

Te Whāriki: He whāriki mātauranga mō ngā mokopuna Aotearoa

Mana tangata/
Contribution
Is this place fair?



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Unuhia te pō, te pō whiri mārama
Tomokia te ao, te ao whatu tāngata
Tātai ki runga, tātai ki raro, tātai aho rau
Haumi e, hui e, tāiki e!

From confusion comes understanding
From understanding comes unity
We are interwoven, we are interconnected
Together as one!

Justin Roberts

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“Ko te whakatipuranga tēnei o te kiritau tangata i roto i te mokopuna kia tū māia ai ia ki te manaaki, te tuku whakaaro ki te ao”

Opportunities for learning are equitable and each child's contribution is valued

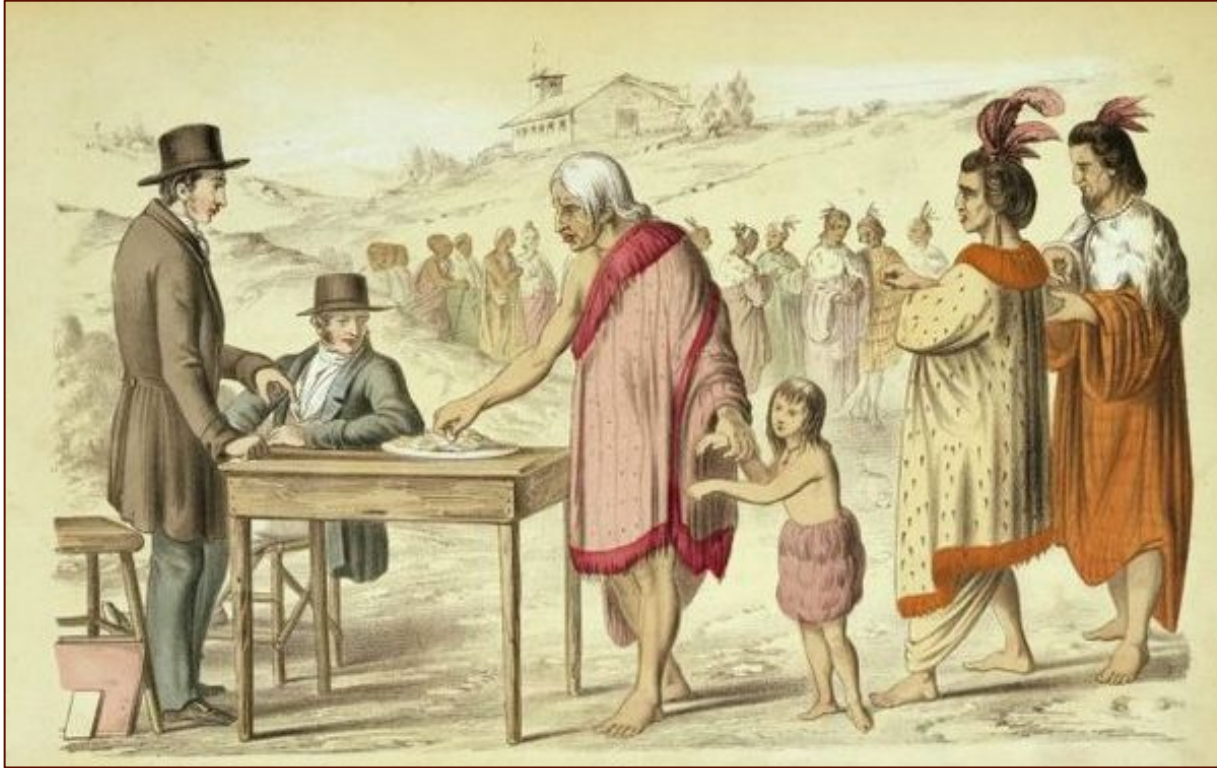
Kaupapa - to strengthen curriculum implementation

- Setting the scene
- Deepening kaiako understandings of Contribution/Mana tangata
- Supporting children's developing Contribution/Mana tangata
- Considerations for kaiako and leadership

Challenge to the sector

- **A rich curriculum for every child**
- **A focus on learning that matters here**
- **Affirmation of identity, language and culture**
- **Parents and whānau engaged in their child's learning**
- **Personalised pathways to school and kura**

Te Tiriti o Waitangi



Artist unknown. <http://natlib.govt.nz/records/23010860>

How might kaiako understand Contribution/Mana tangata?

Contribution - Children learn with and alongside others

Mana tangata - Children have a strong sense of themselves as a link between past, present and future

Contribution/ Mana tangata links to kaupapa whakahaere



Kids [yulia84 Pixabay CC 0](#)

“... every child will experience an empowering curriculum that recognises and enhances their mana and supports them to enhance the mana of others”

Te Whāriki p. 18

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What Te Whāriki says about Contribution/Mana tangata?

Contribution Mana tangata

Children experience an environment where:

- » There are equitable opportunities for learning, irrespective of gender, ability, age, ethnicity or background
- » They are affirmed as individuals
- » They are encouraged to learn with and alongside others

Over time and with guidance and encouragement, children become increasingly capable of:

- » Treating others fairly and including them in play | te ngākau makuru
- » Recognising and appreciating their own ability to learn | te rangatiratanga
- » Using a range of strategies and skills to play and learn with others | te ngākau aroha

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EQUALITY VERSUS EQUITY



In the first image, it is assumed that everyone will benefit from the same supports. They are being treated equally.



In the second image, individuals are given different supports to make it possible for them to have equal access to the game. They are being treated equitably.



In the third image, all three can see the game without any supports or accommodations because the cause of the inequity was addressed. The systemic barrier has been removed.

Children learn with and alongside others

Language and resources are inclusive of each child's gender, ability, ethnicity and background. Children have opportunities to discuss bias and to challenge prejudice and discriminatory attitudes

Te Whāriki, p.39



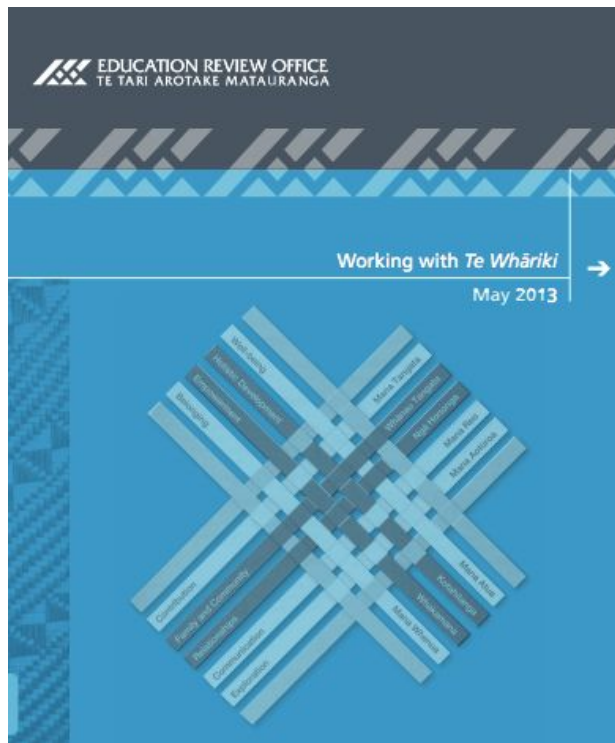
Children learn with and alongside others

- How do you model respect for the views of the child?
- How do you model disagreement?
- How do we create opportunities for all children to experience differences as acceptable under a korowai of respectful relationships?



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Working with Te Whāriki



*“The Education Review Office noted a **distinct absence** of some principles and strands **in the planned and enacted curriculum** of some services, particularly in relation to the principles of **empowerment** and holistic development, and the strands exploration, communication and **contribution**”.*

p. 10

Education Review Office | Te Tari Arotake Mātauranga p. 10 Written permission granted for this image to be used in this webinar (and associated resources) only.

<http://www.ero.govt.nz/assets/Uploads/Working-with-Te-Whariki-May-2013-web.pdf>

Delivering on the Contribution/Mana Tangata strand

Underpinning theories and approaches

Kia heke iho rā i ngā tūpuna, kātahi ka tika.

If handed down by the ancestors, it would be correct.

This whakataukī refers to intergenerational expertise and the respect Māori have for the wise counsel of the ancestors. It signals the importance of a credible, sound, theoretical foundation for teaching and learning.

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Contribution is about participation and transformation

*‘Education is not, at root about the transmission of knowledge and skills. Rather it is about the **development of understanding** and the formation of **mind and identities** ... Identities that are ... able and **willing to participate effectively** and responsibly in their activities and thus **contribute to, and benefit from, their transformation**’*

(Wells & Claxton, 2002, pp. 1-2)

“they are encouraged to learn with and alongside others”

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Children learn with and alongside others

We should view children as articulate and competent enough to express their views in a way which respects their agency and participation rights, recognises the central importance of cultural and social contexts, but does not regard children as the passive subjects of social processes

(Smith, 2002, p. 74).



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Te Tāhuhu o Te Mātauranga

Making sense of Mana tangata *‘He purapura i ruia mai i Rangiātea’*

*‘E tipu, e rea, mo nga ra o tou ao
Ko to ringa ki nga rakau a te Pakeha
Hei ara mo te tinana,
Ko to ngakau ki nga taonga a o tipuna
Maori, a ko to wairua ki to Atua
Nana nei nga mea katoa’*

Sir Apirana Ngata (1949)



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Making sense of Mana tangata

“Kaiako celebrate and share appropriate kōrero and waiata that support mokopuna to maintain this link”

Te Whāriki p.38

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Using memories as a tool for learning



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Supporting children's developing contribution/mana tangata

- Children as members of society
- Children's agency
- Inclusion
- Diversity

Children as members of society

- Children as rights holders
- Adults are responsible for upholding children's rights

“All children have rights of access to all learning experiences”

Te Whariki p.39



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The agentic child

“Children have rights to agency over their own lives”

Te Whāriki p.12

Children express their agency through their actions and their voice.

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The agentic child

- learning with and from their peers
- taking greater responsibility for themselves and others
- showing manaakitanga, aroha and tiaki
- being confident to take the lead in tikanga Māori, cultural practices, routines, and rituals in the puna.

<http://tewhariki.tki.org.nz/en/weaving-te-whariki/infants-and-toddlers/>

Inclusive education as a framework for thinking about curriculum, teaching and learning



“Think about the nature of the world we live in, a world that we prefer, and our role in shaping both those worlds”

(cited in Macartney et al, 2013, p. 119)

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How do you understand inclusion?

*Te Whāriki is an inclusive curriculum – a curriculum for **all** children.*

Inclusion encompasses gender and ethnicity, diversity of ability and learning needs, family structure and values, socio-economic status and religion.

Te Whāriki, p. 13

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- Who is on the margins of/in our early childhood service?
- What are the challenges to inclusive education?
- How can kaiako work together to meet these challenges?



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Acknowledging diversity



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Diversity:
the fact of many different types
of things or people being
included in something; a range
of different things or people.

<https://dictionary.cambridge.org/dictionary/english/diversity>

Diversity: Welcoming and valuing all children



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“We believe that all children belong together, that they are all individuals and they all have rights to develop and learn together in a climate of acceptance.”

https://www.educationcounts.govt.nz/publications/ECE/22551/inclusion-at-botany-downs-kindergarten-centre-of-innovation-2006-2008/Chapter_1

Considerations for kaiako and leadership

... one of the first roles of adults in relation to participation rights is to help children formulate a view. This can take place alongside listening. Children cannot develop a voice and agency unless they first have the opportunity to understand and develop an opinion

(Anne Smith, personal communication)



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Considerations for kaiako and leadership

How do you listen?

Where do you listen?

Who do you listen to?

Who is missing out?

How do you know?



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Considerations for kaiako and leadership

- All those involved in the setting are included when making significant decisions
- Kaiako promote equitable opportunities for all children
- Kaiako support children to understand others perspectives
- Kaiako promote anti-discrimination
- All children can participate to the best of their abilities
- Kaiako engage constructively with difference and diversity

He whāriki mō ngā mokopuna: ngā patai



Can I trust you? Wellbeing/Mana atua



Do you know me? Belonging/Mana whenua



Is this place fair? Contribution/Mana tangata

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Ngā mihi nui ki a koutou

Ma te wā