Tiriti o Waitangi based practice

Jenny Ritchie and Paparangi Kindergarten

He aha te mea nui o te ao
He tangata, he tangata, he tangata
How does te Tiriti o Waitangi apply to Early Childhood Education?
What will be covered in this workshop:

- What is the difference between Te Tiriti o Waitangi and bi-cultural practice
- How does multiculturalism fit within Te Tiriti o Waitangi practice
- Te Tiriti o Waitangi within Te Whāriki
- Definition of the 4 articles of Te Tiriti o Waitangi
- Examples of what this may look like in practice
What do we mean by Tiriti o Waitangi based practice?

How is this different from bi-cultural practice?

How does Multiculturalism fit within Tiriti o Waitangi based practice?
Article 1 Te Tiriti o Waitangi
Definition - The chiefs of the Confederation and all the chiefs who have not joined that Confederation give absolutely to the Queen of England for ever the complete government over their land.
There are two parts: firstly Governance within the Kindergarten; secondly self-determination for tamariki and whānau.

What examples can you think of in your current practice?
What other examples can you think of?
Governance

<table>
<thead>
<tr>
<th>Subject</th>
<th>Child Protection</th>
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<tbody>
<tr>
<td>Date Issued</td>
<td>March 2017</td>
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<tr>
<td>Review Date</td>
<td>By 31st December 2017</td>
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**Policy and Procedure Title**

<table>
<thead>
<tr>
<th>Responsible for</th>
<th>General Manager</th>
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<tr>
<td>Applies to</td>
<td>Attorneys</td>
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**Purpose:**

1. The Department is committed to the protection and well-being of children. Teachers play an important role in the prevention, detection, and reporting of suspected child abuse. The provision of well-structured policies, procedures, and training will reduce the incidence and increase the detection of abuse.

**Definitions:**

1. Child Abuse means the omission or commission of physical or emotional harm, neglect, emotional abuse, or a threat of commission of sexual abuse of any child or young person (children, Young Persons, and their families Act 1999).

2. Crowded Children Policy
3. Code of Children Procedures
4. Safeguarding Children and Staff Policy

**Policy**

1. The Department shall include in a regular part of its professional development timetable, courses that address issues relating to child abuse and protection. Teachers shall be required to attend this professional development at least every three years.

2. Teachers shall ensure that the curriculum provides opportunities for children to gain an understanding about personal safety and a positive self-esteem.

3. Before making any notification on an incident that has the statutory responsibility to act, the teacher will discuss the matter with their Teacher/Leader and/or General Manager. A decision will be made as to whether the General Manager has been involved in the incident about the matter.

4. If a teacher suspects abuse of any kind, they will follow the procedures below.

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**Treaty of Respect**

For Paparamio Kindergarten

**Manakitanga:**
Respect and hospitality
No hurting of any kind including hands, feet and words

**Rangatiratanga:**
Leadership through communication
Good listening (to teachers, parents and each other)

**Kapahukanga:**
Unity of purpose/working together
You can’t say you can’t play

**Kahungutanga:**
Guardianship of the environment
Care for our environment — tidy up when finished
Working, care of the natural world.
Self Determination

Me Sheet

Welcome to Paparangi Kindergarten

These pages are an opportunity for you to tell us about your child. The pages will be put in the child’s profile after we have read them. Thank you.

My name is Emmanuel Silky
My birthday is 27 May 2012.
I live with: Dad, Mum, Sharon, Sarah (auntie), and brother Aaron.

What I like about my child:
Really happy and funny.
Self-interested; baby of the family.

Events and celebrations that are important to my whanau:
Christmas, Christmas, Christmas, Birthday.

My family languages and cultures are:
Malayalam and English.

What is important to my child is:
Building blocks, watching cartoons, going out, playing with her friends.

My hopes and dreams for my child are:
We hope Emmanuel will develop into a confident and kind person, and love being in Kindy.

At kindergarten I would like my child to develop confidence in:
Communicating, talking, sharing, developing writing and drawing skills, making friends, develop social skills.

Whanau Aspirations...

this is what your family wishes for you...

Confidence in...
Hopes and Dreams...

For Pukee to know where he is from, that he is Maori and what that means and develop an understanding of his whakapapa and the importance of whanau. To continue to develop an understanding of letters and numbers.

For Pukee to know who he is and where he fits in the world and be proud to be Maori. To be caring and humble.

Pukee today: I got to meet with your Mum and she’s filled me in on some of the things you like doing home such as: any thing sporty - playing with a ball or bat, riding your scooter and most recently riding Koolo’s bike.

Mum also told me that she has been teaching you Ti Ka Waitaha at home and that you do the taka haka very flexibly and pronounce each word, as well as sing waiata together. She has also been teaching you to sing and would love if you could do it with me too. Above are some of the things she told me she would like for you have at kindergarten and their hopes and dreams for your future. We are looking forward to working with you as you work towards achieving them and documenting your progress.

[Signature]

11th February 2014
Learning:
Sharing knowledge
Confidence
Perception of self as capable and confident
Making a contribution to the group
Verbal communication skills – to communicate ideas and information
Links between home and kindergarten
PBE – Te Tiriti o Waitangi

Linked to whānau aspirations of gaining confidence to share knowledge and leadership
Learning:

Developing further confidence
Perception of self as capable and confident
Making a contribution to the group
Verbal communication skills – to communicate ideas and information
Taking an active part in routines
Taking on leadership

Linked to whānau aspirations and prior story
Leading Kapa Haka!

12 April 2016

Just the other week I wrote about your growing confidence in taking on leadership roles with the whole group of tamariki, Gracie. Today at Kapa haka Liz asked for a tamaiti to support her to sing the waaiata Rangi Papa and you put up your hand and came forward when she asked you to help. You then confidently help Liz lead the waaiata demonstrating all the actions and singing along.

We have seen amazing growth in your confidence this term Gracie. I look forward to supporting you to continue to grow in confidence next term.

He tino pai to mahi
Robyn
Learning:
Self assessment and wanting documentation.
Sharing expertise
Leadership
Communication
Value as learner
Communication of ideas
Perseverance

Example of self determination.
Article 2
Definition - The Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures. But on the other hand the chiefs of the Confederation and all the chiefs will sell land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent.

What examples can you think of in your current practice? What other examples can you think of?
Ko Rangituhi te Maunga
Ko Kenepuru te Awa
Ko tainui te Waka
Ko Ngati toa te Iwi
Ko te whanau a Paparangi te Hapu
Ko te Māra tamariki te papa Kainga

Tena koutou, tena koutou, tena koutou Katoa
Battle of the Mountains
Peter Gossage

In the Beginning
Retold and illustrated by Peter Gossage

SCHOLASTIC
Article 3
Definition - For this agreed arrangement therefore concerning the government of the Queen, the Queen of England will protect all the ordinary people of New Zealand and will give them the same rights and duties of citizenship as the people of England.

What examples can you think of in your current practice? What other examples can you think of?
Ngā Hau e Whā o Paparāngi

Our visit to Ngā Hau e Whā o Paparāngi was a special opportunity to make connections with our local whānau through a traditional whakataukī and take part in a traditional whakataukī. With our whānau and whakataukī as part of the process of coming together and being made welcome in our local marae, we played a significant role in the shared understanding and respect for our local community.

Volunteer the people together.

Ngā Hau e Whā o Paparāngi

2nd October 2003

Today was the trip to Ngā Hau e Whā o Paparāngi that we had been preparing for over the last few weeks. We had visited the Paparāngi and had taken photos of a whakataukī we knew what to do when we saw them. We had also been revisiting the story of Ngā Hau e Whā o Paparāngi Tāne, our way of learning and sharing stories by sharing a hangi. When we arrived, we gathered outside and waited to be welcomed with a kete puruwha by the Kapahou group from Tūwharetoa. We walked in and sat down and listened as they performed more whakataukī, and the whakataukī was said. We then met with our whakataukī tautoko, Tu Aroha. Once this was done, we finished the whakataukī by sharing a hangi with the tāmaki from Tūwharetoa. We then shared some kai and learned about the Paparāngi and how it supports the community and is a special place for everyone to come together. The name Ngā Hau e Whā o Paparāngi means “Four winds of Paparāngi” as it is a amazing place for people from everywhere and doesn’t link to one particular kaha. Paparāngi is the papa name for the area and was only changed by early settlers. We also introduced ourselves to our teachers and other guests and sang Tangaroa.

Whare Aroha then told us the story of Ngā Hau e Whā o Paparāngi Tāne which we were able to help her with. We then split into groups and some of us went outside and planted some trees such as whakarua and kōtukutuku that we can visit over the years to watch them grow. Inside we planted some flowers together in the kopa that will be planted in Ngā Hau e Whā o Paparāngi tāmaki once they have grown a bit. After we gathered together for our kahurangi and had the chance to explore the paparāngi, there we went back on bus to head back to kindergarten.

What was your favourite part of the visit to Ngā Hau e Whā o Paparāngi? And we wonder what you will share about today?
Article 4 –
Definition - The Kawana says that all faiths - those of England, of the Wesleyans, of Rome, and also Maori custom and religion - shall all alike be protected by him.

What examples can you think of in your current practice? What other examples can you think of?
He Karaka Kai

Na ngā atua e homai ngā kai,

Rongoāmata

Tane Mahuta

Haumietiketike

Tangaroa

Kia ora, kia ora

Whakamaua kia tina (tīna)

Haumie, hie e...Taki e!
Reflection: What culturally based celebrations do you have in your Kindergarten?