Resource Kit for Student Teachers

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Open Polytechnic
KURATINI TUWHERA

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Tidy-Up Time

Scenario

"Ko te wā whakapai, it's tidy up time tamariki," says Shiree (teacher). However, the boys in the block corner continue to build their towers. Chris then says to Mark, "You have the biggest tower?". Mark smiles. Chris says "We better tidy up before Shiree comes back". Chris laughs and knocks down his tower and Mark copies Chris. Both boys race around putting all the blocks on the shelves.

Tikanga examples

- Chris has the ability to make positive comments about Mark's work.
- Chris reminds Mark of their need to tidy up, and role models this in an effective way.
- The teacher has the confidence to use both te reo Māori and English within teaching experiences.
- The boys used the blocks to build creative towers.
- Manaakitanga is expressed by both the boys as they both enjoyed building their towers and then Chris laughs and knocks his one down and Mark follows.
- The boys cleaned up the block corner.

Te reo Māori

Te reo Māori provided by Arapera Witehira Pouako of Te Tari Puna Ora o Aotearoa

Ngā Paraka (Blocks)

Ngā taputapu – Equipment

Paraka nui – Big blocks

Paraka iti – Little blocks

Paraka āhua – Shaped blocks

Paraka kapia – Plastic blocks

Paraka wāhia – Wooden blocks

Kupu Mahi (Action Words)

Hanga(ia) – Build

Mahi(a) – Create

Kaute(hia) – Count them

Rārangi(hia) – Line them up

(Whaka) tū (hia) – Stand them up

Rārangi Kōrero (Phrases)

Hangaia tētahi paraka teitei – Build a tall structure/tower

Mahia tētahi pātu – Make a wall

Kautehia ngā paraka – Count the blocks

Rārangihia ngā paraka katoa – Line all the blocks up

Whakatuhia ngā paraka ki runga – Stand the blocks up/stack the blocks up

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

EXAMPLES OF TIKANGA

Reflective of Manaakitanga

Curriculum areas

- Induction
- Group Sessions
- Tidy-Up times

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Manaakitanga – Enhancement

Manaakitanga is derived from two principal words 'mana' meaning prestige, status, reputation, self esteem, and aki – shorten version of 'akiaki' meaning to lift up, build upon, strengthen. Manaaki is about acknowledging the reputation or status of another or others. A point to remember here is that it is for others to do. It is not about self promotion.

Manaakitanga can be likened to noticing, recognising and responding (Carr, 1996) to the other in a positive manner. It is about looking for the best in a person, and finding opportunities to acknowledge that person in all different ways.

Manaakitanga expressed is role modelling mana enhancing behaviour towards each other, taking care not to trample another's mana.

Induction Process – Whānau

Scenario

It's Joshua's first day at the early childhood centre. Michael, one of the teachers, approaches the whānau, smiles and then bends down to greet Joshua and welcomes him to the centre. Michael calls over an older boy in the centre (Matthew) and introduces him to Joshua and his dad. Matthew is asked if he can show Joshua where to place his bag and coat.

Tikanga examples

- The teacher notices the new whānau members and takes time to introduce himself to them.
- To help the child feel comfortable, the teacher bends down to greet the child.
- The teacher views children as capable and confident and therefore asks the older child to help induct Joshua into the centre, i.e. taking out lunch boxes, drink bottles, packing bags away.
- The teacher spends time discussing what happens during the teaching session with the new whānau, i.e. a welcome mat time, free play with any of the activities in the centre, and tidy up time processes.
- Joshua's dad is asked to stay for the morning session to settle Joshua into the centre.

Group Times

Scenario

Abbey says, "Hine (teacher), can you get the big board with the Billy Goat pictures?" Hine says, "What a good idea, Abbey." She then asks the other children in the sand pit if they would like to hear this story. The other children nod and they smile. Poppy then says, "Hey, Hine do you need someone to lift the board thing?". "Yes, please", says Hine and smiles.

Tikanga examples

- The teacher has built a 'mana' enhancing relationship with the children. The children are able to ask openly for what they want and the teacher takes a positive approach to this request by smiling and accepting.
- Poppy's help. Poppy is looking for the best in Hine and finding ways to acknowledge this, i.e. offering to support Hine to read the story.
- Hine has developed resources which are useful and support children to be passionate about learning.

Finger Plays

Scenario

"Can we do the ... jumping on the bed Maia?" asked Ana. "Wow, good choice, I am just wondering how many makimaki are jumping on your bed Ana?", said Maia (Parent helper). "Well, (pause) I think if I used some of the other kids' hands, I could have loads of makimaki", said Ana. "Okay, Ana, another good idea, maybe you could find some friends to help you so that you have lots of makimaki jumping on the bed?", Maia smiles.

Tikanga examples

- Ana's ideas are acknowledged and furthered when the next suggestion is offered.
- Ana is inclusive of others and wants to share and extend his finger play by inviting more children into the activity.
- Maia affirms Ana and further promotes her to extend her good ideas into a rewarding play experience.

Te reo Māori

Te reo Māori provided by Arapera Witehira Pouako of Te Tari Puna Ora o Aotearoa

Ngā rā o te wiki/Days of the Week

Mane	Rāhina	Monday
Tūrei	Rātū	Tuesday
Wenerei	Rāapa	Wednesday
Taite	Rāmere	Thursday
Paraire	Rāpare	Friday
Rāhoroi	Rāhoronuku	Saturday
Rātapu	Rāhororangī	Sunday

Ngā Marama o te Tau/Months of the Year

Hanuere	Kohi-tātea	January
Pepuere	Hui-tanguru	February
Maehe	Poutū-te-rangi	March
Āperira	Paenga-whāwhā	April
Mei	Haratua	May
Hune	Pipiri	June
Hurae	Hōngongoi	July
Ākuhata	Here-turi-kōka	August
Hepetema	Mahuru	September
Oketopa	Whiringa-ā-nuku	October
Noema	Whiringa-ā-rangi	November
Tihema	Hakihea	December

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Ngā Tikanga-ā-Marau mō ngā Tauira
RESOURCE FOR STUDENT TEACHERS

EXAMPLES OF TIKANGA

Reflective of Rangatiratanga

Curriculum areas

- Drama Play
- Magnetic Play
- Finger Plays

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Rangatiratanga

Rangatiratanga in translation is the strength of one's own ability to lead or become a leader.

Simply translated, 'Ranga' (to weave), 'tira' (the group) and 'tanga' (to draw) from collective knowledge is the basis that not only develops one's own ability but develops the ability, knowledge and wisdom of all.

A true rangatira can be identified by their ability to have good intentions supported with effective actions.

Dramatic Play – Whānau

Scenario

"I will be the mummy and you can be the daddy, Matakaea. Awarua and Te Mēihana can be the children, ok?", said Rauatua. Matakaea shakes his head and says, "No, Awarua should be the mummy because she is taller than you Rauatua!". "Ok, Awarua you be the mummy".

"I want to wear the whero coat and kākāriki hat because they fit me and they are my favourite colours. I will go and get them", said Matakaea. All the children nod their heads.

Tikanga examples

- In every group there are leaders and followers. However, the leaders (Matakaea and Awarua) organized the group to acknowledge each member's strength.
- The leaders here were able to work as a group and be part of a group.
- The leader made sure that everyone had a role and were included not excluded.

Magnetic Board Stories

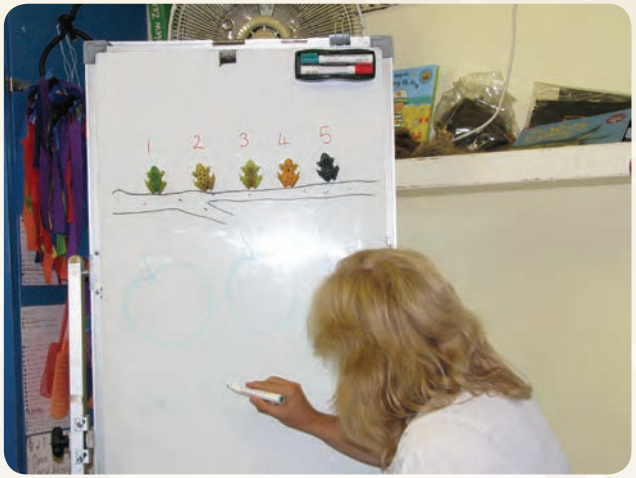
Scenario

"Keri, (teacher) can I be the teacher today at mat time? I am the biggest person here and I know heaps of songs, and magnetic board stories!"

Keri reflects: "That is true. You are the oldest child within our centre and you do know a lot of magnetic board stories. Okay, yes, a good idea Matthew".

Tikanga examples

- The child wants to show the children and the teachers what knowledge he has but he also wants to share this knowledge with the whole group.
- The teacher has identified that Matthew has good intentions and has the ability to effectively tell a story using magnetic board pictures.
- The teacher is empowering the child to demonstrate his talents with others.



New Teacher

Scenario

"Kia ora, kei te pēhea koe", said David (Head teacher), to the new teacher (Jason). Jason replies, "Kia ora, kei te pai ahau". The two shake hands and smile. David then tells Jason about his family, and asks Jason about his.

Tikanga examples

- David greets the new teacher in te reo! The use of te reo Māori here is a natural part of David's daily practice with all the centre whānau, even new teachers.
- David initiates conversation and talks about his whānau. Sharing this information with Jason allows Jason into the conversation – as he is given the opportunity to talk about his whānau.
- Jason is asked about his family as David is aware of the supporting role of whānau.
- The shaking of hands and smiling is a gesture to the new teacher that he is not alone and is welcomed as part of the centre whānau.

Te reo Māori

Te reo Māori provided by Arapera Witehira Pouako of Te Tari Puna Ora o Aotearoa

Ngā Taputapu (Equipment)

Te Whānau – Family play/dress up
Kākahu – Dress up clothes
Pōtae – Hats
Hū – Shoes
Moenga – Bed/cot
Paraikete – Blankets
Pīra – Pillow
Tō – Stove
Kōhua – Pots
Taare – Dolls
Kākahu taare – Dolls' clothes
Pāhi/pēke – Handbags
Whakaata/mīra – Mirror
Waka-pēpi – Pram/pushchair

Kupu Mahi (Action Words)

Whāngai(a) – Feed
Tunu(a) – Cook it
Whakatakoto(hia) – Lie it down
Whakamoe(hia) – Put to sleep
Whakatika(hia) – Tidy up/straighten up

Rārangi Kōrero (Phrases)

Whāngaia te pēpi – Feed the baby
Tunua ngā kai o te pō – Cook the evening meal
Whakatakotohia te pēpi – Lie the baby down
Whakamoehia ngā tamariki inaianei – Put the children to sleep now
Whakatikahia te whare – Tidy up the house

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EXAMPLES OF TIKANGA

Reflective of Whanaungatanga

Curriculum areas

- Whānau Day
- Cooking
- New Teacher

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Whanaungatanga – Relationships

People are taonga (treasures). Therefore, the system of kinship, whānau, hapū, and iwi is at the foundation of this principle. This system of kinship includes rights and reciprocal obligations that underpin the social organisation.

Whanaungatanga is about being part of a larger whole of the collective. Māori are related to all living things and thus express whanaungatanga with their surroundings.

Whanaungatanga is about knowing you are not alone, and that you have a wider set of acquaintances that provide support, assistance, nurturing, guidance and direction when needed.

Defined roles such as kaumātua, mātua, rangatahi, tāne, wāhine, tuakana/teina are also part of whanaungatanga as these are dictated by whakapapa. Characteristics of independence are inconsistent with whanaungatanga. Interdependence with each other rather than independence is the goal.

Whānau Day

Scenario

"What time is kai time, mum?", says Julie 3 years, 2 months . "Mum, I am hungry. Can we eat now!"?

Julie's mum is unsure what to do. The kindergarten tables are laden with food, but no one seems to be eating. Hearing Julie's comments and observing Julie's mum's discomfort, Penny, the head teacher, knocks on the table and starts to say a karakia to bless the food. Penny, then announces that the kai is blessed and ready to be eaten.

Tikanga examples

- The teacher did not want the parent and child to feel uncomfortable.
- Having events where food is shared is a way of supporting people to not feel alone and to build relationships with each other.
- The head teacher treasures the centre whānau and works at having regular whānau days to be inclusive.

Cooking Soup

Scenario

"I can peel my own potato, Rawiri"! I use the orange peeler at home and stand on a chair next to my Nana".

Rawiri (teacher) smiles at Peta (4 years, 1 month) and says, "Of course, I can see that you can use the peeler! Now, would you mind being the teacher and showing Shelley how to use the peeler?".

Tikanga examples

- Tuakana/teina concept applies in this example as Peta accepts the role of mentoring Shelley in the art of peeling.
- Rawiri acknowledges that Peta's whānau has taught him how to peel.
- The activity of cooking soup is suggested as part of the centre whānau (team work).
- Providing soup for all centre whānau within the setting.

Water Play

Scenario

Jane is crying. She wants her mummy! Rebecca gently takes Jane's hand and goes to the water trough. Rebecca places her hand in the water and makes little waves. A few minutes later Jane joins in Rebecca's activities and then both enjoy the relaxing play experience.

Tikanga examples

- The teacher acknowledges the child's sadness and gently leads her to a calming activity.
- The teacher's wairua supports the child to feel a sense of belonging.

Te reo Māori

Waiata

He Pepeha o Ngāi Tahu
Ko Aoraki te mauka teitei
Ko Waitaki te awa e
Ko Te Waipounamu te whenua
Ko Ngāi Tahu te iwi e

The highest mountain 'Aoraki'
The river is Waitaki
Te Waipounamu is the land
Ngāi Tahu are the iwi

An aspect of expressing wairuatanga for iwi is about making spiritual links to the geographical features of their region. These features are embedded within the whakapapa stories of iwi. When Māori stand and present their mihi of introduction they introduce themselves as a mountain, a river, a waka, an ancestor – these are the spiritual connections to their past, present and future.

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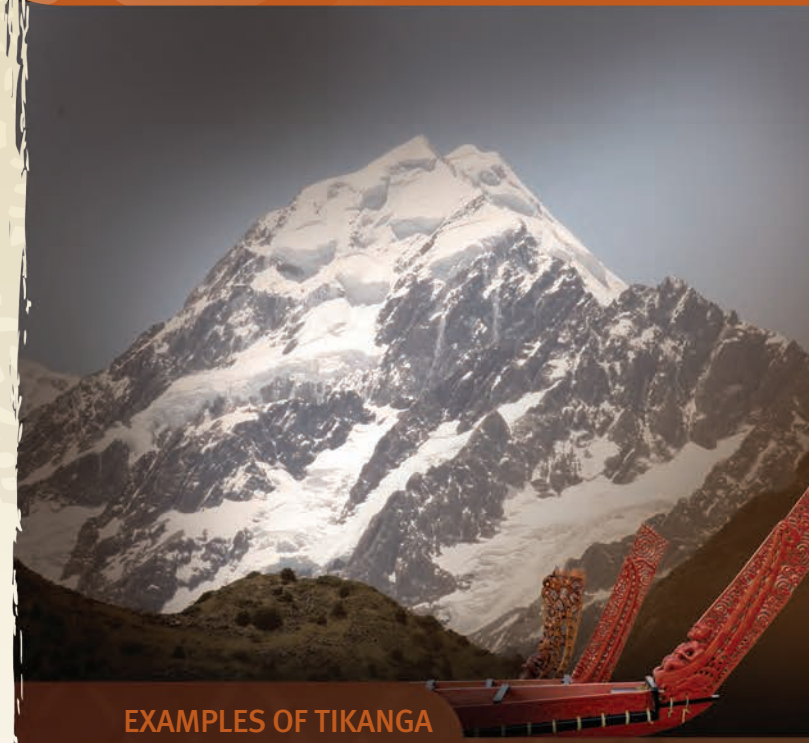

EXAMPLES OF TIKANGA

Reflective of Wairuatanga

Curriculum areas

- Music and Movement
- Gardening
- Water play

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Wairuatanga – Spiritual Awareness

An emphasis on the fostering of wairuatanga is a unique feature within Te Ao Māori.

Wairuatanga is about understanding and believing that there is a spiritual existence in addition to the physical. The physical world is represented by Te Ao Mārama, surrounded and connected to Ngā Rangi Tūhāhā and Ngā Pō, the spiritual realms.

Māori represent these realms within themselves. They are intimately and spiritually connected to their environments; their maunga, awa, moana and marae, all of which have their own wairua. The wairua of a person requires nourishment as regularly as the tinana, and the forms of nourishment differ among people.

Gardening

Scenario

"Where shall we place the carrots, Alex?"

"I want to put the carrots next to the lettuce".

"Okay", says Rebecca (teacher). "Do you want to have a spade to dig the garden with, or are you going to use your hands?".

"No, I want to use my hands", said Alex.

Tikanga examples

- Alex is offered choices on how he wants to work with the whenua (land).
- Rebecca views Alex as a competent person who can make decisions on what he wants to plant alongside other plants.
- The teacher is also working alongside Alex and nurtures his wairua by allowing him to work the garden his way.
- Growing vegetables in the centre encourages children to appreciate the wairua that goes into gardening, as this is about asking ngā Atua for their support and guidance, i.e. Papatūānuku: earth; Ranginui: sky; Tawhiritimātea: weather.

Music and Movement

Scenario

"I want the poi with the red and black cord?", said Jamie.

"Well, I like the green and black one. It has a bigger ball on the bottom and it moves really fast!" says Tina.

"Hey", says Jamie. "Let's play 'swing the poi' and see how high they go". The children put on some music and start to swing the poi. Just then, Nicky (older child) comes into the centre and says, "You guys, are not supposed to use the poi like that. You will break them. Let me show you how to swing them. My grandma showed me!".

Tikanga examples

- Tuakana/teina concept applies in this example as the children accept the role of mentoring from Nicky.
- Nicky recalls learning from her grandma. Her grandma's wairua is working though Nicky to support her to use the poi in the proper way.

Puzzles

Scenario

Thomas sits down with his best friend Emily. Thomas chooses a puzzle. Emily turns to Thomas and picks up a puzzle piece. Emily struggles to place the puzzle. Thomas waits and then says, "You want me to do it, Em?".

"No", says Emily. She tries again and then hands the piece to Thomas. Thomas turns the piece upside down and it slides into the puzzle frame. Thomas passes Emily the next piece for her to do.

Tikanga examples

- This scenario demonstrates the kaupapa of 'Ako' in practice. Teaching and learning and allowing mistakes before intervention occurs through both communication and action – as:
  1. Emily is given time and space to place the puzzle piece.
  2. Thomas asks Emily if she wants him to place the piece.
  3. Emily gives the piece to Thomas and he shows her.
  4. Thomas gives Emily the next piece now for her to do.

Te reo Māori

Waiata

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

Haere mai mokopua
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 ma whero
Kua mutu rā ngā kupu
Mo taku Uenuku

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EXAMPLES OF TIKANGA

Reflective of Ako

Curriculum areas

- Puzzles
- Play Dough
- Sandpit

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Ako – Teaching and Learning

The concept of ako describes a teaching and learning relationship where the educator is also learning from the child. Ako is grounded in the principle of reciprocity and also recognises that the learner and whānau cannot be separated.

This concept is often confused with one whakapapa aspect of the tuakana/teina (older/younger) relationship. A clear distinction can be made between the ako principle and the tuakana/teina concept: ako does not have a gender rule; whereas whakapapa dictates your role as either a tuakana or teina through one's own genealogical line of descent and one's gender.

Play Dough

Scenario

Campbell (child) says, "Chris (teacher), can you make magic play dough butterflies?". Chris replies, "I don't think so". "Can you show me how to make magic butterflies?".

"Sure, you just do it like this. I will show you", said Campbell.

Tikanga examples

- The teacher is able to wait for the child to take the 'lead' and share their knowledge.
- The child is given the time and equipment to demonstrate how to make magic butterflies.
- The relationship between the child and teacher is open and each feels comfortable to express their opinions.

Sandpit

Scenario

"Can I have the hose, Daniel? I want to fill this hole. I am going to fill this hole so it looks like a swimming pool. Daniel, can you make this hole bigger? I would love a big pool", said Max.

Tikanga examples

- The children can communicate to each other of what they need and what their intentions are.
- Daniel and Max demonstrate the 'principle of reciprocity' by sharing equipment and helping each other complete the swimming pool.
- The children can access equipment.
- The children share the sandpit space and they respect each other's work space.

Puzzles

Scenario

The centre utilises a pepeha board for the children to stand and say their mihi of introduction at mat times. After the mihimihi, the children sing the pepeha waiata:

Ko Taupiri te maunga tapu
Ko Waikato te awa e
He piko, he taniwhā te pepeha
Ko Tainui te iwi e.

Tikanga examples

- The centre has a very good relationship with the local iwi Raukawa and they are happy for the centre to acknowledge their geographical features that are an integral part of the whakapapa of the Tainui iwi.
- Established relationships with tangata whenua.
- Allowing children to stand and recite their mihi of introduction.
- Singing the pepeha waiata at the conclusion of the mihimihi session.

Te reo Māori

Mihimihi/Pepeha

Tēnā koutou te whānau
Ko Taupiri te maunga
Ko Waikato te awa
Ko Kidz R te whare kōhungahunga
Ko Jamie ahau
No Te Awamutu ahau
No reira tēnā tātou katoa.

Generic mihimihi of introduction

Tēnā koutou katoa

Ko Jamie Hamilton ahau
No Heretaunga ahau engari e noho ana ahau ki Kihikihi
He Kaiako ahau o te whare kōhungahunga Kidz R
No reira tēnā tātou katoa.

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EXAMPLES OF TIKANGA

Reflective of Whakapapa

Curriculum areas

- Waiata – Singing
- Weaving – Rāranga
- Painting – Mahi Peita

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Whakapapa – Genealogy

Whakapapa is to lay one generation upon the other. Therefore we are only the eyes and ears of those gone before us (past). As we live our daily lives (present) we are aiming to sustain and provide viable opportunities for our future generations.

Whakapapa can be explained as 'to move towards Papa', Papa being the whenua, our earth mother, as she draws us in, and grounds us in 'who we are' and 'what we stand for' as part of the greater collective.

Everyone has a whakapapa. For Māori, it is your whakapapa that dictates your role amongst your whānau, hapū, and iwi. Māori are born into a collective and certain roles and responsibilities are delegated accordingly.

Here you go, Matakaea (moko). This is who you are – the Takata Tiaki of this area.

Weaving – Rāranga

Scenario

Maia's aunty Denny has come to the centre today to be a whānau helper. Aunty Denny is a weaver.

Maia asks Aunty if she will help friends to weave flowers out of flax. There are flax bushes at the centre. Aunty says a karakia and cuts the external flax blades only, for weaving.

Tikanga examples

Pā Harakeke

- The harakeke (flax bush) is a living whakapapa and represents a whānau, hapū and iwi. The rito (centre blade) is the baby. It is surrounded by its parents, siblings, cousins, aunties, and uncles, and they are surrounded by grandparents. The next time you see harakeke see if you can see the whānau, hapū and iwi groups.
- Maia has her whakapapa and having her aunty come to the centre and share whānau whakapapa and skills demonstrates this principle.
- Saying a karakia is a tikanga practice as Aunty is clearing the way so she can cut the blades for the purpose of weaving.
- It is important that only the external blades are removed.

Painting – Mahi Peita

Scenario

Johnny's mum is an artist. She paints landscapes which relate to her Irish heritage. Johnny has the same talent as his mother. Johnny often asks the teachers how to mix certain colours so that he can include these into his paintings of the centre's landscape. Teachers encourage Johnny to explore his interest in painting by purchasing a variety of different paint mediums i.e. oil, water colours, dyes.

Tikanga examples

- The teachers are aware of the whānau whakapapa and talents.
- The teaching team and parents are keen to maintain this family's skill and so supply resources to sustain Johnny's interest.

Block Construction

Scenario

"Let's build the sky tower", says Kelly. A group of children in the block corner decided to join Kelly in her endeavour to build the biggest tower ever!

Barry, Kelly, Tommy, Gemma, Grace and Lesley go to the indoor teacher and use the centre laptop to find a picture of the sky tower. They print out the picture of the tower and the children go back to the block corner to build the tower.

Tikanga examples

- The children feel comfortable with sharing centre equipment.
- The children use technology which can connect them to the greater global community.
- The children have a sense of purpose to develop the biggest tower.
- The children are all able to carry out this exercise collectively and are able to sustain their play.

Te reo Māori

Te reo Māori provided by Arapera Witehira Pouako of Te Tari Puna Ora o Aotearoa

Mahi Kapia Collage

Ngā Taputapu (Equipment)

- Kapia/Waitapiri – Glue
- Paraehe peita – Paint brushes
- Taretare – Remnant material
- Kutikuti – Scissors
- Pepa-māro – Cardboard
- Pepa-u – Cellotape
- Pepa-kara – Coloured paper
- Ngā rauemi o Papatūānuku – Natural resources: leaves ...

Kupu Mahi (Action Words)

- Kuti(a) – Cut it with scissors
- Tapahi(a) – Cut it with a knife
- Tapiri(hia) – Glue it together/bind it together
- Tepara(hia) – Staple it
- Pehi(a) – Press it down

Rārangi Kōrero (Phrases)

- Kutia ngā pepa ki ngā kutikuti – Cut up the paper with the scissors
- Tapahia ngā harakeke ki ngā naihi – Cut the flax with the knives
- Tapirihia ngā rau ki runga i te pepa – Stick the leaves on to the paper
- Teparahia ngā pepa – Staple the paper together
- Pēhia ngā rau ki te waitapiri – Press the leaves down with the glue

Developed for the Kaupapa Māori in Early Childhood Education project by Ngaroma Williams with Mary-Elizabeth Broadley.
Available at: www.akoaotearoa.ac.nz/kaupapa-maori-early-childhood

Ngā Tikanga-ā-Marau mō ngā Tauira
RESOURCE FOR STUDENT TEACHERS

EXAMPLES OF TIKANGA

Reflective of Kotahitanga

Curriculum areas

- Block Construction
- Obstacle Course
- Collage Table

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Kotahitanga – Unity

This is developing and maintaining a unity of purpose and direction and avoiding approaches and decisions that lead to division and disharmony.

A commitment by all to oneness of mind and action to achieve a vision would be the expression of kotahitanga.

Everyone is encouraged to make their contribution, to have their say. Decisions appropriate for all will incorporate strategies that ensure collectivism processes.

Obstacle Course

Scenario

Mike, Jane, Christine, and Michelle are a group of active four and half year olds. The outdoor teacher suggests that the children go into the equipment shed and choose planks, boxes, ladders and cones to build an obstacle course. The teacher usually sets up the outdoor area. However, this morning she asks the capable and confident group to assemble the obstacle course. The children start to discuss what they are going to set up in the outdoor area.

Tikanga examples

- The teachers empowered the children to negotiate and set up the course themselves.
- Unity is developed by all children's voices being heard.
- Everyone is encouraged to make a contribution to the course, i.e. each child has a piece of equipment to place on the course.

Collage Table

Scenario

"Can I please have some more glue for the table? Nelly, Robert, Sam, and I want to make Ben 10 masks and clothes", said Jason.

The Ben 10 group moves closer together and starts to discuss who will make what.

Tikanga examples

- The group is working together to make the masks and outfits.
- The children have a vision for the group, i.e. everyone will have a place, a super hero identity.
- The children have a common goal and everyone is included.

Swings – Mōrere

Scenario

The barrel swing is big and silver (hiriwā) and has enough room in it to hold two tamariki. James and Rishi decide to take turns at pushing the barrel, while the other enjoys a relaxing swing.

Tikanga examples

- The barrel swing is safely secured to a wooden frame.
- The children have the opportunity to both rest (in the barrel) and push the barrel to exercise their tinana.
- The swing environment has a good supply of bark chip on the ground used as a safety measurement for the children.

Te reo Māori

Te reo Māori provided by Arapera Witehira Pouako of Te Tari Puna Ora o Aotearoa

Uku (Clay)

Ngā Taputapu (Equipment)

Wāhi mahi (tēpu) – Suitable working surface, table
Uku – Clay
Rauemi o Papatūānuku – Natural resources
Rau, mananga, kākano, kōhatu – Leaves, twigs, seeds, peebles/rocks

Kupu Mahi (Action Words)

Poka(hia) – Knead it
Whakaparara(hia) – Flatten it
Wero(hia) – Poke it
Rōra(hia)/takahuri(hia) – Roll it
Kōpē(tia) – Squeeze it

Rārangi Kōrero (Phrases)

Pokahia te uku/paru – Knead the clay
Whakapararahia te uku kia maenēne – Flatten the clay so it is smooth
Werohia he manga/rākau ki roto i te uku/paru – Poke the twigs/sticks into the clay
Rōrahia te uku/paru ki runga i te papa – Roll the clay out onto the board
Kōpēhia te uku ki roto i to ringa – Squeeze the clay in your hand
Purua te uku/paru ki roto i tētahi pākete me he taupoki kikī kia kore ai e māroke – Store the clay in a bucket in an airtight container, to prevent drying out

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EXAMPLES OF TIKANGA

Reflective of Taha Tinana

Curriculum areas

- Story Time – Kōrero Paki
- Clay – Uku
- Swings – Mōrere

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Physical Well Being and Environments

A two-pronged principle which firstly deals with one's own physical well being, i.e. healthy food and drink, exercise, rest/sleep.

The second is about respecting the environments in which we all engage. These environments need to provide resources for children that are safe and hygienically sound. These resources need to be continually maintained or taken out of play if damaged.

This principle works alongside 'sustainability' or the principle kaitiakitanga as it is about managing our resources effectively, i.e. food scraps are composted, water is given back to the gardens; soaps, cleaning agents, paints, and dyes are all environmentally friendly.

Clay – Uku

Scenario

A distressed 3-year-old girl has arrived at the centre. The teacher finds a quiet place under the tree where a clay activity is placed. The teacher and the child knead the clay and mould it into bowls, cups, and magic gardens. When the girl finishes working at the activity the teacher and the child wipe down the clay table. Next they clean their hands in warm soapy water.

Tikanga examples

- The child is continually enhancing her fine-motor skills with exercises such as this.
- Eye-hand coordination is also being encouraged by using clay.
- The environment was cleaned and ready for the next group to use.
- The clay was wrapped in wet cloths so that it did not dry out.
- The teacher and child washed their hands after this activity.

Story Time – Kōrero Paki

Scenario

"We are going on a lion hunt but we are not afraid", said Ivonne (teacher).

Kelly yells out, "Turn the page, turn the page Ivonne. You are going to see two black shiny eyes".

All the children stand up and get ready to be the big bear in the cave.

Tikanga examples

- The children are encouraged to partake in the story by physically demonstrating the actions to the lion hunt action story and song.
- The children have choices: to 'rest' and 'listen to the story' and/or exercise by 'acting out' the story. Both these choices are of benefit to the body.

Where's My Name?

Scenario

The children look for their names on the table. When they find their name the children place them on the magnetic board. If they need help they can ask peers, parents and teachers for help.

Tikanga examples

- Children know they have a place in the centre.
- The child learns self identification by choosing their name.

Te reo Māori

Te reo Māori provided by Arapera Witehira Pouako of Te Tari Puna Ora o Aotearoa

Kōrero Pūrākau/Pakiwaitara (Books and Storytelling)

Ngā Taputapu (Equipment)

- Kōwhiritanga pukapuka – Selection of books
- Kōrero tūpuna – Proverbs
- Pakiwaitara – NZ Stories
- Kōrero ritenga – Cultural Stories
- Kōrero tūturu – Real Life Stories
- Kōpae/Kōpae ataata – CD's/DVD's
- Kōrero panga – Riddles

Kupu Mahi (Action Words)

- Panui(tia) – Read it
- Whakaaro(hia) – Think about it
- Whakaari(hia) – Play/Skit it out
- Rangahau(tia) – Research it
- Kōrero(hia) – Talk about it

Rārangi Kōrero (Phrases)

- Panuitia ngā pukapuka ataahua katoa – Read all the wonderful books
- Whakaarohia ... he aha ai? – Think ... why is that so?
- Whakaarihia ngā kōrero o te pakiwaitara – Make a play/skit of the story
- Rangahautia ngā kōrero tūturu – Rresearch more about the real life stories
- Kōrerotia he aha ou whakaaro – Talk about what your thoughts are

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EXAMPLES OF TIKANGA

Reflective of Ūkaipōtanga

Curriculum areas

- Signing in Process
- Wall Displays
- Identification of 'Name'

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Ūkaipōtanga – Belonging

The importance of this principle is being able to ground yourself to your true home.

Ūkaipō are the places we find ourselves, our strength, and our energy. Having a place where you belong, where you count, where you are important and where you can contribute is essential for Māori well being.

As a whole person with your identity intact, you can make your contribution.

Signing in Process

Scenario

The children's register sits on the table ready for the morning session children to sign-in. The signing-in process signals who will be attending the centre for the day.

Tikanga examples

- The child is empowered to register their name on the 'signing in form'.
- To register yourself is to know that you have a place, and, in time, a sense of belonging.

Wall Displays

Scenario

A wall display greets both parents and children every morning. The wall display is changed regularly to reflect children's masterpieces. The art work is always at the children's eye level so that they can appreciate their own and others creations.

Tikanga examples

- The Whare Kōhungahunga (centre/service) reflects the creative masterpieces of all children.
- The displayed art work shows the children that their work is valued, and in turn sending the message that the children have a sense of belonging.

Treasures

Scenario

Whaea Jo has a big treasure box filled with treasures. The children during mat time have the opportunity to discuss whānau treasures and learn the importance of these and how to care for these. The teacher says, "He tino taonga tēnei ki ahau – this is my favourite as my grandmother gave me this ring". The ring is passed around to all the children to look at. As they pass it around, some of the children rub the ring on their clothes.

At the end of the mat time the teacher spends time discussing that everyone, especially the children, are taonga (treasures).

Tikanga examples

- Children are given opportunities to see how the teacher values her treasures and that they are important to her.
- When the ring is passed around, the children also take great care in looking after this treasure as they know how old and long Whaea Jo has had this taonga.
- Whānau treasures are discussed for all to gain insight and knowledge about a child' s whakapapa, for example, culture, history, waka, iwi, and marae.

Te reo Māori

Te reo Māori provided by Arapera Witehira Pouako of Te Tari Puna Ora o Aotearoa

Te Aotūroa me Pūtaiao (Nature and Science Exploration)

Ngā Taputapu (Equipment)

Karahe Whakarahi – Magnifying glass

Rīno – Steel/iron

Autō – Magnet

Mīrā/whakaata – Mirror

Orite – Scales

Ngā rauemi a Papatūānuku – Variety of natural materials

He mōmo mea ora ... – Variety of living things ...

Ngā tupu – Plants

Tēpu whakaatu – Display table

Kupu Mahi (Action Words)

Whakarahi(a) – Enlarge it

Whakarewa(hia) – Melt it

Hōpu(a) – Catch it

Āta tirohia – Carefully observe/watch it

Whakatō(hia) – Grow it/plant it

Rārangi Kōrero (Phrases)

Whakarahia te āhua o te kākano – Enlarge the appearance of the seed

Whakarewahia te aihi – The ice is melting/melt the ice

Hōpua ngā nēra/rino ki te autō – Catch the nails/iron/steel with the magnet

Āta tirohia te mahi o te pūngawerewere – Watch carefully the spider's work

Whakatōhia ngā kākano – Plant the seeds

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EXAMPLES OF TIKANGA

Reflective of Ngā Taonga Tuku Iho

Curriculum areas

- Nature Table
- Trips
- Treasure Box

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Ngā Taonga Tuku Iho – Intergenerational Transmission of Knowledge

Taonga tuku iho is about acknowledging all the treasures (knowledge, rationales, language, culture, whakapapa) that have been passed down through the generations since the beginning of time. This is not just whakapapa based taonga but it is about the taonga of all iwi and the sharing amongst us all.

Marae, whānau, hapū and iwi are knowledge repositories. However, we all have a role to play here as we are also the transmitters of knowledge.

The intergenerational transmission of knowledge is upon us and we are now passing this knowledge down to Aotearoa New Zealand's youngest generations within our services.

Nature Table

Scenario

The nature table has bark, leaves, books, sea creatures, shells, greenstone, all sorts of natural taonga. The children are aware of the precious nature of these artifacts and treat these with care.

Tikanga examples

- All the items on the table are taonga and the children treat these with the utmost respect. A lot of the times the children tell each other 'we have to be careful with these'.
- Te Taiao – the natural world. It is important to show the children the natural resources of the area; from tangaroa/sea come shells and rocks; from rivers come pounamu/greenstone; from tāne (forest) come ferns, bark, harakeke/flax, tikouka/cabbage tree blades, and so on.

Excursions

Scenario

All the centre whānau have the opportunity to decide what taonga tuku iho could be visited, for example, local forest, riverbed, mountain, takutai moana – foreshore, community buildings, shops, and so on. The teachers and parents gain an understanding of whakapapa inherent within the community . The centre whānau, by visiting these community assets, become educated on the whakapapa inherent in these community treasures.

Tikanga examples

- The children can gain knowledge and experiences of: culture, language, and whakapapa about the taonga of the community.
- The whānau whakapapa and alignment to community treasures are acknowledged. There are ongoing intergenerational transmission of knowledge opportunities.