Resource Kit for Graduate Teachers

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Open Polytechnic
KURATINI TUWHERA

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Departures

Whanaungatanga

Tikanga examples

- Communicating with parents about what has happened during the day, such as routine charts, portfolios, artwork, and so on.
- Space for child's work, such as art displays or drying space so that the work is not damaged.
- Children are able to collect their own belongings in preparation for departures.
- There are visual props displayed strategically around the centre that encourage the use of te reo Māori, such as: e noho rā, ka kite anō, ka kite āpōpō.
- Farewell to child and parent(s): haere rā Joshua, ka kite āpōpō – goodbye Joshua, see you tomorrow.
- Teachers know the whānau and therefore only release the child/ren at the end of the session to whānau members who have been given permission to collect the child/ren.

Manaakitanga

Tikanga examples

- Assisting children with and to care for own belongings, for example, where to place their bag, lunch box and drink bottle.
- Children are given reminders that it will soon be tidy up time. This allows children time to finish their play activity.
- Teachers using ko te wā whakapai (tidy up time) indicates to children that the centre's/service's day is coming to a close.
- An end of the day group time allows teachers and children to reflect on the day's teaching and learning: teachers notice what children have enjoyed playing with during the session. The children's strengths are discussed and the children are encouraged to think of new 'where to next' suggestions to extend their play in the session tomorrow.
- The centre/service has teachers available to talk with parents when they come to pick up their children.

Te reo Māori

Ngā whakarite kai
Giving thanks for food

Nau mai e ngā hua e hora nei
I whakatupua-a-Nuku
I whakatupua-a-Rangi
Tāwhia ki a Rēhua
Ki a tama i te ao mārama
E Rongo whakairia ki runga
Kia Tina – Tina!
Hui e – tāiki e!
We welcome the food that is before us
Nurtured by Nuku
Nurtured by Rangi
Food from Rēhua
And presented to man
I sneeze, there is life!

Developed for the Kaupapa Māori in Early Childhood Education project by Ngaroma Williams with Mary-Elizabeth Broadley.
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Ngā Tikanga-ā-Marau mō ngā Kaiako
RESOURCE FOR TEACHERS

EXAMPLES OF TIKANGA

Reflective of Kaupapa

- Whanaungatanga
- Manaakitanga
- Te reo Māori

Curriculum areas

- Arrivals
- Kai times
- Departures

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Arrivals

Whanaungatanga

Tikanga examples

- Greeting parents: Morena whaea Kym, Kia ora koe, Nau mai haere mai. Kei te pēhea koe?
- Communicating with parents: Ways to communicate literature include recording the child's sleep patterns, accidents, portfolios. However kanohi ki te kanohi (face to face) approaches are important to maintain as these build upon those reciprocal relationships you have with parents, families and whānau.
- Time is made during the welcome session to hear about the child's 'home stories'.
- Children have their name card on a desk. On arriving at the centre, children have the opportunity to identify their name and place it on the board.
- Children are encouraged to be interdependent in the centre. Therefore, the children are encouraged into ako, or tuakana/teina roles in a range of activities throughout the day.
- Communication white board at the entrance to the centre maybe exhibited. This board welcomes all the parents and communicates the overall kaupapa for the day, any visitors to the centre, any requests the centre may have, upcoming events, policy reviews, and so on.

Manaakitanga

Tikanga examples

- Assisting children with and to care for own belongings, such as taking out lunch boxes, drink bottles, packing bags away.
- Discussing activities or events with the children the day ahead, for example, special visitors to the centre, new activities or equipment to be set up.
- Children may be given opportunities to set up the centre. For example, the teachers seek assistance from the children on how to set up the outdoor area, such as obstacle courses, water play.

Settling in for the session

Te Meihana Tu-te-rangi Williams

Kai time at Kohanga Reo

Matakaea Te Kimioranga Savage

Kai times

Whanaungatanga

Tikanga examples

- Children are encouraged to take on ako, tuakana/teina roles in assisting other children with the routines around kai times, such as hōroi ringa i mua te kai, whakapai kai, offering to serve the toddlers kai plates, pouring out the water into children's cups, cleaning the tables after kai has been eaten.
- Learning opportunities around healthy choices, discussions could include food from the garden, sea, orchards, and so on.
- Children and teachers sit down together to enjoy kai.
- Opportunities for the centre whānau to share own culture's food, cooking styles and protocols. For example, parents coming in and sharing cooking processes and showing children how they prepare or cook meals such as fried rice, a curry, sushi, raw fish, and so on.
- Opportunities for the programme to include children making their own sandwiches, vegetable soup, fruit salad and other process cooking activities.
- Learning opportunities to include science technologies and maths concepts around food and drink. For example, fractions for different cuts of fruit, sandwiches, differences around frozen yoghurt, refrigerated yoghurt, and so on.

Manaakitanga

Tikanga examples

- Ensuring you pass children food and drink from the table to where they are sitting – not over their heads.
- Ensuring you use gloves or tongs when passing food out to children.
- Having cloths ready for children to wash faces and hands and containers for composting or recycling. Colour coded equipment seems to work well.
- Teachers spend time at the kai table to support children with lunch box items, such as opening healthy snack packets.

Sleep time

Whakapapa

Tikanga examples

- Sleep room is blessed with a karakia and waiata.
- Each infant/toddler has a primary caregiver who knows them and the whānau.
- Sleep rituals from the whānau are respected within the centre, for example, rocking the child to sleep and/or singing whānau waiata, reading pukapuka.
- Each child has their own comforters, for example blankets or toys, to assist with sleep routines. Children and parent voices are reflected in the sleep room routines and procedures. For example, the parents can request that the child has a morning sleep due to not having a good night's sleep the previous evening. Likewise, when parents do not wish their child to have a sleep in the afternoon, they can request this.
- Parents' voices, whānau voices are also shared within the child's portfolio (guidance by teachers given) around their sleeping routines.

Ukaipōtanga

Tikanga examples

- Children are given a sleeping space which has their belongings in it, for example, a soft toy.
- The sleep room is a place where children are able to relax and rest knowing they are safe and secure.
- Infants and toddlers are familiar with their own cots, mattresses, bedding, and who sleeps around them.
- The sleep room is arranged so that all children are safe when sleeping, for example, sleeping positions are head to head or feet to feet.
- The sleep room is set out so that teachers can easily access the waking up children and do not have to navigate around other sleeping children.

Te reo Māori

Mihimihi (geographical features of area)

Ko Aoraki te mauka
Ko Wataki te awa
Ko Ngāi Tahu te iwi
Ko Kidz Play te whare kōhungahunga
Ko Madeleine ahau
No reira tēnā tātou katoa.

Mihimihi (introduction)

Tēnā koutou te whānau
Ko Delain Morrison ahau
No Rotorua ahau
No reira tēnā tātou katoa.

Waiata tautoko (supporting waiata to sing after a mihi of introduction)

Te Aroha

Te Aroha
Te Whakapono
Te Rangimarie
Tātou, tātou e.

He tāngata kē koutou
He tāngata kē mātou
Engari i tēnei wā
Tātou tātou e.

Let love
faith
and peace
unite us.

You are different
We are different
But at this time
We are as one.

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RESOURCE FOR TEACHERS

EXAMPLES OF TIKANGA

Reflective of Kaupapa

- Whakapapa
- Ūkaipōtanga
- Te reo Māori

Curriculum areas

- Free play
- Excursions/Visits
- Sleep time

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Free play experiences

Whakapapa

Tikanga examples

- Children have an understanding of the whenua (history of the land, culture, iwi, tikanga) especially when planting in the centre garden.
- Children/teachers/parents continually work with the local marae and iwi to understand the whakapapa, kawa and tikanga of the area and of the region.
- Children have an understanding of the role they must play within the centre. To share equipment, assist younger children (ako/tuakana/teina relationships) in free play experiences.
- Children are provided with play equipment (such as dress up clothes) so that they can role play their family whakapapa; for example, doctors, nurses, police officers, kaumātua, kapahaka, and so on.

Ūkaipōtanga

Tikanga examples

- Natural resources of the area are available to children, and teachers can extend learning as to why the area has those natural resources, such as rākau, harakeke, toitoi, pipi, tuangi, paua shells and so on.
- The teachers can further extend children's learning by teaching how these natural resources have their own whakapapa: Papatūānuku, Tangaroa, Tāne, Rongomātāne, Haumiatiketike.
- The life cycles of these natural resources can be shared by teachers, parents, and local iwi, for example, when is it the best time to go diving for paua, or collecting the kōrari from the harakeke bushes, and so on?

An excursion to one of the local parks:
A Poua comes along with his mokopuna.

Excursions/Visits

Whakapapa

Tikanga examples

- Welcome to children and parent(s) who are assisting with excursions, and have a karakia prior to leaving the centre. Parents may wish to contribute.
- Parents/teachers/children have 'home visits' to meet and have discussions with the whānau, such as whakapapa of the family and family expectations of centre.
- Awareness and understanding of the tikanga (protocols) associated to places, forests, moana, marae, library, fire station, bakery, and so on, where centre excursions have been planned for.
- Children are introduced to the cultural partnership between Māori and Pākehā. A trip to the museum to show the children historical artefacts could be organised.
- The centre teachers and children provide a warm welcome: pōwhiri, mihi whakatau or a mihimihi to visitors to the centre/service. Children are able to say their mihimihi to visitors and show the visitors the centre's/service's pepeha board.

Ūkaipōtanga

Tikanga Examples

- Guiding, demonstrating, assisting children to become aware of community environments, such as parks. By supporting children to know and visit their community a sense of identity can be established.
- Home trips – teachers/centre may have the opportunity to visit (excursions) children and whānau at their homes, such as farms, villages, organic gardens, market gardens, crafts and so on.
- Wall displays of the centre whānau and the community are regularly updated to ground children in their community.

Teachers hui

Wairuatanga

Tikanga examples

- Meeting opens and concludes with a karakia, waiata and mihimihi.
- Each teacher is given an opportunity to reflect on overall teaching and learning of the centre. For example, the teachers after a self-review process have the chance to introduce and continue with a range of kaupapa Māori theories.
- The teachers spend time discussing their whakapapa. This information will support teachers to connect spiritually with each other.
- Each teacher is given time in the meeting to have their voice heard and valued.
- Wairua requires nourishment. Therefore, teachers are given time throughout the teaching day to rest, reflect, and re-energize.

Rangatiratanga

Tikanga examples

- Code of ethics: each teacher agrees with and acts in accordance with New Zealand Teachers Council criteria. For example, the teacher adheres to the profession's commitment to the Treaty of Waitangi.
- Mentorship: time is given for experienced teachers to hear new ideas from new teachers on centre's teaching and learning programmes.
- Guiding, demonstrating, and assisting new teachers on how to work alongside parents within the centre. For example, parent enrolment processes and whānau evenings. The new teacher is guided by the experienced teacher in these matters.

Te reo Māori

Opening karakia/incantation:

Kia hora te marino
Kia whakapapa pounamu te moana
Hei huarahi mā tātou i te rangi nei
Aroha atu, aroha mai
Tātou i a tātou katoa
Hui e! Tāiki e!

May peace be widespread
May the sea be like greenstone
A pathway for us all this day
Let us show respect for each other
For one another
Bind us all together!

Closing karakia/incantation:

Kia tau tō rangimārie
Ki runga i ngā iwi o te ao

Let your peace reign
On all the people of the world.

He kōrero whakamana – praise
He waiata rānei – or even a song:

Kia rite koe ki te totara
E tū, e tū, e tū
Te rangatira.

You are just like the tōtara
Stand, stand, stand,
You are a leader.

Developed for the Kaupapa Māori in Early Childhood Education project by Ngaroma Williams with Mary-Elizabeth Broadley.
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RESOURCE FOR TEACHERS

EXAMPLES OF TIKANGA

Reflective of kaupapa

- Wairuatanga
- Rangatiratanga
- Te reo Māori

Curriculum areas

- Cooking
- Policies
- Teachers' Hui

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Cooking

Wairuatanga

Tikanga examples

- Learning opportunities around healthy choices, discussions could include food from the garden, sea, orchards, and so on. Teaching and learning captures the wairua around how food are gathered, processed, and made available for eating.
- Discussing with the children the region's resources that can be used for cooking, for example, orchards, market gardens, pig hunting, and so on.
- Discussing with the children the region's natural resources that are used to cook with, for example, volcanic rocks for hangi, geothermal cooking methods – ngāwhā (steam boxes), hot water pools, clay ovens, and so on.

Rangatiratanga

Tikanga examples

- Ensuring you pass children cooking equipment from the table to where they are sitting and not over their heads.
- Ensuring all children are given the opportunity to partake in the activity.
- Allowing children to take on teacher roles in cooking activities: preparation, stirring, measuring, and so on.
- Providing children to help plan cooking activities: what they may need and how will they go about getting these things to carry out their activity. This could include designing a pānui for parent contributions or utilising crops from the service's garden and/or own resources.

Cloth tikanga

Kitchen dishes/sink only

Food tables only

Art cloths only

Face and hands only

Spills on floor only

Whaea Wai and Matua Nevada are great pig hunters.

Policies

Wairuatanga

Tikanga examples

- Knowing early childhood government policies and the wairua surrounding their establishment, for example, Early Childhood Regulations, Ngā Huarahi Arataki, Ka Hikitia, The Māori Language Act 1991.
- Consulting parents/whānau on centre policies. For example, providing parent induction packs which discuss the overall kaupapa of the centre (philosophy, programme, policies, and so on).
- Having policies that are respectful of the child/teacher – nurturing the wairua within the centre. For example, mana enhancing policies.

Rangatiratanga

Tikanga examples

- Explaining to children why we have policies such as Healthy Food, Sun Hats, Collection of Children.
- Regular reviews on management structures and systems by teachers. For example, a suggestion box could be established to capture any new ideas.
- Parents are given the opportunity to comment on policies, such as the Healthy Food Policies. Policies include relevant kaupapa and tikanga procedures for implementation.
- Tikanga within policies are explained to domestic staff, relievers, student teachers and school children who are gaining work experience, such as the importance of using the right coloured cloths for the right areas.

Story time – Kōrero paki

Ako

Tikanga examples

- The older children in the centre read to the younger children in the centre. An example of ako: Jane is 4 years and 7 months old. She has attended this centre for 4 years. Jane is sitting on the couch. Jimmy (2 years old) climbs up next to Jane. Jane says, “Would you like a story?”. Jimmy nods. Jane holds the book, but shows Jimmy how to carefully turn the pages.
- The magnetic board stories are available for children to access. All the children use the magnetic boards in the centre. Example of ako: A toddler picks out the Five Little Ducks magnetic story. The child takes the story characters over to the 8-month-old baby sitting on the mat. The toddler starts to hum the ‘five little ducks went out one day’ song. The infant reaches out for one of the duck characters. The toddler gives him the duck but says, “No eating, okay?”.
- Teachers, parents, families/whānau provide oral story telling opportunities for children. A wealth of knowledge is passed on when oral storying by parents, families/whānau is included as part of the centre or service’s programme.

Taha tinana

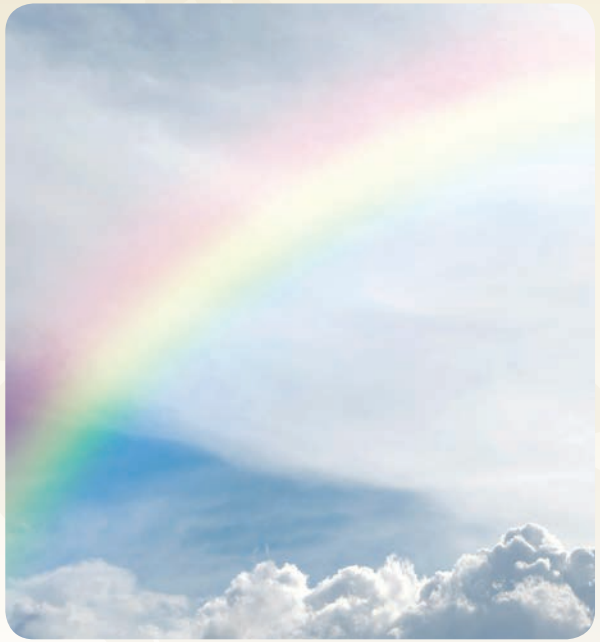
Tikanga examples

- The story books sit on one of the outdoor tables. The children ask the teacher to read them a story. The book is called ‘Brown Bear, brown bear what can you see?’ The children who are tired just sit next to the teachers, but the children who are full of energy act out what the bear saw when he was travelling through the woods. Story time offers children a choice to rest or exercise their bodies.
- When reading stories at mat time both adults and children know that they are to walk around people so that they don’t step over them. Otherwise, ask children if they wouldn’t mind moving themselves so they can get around them. This tikanga requires children also to take on ako, tuakana, teina roles in assisting the younger children.

Te reo Māori

Whānau of Te Reeti Kōhanga Reo, Wanganui, have provided a waiata – this is an example of how colours can be learnt contextually:

Haere mai mokopuna
Ka titiro ki te rangi
Ko taku Uenuku
Kei runga rā
He rite ki te rā kōwhai
Ngā rau ngā puke kākāriki
He kerepi tawa
He ārani karaka
Ko te moana kahurangi
Punua poaka mā-whero
Kua mutu rā ngā kupu mo taku Uenuku



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EXAMPLES OF TIKANGA

Reflective of Kaupapa

- Ako
- Taha tinana
- Te reo Māori

Curriculum areas

- Swings – Mōrere
- Clay – Ukuuku
- Story time – Kōrero paki

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Swings – Mōrere

Ako

Tikanga practices

- This activity encourages children to work with each other in order to experience the joy of swinging. However, some younger children are not able to push and pull the swing. Therefore, older children or teachers place the little children (toddlers) into the swings and push and pull them.
- During the morning set up time and the end of the session tidy up time, children are encouraged to carry the swings (barrel, etc.) to and from the shed. The teacher may encourage the older children to work with the younger children in this endeavour.
- The children may ask the teacher if they can adjust the swing so that it flies higher into the sky. The older children may show the teacher how they need to adjust the length of the swing chain.
- The under 2s have inside swings available for them to come and go as they please. Teachers ensure that the swings are hung to ensure the safety of the children.

Taha tinana

Tikanga examples

- Swing frames are constructed in accordance with NZ safety standards. The swings are placed away from the main teaching area to ensure that the outdoor area is safe for all children.
- The swing activity supports the body in two ways. Firstly, children who are tired can just rest in or on the swing. Secondly, the swing activity encourages physical activity. The pulling and the pushing exercises the body.
- To promote sustainability of the swing equipment at the end of the session, they are placed in the shed.

Matakaea holds on with two hands, now.

What story is Poua telling you two now?

Clay – Ukuuku

Ako

Tikanga practices

- The 3-year-old children who have just transitioned into the over 3s part of the centre do not know how to use the clay. Therefore, at the morning mat time the teacher asked the older children if they would like to show the younger children how to make creations out of the clay.
- Children are given the opportunity to learn from adults – how to manipulate the clay and use utensils to decorate the clay masterpieces.
- Teachers provide children with a te ao Māori creation story of Papatūānuku, thereby utilizing the clay to create Mother Earth. This exercise would directly reflect the intergenerational transmission of knowledge which has the Ako concept embedded within this exercise.

Taha tinana

Tikanga examples

- Clay activities are therapeutic. The use of water and the action of kneading the clay can support all children in developing their fine and gross motor skills further.
- Teachers can plan for a centre excursion to a local potter to increase children's understanding of: potter's wheel, clay products, firing, kiln, glazing and decorating.
- Clay activities encourage the children to take care of their own personal hygiene (for example, washing hands after the activity).
- Important that children assist in cleaning the utensils and clay after the activity has finished. Teachers also assist children to put the clay in a damp cloth and return it to the clay bucket.

Puzzles

Kotahitanga:

Tikanga examples

- The range of puzzles available supports children to challenge themselves. These puzzles could include: significant learning opportunities for both adults and children across all areas of the curriculum in terms of teaching and learning:
  - Te reo Māori, such as numbers, colours, days of the week.
  - Māori art, such as koru designs, kowhaiwhai.
- Puzzles can be sorted that represent New Zealand environments, animals, native birds, landscape, marae, or musical instruments. These would be great teaching and learning tools for the teachers to use at group times and share with the children what te reo Māori names are for these resources.

Ngā taonga tuku iho

Teachers are able to extend upon children's learning through providing historical/contemporary perspectives of the puzzles, such as:

- Maui stories of Te Ika a Māui, Te Waka a Māui, Te Haika a Māui.
- Native birds of New Zealand and where their habitats are, such as the kea, the weka, extinct birds such as the Huia, the Moa.
- Native vegation in different areas, such as alpine areas and coastal areas.
- Marae, where the local marae is, and the iwi, their kawa and tikanga examples.
- The geographical features of the area that have significant associations to the local iwi. For example, Pepeha – Aoraki te mauka, Waitaki te awa, Te Waipounamu te whenua, Kai Tahu te iwi.

Te reo Māori

Waiata: Ngā Rā o te wiki (to the tune of Banana Boat)

Rāhina, Rātū, Rāapa Hei
Ko ngā rā o te wiki ēnei.
Rāpare, Rāmere, Rāhoronuku Hei
Ko ngā rā o te wiki ēnei.
Rāhororāngī, Rāhororāngī
Ko ngā rā o te wiki ēnei
Rāhororāngī, Rāhororāngī
Ko ngā rā o te wiki ēnei Hei!

(Traditional names for days of the week)

Māne, Tūrei, Wenerei Hei
Ko ngā rā o te wiki ēnei.
Taite, Paraire, Hatarei Hei
Ko ngā rā o te wiki ēnei.
Rātapu, Rātapu
Ko ngā rā o te wiki ēnei
Rātapu, Rātapu
Ko ngā rā o te wiki ēnei Hei!

(Transliterate names for days of the week)

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EXAMPLES OF TIKANGA

Reflective of Kaupapa

- Kotahitanga
- Ngā taonga tuku iho
- Te reo Māori

Curriculum areas

- Rua kirikiri – Sandpit
- Parāoa pokepoke – Play dough
- Ngā tāpaepae – Puzzles

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Sandpit

Kotahitanga

Tikanga practices

- The sandpit shed is normally filled with buckets, spades, rakes, drain pipes, and so on. However, there is not enough equipment for all the centre whānau to be working within the sandpit at the same time. Therefore, children may need to negotiate who works within what area and for a certain time period so that all have a chance to play within the sandpit.
- Project work: Children often work in groups to create certain projects. For example, the children may want to build a drain which leads to a swimming pool. The children, with the assistance of the teacher, design a 'plan' and decide who will be doing what within this project. This approach demonstrates kotahitanga – unity.

Ngā taonga tuku iho

Tikanga examples

- The centre teachers could ask a whānau member who has knowledge of drain laying or swimming pool installation to come to the centre and discuss how this is done – a great learning session for everyone which is reflective of the intergenerational transmission of knowledge which reflects taonga tuku iho.
- Tools used within the sand pit could be examined from a historical and contemporized perspective. For example the adze or toki, the spades or ko.
- Teachers could extend children's learning by sharing historical accounts of how rivers were dammed and for what reasons usually for mahinga kai purposes – food resource collecting, for example, eeling – rama tuna.

That's the right way.

Come and help me!

Play dough

Kotahitanga

Tikanga practices

- The children are encouraged to help the teacher make the play dough. All the children have a time to stir and mix the play dough together.
- The purpose of the group is to make play dough that will support the whole centre for the remainder of the week.
- Te reo Māori can be used when making the play dough so that children are given opportunities to learn te reo Māori action words/processes whilst making the play dough.
- The children divide up the play dough so everyone has dough to play with.
- Children are encouraged to make space for other children to sit at the table.

Ngā taonga tuku iho

Tikanga examples

- Children assist in making the play dough where te reo Māori is used throughout this process cooking.
- Children at the play dough table are given a chance to discuss the different texture of the dough in both English and te reo Māori. The use of te reo Māori is a treasure that is passed down generation after generation.
- Both gross and fine motor skills are used in manipulating play dough this is consistent with rākau (tititorea), waiata-ā-ringa, haka activities in terms of: eye and hand coordination; agility of hand movements.
- Making rewana bread can be an activity used with the play dough. The process of rewana bread making can be shared with the children.