

**MATIKA
MARANGA**
a call to action

Supporting the implementation of Te Whāriki

Webinar 3: Strengthening bicultural practices

Karakia

Tūtawa mai i runga

Tūtawa mai i raro

Tūtawa mai i roto

Tūtawa mai i waho

Kia tau ai te mauri tū, te mauri ora ki te katoa

Haumi e, hui e, tāiki e

I summon from above,

I summon from below,

I summon from within and the surrounding environment

The universal vitality and energy to infuse and enrich all present

Unified, connected, and blessed.

Nā Scotty Morrison

Kaupapa o tēnei wā

- Why being bicultural is important
- Look to Te Whāriki
- Our bicultural obligations
- Words of wisdom from the real world
- What is your bicultural puzzle of practice?

Why being bicultural is important

He mihi tēnei ki Te Kōhanga Reo National Trust

“Ko te whakamana o te mokopuna ki te ako.”

“Kia kaha koutou kia tautoko te mokopuna.”

Lady Tilly Reedy

[Lady Tilly Reedy; Te Whāriki 20 years on](#)



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Mana mokopuna: the child's rights at the centre

“For the mokopuna from every walk of life, from every nationality, from every indigenous people – centre [*Te Whāriki*] on the mokopuna ...”

Lady Tilly Reedy

[Lady Tilly Reedy: Te Whāriki 20 years on](#)



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Tū mai e moko.
Te whakaata
o ō mātua.
Te moko o ō
tīpuna.



Stand strong, O moko. The reflection of your parents.
The blueprint of your ancestors.



MINISTRY OF EDUCATION
TE TĀHUHU O TE MĀTAURANGA

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What children and young people think

"It is our siblings, our tribes, our iwīs, our hapū. Its important aku whanaunga i heke mai. So they know that aroha and whanaungatanga means a lot to our family. So our generation knows aroha and sticking together. That's whanaungatanga."

Office of the Children's Commissioner, (2017) What does the Mana Mokokopuna lens mean to tamariki and rangatahi Māori?
<https://www.occ.org.nz/assets/Uploads/NMK-ManaMokokopuna-report.pdf>

Let's start with the Treaty; or is it Te Tiriti?



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

‘ ... have regard for the two texts of the Treaty’

Article summaries	Te Tiriti o Waitangi	Treaty of Waitangi
Article one: What British get from agreement	Te kawanatanga / governance	Sovereignty
Article two: What Tangata Whenua are guaranteed Regulates land sales	Te tino rangatiratanga / chieftainship in relation to ngā taonga katoa / all treasures Voluntary through Queen’s agent	Full possession of lands, forests, fisheries, estates, and other properties Voluntary, Queen has right of purchase before others
Article three: Gives Tangata Whenua the protection of the Queen	Tangata Whenua get the same rights as British subjects	Tangata Whenua get the same rights and privileges as British subjects
Who signed	Captain Hobson and over 500 Rangatira	39 Rangatira

Treaty Resource Centre He Puna Mātauranga o Te Tiriti <https://trc.org.nz/sites/trc.org.nz/files/Treaty-education-resources/2019%20ToW%20comparing%202%20docs.pdf>

Our bicultural aspirations

“Moving beyond tokenism remains a challenge for many teachers and programmes.”

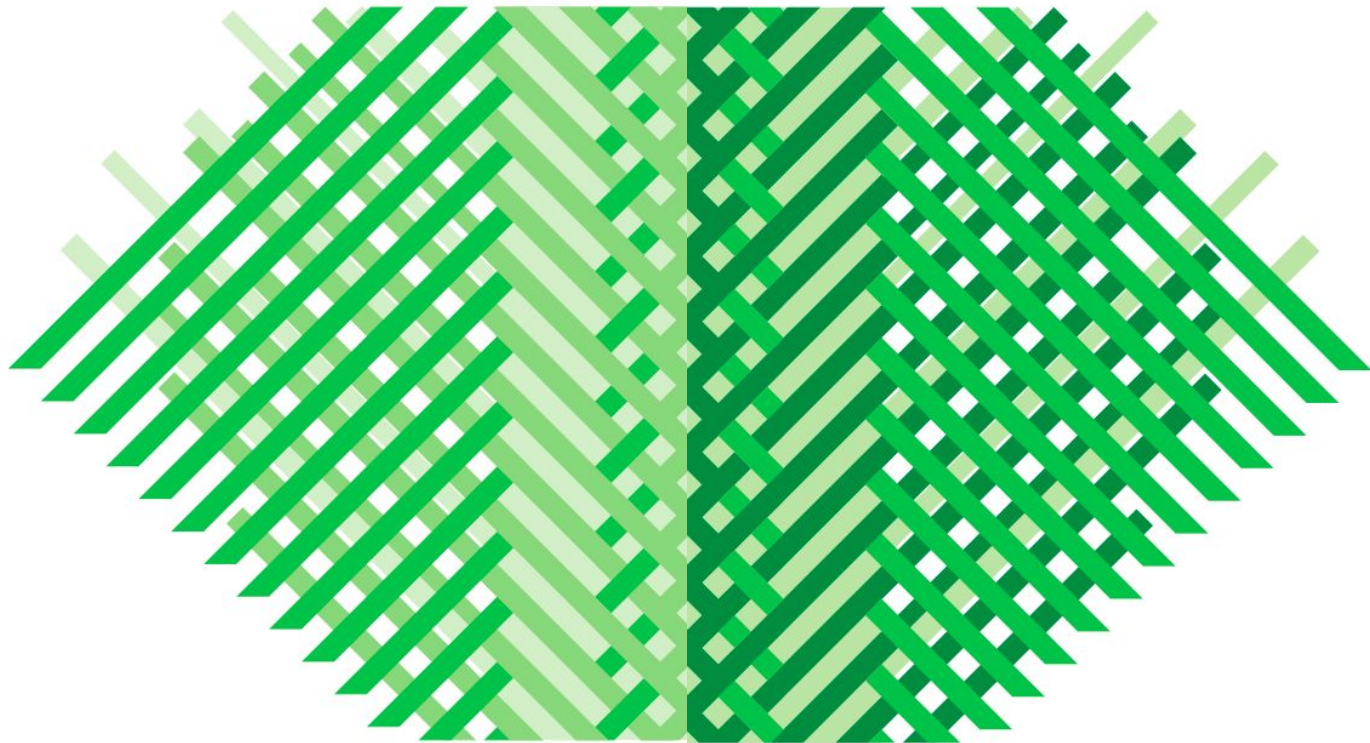


Used with permission and gratitude Jenny Ritchie

Ritchie, J. (2018). A fantastical journey. Reimagining *Te Whāriki*. *Early Childhood Folio*, 22(1), 9-14

Look to *Te Whāriki* (2017)

Te Whāriki is a place to start



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

Ngā whakataukī o *Te Whāriki*

He pai te tirohanga
ki ngā mahara mō
ngā rā pahemo
engari ka puta te
māramatanga i runga
i te titiro whakamua.



It's fine to have recollections of the past, but wisdom comes from being able to prepare opportunities for the future.

Responsibilities of kaiako ...

Culturally competent: developing increasing proficiency in the use of te reo and tikanga Māori and able to form responsive and reciprocal relationships with tangata whenua

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Learning outcomes

Contribution
Mana tangata

Children experience an environment where:

They are affirmed as individuals

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

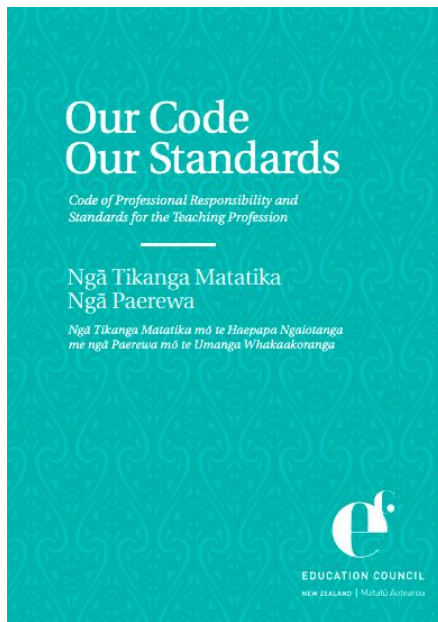
Recognising and appreciating their own ability to learn | te rangatiratanga

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Our bicultural obligations

Putting guiding documents into practice



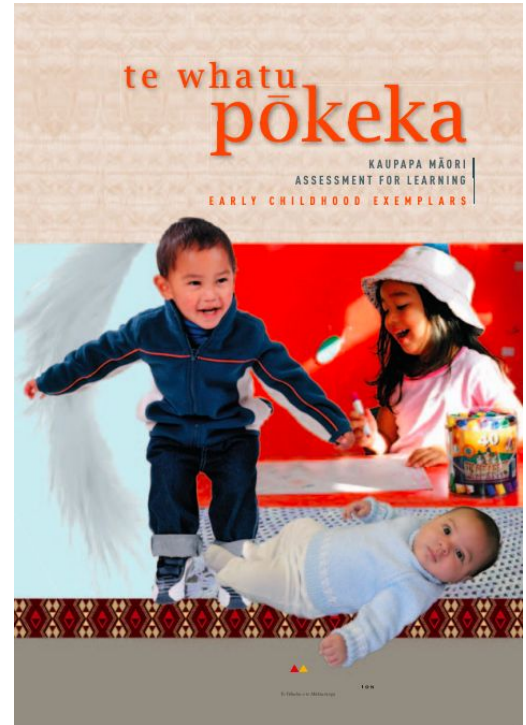
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Te Whatu Pōkeka

“Mā te ahurei o te tamaiti e ārahi i a tātou mahi”

(Te Whāriki, 2017, p. 63)

Assessment involves making visible learning that is valued within te ao Māori.



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Words of wisdom from the real world

You teach who you are; you lead how you teach

- Be proactive – take personal responsibility
- Be courageous – take the initiative
- Be connected – make the effort to participate
- Work collectively
- Communicate your shared vision
- Learn te reo Māori, learn about tikanga

Leadership: “It lies with all of us”

“We’re creating an environment for us and our children after us – these little people that we’re walking alongside are our leaders.”

Jacinta McInerney



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Just open the door



“It grows when you open
the door – you just want
the door open.”

Marlena Bunnage

**Matika, maranga! What is your
next call to action?**



Maranga ake ai
“You have to
show you are
prepared to
take up that
cause”

Dame Whina Cooper

Michael King. 'Cooper, Whina', Dictionary of New Zealand Biography, first published in 2000. Te Ara - the Encyclopedia of New Zealand, <https://teara.govt.nz/en/biographies/5c32/cooper-whina> (accessed 23 May 2019)
<https://www.nzonscreen.com/title/te-matakite-o-aotearoa-1975>

What is your puzzle of practice?

- Dig deep
- Think differently
- Be persistent



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

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