

Cook Island Infant and toddler theory and practice in ECE

- **Kia Orana, my name is Bridget Kauraka**
- **Manager – Te Punanga O Te Reo Kuki Airani Childcare Centre, Wellington (Cook Island Language Nest)**
- **Founded by Mere Tapaeru Tereora in 1983.**
- **Proud Cook Islander & Tahitian, descendant of Paikea**
- **Teaching for almost 30 years**
- **Passionate about traditional and herbal remedies used for infant and toddler which we develop and encourage at the centre.**
- **Married with 5 children and 1 grandchild**



The background of the slide features three young women with dark hair, smiling broadly. They are wearing vibrant, multi-colored floral headbands with yellow, white, and pink flowers. The woman on the left is wearing a blue and white patterned top, the middle woman is in a purple and white patterned top, and the woman on the right is in a blue top. The background is a solid, bright blue color.

Birthing Process (Te Aka'anauanga)

Herbal Remedies:

**Young Coconut
(Nu)**

**Guava Leaves
(for antiseptic healing)
(Rau Tuava)**

**Ironwood Tree Leaves
(Rau Toa)**

The Placenta/After Birth (Enua)

- The Cook Islanders believe that the placenta (enua) is a living spirit (vaerua) and is part of the baby. The placenta must be buried as this emphasizes the relationship between humans and the earth. The placenta is traditionally buried outside the family house and has a plant/tree planted over the placenta when buried so that the plant/tree can grow with the child.
- Due to the climate in the Cook Islands the placenta must be buried within 6 hours after giving birth. The following fragrances, flowers and herbs are used in the process:
 - Basil (Miri)
 - Gardenia (Tiare Maori)
 - Frangipani (Tipani)
 - Cuticura Power (Talcum Powder)

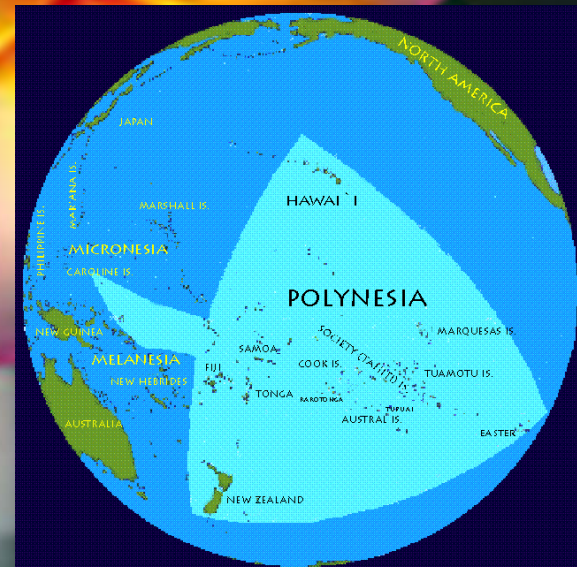
Massage – (Miri/Maoro)

- Making Coconut Oil (Akari Pi)
- Importance of massage for infants and toddlers:
- Creates a strong bond between mother/child or in some cases grandmother/child. Therefore creating emotional well-being
- Supports baby's Muscle Development
- Helps baby sleep better
- Soothes and keeps baby's skin beautiful and healthy.

Summary



- Messages, learning and knowledge emerging from research so far:
 - ❖ collaboration, relationships connections and reconnections to our cultural and lived experiences
 - ❖ Reclaiming, reconnecting and reconceptualising
 - ❖ Implications and possibilities.



Acknowledgement

- Many thanks to TLRI for funding this research project
- Meitaki maata, Talofa lava, Kia ora koutou

DIVERSE DIVERSITIES

Institute for Early Childhood Studies
Autumn Research Seminars 2015

Sadie Fiti and Feaua`i Amosa Burgess
EFKS A'oga Amata Newtown















Te Wānanga o Aotearoa

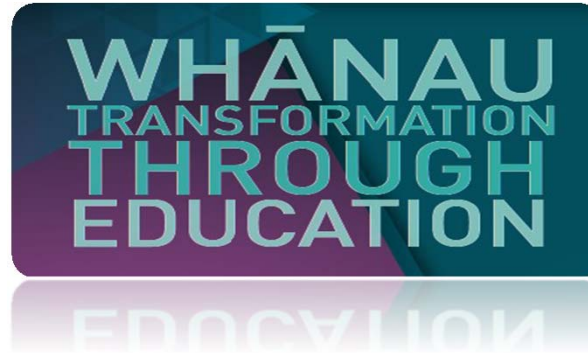


- 16 of those years have been invested in delivering early childhood education (ECE), now known as Puna Whakatupu
- It is important that we acknowledge our forebears in both the tertiary and ECE sectors.



Te Wānanga o Aotearoa

Strategic Destination Statement



- Te Wānanga o Aotearoa prides itself on providing education for all within a kaupapa Māori framework
- Our pathway to our strategic destination is guided by our organisational values



Our values

NGĀ
UARA

Te Aroha - Having regard for one another and those for whom we are responsible and to whom we are accountable.

Te Whakapono - The basis of our beliefs and the confidence that what we are doing is right.

Ngā Ture - The knowledge that our actions are morally and ethically right and that we are acting in an honourable manner.

Kotahitanga - Unity amongst iwi and other ethnicities; standing as one.



Ngā Puna Whakatupu

**TĀMAKI MAKAURAU/
TE TAITOKERAU**

Central hub location:
Manukau - Māngere, Auckland

Regions served:
Northland/Auckland



Ngā Kākano o te Mānuka
kei Tāmaki Makaurau



Rohe



TAINUI

Central hub location:
Mangakōtukutuku – Glenview,
Hamilton

- **Raroera Te Puāwai**
kei Kirikiriroa
- **Apakura Te Kākano**
kei Te Awamutu
- **Te Rau Ōriwa**
kei Tokoroa



Rohe

Whare Āmai kei Tūranga-nui-a-Kiwa



WHIRIKOKA

Central hub location:
Whirikoka – Gisborne

Regions served: Gisborne, Tairāwhiti,
Ōpōtiki, Wairoa, Tūranganui a Kiwa



Te kaupapa o ngā Puna Whakatumu

Our whare kōhungahunga are *puna* that *whakatumu* our tamariki and their whānau, and kaimahi. Everyone drinks and shares from the *puna* which nurtures life, growth and ako (teaching/learning). In essence the *puna* is actually the never ending pool of people and their moemoeā (dreams), pūkenga (skills), aroha and mātauranga and everyone benefits – mātua and tamariki.



Ngā Puna Whakatupu

Ngā Puna Whakatupu disseminate relevant and meaningful education and advance people in their lifelong pathway of ako.

Puna are access wells for tamariki and others who participate in the growing, sharing, and co-constructing of knowledge, skills, and practises in these contemporary times.

**Herein lies the rationale for participating so enthusiastically in this rangahau project:
to validate ways in which we can improve what we do in ECE to enhance educational experiences for tamariki/mokopuna and their whānau**



Te Puna Whakatupu o Ngā Kākano o Te Mānuka



***Mihi
Pepehā
Hītori
Status Quo
Rangahau-People
Purākau
Themes***



Research and themes

Te Reo me Tikanga

- **Oriori**
- **Te Reo**
- **Kapahaka**
- **Pakiwaitara**
- **Rongoa**

Wairuatanga

- **Karakia:**
 - **kai**
 - **tīmatanga**
 - **kei waho**
 - **Harakeke**
 - **Pōwhiri**
 - **Whaka-whānau: māmā and pēpi**

Whāngai

- **Shared Care**
- **Kai**
- **Moe**
- **Horoi**



Pūrākau

"We hikihiki our pēpi"



Te Puna Whakatupu o Raroera Te Puawai

Waikato Taniwharau, he piko he taniwha

Servicing the community for over 10 years

Three generations of learners and teachers



Te Wānanga o Aotearoa

Te Puna Whakatupu o Raroera Te Puawai

Research and themes

While tamariki are still infants, oriori are sung and whakapapa is recited from the adult into the puumotomoto (fontanel) of the child

Wai



Kingitanga



Whānau

