

MATIKA MARANGA

a call to action

Supporting the implementation of Te Whāriki

Webinar 1: Designing local curriculum



Karakia

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

Curriculum design: Overview

Curriculum design includes all of these aspects:

- exploring ‘what matters here’
- goals and learning outcomes
- assessment and evaluation
- culturally responsive pedagogy
- strengthening bicultural practice



Kaupapa o tēnei wā

- A bit about the programme
- Being culturally responsive
- What learning matters
- Understanding curriculum design



Rationale for Matika, maranga – a call to action

- Strengthening good practice
- Increase understanding of kaupapa Māori
- Shift from awareness to implementation

Being culturally responsive

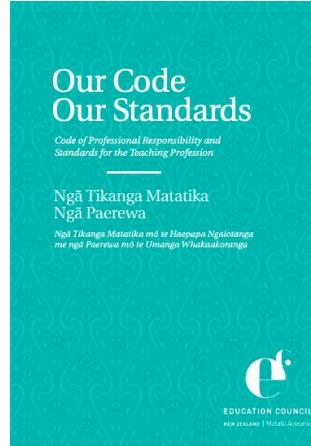
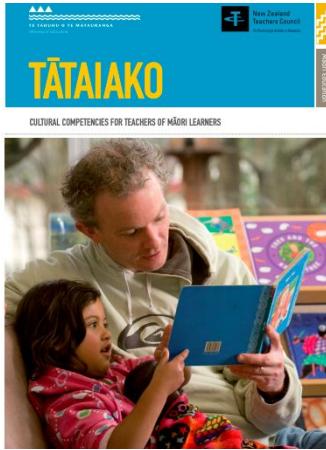
Te Whāriki response



Ministry of Education | Te Tāhuhu o Te Mātauranga [Te Whāriki](#) ISBN 978-0-478-16926-3



Professional obligations: Policy and practice



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What learning matters here?

What learning matters here



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Place and context matter: We have history here



“Learning must be real, relevant,
and rewarding”

Sylvia Ashton Warner

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Relationships with people, places, and things

“develop in learners a love of the environment, of the place where they are living, of its social history, of the bio-diversity that exists there, and the way that people respond and continue to respond to the natural and social environments”

(Penetito, 2009)

<https://www.victoria.ac.nz/education/research/nzaroe/issues-index/2008/pdf/01text-penetito.pdf>



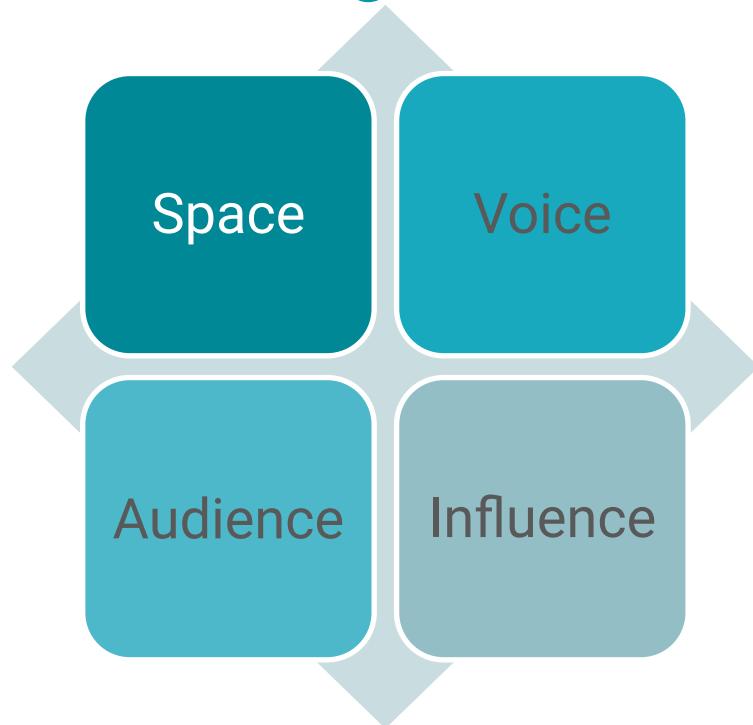
What is this place? What's our relationship with it?

- Flora and fauna
- Colonisation
- Iwi, hapū history
- Parent aspirations
- Community issues
- Places of special significance
- Special people from the past and the present



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https://en.wikipedia.org/wiki/File:New_Zealand_Location_map_transparent.svg

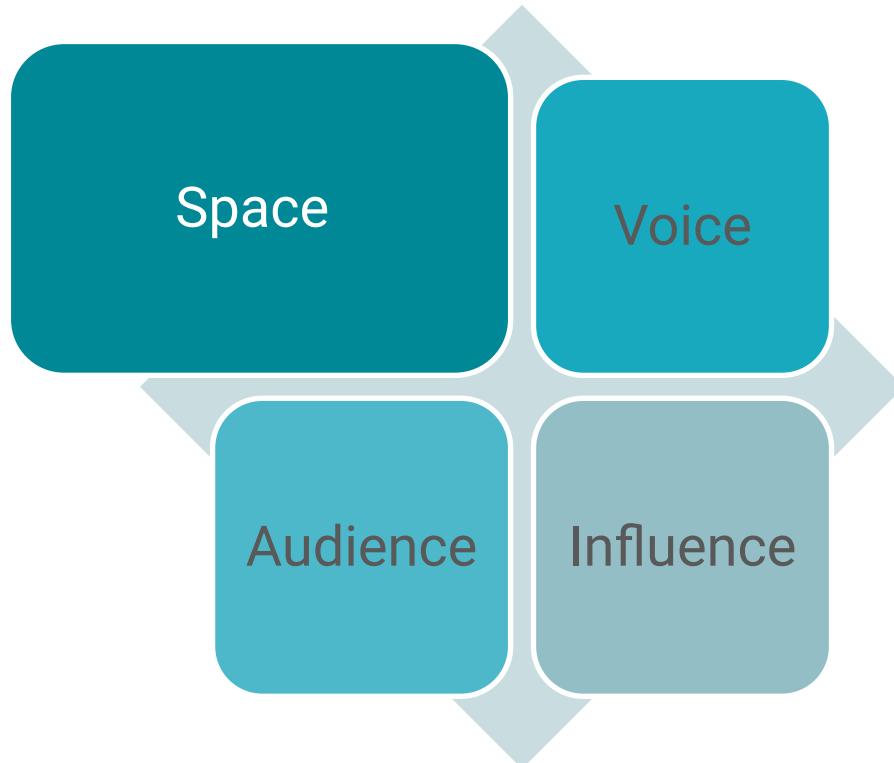
Deciding what learning matters



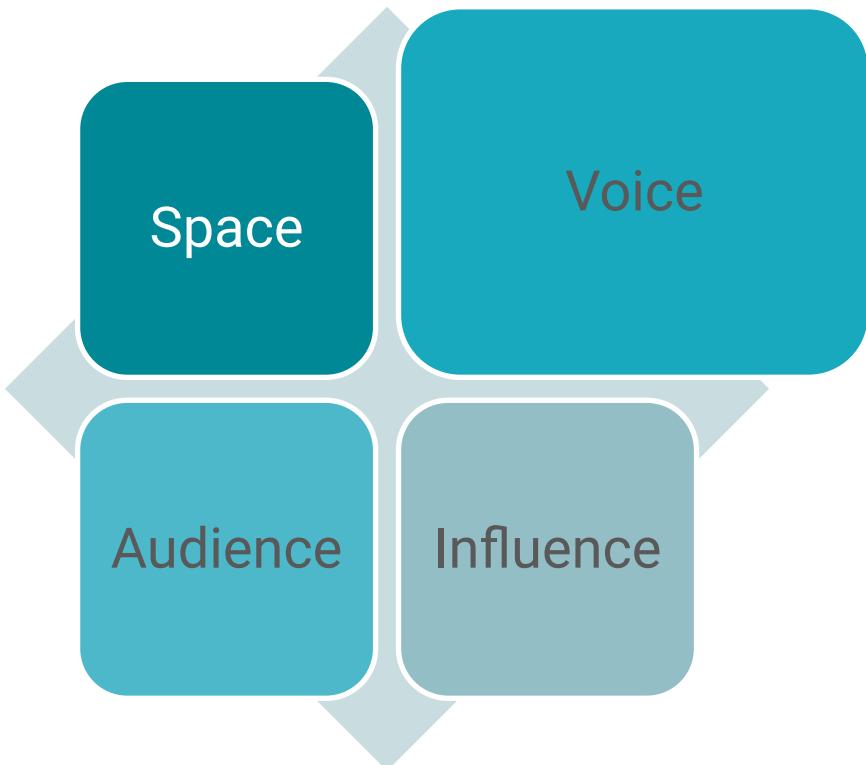
Adapted from Lundy, L. (2007). Voice is not enough: Conceptualising Article 12 of the United Nations Convention on the Rights of the Child. *British Educational Research Journal*, 33(6), 927-942.

Deciding what learning matters

Where do you hold conversations about what learning matters in your place?



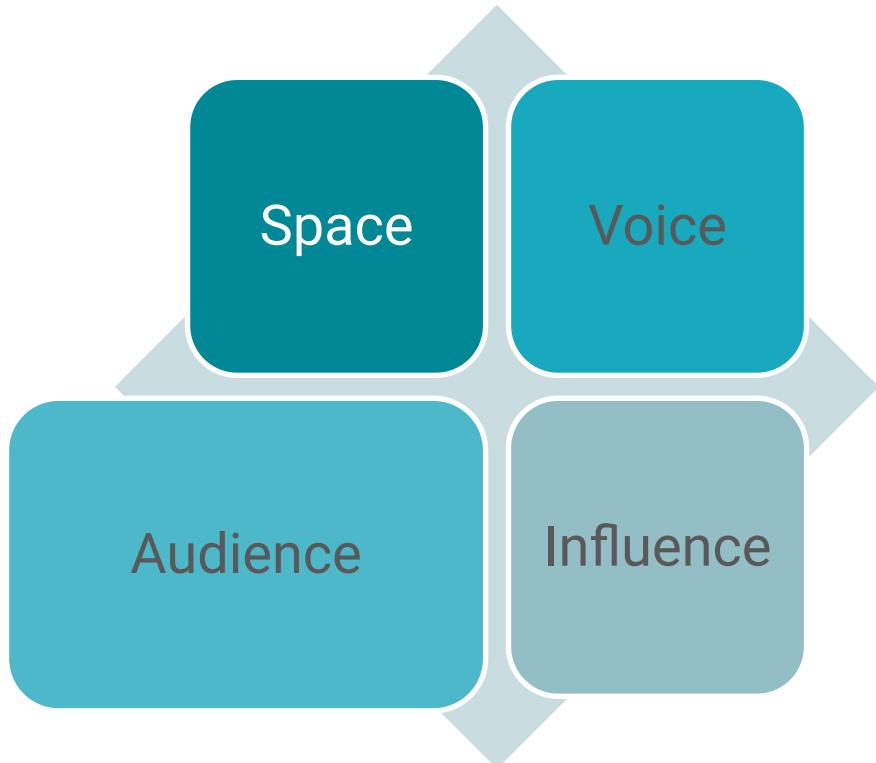
Deciding what learning matters



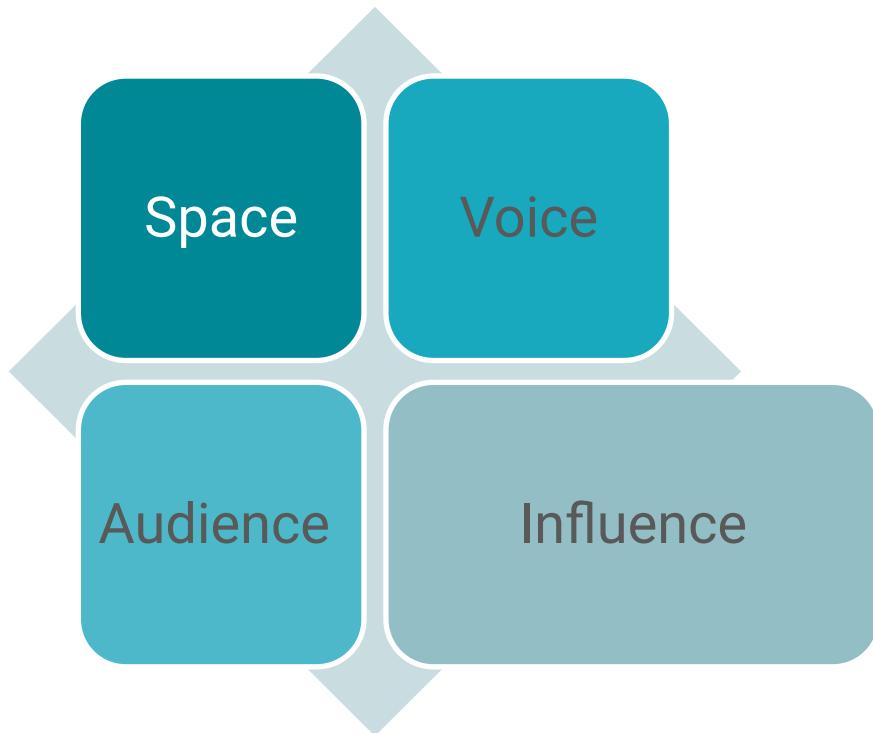
- Who speaks?
- Whose voices are heard?
- Who is not heard?

Deciding what learning matters

- Who do you talk to?
- Is it same people all the time?
- Who is not in the room?

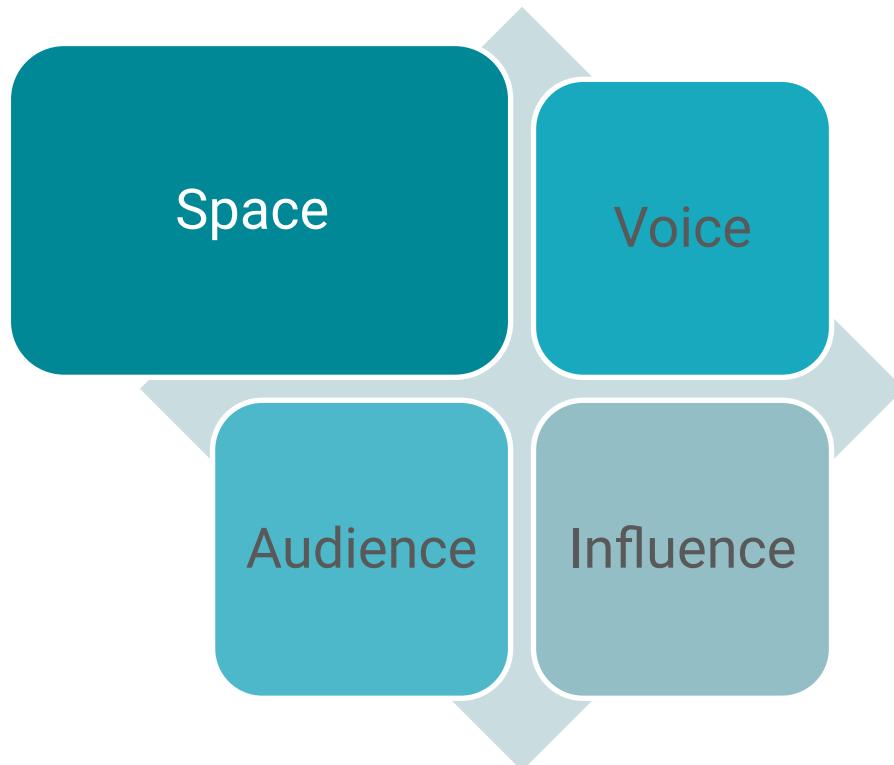


Deciding what learning matters



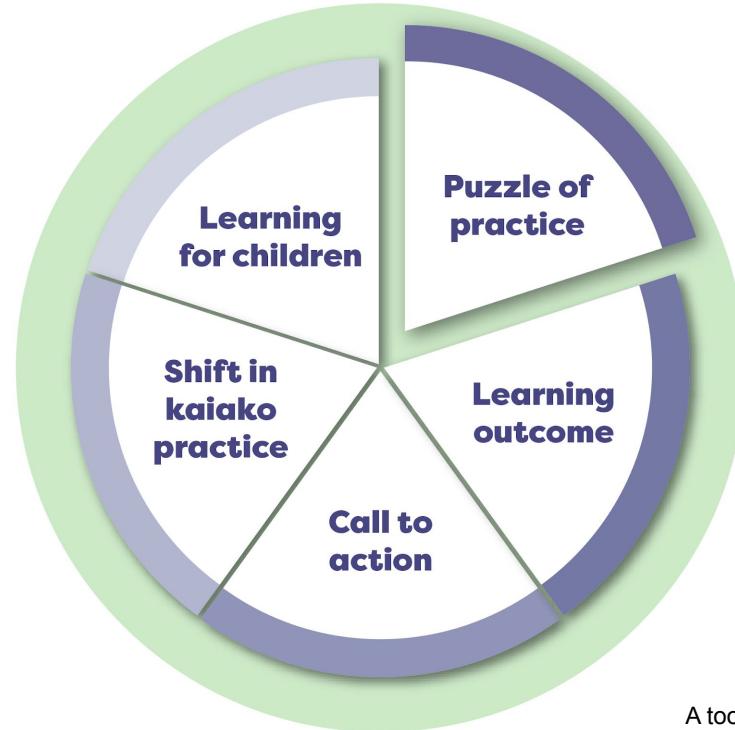
What will you do about what you have heard?

Deciding what learning matters



Understanding curriculum design

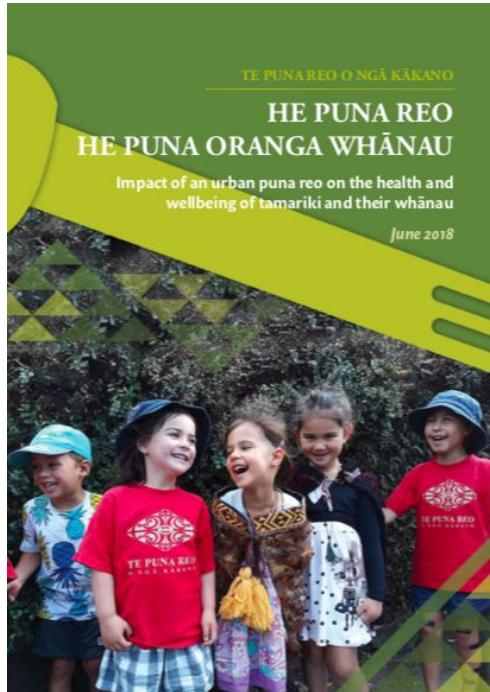
Puzzles of practice are about curriculum design



Keep it real, relevant, and rewarding

A tool designed for use in Matika Maranga - Te Whāriki Implementation Programme 2019

He puna reo – He puna oranga whānau (2018)



- **Taha tinana:** caring for the environment and living a healthy lifestyle (p. 11)
- **Kaitiakitanga:** teaching the importance of guardianship, respect, and care for the natural, physical environment (p. 21)

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https://punareo.co.nz/wp-content/uploads/2018/12/He-Puna-Reo-He-Puna-Oranga_June-2018.pdf

Kaitiakitanga (p. 22)

Prioritising care for the environment

- Teaching about recycling and rubbish and impacts on the environment
- Teaching sustainable practices, such as gardening, composting, reusing, and upcycling

Use of mātauranga Māori

- Actively applying mātauranga Māori in the interaction between tamariki and the physical environment
- Using ... atua Māori to describe the world
- Using physical activities to normalise mātauranga Māori and te reo Māori

https://punareo.co.nz/wp-content/uploads/2018/12/He-Puna-Reo-He-Puna-Oranga_June-2018.pdf



Te mātāpono o Te Puna Reo o Ngā Kākano

“She’s really big into tiaki te taiao and that has totally come from puna. It isn’t something we really push at home. She is really into recycling and telling us what needs to go into each bin, and she is really aware of any kind of rubbish she sees around. And the māra kai, she is right into that as well. We grow some veges at home, so she gets into that.”

(Whānau voice, p. 20)

Where to from here?
Matika maranga – what will your call
to action be?



Karakia mutunga

Ka whakairia te tapu

Ka wātea ai te ara

Kia turuki whakataha ai

Kia turuki whakataha ai

Hui e, tāiki e

Restriction are moved aside

So the pathway is clear

To return to everyday activities

To return to everyday activities

Justin Roberts

Mā te wā