*Kia Ora Whanau this is part 2 of the series for Te Tiriti o Waitangi and again these are not my own words but they are apart of documents we should know and be using through our practice.*

*He Mapuna te Tamaiti – MOE social competency support*

*Te Whariki – MOE curriculum*

*And the MOE website for education in Aotearoa.*

*I didn’t change a lot as I believe it is very clear around the expectations of practice and what it can look like.*

*Kia haumaru te noho whanau.*

*Hayley*

*He Mapuna te tamaiti:*

*Te Whāriki* highlights the important role of early learning in upholding Te Tiriti o Waitangi. The principles of partnership, participation, and protection should guide kaiako as they work to support the wellbeing of Māori tamariki and their whānau. When all members of early learning communities collaborate to create a positive, culturally responsive environment that is welcoming and engaging

for Māori whānau, they are enacting these principles.

Through strong *partnerships*, whānau and kaiako learn from each other and work together to support the learning and social and emotional development of tamariki. When whānau are welcomed as active *participants* in the co-construction of an inclusive, culturally responsive curriculum, the

identity, language, and culture of Māori tamariki and whānau are understood and valued in ways that can be seen, heard, and felt by all members of the community.

When the self-concept, esteem, and cultural identity of Māori tamariki are authentically supported and strengthened, the principle

of *protection* is enacted. *Te Whāriki* acknowledges the increasing diversity of Aotearoa New Zealand’s population. Te Tiriti o Waitangi is the foundation for a partnership that is inclusive of all children and their families. Mana

whenua across Aotearoa New Zealand provide a ‘korowai manaaki’ (cloak of welcome and care) for all people who live in their takiwā. All children benefit when the valuing of culture is deeply embedded in all aspects of the early learning context.

The three “P’s”, as they are often referred to, are the principles of**partnership**, **participation** and **protection.**These underpin the relationship between the Government and Māori under the Treaty of Waitangi. These principles are derived from the underlying tenets of the Treaty. They are used to bridge the gap between the literal differences between the Māori and English texts.

**Partnership**Partnership involves working together with iwi, hapū, whānau and Māori communities to develop strategies for Māori education.

Partnership encourages and requires Māori to be involved at all levels of the education sector, including decision-making, planning, and development of curriculum.

Partnership is:

* engaging with Māori community
* inquiry- place based learning-finding out about the Māori origins of your rōhe, mountains, rivers, history
* having Māori representatives on boards of trustees/whanau groups
* equity for Māori
* power sharing

Partnership relies on us welcoming and having genuine relationships with our Māori community. Historically for many Māori there have not been “open door” policies and Māori have not felt welcomed and valued in some schools.

Sometimes these relationships take time and effort. For most communities, once they feel there is genuine relationship building, they will be more than happy to be a part of the school and add expertise.

**Protection**Protection means actively protecting Māori knowledge, interests, values, and other tāonga. Identity, language, and culture are important expressions of what it means to be a culturally located learner. Ka Hikitia (Ministry of Education, 2007) emphasises that “culture counts” and describes a commitment to “knowing, respecting and valuing where students are, where they come from and building on what they bring with them”

Protection is:

* valuing, validating and protecting local knowledge (place-based learning)
* normalising te reo Māori
* learning and including tikanga kindergarten-wide
* equity for Māori

As kaiako we are able to implement these principles every day. Normalising te reo not only in your kindergarten, but in staff meetings, the staff room, outside, at mat times and in other areas.

Adding a Māori perspective to topics and inquiry is an opportunity for us to weave tikanga and Māori  view point into everyday situations.

**Participation**Emphasise positive Māori involvement at all levels of education, as expressed: “Increased participation and success by Māori through the advancement of Māori educational initiatives, including education in Te Reo Māori, consistent with the principles of the Treaty of Waitangi.”

Participation is:

* working to strengthen home-kindergarten relationships
* Māori participating in kindergarten decision making
* Kindergarten environment reflecting the biculturalism of Aotearoa
* aspirations of Māori whānau reflected in Kindergarten planning
* equity for Māori

If you begin working on strong partnerships, participation will happen organically. I have always felt that as soon as your whānau and community see that you genuinely want to move forward with Māori participation, the help is always offered. Coming from the place of honesty and wanting to make a difference for the ākonga puts you in a perfect space to be treaty partners. Māori participants are an asset to our Kindergarten communities.

We could have stayed in the confines of the Kindergaten and studied the Mountains and local Stories through books and pictures.  But the story was real for us; place-based learning, history, and living art with its stories. For me this was when I really felt a connection to a place, and I still feel strong connections to Where we are placed. This learning from outside the classroom remains with me and by passing on what I have learned I am protecting Māori  culture, language and art knowledge.

***Whaowhia te kete mātauranga****Fill the basket of knowledge*