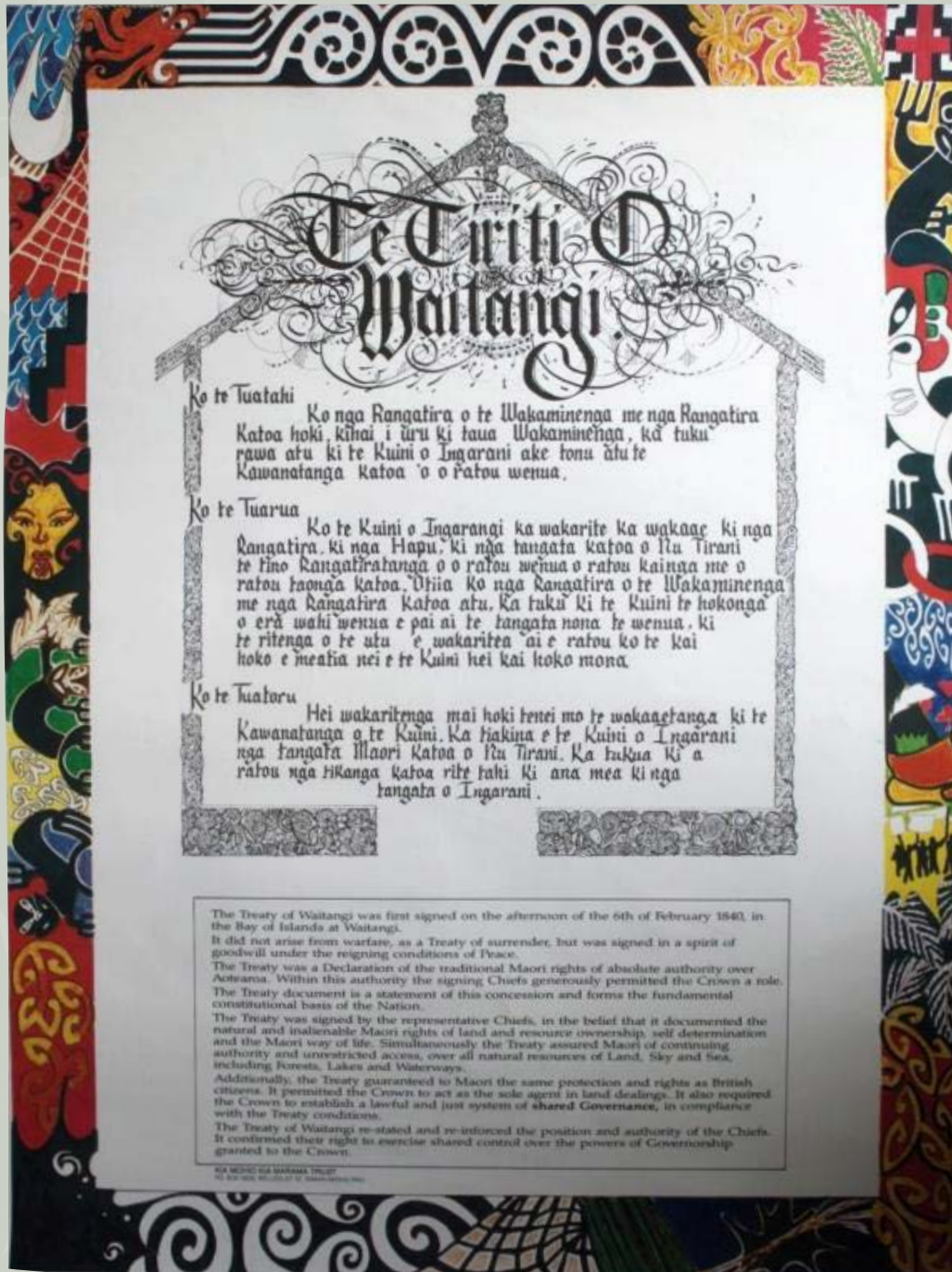


Ki te hoe | Te Tiriti o Waitangi Navigating Te Tiriti o Waitangi within ECE contexts



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Ki te hoe – Te Tiriti o Waitangi

The gateway to the teaching profession in Nu Tīrani New Zealand¹

The purpose of this resource is to support Kaiako in their teaching and learning. To form the foundation of their knowledge base and on-going engagement with Te Tiriti o Waitangi.

The resource consists of five key Te Tiriti o Waitangi kaupapa (topics). To use this resource effectively, Kaiako are encouraged to navigate this resource independently to evaluate their understandings of Te Tiriti o Waitangi in action and strengthen their professional practice.

The first kaupapa offers a rationale for both the historical and legislative standing of Te Tiriti o Waitangi. The ensuing four kaupapa include:

- Examples of what governs practice within the early childhood education sector - this is not an exhaustive list, rather it has been collated to guide understanding and provoke continual engagement;
- Questions for reflection and consideration;
- A range of tangible and intangible possessions with associated examples to support Te Tiriti based curriculum directions and design; and
- A content pathway to support te reo Māori language planning.

¹ Within the context of this resource: Ki te hoe is to prepare to embark on a Te Tiriti o Waitangi journey, the gateway to Nu Tīrani teaching profession.

1. Te Tiriti o Waitangi

The Treaty of Waitangi, an explanation and overview of the historical contexts of this country’s founding document between Tangata Māori and Pākehā as referred to within both written versions of Te Tiriti | The Treaty.

Te Tiriti o Waitangi and Treaty of Waitangi Explained

Te Tiriti o Waitangi	The Treaty of Waitangi	Explanations
<p>Upoko I All chiefs of the confederation and other chiefs who have not joined, delegate Governorship to the Queen.</p>	<p>Article I The chiefs cede to the Crown the power of Sovereignty.</p> <p>Principle of partnership</p>	<p>Within Article I the English text states that Māori ceded sovereignty to the Queen.</p> <p>The word sovereignty is not used in Upoko I of the Māori text. Instead, it uses <i>kāwanatanga</i> (governorship), a word improvised by the missionary translators. The word did not mean a transfer of authority from Māori to the British. Rather, it enabled the British to establish a government in Aotearoa New Zealand. Māori consider this article to be the country’s first immigration policy and the only legal basis for the presence of non-Māori settlers in Aotearoa.</p>
<p>Upoko II The Crown recognises tino rangatiratanga (absolute paramount authority) of hapū over their lands, villages, and all taonga that are precious to them.</p>	<p>Article II Guaranteed to Māori full, exclusive and undisturbed possession of their lands and estates, forests, fisheries and other properties as long as they wished. Gave the Crown the right to be the priority agency in relation to negotiating land transactions with hapū.</p> <p>Principle of protection</p>	<p>Within Upoko II, <i>tino rangatiratanga</i> directly contradicts the secession of sovereignty referred to in Article I.</p> <p>Upoko II is unequivocal, as it reserves tino rangatiratanga – full sovereign authority over Māori lands, forests, fisheries, “me o rātou taonga katoa” (and everything they valued, tangible and intangible).</p>
<p>Upoko III: Māori to have the same rights as British people. These rights are additional to what they already enjoy in their hapū.</p>	<p>Article III Māori given the same rights as all British subjects.</p> <p>Principle of participation</p>	<p>No discrepancies within this article.</p>
<p>Upoko IV The British Governor will protect the faiths (beliefs) of England, of the Wesleyans and of Rome, and also Māori custom and religion.</p>	<p>No Article IV for the English version, as this was a verbal article read to chiefs prior to their signing Te Tiriti o Waitangi at Waitangi on 6 February 1840.</p>	<p>This is referred to as the verbal article Colenso (Anglican) recorded during a discussion between Bishop Pompallier (Catholic) and Hobson. The statement was read to the chiefs in te reo prior to anyone signing. This verbal article protects Māori beliefs and their customary values and practices.</p>

(Williams, 2022)

2. Upoko Tuatahi – the First Article

This article is what governs practice for Kaiako and ECE services. The examples listed are located within two levels of Bronfenbrenner’s (1979) ecological theory. The exosystem (Government level) and mesosystem (connections from the microsystem level exclusive of the child). The concern of governorship is at the centre of Article 1. Clearly understanding what governs early childhood practices is the first step towards meeting this article in practice.

Examples at the Exosystem Level that govern why we do what we do

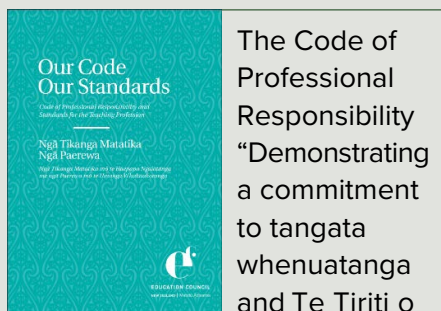


“Located in Aotearoa New Zealand, this vision implies a society that recognises Māori as tangata

whenua, assumes a shared obligation for protecting Māori language and culture, and ensures that Māori are able to enjoy educational success as Māori.” (p. 6)

Questions for Reflection

1. How does the service’s local curriculum give genuine opportunities for tamariki Māori and their whānau to make choices and develop their ways of being, knowing and doing? **(Mana Atua)**
2. What is the te reo me ngā tikanga Māori strategic plan for the service and staff? **(Mana Reo)**
3. In what ways and how well is the local curriculum genuinely connected to the whakapapa of the area, and local iwi? **(Mana Whenua)**
4. Based on the three Questions above what are your questions for **Mana Tangata** and **Mana Aotūroa**?



The Code of Professional Responsibility
“Demonstrating a commitment to tangata whenuatanga and Te Tiriti o

Waitangi...” (p.10).

Questions for Reflection

1. What practices demonstrate our Te Tiriti o Waitangi relationship? Are these planned for in our key internal review documents? Have we evaluated their effectiveness? Have external reviewers been included?
2. When do we communicate with whānau and tamariki Māori about their aspirations? How frequently? On whose terms? Where and when do we communicate and who decides?
3. Do we visibly show our commitment to Te Tiriti o Waitangi meaningfully to our ECE hapori/community? Does this include what we do every day or just special occasions?



Standards for the teaching profession
“Demonstrate commitment to tangata whenuatanga and Te Tiriti o

Waitangi...” (p. 10).

Questions for Reflection

1. How comfortable are we in teaching this country’s dual heritage, histories, identities, languages and cultures that stem from Te Tiriti o Waitangi?
2. Culturally-responsive practice is kept in a reactive state; how can Kaiako move from this state to one of indigenising spaces?
3. Have we compared recent research evidence with our practices? Have we identified spaces of strength and spaces for improvement?
4. How visible are the aspirations of tamariki and whānau Māori within our planning and assessment documentation? Do we have indicators for success? How often are these reviewed?

Version as at 1 January 2023



Education and Training Act 2020

Public Act 2020 No 38
Date of assent 31 July 2020
Commencement see section 2

43.(1)(a)(v): acknowledges and reflects the unique place of Māori as tangata whenua.

Questions for Reflection

1. How visible are national policies and local iwi education strategies and initiatives incorporated in daily practices?
2. Do Kaiako know about these policies, education strategies and initiatives readily?
3. Can Kaiako identify how these are lived each day in their teaching?
4. Māori whānau and their tamariki want their Kaiako to know them and their contexts. How do Kaiako provide that sense of belonging and what could these practices be?

Version as at 1 February 2023



Education (Early Childhood Services) Regulations 2008 (SR 2008/204)

Anand Satyanand, Governor-General

Order in Council

At Wellington this 7th day of July 2008

Present:
His Excellency the Governor-General in Council

4. Minister may issue statement of national education and learning priorities.

**c) to instil, in each child and young person, an appreciation of the importance of –
iii) Te Tiriti o Waitangi and te reo Māori.**

Questions for Reflection

1. What routine uses of te reo Māori are there every day? How often is te reo Māori used spontaneously and in what ways?
2. If asked, can Kaiako demonstrate the importance of Te Tiriti o Waitangi by providing examples of all four articles in practice?
3. In what ways is te reo me ngā tikanga Māori integrated and articulated within the service's local curriculum?



Audacious goal 1:

By 2040, 85 per cent of New Zealanders (or more) will value te reo Māori as a key element of national identity

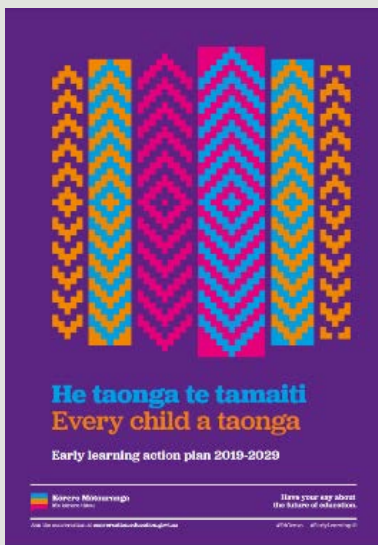
Audacious goal 2:

By 2040, one million New Zealanders (or more) will have the ability and confidence to talk about at least basic things in te reo Māori

Questions for Reflection

1. How often is te reo Māori used to communicate basic ideas every day? For example, expressions of feelings and needs? Play and routines?
2. What teaching strategies are employed to encourage tamariki to use te reo Māori every day to express themselves?
3. Can teaching teams do this spontaneously as well as routinely?

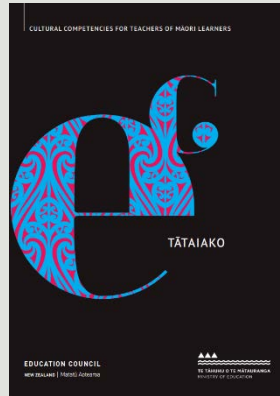
The Statement of National Education and Learning Priorities (NELP) & Tertiary Education Strategy (TES)



“Te Whāriki affirms the obligations and opportunities arising from Te Tiriti o Waitangi. It recognises Māori as tangata whenua and assumes a shared obligation in protecting Māori language and culture and ensuring that Māori are able to enjoy educational success as Māori”. (Ministry of Education, 2019, p.10).

Questions for Reflection

1. How often are Māori whānau and tamariki part of the decision-making processes of the early childhood setting?
2. Do all tamariki and whānau Māori get opportunities to offer the views that are relevant to them?
3. Do Kaiako have a working knowledge of kōrero tawhito and pūrākau local to the area? How visible are these in the planning? How are these explained to the centre’s whānau?



One common theme has been taken from the following three strategies:

- A. National Education and Learning Priority Objective 3 – Priority 5:** Meaningfully incorporate te reo Māori and tikanga Māori into the everyday life and place of learning.
- B. Ka Hikitia Ka Hāpaitia:** within Te Tuakiritanga domain of this strategy a key approach is “Identity, language and culture matter for Māori learners”. The Government’s action for this is to “support the incorporation of Māori identity, language and culture into the day-to-day practices of our education services so that Māori learners can actively participate in te ao Māori, Aotearoa and the wider world.”
- C.** The companion document to Ka Hikitia Ka Hāpaitia is Tau Mai Te Reo and Focus Area Three directs educators to integrate learning of te reo Māori into other learning areas or use the language for instruction in the classroom. Examples of practices from the above are listed as Reflective Questions under the five kaupapa Māori competencies within Tātaiako:

Questions for Reflection

- 1. Wānanga** – How do you participate with ākonga Māori and their whānau, and the wider Māori hapori, rūnanga, hapū, iwi in robust kōrero for the benefit of Māori learners’ achievement?
- 2. Whanaungatanga** – In what ways can Kaiako strengthen respectful working relationships with ākonga Māori, their whānau, and the wider Māori hapori, rūnanga, hapū and iwi?
- 3. Manaakitanga** – How is manaakitanga reflected within the daily practices of Kaiako when using te reo Māori and articulating tikanga Māori?
- 4. Tangata Whenuatanga** – How do Kaiako ensure ākonga Māori learn as being Māori? What could the strategies be for achieving this?
- 5. Ako** – What plans do you have for yourself in terms of keeping current with te ao Māori content of whakapapa (identity), te reo Māori (language) and tikanga Māori (culture)?

Examples at the Mesosystem Level that govern why we do what we do

Here are explicit examples of what governs practice at the mesosystem level; this is not an exhaustive list, instead it encourages Kaiako and teams to keep adding to this list. You will need to ensure you are able to convey how your examples acknowledge Te Tiriti o Waitangi Article I: with Tangata Māori lenses.

Centre Philosophy

“Our ongoing respect for Te Tiriti o Waitangi and this country’s dual heritage provide the pathways in our centre’s approach to learning.”

Teaching Team Philosophy

“Our caring professional staff are highly focussed on Kotahitanga (teamwork) and are committed to sharing our knowledge of te ao Māori through using te reo Māori, following tikanga practices and designing local curriculum that reflects the unique place of Māori as tangata whenua.”

Own Teaching Philosophy

“Ngā Tikanga Matatika me Ngā Paerewa (Our Code, Our Standards) I am committed to being a confident and competent ethical bilingual and bicultural Kaiako and therefore ka kōrero ahau i roto i te reo Māori ki ngā tamariki i ngā wā katoa – just as much as I speak English.”

Service’s Mission Statement

Ki te kāpuia e kore e whati – we succeed together: Together we can prepare your child for the wonderful life that lies ahead.

Service’s Vision

Everything we do is guided by our vision whakataukī “ko te tamaiti te pūtake o te ao – all learning is centralised to the child”.

Service’s Values: One example is provided as Kaiako and early childhood settings are encouraged to devise their own sets of uara (values) that reflect their hapori (community). In devising these uara, ensure to define the meaning(s) of each one, and identify what these uara look like in practice.

Wairuatanga: understanding and believing there is a spiritual existence in addition to the physical. An example is teaching the pepeha of the region. This simple activity is multi-loaded with learning, as a pepeha not only contains te reo Māori, but also the pūrākau that stem from each of these features make associations to the whakapapa of the area, time, resources and local iwi. A pepeha is also the foundation to the practice of the value Kaitiakitanga (guardianship and resource management within the natural world – te taiao).

NB: it would be a natural process leading on from here to have Kaitiakitanga as the next uara to define and describe.

3. The premise of Upoko Tuarua

is located with the use of the word tino rangatiratanga which guaranteed Māori “full exclusive and undisturbed possession over ‘ngā taonga katoa’”. This affords recognition to both tangible and intangible possessions. This section provides a comprehensive list of tangible and intangible possessions that will aid Kaiako to utilise and inform their daily Tiriti based programmes.

Article II Examples

Tangible Possessions	Processes of teaching, focussing and learning inquiries	Intentional Teaching and Significant te ao Māori Learning
<p>TE WHENUA</p> <ol style="list-style-type: none"> 1. Ngā Marae 2. Ngā Pā 3. Maunga 4. Ngā Arawai (waterways), Awa (river, stream), Hāpua (lagoon, pond) 5. Ngā Hikuwai (glaciers) 6. Te Moana (ocean, lake) 7. Ngā Moutere (Islands) 8. Ngā Ana (Caves) 9. Ngā Puna (Springs) 10. Ngā Hīrere (Waterfalls) 11. Ngā Puia (Geysers/hot springs) 12. Ngā Toka (Rocks) 13. Ngā Wāhi Tapu (Sacred Places) 14. Mahinga Kai (garden, food gathering, and kai resource areas e.g., mutton bird islands) 15. Nohoanga areas (campsites) 16. Old Pā sites 17. Other areas of significance. 	<p>Te reo Māori employment and tikanga Māori articulations are needed for all the areas of inquiries:</p> <ol style="list-style-type: none"> i. Utilise the 17 Learning Objectives from Te Aho Arataki Marau to formulate your te reo Māori learning plan. ii. Utilise the suite of te reo Māori Indigenising Practice resources. iii. To progress practice further start tailoring your own list of huinga reo (vocabulary) to learn. <ul style="list-style-type: none"> • Pūrākau that are relevant to the local area following the tangible possessions listed in the first column. • Whakapapa of the iwi and rohe. • Changing landscapes – water-flows: melting of snow, natural disasters or man interventions. • Loss of energy: geysers, hot springs. 	<p>Relevant kupu Māori and ngā rerenga kōrero (words and phrases) are tailored for use in each of the areas below:</p> <ul style="list-style-type: none"> • Pepeha (geographical features of the area). • Waiata serve many functions, therefore it is about aligning or creating an appropriate waiata for the kaupapa you are engaging in. • Whakaari – (drama play). • Pukapuka creations. • Ataata - video recordings. • Kapo tangi reo - audio recordings. • Pikitia Pakitara – murals. <p>Apply relevant tikanga practices that reflect the following kaupapa Māori principles:</p> <ul style="list-style-type: none"> • Mauri – the life essence • Whakapapa – line of descent • Mārama - wisdom, understanding • Mōhiotanga – knowledge • Māramatanga – insight, understanding • Kaitiakitanga – guardianship • Rāhui – ritual prohibition • Ako – learning, studying • Te Tapu o te Tinana – sacred body
<p>NGĀ RAUEMI</p> <ul style="list-style-type: none"> • Kai (food of the area) • Tāne-whakapiripiri (materials for housing) • Ruatēpupuke (wood carving) • Ngā pūeru (materials for apparel) • Ngā Paraikete (blanket – for warmth, sleeping) • Ngā manu (winged creatures - birds, bats, butterflies) • Ngā kararehe (animals) 	<ul style="list-style-type: none"> • Food delicacies of the area. • Wood of the area and its use. Process for maturing native woods, e.g., soaking in the repo (swamp, marsh). • Flora and Fauna: Harakeke, pīngao, kiekie, raupō, pikopiko. • Teaching all the listed topics will require an inquiry process to gain an understanding of the Māori ways of being, doing and knowing. • The contexts of when resources were harvested support how tikanga practices were carried out. For example, a different karakia would be recited for different environments: moana (sea), ngāhere (forest). 	<ul style="list-style-type: none"> • Processes of cleaning food: eg: scaling fish, para (slime) from eels, tītī, pāua, kina, kuku, tio, inanga. • Preservation methods: pakapaka (crispy, burnt), kōtutu (preserve) in fat, whakatote (cure with salt/brine), pāwhara (cure through smoking), whakamaroke drying or dehydrating, toroī (to ferment). • Cooking methods: hāngī (underground earth oven), ngāwhā and puia (geothermal cooking), pungarehu (cooking in embers/ash). • Process for preparing weaving materials: harakeke, pīngao, kiekie, raupō.

Intangible Possessions	Processes of teaching, focusing and learning inquiries	Intentional Teaching and Significant te ao Māori Learning
<p>Te reo Māori</p>	<p>This is a work in progress.</p>	<p>Ensuring the mauri of te reo is alive and flowing.</p>
<p>The following three kaupapa provide a wealth of tikanga-ā-iwi practices which is captured within the kaupapa of māramatanga – being gradually awakened to an intuitive sense of knowing.</p> <p>To understand or become aware of the tikanga and mātauranga Māori content when carrying out Kaitiaki roles or being part of Kaitiakitanga projects you need to locate yourself within the kaupapa:</p> <ul style="list-style-type: none"> • Knowing the history and building knowledge by observation over long periods of time re: intergenerational transmission of knowledge is a key responsibility of this role. (Ways of Knowing) • Intervention the how (Ways of Doing) • Collaborative approaches will provide the processes of teaching, focusing and learning inquiries. <p>Alignment to Maramataka Māori</p> <p>Mahinga Kai – working the food sources and resources of the whenua, rangi, ngā arawai, moana, ngāhere.</p>	<p>What are the processes of kaitiakitanga that have ensured that resources we have access to now will still be available for the generations to come?</p> <p>Education on sustainable practices is a key responsibility towards enacting kaitiakitanga. Whilst these all align to maramataka Māori and Mahinga Kai practices of iwi the cultural narratives and waiata of the iwi explain how and why areas and resources were cared for at different times.</p> <p>Services need to be strategic in their planning and align kaitiakitanga projects to the needs of the local community, waterways, land, sky and iwi.</p> <ul style="list-style-type: none"> • Iwi maramataka vary due to the different climates across the motu. For example the Southern South Island maramataka implementations will start two months ahead of the northern areas due to the colder climate. • Understanding when the maramataka starts on the full moon and the new moon. • Following the moon phases of the maramataka and planning to the relevant energy levels for tamariki is a starting point. From here your understanding maramataka applications will grow when aligned to the intentional teaching column. • Here is a link that will assist Kaiako further in designing intentional teaching content: https://www.sciencelearn.org.nz/image_maps/124-mahinga-kai-natural-resources-that-sustain-life 	<ul style="list-style-type: none"> • Karakia – for a range of differing experiences eg: going into the forest, at the beach, travelling, and blessing of a taonga. • Rāhui – placing a ban on an area to ensure replenishing occurs. Eg: putting the māra kai to sleep over the winter. • Tapu – personal tapu is a starting point. This is a protection mechanism and can be applied to ensure safety of self, others and resources. • The whakataukī He taiao tōnui mō ngā reanga katoa – A flourishing environment for every generation will guide the intentional teaching of kaitiakitanga projects at service level, and with haportī (community) and iwi. <p>Mātauranga Māori: A process Tikanga Māori: Ways of doing Mahika Kai: Ways of knowing</p> <ul style="list-style-type: none"> • Navigational kōrero; engagement with the environments: collecting kai and/or resources eg: raupo for poi, and rimurapa for making pōhā. • Life cycles of the food resources eg: tuna/eels, mutton birds, shellfish, pipi, kina, pāua, tio, koura, īnanga. • Planning of activities so that the different energy levels of the moon phases are maximised. • What is the tikanga when engaging in the collection of foods, medicinal plants, clothing material? • Knowing the seasons and the resources of the area: and when the concepts of rāhui, tapu, whakawā applied. <p>What are the processes of kaitiakitanga that have ensured these resources are still available?</p>

4. Upoko Tuatoru – Article Three

advocates equality for both Māori and Pākehā. Sixty-six percent (66%) of the ECE teaching profession are Pākehā, many of whom are monolingual and monocultural. Furthermore, 96% of all tamariki Māori attend English medium settings (Gordon-Burns & Campbell, 2014, Ministry of Education, 2021). When considered together, these two statistics illustrate an alarming situation for equity in practice, and the potential for Upoko Tuatoru to remain unobserved and unfulfilled. It is imperative that all Kaiako attend to their professional responsibilities for equality in education. When applying Upoko Tuatoru to ECE contexts, it becomes a professional responsibility for Kaiako to navigate Te Tiriti o Waitangi comfortably and confidently to promote equality in practice.

The kaupapa for this section is a set of questions for reflection that may provoke further examination by Kaiako:

1. How do Kaiako ensure that tamariki Māori learn as ‘being Māori’?
2. What does equality look like in relation to the ECE service’s Tiriti² based programmes?
3. How do Kaiako demonstrate their developing practice of equality through the different cultural locatedness stages of:
 - a) Mārama (Graduating Kaiako)?
 - b) Mōhio (Certified Kaiako)?
 - c) Mātau (Service Leaders)? (Education Council & Ministry of Education, 2011, p.2).
4. How do Kaiako remove barriers, enhance access, promote inclusion and ensure equal outcomes for tamariki?

Some further questions to consider:

- a) How competent are you as a Kaiako (Mārama/Mōhio/Mātau) teaching te ao Māori; whakapapa, te reo me ngā tikanga (identity, language and cultural) contexts?
 - b) How much usage of te reo Māori is enough to claim as an integral part of one’s pedagogy and practice?
 - c) As a Kaiako (Mārama/Mōhio/Mātau) do you have te reo Māori language learning plans in place?
 - d) Is there a service-wide te reo Māori strategy in place?
5. How often are whakapapa, te reo me ngā tikanga programme reviewed and evaluated?
 6. Are Kaiako supported by the service to develop their knowledge of whakapapa, te reo me ngā tikanga?
 7. Are Kaiako at Mātau level suitably equipped and knowledgeable to endorse Practising Certificate renewal in relation to the continued development and practising of te reo me ngā tikanga Māori while practising as a Kaiako?

NB: The service’s te reo Māori strategy supports the implementation of Kaiako reo Māori language learning plans. The service’s strategy provides clear outcomes, timelines and budget lines to ensure that te reo Māori thrives.

² Tiriti based programmes refer to the signing of Te Tiriti o Waitangi between Pākehā and Māori and is the genesis of this country’s bicultural and dual heritage.

5. Upoko Tuawhā – Article Four

Professional responsibilities to retain currency and extend beyond in relation to:

- Becoming conversant with Te Tiriti o Waitangi (the Māori written version).
- Using te reo Māori confidently and competently.
- Confidently articulating Tikanga Māori within the ECE service, programme, and own practices.

Te reo Māori Language Learning Plan

The intent of this article is based upon customary values and practices. Although there are many values and practices for iwi across the motu, a common educational priority for iwi ko te reo kia tika (high quality), ko te reo kia rere (frequency and eloquence and ko te reo kia Māori (promote Māori worldviews). To know the values and practices of Māori, then knowing and using te reo Māori, is paramount. Within teaching and learning contexts, it is recommended that individual Kaiako use this article's resource to assess, evaluate and plan to progress:

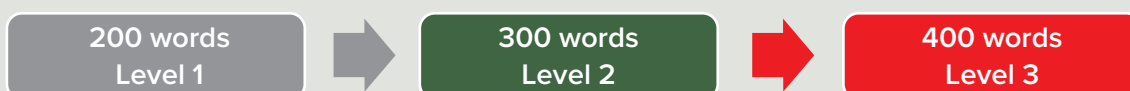
- te reo Māori through vocabulary building; and
- tailoring – using vocabulary in context.

The resource this article provides is a starting point to devise a te reo Māori language learning plan that Kaiako can draw upon to support meeting professional responsibilities within *Ngā Tikanga Matatika me Ngā Paerewa*.

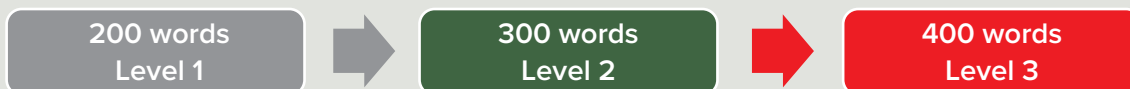
Kaiako at Level 1 are learning, at Level 2 are becoming comfortable and at Level 3 are confident with using te reo Maori within the following 17 Achievement Objectives. These achievement objectives can be found in Te Aho Arataki Marau mō te Ako I te reo Māori – Kura Auraki. Curriculum Guidelines for Teaching and Learning te reo Māori in English-medium schools: Years 1-13. (Ministry of Education, 2009).

Level 1

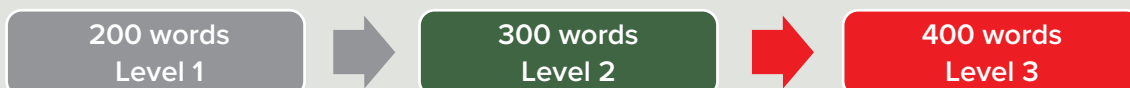
1. Greetings, farewells, acknowledging people, and responding to greetings and acknowledgements.. Relevant vocabulary for these total:



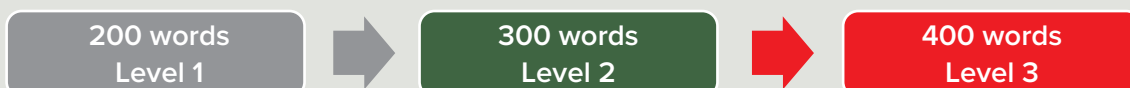
2. Can introduce themselves through a mihi of introduction, can introduce members of the team, and can also respond to introductions. Relevant vocabulary for these total:



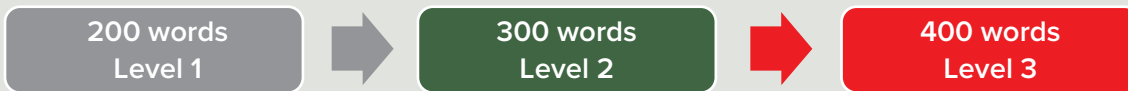
3. Able to communicate about numbers, using days of the week, months, and dates.



4. Can communicate personal information, such as own name, parents' and grandparents' names, iwi, hapū, or papatipu rūnanga, geographical features of the area, home town and place of family origin.



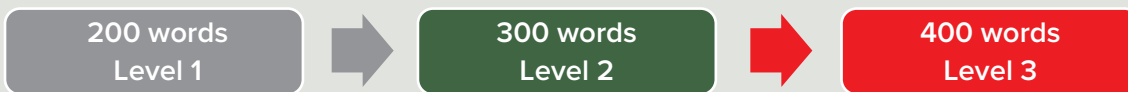
5. Can communicate about location



6. Understands and uses simple politeness conventions e.g.: ways of acknowledging people, expressing regret, and complimenting people.



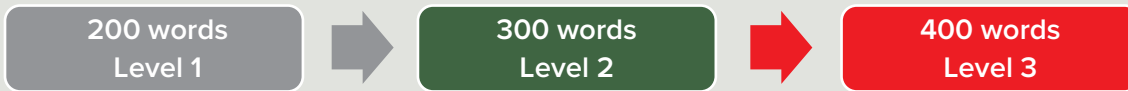
7. Can use and respond to simple curriculum areas/activities in te reo Māori including asking for the word to express something in te reo Māori e.g.: He aha te kupu Māori mō nappy? Kope!



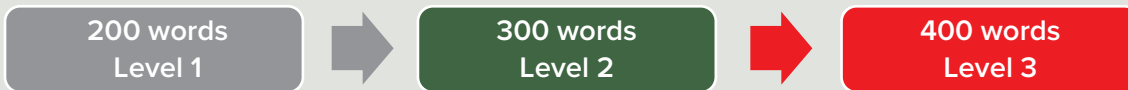
Level 2

At this level kaiako are able to communicate:

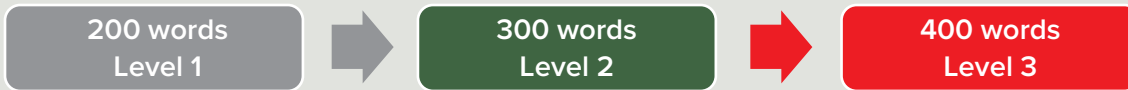
1. About relationships between people.



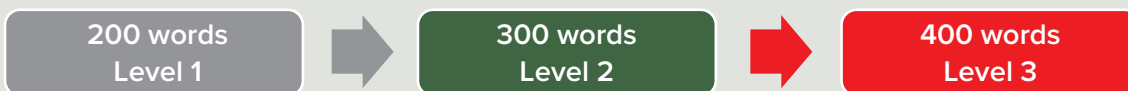
2. About possessions.



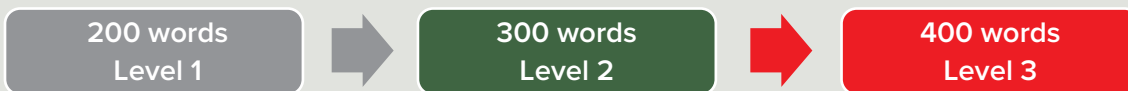
3. About likes and dislikes, giving reasons where appropriate.



4. About time, weather, and seasons.



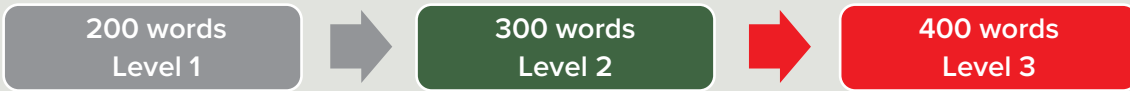
5. About physical characteristics, personality and feelings.



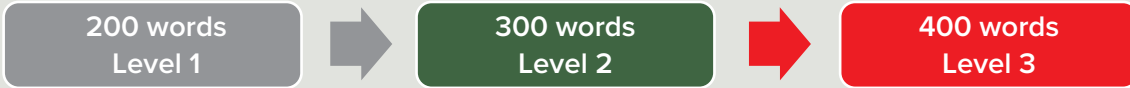
Level 3

At this level Kaiako are able to:

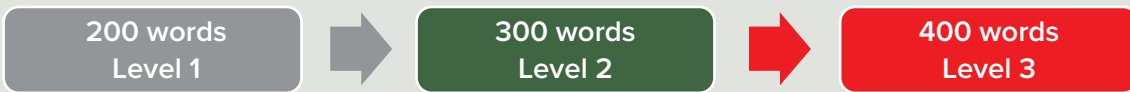
1. Communicate about habits, routines, and customs, including comparing and contrasting.



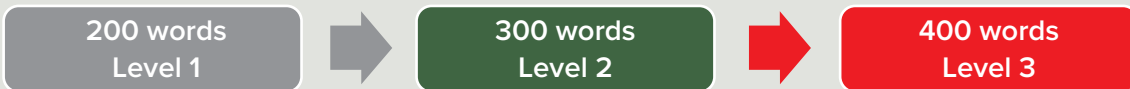
2. Communicate about events and where they take place.



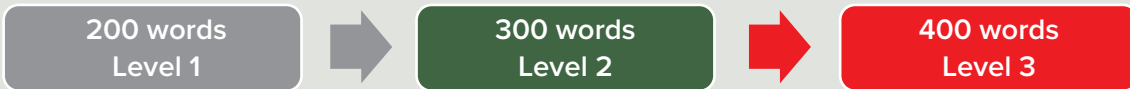
3. Give and follow directions.



4. Communicate about how people travel, including comparing and contrasting.



5. Communicate about immediate past activities.



He Kōrero Whakamutunga – Final Thoughts

This resource has taken into consideration the findings from Williams' (2022) research and has been developed to support and inspire Kaiako at the Mārama level to continue their learning journey in their te ao Māori (whakapapa, te reo me ngā tikanga). It is envisaged that within the next five years you will be a confident and ethical bicultural Kaiako (Niu Tirani context) and you will take on the tuakana role for graduate teachers entering the teaching profession.

For Kaiako at Mōhio level, you are a competent and ethical bicultural Kaiako (Niu Tirani context) referred to in this resource as the glue within the teaching profession. You are charged to move to Tiriti-based curriculum practice ensuring that te ao Māori practices are integrated throughout the daily teaching programme. Speaking te reo Māori is the 'norm' for Kaiako, to providing instruction naturally in and naturally throughout the day with ngā pēpi (infants), ngā pēpi nohinohi (toddlers) and ngā tamariki kōhungahunga (the young children).

For Kaiako at the Mātau level, you are the policy and provision leaders ensuring that Te Tiriti o Waitangi is the first topic to address when reviewing and replenishing content and resources within the ECE environments, teaching and learning programmes, policies and procedures. As a responsible Kaiako you are charged with signing off te reo Māori declarations for all Kaiako; ensuring the service's Te Tiriti o Waitangi obligations are met at all levels; that the service has a working strategic and logistics plan to support Te Tiriti o Waitangi implementations and outcomes for Kaiako and the service's tamariki and their whānau. You are able to give clear articulations of all four articles of Te Tiriti o Waitangi in action.

Mā te kimi ka kite
Mā te kite ka mōhio
Mā te mōhio ka mārama

Seek and discover
Discover and know
Know and become enlightened

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