TE WHĀRIKI

He whāriki mātauranga mō ngā mokopuna o Aotearoa
Early childhood curriculum

DRAFT FOR CONSULTATION
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Early childhood curriculum
Foreword
Te Tiriti o Waitangi  
The Treaty of Waitangi

Te Tiriti o Waitangi is New Zealand’s founding document. Signed in 1840 by Māori and the Crown, this agreement provided a ‘place to stand’ for both Māori and Pākehā. Today the Treaty is seen as a commitment by Māori and non-Māori to live together in a spirit of partnership, with the obligations set out in it still current.

The Treaty has implications for the education system, particularly in terms of achieving equitable outcomes for Māori and ensuring that te reo Māori survives and thrives. Early childhood education has a crucial role to play by providing young children with culturally responsive environments and equitable opportunities for learning. Te Whāriki supports such provision.

New Zealand is an increasingly multicultural nation. Those working in early childhood education are responding to the changing demographic landscape by valuing and supporting the different cultures represented in their settings.

The Treaty is inclusive of today’s new settlers. Like earlier immigrants, their ‘place to stand’ comes with an expectation that they will live alongside tangata whenua in a spirit of partnership and respect.

"E tipu e rea mō ngā rā o tō ao
Ko tō ringa ki ngā rākau a te Pākehā
Hei oranga mō te tinana
Ko tō ngākau ki ngā tāonga a ē tīpuna Māori
Hei tikitiki mō tō māhuna
Ko tō wairua ki tō atua
Nānā nei ngā mea katoa
Sir Apirana Ngata

Grow up oh tender youth and fulfil the needs of your generation
With your hand master the arts of the Pākehā for your material wellbeing
Your heart cherishing the treasures of your Māori ancestors as a plume for your head
Your soul given to God, the author of all things."
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Introduction

He purapura i ruia mai i Rangīātea e kore e ngaro
A seed sown in Rangīātea will never be lost.

Underpinning Te Whāriki is the aspiration that all children will

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.

Children or mokopuna come into the world eager to learn, and into families, whānau or ‘aiga that have high hopes for them. Teachers, educators and kaikako in early childhood education settings partner with families to realise these hopes.

Te Whāriki is the national curriculum document for early childhood education (ECE), to be used with all children from birth to school entry. It sets out a framework of principles, strands, goals and learning outcomes that each setting will use as the basis for a ‘local’ curriculum.

Te Whāriki interprets the notion of ‘curriculum’ broadly, taking it to include all the experiences, activities and events, both direct and indirect, that occur within the early learning setting. The expectation is that each local curriculum will be responsive to the strengths, interests and learning needs of the children in the setting and to the aspirations of the parent community.
Te Whāriki recognises the special place of Māori as the indigenous people of Aotearoa, and that we have a shared obligation to protect Māori language and culture. Te Whāriki also recognises that New Zealand has strong historic and present-day connections with Pasifika peoples who derive their identities from Pacific island nations.

Te Whāriki is designed to support all children to grow up strong in identity, culture and language, enjoying the cultural prosperity that derives from the dual heritage and shared future inherent in Te Tiriti o Waitangi | The Treaty of Waitangi.

A curriculum must speak to our past, present and future. In this rapidly changing world our children need to be adaptive, creative and resilient. They need to ‘learn how to learn’ so that they can engage with new contexts, opportunities and challenges with optimism and resourcefulness. For these reasons, Te Whāriki emphasises the development of knowledge, skills, attitudes and dispositions that support lifelong learning.

ABOUT THIS REVISION

Te Whāriki was first published by the Ministry of Education in 1996. The document sought to unify a diverse sector around a shared aspiration for young children and an agreed framework of principles, strands and goals that kaiako and services, children, families and whānau would use to weave their own unique whāriki of curriculum practice.

Highly regarded in New Zealand and internationally acknowledged, Te Whāriki was one of the first national curriculum documents for early childhood education.

This revision is the first in 20 years. It recognises and reflects societal changes, shifts in policy and considerable educational research around curriculum, assessment, pedagogy and practice. Like the original, it has been conceptualised from Māori belief systems and framed using Māori concepts. While the English and Māori texts are not translations of each other they declare the bicultural, bilingual intent of the curriculum.

The intention is that this update will refresh and enrich Te Whāriki for a new generation of children.

When used in this document:

Early Childhood Education (ECE) service includes all types of licensed and regulated early childhood education provision. These include education and care centres, kindergartens, playcentres, home-based education and care, and hospital-based services.

Kōhanga reo are licensed providers of Māori language immersion education and care services that have a wider focus on whānau development.

Services refers to all of the above.

An ECE setting is any place where young children receive education and care. Included are the services referred to above as well as unlicensed and informal playgroups.

Kaiako includes all teachers, educators and other adults who have a responsibility for the care and education of children in an early childhood education and care setting.
The whāriki

He whāriki hei whakamana i te mokopuna, hei kawe i ngā wawata
A whāriki that empowers the child and carries our aspirations

The whāriki (woven mat) is used in this document as a metaphor for the ECE curriculum. Te Whāriki is the national curriculum for children from birth to start of school. Kaiako in ECE settings weave together the principles and strands in Te Whāriki to create a holistic, child-centred, local curriculum. Understood in this way, the whāriki is a ‘mat for all to stand on’.

The whāriki can also symbolise the child – a ‘whāriki in progress’. When used with this meaning, the colours and patterns of the whāriki represent the child’s developing capabilities across four dimensions of development: tinana (body), hinengaro (mind), wairua (spirit) and whatumanawa (emotion).

Whāriki and raranga (weaving) have deep symbolic and spiritual meaning for Māori. Weaving a whāriki takes knowledge, skill and time. It is almost always done collaboratively. When finished, an intricately woven whāriki is a taonga valued for its artistry and mauri (vital essence). Pasifika share with Māori the tradition of weaving fine mats, using techniques and patterns that are specific to their particular Pacific island nation.
Early childhood education in New Zealand

Kotahi te kākano, he nui ngā hua o te rākau
A tree comes from one seed, but bears many fruit

Almost all New Zealand children now attend an ECE service for a sustained period of time before starting school. A significant number will have participated in ECE from the first year of life, meaning that the service they attend becomes like a home away from home where kaiako share in their early socialisation, care and education.

Services have a wide range of ownership and governance structures as well as different philosophies and operating models. These different philosophies and models have emerged over time in response to changing social contexts, educational aims and parental employment patterns. Early services included parent-led playcentres and teacher-led kindergartens that offered sessional programmes for young children. These services continue as part of our educational landscape today. Over time there has been wide-scale expansion of early childhood education and care services, including centre-based and home-based services. These services are found throughout New Zealand and typically operate across longer hours, accommodating wider age ranges.

ECE services are likely to belong to wider educational networks, including local schools and kura, and to work with others who support the health and wellbeing of young children within local communities.

Parents and whānau choose from the available ECE provision based on their needs and preferences. Accessibility, values and cultural fit are often the key considerations.

All services are required to implement the ECE curriculum. Each ECE service weaves its own curriculum with its children, parents and whānau, taking into consideration local priorities for learning.

Distinctive patterns will come from:

» cultural perspectives, such as those found in kōhanga reo or Pasifika services

» structural differences, such as whether the service is sessional or full-day

» the age range of the children in the setting
environmental opportunities and constraints

organisational and philosophical emphases, such as Montessori or Steiner

the different resources available in urban and rural settings

the ways in which parents, whānau and communities are involved.

**Te Whāriki a te Kōhanga Reo**

Starting in the late 1970s as a grassroots, whānau-led movement, kōhanga reo have led the revitalisation and sustenance of te reo and tikanga Māori. The first kōhanga opened in 1982; others soon followed. Today kōhanga are found throughout New Zealand in both urban and rural settings. *Te Whāriki a te Kōhanga Reo*, which is part of this document, specifically outlines the curriculum for mokopuna in kōhanga reo.

**Curriculum guidelines for Pasifika services**

The retention and transmission of Pasifika identities, languages and cultural values was the driver for the emergence of Pasifika ECE services, with the first service opening in 1984. Language-specific guidelines and implementation advice are available for each of the main Pasifika populations. These set out processes, methodologies and theories to be considered when working with Pasifika children, parents and ‘aiga. They include fa’asamoa (the Samoan way), faka-Tonga (the Tongan way), faka-Tokelau (the Tokelauan way), faka-Niue (the Niue way), akano‘anga Kuki Airani (the Cook Islands way) and vaka Viti (the Fijian way).

**IDENTITY, LANGUAGE AND CULTURE**

Learner identity is enhanced when a child’s home culture and language are valued in educational settings. Children learn best when kaiako are responsive to their cultural ways of being and hold high expectations for their success.

Increasingly, children are likely to be learning in and through more than one language. Alongside English and te reo Māori, Samoan, Hindi, northern Chinese (including Mandarin) and French are common languages in New Zealand. Children more readily become bilingual and biliterate when language learning in the education setting builds on their home languages.

A CURRICULUM FOR ALL CHILDREN

*Te Whāriki* is an inclusive curriculum – a curriculum for all children. Inclusion goes beyond gender and ethnicity to include diversity of ability and learning needs, family structure and values, socio-economic status and religion.

*Te Whāriki* holds the promise that all children will be empowered to learn by engaging in experiences that have meaning for them. This requires kaiako to actively respond to the strengths and needs of each child and adapt or differentiate teaching approaches and environments accordingly.

The real strength of *Te Whāriki* is its capacity to establish strong and durable foundations for every culture in Aotearoa New Zealand, and in the world ... *Te Whāriki* rests on the theory that all children will succeed in education when the foundations to their learning are based on an understanding and a respect for their cultural roots.

Sir Tamati and Lady Tilly Reedy (2013)

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Pasifika is a term that encompasses a diverse range of peoples from the South Pacific region who live in New Zealand and continue to have family and cultural connections to Pacific Island nations, particularly Samoa, Tonga, Cook Islands, Fiji, Niue, Tokelau and Tuvalu. Pasifika may be recent migrants, long settled in New Zealand, or New Zealand born.
In their first three years children do more growing, developing and learning than at any other period in their lives. By the time they are four or five they will have acquired most of the language capabilities that they will use as adults. During these early years, children’s learning abilities and needs differ from those of older children. For this reason, Te Whāriki takes an approach to curriculum that is tailored to the early years before compulsory schooling begins.

Kaiako are likely to be influenced by a range of theories and educational philosophies when designing the curriculum. Te Whāriki originally drew on the work of ecological theorist, Bronfenbrenner, along with the developmental theories of Piaget and Erikson and the sociocultural theories of Vygotsky and Bruner. Their ideas continue to underpin our thinking about children’s learning and development and inform our practice today.

Since 1996 there has been considerable further research into children’s learning and development, which is also reflected in this revision. The following theories are among those that have gained prominence in recent years.

**SOCIOCULTURAL THEORIES**

Recent sociocultural theorising builds on Vygotsky’s ideas of learning leading development and occurring in relationships with people, places and things, mediated by participation in valued social and cultural activities. In this frame, play is an important means by which children try out new roles and identities as they interact with others. Children’s learning and development are seen to be influenced by three interrelated ideas:

» Genetic and developmental factors enable and constrain learning.

» Thinking and language derive from social life.

» Individual and social action and behaviour are influenced by participation in the child’s culture.

In this view kaiako need to have a sound understanding of child development, including oral language development, and the part that social interaction plays in learning. They also need to understand the importance of materials, artefacts and tools, and the signs and symbols of societies and cultures for young children’s learning.
KAUPAPA MĀORI THEORY

Kaupapa Māori theory is drawn from Māori ways of knowing and being and assumes the normalcy of Māori knowledge, language and culture. It gives voice to Māori aspirations and expresses the ways in which Māori ideas and practices can be framed and organised. The implementation of kaupapa Māori theory emphasises practices that enable Māori to achieve educational success as Māori. At its core is the retention of the Māori language and culture within a frame that affords positive transformations and brings about educational, social and economic advancement.

PASIFIKA THEORIES

Pasifika theories that have shaped ECE in New Zealand draw on different ethnic-specific ways of knowing and being, for example, kopu tangata (Cook Islands), falalalaga (Samoan), fale hanga (Tongan), and inati (Tokelau).

These theories value:

- the notion of multiple relationships between people and across time, places and ideologies
- the ability to navigate between the familiar and unfamiliar worlds, between different Pasifika world views, and between Pasifika and non-Pasifika world views
- metaphorical language and models, which provide an authentic means of connecting the familiar with the less familiar
- respect and reciprocity.

Pasifika view children as treasures and hope for the future. The care of children is a shared responsibility of all members of the ‘aiga.

BIOECOLOGICAL SYSTEMS MODEL

The ecological systems model theorised by Bronfenbrenner remains fundamental to this curriculum. In it, the child is seen to be located within the nested contexts and relationships of the family, community, and wider social and political environments. Bronfenbrenner draws attention to the interrelated influences of these different spheres on the child’s learning and development.

Bronfenbrenner’s more recent bioecological model considers the reciprocal interactions between the individual and the environment that drive learning and development. These interactions are influenced by the characteristics of the developing person, including their dispositions, and by resources such as knowledge, experiences and skills. These characteristics and resources interact with aspects of the environment that invite or inhibit engagement. By setting goals for the educational environment alongside learning outcomes, Te Whāriki highlights such interactions.

This model aligns well with a Māori world view, which emphasises interdependent relationships and positions the child within whānau, hapū and iwi as a link between past, present and future.

CRITICAL THEORIES

Te Whāriki reflects research that adopts critical theoretical lenses to examine the influence of social conditions, global influences and equity of opportunity on children’s learning and development. Critical theory perspectives challenge disparities, injustices and inequalities. These perspectives are reflected in the principles of Te Whāriki and in guidance on how to promote equitable practices with children, parents and whānau.

NEUROSCIENCE

Te Whāriki is also influenced by recent research on brain development, which provides evidence that development is a lifelong project that begins before birth and accelerates rapidly in the early years. The major difference between the brain of a young child and that of an adult is that the child’s brain is far more impressionable. This difference, known as plasticity, has both a positive and a negative side: the brain of a young child is more receptive to learning and to enriching influences, but it is also more vulnerable. Neuroscience provides further evidence that brain development is nurtured by high-quality early childhood environments.
Each child learns in their own way, meaning that there can be wide variation in the rate and timing of learning and in developing the capacity to apply new knowledge and skills in different contexts. This is reflected in the saying, ‘a tona wa’ (‘in their own time’).

Children’s capabilities often fluctuate from day to day. Within minutes, they can be both dependent and independent, influenced by temperament, health, the environment or adult expectations. A curriculum for the early years must be flexible enough to accommodate these fluctuations, providing familiar experiences alongside new opportunities for exploration and challenge.

Children’s learning and development is also shaped by cultural expectations about what they should be capable of doing, and when and where it is appropriate to demonstrate those capabilities.

While children are all different, and their learning is culturally and socially situated, there are nevertheless typical characteristics and patterns that can be observed in the years from birth to school entry.

For this reason, it can be useful to think of child development in terms of three broad, overlapping age ranges: infants (birth to 18 months), toddlers (one to three years) and young children (two and a half years to school entry).

The following sections detail some of the typical characteristics of infants, toddlers and young children. Guidance for curriculum provision is included with each strand (see pages 28–46).

**INFANTS**

Physical, cognitive and socio-emotional growth and development is more rapid during infancy than any other period of life. Neural pathways formed during this period lay the foundations for all future learning.

While young infants are capable of rapid learning they are largely dependent on others for care routines and opportunities for exploration. Within a few months they are beginning to anticipate events and communicate their needs.
Infants' growing interests and capabilities

- Infants are dependent on kaiako to meet their needs and for opportunities for exploration.
- Infants are rapidly learning to communicate and need a language-rich environment.
- Infants often have needs that demand immediate attention and they are seldom able to cope with discomfort or stress.
- Infants require the security of knowing that their physical, emotional, cultural and spiritual needs will be met in predictable ways.
- Infants can be subject to rapid fluctuations of health and wellbeing so they need constant supervision.

Providing for the care and education of infants requires specialised knowledge and practice. Infants need kaiako who come to know them well, provide them with emotional security, and are responsive to their needs and interests. Because the needs of infants can change so much from day to day it is essential that kaiako work in close partnership with parents and whānau, and that they communicate regularly.

TODDLERS

Toddlers are developing their identities as autonomous learners. They are discovering how to navigate the expectations they encounter in different contexts. Their desire to explore and know their world, to become more independent, and to have greater control can sometimes be in conflict with their dependence on kaiako for support to make things happen.

Toddlers are rapidly developing their physical, social, cognitive and language capabilities. They need many opportunities to practise these. Toddlers tend to find comfort in rituals and routines, but they can also resist them.

Toddlers' growing interests and capabilities

- Toddlers are active and curious, determined to become competent and to make sense of happenings, objects and ideas.
- They participate in and sometimes take the lead in cultural practices.
- They learn with their whole body and by doing things for themselves when encouraged.
- They communicate both verbally and non-verbally and are developing both receptive and productive oral language skills.
- They are learning how to gain control of their world by checking out limits, causes and effects.
- Their desires run ahead of their capacity to use language or physical capabilities to get what they want.
- Their feelings can be intense and unpredictable.
- They thrive on being offered a range of opportunities to observe, participate and learn, and on being encouraged to explore and create.
- They can be impulsive and need support to learn self-regulation.
- While they focus on the here and now, they are beginning to imagine what could be elsewhere and in the future.
- They seek social interaction and learn by observing others and participating.

A curriculum for toddlers is responsive to their developmental and learning capabilities, needs and characteristics. It provides opportunities for individual exploration as well as engagement with peers in interesting experiences that stretch their learning and imagination. Toddlers can become bored, frustrated or disruptive if learning expectations are set too low or too high.

Kaiako need a wide repertoire of knowledge and skills to respond appropriately to toddlers’ conflicting emotions, ideas and actions, and to encourage their imaginations.
**YOUNG CHILDREN**

Young children have increasing capacity for language and inquiry, and for understanding other points of view. They are becoming much more aware of cultural expectations, understanding that different cultures have different expectations and that what is appropriate in one context may not be appropriate in another.

Their capacity to cope with unpredictability and change is also increasing, especially when anchored by the emotional support, respect and acceptance of kaiako. They are learning to plan and monitor their own activities. They are developing a greater awareness of themselves as learners and increasingly prefer interactions with their peers.

A whāriki for young children provides a rich array of primarily play-based experiences. By engaging in these, children learn to make sense of their immediate and wider worlds through exploration, communication and representation. Young children are developing an interest in literacy, mathematics and other domain knowledge. They can exhibit highly imaginative thinking.

**Young children’s growing interests and capabilities**

» Young children recognise a wide range of patterns and regularities in the world around them and will question, explore and test things they find puzzling or unexpected.

» They recognise and respond to ‘nonsense’ and humour.

» They are increasingly able to see their family and whānau, home, marae or ECE setting in the context of the wider world.

» They have new capacities for knowledge development, symbolising and representation, and growing confidence with oral language, recognition of letters, numbers and environmental print, and sounds in words, rhymes, songs and music.

» Many are becoming competent bilingual or multilingual speakers.

» They enjoy being creative, expressing themselves through art, music and dance.

» Their developing literacy and mathematics skills embrace new purposes such as reasoning, verbal exploration, puzzling, and finding out about the physical and social world.

» Their greater working memory contributes to their capacity for telling stories, reciting waiata and karakia, developing more complex working theories and problem-solving strategies, sustaining attention, and being more persistently curious.

» They are developing social skills that enable them to establish and maintain friendships and participate reciprocally in whanaungatanga relationships.

» They are beginning to be able to see another person’s point of view.

» They are establishing, consolidating and refining locomotor and foundational movement skills and they are taking greater physical challenges.

» They are further developing their learner identities through the use of metacognitive skills such as planning, checking and questioning, and by reflecting on experiences and tasks.

» They use play opportunities, talking about and trying out ideas with others, and their imaginations to explore their own and others’ cultures and identities.

A curriculum for young children provides opportunities for them to experience new challenges, pursue self-selected learning goals, and participate in longer-term projects. Such opportunities encourage them to expand their capabilities, extend their learning repertoires, and prepare them for a smooth transition to school.
Learning dispositions and working theories

Whāngaia, ka tipu, ka puāwai
Nurture it and it will grow, then blossom

[Early childhood is] a period of momentous significance for all people growing up in [our] culture … By the time this period is over, children will have formed conceptions of themselves as social beings, as thinkers, and as language users, and they will have reached certain important decisions about their own abilities and their own worth.

Donaldson, Grieve & Pratt (1983)

Through their everyday experiences and interactions, and by engaging with the curriculum provided by their ECE service, children develop a wide range of knowledge, skills and attitudes. These combine to form ‘learning dispositions’, which Carr (2001) defines as “situated learning strategies plus motivation-participation repertoires from which a learner recognises, selects, edits, responds to, resists, searches for and constructs learning opportunities.” Learning dispositions are sometimes described as being ‘ready, willing and able to act.

Dispositions that can be useful for learning include playfulness, whakatoi (daring), persistence, resilience and imagination. Children also develop dispositions towards domain knowledge, for example, physical activity, literacy, creative expression, and scientific and mathematical thinking.

Working theories are children’s evolving ideas and understandings as they attempt to make sense of new experiences in the light of their existing understandings. The development of working theories is encouraged by stimulating environments where uncertainty is valued, inquiry is modelled, and making meaning is the goal.

Learning dispositions and working theories are closely interwoven. For example, the disposition to be curious involves an inclination and the skills to inquire into and puzzle over ideas and events; this inquiry can lead to the development of working theories.

Learning dispositions can support children to develop, refine and extend working theories as they revisit interests and engage in new experiences. As they gain experience and knowledge, children’s working theories become more connected, applicable and useful and, at times, more creative and imaginative.

Cultural beliefs influence which dispositions and working theories are valued. It is important that kaiako work with children, parents and whānau to develop shared understandings about learning dispositions and how these can be supported when weaving the local curriculum.
How the early childhood curriculum is organised

Kohikohia ngā kākano, whakaritea te pārekereke, kia puāwai ngā hua
Gather the seeds, prepare the seedbed carefully, and you will be gifted with an abundance of food

The curriculum is described in terms of principles, strands, goals and learning outcomes. Each principle and strand has dual English and Māori names. While closely related, different cultural connotations mean the two are not equivalent.

PRINCIPLES
The principles describe four fundamental expectations of all ECE provision in New Zealand. These principles will guide everyday practice and be ‘in the conversation’ whenever curriculum decisions are being made.

For the principles, see pages 21–23.

STRANDS
The strands describe five domains of learning and development that together comprise a holistic curriculum. The focus is on developing the mana of the child and supporting children to develop the capabilities they need as confident and competent learners.

For the strands, see pages 26–46.

GOALS
The goals describe characteristics of learning environments that are consistent with the principles and that will support children’s learning and development. The goals are for kaiako, who are primarily responsible for creating the learning environment in their particular setting.

LEARNING OUTCOMES
The learning outcomes are broad statements of valued learning. They can be used for curriculum planning and as a frame of reference for assessing children’s progress.

For the goals and learning outcomes by strand, see pages 29, 32, 36, 40 and 44.
Principles | Kaupapa whakahaere

Tu mai e moko
Te whakaata o ō matua
Te moko o ō tipuna.

Stand strong Ō moko
The reflection of your parents
The blueprint of your ancestors

The curriculum is underpinned by four principles: EMPOWERMENT | WHAKAMANA, HOLISTIC DEVELOPMENT | KOTAHITANGA, FAMILY AND COMMUNITY | WHĀNAU TANGATA and RELATIONSHIPS | NGĀ HONONGA.

EMPOWERMENT

The early childhood curriculum empowers the child to learn and grow.

Each child will experience an empowering curriculum that enhances their mana and supports them to enhance the mana of others.

To learn and develop to their potential, children must be respected and valued. Their rights to personal dignity, to equitable opportunities for participation, to protection from physical, mental or emotional abuse and injury, and to opportunities for rest and leisure must be safeguarded.

Kaikako have an important role in encouraging children to participate in a wide range of experiences. Play activities in ECE settings invite rather than compel participation. Children have the opportunity to create and act on their own ideas, develop knowledge and skills in areas that interest them and, increasingly, to make decisions and judgments on matters that relate to them.

Perspectives on empowerment vary, hence kaikako need to understand the views of the children and their parents and whānau. It means seeking whānau input into the curriculum. For example, kaikako might work with whānau to gain an understanding of children’s whakapapa connections so that they can better encourage a sense of self-worth.

The EMPOWERMENT principle relates particularly to the HIGH EXPECTATIONS, TREATY OF WAITANGI, INCLUSION and LEARNING TO LEARN principles found in The New Zealand Curriculum.
### Holistic Development

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<th><strong>Holistic Development</strong></th>
<th><strong>Kotahitanga</strong></th>
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<td>The early childhood curriculum reflects the holistic way children learn and grow.</td>
<td>Mā te whāriki o te kōhanga reo e whakaata te kotahitanga o ngā whakahaere katoa mō te ako a te mokopuna, mō te tipu o te mokopuna.</td>
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The cognitive, social, cultural, physical, emotional and spiritual dimensions of human development are closely interwoven. Children learn and grow holistically, so when planning or assessing with a focus on a particular outcome, kaiako need to consider how this focus relates to and connects with other aspects of the child's learning and development.

The child’s whole context – physical surroundings, emotional context, relationships with others and immediate needs – will affect what they learn from any particular experience. A holistic approach sees the child as a person who wants to learn, the task as a meaningful whole, and the whole as greater than the sum of its parts.

It is important that kaiako have knowledge and understanding of the holistic way in which children develop and learn. They should also be aware of how the cultures represented in their ECE setting view child development and the role of the family and whānau.

This principle of holistic development relates particularly to the **New Zealand Curriculum** principles of **Coherence**, **Treaty of Waitangi**, and **Inclusion**.

### Family and Community

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<th><strong>Whānau Tangata</strong></th>
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<td>The wider world of family and community is an integral part of the early childhood curriculum.</td>
<td>Me whiri mai te whānau, te hapū, te iwi, me tauiwī, me ā ō rātou wāhi nohonga, ki roto i te whāriki o te kōhanga reo, hei āwhina, hei tautoko i te akoranga, i te whakatipuranga o te mokopuna.</td>
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The wellbeing of children is interdependent with the wellbeing of their kaiako, parents and whānau. Children learn and develop best when their culture, knowledge and community are supported and respected and when the adults in their lives help them to make connections across settings. It is important that kaiako develop meaningful relationships with whānau and respect their aspirations for their children.

The curriculum will value and build on the knowledge and experiences that children bring with them to the ECE setting. This may involve, for example, making links to their everyday experiences and to special events celebrated by families, whānau, and local and cultural communities.

All cultural groups have beliefs, traditions, and child rearing practices that place value on specific knowledge, skills, and attitudes. Children’s learning and development is enhanced when culturally appropriate ways of communicating are used, and when whānau, families and community are encouraged to participate in the ECE curriculum.

The **Family and Community** principle relates particularly to the **New Zealand Curriculum** principles of **Community Engagement**, **Treaty of Waitangi**, and **Cultural Diversity**.
Children learn through responsive and reciprocal relationships with people, places and things.

Parents and whānau trust that their ECE service will provide an environment where relationships are respectful and where encouragement, warmth and acceptance are the norm. The service fulfils this trust by providing opportunities for creative and complex thinking, responding to children by supporting them to extend their ideas and actions with sensitive, sound, well-judged interventions and encouragement.

It is through relationships that children have opportunities to try out their ideas with others, and refine their working theories. For this reason, collaborative aspirations, ventures and achievements are valued.

Connections to past, present and future are integral to Māori perspectives of relationships. With this in mind, kaiako facilitate children's engagement with people, places, events and taonga.

This principle relates particularly to the New Zealand Curriculum principles of inclusion, Treaty of Waitangi and cultural diversity.

"Te Whāriki provides a model [where] children are valued as active learners who choose, plan, and challenge. This stimulates a climate of reciprocity, ‘listening’ to children (even if they cannot speak), observing how their feelings, curiosity, interest, and knowledge are engaged in their early childhood environments, and encouraging them to make a contribution to their own learning.

Anne Smith (2010)"
Strands and learning outcomes | Taumata whakahirahira
For each of the five strands of Te Whāriki, several learning outcomes for children are specified, together with related goals for practice. The learning outcomes can be used for curriculum planning and assessing children’s progress. Examples of evidence of learning and development accompany the outcomes for each strand.

Each strand is also accompanied by guidance on effective teaching practice for infants, toddlers and young children and considerations for leadership, organisation and practice.

He pai te tirohanga ki ngā mahara mo ngā rā pahemo engari ka puta te māramatanga i runga i te titiro whakamua

It’s fine to have recollections of the past but wisdom comes from being able to prepare opportunities for the future
## OVERVIEW

<table>
<thead>
<tr>
<th>Strands</th>
<th>Learning outcomes</th>
</tr>
</thead>
</table>
| **WELLBEING | MANA ATUA**                     | - Know how to keep themselves healthy | te oranga nui  
- Manage themselves and express their feelings and needs | te mana atuatanga  
- Understand how to keep themselves safe from harm | te mana mauri |
| **BELONGING | MANA WHENUA**                    | - Make connections between people, places and things in their world | te whanaungatanga  
- Take part in caring for this place | te turangawaewae  
- Know how things work here and can adapt to change | te kaupapa  
- Show respect for kaupapa, rules and the rights of others | ngā tikanga |
| **CONTRIBUTION | MANA TANGATA**                  | - Know how to treat others fairly and include them in play | te ngakau makuru  
- Believe in their own ability to learn | te rangatiratanga  
- Have strategies and skills to play and learn with others | te ngakau aroha |
| **COMMUNICATION | MANA REO**                      | - Use gesture and movement to express themselves | he korero a-tinana  
- Use oral language effectively to interact with others | he korero a-waha  
- Use print concepts with meaning and purpose and recognise some letters and sounds in words | he korero tuhituhi  
- Recognise and use some numbers and mathematical concepts with meaning and purpose | he korero pāngarau  
- Enjoy hearing, telling and writing stories | he korero paki  
- Express themselves through a range of media | he korero a-whatumanawa |
| **EXPLORATION | MANA AOTŪROA**                  | - Enjoy playing and experimenting | te mahi tamariki  
- Move confidently and challenge themselves physically | te tu tangata  
- Use a range of strategies for problem solving | te rangahau  
- Make sense of their worlds by developing working theories | te mātauranga |
STRAND 1. WELLBEING | MANA ATUA

The health and wellbeing of the child are protected and nurtured

Wellbeing | Children have a sense of wellbeing and resilience
Mana atua | Children understand their own mana atuatanga – uniqueness and spiritual connectedness

This strand relates to the development of the overall wellbeing of the child, along with their sense of self and spirituality.

All children have a right to health, wellbeing and protection from harm. They also have a right to experience affection, warmth and consistent care.

Young children experience transitions from home to ECE service, from service to service, and from service to school. They need consistency and continuity to develop trust and the confidence to explore and to establish a secure foundation of remembered and anticipated people, places, things and experiences.

Kaiako need to have an understanding of Māori approaches to health and wellbeing and how these are applied in practice. For Pasifika children, wellbeing is a multi-faceted concept that encompasses the child, parent, ‘aiga and wider relationships.

This strand is primarily linked to the principles of EMPOWERMENT and FAMILY AND COMMUNITY. Children develop a sense of self-worth, identity, confidence and enjoyment in safe, stable and responsive environments that support the development of self-esteem and self-control.
### Goals, Learning Outcomes, and Evidence of Learning and Development

<table>
<thead>
<tr>
<th>Goals</th>
<th>Learning outcomes</th>
<th>Evidence of learning and development</th>
</tr>
</thead>
<tbody>
<tr>
<td>Children experience an environment where:</td>
<td>Children:</td>
<td>There is evidence of learning and development over time. For example, children demonstrate:</td>
</tr>
<tr>
<td>Their health is promoted</td>
<td>Know how to keep themselves healthy</td>
<td>» Understanding of their bodies, how they function, and how to keep themselves healthy.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>» Confidence, independence, and a positive attitude towards self-help and self-care skills relating to food preparation, eating, drinking, toileting, resting, sleeping, washing and dressing.</td>
</tr>
<tr>
<td></td>
<td>Know how to keep themselves healthy</td>
<td>» A sense of personal worth and the ability to make choices, focus their attention, maintain concentration, and be involved.</td>
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<tr>
<td></td>
<td></td>
<td>» Capacity for self-regulation, self-control, and resilience in the face of challenges.</td>
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<td></td>
<td></td>
<td>» Knowledge about how to keep themselves safe from harm and the ability to take risks.</td>
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<tr>
<td></td>
<td></td>
<td>» A sense of responsibility for their own wellbeing and that of others.</td>
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<td></td>
<td>» Respect for rules about harming others and the environment, and an understanding of the reasons for such rules.</td>
</tr>
</tbody>
</table>

### Examples of practices that promote these learning outcomes

#### Infants

Kaiako are guided by each infant’s individual rhythm and respond to signals of distress, hunger or tiredness. Changes in temperature, health or usual behaviour are responded to quickly.

Infants are cared for calmly and there are familiar, relaxed routines for feeding, sleeping and nappy changing.

The environment is predictable and dependable and infants have opportunities to build trusting relationships with a few familiar kaiako.

The play environment, playthings and surfaces are kept clean throughout the day, and attention is paid to hygiene and the avoidance of cross-infection.

Infants are carefully supervised to protect them from environmental hazards such as sun or insects, and from rough handling by older children, while exploration is encouraged.

#### Toddlers

Sleeping, eating and toilet training routines are flexible, calm, familiar and positive. Toddlers are offered a widening range of foods. Self-help in washing and eating is encouraged.

There are opportunities for toddlers to be independent in a supportive and encouraging environment. Toddlers’ attempts to communicate and to do things by themselves are responded to and supported.

Toddlers have opportunities to make choices, take risks, and engage in a wide range of types of play with the support of kaiako. Kaiako support toddlers to express feelings and resolve conflicts with other children.

The environment is challenging but not hazardous to toddlers. Kaiako are alert to possible hazards, monitoring what is accessible, can be swallowed, can be climbed on. Toddlers are taught to recognise genuine hazards and become aware of what is safe or harmful.

Toddlers are protected from harmful behaviour by other children and supported if they hurt themselves, but they are not over protected. Toddlers are encouraged to take reasonable risks.
Young children

Comfortable spaces and opportunities for rest and sleep are provided, with some flexibility around routines.

Young children have opportunities for independence, choice and autonomy, and they learn self-care skills.

Plenty of time is given for children to practise their developing self-help and self-care skills when eating, drinking, toileting, resting, washing and dressing. Children are assisted in ways that support independence and competence and do not engender shame or embarrassment.

Although young children are increasingly able to wait for attention, they can be confident of ready responses to indications of hunger, pain and fatigue. Children are supported to express, articulate and resolve a range of emotions.

Considerations for leadership, organisation and practice

Policies, procedures and supervision ensure that children are kept safe and feel secure in an environment where symptoms of danger or abuse are promptly recognised. Any suspected harm or abuse is dealt with in association with support agencies and families.

Daily routines respond to individual circumstances and needs and allow for frequent outdoor experiences, regular rest times, and a variety of group and individual interactions, with one-to-one attention from adults every day.

Frequent communication between all those who work with children and whānau ensures consistent, reasoned responses to children's changing needs and behaviours and sharing of information on health issues such as nutrition and inoculations.

Kaiako understand the progression of and variations in children's development and provide time for the gradual growth of independent skills such as feeding, toileting and dressing.

The programme is stimulating and provides a balance between events and experiences that are predictable and those that provide moderate surprise and uncertainty.

Kaiako help young children understand appropriate behaviour and how to protect themselves and others from harm.

Kaiako support young children to respond to challenge, take risks and undertake new endeavours.

Kaiako identify developmental delays, health concerns or medical conditions that may need further attention, and work with whānau and parents to gain appropriate early intervention or medical advice and treatment.

Kaiako anticipate children's needs for comfort and communicate positive feelings in an environment that is calm and friendly and conducive to warm and intimate interactions.

Kaiako build relationships of trust and respect by acknowledging children's feelings, treating children as individuals, explaining procedures, taking children's fears and concerns seriously, and responding promptly to injuries or falls.

Kaiako recognise the important place of spirituality in the development of the whole child, particularly for Māori and Pasifika families.

Kaiako recognise that, like the children, they need emotional support, some flexibility in their routines, and the opportunity to share and discuss their experiences in a comfortable setting.
STRAND 2. BELONGING | MANA WHENUA

Children and their families feel a sense of belonging

Belonging | Children know they belong and know how to behave here
Mana whenua | Children’s relationship to Papatūānuku is based on whakapapa, respect and aroha

This strand is about development of a sense of self, belonging to the land (‘having a place to stand’) and indigeneity.

Ko te whakatipirunga tēnei o te mana ki te whenua, te mana tūrangawaewae, me te mana toi whenua o te tangata.

ECE settings are safe and secure places where each child is treated with respect. Children need to know that they are accepted for whom they are and that they can make a difference. Feeling that they belong contributes to their wellbeing and gives them the confidence to try new experiences. Children need to experience a curriculum that offers them meaning and purpose.

They also need to know that their ECE setting is part of their wider world and inclusive of their parents and whānau. Children are more likely to feel at home if they regularly see adults of their own ethnicity or culture in the ECE setting. It is important therefore that whānau feel welcome and able to participate in the day-to-day curriculum and in curriculum decision making.

Respect is shown for Māori views of the world and the natural environment. Kaiako can make connections through whakapapa to significant landmarks and celebrate the stories of the land. The identities, languages and cultures of Pasifika children are strengthened by acknowledging the interconnectedness of people, place, time and things.

Belonging is nurtured through social interaction with kaiako and other children and by respecting the achievements and aspirations of the child’s family and community.

This strand is linked particularly to the principles of FAMILY AND COMMUNITY and RELATIONSHIPS.
Goals | Learning outcomes | Evidence of learning and development
--- | --- | ---
Children experience an environment where: | Children: | There is evidence of learning and development over time. For example, children demonstrate:
Connecting links with the family and the wider world are affirmed and extended | Make connections between people, places and things in their world | te whanaungatanga
They know that they have a place | Take part in caring for this place | te turangawaewae
They feel comfortable with the routines, customs and regular events | Know how things work here and can adapt to change | te kaupapa
They know the limits and boundaries of acceptable behaviour | Show respect for kaupapa, rules and the rights of others | ngā tikanga

Examples of practices that promote these learning outcomes

Infants

Language, key words, and routines that infants are familiar with at home are used in the ECE setting. The environment is language rich and includes familiar rhymes, songs, chants and experiences.

A regular but flexible pattern is established for the day, which includes time outside and short visits to see people and places.

Each infant has a familiar sleeping space and meal area. Infants’ favourite things are available to them.

A familiar and unhurried adult has primary responsibility for each infant, so that they can anticipate who will welcome and care for them. The timing and pace of routines is guided by the infant’s needs.

The programme is flexible enough to ensure that an infant’s needs and preferences for a particular person or way of doing something can usually be met.

There is a reassuring emphasis on the familiar, with new elements introduced gradually and thoughtfully into the programme.

Changes in infants’ behaviour are accepted without judgment, and the programme has sufficient flexibility to accommodate natural variations.
Toddlers

Conversations with kaiako about family members and happenings are a natural part of the programme.

Special playthings from home are accepted and cared for. Adults affirm toddlers’ growing recognition of things that belong to themselves or others, such as shoes, clothing or toys.

The programme provides toddlers with widening experiences of the world through a range of playthings, books, pictures and happenings. Toddlers’ favourite games, books and toys and events are identified and included in the programme.

The programme provides many opportunities for toddlers to participate in regular events such as a walk, music time or outing around the neighbourhood. Kaiako recognise and respect toddlers’ attachment to particular people, places and things.

The programme provides opportunities for conversations with toddlers that affirm their identity and self-knowledge and enable them to take part in group experiences.

Toddlers are able to have their own rituals and regular ways of doing things, such as wearing a favourite hat.

Rules are kept to a minimum through the establishment of comfortable, well-understood routines. Consistent and manageable expectations and limits are set.

Kaiako help toddlers begin to manage their feelings appropriately. Toddlers are given support in dealing with choices, decisions, conflict and frustrations.

Young children

There are opportunities for children to learn about the wider world by finding out about places of importance in the community through stories, visitors or trips. Kaiako talk with them about upcoming events that are out of the ordinary, such as trips, so that they can anticipate and be comfortable with them.

There is time for children to talk about home and to share special news with other children and adults.

Children are encouraged to contribute to decision making about the programme.

Children are encouraged to take up opportunities to fix things, clean, garden, and care for the environment and the people in it. They can help arrange things and put them away in the right place.

The programme allows time for favourite activities, developing skills and interests, and completing longer-term projects.

Kaiako accept children’s different ways of doing things as part of their developing sense of self. They are given opportunities to discuss their feelings and negotiate on rights, fairness, expectations and justice.

Strategies that promote positive behaviour for learning are used to prevent unacceptable behaviour and support the learning of new behaviours, social skills and competencies.
Considerations for leadership, organisation and practice

Children are accepted and welcomed regardless of their capabilities.

Whānau and parents are welcomed, comfortable and involved in the programme in ways that are meaningful for them and their child. Occasions such as a shared lunch, trip or barbecue enable whānau to meet each other.

Different family styles are acknowledged and kaiako have knowledge of the children’s cultures.

Appropriate connections with iwi and hapū are established. Kaiako support tikanga Māori and the use of te reo Māori.

Appreciation of and respect for children’s social and cultural connections are expressed in the day-to-day life of the setting.

The interdependence of children, whānau and community is recognised and supported, particularly for Māori and Pasifika children and families.

The curriculum supports children and their families to be active participants in their communities.

Children have some space for their belongings and are able to identify with the environment. Personal photographs, family names, artwork, celebrations, and the like can be important for establishing a sense of belonging.

Familiar, unhurried, regular routines and rituals that children can anticipate, such as welcomes and farewells, provide reassurance and minimise stress for both children and adults.

Kaiako take time to listen seriously to the views of parents and whānau about their children’s learning, and they share decision making with them.

For parents and whānau of children who need additional support for learning, kaiako share information about the specialist services and support available.

Kaiako and whānau agree on guidelines regarding appropriate behaviour for children of different ages and at different stages of development.

Kaiako are consistent, reliable and realistic in their expectations and responses and foster harmonious working relationships with each other and with parents and whānau.
STRAND 3. CONTRIBUTION | MANA TANGATA

Opportunities for learning are equitable, and each child’s contribution is valued

Contribution | Children learn with and alongside others
Mana tangata | Children have a strong sense of themselves as a link between past, present and future

This strand is about developing self-esteem in the child, so that they can confidently care for and contribute to the world.

Ko te whakatipuranga tenei o te kiritau tangata i roto i te mokopuna kia tū māia ai ia ki te manaaki, ki te tuku whakaaro ke te ao.

Children develop by participating actively in the opportunities that are available to them. These typically involve collaboration with adults and other children.

The whāriki that is woven by each service recognises, acknowledges and builds on each child’s strengths, allowing them to make their own unique contribution. Every child has the right to equitable opportunities to participate actively in the community.

To make a contribution, children need to develop satisfying relationships with kaiako and with other children. Kaiko play an important role in helping children initiate and maintain relationships with peers. It is through interacting with others that children learn to take another’s point of view, empathise, ask for help, see themselves as a help to others, and discuss or explain their ideas. Early development of social confidence and competence has long-term effects.

Kaiako recognise the importance for Māori of mana and whakapapa in relationships. They understand the collaborative processes by which Māori and Pasifika work together as whānau or ‘aiga, and show respect for all, including elders. Working together for the common good develops a spirit of sharing, togetherness and reciprocity that is fundamental to Pacific peoples and also valued in many other cultures.

This strand relates especially to the principles of EMPOWERMENT and RELATIONSHIPS. It draws on children’s abilities to contribute their own strengths and interests.
Te Whāriki – Early childhood curriculum
DRAFT for consultation

<table>
<thead>
<tr>
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<th>Evidence of learning and development</th>
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<td>Children:</td>
<td>There is evidence of learning and development over time. For example, children demonstrate:</td>
</tr>
<tr>
<td>There are equitable opportunities for learning, irrespective of gender, ability, age, ethnicity or background</td>
<td>Know how to treat others fairly and include them in play</td>
<td>» Respect for others, ability to accept another point of view, acceptance of children of other genders and ethnic groups, and ease of interaction with children who are different to themselves.</td>
</tr>
<tr>
<td>They are affirmed as individuals</td>
<td>Believe in their own ability to learn</td>
<td>» Confidence that their family background is viewed positively in the ECE setting.</td>
</tr>
<tr>
<td>They are encouraged to learn with and alongside others</td>
<td>Have strategies and skills to play and learn with others</td>
<td>» Confidence to stand up for themselves and others against biased ideas and discriminatory behaviour.</td>
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<td></td>
<td>» A positive learner identity and realistic perception of themselves as able to acquire new interests and capabilities.</td>
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<td></td>
<td>» Awareness of their own special strengths, and confidence that these are recognised and valued.</td>
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<td>» Social skills and the ability to take responsibility for fairness in their interactions with others.</td>
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<td></td>
<td>» Strategies and skills for initiating, maintaining and enjoying relationships with others.</td>
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<td>» A range of strategies for resolving conflicts in peaceful ways and awareness of cultural values and expectations.</td>
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<td></td>
<td>» A sense of responsibility and respect for the needs and wellbeing of the group, including the ability to take responsibility for group decisions.</td>
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<td></td>
<td>» Awareness of the ways in which they can make contributions to groups and group wellbeing.</td>
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</table>

Examples of practices that promote these learning outcomes

Infants

Both girls and boys are encouraged to enjoy games, toys and challenges. Picture books are selected that show girls, boys, men and women in a range of roles.

Kaiako learn each infant’s individual preferences and rituals, for example, for going to bed or feeding.

Kaiako avoid making developmental comparisons between children, recognising that developmental timelines vary.

The service encourages care practices that are culturally appropriate in relation to feeding, sleeping, toileting, clothing and washing.

Kaiako help to extend infants’ pleasure in particular activities, such as hearing specific music, responding to colours, and enjoyment of certain rhythms.

Infants are carefully observed so that kaiako know individual infants well, respect their individual ways, and respond to communication cues such as smiles, gestures, noises and signals of pleasure, discomfort, fear or anger.

Kaiako talk to infants about what other children are doing and encourage the infant’s interest in and interaction with other children. Infants are included in appropriate social happenings.
Toddlers

Kaiako encourage boys and girls to take similar parts in caring and domestic routines and do not link occupations used in play to gender.

Kaiako expect exuberant and adventurous behaviour in both girls and boys and respect the needs of toddlers to observe and be apart at times.

Activities, playthings and expectations take account of the fact that every toddler’s developmental stage and mastery of skills is different. The programme builds on the passions and curiosity of each toddler.

Each child’s culture finds a place in the programme through song, language, pictures, playthings and dance. Kaiako talk with toddlers about differences in people, places and things.

Toddlers are encouraged to do things in their own particular way when this is appropriate, and their preferences in play activities are respected. Kaiako provide support for toddlers to learn new knowledge and skills.

Toddlers’ preferences for solitary or parallel play are allowed for in the programme, but toddlers are also encouraged to contribute to small-group activities like dancing or sitting at the table for snacks.

Many opportunities are provided for small-group activities, such as action songs, listening to stories, or going for a walk. Group experiences for toddlers have an individual aspect to them as well. For example, using brushes to paint water on concrete involves both individual and team effort.

Kaiako support toddlers’ attempts to initiate social interactions and they mediate toddlers’ conflicts over possessions.

Kaiako have realistic expectations about toddlers’ abilities to cooperate, share playthings, take turns or wait for assistance.

Young children

All children have rights of access to experiences, regardless of gender, ability, ethnicity or background.

Language and resources are inclusive of each child’s gender, ability, ethnicity and background. Children have opportunities to discuss bias and to challenge prejudice and negative attitudes.

Kaiako encourage children to develop their own interests and curiosity by embarking on long-term projects that require perseverance and commitment.

The programme provides activities for children to develop their strengths, interests and abilities, such as in music, language, construction, art, sorting and organising, and in doing things with others.

Kaiako listen to children’s ideas and questions and encourage them to feel positive about themselves.

Children’s increasingly complex social problem-solving skills are encouraged, for example, through games and dramatic or cooperative play.

Children are helped to understand other people’s attitudes and feelings in a variety of contexts, for example, in play, conversations and stories. Opportunities are provided for children to talk about moral issues.

Children’s growing capacities for empathy are fostered through reading or by telling them stories about other people.

Children’s developing capacities and understanding about rules and social strategies are fostered through routines such as sharing and taking turns.
Considerations for leadership, organisation and practice

Children see parents and whānau being welcomed into the ECE setting.

Support and encouragement is provided for behaviour that is both socially and individually appropriate. Kaiako use strategies that encourage children’s social participation.

All those involved in the setting are included when making significant decisions about the curriculum.

The environment and curriculum are organised in such a way that competition for resources and space is minimised.

Kaiako promote equitable opportunities for children and counter actions or comments that categorise or stereotype people.

Kaiako observe and value children as individuals. Their interests, enthusiasms, preferences, temperaments and abilities provide the starting point for day-to-day planning. Comparative approaches are avoided.

Kaiako are aware of different attitudes in the community to values and behaviours, such as those that relate to cooperation, physical contact, sharing food, crying or feeling sorry, and they deal positively with any inconsistencies.

Children’s cultural values, customs and traditions from home are nurtured so that children can participate successfully in the ECE setting and in their community.

The programme encompasses different cultural perspectives, recognising and affirming the primary importance of the children’s families and cultures.

The balance between communal, small-group and individual activities allows opportunities for interaction, cooperation and privacy.
STRAND 4. COMMUNICATION | MANA REO

The languages and symbols of their own and other cultures are promoted and protected

Communication | Children are strong and effective communicators
Mana reo | Through te reo Māori, children’s identity, belonging and wellbeing is enhanced

This strand is about developing language. From this comes personal strength and general wellbeing.

Languages are the means by which we communicate with each other. We typically think of languages as consisting of words, sentences and stories, but there are also the languages of visual imagery, art, dance, drama, mathematics, movement, rhythm and music.

One of the major cultural tasks for children in the early years is to develop competence in and understanding of language. At this time they are learning to communicate their experience in different ways; they are also learning to interpret the ways in which others communicate and represent experience. They are developing increasing competence in symbolic, abstract, imaginative and creative thinking.

Language develops in meaningful contexts where children have a need to know and a reason to communicate. Kaiako should encourage the use of both verbal and non-verbal communication styles, including New Zealand Sign Language.

It is important that te reo Māori is valued and used in all ECE settings. This may involve, for example, using correct pronunciation, retelling stories, and using Māori symbols, arts and crafts. For Pasifika children, the use of traditional story telling, arts and legends, and humour, proverbs and metaphor language can support them to navigate between the familiar and the less familiar.

This strand is grounded particularly in the principle of EMPOWERMENT. Communication is also the means by which children build relationships and play an active role in their FAMILY AND COMMUNITY. The ability to communicate effectively contributes greatly to children’s HOLISTIC DEVELOPMENT.
## Goals

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<tr>
<td>Children experience an environment where:</td>
<td>There is evidence of learning and development over time. For example, children demonstrate:</td>
</tr>
<tr>
<td><strong>They develop nonverbal communication skills for a range of purposes</strong></td>
<td>&gt; Ability to express their feelings and emotions in a range of appropriate nonverbal ways and to respond to the nonverbal requests of others.</td>
</tr>
<tr>
<td>Use gesture and movement to express themselves</td>
<td>he korero a-tinana</td>
</tr>
<tr>
<td>Use oral language effectively to interact with others</td>
<td>he korero a-waha</td>
</tr>
<tr>
<td>Use print concepts with meaning and purpose and recognise some letters and sounds in words</td>
<td>he korero tuhituhi</td>
</tr>
<tr>
<td>Recognise and use some numbers and mathematical concepts with meaning and purpose</td>
<td>he korero pāngarau</td>
</tr>
<tr>
<td>Enjoy hearing, telling and writing stories</td>
<td>he korero paki</td>
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<tr>
<td>Express themselves through a range of media</td>
<td>he korero a-whatumanawa</td>
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<td></td>
<td>&gt; Skill and confidence with art and craft processes such as cutting, drawing, collage, painting, printmaking, weaving, stitching, carving and constructing.</td>
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<td></td>
<td>&gt; Skills with multiple media and tools such as crayons, pencils, paint, blocks, wood, musical instruments and movement that can be used for expressing moods or feelings or representing information.</td>
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<td></td>
<td>&gt; Ability to be creative and expressive through a variety of activities such as pretend play, carpentry, story telling, drama or making music.</td>
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<tr>
<td></td>
<td>&gt; Understanding and familiarity with music, song, dance, drama and art from a range of cultures, and recognition that these media can amuse, delight, comfort, illuminate and inform, and that they may suit particular cultural occasions.</td>
</tr>
</tbody>
</table>
Examples of practices that promote these learning outcomes

Infants

Kaiako communicate with infants through eye and body contact and through the use of gestures and signs.

Kaiako read books to infants, tell them simple stories, and talk to them about objects and pictures. Simple words are used to make connections with objects and with people who are meaningful to them.

Many opportunities are provided to have fun with sounds and language. Language is used to soothe and comfort. The programme includes action games, finger plays and songs that encourage oral language.

Numbers are used in conversation. Kaiako draw attention to numbers, shapes and patterns and to concepts such as ‘more’ and ‘less’, ‘big’ and ‘small’.

Infants have playthings in a variety of colours, textures, shapes and sizes to experiment with and explore freely.

Infants have opportunities to experience patterns and sounds in the natural environment, such as leaves in sunlight or the sound of rain.

Toddlers

Kaiako are aware of the physical signs of discomfort and stress and respond to children’s requests. Toddlers are helped to communicate feelings and ideas through a variety of media.

Kaiako have realistic expectations of children’s oral language skills and extend them by encouraging the use of words in their first language, modelling new words and phrases, playing verbal games, and presenting a widening range of books, songs, poems and chants.

Toddlers who are deaf or hard of hearing are supported to learn New Zealand Sign Language.

Toddlers have many opportunities to play simple games and use an increasing range of playthings that feature different numbers, symbols, shapes, sizes and colours.

Toddlers are able to experiment with tools and materials for arts and crafts, to have experiences with paint, glue, dough, sand and junk, and to use natural materials in their play.

Toddlers have opportunities for movement that involves their whole bodies, and opportunities to participate in dance and learn skills with musical instruments.

Toddlers have access to props for fantasy play. Kaiako support their emerging make-believe play.
Young children

Opportunities are provided for children to have sustained conversations, have fun with words, use complex language, and increase their vocabulary. Children hear and practise story telling.

Children who are deaf or hard of hearing are supported to learn and practise New Zealand Sign Language.

Kaiako encourage recognition of letters and writing, including the child’s own name.

Children have opportunities to learn numeric symbols and to use mathematics concepts and processes such as volume, quantity, measurement, classifying, matching and pattern recognition.

Kaiako foster the development of concepts about print, such as ‘print conveys a message’ and ‘spoken words can be written down’. Children learn that text and illustrations carry a story, books can provide information, and stories allow them to enter new worlds.

Children use their whole bodies in dance, gesture and pretend play.

The programme includes action songs and rhymes in Māori and Pasifika languages as well as English. Te reo Māori is included as a natural part of the programme.

Children experience a wide variety of materials and technologies used in the creative and expressive arts, such as clay, fabric, fibre, pencils, drama props, brushes, rollers, stamp pads, scissors, calculators, computers, musical instruments, different types of paper, sticky tape, glue and carpentry tools.

There are regular opportunities for group activities in art and music. Opportunities for creativity extend beyond art, craft and music to include challenges and changes to environments, rules and ideas, and also humour and jokes.

Considerations for leadership, organisation and practice

The environment is rich in signs, symbols, words, numbers, song, dance, drama and art that give expression to and extend children’s understandings of cultures other than their own.

Kaiako have informed and realistic expectations of children’s language development and develop plans to support and seek timely advice if language delays are identified.

Children’s hearing is monitored and checked regularly, and information made readily available to parents and whānau on ear infection, treatment and hearing aids. Children who are deaf or hard of hearing are supported through the use of New Zealand Sign Language.

There are plenty of opportunities for one-to-one communication between kaiako and children. Kaiako encourage children to initiate conversation, listen to them attentively to understand their perspectives, and help develop and extend their language skills and vocabulary.

Children have opportunities to interact with a range of adults and with other children (of the same and different chronological and developmental ages).

The use of te reo Māori in the programme is encouraged. Kaiako are supported to learn te reo Māori and to understand what it means for a child to be growing up bilingual.

Kaiako respect and encourage the use of children’s home languages and actively provide language support to children for whom English is an additional language.

The setting offers a range of mathematical and literacy resources to support the development of mathematical and reading and writing concepts.
STRAND 5. EXPLORATION | MANA AOTŪROA

The child learns through active exploration of the environment

Exploration | Children are critical thinkers, problem solvers and explorers
Mana aotūroa | Children see themselves as explorers, able to connect with and care for the Māori world and wider worlds

This strand is about exploration and developing knowledge about the natural world and the environment.

This strand is about supporting infants, toddlers and young children to develop strategies that enable them to explore, learn from, respect and make sense of the world. Their exploring involves all aspects of the environment: natural, social, physical, spiritual and made. As they explore the natural world, they learn to respect the environment, and come to recognise that they have a responsibility to care for it.

Children learn through play: by doing, asking questions, interacting with others, devising theories about how things work and then trying them out, and by making purposeful use of resources. As they engage in exploration they begin to develop attitudes and expectations that will continue to influence their learning throughout life.

Diverse ways of being and knowing frame the way respect for the environment is demonstrated. Kaiako develop understandings of how children and their whānau make sense of the world and respect and appreciate the natural environment. For Pasifika, the skills and knowledge that reside in elders, families and community provide the foundation for children’s independent explorations.

This strand is grounded particularly in the principles of HOLISTIC DEVELOPMENT and EMPOWERMENT.
### Goals

<table>
<thead>
<tr>
<th>Children experience an environment where:</th>
<th>Children:</th>
<th>Evidence of learning and development</th>
</tr>
</thead>
<tbody>
<tr>
<td>Their play is valued as meaningful learning and the importance of spontaneous play is recognised</td>
<td>Enjoy playing and experimenting</td>
<td>There is evidence of learning and development over time. For example, children demonstrate:</td>
</tr>
<tr>
<td>They gain confidence in and control of their bodies</td>
<td>Move confidently and challenge themselves physically</td>
<td>» Ability to cope with uncertainty, make decisions, choose their own materials, and set their own problems.</td>
</tr>
<tr>
<td>They learn strategies for active exploration, thinking and reasoning</td>
<td>Use a range of strategies for problem solving</td>
<td>» Knowledge that trying things out, exploration, curiosity, playing with ideas and materials, and collaborating with others are important and valued ways of learning.</td>
</tr>
<tr>
<td>They develop working theories for making sense of the natural, social, physical and material worlds</td>
<td>Make sense of their worlds by developing working theories</td>
<td>» Confidence in play and a repertoire for symbolic, pretend or dramatic play.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>They learn strategies for active exploration, thinking and reasoning</th>
<th>Use a range of strategies for problem solving</th>
<th>te rangahau</th>
</tr>
</thead>
<tbody>
<tr>
<td>Move confidently and challenge themselves physically</td>
<td>Move confidently and challenge themselves physically</td>
<td>te tu tangata</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>They develop working theories for making sense of the natural, social, physical and material worlds</th>
<th>Make sense of their worlds by developing working theories</th>
<th>te mātauranga</th>
</tr>
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<tbody>
<tr>
<td>Make sense of their worlds by developing working theories</td>
<td>Make sense of their worlds by developing working theories</td>
<td>te mātauranga</td>
</tr>
</tbody>
</table>
Examples of practices that promote these learning outcomes

Infants

Challenging playthings are within easy reach so infants can explore the possibilities of the familiar and try out new things. Everything in the immediate environment is chosen for its potential as a learning resource.

Infants have opportunities to watch and join in with other children and to see and hear new things, and the freedom to move and to practise and perfect skills.

Kaiako recognise curiosity is a motivator for physical activity and allow infants to develop skills at their own pace. Safe things are provided for infants to move, hold onto, balance against, or pull themselves up on.

Infants are cared for in a confident, respectful and gentle way. Very young infants are positioned so that they have a wide field of vision.

Infants have a variety of sensory experiences including fresh air and a range of smells, temperatures and sounds. They are allowed to move freely and touch things. A variety of different materials is available for them to feel, mould and explore. They experience a range of different indoor and outdoor play spaces such as smooth floors, carpet, grass and sand.

The environment includes features that infants can become familiar with, recognise and explore, and which adults talk about. The environment provides pleasing contrasts in colour and design, sound, taste and smell.

Infants are helped to see familiar things from different positions, for example, close up or from a distance and from the front or back.

Toddlers

Toddlers have opportunities for active exploration and creative expression with the support, but not the interference, of adults.

Toddlers have opportunities to help take care of animals and living things.

Toddlers are encouraged to develop skills at their own rate and understand their own abilities and limitations. Kaiako wait for toddlers to indicate that they need assistance rather than assuming that they do.

Toddlers have access to an increasing range of playthings that enhance both gross and fine motor skills.

Toddlers are encouraged to name, think about and talk about what they are doing. Kaiako build vocabulary, initiate questions and answer toddlers’ questions about why things happen.

Toddlers have opportunities to explore the ways that shapes and objects fit together by using two and three-dimensional materials. They are encouraged to recognise symmetry and patterns using one-to-one correspondence and matching.

Toddlers have opportunities to collect, sort and organise objects and materials in a variety of ways, and to develop a sense of order, for example, by grouping similar materials or putting things into their right place.
Children are encouraged to feel comfortable about saying ‘I don’t know’ and risking failure. They are encouraged to talk about their play and to develop reflective skills.

Children’s curiosity is fostered. They are encouraged to initiate purposeful problem-solving activities and their capacity for sustained interests is extended. Suitable books, pictures, posters and maps are available for them to refer to.

Children experience activities that develop their gross and fine motor skills and offer varying degrees of physical challenge and reasonable risk. Such activities include climbing, balancing, hammering, obstacle courses, construction projects, hopping, turning and pouring.

Children’s repertoire of physical skills is extended by having access to big, open spaces, equipment such as skipping ropes, balls, racquets, bats, and balance boards, and by the intentional teaching of foundational movement skills.

The day-to-day programme and environment are organised in such a way that children can initiate purposeful problem-solving activities and devise and solve problems to their own satisfaction using a variety of materials and equipment.

Children are encouraged to use trial and error to find solutions to problems and to use previous experience as a basis for trying out alternative strategies. They are encouraged to give reasons for their choices and to argue logically.

Children are encouraged to notice, describe and create patterns, for example, in painting and construction.

Children have opportunities to use language to plan, monitor and participate in socio-dramatic play.

Children have opportunities to develop knowledge about the patterns and diversity to be found in the natural world. For example, they observe how animals and plants grow and what they need for their wellbeing.

Children have opportunities to explore how things move, and how they can be moved by, for example, blowing, throwing, pushing, pulling, rolling, swinging and sinking. Children have access to technology that enables them to explore movement, for example, wheels, pulleys, magnets and swings.

Children have opportunities to develop spatial understandings by fitting things together and taking things apart, rearranging and reshaping objects and materials, seeing things from different spatial viewpoints, and using a magnifying glass.

Children have opportunities to develop and explore social concepts, rules and understandings in social contexts with familiar adults and peers.
Responsibilities of kaiako

Waiho i te toipoto, kaua i te toiroa
Let us keep close together, not far apart

Kaiako are the key resource in any ECE service. They need to be able to engage with children, parents and whānau to identify learning priorities and then weave their curriculum using the framework provided by Te Whāriki.

Those who work in ECE settings need to be:

» knowledgeable about children’s learning and development and able to identify their varied strengths, interests and needs
» knowledgeable about play-based curriculum and pedagogy and able to conceptualise and enact curriculum that is motivating and enjoyable for all children
» able to integrate domain knowledge into the curriculum
» knowledgeable about and able to try alternative ways to promote and progress children’s learning
» attentive to learning and able to make this visible through a range of assessment practices that empower children and enhance their mana
» culturally competent: able to form appropriate and reciprocal relationships with tangata whenua and able to promote te reo and tikanga Māori
» able to dialogue with parents, whānau and communities to determine curriculum and learning priorities
» aware of their role as models for languages and learning, both as individuals and members of collaborative teams
» able to support all children’s cultural and linguistic diversity as part of promoting an inclusive environment
» able to establish and maintain professional relationships with colleagues
» thoughtful and reflective about what they do, using evidence, critical inquiry and problem solving to shape their practice
» committed to ongoing professional development that has a positive impact on children’s learning.

Promoting and supporting the ongoing learning and development of kaiako is a key responsibility of educational leaders.
Assessment, planning and evaluation

Mā te ahurei o te tamaiti e arahi i ā tatou mahi
Let the uniqueness of the child guide our work

ASSESSMENT

Assessment is used to find out about what children know and can do, what interests them, how they are progressing, what new learning opportunities may be appropriate, and where additional support may be required. Kaiako use knowledge gained from assessment to inform curriculum planning and enhance learning. Assessment is essential for informing children, parents and whānau and specialist agencies about learning and progress.

Informal assessment occurs minute by minute as teachers listen to, observe, respond to and interact with children. Planned assessment involves setting time aside specifically to collect information. This could mean, for example, doing observations, making audio or video recordings, taking photographs, or gathering examples of children’s work. Kaiako can select from a range of assessment methods depending on the purpose and focus of the assessment. Older children frequently document aspects of their own learning.

Assessment may be thought of as a sequence of processes: notice, recognise, respond, record and revisit. Assessment information only becomes useful when it is analysed and interpreted in relation to valued learning so it is important to allocate time to do this. The learning outcomes in Te Whāriki are a useful guide for this. When assessment information is collated and analysed, patterns will emerge. These are likely to reveal a picture of learning and progress over time.

A kaupapa Māori approach to assessment situates the child within Māori ways of knowing and being. Assessment should always be carried out in ways that recognise and support the educational aspirations of whānau for their mokopuna.

All services should openly discuss with parents and whānau their approach to assessment and the purposes for which data will be used. What most parents and whānau want to know is that information gathered will be used in ways that directly benefit their children.
The principles of Te Whāriki have implications for the way children are assessed:

- **the EMPOWERMENT | WHAKAMANA** principle means that assessment will be a mana-enhancing process for children and their parents and whānau. Children are increasingly able to set goals for themselves (for example, learn to climb, write their name, lead a waiata, make friends, use digital technology) and decide how they might achieve them. Assessment practices will support children’s own goal setting and involve them in reflecting on and directing their own learning.

- **the HOLISTIC DEVELOPMENT | KOTAHITANGA** principle means that assessment is carried out where the learning is happening and that the whole child – tīnana, hinengaro, wairua and whatumanawa – is the focus. Progress and learning in all five strands should be considered, not just aspects that are easily observable.

- **the FAMILY AND COMMUNITY | WHĀNAU TANGATA** principle means that whānau and parents will be involved in assessing their children’s progress and contribute knowledge of their children’s capabilities at home and in other settings. This is important for all children, but particularly for children who need additional learning support. Whānau expectations influence children’s expectations of themselves, and their aspirations. Services support the learning of children by understanding what it is that parents and whānau value, and by sharing information about progress and learning with them.

- **the RELATIONSHIPS | NGĀ HONONGA** principle means that assessment will be influenced by the expectations that kaiako have of children and the relationships that they have with individual children and their whānau. It is important, therefore, to have high expectations of every child. Assessment is more likely to be valid when the person doing the assessment knows the child well and can recognise progress and learning over time.

**PLANNING**

Planning involves deliberate decision making about the priorities the service or kaiako have identified for the children. Planning increases the likelihood that children will be exposed to a broad range of learning experiences across all five strands of the curriculum.

When planning, kaiako draw on their own professional knowledge and on their knowledge of children gained from informal observations, planned assessments, dialogue with parents and whānau, and from other sources such as parent surveys and internal evaluation.

At the broadest level, curriculum planning begins with shared inquiry:

- What do we believe about young children and the ways that they learn and develop?
- What do we know about these children?
- What aspirations do we, along with their parents and whānau, have for them?
- What do they need to learn in order to realise these aspirations?
- As kaiako, what do we need to know to support this learning?
- What kind of environment do we need to provide to enable this learning?

Such questions provide a starting point for respectful dialogue with parents and whānau in which diverse views are heard and acknowledged. Kaiako need to be able to explain Te Whāriki as the overarching curriculum framework and articulate what this means for children in the setting. From this dialogue a shared sense of ‘what matters here’ will emerge and local curriculum priorities can be negotiated within the Te Whāriki framework. These priorities will be reflected in long and medium term planning as well as in day-to-day practice.

**EVALUATION**

The purpose of evaluation is to enable systematic improvement in the ECE setting.

Evaluation can be internal or external. An internal evaluation is undertaken by the service itself and will sometimes involve children and their parents and whānau. An external evaluation is undertaken by an individual or agency from outside the service.

Internal evaluation considers how effectively the service is providing for the strengths, interests and needs of all children, and how their learning is progressing. A far-ranging evaluation might look, for example, at leadership, the learning environment, and relationships with parents and whānau. It will ask: What is working well, and for whom? What needs to change, and how? All internal evaluation should be primarily concerned with the service’s impact on children’s learning and development, using the principles, strands and learning outcomes of Te Whāriki as a framework.

Internal evaluation can be either short or long-term. Short-term evaluation may follow a specific curriculum event or experience, to gauge its effectiveness and draw lessons from it. Long-term evaluation considers the impact of practices, processes and policies over time, usually one to three years. Long-term evaluations support periodic external evaluation.
Pathways to school and kura

*Te manu e kai ana i te miro, nōna te ngahere, te manu e kai ana i te mātauranga nōna te āo*

The bird who partakes of the miro berry owns the forest, the bird who partakes of education owns the world

Learning is a journey that begins before birth and continues throughout life. Each part of the education system has a responsibility for supporting children (and the adults they become) on this journey.

Young children expect school or kura to be different and look forward to experiencing this ‘grown-up’ world, but they do not always anticipate how different the expectations, structures and routines may be. By working together, kaiako and new entrants teachers can ensure that children make strong transitions that support continuity of learning.

**A COMMON VISION**

*Te Whāriki*, The New Zealand Curriculum (NZC) and *Te Marautanga o Aotearoa* all have a similar vision for young people.

*Te Whāriki* aspires for children
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.
The New Zealand Curriculum has a vision for young people who are confident, connected, actively involved, lifelong learners and who in their school years will continue to develop the values, knowledge and competencies that will enable them to live full, happy and satisfying lives.

Te Marautanga o Aotearoa aspires to develop successful learners, who will grow as competent and confident learners, effective communicators in the Māori world, healthy of mind, body and soul and secure in their identity, and sense of belonging. They will have the skills and knowledge to participate in and contribute to Māori society and the wider world.

**TE WHĀRIKI AND THE NEW ZEALAND CURRICULUM**

There are close parallels between Te Whāriki and The New Zealand Curriculum. In both, learning is seen to take place in the space between what teachers and the educational environment offer and the knowledge and experiences that children bring with them.

Both curriculums are based on similar principles and have similar approaches to valued learning.

Like Te Whāriki, The New Zealand Curriculum views the curriculum as a weaving together of different elements:

... schools may decide to organise their curriculum around values, key competencies, or learning areas and deliberately weave the other two through their programme ... or around central themes, integrating values, key competencies, knowledge, and skills across a number of learning areas.

In Te Whāriki, learning dispositions and working theories are seen to be closely interrelated. The same is true of the key competencies and learning areas in The New Zealand Curriculum. In both cases, the approach to learning recognises the need for a ‘split screen’ pedagogy that maintains a dual focus on the ‘what’ and the ‘how’ of learning.

The New Zealand Curriculum, groups understandings about the world in learning areas such as science, mathematics and the arts; in Te Whāriki, these are woven through the strands (mathematics is explicit in communication and exploration but it is also implicit in other strands).

Keeping in mind the complex weaving of the key competencies and learning areas, and that links to The New Zealand Curriculum are to be found throughout Te Whāriki, the following table highlights some of the more obvious links between the learning outcomes of Te Whāriki and the key competencies, values and learning areas of The New Zealand Curriculum.

## STRAND 1. WELLBEING | MANA ATUA

<table>
<thead>
<tr>
<th>Learning outcomes</th>
<th>NZC links</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Children:</strong></td>
<td></td>
</tr>
<tr>
<td>Know how to keep themselves healthy</td>
<td>te oranga nui</td>
</tr>
<tr>
<td>Manage themselves and express their feelings and needs</td>
<td>te mana atuatanga</td>
</tr>
<tr>
<td>Understand how to keep themselves safe from harm</td>
<td>te mana mauri</td>
</tr>
<tr>
<td><strong>Key competency:</strong> Managing self. For example, students have a ‘can do’ attitude and see themselves as capable learners. They are enterprising, reliable and resilient, set personal goals and have strategies for meeting challenges.</td>
<td></td>
</tr>
<tr>
<td><strong>Learning area:</strong> Health and physical education. Students learn about their own wellbeing, and that of others and society, in health-related movement contexts.</td>
<td></td>
</tr>
</tbody>
</table>
## STRAND 2. BELONGING | MANA WHENUA

<table>
<thead>
<tr>
<th>Learning outcomes</th>
<th>NZC links</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Children:</strong></td>
<td></td>
</tr>
<tr>
<td>Make connections between people, places and things in their world</td>
<td>Te whanaungatanga</td>
</tr>
<tr>
<td>Take part in caring for this place</td>
<td>Te turangawaewae</td>
</tr>
<tr>
<td>Know how things work here and can adapt to change</td>
<td>Te kaupapa</td>
</tr>
<tr>
<td>Show respect for kaupapa, rules and the rights of others</td>
<td>Ngā tikanga</td>
</tr>
</tbody>
</table>

Key competency: Participating and contributing. For example, students can contribute appropriately as a group member, make connections with others, and create opportunities for the group. They have a sense of belonging and the confidence to participate in new contexts. They understand the importance of balancing rights, roles and responsibilities and contributing to the quality and sustainability of social, cultural, physical and economic environments.

Learning area: Social sciences. Students explore how societies work and how they can participate and take action as critical, informed and responsible citizens.

## STRAND 3. CONTRIBUTION | MANA TANGATA

<table>
<thead>
<tr>
<th>Learning outcomes</th>
<th>NZC links</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Children:</strong></td>
<td></td>
</tr>
<tr>
<td>Know how to treat others fairly and include them in play</td>
<td>Te ngakau makuru</td>
</tr>
<tr>
<td>Believe in their own ability to learn</td>
<td>Te rangatiratanga</td>
</tr>
<tr>
<td>Have strategies and skills to play and learn with others</td>
<td>Te ngakau aroha</td>
</tr>
</tbody>
</table>

Key competency: Relating to others. For example, students interact effectively with a diverse range of people in a variety of contexts. This competency includes the ability to listen actively, recognise different points of view, negotiate and share ideas.

The learning outcomes for contribution are also closely linked to the key competencies Participating and contributing and Managing self and to the NZC values.

## STRAND 4. COMMUNICATION | MANA REO

<table>
<thead>
<tr>
<th>Learning outcomes</th>
<th>NZC links</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Children:</strong></td>
<td></td>
</tr>
<tr>
<td>Use gesture and movement to express themselves</td>
<td>He korero a-tinana</td>
</tr>
<tr>
<td>Use oral language effectively to interact with others</td>
<td>He korero a-waha</td>
</tr>
<tr>
<td>Use print concepts with meaning and purpose and recognise some letters and sounds in words</td>
<td>He korero pāngarau</td>
</tr>
<tr>
<td>Recognise and use some numbers and mathematical concepts with meaning and purpose</td>
<td>He korero tuhituhi</td>
</tr>
<tr>
<td>Enjoy hearing, telling and writing stories</td>
<td>He korero paki</td>
</tr>
<tr>
<td>Express themselves through a range of media</td>
<td>He korero a-whatumanawa</td>
</tr>
</tbody>
</table>

Key competency: Using language, symbols and texts. For example: Working with and making meaning of the codes in which language is expressed. Languages and symbols are systems for representing and communicating information, experiences and ideas.

Learning area: English. Students study, use and enjoy language and literature communicated orally, visually or in writing.

Learning area: Mathematics and statistics. Students explore relationships in quantities, space and data and learn to express these relationships in ways that help them to make sense of the world around them.

Learning area: The arts. Students explore, refine and communicate ideas as they connect thinking, imagination, senses and feelings to create works and respond to the works of others.

Learning area: Learning languages. Students learn to communicate in additional languages, develop their capacity to learn further languages, and explore different world views in relation to their own.
STRAND 5. EXPLORATION | MANA AOTŪROA

<table>
<thead>
<tr>
<th>Learning outcomes</th>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>Children:</strong></td>
<td></td>
</tr>
<tr>
<td>Enjoy playing and experimenting</td>
<td>te mahi tamariki</td>
</tr>
<tr>
<td>Move confidently and challenge themselves physically</td>
<td>te tu tangata</td>
</tr>
<tr>
<td>Use a range of strategies for problem solving</td>
<td>te rangahau</td>
</tr>
<tr>
<td>Make sense of their worlds by developing working theories</td>
<td>te mātauranga</td>
</tr>
</tbody>
</table>

Key competency: Thinking. For example, using creative, critical and metacognitive processes to make sense of information, experiences, and ideas. Intellectual curiosity is at the heart of this competency.

Students who are competent thinkers and problem solvers actively seek, use and create knowledge, ask questions and challenge the basis of assumptions and perceptions.

Learning area: Science. Students explore how the natural, physical world and science itself work so that they can participate as critical, informed, and responsible citizens in a society in which science plays a significant role.

Learning area: Technology. Students learn to be innovative developers of products and systems and discerning consumers who will make a difference in the world.

EXPLORATION | MANA AOTŪROA also links to the learning areas Mathematics and statistics and Health and physical education.

SUPPORTING TRANSITIONS

Kaiako recognise and show where and how children’s early learning connects with the key competencies, values and learning areas of The New Zealand Curriculum. At the same time, new entrants teachers will be aware of the principles and strands of Te Whāriki and deliberately build on the foundations that have already been laid. The New Zealand Curriculum is explicit about supporting transitions in the coherence principle, where the expectation is that curriculum “…provides for coherent transitions and opens up pathways to future learning”. A later section in The New Zealand Curriculum expands on the implications for teachers:

“The transition from early childhood education to school is supported when the school:

» fosters a child’s relationships with teachers and other children and affirms their identity
” builds on the learning experiences that the child brings with them
” considers the child’s whole experience of school
” is welcoming of family and whānau.”

Given that children do not have to attend school until they are six years old, there can be some flexibility and overlap in the use of Te Whāriki and the curriculum documents for school and kura.
TE WHĀRIKI, TE MARAUTANGA O AOTEAROA AND TE AHO MATUA

The aspiration statements from all three of these documents envisage a competent bilingual, bicultural child who is able to move between the old and new worlds, te ao Māori and te ao Pākehā:

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 Marautanga o Aotearoa: “... to develop successful learners, who will grow as competent and confident learners, effective communicators in the Māori world, healthy of mind, body and soul and secure in their identity, and sense of belonging.”

Te Aho Matua: “... are high achievers who exemplify the hopes and aspirations of their people.”

An aspirational view of the child grounded in te ao Māori

Te Whāriki, Te Marautanga o Aotearoa and the principles of Te Aho Matua are grounded in a holistic view of human development that encompasses the attributes that complete the child: te tinana (body), te hinengaro (mind), te wairua (spirit) and te whatumanawa (emotions). These attributes are interwoven like the whāriki and interdependent like the parts of the harakeke plant. Interwoven with four attributes are the five domains of mana and the four curriculum principles: whakamana, kotahitanga, whānau tangata and ngā hononga.

In the aspiration statement of Te Whāriki, the child is a link to the world of the ancestors and to the new world, connected to people, places, things and the spiritual realm. They belong to whānau, hapū and iwi. They are a kaitiaki of Te Tiriti o Waitangi.

Te Marautanga o Aotearoa aspires for all graduates of Māori-medium education to have high levels of educational and sociocultural success, a wide range of life skills, and a wide range of career choices. As in Te Whāriki, the principles of Te Marautanga o Aotearoa are strongly connected to Te Tiriti o Waitangi: the learner is the centre of teaching and learning; they have a wide range of life skills, a high level of personal awareness, and achieve their potential; school, whānau, hapū, iwi and community will work together; environmental health is person health. The principles lead to values and attitudes. Each kura will work with whānau, hapū, iwi and community to define the values and attitudes that matter.

In Te Aho Matua, the document that underpins kura kaupapa Māori, the six principles are te ira tangata (the human essence), te reo (language), ngā iwi (people), te ao (the world), āhuatanga ako (circumstances of learning), and te tino uaratanga (essential values).

Whanaungatanga, hononga, relationships

For Māori, the whānau is the ideal social unit for raising children. Relationships between whānau members span generations. Children inherit the legacy of the past and they reach for the future. This past-present-future relationship can be seen also in Te Whāriki, Te Marautanga o Aotearoa and the principles of Te Aho Matua: as the child learns in kaupapa Māori settings, relationships at each stage will continue to take account of the past, present and future.

Kaiako have a responsibility to maintain and strengthen the relationship between Te Whāriki and Te Marautanga o Aotearoa, and – for those associated with kura kaupapa Māori – the principles of Te Aho Matua. If each part of the sector nurtures its relationship with the others, a stronger, more cohesive collective is the result, and children can expect to experience joined-up transitions between settings.
GLOSSARY

Glossary

‘aiga  (Samoan) ‘whānau’ or extended family
aroha  love, compassion, empathy, affection
hapū  tribe or subtribe
hinengaro  intellect, the mind
iwi  extended kinship group, tribe, people
kaiako  teacher, educator
kaitiaki  trustee, custodian, guardian, protector
kaitiakitanga  guardianship
karakia  prayer, ritual chant, incantation
kaupapa Māori  A Māori approach that assumes the normalcy of being Māori – language, customs, knowledge, principles, ideology, agenda
kōhanga reo  Māori-medium early childhood centre with a focus on language and culture retention and revitalisation
kura  school
mana  authority, prestige, power, spiritual power, authority, status and control
manaakitanga  the process of showing respect, generosity, hospitality and care for others
marae  the complex of buildings and land associated with a pan-tribal group, whānau, hapū or iwi
mauri  vital essence, life principle, essential quality
mokopuna  grandchild; in the context of Te Whāriki, mokopuna expresses intergenerational connectedness
Papatuanuku  Earth, Earth mother
pumanawa  inherited talent
raranga  weaving
rangatiratanga  chiefly authority, right to exercise authority, sovereignty, autonomy, control, independence
tangata whenua  People of the land (literal); descendants of the first people to settle Aotearoa New Zealand, indigenous people (used of Māori), person or people with customary authority over an area that may include land and sea. This authority is held by first settlement of an area or by succeeding to an area through active occupation and negotiation with the first peoples.
taonga  a highly prized object or possession; includes socially or culturally valued resources, both tangible and intangible, artefact
tamariki  children

Te Aho Matua  Te Aho Matua o ngā Kura Kaupapa Māori, the document that sets out the principles by which kura kaupapa Māori operate
te ao Māori  the Māori world
Te Marautanga o Aotearoa  The curriculum for Māori-medium schools
te reo Māori  the Māori language
### GLOSSARY

| **tikanga Māori** | Māori ways of doing, including practices, customs and rituals |
| **tinana** | physical, body |
| **tinhanga** | cunning |
| **tuakana-teina** | senior and junior siblings, used where an older or more knowledgeable child supports the learning of a younger or less knowledgeable child. |
| **waiata** | songs, chants |
| **wairua** | spirit |
| **wānanga** | educational seminar, institution or forum; (act of wānanga) shared deliberations, discussions, shared learning |
| **whakapapa** | lineage, genealogy, ancestry |
| **whakatoi** | cheekiness |
| **whānau** | extended family, multigenerational group of relatives or group of people who work together on and for a common cause |
| **wharekura** | school (often used of kura kaupapa Māori secondary schools) |
| **whatumanawa** | heart, mind, seat of emotions |
Bibliography


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