

# **Ko tōku whānau tēnei: A whakapapa based approach to building community in mainstream ECE**

**Presenters**

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**Te Whare Wānanga o Wairaka Unitec Institute of Technology**



# Whanaungatanga

**Ko ngā maunga o Moehau oku  
maunga**

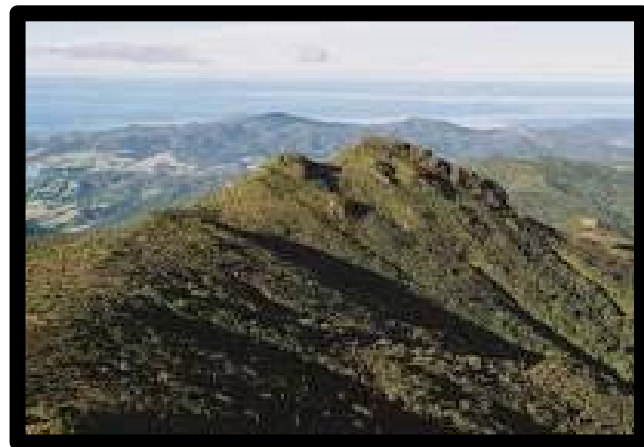
**Ko Waihou te awa**

**Ko Ngāti Pākehā te iwi**

**No Hauraki ahau**

**Ko Helen Wrightson tōku ingoa**

**Tēnā koutou**

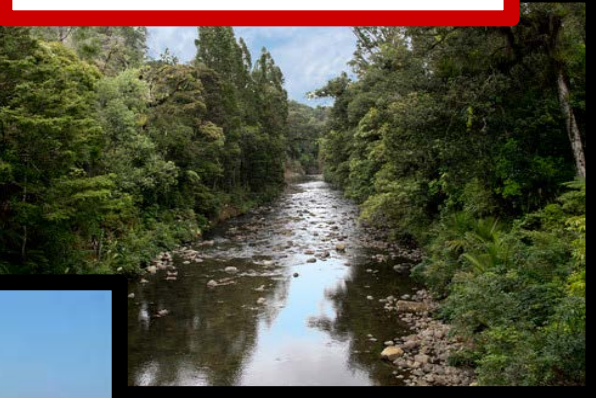


# Whanaungatanga

Tamaki Makaurau



Owairaka





*Te Whatu Pokeka*  
Ko wai koe?  
No hea koe?  
I ahu mai koe i hea?

My whakapapa gives voice to my identity as Māori, as  
Nederlander, and as New Zealander.



# Ko wai au

Tēnā koutou

Ko \_\_\_ rāua ko \_\_\_ ōku mātua

Ko \_\_\_ taku ingoa

No \_\_\_ ahau

No reira tēnā koutou katoa

*Ngā hōnonga/ Relationships*  
...encourages teachers to support children's learning through ensuring responsive and reciprocal relationships with people, places, and things.

(Ministry of Education, 2017)

# Whanaungatanga

Within te ao Māori, whanaungatanga is seen as a quintessential value, requiring the establishment and maintenance of a pattern of right relationship between people, place, space and time (Williams, 2005). This builds identity and connects people with each other across time, place.



***Te Whāriki* (Ministry of Education, 2017)**

**Refers to identity “all children should be able to access te reo Māori in their ECE setting, as kaiako weave te reo Māori and tikanga Māori into the everyday curriculum” (Ministry of Education, 2017, p. 12).**

## ***Te Whāriki* (Ministry of Education, 2017)**

**Early childhood education in Aotearoa emphasises children's sense of belonging in their community.**

**The kaupapa whakahaere *Whanau tangata/ Family and community* calls for this to be an integral part of curriculum.**







## **Committing to the revitalisation of te reo Māori**

**In order for teachers to be able to understand why it is an educational imperative to commit to the promotion and revitalisation of endangered languages, such as te reo Māori, they need to build an understanding of the centrality of language and culture, to identity and belonging. This is reinforced in *Te Whāriki* (Ministry of Education, 2017).**

## **BUT HOW?**

**It can be a soul searching, even painful journey to deconstruct the various factors that have influenced understandings of te ao Māori, the Māori world.**

**Questioning taken for granted assumptions we hold of culture and society, and our place in it can cause uncertainty and vulnerability, even resistance if it is not handled with empathy, and a consideration for individuals' own languages, family narratives and histories.**



## **Background/context**

**Field based program-students work 12 hours a week in a registered ECE setting**

**Students as teachers in training need to meet the graduating teacher standards as soon as they are out in their work experience settings (Education Council, 2015)**

**Currently these are:**

**3b: Have knowledge of tikanga and te reo Māori to work effectively within the bicultural contexts of Aotearoa New Zealand**

**3c: Have an understanding of education within the bicultural, multicultural, social, political, economic and historical contexts of Aotearoa New Zealand**

**4e: Use te reo Māori me ngā tikanga-ā-iwi appropriately in their practice**

**6e: Demonstrate respect for te reo Māori me ngā tikanga-ā-iwi within their practice**



## **Connecting to te reo Māori through whakapapa**

**Providing first year students as teachers-in-training with opportunities to investigate their own sense of belonging and identity by designing course curriculum and assessment based on the Maori principle of whakawhanaungatanga**

**Whakawhanaungatanga is concerned with fostering new relationships and maintaining and celebrating existing relationships with people, place, space and time.**

**Teachers use te reo Maori to discuss their family genealogies, and origins with tamariki. Whakawhanaungatanga immerses them in a context of learning that is fundamentally Maori.**

## **OUT COME**

**Students as teachers-in-training are locating themselves and their families in this country. They can then make connections to Māori culture and language.**

**Māori students see their own value systems reflected, which they use to support diversity in learning and teaching.**

# Puke

## Tāpapa

Kia Ranginui  
Kia Papatūānuku  
Tena Korua  
No Fiji ahau  
I tipu ake au kei  
Puketāpapa  
No reira, tena koutou  
katoa





## Wiri



Tena koutou  
No Fiji ahau  
Kei Puhinui taku whare  
inaiane  
Ko Matukutururu te maunga  
Ko Puhinui te awa  
Ko Manukau te moana  
Ko Te Akitai wai o hua

Incorporating the *Koriri* kowhaiwhai pattern



# Waitakere

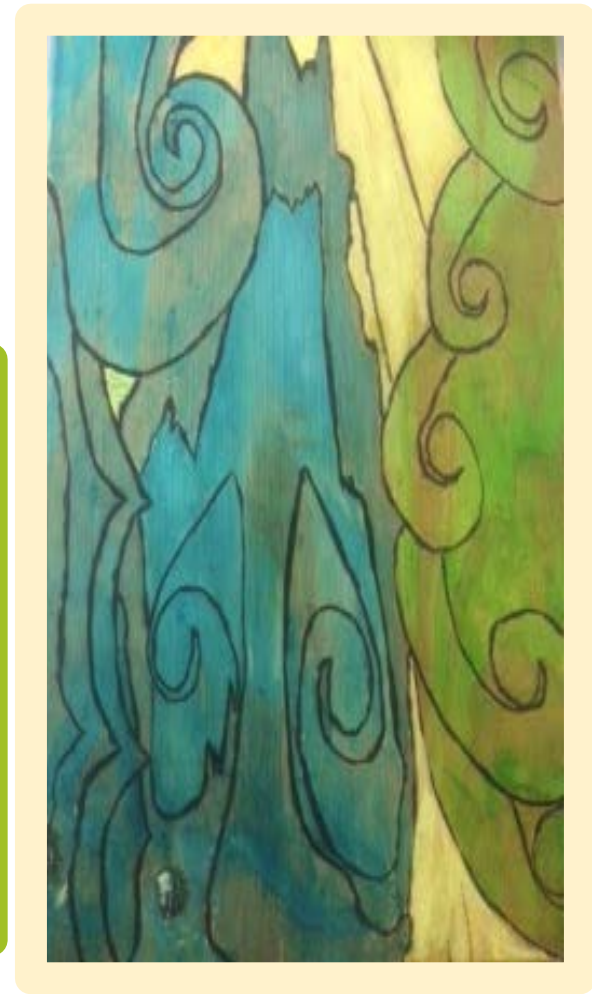
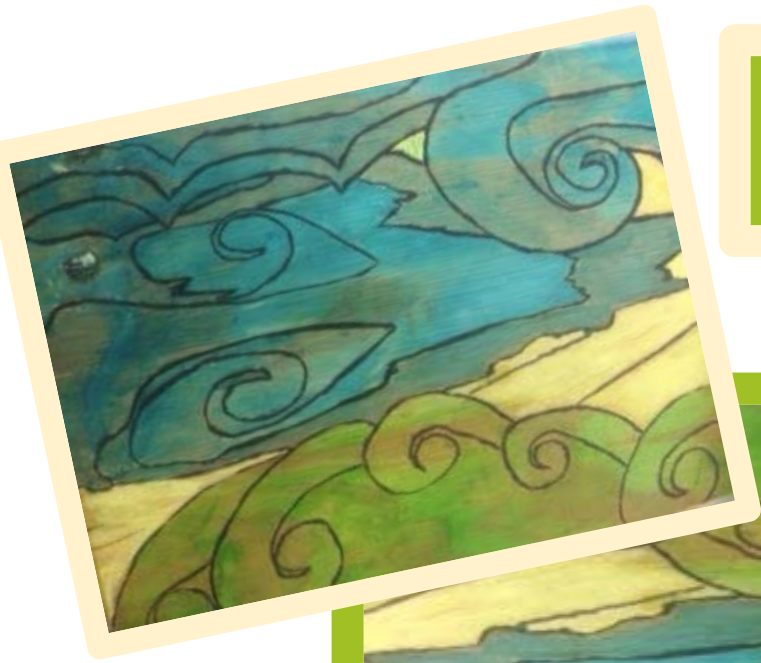
No Phillipines  
ahau  
Kei Tamaki  
Makaurau ahau e  
noho ana  
Ko Waitakere te  
hiwi  
Ko te Whau te  
awa



Incorporating the *ngaru* Kowhaiwhai pattern



**Waikato  
Taniwha rau**



**Ko au te whenua, ko te whenua ko au**



**I tipu ake ahau i Owairaka  
Ko Owairaka te maunga  
Ko te Whau te awa  
Ko Ngati Whatua te mana  
whenua**

# Raranga kupu

Some helpful phrases if you create whanau pukapuka with tamariki

**Kei hea Māmā/Pāpā? - Where is Mum/Dad**

**Ko wai tēnei- who is this?**

**Ko wai tēnā - who is that? (close by)**

**Ko wai tērā- who is that? (further away)**

**Ae ka pai, kei konā a māmā (Yes, great, that's mum there!)**

**Kei hea to whare- where is your house? (can be used as a way to ask where you live as well)**

**Ko wai te maunga nei? What is (the name of ) this mountain here?**

**He aha tēnei? What is this?**

**Kei te aha a Māmā/ Pāpā?- What is Mum/Dad doing?**

**Ae ka pai, kei te menemene a ia- yes very good , she/he is smiling**

# Whakarapopotanga

This presentation (workshop) offered an approach to supporting tamariki to build their sense of community and belonging based on the concept of whanaungatanga.

This whakapapa based approach is an inclusive way to build community

It supports all levels of fluency te reo Māori.

It nurtures and honours the whakapapa of tamariki Māori and whānau.

It assists in building knowledge of Māori ways of being in the world.

It celebrates the mana, mauri and wairua of ALL



# Acknowledgements

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**Manaaki whenua, manaaki tangata, haere whakamua,  
Tēnā koutou, tēnā koutou, tēnā koutou katoa**

# References:

Education Council of Aotearoa New Zealand. (2015). *Graduating teacher standards: Aotearoa New Zealand*. Retrieved from <https://educationcouncil.org.nz/sites/default/files/gts-poster.pdf>

Ministry of Education. (2017). *Te whāriki. He whāriki mātauranga mō ngā mokopuna o Aotearoa. Early childhood curriculum*. Wellington, Aotearoa New Zealand: Ministry of Education.