

**Nau mai haere mai ki te
Whare Wānanga o
Wairaka.**

**Piki mai, kake mai ra
Homai te waiora
Tihei Mauri ora !**

**ECE PARTNERSHIP EVENT
April 23, 2020 1-3 pm**




Hauora: Supporting wellbeing in exceptional times

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Yo Heta-Lensen
Kiri Noho**

**Te Akoranga Kohungahunga. Early Childhood
Te Whare Wānanga o Wairaka - Unitec Institute of Technology**





Ko Te Noho Kotahitanga te marae
Ko Ngākau Māhaki te whare nui
Ko Manaaki te whare kai
Ko Rangimarie te pa harakeke
Ko Puukenga te whare akonga
Ko Te Wai-unu-roa o Wairaka te puna tapu
Ko Te Akoranga Kohungahunga te mihi
maioha e!



Timatanga - Beginning

Kia inoi tatou!

Let us pray

Manawa mai te mauri nuku

Embrace the life force of the earth

Manawa mai te mauri rangi

Embrace the life force of the sky

Ko te mauri kai au, he mauri tipua

The life force I have gathered is
powerful

Ka pakaru mai te pō

And shatters all darkness

Tau mai te mauri

Come great life force

Haumi e, Hui e, tāiki e!

Join it, gather it, it is done



Kei te pehea koe?



Kei te pehea to whānau

To hapori whānui



Kaiako

whanau



Kei te pehea nga tamariki?



Hauora



Unitec



Hauora models to support teachers' work

Rose Pere

TE WHEKE



Te whānau – the family
Waiora – total wellbeing
Wairuatanga – spirituality
Hinengaro – the mind
Taha tinana – physical wellbeing
Whatumanawa – the open and healthy expression of emotion

Whanaungatanga - extended family
Mauri – life force in people and objects
Mana ake – unique identity of individuals and family
Hā a koro ma, a kui ma – breath of life from forbearers

TE WHARE TAPA WHĀ

Maori Health Model | Hauora Maori



Taha Tinana

Taha Wairua

Taha Whānau

Taha Hinengaro

Te Whare Tapa Wha
(Durie, 1982)

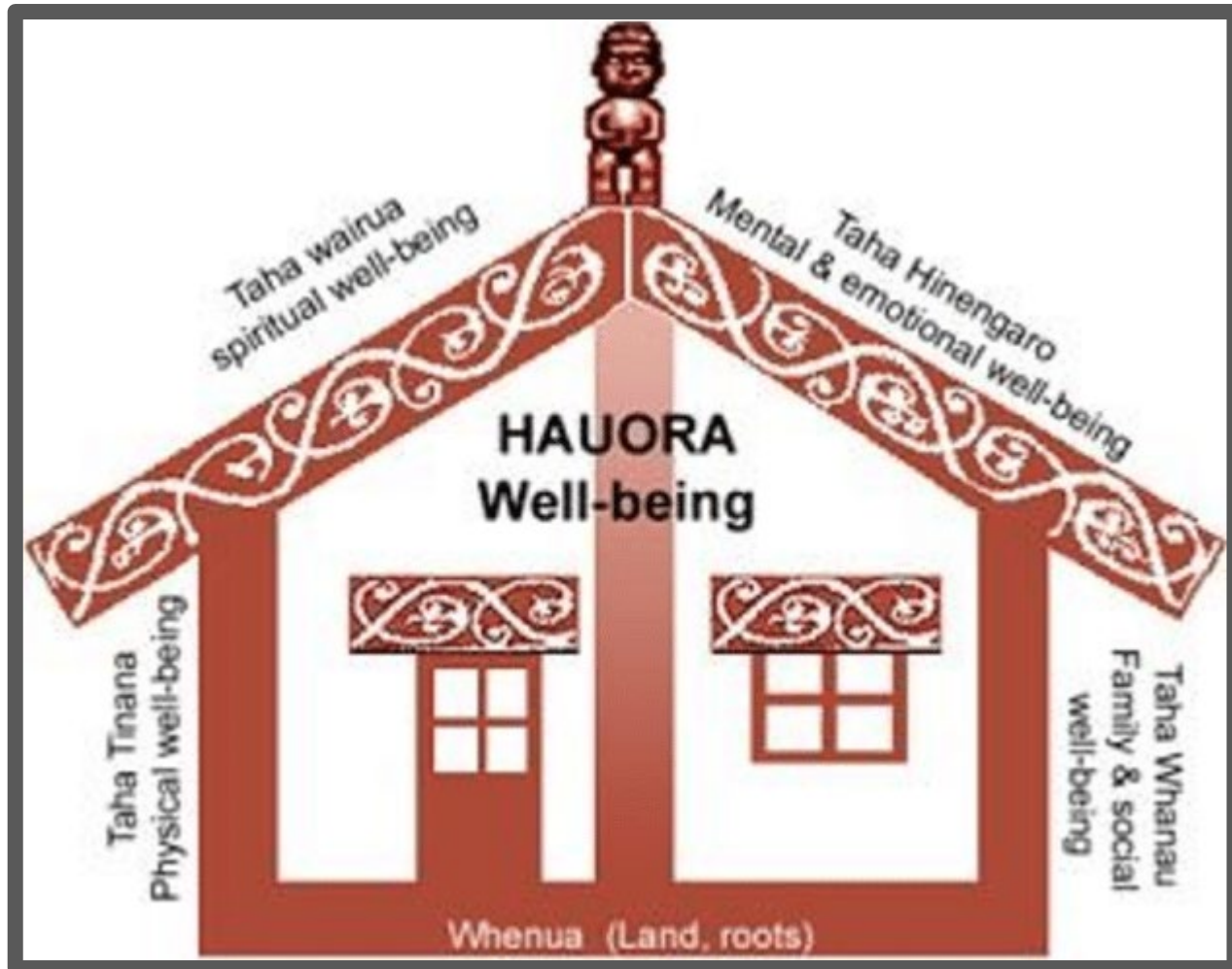
Taha Tinana

Taha Wairua

Taha Whanau

Taha Hinengaro

Image: Reproduced by Lin
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Break out room activity



SCENARIO

After spending several weeks in lock down, Kataraina, aged 4 and her teina, 9 months are coming back to centre. They have 2 other older siblings also returning to primary school. Both parents are also returning to full time work.

What are some possible issues that may emerge for the whanau and the tamariki?

What strategies can you implement to create a 'whare oranga' that supports the transition back in to centre?

Te Whare Tapa Wha
(Durie, 1982)

- Taha Tinana
- Taha Wairua
- Taha Whanau
- Taha Hinengaro

Using the Whare
Tapa Wha model
Construct a whare
that nurtures your
own Hauora

Taku Whare Oranga




Supporting the philosophical underpinnings of *Te Whāriki*

Stebletsova and Scanlan (2018) identify the intent of Te Whāriki in relation to children's wellbeing

Wellbeing models that align with Te Whāriki's view of childhood, growth and development = Te Whare Tapa Wha as a model to support your own wellbeing

How could this model be used as a framework to assess well-being in light of events that have occurred as a result of COVID 19?



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

Whakamutunga - Closing

Kia inoi tatou!

Ka pa ki tua, ka pa ki waho

Ka pa ki te whare, ka pa ki te rua

Ka pa ki te pou e tu nei

Kia ma te ariki, kia ma te tauira

Nohau e Ruatau, e Tane-te-waiora e...

Whano, whana

Haramai te toki

Haumi e, hui e, taiki e!

Let us pray

Strike beyond, strike afar

Strike the house, strike the mind

Strike the post that stands here

Purify the teacher and the learner

Of Ruatau and Tane-te-waiora

Now near, now afar

Gather unto my adze

Join it, gather it, it is done!

