

TE WHĀRIKI
BY US,
FOR US,
ABOUT US

EDUCATIONAL LEADERSHIP BY HEWITT TRUST
LECTURE SERIES 2020
A presentation by Brenda Soutar
February 2020

Titiro whakamuri
kia anga whakamua

Look to the past
in order to move forward

Ko Putauaki te maunga
Ko Te Orini te awa
Ko Ngāti Iwa te iwi
Ko Ngāti Taiwhakaea,
ko Te Rangihouini ngā hapū
Ko Taiwhakaea,
ko Te Rangihouini ngā marae

Ko Hikurangi te maunga
Ko Wāiapu te awa
Ko Ngāti Porou te iwi
Ko Te Aitanga-a-Māta te hapū
Ko Penu te marae

TITIRO WHAKAMURI KIA ANGA WHAKAMUA
LOOK TO THE PAST IN ORDER TO GO FORWARD

WHERE DO YOU
COME FROM?

... WE ALSO EMERGED OUT OF A COMPLEX CULTURAL BACKGROUND. WE ARE IMMersed IN HISTORY, SURROUNDED BY DOCTRINES, POLITICS, ECONOMIC FORCES, SCIENTIFIC CHANGE, AND HUMAN DRAMAS; THERE IS ALWAYS IN PROGRESS A DIFFICULT NEGOTIATION FOR SURVIVAL.

MALAGUZZI (1998)

1840 Māori 150,000 Pakehā 2000	1900 Māori 40,000 Pākehā 900,000	2017 Māori 730,000 Pākehā 3,000,000
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- Te Tiriti o Waitangi Indigenous model
- Bicultural framing

One framework, two pathways

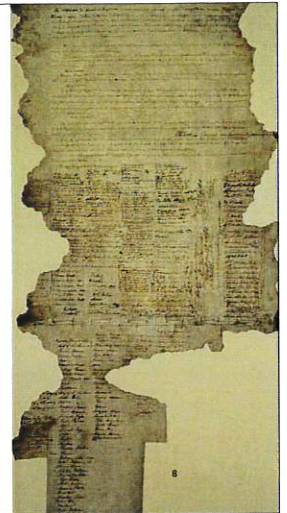


**TE TIRITI O WAITANGI
in the context of Te Whāriki**

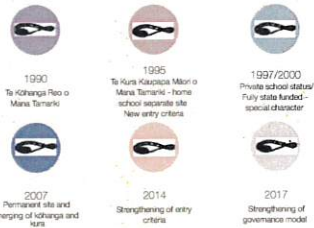
is about the relationship between Māori and the Crown, Pakehā and included in that is everyone who has come to join us on these islands, our shared obligations and our shared aspirations for today and tomorrow.

Te Tiriti | the Treaty has implications for our education system, particularly in terms of achieving equitable outcomes for Māori and ensuring that te reo Māori not only survives but thrives. Early childhood education has a crucial role to play here, by providing mokopuna with culturally responsive environments that support their learning and ... equitable opportunities to learn

Te Whāriki. pg 3



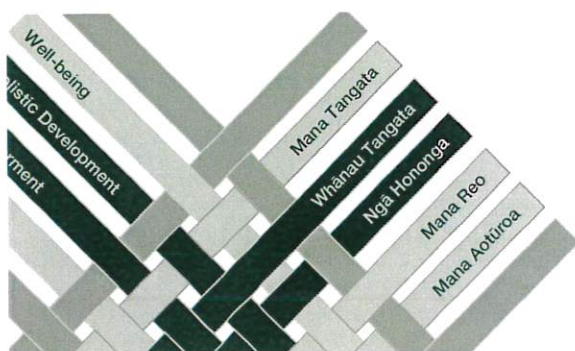
The Mana Tamariki Journey



**TITIRO WHAKAMURI KIA ANGA WHAKAMUA
LOOK TO THE PAST IN ORDER TO GO FORWARD**



WHERE DOES YOUR
CENTRE/ORGANISATION
COME FROM?
WHAT IS YOUR KAUPAPA?



TE WHĀRIKI TURNS 20

<https://www.youtube.com/watch?v=tyAQdhP69XY&t=183s>



KO TE WHĀRIKI I HUA MAI I
ROTO I NGĀ WHAKAARO O Ō
TĀTOU MĀTUA.
WHĀNAU KOE I RUNGA I TE
WHĀRIKI.
NGARO ATU KOE KI TE PŌ I
RUNGA I TE WHĀRIKI. KOINĀ
TE KAUPAPA.

TAMATI REEDY (2016 NZEI 20 YEARS
OF TE WHĀRIKI)

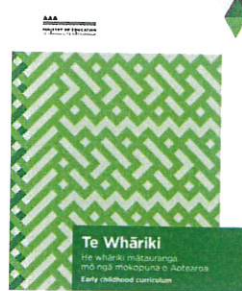
TE WHĀRIKI ORIGINATED FROM THE UNDERSTANDINGS
OF OUR ANCESTORS
YOU ARE BORN UPON A WHĀRIKI.
WHEN YOU DEPART TO THE SPIRIT WORLD YOU ARE
FAREWELLED UPON A WHĀRIKI.
THAT IS THE IDEOLOGY.

Interpretation by Branda Soutar for this presentation 9/02/2020
<https://www.youtube.com/watch?v=xoAiKaAt1rM>



MARGARET CARR ON
TE WHĀRIKI ...
A STRENGTHS-BASED
PERSPECTIVE THAT
REFERENCES FAMILY,
COMMUNITY AND THE
OPPORTUNITY TO LEARN,
THAT TALKS ABOUT THE
CHILD AS COMPETENT
AND CAPABLE AND
STANDING TALL
MARGARET CARR (2016 <https://www.youtube.com/watch?v=QxvgJ9ZKMBM>)

UNDERPINNING TE WHĀRIKI IS THE VISION THAT CHILDREN ARE



COMPETENT AND
CONFIDENT LEARNERS AND
COMMUNICATORS HEALTHY
IN MIND, BODY AND
SPIRIT, SECURE IN THEIR
SENSE OF BELONGING AND
IN THE KNOWLEDGE THAT
THEY MAKE A VALUED
CONTRIBUTION TO
SOCIETY
TE WHĀRIKI (2017) PG 6

EHARA TAKU TOA I TE TOA TAKITAHĪ
ENGARI HE TOA TAKITINI

*I COME NOT WITH MY OWN STRENGTHS BUT BRING WITH ME
THE GIFTS, TALENTS AND STRENGTHS OF MY FAMILY,
TRIBE AND ANCESTORS.*

IN MĀORI TRADITION CHILDREN ARE SEEN TO BE
INHERENTLY COMPETENT, CAPABLE AND RICH,
COMPLETE AND GIFTED NO MATTER WHAT THEIR AGE
OR ABILITY. DESCENDED FROM LINES THAT STRETCH
BACK TO THE BEGINNING OF TIME, THEY ARE
IMPORTANT LIVING LINKS BETWEEN PAST, PRESENT
AND FUTURE, AND A REFLECTION OF THEIR
ANCESTORS. THESE IDEAS ARE FUNDAMENTAL TO HOW
MĀORI UNDERSTAND TEACHING AND LEARNING.

TE WHĀRIKI 2017

MANA TAMARIKI GRADUATE PROFILE (2017)

The graduate of Mana Tamariki is a child who understands the importance of intergenerational transmission as s/he grows as a Māori within the Rangitāne region:

- kind
- bil/multilingual
- has aroha for those still learning the language

MANA TAMARIKI GRADUATE PROFILE (2017)

- knows her/his own iwi and others iwi including cultural groups other than Māori.

- finds amazement in all living things
- is a kaitiaki

MANA TAMARIKI GRADUATE PROFILE (2017)

- is joyful and an enthusiastic learner
- accustomed to sitting with elders
- helps with hosting, nurtures relationships to people and place
- secure ties to her/his ancestors
- is a high achiever who exemplifies the hopes and aspirations of her/his people

A whānau who believes:

- in the Māori language and culture
- that Te Whāriki and Te Aho Matua are the foundation for learning
- Māori values and a Māori world-view are paramount
- relationships are of utmost importance
- Rangitāne leaders within Mana Tamariki look after the mauri of the Mana Tamariki kaupapa, lead tikanga/kawa and all spiritual matters.

How the whānau achieves what we believe:

- speaking Māori always
- nurturing the child to stand strong
- looking after relationships with each other including respectful relationships with Rangitāne
- setting up a safe environment that affirms the mana of the child
- having strong ties to our own whānau, hapū, iwi and marae
- striving for excellence, being true to the kaupapa and making a sincere contribution
- acting with tolerance, kindness, aroha, and working hard, never giving up
- being exemplary



Te Kore



Te Pō



Te Ao Marama

IN MĀORI TRADITION THE CHILD WAS A VALUED MEMBER OF THE MĀORI WORLDS BEFORE CONCEPTION, BEFORE BIRTH, AND BEFORE TIME. THEY BEGAN THEIR JOURNEY IN RANGIĀTEA, HOMELAND OF THE GODS, BORN INTO THIS WORLD, THEY WERE NURTURED LIKE A PRECIOUS SEED TO ENSURE THEIR SURVIVAL AND INCULCATED WITH AN UNDERSTANDING OF THEIR OWN IMPORTANCE.

REEDY (2013) IN TE WHĀRIKI PG 6

TITIRO WHAKAMURI KIA ANGA WHAKAMUA
LOOK TO THE PAST IN ORDER TO GO FORWARD

WHAT DO YOU BELIEVE IN ABOUT CHILDREN?

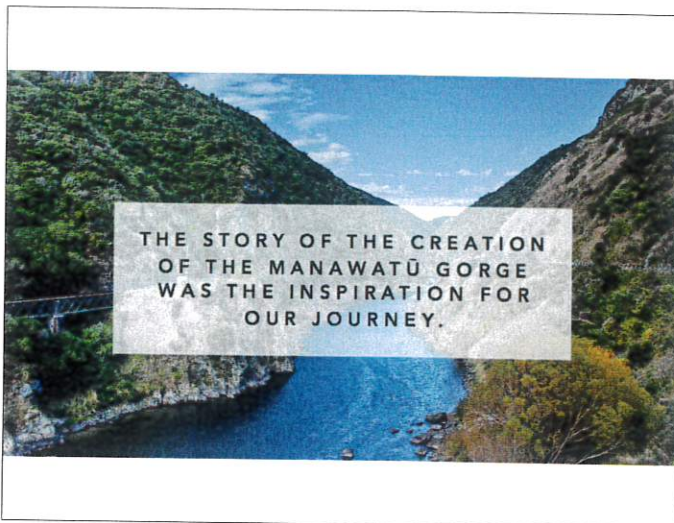
TŪRANGAWAEWAE

THE MĀORI MOKOPUNA BELONGS TO A WHĀNAU, HAPŪ AND IWI AND IS RAISED INTERDEPENDENTLY WITHIN THESE SOCIAL GROUPINGS



IN A LEARNING COMMUNITY CHILDREN WILL HAVE THE OPPORTUNITY TO EXPLORE AND TO TAKE UP A RANGE OF LEARNING DISPOSITIONS. THE LEARNING STORY ASSESSMENT FORMAT IS FRAMED AROUND LEARNING DISPOSITIONS OR PARTICIPATION REPERTOIRES: BEING READY WILLING AND ABLE TO, FOR INSTANCE, TAKE AN INTEREST AND BE INVOLVED, TACKLE DIFFICULTY AND PERSIST WHEN THE OUTCOME IS UNCERTAIN, SHARE IDEAS WITH OTHERS AND TAKE RESPONSIBILITY.

COWIE & CARR 2009



THE ENCOUNTER LED US TO

the Manawatū Gorge and our local museum where our tamariki began to imagine the possibility of something amazing. And then it happened ... with the support of whānau they turned that possibility into reality



Te pou o Okatia



Research

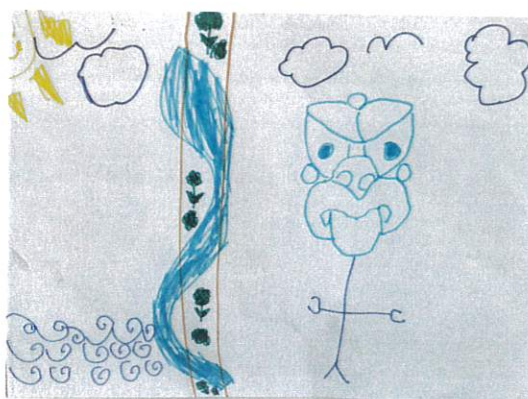



Exhibition




TUAKANA/
TAINA

INDIVIDUAL/
GROUP






Noticing
Recognising
Responding
Recording
Revisiting
Reflecting




TITIRO WHAKAMURI
KIA ANGA WHAKAMUA
Look to the past in order to move forward



Te
Concept drawn from te ao Māori


Ao
Te whakapapa o te whāriki

Māori
Significance of whāriki



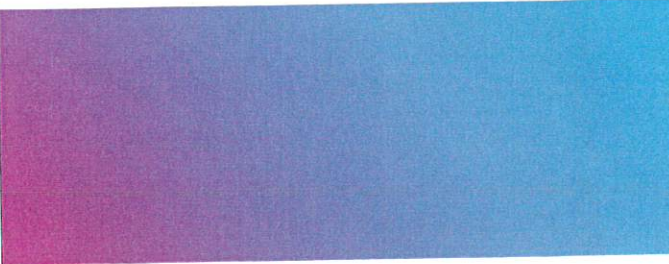

"TE WHĀRIKI IS BUILT ON A FOUNDATION OF MĀORI VALUES AND BELIEF SYSTEMS, like *mana*, having authority, prestige, power, *ihi*, having rank and essential inner force, *wehi*, being awe-inspiring, *manaaki*, showing respect, and *aroha*, having love and compassion. It is also about *whakapapa*, genealogy, *tōrangawaewae*, identity, *te reo*, language and *tikanga* etiquette and behaviour."

New Zealand Conference on Early Childhood Education and Care in co-operation with the OECD ECEC Network Wellington, 9 December 2013



HARAKEKE AS A SENIOR SIBLING carries the same whakapapa that connects Māori to the original essence. This relationship is what guides the tikanga (rituals, customs, practices) around planting, cultivation and use of harakeke.

WHEN A WHĀRIKI IS WOVEN there is a tapu element because the ancestors are present in spirit and also present is the original energy/possibility/potential. This presence is acknowledged through karakia and ritual. The mana and tapu of the whāriki being woven will increase over time through use of the whāriki and through relationships.

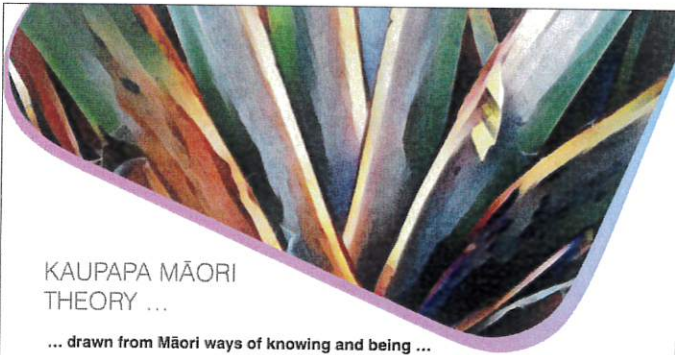
PŪMANAWA The weaver is considered to have inherited creative talent or pumanawa directly from the original essence through the gods and ancestors. The weaver therefore is considered a channel by which the spiritual realm expresses creativity.



MAURI

All karakia and rituals recited during the planting, cultivation, harvesting and preparation of the flax and those recited at the outset of the weaving project are part of the narrative imbued in the whāriki and collectively these aspects are the mauri or life essence of the whāriki.

It is the whāriki that communicates across the past, present and future and holds the connection to the ancestors that allows the mauri to flourish. When narratives cease and the rituals are not carried out the ability of the whāriki to communicate is compromised and therefore the mauri languishes and the whāriki is no longer warm.



KAUPAPA MĀORI THEORY ...

... drawn from Māori ways of knowing and being ...

... assumes the normalcy of Māori knowledge, language and culture ... expresses the ways in which Māori aspirations, ideas and learning practices can be framed and organised. The implementation of kaupapa Māori theory emphasises practices that enable Māori to achieve educational success as Māori ... Kaupapa Māori theory is situated within the land, culture, history and people of Aotearoa New Zealand, constituting a distinctive, contextualised theoretical framework driven by whānau, hapū and iwi understandings.

Te Whāriki - one framework, two pathways

What opportunities are there in your setting to uphold and celebrate Treaty-based relationships and the bicultural pathway Te Whāriki lays out?



COMPETENT AND CONFIDENT LEARNERS AND COMMUNICATORS HEALTHY IN MIND, BODY AND SPIRIT, SECURE IN THEIR SENSE OF BELONGING AND IN THE KNOWLEDGE THAT THEY MAKE A VALUED CONTRIBUTION TO SOCIETY
TE WHĀRIKI (2017) PG 6

