

Te Whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa

Mana atua/Wellbeing
Can I trust you?



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**Unuhia te pō, te pō whiri mārama
Tomokia te aō, te aō 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!**

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Kaupapa - to strengthen curriculum implementation

- Making sense of Mana atua/ Wellbeing
- Supporting children's developing mana atuaanga - uniqueness and spiritual connectedness
- Considerations for kaiako and leadership



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***Ko tēnei te whakatipuranga o te tamaiti
i roto i tōna oranga nui,
i runga hoki i tōna mana motuhake, mana atuataka.***

***The health and wellbeing of the child are
protected and nurtured.***

Mana atua links to Kaupapa Whakahaere

“Every aspect of the context - physical surroundings, emotional state, relationships with others and immediate needs will affect what children learn from any particular experience”

Te Whāriki, p 19

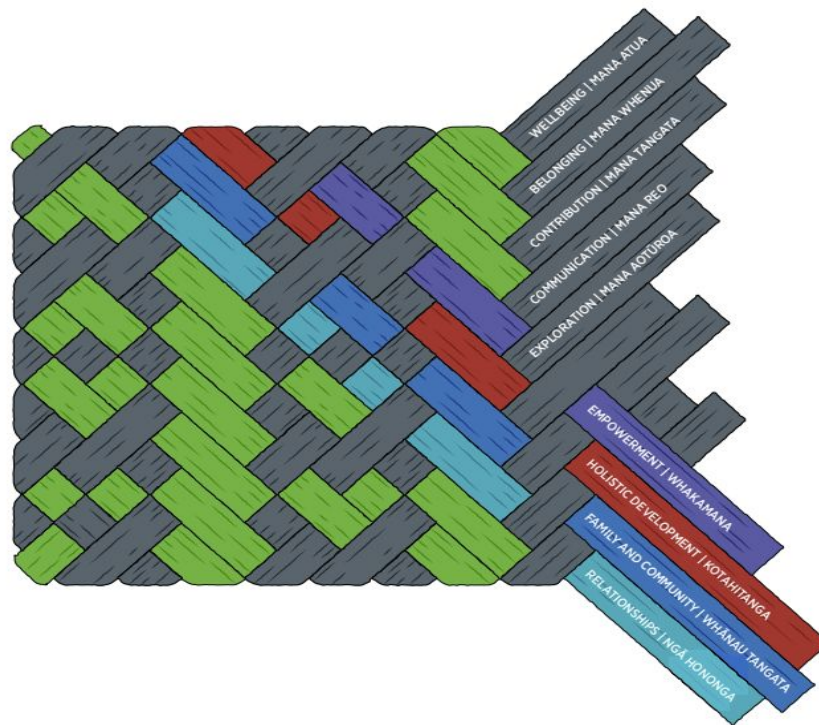


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Challenge to the sector

- **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**

Foregrounding the breadth and depth of Mana atua in a rich curriculum



How might kaiako understand Wellbeing/ Mana atua?

Wellbeing - Children have a sense of wellbeing and resilience

Mana atua - Children understand their own mana atuaatanga - uniqueness and spiritual connectedness

Te Whāriki p. 26

From *Te Whāriki*

- Children experience affection, warmth and consistent care
- Close attention is paid to physical care, such as healthy eating and opportunities for physical activity.
- Environments are safe, stable and responsive
- Children demonstrate a sense of self-worth, identity, confidence and enjoyment, as well as emotional regulation and self-control.
- Children experience consistency and continuity, especially at times of transition.
- Kaiako are sensitive to diverse families



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How might kaiako understand Mana atua/ Wellbeing?

STRAND	GOALS	LEARNING OUTCOMES
Wellbeing Mana atua	<p>Children experience an environment where:</p> <ul style="list-style-type: none"> » Their health is promoted » Their emotional wellbeing is nurtured » They are kept safe from harm 	<p>Over time and with guidance and encouragement, children become increasingly capable of:</p> <ul style="list-style-type: none"> » Keeping themselves healthy and caring for themselves te oranga nui » Managing themselves and expressing their feelings and needs te whakahua whakaaro » Keeping themselves and others safe from harm te noho haumaruru

“Safe, stable and responsive environments support the development of self-worth, identity, confidence and enjoyment, together with emotional regulation and self-control”

Te Whāriki p. 26

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Making sense of Mana atua/Wellbeing

- How might kaiako understand Mana atua?
- How might kaiako understand Wellbeing?

How might kaiako understand Mana atua?



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Making sense of Mana atua

“There are different forms of mana including mana atua, which is the enduring, indestructible and sacred power of the atua

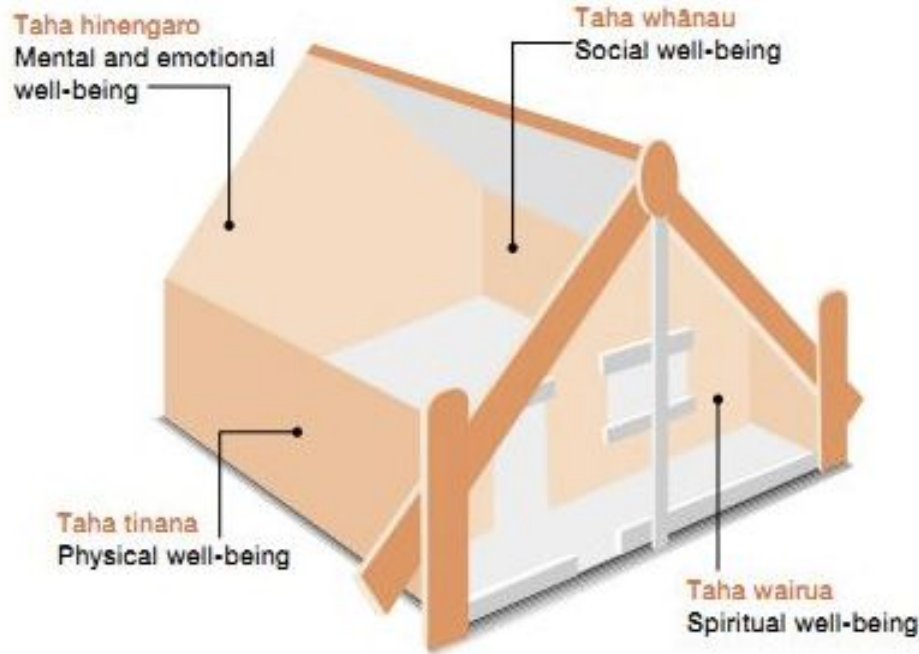
(Love, 2004, p. 28).

Mana tūpuna relates to whakapapa and descent from certain ancestors. Mana whenua relates to one’s relationship with the land. Mana tangata relates to personal qualities and achievements”

p. 22

Rameka, L & Walker, R. (2012) Ma te huruhuru ka rere: birds require feathers to fly. *The First Years: Ngā Tau Tuatahi. The New Zealand Journal of Infant and Toddler Education* (14) 2. Wellington, New Zealand

Te Whare Tapa Whā



“Kaiako should have an understanding of Māori approaches to health and wellbeing and **how these are applied in practice.** Models such Te Whare Tapa Whā emphasise the importance of te taha wairua to holistic wellbeing”

Te Whāriki p. 26

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Ministry of Education Te Tāhuhu o Te Mātauranga [TKI Wellbeing, hauora.](#)

Adapted from Mason Durie's Whaiora: Māori Health Development. Auckland: Oxford University Press, 1994 p. 70

Te Ira Atua: The spiritual spark of the child

Te Whāriki 2017 asks that “Kaiako recognise the importance of spirituality in the development of the whole child”

(p. 30).

However, Rameka (2015) found that “there is little to indicate that the spiritual dimensions of the child, or the world, are acknowledged and reflected in early childhood education practice”

(p. 82).



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Everyday spirituality

Spirituality is “the heart’s longing to be connected with the largeness of life – a longing that animates love and work”

(Palmer, 1998 cited in Bone, Cullen and Loveridge, 2007, p.344).

- Recognises the extraordinary in the ordinary
- Makes the familiar strange
- Is central to meaning making and development of working theories
- Introduces mystery and wonder
- Means different things to different people
- Is central to a life worth living and may support ‘feeling whole’
- Is not the same as religion
- Is an integral part of *Te Whāriki*

Pasifika view of health



Fuimaono Karl Pulotu-Endemann

<http://www.hauora.co.nz/resources/Fonofalemodelxplanation.pdf>

Ola Fa'aleagaga - Spirituality

Ola Fa'aletino - Physical well-being

Ola Fa'alelagona - emotional well-being

Ola Fa'aleloto - social well-being

Ola Fa'alemafaufau - psychological well-being



Children have a sense of wellbeing and resilience



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Defining self-regulation and resilience

Self-regulation -

“Being able to manage feelings and behaviours”

<https://www.kidsmatter.edu.au/mental-health-matters/social-and-emotional-learning/anger/explaining-self-regulation>

Resilience -

“the capacity to rebound from adversity stronger and more resourceful”

<https://fyi.uwex.edu/familyresiliency/>

'being ready, willing and able to lock on to learning'. Being able to stick with difficulty and cope with feelings such as fear and frustration.

(Guy Claxton, 2002)

<https://www.stuff.co.nz/national/politics/95122704/youth-suicide-prevention-starts-with-building-resilience-youth-ung--pms-chief-science-advisor>

<http://dunedinstudy.otago.ac.nz/news-and-events/article/6>

Developing self-regulation and resilience

Strategies for fostering and promoting children's emotional resilience:

- The environment is fair and consistent.
- Children have opportunities to solve problems and make real choices and decisions, rather than always relying on adults to fix or sort out issues.
- Children have access to a wide range of resources
- Kaiako:
 - Establish and discuss rules and expectations with children
 - Listen actively to children, knowing and respecting their preferences
 - Consider children's dispositions when grouping them for specific activities
 - **Are aware of practice that may disengage children, e.g. long or highly teacher- directed mat times**
 - Develop individual plans for children when they need additional support

Education Review Office Te Tari Arotake Mātauranga

<http://www.ero.govt.nz/publications/positive-foundations-for-learning-confident-and-competent-children-in-early-childhood-services/>

An education and care example

Strategies employed include:

- helping children to understand their emotions as well as those of others
- providing opportunities to identify and discuss feelings
- providing a calm atmosphere
- alerting children to a change in routine to ensure smooth transitions through the use of music
- being responsive to children's behaviour and capitalising on the teachable moment
- providing spaces for children to retreat to during the course of the day
- varying the pace of the programme.

(ERO, 2011, p. 26)

Education Review Office Te Tari Arotake Mātauranga

<http://www.ero.govt.nz/publications/positive-foundations-for-learning-confident-and-competent-children-in-early-childhood-services/>

Wellbeing - building empathy, tolerance and trust



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Building empathy, tolerance and trust

What does *Te Whāriki* 2017 say?

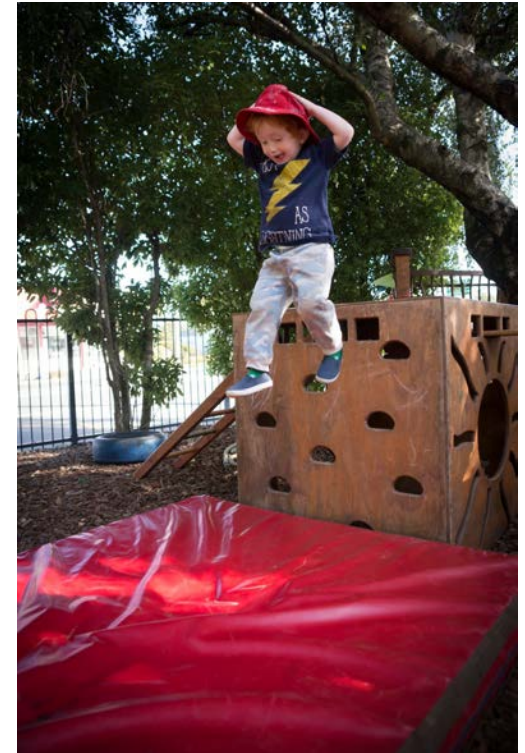
- Kaiako facilitate **tuakana–teina relationships** and ensure that mokopuna have **opportunities to manaaki and take responsibility for others**. (p. 28)
- Kaiako trust mokopuna to **manage these relationships** and to indicate when they need support. (p. 28)
- **Safe, stable and responsive environments** support the development of self-worth, identity, confidence and enjoyment, together with emotional regulation and self-control (p. 26)
- Kaiako support toddlers to **express feelings and resolve conflicts** with other children (p. 28)
- **Comfortable, enjoyable and predictable** caregiving practices ... support each toddler's identity, self-knowledge and developing self-regulation (p.33).

Knowledge about how to keep themselves safe from harm and the ability to take risks

“Kaiako support healthy risk-taking play with heights, speed, tests of strength and the use of real tools”

Toddlers - Examples of practices that promote these learning outcomes

Te Whāriki p.28



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Supporting children's developing mana atuaanga

- What does *Te Whāriki* say?
- Diverse understandings of wellbeing

What does *Te Whāriki* say?

Kaiako:

- Respect Māori beliefs by carrying out everyday caregiving practices in line with cultural protocols
- Develop their own knowledge of te reo Māori, tikanga Māori and Māori world views
- Facilitate tuakana-teina relationships
- Ensure mokopuna have opportunities to manaaki and take responsibility for others
- Trust mokopuna to manage relationships and to indicate when they need support

Te Whāriki p. 28

Diverse understandings of wellbeing

“It is important that kaiako are sensitive to the different ways that the diverse families represented in their setting may understand and seek to promote well-being”

Te Whāriki p. 26

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Considerations for leadership

Leaders:

- Create a culture that values and promotes the health and wellbeing of children, kaiako and whānau
- Model positive attitudes
- Develop policies, procedures and practices that keep children healthy, safe and secure
- Recognise and act on signs of danger or abuse promptly
- Ensure the social, sensory and physical environments and daily routines are responsive to individuals
- **Work in partnership with all those who work with children and whānau**
- Understand the progression of and variations in children's development
- Provide an environment that is calm, friendly and conducive to warm and intimate interactions.

TKI | TE KETE PURANGA | COMMUNITIES | SCHOOLS | Log In Register | Navigate in: Maori | Search Community [Q] | Search all of TKI?

Te Whāriki

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Home | Weaving Te Whāriki - Principles, strands, goals, and learning outcomes | Teaching strategies and resources | Making learning visible | For kaitiaki | For leaders

EMPOWERMENT

The early childhood curriculum empowers the child to learn and grow.

WHAKAMANA

Mā te whāriki e whakatō te kaha ki roto i te mokopuna, ki te ako, kia pakari ai tana tipu.

HOLISTIC DEVELOPMENT

The early childhood curriculum reflects the holistic way children learn and grow.

KOTAHITANGA

Mā te whāriki e whakaata te kotahitanga o ngā whakahaere katoa mā te ako a te mokopuna, mā te tipu a te mokopuna.

FAMILY AND COMMUNITY

The wider world of family and community is an integral part of the early childhood curriculum.

WHĀNAU TANGATA

Mē whiri mai te whānau, te hapū, te iwi, me tauiri, me ā rātau wāhi nohonga, ki roto i te whāriki, hei āwhina, hei tautoko i te akoranga, i te whakatipuranga o te mokopuna.

RELATIONSHIPS

Children learn through responsive and reciprocal relationships with people, places and things.

NGĀ HONONGA

Mā roto i ngā piringa, i ngā whakahaere i waenganui o te mokopuna me te katoa, e whakatō te kaha ki roto i te mokopuna ki te ako.

Strand 1 - Wellbeing | Mana atua +

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What **action** are you going to take as a result of participating in this webinar today?

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Ngā mihi nui ki a koutou

Ma te wā