# Narrative for the revised SWRB Education Standards | Te Pou Tūhono

This narrative supports and amplifies the meaning of the Pou utilised as the framework of the revised Education Standards. It was developed by the Education Standards Review Advisory Rōpū in 2022 following a period of sector engagement.

**SWRB Commentary:** Some additional points have been added following feedback that it would be helpful to clarify how the Pou and the narrative linked to the domains of the Education Standards, and to educators and their practice. These points are in green shaded panels to distinguish them from the original narrative from the advisory ropū.

# Introduction:

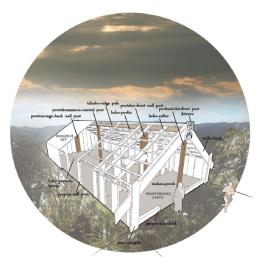
Several documents, principles and values informed the adoption and use of the Pou: the Takepū | principles of the Kaitaikitanga Framework¹, namely Manaakitanga, Whanaungatanga and Rangatiratanga; the SWRB values of Matatika, Manaaki, Mahitahi and Māia; and the obligations and responsibilities embedded in Te Tiriti o Waitangi. All of these Takepū and values align in the revised Education Standards with the legislative imperatives of the Social Workers Registration Act 2003.

The sector engagement for the review of the 2016 Programme Recognition Standards affirmed that the foundations of the revised standards should be inclusive of Māori thinking, bodies of knowledge and practices. The values identified to shape the revised Education Standards were Kaitiakitanga, Manaakitanga, Whanaungatanga, and Rangatiratanga. These align with the SWRB's values: Kaitiakitanga (reflecting the value of Matatika), Manaakitanga (that captures the value of Manaaki), Whanaungatanga (reflecting the value of Mahitahi), and Rangatiratanga (reflecting the value Māia). These shape the SWRB Education Standards as relational and values-based.

The revised Education Standards are shaped through the metaphor of Pou, the structural features of a Wharenui.

# The framing of the Education Standards:

Specific structural features of a Wharenui (meeting house) are chosen to illustrate each of the domains for the revised Education Standards. This metaphor suggests that every feature has a different, yet connected purpose, and all contribute to the steadfast standing of a Wharenui. The



expression of Kaupapa tuku iho, values inherited by Tupuna Māori, brings about wellbeing for all. What these represent prepares graduates for the reality of social work mahi both in Aotearoa New Zealand and around the globe.

Hinemihi Wharenui - Te Wairoa - covered in mud post Tarawera eruption, 1886.

Photograph by Charles Spencer (b. 1854, d. 1933). Permission from Rotorua Museum Te Whare Taonga o Te Arawa (OP-2973).

Source: https://www.researchgate.net/figure/Hinemihimeeting-House-at-Te-Wairoa-covered-in-mud-rocks-andashfrom-the-Tarawera fig2 335249485

<sup>&</sup>lt;sup>1</sup> https://swrb.govt.nz/about-us/news-and-publications/publications/#Kaitiakitanga-framework

Within the construction of the Wharenui, there is interconnection between the Pou:

- Pou Tūārongo: The pou tūārongo is the back wall post of a Wharenui, supporting the ridge pole in the back.
- Pou Tāhu: The post supporting the ridgepole in the front wall inside the Wharenui.
- Pou Tokomanawa: The central pole in the Wharenui, the main structural support or heart of the Wharenui.
- Tāhuhu: The Tāhuhu is the ridge pole of a Wharenui.

Each of the Pou are connected to one another. The Pou Tokomanawa is the heart of the whare and the connection between Papatūānuku, the ground on which it stands, and Ranginui, the heavens. As with the Pou Tokomanawa, the Pou Tāhu and the Pou Tūārongo are also connected to Papatūānuku and Ranginui. The Tāhuhu connects all three Pou and is the conduit that stores and transmits korero that takes place in the Wharenui. This connectedness demonstrates the importance of Whakapapa and identity. The Wharenui offers shelter and protection from the elements.

The all-encompassing features of the wharenui as a whakaruruhau, a place to shelter, can be symbolic of Te Tiriti o Waitangi, the agreement between two peoples, Tangata Whenua and Tangata Tiriti, to live and thrive together in one place, thereby reflecting the expressions of Rangatiratanga, Kaitiakitanga, Manaakitanga and Whanaungatanga within the revised Education Standards.

# The values underpinning each Pou:

The revised draft Education Standards in being presented as Pou serve to remind us of:

- the right to sovereignty or **Rangatiratanga** in practice and as people.
- the strength of korero and expression embodied in Manaakitanga.
- the opportunity to afford custodianship or **Kaitiakitanga** as facilitators of learning pathways.
- the power of connection or Whakawhaungatanga.

# **Pou Tokomanawa**

### Rangatiratanga | Governance

Ensuring the Tohu | degree is built on a strong foundation.

### Whakataukī

Te kai a te rangatira, he kōrero Te tohu o te rangatira, he manaaki Te mahi a te rangatira, he whakatira te iwi

The food of leaders is oratory.

The symbol of leadership is caring for people.

The duty of leaders is uniting the people.

Pihopa Manuhuia Bennett (Winiata, 2001)

This aspirational statement captures how good leadership depends upon how well the needs of people are responded to. The goal is that social work programme providers demonstrate the attributes of a Rangatira as defined in this Whakataukī. The 'Kai' of Rangatira is not only the gift of speaking but the responsibility to listen to and convey the voice of the people. The 'Tohu' is the obligation to care for the people and the 'mahi' of Rangatira is to, in mana-enhancing ways, do all that is required to bring the people together.

Winiata, P. (2001). Leaders are made, not just born. Proceedings of the Young Māori leaders conference, Wellington)

When leaders engage in activities to be generous, uphold their obligations and to support and enhance processes and procedures to achieve the aspirations of Māori, Whānau, Hapū and Iwi, they will be fulfilling the objectives of Pihopa | Bishop Bennett's words.

#### **SWRB Commentary**

Pou Tokomanawa has given us the framework for Domain One of the revised Education Standards:

#### Rangatiratanga | Governance.

It aligns with the SWRB value: Matatika.

#### Link to Educators and the Education Standards

The aspiration is for social work programme providers and educators to demonstrate the attributes of a Rangatira | leader in caring for and uniting people.

#### Pou Tāhu

### Manaakitanga | The Ākonga Journey

Where the Ākonga is appropriately supported throughout their study to become a competent and capable graduate, endowed with mātauranga, an ambassador of their profession.

#### Whakataukī

Mā mua ka kite a muri;

Mā muri ka ora a mua.

Those who lead give sight to those who follow;

Those who follow give life to those who lead.

Social work programme leaders and deliverers are responsible for ensuring Māori cultural practices are embedded with integrity within the delivery of social work programmes. Ākonga must develop a theoretical and practical understanding of Māori cultural practices to develop capability to engage with Tangata Whenua.

In the context of the Whakataukī, an expression of Manaakitanga is to ensure past experiences in the learner journey are included to inform the present and future aspirations, and that there are mana-enhancing processes that support the ākonga journey.

# **SWRB Commentary**

Pou Tāhu has given us the framework for Domain Two of the revised Education Standards:

### Manaakitanga | The Ākonga Journey.

It aligns with the SWRB value: Manaaki.

### **Link to Educators and the Educations Standards**

Social work programme leaders and educators are responsible for ensuring Māori cultural practices are embedded with integrity within the delivery of social work programmes. Ākonga need to develop the capability to engage positively with Tangata Whenua.

### Pou Tūārongo

Kaitiakitanga | Knowledge and Mātauranga Māori

Ensuring the curriculum is sound.

#### Whakataukī

Tūngia te ururua,

Kia tupu whakaritorito te tupu o te harakeke.

Clear the under growth so that the new shoots of the flax will grow.

Kaitiakitanga is about nurturing and protecting the people and their places. As supported in the Whakataukī, it requires us to nurture and enrich those Taonga that have been nurtured and tended by others. Social Work Programme Managers / staff must model the attributes of a Kaitiaki | guardian when working with their team to progress the work and be mindful of their stewardship responsibilities of the range of knowledge that they hold and share, considering who are the Kaitiaki of the social work programme and its knowledges, ensuring that the voice of Mana Whenua and placement organisations are heard.

### **SWRB Commentary**

Pou Tūārongo has given us the framework for Domain Three of the revised Education Standards. The narrative describing the Pou talks to ensuring the curriculum and field education is sound. In the revised Education Standards this includes standards relating to fieldwork, hence: Domain Three Kaitiakitanga | Curriculum and Field Education.

### Kaitiakitanga | Curriculum and Field Education.

It aligns with the SWRB values: Māia and Mahitahi.

#### Link to Educators and the Education Standards

Social work programme leaders and academic staff are responsible for modelling the attributes of a kaitiaki | guardian, for being mindful of their stewardship responsibilities for the range of knowledge that they hold and share, and for ensuring that the voice of mana whenua and placement organisations are heard.

### Tāhuhu

### Whakawhanaungatanga | Relationships and Engagement

Setting the scene, utilising whakapapa to emphasise the importance of relationships.

### Whakataukī

Poipoia te kākano, kia puāwai ai.

Nurture the seed so that it will blossom.

Whakawhanaungatanga underpins, unites, and is embedded within the pou of Rangatiratanga, Manaakitanga and Kaitiakitanga.

In the process of Whakawhanaungatanga, whakapapa ties to Mana Whenua and others and relationships need to be visible. Whanaungatanga commences and informs all engagement. It is foundational to connection and relationship. Whakapapa shapes understanding and contributes to the Mātauranga continuum. It provides the context of the engagement and sets the scene. Social work programme leaders must identify themselves and weave the relevance of Whakapapa connections to the programme. This is based on the notion that graduates who work in the field must be able to acknowledge the Whakapapa of Whānau in establishing and maintaining relationships that are positive, relevant, and meaningful in practice.

The purpose of Whanaungatanga in this context shows collaborative effort. Working together provides opportunity to make our unique contribution to the collective enterprise, enabling shared aspirations to be advanced and reinforcing Whanau, Hapū and Iwi associations.

### **Link to Educators and the Education Standards**

It is expected that social work programme leaders and educators will recognise the importance of Whakawhanaungatanga as the unifying principle woven through the Standards. Social work programme leaders need to be aware of their own identity and weave the relevance of Whakapapa connections into the programme.