

# Te Whāriki

He whāriki mātauranga  
mō ngā mokopuna o Aotearoa

**Early childhood curriculum**

## THE COVER WHĀRIKI

The cover represents part of the underside of a whāriki or woven mat. The green symbolises new life, growth and potential and references harakeke and pandanus, which are used throughout Te Moana-nui-a-Kiwa as materials for weaving.

While the upper side of a whāriki displays the weaver's artistry it is the underside that reveals their mastery. Expert weavers will examine the foundations for planning and technique. If these are sound, the quality will be seen on the face-up side.

A weaver weaves in new strands of harakeke or pandanus as their whāriki expands. This creates a join, called a hiki or a hono. A hono can be seen running down the spine of the book in a darker green. This joining of new material symbolises new learning.

When the document is opened at the place where the two parts of the flip book meet, it can be seen that the whāriki is unfinished, with loose strands still to be woven. This acknowledges the child's potential and their ongoing educational journey.

*The whāriki on the cover and the graphic on page 11 were developed by expert kairaranga (weaver) Mari Te Hei-Ropata (Ngāpuhi, Ngāti Raukawa ki te Tonga, Te Āti Awa me Ngāti Toa Rangatira) and graphic designer Te Iwihoko Rangihirawea (Ngāti Rangī, Ngāti Pīkiahūwae).*

*The Ministry of Education gratefully acknowledges and thanks the children, their parents and whānau, and the kaiako, teachers and educators whose photos are used in this publication with permission.*

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**New Zealand Government**

# Te Whāriki

He whāriki mātauranga  
mō ngā mokopuna o Aotearoa

**Early childhood curriculum**

# Foreword

***He taonga te mokopuna, kia whāngaia, kia tipu, kia rea.***

*A child is a treasure, to be nurtured, to grow, to flourish.*

All children are born with immense potential. Quality early learning helps our children begin to realise that potential and build a strong foundation for later learning and for life.

New Zealand's early learning standards are amongst the highest in the world and almost all of our children are participating and benefitting from a rich array of relationships and experiences in our early learning settings.

First published in 1996, *Te Whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa Early childhood curriculum* provided a celebrated framework which has shaped our distinct approach to early learning in Aotearoa. 20 years on I am delighted to introduce this revised and refreshed update.

Unique in its bicultural framing, *Te Whāriki* expresses our vision that all children grow up in New Zealand as competent and confident learners, strong in their identity, language and culture. It emphasises our bicultural foundation, our multicultural present and the shared future we are creating. It encourages all children to learn in their own ways, supported by adults who know them well and have their best interests at heart.

This vision is expressed in different ways as early learning services work with parents, whānau and communities to design and implement a programme of learning and development that reflects local priorities and supports each child's personalised learning pathway. The underpinning concept of the whāriki (mat) enables and supports this diversity.

I would like to acknowledge the significant contribution of Te Kōhanga Reo National Trust in supporting the development of the original *Te Whāriki*, which draws upon traditional Māori concepts underpinning the philosophy of kōhanga reo. These concepts were embraced by the wider early learning sector and continue to frame our thinking today. The Trust has also

made a strong contribution to this revision, expanding earlier text to become *Te Whāriki a te Kōhanga Reo*, a distinct curriculum pathway for mokopuna and their whānau in kōhanga reo.

I also acknowledge those members of the early childhood education sector who have provided valued leadership and expertise which has shaped this document for today's world, and for the future.

This update reflects changes in the early learning context, including the diversity of New Zealand society today, contemporary theories and pedagogies. It provides clear and empowering learning outcomes, makes explicit links to *The New Zealand Curriculum* and *Te Marautanga o Aotearoa* and positions our children as 21st century citizens, learning how to learn in a fast changing and globally connected world. It supports the work of Communities of Learning | Kāhui Ako which bring their collective efforts to enabling the learning success of every child.

I am pleased to present this update of a highly regarded and celebrated curriculum and to endorse its equally valued dual pathways. I warmly acknowledge the talents and dedication of the teachers, kaiako and educators, who, together with parents, whānau and communities, will bring this curriculum to life.

Education is the critical cornerstone of lifelong learning and puts our youngest learners on pathways to quality life outcomes.

Tihei mauriora!



**Hon Hekia Parata**  
Minister of Education

# Te Tiriti o Waitangi

## The Treaty of Waitangi

Te Tiriti o Waitangi | the Treaty of Waitangi is New Zealand's founding document. Signed in 1840 by representatives of Māori and the Crown, this agreement provided the foundation upon which Māori and Pākehā would build their relationship as citizens of Aotearoa New Zealand. Central to this relationship was a commitment to live together in a spirit of partnership and the acceptance of obligations for participation and protection.

Te Tiriti | the Treaty has implications for our education system, particularly in terms of achieving equitable outcomes for Māori and ensuring that te reo Māori not only survives but thrives. Early childhood education has a crucial role to play here, by providing mokopuna with culturally responsive environments that support their learning and by ensuring that they are provided with equitable opportunities to learn. The importance of such provision is underscored throughout *Te Whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa Early childhood curriculum*.

New Zealand is increasingly multicultural. Te Tiriti | the Treaty is seen to be inclusive of all immigrants to New Zealand, whose welcome comes in the context of this partnership. Those working in early childhood education respond to the changing demographic landscape by valuing and supporting the different cultures represented in their settings.

**E tipu, e rea, mo nga ra o tou ao,  
ko to ringa ki nga rakau a te Pakeha  
hei ara mo te tinana,  
ko to ngakau ki nga taonga a o tipuna Maori  
hei tikitiki mo to mahuna,  
a ko to wairua ki to Atua,  
nana nei nga mea katoa.**

Sir Apirana Ngata (1949)<sup>1</sup>

1 As per the handwritten original, a copy of which hangs in the library of Ngata Memorial College, Ruatoria (see page 68).

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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

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## Introduction

***He purapura i ruia mai i Rangiātea e kore e ngaro.***

*A seed sown in Rangiātea will never be lost.*

*In Māori tradition the child was a valued member of the Māori worlds before conception, before birth, and before time. They began their journey in Rangiātea, homeland of the gods. Born into this world, they were nurtured like a precious seed to ensure their survival and inculcated with an understanding of their own importance.*

Reedy (2013)

*Te Whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa Early childhood curriculum (Te Whāriki) sets out the curriculum to be used in New Zealand early childhood education (ECE) settings and provides guidance for its implementation.<sup>2</sup>*

Underpinning *Te Whāriki* is the vision that children are

*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.*

Located in Aotearoa New Zealand, this vision implies a society that recognises Māori as tangata whenua, assumes a shared obligation for protecting Māori language and culture, and ensures that Māori are able to enjoy educational success as Māori.

Each child is on a unique journey. They come into the world eager to learn and into family, whānau or 'aiga that have high hopes for them. Teachers, educators and kaiako in ECE settings work together in partnership with the family to realise these hopes.

<sup>2</sup> See Notice for providers on page 7.

The expectation is that, in their early years, children will experience a curriculum that empowers them for their journey.

*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 ECE setting. It provides a framework of principles, strands, goals and learning outcomes that foregrounds the mana of the child and the importance of respectful, reciprocal and responsive relationships. This framework provides a basis for each setting to weave a local curriculum that reflects its own distinctive character and values.

Today New Zealand children are growing up in a diverse society that comprises people from a wide variety of cultures and ethnicities. *Te Whāriki* supports children from all backgrounds to grow up strong in identity, language and culture. In this context, *Te Whāriki* specifically acknowledges the educational aspirations of Pasifika peoples, who derive their identities from Pacific Island nations with which New Zealand has strong historic and present-day connections.

A curriculum must speak to our past, present and future. As global citizens in a rapidly changing and increasingly connected world, 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 children and an agreed framework of principles, strands and goals that teachers, educators and kaiako, children, families and whānau would use to weave their own unique curriculum whāriki.

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 twenty 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 developed and framed using concepts drawn from te ao Māori.

The curriculum for kōhanga reo is now a document in its own right: *Te Whāriki a te Kōhanga Reo*. The print editions of *Te Whāriki* and *Te Whāriki a te Kōhanga Reo* are published in a single volume, formatted as a flipbook. Both curriculums share the same framework of principles and strands.

The intention is that this update will refresh and enrich early learning curriculum for future generations of children in Aotearoa New Zealand.

## NOTICE FOR PROVIDERS

All licensed and regulated providers of early childhood education are required to implement the Ministry of Education's early childhood education curriculum framework, which is published in the *New Zealand Gazette*. *Te Whāriki* builds on this framework, providing guidance to support implementation.

### When used in this document:

*Te Whāriki* is the short title for *Te Whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa Early childhood curriculum*.

**Early Childhood Education (ECE)** includes all types of licensed and regulated early childhood education provision, for example, education and care centres (including those with special character, such as Montessori and Steiner), kindergartens, playcentres, home-based education and care, and hospital-based services.

**Early learning services** includes all of the above and kōhanga reo.

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, including parents in parent-led services, who have a responsibility for the care and education of children in an ECE setting. In settings where parents have collective responsibility for the curriculum, it is understood that kaiako will also be parents and whānau. Although ECE services use a range of different terms, this document uses *kaiako* because it conveys the reciprocal nature of teaching and learning, which is valued in this curriculum.

# 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.*

*This whakataukī emphasises that in our commonality we are all different. In early learning we celebrate those differences while maintaining our relationship with each other.*



Almost all New Zealand children now attend an early learning service for a sustained period of time. For a significant number, their participation begins in the first year of life.

The services available are very diverse. They 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, parental values and employment patterns. The diversity of services is a valued feature of early learning provision in New Zealand.

Early ECE services included community-based kindergartens staffed by teachers, and parent-led playcentres. These remain an important part of our educational landscape today. Over time there has been large-scale expansion of early childhood education and care throughout New Zealand, including centre-based, home-based and hospital-based services, which typically operate longer hours and accommodate wider age ranges. In addition, community-based, certificated playgroups can be found in many areas.

Early learning services often belong to wider educational networks that include local schools and kura, and they work with others who support the health and wellbeing of young children and their families in their local communities.

Parents and whānau choose from the available early learning services based on their needs and preferences. Accessibility, values and cultural fit are often key considerations. Some children attend a number of different services during their early years.

In this context *Te Whāriki* plays an important unifying role by providing principles for curriculum development, strands that describe valued learning, goals relating to the provision of a supportive learning environment, and learning outcomes.

The expectation is that each ECE service will use *Te Whāriki* as a basis for weaving with children, parents and whānau its own local curriculum of valued learning, taking into consideration also the aspirations and learning priorities of hapū, iwi and community.

Factors that may contribute to the distinctive character of this local curriculum include:

- » cultural perspectives, for example, those found in bilingual or language immersion services, such as *ngā puna reo*
- » the specific learning needs of individual children
- » structural differences, such as whether the service is sessional, school- or full-day
- » the age range of the children in the setting
- » environmental opportunities and constraints
- » the ethnic and cultural makeup of the community
- » 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.

## NGĀ KŌHANGA REO

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

Starting in the late 1970s as a grass roots, *whānau*-led movement, *kōhanga reo* have led the revitalisation and sustenance of *te reo* and *tikanga* Māori. The first *kōhanga* opened in 1982 and others soon followed. Today *kōhanga* are found throughout New Zealand in both rural and urban localities.

*Te Whāriki a te Kōhanga Reo* outlines the curriculum for *mokopuna* in *kōhanga reo*.

## 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 opening in 1984. Language-specific guidelines and implementation advice are available for each of the main Pasifika populations. These set out processes, methodologies and approaches 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).

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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.

# The whāriki

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

## PRINCIPLES

EMPOWERMENT | WHAKAMANA  
 HOLISTIC DEVELOPMENT | KOTAHITANGA  
 FAMILY AND COMMUNITY | WHĀNAU TANGATA  
 RELATIONSHIPS | NGĀ HONONGA

The whāriki or woven mat is used in this document as a metaphor for the ECE curriculum, in which four curriculum principles are interwoven with five curriculum strands. Together, these principles and strands give expression to the vision for children (pages 5 and 6) that is at the heart of *Te Whāriki*.

Kaiako in ECE settings weave together the principles and strands, in collaboration with children, parents, whānau and communities, to create a local curriculum for their setting. Understood in this way, the curriculum or whāriki is a 'mat for all to stand on'.

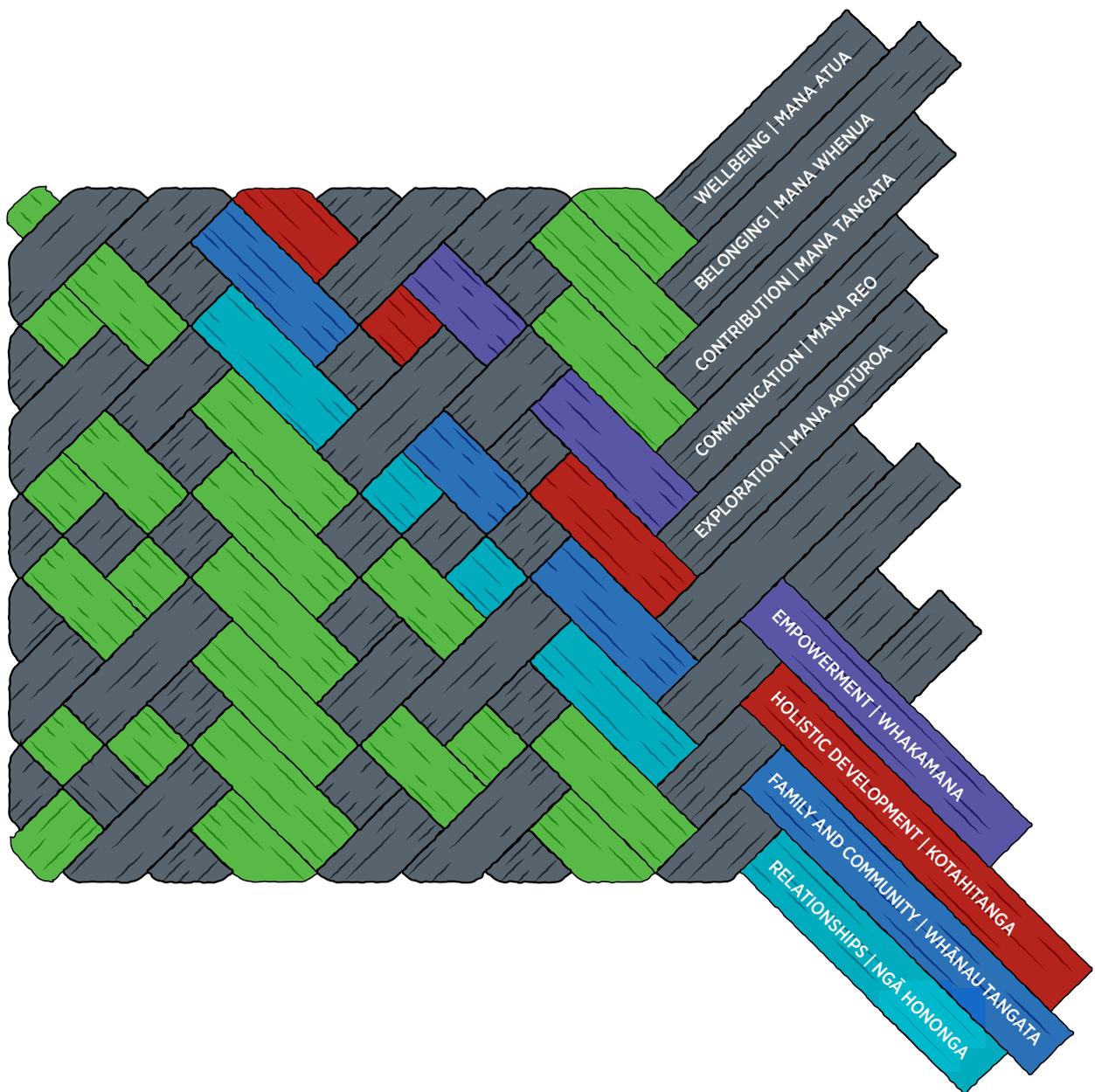
## STRANDS

WELLBEING | MANA ATUA  
 BELONGING | MANA WHENUA  
 CONTRIBUTION | MANA TANGATA  
 COMMUNICATION | MANA REO  
 EXPLORATION | MANA AOTŪROA

Whāriki and raranga have 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 kaupapa. Pasifika share with Māori the tradition of weaving whāriki, using techniques and patterns that are specific to their particular Pacific Island nation.

The whāriki can also be understood as a metaphor for the developing child. Interpreted in this way, as in *Te Whāriki a te Kōhanga Reo*, the whāriki includes four dimensions of human development: tinana, hinengaro, wairua and whatumanawa.

The *kōwhiri whakapae* whāriki depicted below symbolises the start of a journey that will take the traveller beyond the horizon. The dark grey represents Te Kore and te pō, the realm of potential and the start of enlightenment. The green represents new life and growth. The purple, red, blue and teal have many differing cultural connotations and are used here to highlight the importance of the principles as the foundations of the curriculum.



# A curriculum for all children

## ***Ehara taku toa i te toa takitahi engari he toa takitini.***

*I come not with my own strengths but bring with me the gifts, talents and strengths of my family, tribe and ancestors.*

*In Māori tradition children are seen to be inherently competent, capable and rich, complete and gifted no matter what their age or ability. Descended from lines that stretch back to the beginning of time, they are important living links between past, present and future, and a reflection of their ancestors. These ideas are fundamental to how Māori understand teaching and learning.*

In *Te Whāriki* children are positioned as confident and competent learners from birth. They learn by engaging in meaningful interactions with people, places and things – a process that continues throughout their lifetimes.

This curriculum acknowledges that all children have rights to protection and promotion of their health and wellbeing, to equitable access to learning opportunities, to recognition of their language, culture and identity and, increasingly, to agency in their own lives. These rights align closely with the concept of mana.

This section sets out expectations of inclusive and responsive practice that acknowledges diversity. A fundamental expectation is that each service will offer a curriculum that recognises these rights and enables the active participation of all children, including those who may need additional learning support. Attention is given to broad characteristics of infants, toddlers and young children and the implications of these for curriculum.

## **IDENTITY, LANGUAGE AND CULTURE**

Learner identity is enhanced when children's home languages and cultures are valued in educational settings and when kaiako are responsive to their cultural ways of knowing and being. For Māori this means kaiako need understanding of a world view that emphasises the child's whakapapa connection to Māori creation, across Te Kore, te pō, te ao mārama, atua Māori and tīpuna. All children should be able to access te reo Māori in their ECE setting, as kaiako weave te reo Māori and tikanga Māori into the everyday curriculum.

Increasingly, children are likely to be learning in and through more than one language. Besides English, te reo Māori and New Zealand Sign Language (NZSL), some 200 different languages are in use in New Zealand, with Samoan, Hindi, Northern Chinese, French and Yue (Cantonese) being the most common. Children more readily become bi- or multilingual and bi- or multiliterate when language learning in the education setting builds on their home languages.

It is desirable that children in ECE settings should also have the opportunity to learn NZSL, an official language of New Zealand, and to learn about Deaf culture. For some children, NZSL is their first language, and services have a responsibility to support its use and development.

## AN INCLUSIVE CURRICULUM

*Te Whāriki* is an inclusive curriculum – a curriculum for all children. Inclusion encompasses gender and ethnicity, 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 with and alongside others by engaging in experiences that have meaning for them. This requires kaiako to actively respond to the strengths, interests, abilities and needs of each child and, at times, provide them with additional support in relation to learning, behaviour, development or communication.

Offering an inclusive curriculum also involves adapting environments and teaching approaches as necessary and removing any barriers to participation and learning. Barriers may be physical (for example, the design of the physical environment), social (for example, practices that constrain participation) or conceptual (beliefs that limit what is considered appropriate for certain children). Teaching inclusively means that kaiako will work together with families, whānau and community to identify and dismantle such barriers.

For Māori an inclusive curriculum is founded on Māori values and principles and is strengths-based. Kaiako seek to develop mutually positive relationships with mokopuna and to work with whānau to realise high expectations.

## INFANTS, TODDLERS AND YOUNG CHILDREN

Each child learns in their own way, which means 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 ‘ā tōna wā’.

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 people’s 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 all children are different and their learning trajectories are influenced by the social and cultural context, there are nevertheless typical characteristics and patterns that can be observed in the years from birth to school entry.

Māori use a range of words to describe phases in the development of mokopuna. ‘Piripoho’ refers to the act of breastfeeding. While feeding, the pēpi is held close to the heart, where they are able to safely observe their surroundings and begin to become familiar with people. ‘Kōnakunaku’ are mokopuna who have progressed to eating solid foods. At this stage they are physically mobile and beginning to communicate verbally. ‘Kōhungahunga’ is another term used to describe the early years of a child’s life.

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). Although learning and development generally follows a predictable sequence, for some children progress in some areas may require further assessment, planning, intervention and support.

The following sections set out some of the typical characteristics of infants, toddlers and young children and include some guidance for kaiako. More detailed guidance is included with each strand (see pages 22–50).

## INFANTS

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

Infants are learning rapidly and depend on sensitive adults to respond to their individual care needs. Through caregiving practices such as those for feeding and changing (sometimes referred to as ‘caregiving rituals’), infants are learning to trust and that they are worthy of love. Recognising their rights as children, kaiako are respectful of infants and, where appropriate, enable their agency.

Many children first experience ECE settings as infants; this is a significant transition for them, their parents and whānau.

### Infants' growing interests and capabilities

- » From birth, infants can communicate their needs and, increasingly over time, anticipate events. They rely on kaiako to sensitively observe their cues and gestures in order to meet their needs and provide opportunities for learning.
- » Infants are rapidly acquiring communication skills, which kaiako support through thoughtful interactions within a language-rich environment.
- » Infants are developing trust that their physical, emotional, cultural and spiritual needs will be met in predictable ways. They need the security of knowing that a familiar adult is nearby.
- » Infants learn through respectful, reciprocal interactions with people, places and things and require a peaceful environment where kaiako pay careful attention to the level of sensory stimulation.
- » Infants can be subject to rapid fluctuations of health and wellbeing. For this reason they require consistent and attentive care.

Providing for the care and education of infants requires specialised knowledge and practice. A curriculum for infants recognises the importance of individual care moments for learning. It is essential that kaiako work in close partnership with parents and whānau to support the transition of infants into the ECE setting and that they communicate regularly about the child's changing interests, needs and capabilities.

### TODDLERS

Toddlers are developing their identities as autonomous learners. They may be starting ECE for the first time or transitioning between or within settings. They are discovering how to navigate the expectations they encounter in different contexts. Their desire to explore and know their world, to increase their independence and to have greater control can be supported by familiar, sensitive adults who know and understand them.

Toddlers are rapidly developing their physical, social, cognitive and language capabilities. They need many opportunities to engage in rich and rewarding experiences with people, places and things.

### Toddlers' growing interests and capabilities

- » Toddlers are active, curious, and seeking to make sense of their world. They enjoy testing limits, causes and effects as they develop and refine their working theories. Kaiako support them by being attentive to their interests and providing opportunities for both new and repeat learning experiences.
- » Toddlers communicate both verbally and non-verbally and are developing both receptive and productive language skills. Their language learning is supported through conversations, stories and songs in which they play an increasing part.
- » Toddlers are learning to self-regulate, amidst feelings that are sometimes intense and unpredictable. Kaiako support self-regulation by staying calm and offering them choices. Toddlers participate and learn through observation, exploration and social interaction. They take increasing leadership in cultural practices and everyday routines and activities.

Curriculum for toddlers is responsive to their rapidly growing capabilities. It provides opportunities for individual exploration, as well as engagement with peers, in experiences that extend their learning and foster their creativity. Kaiako take care to build on toddlers' strengths and interests when they transition to a new setting. Toddlers can become bored or frustrated if learning expectations are set too low or too high. While providing clear and consistent boundaries, kaiako acknowledge and respect toddlers' rights to have increasing agency.

### 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 curriculum 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 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 mathematical abilities 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 other movement skills, and they are seeking greater physical challenges.

- » They are further developing their learner identities through the use of strategies 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.

Kaiako support the learning and development of young children by providing 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 and extend their learning repertoires, and support them in making a smooth transition to school or kura.

**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.**

Reedy & Reedy (2013)



## How the curriculum framework is organised

*The curriculum is described in terms of principles, strands, goals and learning outcomes.*

### PRINCIPLES

The principles describe four fundamental expectations of all ECE provision in New Zealand. These principles are the foundations of curriculum decision making and a guide for every aspect of pedagogy and practice.

For the principles, see pages 17-21.

### STRANDS

The strands describe five areas of learning and development in which the focus is on supporting children to develop the capabilities they need as confident and competent learners.

For the strands, see pages 22-50.

### GOALS

The goals are for kaiako. They describe characteristics of facilitating environments and pedagogies that are consistent with the principles and that will support children's learning and development across the strands of the curriculum.

### LEARNING OUTCOMES

The learning outcomes are broad statements of valued learning. They are designed to inform curriculum planning and evaluation and to support the assessment of children's progress.

For an overview of the goals and learning outcomes, see pages 24-25.

For the goals and learning outcomes by strand, see pages 27, 32, 37, 42 and 47.



# Principles Kaupapa whakahaere

***Tū mai e moko. Te whakaata o ō mātua. Te moko o ō tīpuna.***  
*Stand strong, O moko. The reflection of your parents.*  
*The blueprint of your ancestors.*

*This whakataukī encourages mokopuna to stand strong, proud in the knowledge that they are the embodiment of all those who have gone before them.*

The curriculum is underpinned by four principles: EMPOWERMENT | WHAKAMANA, HOLISTIC DEVELOPMENT | KOTAHITANGA, FAMILY AND COMMUNITY | WHĀNAU TANGATA, and RELATIONSHIPS | NGĀ HONONGA. These principles are the foundations of curriculum decision making and a guide for every aspect of pedagogy and practice.

[In *Te Whāriki*] 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.

Smith (2007)

## PRINCIPLE 1

# Empowerment | Whakamana

***Early childhood curriculum empowers the child to learn and grow.***



*Mā te whāriki e whakatō te kaha ki roto i te mokopuna, ki te ako, kia pakari ai tana tipu.*

This principle means that every child will experience an empowering curriculum that recognises and enhances their mana and supports them to enhance the mana of others. Viewed from a Māori perspective, all children are born with mana inherited from their tīpuna. Mana is the power of being and must be upheld and enhanced.

To learn and develop to their potential, children must be respected and valued. This means recognising their rights to have their wellbeing promoted and be protected from harm and to experience equitable opportunities for participation and learning and for rest and play.

Kaiako have an important role in encouraging and supporting all children to participate in and contribute to a wide range of enriching experiences. These expand the children's competence and confidence and, over time, enable them to direct their own lives.

In an empowering environment, children have agency 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. Play and playfulness are valued and kaiako-initiated experiences are inviting and enjoyable.

Perspectives on empowerment are culturally located, hence kaiako need to seek the input of children and their parents and whānau when designing the local curriculum.

The EMPOWERMENT principle is reflected in the HIGH EXPECTATIONS, TREATY OF WAITANGI, INCLUSION and LEARNING TO LEARN principles found in *The New Zealand Curriculum*.

## PRINCIPLE 2

## Holistic development | Kotahitanga

**Early childhood curriculum reflects the holistic way children learn and grow.**

*Mā te whāriki e whakaata te kotahitanga o ngā whakahaere katoa mō te ako a te mokopuna, mō te tipu a te mokopuna.*



Human development can be thought of in terms of cognitive (hinengaro), physical (tinana), emotional (whatumanawa), spiritual (wairua), and social and cultural dimensions, but these dimensions need to be viewed holistically, as closely interwoven and interdependent. For Māori the spiritual dimension is fundamental to holistic development because it connects the other dimensions across time and space.

Because children develop holistically, they need a broad and rich curriculum that enables them to grow their capabilities across all dimensions. When focusing on a particular area of learning, kaiako need to consider how this focus relates to and connects with other aspects of learning and how it builds on the children's strengths.

Every aspect of the context – physical surroundings, emotional state, relationships with others and immediate needs – will affect what children 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 the different views that the cultures represented in their ECE setting may have of child development and the role of family and whānau.

The HOLISTIC DEVELOPMENT principle is reflected in the *New Zealand Curriculum* principles of COHERENCE, TREATY OF WAITANGI and INCLUSION.

## PRINCIPLE 3

## Family and community | Whānau tangata

***The wider world of family and community is an integral part of early childhood curriculum.***

*Me whiri mai te whānau,  
te hapū, te iwi, me tauwiwi,  
me ō rātou wāhi nohonga,  
ki roto i te whāriki, hei āwhina,  
hei tautoko i te akoranga, i te  
whakatipuranga o te mokopuna.*



The wellbeing of each child is interdependent with the wellbeing of their kaiako, parents and whānau. Children learn and develop best when their culture, knowledge and community are affirmed and when the people in their lives help them to make connections across settings. It is important that kaiako develop meaningful relationships with whānau and that they respect their aspirations for their children, along with those of hapū, iwi and the wider community.

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

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

The FAMILY AND COMMUNITY principle is reflected in the *New Zealand Curriculum* principles of COMMUNITY ENGAGEMENT, TREATY OF WAITANGI and CULTURAL DIVERSITY.

## PRINCIPLE 4

## Relationships | Ngā hononga

***Children learn through responsive and reciprocal relationships with people, places and things.***



*Mā roto i ngā piringa, i ngā whakahaere i waenganui o te mokopuna me te katoa, e whakatō te kaha ki roto i te mokopuna ki te ako.*

Parents and whānau trust that their ECE service will provide an environment where respectful relationships, encouragement, warmth and acceptance are the norm.

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

Connections to past, present and future are integral to a Māori perspective of relationships. This includes relationships to tīpuna who have passed on and connections through whakapapa to, for example, maunga, awa, moana, whenua and marae.

Kaiako pay thoughtful attention to providing a facilitating environment that includes a wide range of resources and opportunities to engage with important cultural tools. Cultural tools are both material and psychological. They can be as various as a map, a word or a gesture. Kaiako recognise that increasing ability to access, understand, and use cultural tools expands children's participation in and contribution to their world.

The RELATIONSHIPS principle is reflected in the *New Zealand Curriculum* principles of INCLUSION, TREATY OF WAITANGI and CULTURAL DIVERSITY.

# Strands, goals and learning outcomes

## Taumata whakahirahira

***He pai te tirohanga ki ngā mahara mō 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.*

### STRANDS, GOALS AND LEARNING OUTCOMES

The five *strands* of *Te Whāriki* are WELLBEING | MANA ATUA, BELONGING | MANA WHENUA, CONTRIBUTION | MANA TANGATA, COMMUNICATION | MANA REO and EXPLORATION | MANA AOTŪROA. Each strand has dual English and Māori names; while closely related, different cultural connotations mean the two are not equivalents. Together with the principles, these strands provide the framework for a holistic curriculum.

The *goals* in each strand describe characteristics of ECE environments and pedagogies that are conducive to learning and development. The goals are for kaiako, who are responsible for the curriculum in their setting.

The *learning outcomes* in each strand are broad statements that encompass valued knowledge, skills, attitudes and dispositions that children develop over time. They are designed to inform curriculum planning and evaluation and support assessment of children's progress.

### KNOWLEDGE, SKILLS, ATTITUDES AND DISPOSITIONS

Children construct *knowledge* as they make meaning of their world. Knowledge is cultural, social and material. It draws on cultural, aesthetic, historical, social, scientific, technological, mathematical and geographical information.

*Skills* are what children can do; they are what make interaction in and with the world possible. Skills include capabilities as different as being able to move through space, make a friend, express an idea or use a specific tool.

Children's *attitudes* are viewpoints or positions that reflect their values or beliefs.

Knowledge, skills and attitudes combine as *dispositions*, which are tendencies to respond to situations in particular ways. As children learn, they develop a growing repertoire of dispositions and the ability to use them in ways that are sensitive to the context.

The learning outcomes of *Te Whāriki* include knowledge, skills and attitudes, which combine as dispositions and working theories.

## LEARNING DISPOSITIONS AND WORKING THEORIES

Many dispositions have been identified as valuable for supporting lifelong learning; these are termed *learning dispositions*. Learning dispositions associated with *Te Whāriki* include: courage and curiosity (taking an interest), trust and playfulness (being involved), perseverance (persisting with difficulty, challenge and uncertainty), confidence (expressing a point of view or feeling) and responsibility (taking responsibility). Other learning dispositions include reciprocity, creativity, imagination and resilience.

Cultural beliefs influence which learning dispositions are valued and how. *Te Whatu Pōkeka* highlights rangatiratanga, whakatoī, manaakitanga and aroha as learning dispositions that are valued in te ao Māori. Others include hūmārie and whakahī.

Learning dispositions necessarily incorporate a 'ready, willing and able' element. Being 'ready' means having the inclination, being 'willing' means having sensitivity to time and place, and being 'able' means having the necessary knowledge and skills. Learning dispositions enable children to construct learner identities that travel with them into new contexts and across time, in this way supporting lifelong learning.

*Working theories* are the evolving ideas and understandings that children develop as they use their existing knowledge to try to make sense of new experiences. Children are most likely to generate and refine working theories in learning 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 having the inclination and skills to inquire into and puzzle over ideas and events. These inquiries will often lead to the development of working theories.

Learning dispositions 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.

[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)

It is expected that kaiako will prioritise the development of children's learning dispositions and working theories because these enable learning across the whole curriculum. Due to their importance, learning dispositions and working theories are also specifically referenced in two learning outcomes: 'Recognising and appreciating their own ability to learn | te rangatiratanga' and 'Making sense of their worlds by generating and refining working theories | te rangahau me te mātauranga'.

## GUIDANCE FOR KAIAKO

The expectation is that kaiako will work with colleagues, children, parents and whānau to unpack the strands, goals and learning outcomes, interpreting these and setting priorities for their particular ECE setting.

To assist this process, each strand is accompanied by:

- » examples of evidence of children's learning and development
- » examples of practices that promote the learning and development of infants, toddlers and young children
- » considerations for leadership, organisation and practice
- » reflective questions for kaiako.

## Overview

STRAND	GOALS	LEARNING OUTCOMES
Wellbeing Mana atua	<p><b>Children experience an environment where:</b></p> <ul style="list-style-type: none"> <li>» Their health is promoted</li> <li>» Their emotional wellbeing is nurtured</li> <li>» They are kept safe from harm</li> </ul>	<p><b>Over time and with guidance and encouragement, children become increasingly capable of:</b></p> <ul style="list-style-type: none"> <li>» Keeping themselves healthy and caring for themselves   te oranga nui</li> <li>» Managing themselves and expressing their feelings and needs   te whakahua whakaaro</li> <li>» Keeping themselves and others safe from harm   te noho haumarū</li> </ul>
Belonging Mana whenua	<p><b>Children and their families experience an environment where:</b></p> <ul style="list-style-type: none"> <li>» Connecting links with the family and the wider world are affirmed and extended</li> <li>» They know that they have a place</li> <li>» They feel comfortable with the routines, customs and regular events</li> <li>» They know the limits and boundaries of acceptable behaviour</li> </ul>	<p><b>Over time and with guidance and encouragement, children become increasingly capable of:</b></p> <ul style="list-style-type: none"> <li>» Making connections between people, places and things in their world   te waihanga hononga</li> <li>» Taking part in caring for this place   te manaaki i te taiao</li> <li>» Understanding how things work here and adapting to change   te mārama ki te āhua o ngā whakahaere me te mōhio ki te panoni</li> <li>» Showing respect for kaupapa, rules and the rights of others   te mahi whakaute</li> </ul>
Contribution Mana tangata	<p><b>Children experience an environment where:</b></p> <ul style="list-style-type: none"> <li>» There are equitable opportunities for learning, irrespective of gender, ability, age, ethnicity or background</li> <li>» They are affirmed as individuals</li> <li>» They are encouraged to learn with and alongside others</li> </ul>	<p><b>Over time and with guidance and encouragement, children become increasingly capable of:</b></p> <ul style="list-style-type: none"> <li>» Treating others fairly and including them in play   te ngākau makuru</li> <li>» Recognising and appreciating their own ability to learn   te rangatiratanga</li> <li>» Using a range of strategies and skills to play and learn with others   te ngākau aroha</li> </ul>

STRAND	GOALS	LEARNING OUTCOMES
Communication Mana reo	<b>Children experience an environment where:</b>	<b>Over time and with guidance and encouragement, children become increasingly capable of:</b>
	» They develop non-verbal communication skills for a range of purposes	» Using gesture and movement to express themselves   he kōrero ā-tinana
	» They develop verbal communication skills for a range of purposes	» Understanding oral language <sup>3</sup> and using it for a range of purposes   he kōrero ā-waha
	» They experience the stories and symbols of their own and other cultures	» Enjoying hearing <sup>4</sup> stories and retelling and creating them   he kōrero paki » Recognising print symbols and concepts and using them with enjoyment, meaning and purpose   he kōrero tuhituhi » Recognising mathematical symbols and concepts and using them with enjoyment, meaning and purpose   he kōrero pāngarau
» They discover different ways to be creative and expressive	» Expressing their feelings and ideas using a range of materials and modes   he kōrero auaha	
Exploration Mana aotūroa	<b>Children experience an environment where:</b>	<b>Over time and with guidance and encouragement, children become increasingly capable of:</b>
	» Their play is valued as meaningful learning and the importance of spontaneous play is recognised	» Playing, imagining, inventing and experimenting   te whakaaro me te tūhurahura i te pūtaiao
	» They gain confidence in and control of their bodies	» Moving confidently and challenging themselves physically   te wero ā-tinana
	» They learn strategies for active exploration, thinking and reasoning	» Using a range of strategies for reasoning and problem solving   te hīraurau hopanga
» They develop working theories for making sense of the natural, social, physical and material worlds	» Making sense of their worlds by generating and refining working theories   te rangahau me te mātauranga	

3 In this document, 'oral language' encompasses any method of communication the child uses as a first language; this includes New Zealand Sign Language and, for children who are non-verbal, alternative and augmentative communication (AAC).

4 For children who are deaf or hard of hearing, 'hearing' includes watching.

STRAND 1

# Wellbeing | Mana atua



*The health and wellbeing of the child are protected and nurtured.*

*Ko tēnei te whakatipuranga o te tamaiti i roto i tōna oranga nui, i runga hoki i tōna mana motuhake, mana atuātanga.*

All children have the right to have their health and wellbeing promoted and to be protected from harm. They also have a right to experience affection, warmth and consistent care.

Kaiako should have an understanding of Māori approaches to health and wellbeing and how these are applied in practice. Models such as Te Whare Tapa Whā emphasise the importance of te taha wairua to holistic wellbeing.

Protecting and nurturing health and wellbeing includes paying attention to aspects of physical care, such as healthy eating and nutrition and opportunities for physical activity. Safe, stable and responsive environments support the development of self-worth, identity, confidence and enjoyment, together with emotional regulation and self-control.

Children need consistency and continuity, especially at times of transition. A foundation of remembered and anticipated people, places, things and experiences will give them the confidence to engage successfully in new settings.

For Pasifika children, wellbeing is a multifaceted concept that encompasses the child, parent, ‘aiga and wider relationships. It is important that kaiako are sensitive to the different ways that the diverse families represented in their setting may understand and seek to promote wellbeing.

**Wellbeing** | Children have a sense of wellbeing and resilience

**Mana atua** | Children understand their own mana atuātanga – uniqueness and spiritual connectedness

GOALS	LEARNING OUTCOMES	EVIDENCE OF LEARNING AND DEVELOPMENT
Children experience an environment where:	Over time and with guidance and encouragement, children become increasingly capable of:	These outcomes will be observed as learning in progress when, for example, children demonstrate:
Their health is promoted	Keeping themselves healthy and caring for themselves   te oranga nui	<ul style="list-style-type: none"> <li>» Understanding of their bodies and how they function and how to keep themselves healthy.</li> <li>» Respect for tapu as it relates to themselves and others.</li> <li>» Confidence, independence, and a positive attitude towards self-help and self-care skills relating to food preparation, healthy eating and drinking, hygiene, toileting, resting, sleeping, washing and dressing.</li> <li>» An awareness of hauora and healthy lifestyles.</li> </ul>
Their emotional wellbeing is nurtured	Managing themselves and expressing their feelings and needs   te whakahua whakaaro	<ul style="list-style-type: none"> <li>» A sense of personal worth and cultural identity and the ability to make choices, focus attention, maintain concentration and be involved.</li> </ul>
They are kept safe from harm	Keeping themselves and others safe from harm   te noho haumarū	<ul style="list-style-type: none"> <li>» An ability to express emotional needs and ask for attention and to trust that their needs will be met.</li> <li>» Capacity for self-regulation and resilience in the face of challenges.</li> <li>» Capacity for tolerating and enjoying a moderate degree of change, surprise, uncertainty and puzzlement.</li> <li>» Knowledge about how to keep themselves safe from harm and the ability to take risks.</li> <li>» A sense of responsibility for their own wellbeing and that of others.</li> <li>» Respect for tikanga and rules about not harming others and the environment and an understanding of the reasons for such rules.</li> </ul>

## EXAMPLES OF PRACTICES THAT PROMOTE THESE LEARNING OUTCOMES

Kaiako respect Māori beliefs by carrying out everyday caregiving practices in line with cultural protocols. For example, they uphold the concept of tapu and noa by separating soiled personal items from kitchen laundry.

Kaiako develop their own knowledge of te reo Māori, tikanga Māori and Māori world views so that they are better able to support children to understand their own mana atua.

Kaiako facilitate tuakana-teina relationships and ensure that mokopuna have opportunities to manaaki and take responsibility for others. Kaiako trust mokopuna to manage these relationships and to indicate when they need support.



### Infants

- » Kaiako trust each infant's ability to communicate their needs through cues and gestures. They respond sensitively to signals of distress, hunger or tiredness.
- » Infants experience unhurried and calm caregiving practices for feeding, sleeping and nappy changing.
- » The environment is predictable and dependable and infants are supported to build trusting attachment relationships.
- » Kaiako pay attention to the physical environment, ensuring it is calm, safe, hygienic and rich in sensory opportunities. Infants' exploration is encouraged and carefully supervised.
- » Kaiako empower infants to discover their own limits by allowing them the time and space to learn for themselves and not intervening unnecessarily.
- » Kaiako are cognisant of environmental hazards, such as choking, sun, insects, and the activities of other children.



### Toddlers

- » Sleeping, eating and toilet-learning routines are flexible, calm, familiar and positive. Toddlers are offered a wide range of healthy food options. Self-help in washing and eating is encouraged.
- » There are opportunities for toddlers to be independent in a supportive and encouraging environment. Toddlers' communication and increasing independence is responded to and supported.
- » Toddlers have opportunities to make choices, take risks, and engage in a wide range of play, both inside and outside, with the support of kaiako.
- » Kaiako support toddlers to express feelings and resolve conflicts with other children.
- » The environment is challenging but not hazardous for toddlers. While alert to possible hazards, kaiako support healthy risk-taking play with heights, speed, tests of strength and the use of real tools.
- » Toddlers are supported and encouraged to take responsibility for themselves and their actions by being offered choices and opportunities for increasing independence.



## Young children

- » Comfortable, quiet 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.
- » The programme is stimulating and provides a balance between events and experiences that are predictable and those that provide moderate levels of surprise and uncertainty.
- » Kaiako help young children to 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.
- » Young children have opportunities to participate in energetic physical activity.

## CONSIDERATIONS FOR LEADERSHIP, ORGANISATION AND PRACTICE

A culture is created that values and promotes the health and wellbeing of children. Kaiako model positive attitudes towards hauora, healthy eating and activity.

Policies, procedures and practices ensure that children are kept healthy and safe and that they feel secure in an environment where signs 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.

Kaiako ensure the provision of protected spaces, both indoors and out, to which children can retreat for quiet play, either alone or in small groups.

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.

When kaiako have concerns about a child's development or health they work in partnership with parents, whānau and relevant services 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, friendly and conducive to warm and intimate interactions. They are mindful of all learners when planning the social, sensory and physical environments.

Kaiako build relationships of trust and respect children's rights by acknowledging feelings and individuality, explaining procedures, taking children's fears and concerns seriously, and responding sensitively.

Kaiako recognise the importance of spirituality in the development of the whole child.

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.

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## QUESTIONS FOR REFLECTION

*Kaiako are invited to use these or their own questions to support reflective practice.*

- » How might kaiako understand children's wellbeing | mana atua?
- » In what ways might kaiako work to ensure that feeding, toileting, and nappy-changing practices are familiar to children?
- » In what ways are individual nutritional needs or preferences catered for?
- » How are children given ample opportunities to develop self-help and self-care skills?
- » In what ways do kaiako respectfully support children to express and manage their feelings?
- » In what ways do kaiako enable responsive and flexible routines that support children's learning?
- » How might children be supported to understand and advocate for their own and others' wellbeing?
- » What cultural considerations are/should be taken account of when promoting children's health and wellbeing?
- » In what ways are children encouraged to develop trust?
- » How might kaiako strengthen children's self-efficacy and sense of self-worth?
- » How does the curriculum provide genuine opportunities for children to make choices and develop independence?
- » How might kaiako enhance children's sense of responsibility for their own wellbeing and that of others?

## STRAND 2

## Belonging | Mana whenua



*Children and their families feel a sense of belonging.*

*Ko te whakatipuranga 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 and diversity is valued. All children need to know that they are accepted for who 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 experience an accessible and inclusive curriculum that offers meaning and purpose.

Transitions into and across settings are thoughtfully planned and recognise what children bring with them; they 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 their own culture, language and world views valued in the ECE setting. It is therefore important 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, the natural environment, and the child's connection through time to whenua, atua Māori and tīpuna.

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 each child's family and community.

**Belonging** | Children know they belong and have a sense of connection to others and the environment  
**Mana whenua** | Children's relationship to Papatūānuku is based on whakapapa, respect and aroha

GOALS	LEARNING OUTCOMES	EVIDENCE OF LEARNING AND DEVELOPMENT
Children and their families experience an environment where:	Over time and with guidance and encouragement, children become increasingly capable of:	These outcomes will be observed as learning in progress when, for example, children demonstrate:
Connecting links with the family and the wider world are affirmed and extended	Making connections between people, places and things in their world   te waihanga hononga	<ul style="list-style-type: none"> <li>» An ability to connect their learning in the ECE setting with experiences at home and in familiar cultural communities and a sense of themselves as global citizens.</li> <li>» Interest and pleasure in learning about the wider, unfamiliar world.</li> </ul>
They know that they have a place	Taking part in caring for this place   te manaaki i te taiao	<ul style="list-style-type: none"> <li>» A feeling of belonging – and that they have a right to belong – in the ECE setting.</li> <li>» Knowledge about features of the local area, such as a river or mountain (this may include their spiritual significance).</li> </ul>
They feel comfortable with the routines, customs and regular events	Understanding how things work here and adapting to change   te mārama ki te āhua o ngā whakahaere me te mōhio ki te panoni	<ul style="list-style-type: none"> <li>» Ability to play an active part in the running of the programme, take on different roles and take responsibility for their own actions.</li> <li>» Skills in caring for the environment, such as cleaning, fixing and gardening.</li> <li>» Ability to help others with self-care skills.</li> </ul>
They know the limits and boundaries of acceptable behaviour	Showing respect for kaupapa, rules and the rights of others   te mahi whakaute	<ul style="list-style-type: none"> <li>» Ability to anticipate routines, customs and regular events and to know what is acceptable and valued behaviour.</li> <li>» Predictability and consistency in their behaviour towards, and responding to, others.</li> <li>» Understanding of the reasons for rules about acceptable behaviour.</li> <li>» Understanding of the kaupapa of the ECE setting and the need to be fair to all children.</li> </ul>

## EXAMPLES OF PRACTICES THAT PROMOTE THESE LEARNING OUTCOMES

Kaiako are cognisant of the concept of tangata whenua and the relationship that Māori have to each other and to the land. This guides kaiako relationships with whānau, hapū and iwi. Kaiako share appropriate histories, kōrero and waiata with mokopuna to enhance their identity and sense of belonging.

Kaiako support mokopuna to engage respectfully with and to have aroha for Papatūānuku. They encourage an understanding of kaitiakitanga and the responsibilities of being a kaitiaki by, for example, caring for rivers, native forest and birds.



### Infants

- » Language, key words, signs 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 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 kaiako has primary responsibility for each infant so that they can anticipate who will welcome and care for them. The timing and pace of caregiving practices is guided by the infant.
- » The curriculum is flexible enough to ensure that an infant's needs and preferences for a particular person or way of doing something can be met.
- » There is a reassuring emphasis on the familiar, with new elements introduced thoughtfully into the curriculum.



### Toddlers

- » Kaiako recognise and respect toddlers' relationships with particular people, places and things. Conversations with kaiako about family members and happenings are a natural part of the programme, and special objects from home are accepted and cared for.
- » The curriculum provides toddlers with widening experiences of the world through a range of playthings, books, pictures and happenings. Toddlers' favourite games, books, toys and events are identified and included in the programme.
- » The curriculum provides opportunities for toddlers to develop relationships and kaiako are sensitive as to when and how they intervene.
- » Comfortable, enjoyable and predictable caregiving practices are established that support each toddler's identity, self-knowledge and developing self-regulation.
- » Consistent and manageable expectations and boundaries are set. Kaiako assist toddlers to manage their feelings when making choices and decisions and when dealing with 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 children 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 grow and prepare food.
- » 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

All children and their families are accepted, their diversity is valued and welcomed, and they are actively supported to participate and learn.

Policies and practices are in place to promote smooth transitions for children and their parents and whānau into and within the setting.

Parents and whānau 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 ECE whānau to meet each other.

Respect for a diversity of family forms and cultures exists and kaiako have knowledge of children's families so they can reflect these in the curriculum.

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

Kaiako encourage a sense of kaitiakitanga by providing children with regular opportunities to connect with the wider natural environment and materials drawn from nature.

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.

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 caregiving practices 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.

Kaiako inform parents and whānau about the services available for children who need additional support for their learning.

Kaiako and whānau agree on expectations regarding appropriate behaviour.

Kaiako are consistent, reliable and realistic in their expectations and responses, and they foster harmonious working relationships with each other and with parents and whānau.

## QUESTIONS FOR REFLECTION

*Kaiako are invited to use these or their own questions to support reflective practice.*

- » How do kaiako learn about the languages and cultures of all families and in what ways are these affirmed in the setting?
- » How might kaiako foster a sense of belonging in children of all ages and from all cultures?
- » What features of the ECE environment help children and whānau feel that this is a place where they belong?
- » What opportunities might kaiako offer children to connect to, respect and care for Papatūānuku?
- » How might kaiako help children and families learn more about the local area?
- » In what ways can kaiako deepen children's relationships with people, places and things in their world?
- » In what ways can kaiako support children to take care of or become kaitiaki of this place?
- » How do kaiako know how the setting's routines, customs and events are experienced by children and their families?
- » What relational practices foster children's respect for self and others?
- » In what ways can kaiako adapt the environment and pedagogy to support children's behaviour within the agreed boundaries?
- » How do kaiako support children to adapt to changes?

### STRAND 3

## Contribution | Mana tangata



*Opportunities for learning are equitable, and each child's contribution is valued.*

*Ko te whakatipuranga tēnei o te kiritau tangata i roto i te mokopuna kia tū māia ai ia ki te manaaki, ki te tuku whakaaro ki 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 woven by each service recognises 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 learning community.

To make a contribution, children need to develop responsive and reciprocal relationships with kaiako and with other children. Kaiako 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. Children's contributions to their wider communities may occur through direct participation or virtually, through the use of digital and other technologies.

Kaiako are aware of the concepts of mana and whakapapa and the importance of these concepts in the development and maintenance of relationships. They understand the collaborative processes inherent within whānau.

Working together for the common good develops a spirit of sharing, togetherness and reciprocity, which is valued by Pasifika and many other cultures.

This strand draws on children's abilities to contribute their own strengths and interests.

**Contribution** | Children learn with and alongside others

**Mana tangata** | Children have a strong sense of themselves as a link between past, present and future

GOALS	LEARNING OUTCOMES	EVIDENCE OF LEARNING AND DEVELOPMENT
Children experience an environment where:	Over time and with guidance and encouragement, children become increasingly capable of:	These outcomes will be observed as learning in progress when, for example, children demonstrate:
There are equitable opportunities for learning, irrespective of gender, ability, age, ethnicity or background	Treating others fairly and including them in play   te ngākau makuru	<ul style="list-style-type: none"> <li>» Respect for others, the ability to identify and accept another point of view, and acceptance of and ease of interaction with children of other genders, capabilities and ethnic groups.</li> <li>» Confidence that their family background is viewed positively in the ECE setting.</li> <li>» Confidence to stand up for themselves and others against biased ideas and discriminatory behaviour.</li> <li>» A positive learner identity and a realistic perception of themselves as being able to acquire new interests and capabilities.</li> </ul>
They are affirmed as individuals	Recognising and appreciating their own ability to learn   te rangatiratanga	<ul style="list-style-type: none"> <li>» Awareness of the strategies they use to learn new skills and generate and refine working theories.</li> <li>» Ability to use memory, perspective taking, metacognition and other cognitive strategies for thinking, and ability to make links between past, present and future.</li> <li>» Awareness of their own special strengths and confidence that these are recognised and valued.</li> <li>» Social skills and the ability to take responsibility for fairness in their interactions with others.</li> </ul>
They are encouraged to learn with and alongside others	Using a range of strategies and skills to play and learn with others   te ngākau aroha	<ul style="list-style-type: none"> <li>» Strategies and skills, including conversation skills, for initiating, maintaining and enjoying relationships with others.</li> <li>» Strategies for resolving conflicts in peaceful ways and an awareness of cultural values and expectations.</li> <li>» A sense of responsibility and respect for the needs and wellbeing of the group, including the ability to take responsibility for group decisions.</li> <li>» Awareness of the ways in which they can make contributions to groups and group wellbeing, including within digitally mediated contexts.</li> </ul>

## EXAMPLES OF PRACTICES THAT PROMOTE THESE LEARNING OUTCOMES

Kaiako recognise mokopuna as connected across time and space and as a link between past, present and future: 'He purapura i ruia mai i Rangiātea'. They celebrate and share appropriate kōrero and waiata that support mokopuna to maintain this link.

Kaiako support mokopuna to stand proud and firm (tū tangata) by building and maintaining relationships based on respect and reciprocity.



### Infants

- » Kaiako avoid making unnecessary developmental comparisons between children, recognising that developmental progress varies.
- » Kaiako communicate with parents and whānau to ensure culturally appropriate care practices.
- » Infants are carefully observed so that kaiako know individual infants well, respect their rights, and respond to communication cues and gestures, such as smiles, noises and signals of pleasure, discomfort, fear or anger.
- » Kaiako respect each infant's individual preferences relating to caregiving practices, for example, for going to bed or feeding.
- » Kaiako talk with infants about what they, and other children, are doing and encourage the infant's interest in, and interaction with, other children. Infants are included in social events.
- » Kaiako select picture books, games and toys for infants to engage with that depict genders and ethnicities in a variety of roles.
- » Attention is paid to providing a range of play experiences that stimulate the senses, mind and body.
- » Kaiako help to extend infants' pleasure in particular experiences, such as hearing specific music, responding to colours, and enjoyment of certain rhythms.



### Toddlers

- » Kaiako encourage all toddlers to engage in a range of caring and domestic routines. They accept toddlers' exploration of gender and diversity.
- » Kaiako expect exuberant and adventurous behaviour and respect the need of toddlers to observe and be apart at times.
- » Activities, playthings and expectations take account of the fact that every toddler differs in their development, language capability and mastery of skills. The programme builds on the curiosity and passions 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 to play alone or alongside others are catered for in the programme. Many opportunities are provided for small-group activities and toddlers are encouraged, but not pressured, to contribute.
- » Kaiako support toddlers' attempts to initiate social interactions and empower them to develop relationship skills by choosing carefully when to intervene in toddlers' conflicts and relationships with peers.
- » Kaiako have appropriate expectations about toddlers' abilities to cooperate, share, take turns or wait for assistance.



### Young children

- » All children have rights of access to all learning experiences.
- » 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 discriminatory attitudes.
- » Kaiako encourage children to develop their own interests and curiosity by embarking on longer-term projects that require perseverance and commitment.
- » The programme provides activities for children to develop their strengths, interests and abilities, such as in music, movement, 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 physically active, imaginative and 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 and ethical 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 such routines as sharing and taking turns.

## CONSIDERATIONS FOR LEADERSHIP, ORGANISATION AND PRACTICE

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

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

All those involved in the setting are included when making significant decisions about the curriculum, and consideration is given to the inclusion of all children.

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, stereotype or exclude people.

Kaiako nurture empathy through interactions, modelling and respectful practice.

Kaiako observe and value children as individuals. Their interests, enthusiasms, preferences, temperaments and abilities provide the starting point for day-to-day planning, ensuring that all children can participate to the best of their abilities and that additional support is accessed as required.

Kaiako engage constructively with different attitudes in their community to values and behaviours, such as those that relate to cooperation, physical contact, talking, sharing food, crying or feeling sorry.

Children's cultural values, language, customs and traditions from home are affirmed so that they 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 experiences allows opportunities for interaction, cooperation and privacy.

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## QUESTIONS FOR REFLECTION

*Kaiako are invited to use these or their own questions to support reflective practice.*

- » How might kaiako support all children to develop prosocial strategies for learning with and alongside others?
  - » Do all children experience fair and equitable access to, and participation in, play and learning opportunities?
  - » How effectively is the ECE setting organised to maximise the play, learning and participation of all children?
  - » In what ways do kaiako support children to contribute to curriculum decision making?
  - » What do kaiako do when children are excluded by others? What effects do these actions have?
  - » In what ways can parents and whānau contribute to curriculum provision?
  - » What steps might kaiako take to better understand and support mokopuna within a Māori world view?
  - » How do kaiako recognise and value the identities, languages and cultures of all children?
  - » How effectively does the curriculum provide for the interests, strengths, abilities and preferences of all children and support them to build positive learner identities?
  - » How do kaiako challenge negative and stereotypical language and attitudes?
  - » How might kaiako support children to understand the perspectives of others and resolve conflict?
  - » In what ways do kaiako support children to recognise and describe their strategies for thinking and learning?
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## STRAND 4

## Communication | Mana reo



*The languages and symbols of children's own and other cultures are promoted and protected.*

*Ko te whakatipuranga tēnei o te reo. Mā roto i tēnei ka tipu te mana tangata me te oranga nui.*

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

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.

Languages develop in meaningful contexts where children have a need to know and a reason to communicate. Kaiako should encourage the use of both the verbal and non-verbal communication approaches used by each child.

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.

The use of traditional storytelling, arts and legends and of humour, proverbs and metaphoric language can support children from some communities to navigate between familiar and less familiar contexts.

**Communication** | Children are strong and effective communicators

**Mana reo** | Through te reo Māori children's identity, belonging and wellbeing are enhanced

GOALS	LEARNING OUTCOMES	EVIDENCE OF LEARNING AND DEVELOPMENT
Children experience an environment where:	Over time and with guidance and encouragement, children become increasingly capable of:	These outcomes will be observed as learning in progress when, for example, children demonstrate:
They develop non-verbal communication skills for a range of purposes	Using gesture and movement to express themselves   he kōrero ā-tinana	<ul style="list-style-type: none"> <li>» Ability to express their feelings and emotions in a range of appropriate non-verbal ways and to respond to the non-verbal requests of others.</li> <li>» Use of responsive and reciprocal skills such as turn taking.</li> <li>» Use of a large vocabulary and complex syntax, awareness of sounds in words, rhythm and rhyme, recognition of some letters and print concepts and interest in storytelling in one or more languages and in reading and writing.</li> </ul>
They develop verbal communication skills for a range of purposes	Understanding oral language <sup>3</sup> and using it for a range of purposes   he kōrero ā-waha	<ul style="list-style-type: none"> <li>» Confidence that their first language is valued and increasing ability in the use of at least one language.</li> <li>» An appreciation of te reo Māori as a living and relevant language.</li> </ul>
They experience the stories and symbols of their own and other cultures	Enjoying hearing <sup>4</sup> stories and retelling and creating them   he kōrero paki	<ul style="list-style-type: none"> <li>» An understanding that symbols can be ‘read’ by others and that thoughts, experiences and ideas can be represented as words, pictures, numbers, sounds, shapes, models and photographs in print and digital formats.</li> </ul>
	Recognising print symbols and concepts and using them with enjoyment, meaning and purpose   he kōrero tuhituhi	<ul style="list-style-type: none"> <li>» Familiarity with and enjoyment of stories and literature valued by the cultures represented in the community.</li> <li>» Familiarity with numbers and their uses by exploring and observing their use in activities that have meaning and purpose.</li> </ul>
	Recognising mathematical symbols and concepts and using them with enjoyment, meaning and purpose   he kōrero pāngarau	<ul style="list-style-type: none"> <li>» Ability to explore, enjoy and describe patterns and relationships related to quantity, number, measurement, shape and space.</li> <li>» Recognition that numbers can amuse, delight, comfort, illuminate, inform and excite.</li> <li>» Use of language to express feelings and attitudes, negotiate, create and retell stories, communicate information and solve problems.</li> </ul>
They discover different ways to be creative and expressive	Expressing their feelings and ideas using a wide range of materials and modes   he kōrero auaha	<ul style="list-style-type: none"> <li>» Skill and confidence with art and craft processes, such as cutting, drawing, collage, painting, printmaking, weaving, stitching, carving and constructing.</li> <li>» Skills with multiple media and tools, such as crayons, pencils, paint, blocks, wood, musical instruments, movement and educational technologies that can be used for expressing moods or feelings or representing information.</li> <li>» Ability to be creative and expressive through a variety of activities, such as visual arts activities, imaginative play, carpentry, storytelling, drama and making music.</li> <li>» 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, inform and excite and that they may suit particular cultural occasions.</li> </ul>

<sup>3</sup> In this document, ‘oral language’ encompasses any method of communication the child uses as a first language; this includes New Zealand Sign Language and, for children who are non-verbal, alternative and augmentative communication (AAC).

<sup>4</sup> For children who are deaf or hard of hearing, ‘hearing’ includes watching.

## EXAMPLES OF PRACTICES THAT PROMOTE THESE LEARNING OUTCOMES

Language and culture are inseparable. Kaiako enhance the sense of identity, belonging and wellbeing of mokopuna by actively promoting te reo and tikanga Māori.

Kaiako pronounce Māori words correctly and promote te reo Māori using a range of strategies based on relevant language learning theories.



### Infants

- » Kaiako use words and gestures to invite infants to engage. Through careful observation, kaiako recognise gestures of assent and dissent when engaging in caregiving practices.
- » Kaiako read books, tell stories and talk with infants. 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.
- » The environment provided is print- and language-rich. Kaiako draw attention to numbers, shapes and patterns and to concepts such as 'more' and 'less', 'big' and 'small' in authentic and meaningful ways.
- » A language-rich environment includes languages other than the infant's first language.
- » Infants are provided with resources, including natural resources, in a variety of colours, textures, shapes and sizes to experiment with and explore freely.
- » Infants experience patterns and sounds in the natural environment, such as leaves in sunlight or the sound of rain.



### Toddlers

- » Toddlers are encouraged and supported to talk to each other.
- » Toddlers are encouraged and supported to communicate feelings and ideas through a variety of media.
- » Kaiako extend toddlers' oral language by encouraging the use of their first language, modelling new words and phrases, playing word games, and sharing a widening range of books, songs, poems and chants.
- » Kaiako encourage mark making and drawing and an awareness of symbols.
- » Toddlers are supported to learn in their first language, which could include New Zealand Sign Language. They are also provided with opportunities to experience other languages and cultures.
- » Toddlers have many opportunities to play games and use a range of sensory resources that feature different numbers, symbols, shapes, sizes and colours.
- » Toddlers are able to experiment with real tools and materials and use natural materials in their outdoor and indoor play.
- » Toddlers have opportunities for music and movement, including participation in dance and learning skills with musical instruments.
- » Toddlers have access to a variety of props that will stimulate imaginative play and creativity.



### 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 storytelling.
- » Children who are deaf or hard of hearing are supported to learn and practise New Zealand Sign Language in meaningful, everyday contexts.
- » Children have opportunities to learn numeric symbols and to use mathematical concepts and processes, such as volume, quantity, measurement, classifying, matching and pattern recognition.
- » Kaiako encourage recognition of letters and writing, including the child's own name.
- » 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.
- » Te reo Māori is included as a natural part of the programme.
- » Other languages of the community of children, whānau and kaiako are integrated into the programme.
- » Children experience a wide variety of materials and technologies, such as clay, fabric, fibre, paper, pencils, props for imaginative play, brushes, rollers, stamp pads, scissors, calculators, digital devices, musical instruments, sticky tape, glue and carpentry tools.
- » There are regular opportunities for group activities in art, music and movement.
- » Children are able to exercise their creativity not only in art, craft and music but also in relation to environments, rules and ideas, and 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 their own and other languages and cultures.

Kaiako have informed and realistic expectations of children's language acquisition and development and seek timely advice if language delays are identified.

Children's hearing is monitored and checked regularly, and information is made readily available to parents and whānau about ear infection, treatment and hearing aids.

Children who are deaf or hard of hearing are supported to develop language and communication skills in their first language. This may be spoken language and/or New Zealand Sign Language.

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

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 to develop and extend their language skills and vocabulary.

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.

The setting offers a range of mathematics and literacy resources to support the development of mathematical and reading and writing concepts.

The setting offers a range of arts-related resources that support children to discover and develop different ways to be creative and expressive.

Kaiako support children to develop an understanding of security and safety when communicating in a digital world.

## QUESTIONS FOR REFLECTION

*Kaiako are invited to use these or their own questions to support reflective practice.*

- » In what ways and to what extent do kaiako identify and respond to children's non-verbal communications?
- » What key approaches to language learning are used to support children's communication abilities and emerging sense of identity?
- » How might kaiako enable all children to have regular opportunities for sustained conversations with kaiako?
- » In what ways do kaiako assist children to acquire and use new vocabulary and to grow their awareness of sounds and sentence structures?
- » How are children who are learning in more than one language supported to learn languages in daily practices?
- » What methods or technologies are used for tracking progress in language acquisition, particularly for children learning English as an additional language?
- » In what ways is te reo Māori used and encouraged in this setting as a living language?
- » How do kaiako recognise and respond to cultural, linguistic and developmental diversity in language acquisition, including when working with children using alternative methods of communication?
- » What types of literacy and numeracy opportunities are offered to children that will support knowledge of symbols and learning of concepts about print and mathematics?
- » How often, and in what ways, are children offered opportunities to listen to, create or retell stories?
- » What types of resources for the arts are regularly available to children and how often is creative and artistic expression encouraged in this setting?
- » What regular opportunities do children have to experience dance, drama, music and other forms of creative expression from their own and other cultures?

## STRAND 5

# Exploration | Mana aotūroa



*The child learns through active exploration of the environment.*

*Ko te whakatipuranga tēnei o te mana rangahau, me ngā mātauranga katoa e pā ana ki te aotūroa me te taiao.*

This strand is about supporting infants, toddlers and young children to explore, learn from, respect and make sense of the world. Their exploration involves all aspects of the environment: natural, social, physical, spiritual and human-made.

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. Children may express their respect for the natural world in terms of respect for Papatūānuku, Ranginui and atua Māori. Kaitiakitanga is integral to this.

For Pasifika children, the skills and knowledge that reside in elders, families and community provide the foundation for their independent explorations.

**Exploration** | Children are critical thinkers, problem solvers and explorers

**Mana aotūroa** | Children see themselves as explorers, able to connect with and care for their own and wider worlds

GOALS	LEARNING OUTCOMES	EVIDENCE OF LEARNING AND DEVELOPMENT
Children experience an environment where:	Over time and with guidance and encouragement, children become increasingly capable of:	These outcomes will be observed as learning in progress when, for example, children demonstrate:
Their play is valued as meaningful learning and the importance of spontaneous play is recognised	Playing, imagining, inventing and experimenting   te whakaaro me te tūhurahura i te pūtaiao	<ul style="list-style-type: none"> <li>» Ability and inclination to cope with uncertainty, imagine alternatives, make decisions, choose materials and devise their own problems.</li> <li>» An understanding that trying things out, exploring, playing with ideas and materials and collaborating with others are important and valued ways of learning.</li> <li>» Confidence in play and a repertoire of symbolic, imaginative or dramatic play routines.</li> <li>» Ability to pursue an interest or a project for a sustained period of time.</li> </ul>
They gain confidence in and control of their bodies	Moving confidently and challenging themselves physically   te wero ā-tinana	<ul style="list-style-type: none"> <li>» Curiosity about the world and the ability and inclination to share interests with others.</li> <li>» Confidence in exploring, puzzling over and making sense of the world, using such strategies as setting and solving problems, looking for patterns, classifying, guessing, using trial and error, observing, planning, comparing, explaining, engaging in reflective discussion and listening to stories.</li> </ul>
They learn strategies for active exploration, thinking and reasoning	Using a range of strategies for reasoning and problem solving   te hīraurau hopanga	<ul style="list-style-type: none"> <li>» Use of all the senses and physical abilities to make sense of the world.</li> <li>» Control over their bodies, including locomotor and movement skills, agility and balance, and the ability, coordination and confidence to use their bodies to take risks and physical challenges.</li> <li>» Recognition of different domains of knowledge and how they relate to understanding people, places and things.</li> </ul>
They develop working theories for making sense of the natural, social, physical and material worlds	Making sense of their worlds by generating and refining working theories   te rangahau me te mātauranga	<ul style="list-style-type: none"> <li>» Ability to represent discoveries using creative and expressive media, including digital media.</li> <li>» Curiosity and the ability to inquire into, research, explore, generate and modify working theories about the natural, social, physical, spiritual and human-made worlds.</li> <li>» A sense of responsibility for the living world and knowledge about how to care for it.</li> </ul>

## EXAMPLES OF PRACTICES THAT PROMOTE THESE LEARNING OUTCOMES

Kaiako are aware of the history of Māori exploration and navigation. They encourage mokopuna to connect to this legacy by providing safe and challenging environments and experiences.

Kaiako recognise the relationship mokopuna have with the environment. They support them to fulfil their responsibilities as kaitiaki of the environment. For example, kaiako encourage mokopuna to observe nature without harming it.



### Infants

- » Everything in the immediate environment is chosen for its potential as a learning resource. Kaiako provide open-ended and sensory-rich resources for infants to explore.
- » Kaiako respect infants' motor progression and allow their physical development to unfold naturally at their own pace. Safe and stimulating objects and furnishings are provided for infants to move, hold on to, balance against, or pull themselves up on.
- » Infants have a variety of sensory experiences including fresh air and a range of smells, temperatures and sounds. They experience different indoor and outdoor play spaces, such as smooth floors, carpet, grass and sand.
- » Consideration is given to the aesthetic and sensory environment, ensuring that it includes pleasing contrasts in light, colour, design, sound, taste and smell.
- » Infants have opportunities to observe and play with, and alongside, other children and adults.



### Toddlers

- » Toddlers have opportunities for active exploration and creative expression with the support, but not the interference, of kaiako.
- » Toddlers have access to open space that supports their interest in mobility and associated play interests, such as transporting materials.
- » Toddlers have opportunities to explore food textures and tastes.
- » 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 a range of sensory-rich, open-ended and durable resources that support their holistic learning and development.
- » Kaiako build toddlers' vocabulary, initiate questions and encourage curiosity and the development of working theories.
- » 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. They are encouraged to actively and creatively explore shapes, colours, textures and patterns.



### Young children

- » 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 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, hopping, turning, pouring and undertaking obstacle courses and construction projects.
- » Children’s repertoire of physical skills is extended by having access to big, open spaces and equipment such as skipping ropes, balls, racquets, bats, and balance boards, as well as through a focus on physical literacy.
- » 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 imaginative 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.

## CONSIDERATIONS FOR LEADERSHIP, ORGANISATION AND PRACTICE

The environment offers a variety of possibilities for exploring, planning, reasoning and learning, with space arranged to encourage active exploration. New challenges and familiar settings encourage children to develop confidence.

The whole of the environment is used as a learning resource and is accessible to all children. Children are able to manipulate their environment by being provided with appropriate equipment. This may include ropes, nets, planks and boxes as well as natural elements, such as logs, sticks, rocks and mud.

Kaiako encourage a sense of kaitiakitanga by providing children with regular opportunities to connect with the wider natural environment and with materials drawn from nature.

Kaiako appreciate the importance of children exploring and testing their physical abilities by engaging in adult-supported risk-taking play. This kind of play includes experimenting with heights, speed, tests of strength and using real tools. Kaiako empower children to assess these risks through conversation.

Kaiako extend children's play using a range of pedagogical strategies. They provide extra resources and suggestions on how to strengthen plans or activities in ways that extend learning and support the development of working theories.

Kaiako provide resources and equipment that encourage spontaneous play and the practising of skills, both individually and in small groups. Materials and tools are appropriate for the age group, in working order, accessible, and easy to clean and put away.

Kaiako plan experiences, resources, events and longer-term investigations that build on and extend children's interests. Equipment is provided for scientific, mathematical and technological learning.

Kaiako encourage sustained shared thinking by responding to children's questions and by assisting them to articulate and extend ideas. They assist them to take advantage of opportunities for exploration, problem solving, remembering, predicting and making comparisons and to be enthusiastic about finding answers together. They encourage children to know what is happening and why.

Kaiako provide resources and provocations that encourage children to use creative arts to express their thinking about people, places and things.

Kaiako know how to support children's physical literacy.

Procedures are in place for the safe and hygienic housing of pets and for conservation, recycling and waste disposal.

A reference library is available for kaiako, as well as information for parents on nutrition, children's physical activity and growth, and how play is important for learning and development.

## QUESTIONS FOR REFLECTION

*Kaiako are invited to use these or their own questions to support reflective practice.*

- » How might children be encouraged to connect with and care for their worlds in ways that are responsive to Māori values?
- » How might children explore the natural and living worlds while remaining respectful of the cultural beliefs and world views of others?
- » How might kaiako provide opportunities for children to develop and extend their physical capabilities with confidence?
- » How do kaiako empower all children to pursue challenges in ways that acknowledge their current physical and cognitive abilities and strengths?
- » In what ways might kaiako show children that their play and imagination are valued?
- » In what ways are children free to explore and be creative with a range of media?
- » How might kaiako make thoughtful decisions about which of children's spontaneous play, interests and working theories might be used to create curriculum experiences?
- » In what ways can real tools (such as gardening tools, saws, microscopes) be used confidently for exploration that leads to meaningful learning and sense making?
- » How might kaiako encourage children to see a range of strategies they might adopt for exploration, thinking, reasoning and problem solving?
- » What domain knowledge would help kaiako to recognise, respond to and extend children's generation and refinement of working theories?
- » How might kaiako create and model a culture of inquiry amongst children?
- » What opportunities exist for children to participate in longer-term projects that support the development of their working theories?

# 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 ao.***

*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 lifelong journey of exploration. Kaiako and new entrants teachers support children by affirming their identity and culture, connecting with and building on their funds of knowledge and having positive expectations for their learning.

Young children look forward to going on to school or kura, and they expect it to be different, but they do not always anticipate quite how different the expectations, structures and routines may be. By working together, kaiako, new entrants teachers, parents and whānau (and, where involved, specialist support services) can support children's learning continuity as they make this crucial transition.

## A SIMILAR VISION

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

*Te Whāriki* aspires for children to be

*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*, a curriculum for English-medium schooling, 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 and satisfying lives.*

*Te Marautanga o Aotearoa*, a parallel curriculum for Māori-medium schooling, 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 the educational environment offers and the knowledge and experiences that children bring with them.

The two curriculums are based on similar principles and have similar approaches to valued learning. Like *Te Whāriki's* weaving of principles and strands, *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 programmes ... [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 ‘how’ and the ‘what’ 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 (for example, while mathematics is explicit in COMMUNICATION and EXPLORATION, it is also implicit in other strands).

While the key competencies are all tightly interrelated and woven in complex ways into the learning areas, it is nevertheless possible to identify many links between *The New Zealand Curriculum* and *Te Whāriki*. The following table points to some of the ways in which the key competencies, values and learning areas of *The New Zealand Curriculum* build on the learning outcomes of *Te Whāriki*. These can serve as a starting place for exploring curriculum connections in more depth.

## TE WHĀRIKI AND TE MARAUTANGA O AOTEAROA

Both *Te Whāriki* and *Te Marautanga o Aotearoa* envisage a culturally competent child who is able to move confidently between te ao Māori and te ao Pākehā.

Both documents are grounded in a holistic view of human development that encompasses the attributes that complete the child: te tinana, te hinengaro, te wairua and te whatumanawa. These attributes are interwoven as in a whāriki and interdependent like the parts of the harakeke plant.

*Te Whāriki* acknowledges that, for Māori, 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 and 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, social and cultural 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 and iwi and community work together; environmental health is personal 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.

## TE WHĀRIKI AND TE AHO MATUA

*Te Aho Matua* is a philosophical document that sets out the principles underpinning kura kaupapa Māori. These principles relate to six areas: 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).

Like the principles that underpin *Te Whāriki* and *Te Marautanga o Aotearoa*, those in *Te Aho Matua* derive from a holistic view of human development and envisage young people who:

*... develop free, open and inquiring minds alert to every area of knowledge which they choose to pursue in their lives; become competent thinkers, listeners, speakers, readers and writers in both Māori and English ... delight in using their creative talents ... manifest self-esteem, self-confidence, self-discipline and well-developed qualities of leadership ... manifest physical and spiritual well-being ... are secure in the knowledge of their ancestral links to the divine source of all humanity; are high achievers who exemplify the hopes and aspirations of their people.<sup>5</sup>*

<sup>5</sup> For further information see the Ministry of Education’s website.

## LINKS TO THE NEW ZEALAND CURRICULUM AND TE MARAUTANGA O AOTEAROA

### Strand 1: Wellbeing | Mana atua

LEARNING OUTCOMES	THE WEAVING	EXAMPLES OF NEW ZEALAND CURRICULUM LINKS TO WELLBEING   MANA ATUA
<p><i>Over time and with guidance and encouragement, children become increasingly capable of:</i></p> <p>Keeping themselves healthy and caring for themselves   te oranga nui</p> <p>Managing themselves and expressing their feelings and needs   te whakahua whakaaro</p> <p>Keeping themselves and others safe from harm   te noho haumarū</p>	<p>Local curriculum design involves a complex weaving of principles and strands (<i>Te Whāriki</i>), values, key competencies and learning areas (<i>The New Zealand Curriculum</i>) as children and young people engage in learning experiences.</p>	<p><b>Key competency:</b> <i>Managing self</i></p> <p>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.</p> <p><b>Learning area:</b> <i>Health and physical education</i></p> <p>Students learn about their own wellbeing, and that of others and society, in health-related movement contexts.</p> <p><b>Learning area:</b> <i>Social sciences</i></p> <p>Students explore how societies work and how they can participate and take action as critical, informed and responsible citizens.</p>
	THE WEAVING	EXAMPLES OF TE MARAUTANGA O AOTEAROA LINKS TO WELLBEING   MANA ATUA
	<p>Local curriculum design involves a complex weaving of principles and strands (<i>Te Whāriki</i>), values and learning areas (<i>Te Marautanga o Aotearoa</i>) as children and young people engage in learning experiences.</p>	<p><b>Values</b></p> <p>Individual learners develop values and attitudes that help them to identify and understand their own personal values and beliefs.</p> <p><b>Learning area:</b> <i>Hauora (waiora strand)</i></p> <p>Students will explore and learn about food and nutrition that sustain the physical body, and explore the notion of sustenance that contributes to the wellbeing of mind and spirit. Students will also describe, consider and analyse aspects of personal growth and development, safety and safe practices.</p> <p><b>Learning area:</b> <i>Hauora (tangata strand)</i></p> <p>Students will describe and analyse human relationships in a variety of contexts, both personal and those of others.</p>

## Strand 2: Belonging | Mana whenua

LEARNING OUTCOMES	THE WEAVING	EXAMPLES OF <i>NEW ZEALAND CURRICULUM</i> LINKS TO BELONGING   MANA WHENUA
<p><i>Over time and with guidance and encouragement, children become increasingly capable of:</i></p> <p>Making connections between people, places and things in their world   te waihanga hononga</p> <p>Taking part in caring for this place   te manaaki i te taiao</p> <p>Understanding how things work here and adapting to change   te mārama ki te āhua o ngā whakahaere me te mōhio ki te panoni</p> <p>Showing respect for kaupapa, rules and the rights of others   te mahi whakaute</p>	<p>Local curriculum design involves a complex weaving of principles and strands (<i>Te Whāriki</i>), values, key competencies and learning areas (<i>The New Zealand Curriculum</i>) as children and young people engage in learning experiences.</p>	<p><b>Key competency:</b> <i>Participating and contributing</i></p> <p>For example, students have a capacity to 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.</p> <p><b>Learning area:</b> <i>Social sciences</i></p> <p>Students explore how societies work and how they can participate and take action as critical, informed and responsible citizens.</p> <p><b>Learning area:</b> <i>Science</i></p> <p>Students explore how both the natural and 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.</p>
	<p><b>THE WEAVING</b></p> <p>Local curriculum design involves a complex weaving of principles and strands (<i>Te Whāriki</i>), values and learning areas (<i>Te Marautanga o Aotearoa</i>) as children and young people engage in learning experiences.</p>	<p><b>EXAMPLES OF <i>TE MARAUTANGA O AOTEAROA</i> LINKS TO BELONGING   MANA WHENUA</b></p> <p><b>Values</b></p> <p>The learner understands the values of their whānau, hapū and iwi, enabling access to the Māori world. They also know their identity and origins.</p> <p><b>Learning area:</b> <i>Tikanga ā-iwi</i></p> <p>Students develop their knowledge and understanding of peoples' interactions with places and environments and how people sustain the environment.</p> <p><b>Learning area:</b> <i>Hangarau</i></p> <p>Students investigate their own world, explore the beliefs and values of people and the use of natural materials in past and present times. They carefully consider the values and beliefs reflected in a solution in order to understand the outcome of relationships.</p>

### Strand 3: Contribution | Mana tangata

LEARNING OUTCOMES	THE WEAVING	EXAMPLES OF NEW ZEALAND CURRICULUM LINKS TO CONTRIBUTION   MANA TANGATA
<p><i>Over time and with guidance and encouragement, children become increasingly capable of:</i></p> <p>Treating others fairly and including them in play   te ngākau makuru</p> <p>Recognising and appreciating their own ability to learn   te rangatiratanga</p> <p>Using a range of strategies and skills to play and learn with others   te ngākau aroha</p>	<p>Local curriculum design involves a complex weaving of principles and strands (<i>Te Whāriki</i>), values, key competencies and learning areas (<i>The New Zealand Curriculum</i>) as children and young people engage in learning experiences.</p>	<p><b>Key competency:</b> <i>Relating to others</i></p> <p>For example, students interact effectively with a diverse range of people in a variety of contexts. They learn to listen actively, recognise different points of view, negotiate and share ideas.</p> <p><b>Learning area:</b> <i>Health and physical education</i></p> <p>Students learn about their own wellbeing, and that of others and society, in health-related movement contexts.</p> <p><b>Learning area:</b> <i>Learning languages</i></p> <p>Students learn to communicate in additional languages, develop their capacity to learn further languages, and explore different world views in relation to their own.</p>
	<p><b>THE WEAVING</b></p> <p>Local curriculum design involves a complex weaving of principles and strands (<i>Te Whāriki</i>), values, key competencies and learning areas (<i>Te Marautanga o Aotearoa</i>) as children and young people engage in learning experiences.</p>	<p><b>EXAMPLES OF TE MARAUTANGA O AOTEAROA LINKS TO CONTRIBUTION   MANA TANGATA</b></p> <p><b>Values</b></p> <p>Individual learners develop values and attitudes of empathy and regard for friends and for the school whānau.</p> <p>The learner works cooperatively with peers and in groups.</p> <p><b>Learning area:</b> <i>Hangarau</i></p> <p>Students examine the values and beliefs of other cultures or people to adapt solutions accordingly and to determine and understand practice.</p> <p><b>Learning area:</b> <i>Hauora (tangata strand)</i></p> <p>Students will describe and analyse human relationships in a variety of contexts, both personal and those of others.</p>

## Strand 4: Communication | Mana reo

LEARNING OUTCOMES	THE WEAVING	EXAMPLES OF NEW ZEALAND CURRICULUM LINKS TO COMMUNICATION   MANA REO
<p><i>Over time and with guidance and encouragement, children become increasingly capable of:</i></p> <p>Using gesture and movement to express themselves   he kōrero ā-tinana</p> <p>Understanding oral language and using it for a range of purposes   he kōrero ā-waha</p> <p>Enjoying hearing stories and retelling and creating them   he kōrero paki</p> <p>Recognising print symbols and concepts and using them with enjoyment, meaning and purpose   he kōrero tuhituhi</p> <p>Recognising mathematical symbols and concepts and using them with enjoyment, meaning and purpose   he kōrero pāngarau</p> <p>Expressing their feelings and ideas using a range of materials and modes   he kōrero auaha</p>	<p>Local curriculum design involves a complex weaving of principles and strands (<i>Te Whāriki</i>), values, key competencies and learning areas (<i>The New Zealand Curriculum</i>) as children and young people engage in learning experiences.</p>	<p><b>Key competency:</b> <i>Using language, symbols and texts</i></p> <p>For example, students work with and make meaning of the codes in which knowledge is expressed. They learn that languages and symbols are systems for representing and communicating information, experiences and ideas.</p> <p><b>Learning area:</b> <i>English</i></p> <p>Students study, use and enjoy language and literature communicated orally, visually or in writing.</p> <p><b>Learning area:</b> <i>Mathematics and statistics</i></p> <p>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.</p> <p><b>Learning area:</b> <i>The arts</i></p> <p>Students explore, refine and communicate ideas as they connect thinking, imagination, senses and feelings to create works and respond to the works of others.</p> <p><b>Learning area:</b> <i>Learning languages</i></p> <p>Students learn to communicate in additional languages, develop their capacity to learn further languages, and explore different world views in relation to their own.</p>
	<p><b>THE WEAVING</b></p> <p>Local curriculum design involves a complex weaving of principles and strands (<i>Te Whāriki</i>), values, key competencies and learning areas (<i>Te Marautanga o Aotearoa</i>) as children and young people engage in learning experiences.</p>	<p><b>EXAMPLES OF TE MARAUTANGA O AOTEAROA LINKS TO COMMUNICATION   MANA REO</b></p> <p><b>Values</b></p> <p>Individual learners develop values and attitudes which lead to a desire to participate in all school learning activities, whether by contributing ideas, reading or listening.</p> <p><b>Learning area:</b> <i>Ngā toi</i></p> <p>Students investigate, use, develop knowledge of and explain how physical movement and the voice are used and applied in a wide range of dramatic contexts.</p> <p><b>Learning area:</b> <i>Pāngarau</i></p> <p>Students explore the use of the patterns and relationships seen in aspects of quantity, sets of data, and space and time.</p>

## Strand 5: Exploration | Mana aotūroa

LEARNING OUTCOMES	THE WEAVING	EXAMPLES OF NEW ZEALAND CURRICULUM LINKS TO EXPLORATION   MANA AOTŪROA
<p><i>Over time and with guidance and encouragement, children become increasingly capable of:</i></p> <p>Playing, imagining, inventing and experimenting   te whakaaro me te tūhura i te pūtaiao</p> <p>Moving confidently and challenging themselves physically   te wero ā-tinana</p> <p>Using a range of strategies for reasoning and problem solving   te hīraurau hopanga</p> <p>Making sense of their worlds by generating and refining working theories   te rangahau me te mātauranga</p>	<p>Local curriculum design involves a complex weaving of principles and strands (<i>Te Whāriki</i>), values, key competencies and learning areas (<i>The New Zealand Curriculum</i>) as children and young people engage in learning experiences.</p>	<p><b>Key competency:</b> <i>Thinking</i></p> <p>Students use creative, critical and metacognitive processes to make sense of information, experiences and ideas. Intellectual curiosity is at the heart of this competency.</p> <p>They develop as competent thinkers and problem solvers who actively seek, use and create knowledge, ask questions and challenge the basis of assumptions and perceptions.</p> <p><b>Learning area:</b> <i>Science</i></p> <p>Students explore how both the natural and 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.</p> <p><b>Learning area:</b> <i>Technology</i></p> <p>Students learn to be innovative developers of products and systems and discerning consumers who will make a difference in the world.</p> <p><b>Learning area:</b> <i>Health and physical education</i></p> <p>Students learn about their own wellbeing, and that of others and society, in health-related movement contexts.</p> <p><b>Learning area:</b> <i>Mathematics and statistics</i></p> <p>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.</p>
	<p><b>THE WEAVING</b></p> <p>Local curriculum design involves a complex weaving of principles and strands (<i>Te Whāriki</i>), values, key competencies and learning areas (<i>Te Marautanga o Aotearoa</i>) as children and young people engage in learning experiences.</p>	<p><b>EXAMPLES OF TE MARAUTANGA O AOTEAROA LINKS TO EXPLORATION   MANA AOTŪROA</b></p> <p><b>Values</b></p> <p>Individual learners develop values and attitudes of understanding, awareness and aptitude in all learning as a guide into the contemporary world.</p> <p>The learner understands the values of their whānau, hapū and iwi, enabling access to the Māori world.</p> <p><b>Learning area:</b> <i>Pūtaiao</i></p> <p>The student will gain competence in the skills of research, experimentation, investigation and problem solving.</p> <p>The student will develop scientific literacy as well as physical, ethical and cognitive competence.</p> <p><b>Learning area:</b> <i>Hangarau</i></p> <p>Students will explore and investigate properties of materials within each context of learning. They will also consider processes and production systems within technologies. These are reflected in the designs and plans produced by students.</p>

## 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* and *Te Marautanga o Aotearoa*. 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.*

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 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 found in *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.

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.

# Responsibilities of kaiako

## *Waiho i te toipoto, kaua i te toiroa.*

*Let us keep close together,  
not far apart.*

*This whakataukī emphasises the need for kaiako to work collaboratively, enabling children to enjoy the benefits of multiple relationships.*



Kaiako are the key resource in any ECE service. Their primary responsibility is to facilitate children's learning and development through thoughtful and intentional pedagogy. This means they need a wide range of capabilities.

These include being:

- » knowledgeable about children's learning and development and able to identify their varied abilities, strengths, interests and learning trajectories
- » knowledgeable about theories that underpin effective pedagogy in *Te Whāriki*, its framework and intent
- » knowledgeable about play-based curriculum and pedagogy and able to conceptualise, plan and enact curriculum that is motivating, enjoyable and accessible for all children
- » able to integrate domain knowledge (for example, science and arts knowledge) into the curriculum
- » culturally competent: developing increasing proficiency in the use of te reo and tikanga Māori and able to form responsive and reciprocal relationships with tangata whenua
- » able to support the cultural and linguistic diversity of all children as part of promoting an inclusive environment
- » able to engage in dialogue with parents, whānau and communities to understand their priorities for curriculum and learning
- » attentive to learning and able to make this visible through assessment practices that give children agency and enhance their mana
- » inclusive, enabling all children to learn with and alongside their peers
- » knowledgeable about and able to try alternative ways to support and progress children's learning and development
- » role models for languages and learning, both as individuals and as members of collaborative teams
- » role models for practices that support their own health and wellbeing and that of others
- » able to establish and maintain relationships that enable professional collaboration with others, including other kaiako in their ECE setting, school teachers and specialist services
- » 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.

# Underpinning theories and approaches

***Kia heke iho rā i ngā tūpuna, kātahi ka tika.***

*If handed down by the ancestors, it would be correct.*

*This whakataukī refers to intergenerational expertise and the respect Māori have for the wise counsel of the ancestors. It signals the importance of a credible, sound, theoretical foundation for teaching and learning.*

Curriculum and pedagogy are the means by which kaiako in an ECE setting influence, support and provide guidance for children’s learning and development. Pedagogies described or implicit in *Te Whāriki* are consistent with the four curriculum principles. These principles are a synthesis of traditional Māori thinking and sociocultural theorising:

**EMPOWERMENT | WHAKAMANA:** curriculum and pedagogy empower the child to learn and grow by giving them agency, enhancing their mana and supporting them to enhance the mana of others.

**HOLISTIC DEVELOPMENT | KOTAHITANGA:** curriculum and pedagogy focus on the ‘whole learner’, reflecting the holistic way in which children learn and grow, with the cognitive (hinengaro), physical (tinana), emotional (whatumanawa), spiritual (wairua), and social and cultural dimensions all tightly interwoven.

**FAMILY AND COMMUNITY | WHĀNAU TANGATA:** curriculum and pedagogy recognise that family and community are integral to learning and development, with every child situated within a set of nested contexts that includes not only the ECE setting but also the home, whānau, community and beyond.

**RELATIONSHIPS | NGĀ HONONGA:** curriculum and pedagogy recognise that children learn through responsive and reciprocal relationships with people, places and things.

When designing curriculum, kaiako will be influenced by a range of educational ideas and philosophies. This is consistent with the diversity of early learning services in New Zealand and will give rise to distinctive features in each local curriculum.

Effective curriculum and pedagogy are underpinned by evidence-informed theories about how children learn and how adults can play a role in facilitating this process.

Leading Māori theorists such as Pere and Durie have contributed to the development of theoretical perspectives and emphases (for example, on identity, language and culture) that are unique to Aotearoa New Zealand.

*Te Whāriki* draws on the following theories, models and approaches.

## BIOECOLOGICAL MODEL

Children’s learning is located within the nested contexts and relationships of family, community, and wider local, national and global influences. Kaiako participate in, and may influence, some or all of these contexts.

Urie Bronfenbrenner explains this process through his ecological systems model. An aligned system, focused on children’s wellbeing and development, is conducive to learning. Implementing *Te Whāriki* means that kaiako will work with others within and beyond their specific ECE context to enact the curriculum. Working together across the whole system is an extension of the FAMILY AND COMMUNITY | WHĀNAU TANGATA principle.

**An example of Bronfenbrenner’s theory in action can be seen in the ways kaiako in New Zealand respond to the United Nations Convention on the Rights of the Child (UNCROC). Kaiako work to uphold and protect children’s rights, interests, and points of view from the earliest ages. They recognise children as citizens and preserve their dignity while building their mana and supporting them to build the mana of others.**

Bronfenbrenner’s model considers the reciprocal individual–environmental influences that drive learning and development. This approach seeks to understand how the characteristics of the developing person, including their dispositions, knowledge, experiences and skills, interact with aspects of the environment to invite or inhibit engagement. This is why, in *Te Whāriki*, goals for the educational environment are associated with each strand and set of learning outcomes.

Bronfenbrenner’s most recent ideas challenge kaiako to recognise that children’s worlds are rapidly changing and connected across time.

## SOCIOCULTURAL THEORIES

Sociocultural theories owe a great debt to the theorising of Lev Vygotsky and Jerome Bruner, who researched young children from cognitive and cultural-historical perspectives.

Recent sociocultural theorising builds on Vygotsky’s ideas that learning leads development and occurs in relationships with people, places and things, mediated by participation in valued social and cultural activities. In this framework, play is an important means by which children try out new roles and identities as they interact with others. Peers and kaiako provide forms of guidance and support.

Children’s learning and development are seen to be influenced by three interrelated ideas:

- » Genetic, developmental and environmental factors interact, enabling and constraining 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 and kaiako guidance plays in learning. They also need to understand the importance, for young children’s learning, of materials, artefacts and tools and the signs and symbols of societies and cultures.

## 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 aspirations, ideas and learning 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, which provides a foundation for positive transformations and brings about educational, social and economic advancement.

Kaupapa Māori theory is situated within the land, culture, history and people of Aotearoa New Zealand, constituting a distinctive, contextualised theoretical framework driven by whānau, hapū and iwi understandings.

## PASIFIKA APPROACHES

Pasifika approaches that have influenced 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 approaches view respect and reciprocity as crucial for learning and value. They also stress the notion of multiple relationships between people and across time, places and ideologies and the ability to navigate between familiar and unfamiliar worlds, different Pasifika world views, and Pasifika and non-Pasifika world views. Pasifika approaches typically use and value metaphors and models, which provide an authentic means of connecting the familiar with the unfamiliar.

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

## 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, inequalities and perceived norms. The use of critical theory perspectives is reflected in the principles of *Te Whāriki* and in guidance on how to promote equitable practices with children, parents and whānau.

## EMERGING RESEARCH AND THEORY

Advances in the study of infancy and childhood and development across the lifespan continue to expand our understandings. For example, neuroscientific research is providing evidence for how human development takes place over the course of life, beginning before birth and accelerating 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 and studies of gene-environment interaction are providing evidence for how children's biological foundations interact with specific aspects of the environment during development and how brain development can be nurtured by high-quality early learning environments.

# Assessment, planning and evaluation

***Mā te ahurei o te tamaiti e ārahi i ā tātou mahi.***

*Let the uniqueness of the child guide our work.*



## ASSESSMENT

Assessment makes valued learning visible. Kaiako use assessment to find out about what children know and can do, what interests them, how they are progressing, what new learning opportunities are suggested, and where additional support may be required.

Understood in this way, assessment is formative, intended to support curriculum planning and enhance learning. It is also useful for informing children, whānau and families, other kaiako and external support agencies about children's learning and progress over time.

In reciprocal, responsive ECE practice older children will be included in the planning and assessing of their own learning journey.

Assessment is both informal and formal. Informal assessment occurs in the moment as kaiako listen to, observe, participate with and respond to children who are engaged in everyday experiences and events. It leads directly to changes in the teaching and learning environment that will help children reach immediate and longer-term goals.

More formal, documented assessment takes place when kaiako write up observations of children's engagement with the curriculum. They may also take photographs, make audio or video recordings and collect examples of children's work. By analysing such assessment information, gathered over time, kaiako are able to track changes in children's capabilities, consider possible pathways for learning, and plan to support these.

Portfolios of children's learning are a useful way for kaiako to follow children's progress and interests. They also provide opportunities for parents and whānau to engage with their child's learning journey and contribute their own observations and suggestions. Portfolios may include annotated photographs, children's art, recordings or transcripts of oral language, kaiako observations and learning stories. Older children will often take their own photographs and dictate the story of their work.

Narrative forms of assessment, such as learning stories, may make use of a formative assessment sequence: noticing, recognising, responding, recording and revisiting valued learning.

Opportunities for children to revisit items in their portfolios invite learning conversations and support self- and peer assessment. Older children will plan for their own learning with kaiako and whānau.

Identifying the learning, progress to date, possible next steps, and whether additional support is required are the core elements in a formative assessment process. The goals and learning outcomes in *Te Whāriki* provide a sound basis for formative assessment, planning and evaluation.

A kaupapa Māori approach to assessment situates the child within Māori ways of knowing and being and is carried out in ways that recognise and support the educational aspirations that whānau have for mokopuna. Kaupapa Māori assessment requires kaiako to recognise what and who mokopuna bring to the early childhood context, including their inherent strengths, traditions, history, whānau, and whakapapa. Assessment informed by kaupapa Māori does not view the child in isolation but recognises that the mokopuna emerges from rich traditions and is linked strongly with whānau, hapū and iwi.

Kaupapa Māori assessment is concerned with enhancing the mana of the child and their whānau. This means placing Māori constructs of the child and their whānau in the centre of the frame, ensuring that assessment captures the strengths, abilities and competencies of the mokopuna and their whānau.

### **Assessment for all children will be consistent with the principles of *Te Whāriki***

Assessment will be a mana-enhancing process for children, parents and whānau, conducted in ways that uphold the EMPOWERMENT | WHAKAMANA principle.

Children have increasing capacity to assess their own progress, dictate their own learning stories, and set goals for themselves (for example, learn to climb something, write their name, pursue or expand an interest or project or lead a waiata). As they learn to assess their own achievements they also become increasingly able to plan new challenges, for example, transferring their learning to a new context, taking on a new responsibility, strengthening a disposition, extending their knowledge or skills, or refining an outcome.

The HOLISTIC DEVELOPMENT | KOTAHITANGA principle means that assessment takes account of the whole child – tinana, hinengaro, wairua and whatumanawa. While kaiako may focus observations on a specific area of learning, they draw on their wide knowledge of each child to make meaning of their observations and plan for next steps. Through its principles, strands, goals and learning outcomes, *Te Whāriki* provides for children’s holistic development, supporting kaiako to recognise and respond to the full breadth of each child’s learning.

The FAMILY AND COMMUNITY | WHĀNAU TANGATA principle means that parents and whānau will be included in discussions about their children’s progress and achievements. They will contribute knowledge of their children’s capabilities at home and in other settings and will be seen as ‘experts’ on their children’s interests. Whānau expectations are significant influences on children’s own expectations and aspirations; collaborating with kaiako can in turn influence the expectations of whānau.

From time to time external expertise may be called on to support children’s learning. This is important for all children, but particularly so for those who need additional learning support. Where those involved have different perspectives on what is needed, kaiako have a role to play in coordinating these perspectives and aligning them with the principles of *Te Whāriki*. Kaiako should have a good understanding of the learning that is valued by whānau, hapū, iwi and community, and this will be reflected in the information that is shared with them.

The RELATIONSHIPS | NGĀ HONONGA principle means that the assessment process will recognise the people, places and things that support a child’s learning. Assessment is more likely to be valid when the child is assessed by someone who knows them well and is able to recognise significant learning over time. All those involved in the education and care of a child will be involved in assessment. This includes those who may be working with the child to provide additional support.

Assessment frameworks consistent with *Te Whāriki* include *Kei Tua o te Pae* (books 1–20) and *Te Whatu Pōkeka*.

## PLANNING

Planning involves deliberate decision making about the priorities for learning that have been identified by the kaiako, parents, whānau and community of the ECE service. All children should have opportunities to learn across all five strands of the curriculum and to pursue their strengths and interests in depth.

When planning, kaiako draw on their own pedagogical knowledge and on their knowledge of the children. This is gained from informal and formal assessments, dialogue with parents, whānau and others working with the children 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 and do 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.

Some services, for example, hospital-based services, operate in contexts where planning for the care and learning of individual children often has to be done on a day-to-day basis.

## 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 that comes in 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. It may focus on the teaching and learning programme, the service's priorities for learning, or other elements of the ECE service directly impacting on learning and teaching. Kaiako discuss, reflect upon and evaluate how effectively their curriculum planning and implementation is supporting children's learning interests and progress.

A far-ranging internal 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? A more narrowly defined internal evaluation may follow a specific curriculum event or intervention, with the aim of reviewing its effectiveness and drawing lessons from it.

All internal evaluation should be primarily concerned with the service's impact on children's learning and development, using the principles, strands, goals and learning outcomes of *Te Whāriki* as a framework, together with the identified learning priorities of the service's kaiako, children, parents, whānau and communities.

Internal evaluation can be either short- or long-term. 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.

# Glossary of Māori and Pasifika words

<b>‘aiga</b>	(Samoan) ‘whānau’ or extended family
<b>āhuatanga ako</b>	circumstances of learning
<b>‘ā tōna wā’</b>	‘in their own time’
<b>aroha</b>	love, compassion, empathy, affection
<b>atua Māori</b>	Māori gods
<b>awa</b>	river
<b>hapū</b>	tribe or subtribe
<b>harakeke</b>	flax
<b>hinengaro</b>	intellectual, the mind
<b>hūmārie</b>	humility, gentleness, peacefulness
<b>iwi</b>	extended kinship group, tribe, people
<b>kaiako</b>	teacher(s)
<b>kaitiaki</b>	trustee, custodian, guardian, protector
<b>kaitiakitanga</b>	guardianship, environmental stewardship
<b>karakia</b>	prayer, ritual chant, incantation
<b>kaupapa Māori</b>	a Māori approach that assumes the normalcy of being Māori – language, customs, knowledge, principles, ideology, agenda
<b>kōhanga reo</b>	Māori-medium early childhood centre with a focus on retaining and revitalising language and culture
<b>kōrero</b>	conversation, chat, story, news, discussion
<b>kura</b>	school
<b>mana</b>	the power of being, authority, prestige, spiritual power, authority, status and control
<b>mana atuātanga</b>	uniqueness and spiritual connectedness
<b>manaaki</b>	show respect, generosity, hospitality and care for others
<b>manaakitanga</b>	the process of showing respect, generosity, hospitality and care for others
<b>marae</b>	the complex of buildings and land associated with a pan-tribal group, whānau, hapū or iwi
<b>maunga</b>	mountain
<b>mauri</b>	vital essence, life principle, essential quality
<b>moana</b>	sea
<b>mokopuna</b>	grandchild; in the context of <i>Te Whāriki</i> , mokopuna expresses intergenerational connectedness
<b>noa</b>	ordinary, unrestricted
<b>Papatūānuku</b>	Earth, Earth mother
<b>pēpi</b>	baby
<b>raranga</b>	weaving

<b>rangatiratanga</b>	chiefly authority, right to exercise authority, sovereignty, autonomy, leadership, control, independence
<b>tangata whenua</b>	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.
<b>taonga</b>	a highly prized object or possession; includes socially or culturally valued resources, both tangible and intangible
<b>tapu</b>	sacred, set apart, prohibited
<b>Te Aho Matua</b>	Te Aho Matua o ngā Kura Kaupapa Māori, the document that sets out the principles by which kura kaupapa Māori operate
<b>te ao</b>	the world
<b>te ao Māori</b>	the Māori world
<b>te ao mārama</b>	the world of life and light, this world, Earth
<b>te ira tangata</b>	the human essence
<b>Te Kore</b>	the realm of potential being, The Void
<b>Te Marautanga o Aotearoa</b>	the curriculum for Māori-medium schools
<b>Te Moana-nui-a-Kiwa</b>	the Pacific Ocean
<b>te pō</b>	the realm of darkness, the underworld, night
<b>te reo (Māori)</b>	the Māori language
<b>te taha wairua</b>	the spiritual dimension
<b>te tino uaratanga</b>	essential values
<b>tikanga Māori</b>	Māori ways of doing, including practices, customs and rituals
<b>tinana</b>	physical, body
<b>tīpuna/tūpuna</b>	ancestors, forebears
<b>tuakana-teina</b>	senior and junior siblings, used where an older or more knowledgeable child supports the learning of a younger or less knowledgeable child.
<b>tū tangata</b>	stand firm
<b>waiata</b>	songs, chants
<b>wairua</b>	spirit
<b>wānanga</b>	educational seminar, institution or forum; (act of wānanga) shared deliberations, discussions, shared learning
<b>whakahī</b>	pride
<b>whakapapa</b>	lineage, genealogy, ancestry
<b>whakatoī</b>	daring
<b>whānau</b>	extended family, multigenerational group of relatives or group of people who work together on and for a common cause
<b>whanaungatanga</b>	kinship, sense of whānau connection – a relationship through shared experiences and working together that provides people with a sense of belonging
<b>whatumanawa</b>	heart, mind, seat of emotions
<b>whenua</b>	land

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## E tipu, e rea

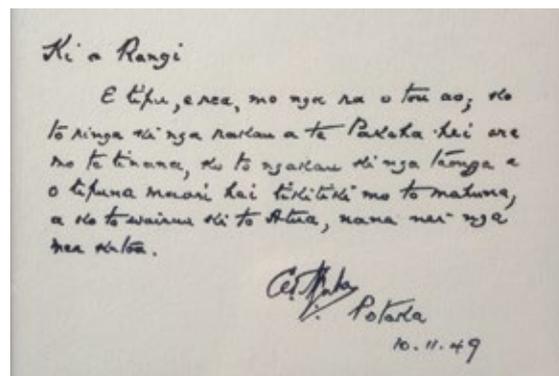


Photo of the original 'E tipu, e rea' in Sir Apirana Ngata's handwriting, as displayed at Ngata Memorial College. The text is quoted on page 3.

# Te Whāriki: Two pathways

## *Titiro whakamuri kia anga whakamua.*

*Look to the past in order to move forward.*

Highly regarded in New Zealand and internationally acknowledged, *Te Whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa early childhood curriculum* (1996) was one of the first national curriculum documents for early childhood education. Significantly, it was developed using a partnership approach as envisaged by te Tiriti o Waitangi. Given the cultural context of the time, it was a challenge to create a curriculum that would embody this partnership and fulfil the vision of leading sector thinkers.

The development of *Te Whāriki* was led by Dr Helen May and Margaret Carr (University of Waikato) and Dr Tamati Muturangi Reedy and Tilly Te Koingo Reedy (Te Kōhanga Reo National Trust). As part of this process Carr and May consulted widely with the early childhood sector while Reedy and Reedy engaged in widespread consultation hui with kōhanga reo whānau, kaumātua and leading Māori educationalists.

These consultations led to the conceptualisation of the curriculum in terms of ngā kaupapa whakahaere (principles) and ngā taumata whakahirahira (strands), and to the use of the whāriki as a central metaphor. Each principle and strand was given dual Māori and English names which were not however synonyms as they had their origins in different world views. On behalf of the kōhanga reo movement Reedy and Reedy gifted the principles, strands and metaphor to the wider ECE community, who joined them as kaitiaki of this taonga.

Twenty years on, it is appropriate that *Te Whāriki* be refreshed: the social, cultural and educational context is now markedly different and the early learning sector has a wealth of further practice, thinking and research on which to draw.

The updating process has left the principles and strands untouched. They continue to provide a sound framework for defining two distinct curriculum pathways: one bicultural, derived from a synthesis of traditional Māori thinking and sociocultural theorising and one indigenous, each with its own pedagogy. The Ministry of Education chose the flipbook format to showcase this unique bicultural, one-framework-two-paths curriculum and to make it clear that both pathways are of equal status and have mana in their own right.

Neither part of the combined document is a translation of the other.

*Te Whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa early childhood curriculum* is for use by all early childhood education services; *Te Whāriki a te Kōhanga Reo* is for use in all kōhanga reo affiliated to Te Kōhanga Reo National Trust.

Kōhanga reo kaiako and whānau will find the refreshed document exemplifies the authenticity of the kaupapa, te reo Māori me ōna tikanga, and provides guidance for kaiako to support implementation that strengthens Māori-medium pathways for learning. Those in ECE services will find a greater emphasis on language, culture and identity and increased guidance on what it means to weave a bicultural curriculum.

As the introduction to the original version of *Te Whāriki* concluded, “This is a curriculum for early childhood care and education in New Zealand. In early childhood education settings, all children should be given the opportunity to develop knowledge and understanding of the cultural heritages of both partners to te Tiriti o Waitangi. The curriculum reflects this partnership in text and structure.”

