



Te Whāriki and its Response to Poverty

Whaia te iti kahurangi.

Ki te tūohu koe, me he maunga teitei

Jenny Ritchie and Nadia Abu-Shanab

Institute of Early Childhood Studies Spring Research Seminar

Te Whāriki 2017: new realities and possibilities

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Wider policy context surrounding Te Whāriki

- racism, hierarchical society, social inequality
- history of colonization: violence against language, identity
- legacies of intergenerational trauma
- neoliberal policies generating a much wider gap between rich and poor, lack of empathy, blaming individuals

Te Whāriki

He whāriki mātauranga

mā ngā mātauranga o Aotearoa

Early childhood curriculum

Te Tiriti o Waitangi (Māori version)

Preamble: Crown will protect Māori **rangatiratanga** (self-determination), and ensure no harm to Māori from settlers

Article One: Māori cede **kawanatanga** to Crown. Crown will be an honourable partner. Tangata Whenua are joined by Tangata Tiriti

Article Two: Māori will retain their **tinō rangatiratanga** (absolute self-determination) over their **whenua** (lands), villages and **taonga katoa** (everything of value to Māori)

Article Three: Māori will be equal citizens

Article Four (verbally at Waitangi): Māori spiritual beliefs will be of equal status to those of the Europeans

Responsibilities of Teachers

- Understand Te Tiriti o Waitangi, and our obligations as agents of the Crown (ie recipients of government funding)
- Advocate in support of Te Tiriti commitments
 - Article 1: honourable governance, honourable Tiriti partner
 - Article 2: tino rangatiratanga (self-determination), whenua (lands), taonga katoa which includes te reo me ōna tikanga
 - Article 3: ngā tikanga katoa rite tahi – ensure Māori have equal citizenship rights, e.g., to educational success
 - Fourth protocol: tiakina ngā ritenga Māori hoki. Recognise Māori spiritual beliefs
- Honourable relationships with Māori colleagues, tamariki, whānau, mana whenua

Te Whāriki: Early childhood curriculum

‘Particular care should be given to bicultural issues in relation to empowerment. Adults working with children should understand and be willing to discuss bicultural issues, actively seek Māori contributions to decision making, and ensure that Māori children develop a strong sense of self-worth’ (Te Whāriki 1996, Whakamana/ Empowerment, p. 40)



‘Located in Aotearoa New Zealand, this vision implies a society that recognises Māori as tangata whenua, assumes a shared obligation for protecting Māori language and culture, and ensures that Māori are able to enjoy educational success as Māori’ (Te Whāriki 2017, p. 2)

Moving beyond the 3 'P's?

‘Te Tiriti o Waitangi | the Treaty of Waitangi is New Zealand’s founding document. Signed in 1840 by representatives of Māori and the Crown, this agreement provided the foundation upon which Māori and Pākehā would build their relationship as citizens of Aotearoa New Zealand. Central to this relationship was a commitment to live together in a spirit of partnership and the acceptance of obligations for participation and protection.’ (p. 3)

Moving Beyond 'Biculturalism'

Some learning from our research projects*

Shifting from:

- **'Bicultural'** ECE: as practiced from an 'additive' model, where little bits of te reo Māori, songs, dress-ups are added in to a regular mainstream/Aoraki programme

To:

- **'Tiriti based'** ECE: integrating Māori understandings within centre ways of being, knowing, doing **and relating** - such as enactment of whanaungatanga, wairuatanga, manaakitanga, kaitiakitanga...

See: TLRI website: 1. <http://www.tlri.org.nz/tlri-research/research-completed/ece-sector/whakawhanaungatanga%E2%80%94partnerships-bicultural-development>

2. <http://www.tlri.org.nz/tlri-research/research-completed/ece-sector/te-puawaitanga-partnerships-tamariki-and->

Social Inclusion

- Delivery of an inclusive curriculum necessitates adapting environment and teaching processes as necessary and removing any barriers to participation and learning.
- Barriers are described as being social and conceptual as well as physical.
- My interpretation of this would include economic barriers, as these present a material and concrete barrier to inclusion.
- The key point here is that social inclusion is not passively assumed to be natural or inherent to the order of things. But rather it is something that requires responsive reflective action. The concept of dismantling barriers has a really important disruptive quality. Sometimes injustices need to be challenged.

Creating climates of refuge and safety

- in what ways can we ensure that spiritual and emotional wellbeing is recognised as being fundamental to learning?
- how can we apply this understanding for children and families living in poverty, whose physical, spiritual and emotional wellbeing is at risk?

Te Whāriki 2017 – Mana Atua

Emotional & spiritual wellbeing, upholding tapu and mana

- Goal: Their emotional wellbeing is nurtured
- Learning Outcome: Managing themselves and expressing their feelings and needs | te whakahua whakaaro [give expression to thoughts](Wellbeing/Mana Atua, p. 24)
- Evidence of learning and development:
 - Respect for tapu as it relates to themselves and others.
 - An ability to express emotional needs and ask for attention and to trust that their needs will be met. A sense of responsibility for their own wellbeing and that of others.
 - Respect for tikanga and rules about not harming others and the environment and an understanding of the reasons for such rules (Wellbeing | Mana Atua, p. 27)

Te Whāriki 2017 – Mana Atua

- Examples of practices:
 - Children are supported to express, articulate and resolve a range of emotions (p. 29)
- Questions for reflection:
 - In what ways do kaiako respectfully support children to express and manage their feelings?
 - How might children be supported to understand and advocate for their own and others' wellbeing?
 - What cultural considerations are/should be taken account of when promoting children's health and wellbeing?
 - In what ways are children encouraged to develop trust?
 - How might kaiako strengthen children's self-efficacy and sense of self-worth?
 - How does the curriculum provide genuine opportunities for children to make choices and develop independence?
 - How might kaiako enhance children's sense of responsibility for their own wellbeing and that of others?

Te Whāriki 2017

In what ways does our ‘refreshed’ curriculum reflect a pedagogy of empathy and listening?

- ‘Children’s growing capacities for empathy are fostered through reading or by telling them stories about other people’ (p. 39 – contribution/mana tangata)
- ‘Kaiako nurture empathy through interactions, modelling and respectful practice’ (p. 40 – contribution/mana tangata) {empathy mentioned only twice in TW 2017}
- ‘Te ngākau aroha - Strategies for resolving conflicts in peaceful ways’ (p. 37 – contribution/mana tangata) {peacefulness mentioned twice}
- Doesn’t mention rangimārie in English-medium version {whilst four mentions in *Te Whāriki a te Kōhanga Reo*}; no mention of children listening to others

Te Whāriki 2017

Wellbeing | Mana Atua Goal 1

Managing themselves and expressing their feelings and needs | te whakahua whakaaro (p. 24) – directly linked to NZC Key competency: *Managing self* (p. 53)

Is this about spiritual and emotional wellbeing? Building a vocabulary of emotional expression? Or is primarily about about **managing** {ie, containing, suppressing} feelings?

Is the discourse shifting?

What is the message for teachers?



New: EDUCANZ Code of Responsibilities & Standards – Overarching Values

WHAKAMANA: empowering all learners to reach their highest potential by providing high-quality teaching and leadership.

MANAAKITANGA: creating a welcoming, caring and creative learning environment that treats everyone with respect and dignity.

PONO: showing integrity by acting in ways that are fair, honest, ethical and just.

WHANAUNGATANGA: engaging in positive and collaborative relationships with our learners, their families and whānau, our colleagues and the wider community.

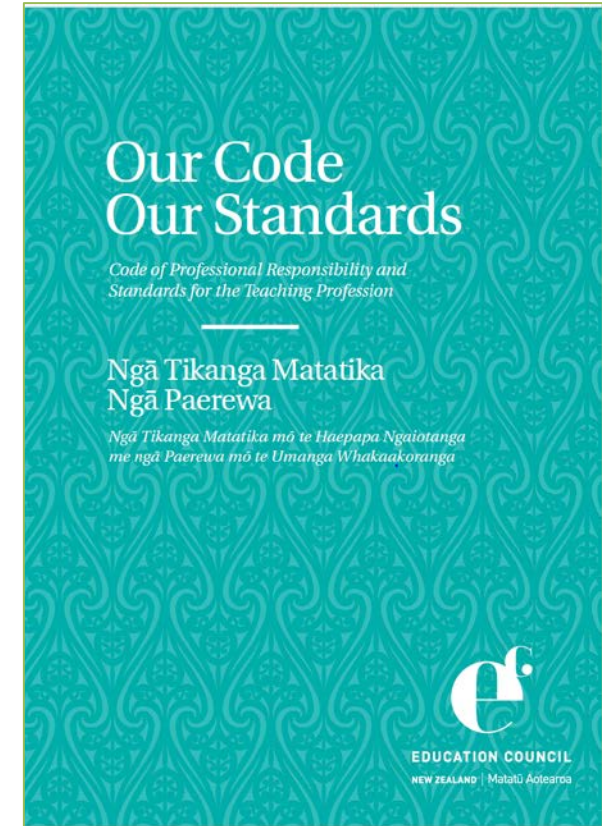
New Zealand is an increasingly multicultural nation, and Te Tiriti o Waitangi is inclusive of today's new settlers. As with earlier immigrants, their 'place to stand' comes with an expectation that they will live here in a way that respects the commitments of Te Tiriti o Waitangi and the position of Māori as tangata whenua.

Source: <https://educationcouncil.org.nz/content/our-code-our-standards>, p. 24




Code of Professional Responsibility

- 1.4 Demonstrating a commitment to tangata whenuatanga and Te Tiriti o Waitangi partnership in the learning environment
- 4.1 Promoting and protecting the principles of human rights, sustainability and social justice
- 4.2 **Demonstrating a commitment to a Tiriti o Waitangi based Aotearoa New Zealand**
- 4.3 Fostering learners to be active participants in community life and engaged in issues important to the wellbeing of society.



Source: <https://educationcouncil.org.nz/content/our-code-our-standards>, p. 12

STANDARD	ELABORATION OF THE STANDARD
 <p>Te Tiriti o Waitangi partnership</p> <p>Demonstrate commitment to tangata whenuatanga and Te Tiriti o Waitangi partnership in Aotearoa New Zealand.</p>	<ul style="list-style-type: none"> • Understand and recognise the unique status of tangata whenua in Aotearoa New Zealand. • Understand and acknowledge the histories, heritages, languages and cultures of partners to Te Tiriti o Waitangi. • Practise and develop the use of te reo and tikanga Māori.

Standard: Professional Learning

Critically examine how my own assumptions and beliefs, including cultural beliefs, impact on practice and the achievement of learners with different abilities and needs, backgrounds, genders, identities, languages and cultures (p. 18)

Standard: Learning focussed culture

- Manage the learning setting to ensure access to learning for all and to maximise learners' physical, social, cultural and emotional safety.
- Create an environment where learners can be confident in their identities, languages, cultures and abilities.
- Develop an environment where the diversity and uniqueness of all learners are accepted and valued. (p. 20)

Standard: Design for Learning

Design learning based on curriculum and pedagogical knowledge, assessment information and an understanding of each learner's strengths, interests, needs, identities, languages and cultures:

- Design and plan culturally responsive, evidence-based **approaches that reflect the local community and Te Tiriti o Waitangi partnership** in New Zealand.
- Harness the rich capital that learners bring by providing culturally responsive and engaging contexts for learners. (p. 20)



Photo source: <http://teWhāriki.tki.org.nz/>

Source: <https://educationcouncil.org.nz/content/our-code-our-standards>

Envisioning our futures

- how can we use these levers within our curriculum and Code & Standards to serve those members of our communities currently marginalised by government policy settings?
- how can we proactively create communities of empathy and solidarity?
- how can we challenge these unjust policy settings that continue to marginalise sectors of our communities?