



## Capturing the Spiritual Wisdom of Children

Leanne Clayton, Miria Wipaki and Brenda Soutar

Mana Tamariki

**CELEBRATING  
LEARNING STORIES  
CONFERENCE  
2016**



## **Mana Tamariki**

Children's status Empowerment of children Young peoples' authority

*Seamless Māori language immersion educational setting birth to Y13*

*Kōhanga Reo, Kura Kaupapa Māori Urban, pan-tribal, Palmerston North*

# Mana Tamariki Core Values

- ◆ Holistic view of human development
- ◆ Indigenously Māori spiritual dimension
- ◆ Right of all Māori to their language and culture
- ◆ Pride in being Māori
- ◆ Love of learning
- ◆ Excellence
- ◆ Tino Rangatiratanga - Māori self-determination

# Entry Criteria

*Both parents commit themselves to speak  
Māori at all times (never English) to  
all children enrolled including their own.*

Te ihi, te wehi, te wana

*Exciting, thrilling, inspiring,  
stimulating, energy*





relationships

Ngā Hononga

*Whanaungatanga Whakapapa*



spirit

## Wairua

*Taha wairua ... captures the notion of a special relationship with the environment, as well as a Māori cultural identity*

*Durie, M (2005)*



spirit

# Wairua

*Taha wairua ... captures the notion of a special relationship with the environment, as well as a Māori cultural identity Durie, M (2005)*

# Te Whāriki

*to grow up as competent and confident learners and communicators, healthy in mind, body, and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society*



# Te Aho Matua

*kia tu pakari, tu rangatira  
ia hei raukura mo tona iwi*

*high achievers who  
exemplify the hopes and  
aspirations of their people*

# Te Whatu Pōkeka



*Te wairua o te tamaiti:  
The child is an emotional,  
spiritual being*

# Te Whatu Pōkeka

*Mōhiotanga - What a child already knows and what they bring with them highlights new beginnings, new knowledge, new discoveries*

Te kore, Te pō

*Mātauranga - This is a time of growth for the child. It denotes a phase of increasing potential, negotiation, challenge, and apprehension when dealing with new ideas.*

Te kukune, te pupuke, te hihiri, te mahara, te manako

*Māramatanga - This is when a child comes to understand new knowledge: a phase of enlightenment, realisation, and clarification.*

Te mahara, te hinengaro, te manako, te wananga, te whē, te ao mārama

Pine, Pakura, Kahuraki and the pou



Ko te painga o ngā koru  
he hari i a Papa ki raro.

Ko te painga o ngā  
mangopare kei te hiki i a  
Ranginui ki runga.

*The good thing about the korus is that  
they take Papa down. The good thing  
about Mangopare is they lift  
Ranginui up.*

*He pēhea te ako i tēnei mea te  
mangopare? How did you come to  
know what mangopare is?*

*Nā te whakaatu o Pine  
When Pine showed me*

affirm that the needs of the spirit are well served through the creative arts of music and song, dance and drama, drawing and painting, prose and poetry and all the activities which give full sway to colour and imagining.

*Te Aho Matua*

Ko te hari me to koa i roto i ngā mahi katoa  
ngā tino tohu o te wairua ora.

*The ultimate expression of spiritual well-being is  
joy in all endeavours*

*Kāterina Mataira*

**Karakia Matariki**

**Whakaputanga**

**Mōteatea**

**Mihimihi**

**Pōhiri**

**Tangihanga**

**Pēpi hou**

**Māra**

**Kawemate**

What messages are the rituals / ceremonies  
in your centre sending about learning,  
learners and learning environments?

*Margaret Carr*

... constructing memorable  
learning portfolios (kōnae paki ako) ...

*Margaret Carr*

# The voice of a Raukura

Come child before the path that was laid before Tane Matua in his quest for knowledge. This is the knowledge that has been passed down to you Kahuraki and Pakura by Pine. You two who have delved in to the depths of the house of Ruatepupuke, the sacred art of carving that our ancestors once practiced; Let your eyes hear, and your ears see its beauty. How beautiful it is to see both younger and older siblings working together under the banner of togetherness. It is clear to see the passion within you Pine as you pass on the knowledge that has been given to you and for you Kahuraki and Pakura to see your eagerness to learn. I leave the teachings of those who are eager to be who has become adept to the sacred learnings of his house.



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