

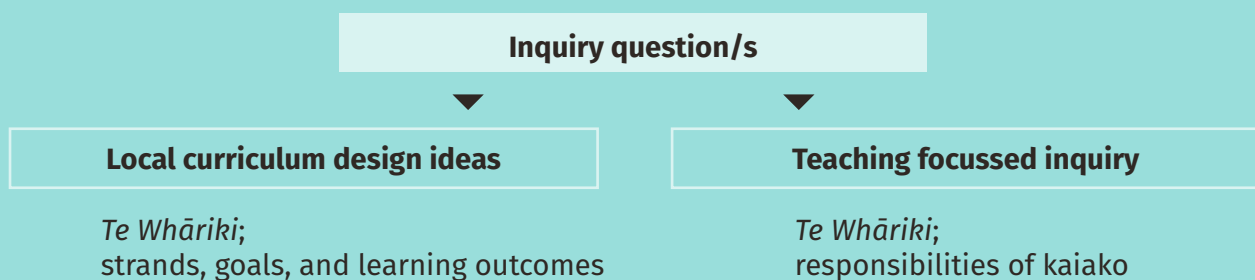
## ►► About

This resource supports early learning services (ELS) to design and implement a local curriculum based on one of the four themes of Tuia 250, First Encounters. The resource is intended for kaiako (teachers) to use as a backdrop to conversations they have with whānau and tamariki, within their teaching teams and with service management, when designing local curriculum opportunities for teaching and learning. As you reflect on the suggested ideas and inquiry questions, think about how you can adapt your resources to design a responsive curriculum that acknowledges the perspectives and aspirations of tamariki, whānau, hapū, and mana whenua.

Links to the early childhood curriculum *Te Whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa – Early childhood curriculum (Te Whāriki)* are made throughout this guide, including stories of practice and resources that are available for kaiako at **Te Whāriki Online**. The responsibility of kaiako is to facilitate tamariki learning and development through thoughtful and intentional pedagogy.

The suggested ideas are some but not all the ways *Te Whāriki* can be woven into this kaupapa (teaching and learning guide). Consider the identified strands, goals, and learning outcomes and, as a teaching team, discuss your own ideas about what valued learning looks like in your setting.

Each section of the resource follows this framework:



Inquiry question/s

Local curriculum design ideas

*Te Whāriki*;  
strands, goals, and learning outcomes

Teaching focussed inquiry

*Te Whāriki*;  
responsibilities of kaiako

## ►► Overview

Like any relationship, when different people come together there are many factors that affect how well people interact.

This might include:

- previous experiences with new people
- the circumstances you are in when you meet new people
- your intentions and their intentions.

As you work through the following inquiries you may find your own perspectives are challenged; be open to this, be conscious that if you are feeling this way then whānau at your early learning service may have similar feelings. These conversations are for kaiako, whānau, and tamariki to have together as equal partners to come to shared understandings of one another's perspectives.

## Contents

Five inquiry questions guide this resource:

**Where do you belong?**

**How would you make someone feel welcome  
at your place?**

**How do you respect and adapt to different tikanga  
you encounter?**

**What impact have people and settlement  
had on your area?  
How can we take care of our place?**

## ►► Introduction

This guide is for the theme **First Encounters** – the meeting of land and sea, Māori and Aotearoa, Māori and European, and the many migrations.

Developing authentic relationships with mana whenua (local marae, hapū, and iwi) is a good place to start when thinking about this kaupapa (topic). Strategies for developing effective relationships rely on building trust and should be mutually beneficial (in other words, be aware of what you have to offer mana whenua in this partnership). Think of ways that you can support the community, remembering that relationships always work two ways. A list of mandated iwi authorities can be found **here**. They will be able to give you the contact details for your local marae. Alternatively, Māori groups, like Māori sports associations, or Māori wardens, may be receptive to your approach.

# Where do you belong?

## ▶▶ Background

The term “tūrangawaewae” refers to places where one has the right to stand – the place where a person belongs through kinship and whakapapa (lineage, descent). Exploring the names and stories about a place can foster a deep sense of connection and belonging.

## ▶▶ Local curriculum design ideas

### Pepeha

*Te Whāriki:* Communication Mana reo learning goal – “Children experience the stories and symbols of their own and other cultures”.

To strengthen your relationships with tangata whenua, consider as a team, how to build genuine reciprocal relationships. You may like to start by reviewing your teaching practices – how do you recognise and celebrate with tamariki and whānau where they are from? Consider different ways to make connections, for example, an interactive pepeha board to support tamariki to share their mihi, or a large wall map using string to join photos and stories of each person and whānau to where they are from.

View the following resources for ideas to support understanding:

- **Ko wai tō pepeha? What is your pepeha?** – a video showing the importance of pepeha to the iwi of Tōtaranui
- Ūkaipōtanga from the **Building bicultural resource** series

As a teaching team:

- What does the concept of reciprocity mean for you when building relationships and partnerships with tangata whenua?
- What can you do to learn the pepeha, pūrakau (legends) and pakiwaitara (stories) for your rohe?
- If you are asking local marae to support your early learning service, how might you go about this and can you meaningfully reciprocate?

How to make knowledge of pepeha available:

- Recite your pepeha together with tamariki often
- Create a wall display about the pepeha
- Use the pepeha in your newsletters

Work with tamariki to implement ways you can care for the area you live and work in or the place they are from, and celebrate different ways tamariki contribute to protecting these places.

## Tūrangawaewae place-based learning

*Te Whāriki*: Belonging Mana whenua learning goal – “Children and their whānau experience an environment where they know they have a place”.

As a teaching team, you may like to build a storyboard of the names of the places where everyone is from.

Work with tamariki and whānau to:

- find out the meaning of these place names
- record any special stories about these places (that is, pepeha, local stories, sayings, food, clothing or important people)
- include these in the learning portfolio of each tamaiti (child)
- present these on a wall display.

## ►► Teaching focussed inquiry

*Te Whāriki*: Responsibilities of kaiako – “Able to establish and maintain relationships that enable professional collaboration with others, including other kaiako in their ECE setting, school teachers and specialist services. Consider what **kaiako responsibilities** may be foregrounded in this inquiry”.

*Te Whāriki* (2017) discusses how “critical theory perspectives challenge disparities, injustices, inequalities and perceived norms” (p. 62). Critical theory can be used to develop meaningful relationships and shared understandings with your colleagues.

As a teaching team, discuss how you each feel a sense of belonging in your early learning service:

- Which parts of the curriculum reflect what you value as quality teaching and learning?
- What aspects of your early learning service make you feel less included?
- Create an inclusion plan for your team using the guiding principles of *Te Whāriki*: Whakamana, kotahitanga, whānau tangata, and ngā hononga. Display this on your staffroom wall.

# How would you make someone feel welcome at your place?

## ►► Background

The dominant culture holds the most power and is the most influential or widespread within a community. This is seen in the established language, beliefs, values, and rituals (tikanga) of a group. These become “the norm” for that community. Kaiako need to think about how to be inclusive of new people who enter the early learning service. This may mean learning about other cultures’ parenting styles and finding out what matters to them. For example, how are babies settled? What waiata, oriori (lullabies) or mōteatea (traditional chanting) might be appropriate and in what context?

## ►► Local curriculum design ideas

### Identity and rights

*Te Whāriki:* Contribution Mana tangata learning goal – “Children experience an environment where: there are equitable opportunities for learning irrespective of gender, ability, age, ethnicity or background”.

In 2011 **UNICEF NZ** produced a book about children’s rights called *For Each and Every Child*. It was sent to all ELS and features New Zealand artists. Each double-page illustration features an important right for children.



As a teaching team you might like to consider the following ideas:

- Talk about each picture with tamariki. For example, the illustration above is about children’s rights to a name and identity.
- Ask tamariki to say their name and listen to ensure you are pronouncing it properly.
- Ask tamariki what they think makes them special.
- Talk with tamariki about what they think is special about each other.

## Inclusion

*Te Whāriki:* Wellbeing Mana atua learning goal – “Children experience an environment where: their emotional well being is nurtured”.

Talk with tamariki about times when they have been new to a place and how they felt.

- What made them feel better or less scared about that situation?
- How would they like people to treat them if they were visitors or feeling left out?
- How would they help a friend who was feeling left out?
- How would they help a new tamaiti (child) feel welcome?
- What if someone wasn't very kind to them?

Create an interactive “emotion” board using photos and/or drawings and artwork that tamariki can use as a way to show kaiako how they're feeling that day.

- Ask tamariki if you can take photos of them expressing different emotions (remember emotions are shown through body language, not just facial expression). Maybe they could take the photos themselves.
- Tamariki might also like to draw their emotions. Is there a mirror nearby for them to see what they look like?

## Stories of practice

Refer to the Te Whāriki Online webinar series about **Mana Atua Wellbeing** and also take some time to read some **Stories of practice** for more guidance and strategies to support the social and emotional wellbeing of tamariki. See also **He Māpuna te Tamaiti – Supporting Social and Emotional Competence in Early Learning**.

## ►► Teaching focussed inquiry

*Te Whāriki:* Responsibilities of kaiako – “Able to engage in dialogue with parents, whānau, and communities to understand their priorities for curriculum and learning. Consider what **kaiako responsibilities** may be foregrounded in this inquiry”.

As a teaching team, discuss:

- Which whānau find it easy to contribute to discussions about curriculum design for their tamariki?
  - In what ways do these whānau participate?
  - How does your teaching team facilitate positive partnerships with these whānau?
- Which whānau need support to contribute to discussions about curriculum design for their tamariki?
  - In what ways do these whānau participate?
  - How could your teaching team more effectively support positive partnerships with these whānau?

Consider the possibilities of personal bias, fear of the unknown, or being unsure how to communicate effectively with whānau.

Review the principles of Te Tiriti o Waitangi and your responsibilities here.

Select one of the **whakataukī cards** from Te Whāriki to use as the framework for talking with the whānau you have identified as needing more support to feel a sense of belonging in your early learning setting.

# How do you respect and adapt to different tikanga you encounter?

## ►► Background

Tamariki identity is enhanced when kaiako are responsive to home languages and culturally specific ways of knowing and being. Teaching respect and adaptability to diverse tikanga (protocols) involves adapting environments and teaching approaches through reflective consultation. This means thinking about different cultural values and child-rearing customs. Think about how mokopuna become immersed in cultural and linguistic activities, events, and practices such as prayer, performing arts, and song.

## ►► Local curriculum design ideas

### Treaty-based learning experiences

*Te Whāriki*: Contribution Mana tangata learning goal – “Children experience an environment where: there are equitable opportunities for learning irrespective of gender, ability, age, ethnicity or background”.



As a teaching team, you might like to consider these ideas:

- Find out about mana whenua experiences of Te Tiriti o Waitangi.
- As you move towards genuine relationships with local marae/hapu, you may like to invite them to share their stories with tamariki or take tamariki to the local marae to hear these stories.
- Create your own treaty with tamariki and whānau about what matters at your place. You may like to align your ELS treaty to some of the important principles of Te Tiriti o Waitangi – partnership, protection, and participation.
- Hold some conversations with whānau and tamariki about rules, rights, and being fair.
- Keep your ELS treaty alive by reviewing it regularly with tamariki.

A resource that might support this discussion is **Te Wairua o Waitangi**.

## Language-based experiences

*Te Whāriki:* Communication Mana reo learning goal – “Children experience an environment where: they develop verbal communication skills for a range of purposes”.

Based on the enrolment data in your ELS, you could compile an inventory of the cultures and languages represented. Think about how you could use this information to guide the design of language-based activities.

You might consider the following ideas helpful:

- Work with tamariki and whānau to learn new words and phrases in each of the languages represented in your community.
- Write a list of common phrases used by your teaching team and tamariki. Ask whānau if they would like to share translations of these phrases in their home languages. Learn one each week so tamariki and kaiako have the opportunity to become comfortable with different ways of saying that phrase.
- Gather books in each language represented by your whānau.
- Create a greeting board for your door to prompt different ways to say hello and goodbye in the languages represented by your whānau.
- On a display board, write the words that tamariki, whānau or your teaching team are struggling to pronounce and invite whānau to support your pronunciation of these kupu.
- Share learning stories that are based around how tamariki use the new languages.
- Celebrate and record achievements in tamariki portfolios or newsletters, such as how whānau feel as you learn their home language and what difference this makes for tamariki in your service.

## ►► Teaching focussed inquiry

*Te Whāriki:* Responsibilities of kaiako – “Knowledgeable about and able to try alternative ways to support and progress children’s learning and development. Consider what **kaiako responsibilities** may be foregrounded in this inquiry”.

As a teaching team, spend a week consciously engaged in thinking about the routines of your service.

- Which routines are more about time management than best practice?
- Ask whānau if tamariki have told them about routines, limits, and boundaries that they do or don’t like.
  - Are there ways that these routines could be changed to better meet the needs of tamariki?
  - Work with tamariki and whānau to make changes that better support tamariki.
- Have conversations with tamariki to help them understand why we have certain rules.
- Acknowledge the strategies tamariki come up with to adapt to change.



# What impact have people and settlement had on your area?

## How can we take care of our place?

### ►► Background

Being conscious of how our actions can make a positive or negative difference on the place we call home allows us to reflect and make changes in achievable ways.

Te Tiriti o Waitangi guarantees Māori have tino rangatiratanga (self-determination) over their whenua (land), kainga (residence or settlement), and all of their taonga (property). Respecting and caring for the environment is one of our obligations under Te Tiriti.

“Kaiako recognise the relationship mokopuna have with the environment. They support them to fulfil their responsibilities as kaitiāki of the environment. For example, kaiako encourage mokopuna to observe nature without harming it.”  
(*Te Whāriki*, 2017, p. 48)

### ►► Local curriculum design ideas

#### Reflection

*Te Whāriki*: Belonging Mana whenua learning goal – “Children experience an environment where: connecting links with the family and wider world are affirmed and extended”.

Gather old and new photos of your tamariki, their houses, and of your area. Where possible, ask tamariki and whānau to take new photos from a similar vantage point as the old photos.

Ask tamariki:

- what differences they can see
- which photos they prefer
- what they think happened to make the changes they can see
- what effect they think these changes have on the land, and the way we live.

#### Garden activity

*Te Whāriki*: Wellbeing Mana atua learning goal – “Children experience an environment where: their health is promoted”.

*Te Māra Kai a Koro* is a free wordless book that was sent to every early learning service from Learning Media and is available for free from **Down the Back of the Chair**.



Read this book with tamariki and allow them to tell the stories. For infants, you may like to talk about different aspects of the pictures in the book. While tamariki talk through the book, take note of the things they are interested in. From your observations, co-design a curriculum plan with tamariki to create a garden.

Take some time to process through this project with tamariki:

- Look for seeds from local native plants and trees that you could plant.
- Provide opportunities for tamariki to problem solve, that is, where should the garden go? How much space do we have?
- Take an action research approach and record changes in tamariki attitudes towards fresh and processed food over the course of your curriculum implementation.

### Enviro activity

*Te Whāriki:* Belonging Mana whenua learning goal – “Children and their families experience an environment where they know they have a place”.

Take tamariki on a rubbish trip. This may be collecting rubbish from their lunch boxes that day, a walk to pick up rubbish at a nearby park, or a trip to the local refuse station. Ask tamariki open-ended questions such as:

- What could you do with the rubbish?
- What do you think it would do to Papatūānuku or to sea life?

Ask tamariki how they think they could reduce the amount of waste they make. Weigh and measure the amount of rubbish from lunches each day and share this with whānau.

Talk with whānau and tamariki about one way they might like to commit to taking better care of our environment. **Pipiri Ki A Papatūānuku** may give you some guidance on where to start.

Review this short video on how to make **beeswax wraps** and then try it out with tamariki.



### Stories of practice

Take some time to read some **Stories of practice**, as well as links to resources about **sustainability**. Look in the Useful Resources section for **Finding the Extraordinary in the Ordinary**, a video that tells the story of how one ELS encouraged tamariki to collect and use re-found/recycled objects to construct a robot sculpture.

## ►► Teaching focussed inquiry

*Te Whāriki:* Responsibilities of kaiako – “Role models practices that support their own health and wellbeing, and that of others. Consider what **kaiako responsibilities** may be foregrounded in this inquiry”.

Each teacher could select one of the **Pipiri Ki A Papatūānuku** actions that you are committed to work on for a month.

- Record changes that you notice in your pedagogical approach.

As a teaching team, discuss:

- What has changed about the purchases your ELS makes?
- How does your team want to move forward with sustainable changes in practice?