Tuhia ki te whenua.
Tuhia ki te ngakau.
Ko te mea nui.
Ko te aroha.
Write in the sky.
Write on the land.
Write it on your hearts.
The greatest thing.
It is love.

Pataka Kai: Production, Distribution and Consumption

The following model provides a Te Ao Māori foundation for a 'Mana to Mana' Practice of food distribution. It offers a Māori world view lens to guide our analysis and response to an issue fundamental to humanity.

Kai

Kai, as a noun, is food. However, it is also a verb, as consumption is only one part of a cycle that also includes production and distribution. When a whānau has the ability to contribute to and determine the production, sharing and consumption of kai, they are in a state of food sovereignty. They are able to determine their choice of, access to, and quality of the kai they consume.

It is hard to think of any piece of kai that has been grown and created by one person and then is consumed by that one person. Even the knowledge we have in order to create kai comes from beyond ourselves. Therefore, kai links us to others, to our tīpuna and our mokopuna. Kai is not kai without relationship.

A Māori understanding of kai also does not view an individual in isolation. Individuals must be empowered to make choices about their own kai, production distribution and consumption. But they are held within an ecosystem of people. For Māori if one is hungry, then no-one is satisfied. It is not about 'them' or 'those people over there' it is about 'we', 'our' and 'us' collectively. We are whānau together. Therefore, kai belongs to all, is to be created by all, and must be shared with all.

You cannot separate kai from either community or whenua. To have a system that champions kai is to have one that champions community and champions whenua. To look after the people means to look after the whenua.



Kai is food and eating. Kai is engagement; community and connection; whenua and ecosystems; the past and the future

We know food poverty is symptomatic of a confederation of interacting issues that directly impact on access to quality food, the most significant causative being the dynamic between lack of income and cost of living. Solutions to these contributing issues, therefore, cannot be considered in isolation.

A whole of system approach is required in order to achieve a sustainable, pragmatic alternative that holds integrity with our natural environment and humanity.

A system that lacks integrity will ultimately fail.

The following kaupapa have been informed by hundreds of years of observation and engagement in the natural world resulting in an Indigenous world view that still informs tikanga Māori today. It is our offering to those involved in empowering community responses within the food system, with the vision that all Aotearoa will be food secure.

Te Ao Māori – The Māori World

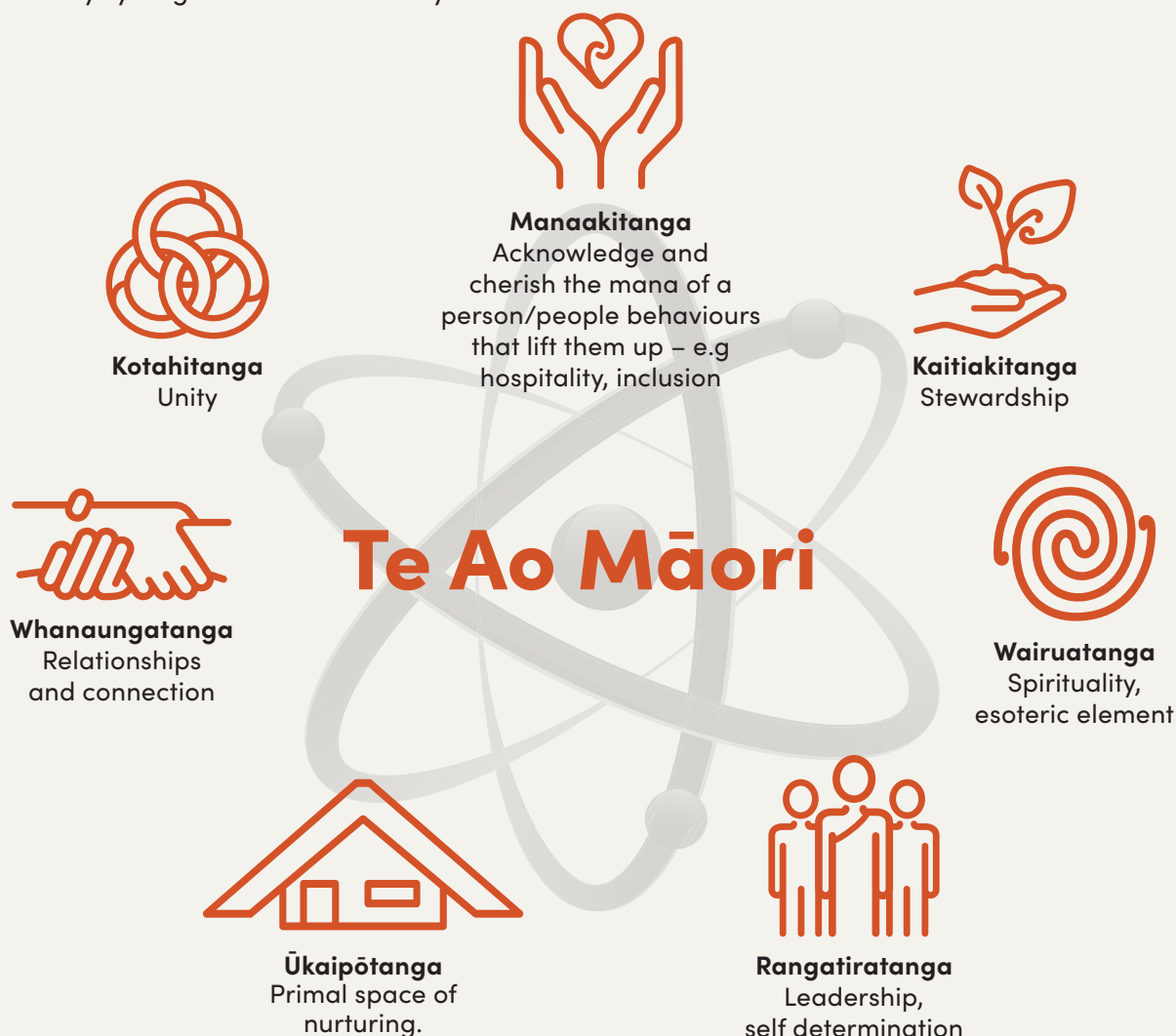
These kaupapa² are integral to Te Ao Maori worldview.³ They are the values base or the DNA that informs principled behaviour and therefore the culture of the collective – whether it be a whānau or an organisation.

Whilst expressed here as nouns, these kaupapa are all actions, they are behaviours, they are relationships.

They are all interconnected, interdependent and ultimately synergise to result in a way

of living, expressed in our thoughts, deeds, and ultimately, our tikanga or protocols as communities. They whakapapa to each other dynamically, sharing qualities with each other: none is full without the others.

Organisationally this means that these kaupapa inform policy, procedure and ultimately the experience for the whānau accessing organisations.



² Kaupapa; (noun) agenda, purpose, intent

³ 1 Te Ao Mārama, A Research Paradigm by Te Ahukaramu Charles Royal. A paper delivered to a conference entitled Te Oru Rangahau Research and Māori Development, Massey University, Palmerston North. 8 July 1998. The Reverend Maori Marsden, an esteemed elder from the northern tribes of Ngāpuhi, extrapolated these core values from Te Tiriti o Waitangi and cited them as being core to the Māori world view. He concluded that Kotahitanga or unity was the primal vine that linked everything together.

I roto i te Arohatahi...

AROHA – ‘ko te aro ki te ha o te tangata’ – to align oneself to the life breath of another, without judgement, power over, or personal agenda.

When AROHA is present is binds these kaupapa together. It is the intersection of all these principles. Arohatahi means we are collectively demonstrating these kaupapa, with aroha. It means:

Ko te mea nui, ko te aroha – we do all of this with aroha

Relationship is core

We take collective principled action to towards
food sovereignty for all

People before profit

‘Mana to Mana’ practice

He aroha whakatō, he aroha ka puta mai

If compassion is planted, then compassion is what will appear.



Ōranga

Mana to Mana Practice

As an enduring divine power, inherited at birth, mana is central to this context. We are the human agent of mana, which is sourced from the Atua. Mana gives a person the authority to lead, organise and regulate themselves, their whānau and community activities, and to make decisions regarding social and political matters.

When we stand in our own mana, we have the personal power to influence, and exercise more control of the desired outcome. Mana gives us status and is dynamic, as we can grow or diminish it according to our thoughts and deeds in the world.

Mana is also attributed to objects, such as tāonga, and places such as the mārae. Natural environments such as the moana and whenua are part of the natural order and whakapapa of humanity and are also attributed mana. The inter-relationship between Mana Atua, Mana Tāngata, Mana Moana and Mana Whenua.

Kaupapa that support 'Mana to Mana' Practice

The following kaupapa are provided to inform our practice from a Māori worldview. They have been reinforced by the use of whakatauki or proverbs to provide a metaphorical example of their intent. Each kaupapa is a wānanga in and of itself. It takes more than a lifetime to come to a full understanding of each of these kaupapa and there are many perspectives on how they are manifest. The invitation is to begin to explore how these kaupapa are currently being experienced in your place and how you might continue to deepen the ways in which they are lived out. An outcome statement is also provided which describes how whānau will experience these kaupapa when they are activated in practice. When these kaupapa guide our actions and our relationships, transformation happens for people and communities.

indicates the criticality of ensuring integrity of interaction with the whole person, including their taha wairua, and the natural environments of land, water and air that are part of the person's whole ecosystem.

When we are unable to produce and provide for ourselves and our whānau, our mana or personal authority to make choices and maintain sovereignty over our lives and the environments we occupy, is deeply impacted.

This can result in a state of whakamā which becomes a barrier to seeking support outside of oneself to help resolve an issue that reflects so directly on not only the individual's mana, but that of the whole whānau.

Mana to Mana Practice means that the way we work with whānau does not compound their state of whakamā, but contributes to the restoration of their mana.

Genuine, authentic, reciprocal relationships are a demonstration of all these kaupapa in action.

Aroha, the aligning of oneself to the life breath/force of another, is the mechanism which enables each of these kaupapa to be lived out.

Kaupapa

**When these
principles inform and
are demonstrated in
our practice, we and
the people we serve
are transformed**



Ūkaipōtanga

“Me hoki koe ki tōu ūkaipō”.

Return to your source of sustenance.

Ūkaipō refers to finding sustenance from the mother’s breast at night. (u – breast, kai – food/ eat, po – night). Ūkaipōtanga is our primal, original, source of our sustenance. It is the place we return to, identify with our tīpuna, bring our mokopuna to, bury our placentas / whenua. It gives us connectivity. Being connected to your own whakapapa and healing any trauma or disconnect is vital to experiencing ūkaipōtanga

Connected to Ūkaipō is also an understanding of Ahi Kā Roa – a place to return to where the cooking fires are kept burning. This is both a looking to our tūpunā for wisdom around maramataka and an acknowledgement that someone will provide the leadership to hold that knowledge and will commit to stoking the fires. Ahi Kā Roa also holds within it an understanding that we always belong. Our humanity ensures our inclusion. We have a place to return to when life is hard. This is the legacy of our humanity and our citizenship.

For all humanity Ūkaipōtanga is first with Papatūānuku, the earth mother. The earth, the place from which we are all fed, is resourced to provide all with that we need to live sustainable lives. In this context ūkaipōtanga means the ability to actively engage with the natural environments of the whenua and moana to harvest kai without damaging the natural environment. This invites whānau to be knowledgeable and skilled at producing and harvesting kai in these domains and be less reliant on external sources. Knowledge of the Maramataka and how to develop integrous systems of production and harvesting are core to this kaupapa. To do this whānau must be connected to their personal and collective sense of ūkaipōtanga.

Whānau are connected and reconciled to their whakapapa and develop their own knowledge and skillsets to contribute to, and determine, the production and harvesting of their and their whānau’s kai.

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Whanaungatanga

“He kanohi kitea, he ringa hei awahi”.

A face that is seen, a hand to be held.

Whanaungatanga is about connection and relationships rather than transactions made or requirements met. ‘He kanohi kitea’ speaks to the value of the consistent, enduring relationship as opposed to a revolving door of providers or bureaucracies. It speaks to having been seen and valued. Relationship creates connection and community. Healthy communities, where people are held and can hold one another, whānau ki te whānau, and where reciprocity thrives.

The connection and rapport established upfront will determine whānau’s sense of connection and willingness to participate or not. A sense of belonging and ownership will determine whether they can use their agency to realise food sovereignty. A sense of being held with honesty and integrity builds trust and a willingness to be vulnerable in a way that bring transformation and well-being. A sense of being valued builds rich relationship where whānau are willing to contribute the wisdom and treasures unique to them.

We trust because of the authenticity of the relationship and common vision of food sovereignty.

**Genuine connection let whānau know
and trust they are part of a wider
‘whānau’ of support who are authentic
and integrous in their relationships and
common vision of food sovereignty.**

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Manaakitanga

“He mana to te tangata”.

People are bestowed with mana.

“Nou te rourou, Naku te rourou, ka ora ai nga iwi”.

With what you have and with what I have, we all will thrive.

Manaakitanga is about recognising people’s inherent mana, including your own, and acting in ways that lift up mana. Showing care and respect through acts of hospitality, generosity and support manaakitanga. It is of both the collective/tatou and the individual.

The way we respond to peoples’ needs, as groups or individuals, is a reflection of both our mana and theirs. It is a two-way transformation – us and them. In the accessing of kai it is about eliminating any whakamā whānau may feel about their situation and supporting them in ways that value their mana... Ka aki aki te mana o te tangata – uplift the mana of the person. The degree to which we manaaki someone is a direct reflection of how we understand and recognise their mana and our own. If people are embraced without judgement their mana is protected.

Whānau know that their unique mana is upheld when they engage. They are to be part of the long-term solution.

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Kaitiakitanga

“Manaaki whenua, manaaki tangata, haere whakamua”.

By caring for the land and the people the future will be prosperous.

We are the stewards of this planet. It is our role to ensure that we leave this planet in a better state for the next generation. We recognise the fragility of our natural environment and the impacts of climate change. Social wellbeing is interlinked with the wellbeing of our environment. Those who are impacted most on our planet are often those with the very least resources. We all have agency and a responsibility for caring for our environment. Kaitiakitanga means that we engage with integrity with the sources of our kai so that they maintain their state of vitality for the future.

**Whānau contribute to their wellbeing
and the wellbeing of their whanaunga
through caring for the environment and
contributing to the good production and
distribution of kai.**

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Wairuatanga

“He ira tangata, he ira Atua”.

A human life force, a divine principle.

Human body is the physical pātaka – Pātaka tinana. To be human is to bring both the physical and spiritual together: he noa, he tapu. Transmitted through DNA, ira Atua, the spiritual pātaka – Pātaka wairua. This is part of your mana.

Wairuatanga is the spiritual aspect of a person. Our wairua is enduring. It lives on past mortality. Wairuatanga is therefore more than one’s beliefs. It is part of the divine connection we hold to the Atua – beyond this world, beyond linear time. Wairuatanga it is about honouring and respecting the source of the kai, and all that has contributed to the production of it. Wairuatanga is engaging in practices that maintain the spiritual integrity of whānau, whilst meeting the physical need to eat.

**Whānau are culturally and spiritually
safe to engage and participate in
food sovereignty.**

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Kotahitanga

“Heria te taura tāngata”.

Weave the people.

Kotahitanga is about bringing together all the threads to bring the best outcomes for whānau. Whānau are the key agents for these outcomes. They bring wisdom and insight from their lived experience. In this space we work together as equals with our unique gifts and experience. It is when we share our wisdom and expertise that we can create change together to enable all to be food secure.

Community and community led solutions are crucial in this space to enact the common vision so we can influence change together. Lived experience is crucial to enable the whole systems change. This lived experience enriches the wider inter-sectorial approach which is critical to resolving food insecurity, as part of a number of causes of poverty across society. Kotahitanga brings to mind images of kaitahi and hākari – of coming together as community to eat together where all are at the table.

Kotahitanga calls organisations and communities to work together for the best outcomes of whānau in collaborative ways. This means putting the wellbeing of people at the centre of our joint work, not taking credit to promote our organisation and striving for outcomes that might come to fruition beyond ourselves.

**Whānau know they are key agents in
working collectively to create food
sovereignty for themselves and for others.**

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Rangatiratanga

“He kai kei āku ringaringa”.

There is food at the end of my own hands.

Rangatiratanga is about using your leadership and the right to exercise authority over one’s choices, understanding the impact on the wider community.

Rangatiratanga is about whānau having access to the resources to enable them to produce, and, or access, nutritious kai and clean water. Access means economic, physical, social and cultural. Rangatiratanga is about being able to make decisions and having the resources to enable those decisions.

Rangatiratanga recognises the agency that people inherently have and honouring it. Rangatiratanga invites people to show leadership and care in the way they influence others. When whānau experience food sovereignty and they are in a better position to support others to also experience food sovereignty.

Whānau exercise their rangatiratanga determining how they experience food sovereignty, accessing what for them are the appropriate resources to produce and provide enough kai to sustain a healthy, nutritious diet for themselves and their whanaunga.

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Maramatanga o te Kupu

Aroha (noun): 'ko te aro ki te ha o te tangata' – to align oneself to the life breath of another, without judgement, power over, or personal agenda.

Aro – to face towards, take notice of, align oneself, consider

Ha – breath

Rangatiratanga (noun): Self-determination, self-management, sovereignty, power, prerogative, independent power.

Raranga – to weave

Tira – a group

Manaakitanga (noun): support, hospitality, generosity, generosity towards another, to cherish/ uphold the mana of another (individual or group).

Mana – inherent power of a person or entity, self-esteem, uniqueness, status, control

Akiaki – to encourage, exhort, incite.

Kaitiakitanga (noun): guardianship, stewardship, trusteeship.

Kai – to act

Tiaki – to look after, to care for, to look after

Ūkaipōtanga (noun): primary source of sustenance and nurturing from the mother's breast, origin, home.

Ū – to land, to be fixed, the breast

Kai – to be fed, sustained

Wairuatanga (noun): spirituality.

Wairua – quintessence, spirit of a person that exists beyond their death

Whanaungatanga (noun): relationships, whakapapa or kinship ties, connections created through a shared Kaupapa or purpose.

Whānau – to be born, family, kin

Whanaunga – relation, kin, relative

Kotahitanga: unity, togetherness, collective action.

Kotahi – one, single.





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