



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

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

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 kōrero that takes place in the Whareniui. This connectedness demonstrates the importance of Whakapapa and identity. The Whareniui offers shelter and protection from the elements.

The all-encompassing features of the whareniui 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 kōrero 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 Manuhua 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.