



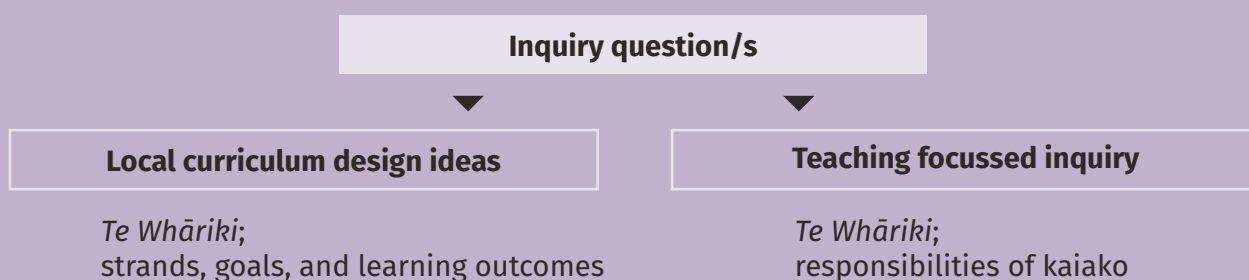
## ►► About

This resource supports early learning services (ELS) to design and implement a local curriculum based on one of the four themes of Tuia 250, Legacy of Learning. 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:



## ►► Overview

Understanding the past to inform the future is central to thinking about history. Even young children can start making connections about cause and effect. The legacy of historical events in Aotearoa is far reaching. The protection and regeneration of te reo Māori and tikanga in your early learning service can encourage mana mokopuna and help to begin a process of healing in your community.

### Contents

Six inquiry questions guide this resource:

**What can we do to look after the rivers, sea, and land in our area?  
In what ways can you show rangatiratanga and kaitiakitanga in your early learning service and with whānau?**

**What in our lives gives us mana?  
How can we nurture mana mokopuna?**

**How does your family share important knowledge?**

**How can we protect and use te reo Māori and tikanga?**

## ►► Introduction

This guide is for the theme ***Legacy of Learning*** – maintaining and building strong respectful relationships, celebrating the rich heritage of all people that have chosen to live here, and strengthening our relationship with the environment.

Tamariki learn from their whānau, communities and cultures, and bring this knowledge to their early learning setting. Knowledge is gained informally through observation and participation in whānau, community, and cultural practices and events. Working together, kaiako can identify culturally responsive teaching practices, drawing upon the funds of knowledge and cultural capital of the parents and whānau they work with.

# What can we do to look after the rivers, sea, and land in our area?

## In what ways can you show rangatiratanga and kaitiakitanga in your early learning service and with whānau?

### ▶▶ Background

Learning about local natural waterways (rivers, lakes, and oceans) is key to tamariki developing a genuine sense of kaitiakitanga (guardianship) for their environment. If visiting these spaces is not possible you can adapt the extension ideas below to suit your early learning service and whānau.

### ▶▶ Local curriculum design ideas

#### Waterways

*Te Whāriki:* Exploration Mana aotūroa learning goal – “Children experience an environment where: they develop working theories for making sense of the natural, social, physical and material worlds”.

#### Story of practice

**Te Puna Reo o Kaiti** designed a local curriculum plan based on an interest of one of their tamariki in the outdoors and marine life.

Consider different interests that your tamariki have in the natural environment. Some related options are:

- providing opportunities for tamariki to access fish, sea life, shells, native plants and trees, and so on, in your setting or a trip out
- downloading the Department of Conservation **Exploring Nature with Children** and utilising some of the activities in this book
- downloading **Kia Kaha te Reo Taiao** (Department of Conservation) and Te Taura Whiri i te Reo Māori booklet, which are useful resources with related vocabulary that can be printed as a book or as posters
- talking with tamariki about where our rubbish and wastewater goes and how this affects sea life and plants.

## Domain of the forests/Ngā Tamariki a Tane Mahuta

*Te Whāriki:* Belonging Mana whenua learning goal – “Children and their families experience an environment where: they feel comfortable with routines, customs and regular events”.

The following are some ideas focussed on Ngā Tamariki a Tane Mahuta, the domain of the forests:

- Provide opportunities for tamariki to work with native plants. This might be by planting, harvesting harakeke to work with, or gathering leaves. Consider seeking guidance to engage in appropriate tikanga, such as offering karakia before planting or harvesting.
- Observe the insects that your tamariki are finding. You might encourage a bug hunt and **find** the Māori names for the insects and creatures you have found.
- Invite whānau to bring in different types of naturally sourced kai (seafood they have gathered, plants they have grown), or gather kai with tamariki, and work alongside tamariki to prepare this kai.
- Ask whānau if they would like to share their sustainable practices for gathering kai. Tamariki could also talk about what practices they would like to be part of your ELS tikanga. For example:
  - only taking what kai you need, and making sure there is enough left for others
  - using all the different parts of plants so there is no waste
  - gifting some to the elderly who aren't able to gather this type of kai themselves anymore.
- Take some time to explore the book *Rata and the Tree*. Kaiako who can speak te reo may like to view **Ko te Waka o Rata** in te reo Māori with tamariki. Discuss with tamariki what they could see was happening to Rata's waka, why they think it was happening, and what Rata needed to do to make his waka.
- Think about plants and trees and their names. Discuss with tamariki about seeds and the life cycle of the forest.

## ►► Teaching focussed inquiry

*Te Whāriki:* Responsibility of kaiako – “Cultural competence; developing increasing proficiency in the use of te reo and tikanga Māori”.

As a teaching team you could use this story **timeline** created by Te Aho Turoa (in te reo or English) as focus for discussion:

- How could you make changes to your teaching practice and curriculum that will be meaningful and have a positive impact on the environment?
- Who could support you to learn more about this inquiry?
- How can you involve tamariki in this process, while drawing on their lived experiences?
- How can you capture and document your journey?

# What in our lives gives us mana?

## How can we nurture, mana mokopuna?

### ►► Background

Mana mokopuna is embedded in the concept of mana. Mana can refer to one's acquired knowledge, control, intrinsic value, dignity and influence. All mokopuna are born with mana and it can never be taken away because it is part of their whakapapa. To improve outcomes for mokopuna we need to understand what contributes to upholding their mana.

The word “mokopuna” comes from the words “moko” (tattoo or blueprint) and “puna” (spring of water). This recognises that tamariki are the blueprint of their ancestors. Mana mokopuna acknowledges that tamariki are unique individuals who exist within the context of their whānau, hapū, iwi, and wider family groups. (From **The Concept of Mana Mokopuna**, Children's Commissioner.)

You may like to view Lady Tilly Reedy (one of the original writers of *Te Whāriki*) talking about **mana mokopuna**.

### ►► Local curriculum design ideas

#### Mana enhancing practices

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

See if whānau would like to record, write down, or tell you what they think is special about their tamaiti (child) based on the six mana mokopuna principles in the table from the **Children's Commissioner website**. With whānau permission, share these videos/stories with individual tamariki and again with the group.

Involve tamariki in a discussion about what they think is special about themselves and their whānau. They might like to share this as an oral story, a piece of art, or by acting, singing or dancing.

#### Whānau led whakapapa/family tree

*Te Whāriki*: Contribution Mana tangata learning goal – “Children experience an environment where: they are affirmed as individuals”.

In one area of your ELS, work with whānau and tamariki to create the trunk of a tree with branches and leaves.

- Support tamariki to create the trunk outline and the leaves. You could use bark, leaves, paint and so on.

- Check what information whānau are comfortable to share orally and what information they are comfortable to be in written form on a whānau/family tree. This may go back generations or only go back as far as their immediate parents/caregivers.
- Support whānau and tamariki to add their special whakapapa/family tree to the larger whānau/family tree. Emphasise that we are all different and special and we are all part of the human family.
- Celebrate each whānau/family tree by reading it out at a group session or routine time where everyone has gathered together.

## ►► Teaching focussed inquiry

*Te Whāriki*: Responsibility of kaiako – “Knowledgeable about and able to try alternative ways to support and progress children’s learning and development”.

As a team, explore the six mana mokopuna principles (in the table) from **The Concepts of Mana Mokopuna**. You could generate ideas for new ways for supporting tamariki to experience these mana mokopuna principles and consider how these principles could inform your assessment practices.

You could use some reflective questions to help guide discussions, for example:

- Which of these mana mokopuna principles are most important to you?
- Which of these have you experienced as a tamaiti yourself?
- Which of these do you find most challenging?
- What existing practices do you see as already supporting mana mokopuna in your early learning service?
- What would be the next step for your team in supporting tamariki in their experience of mana mokopuna in your early learning service?

Mana Mokopuna Principle	Definition
<b>Whakapapa</b>	<ul style="list-style-type: none"> <li>• Whakapapa is about blood lines, genealogy, places of significance such as maunga, awa and marae. It is about significant tūpuna (ancestors), significant events and significant pūrākau (stories). All whakapapa can be traced back to Atua (Gods).</li> <li>• When children and young people know of and are able to connect to places, ancestors, events and stories related to their whakapapa, it creates a strong sense of belonging and identity. This enables children and young people to walk confidently in the world.</li> </ul>
<b>Whanaungatanga</b>	<ul style="list-style-type: none"> <li>• Whanaungatanga is about children and young people having strong and positive relationships with their family, whānau, hapū, iwi and family group.</li> <li>• Whanaungatanga is about family, whānau, hapū, iwi and family groups being supported to have strong and positive relationships with their children and young people.</li> <li>• Whanaungatanga is also about mokopuna experiencing, and being able to develop, respectful relationships and connections with the people around them.</li> </ul>
<b>Aroha</b>	<ul style="list-style-type: none"> <li>• Children and young people feel loved and cared for, and are capable of receiving love and giving love to others. They know that the people around them believe in their potential.</li> </ul>
<b>Kaitiakitanga</b>	<ul style="list-style-type: none"> <li>• Children and young people are safe and healthy in all aspects of their holistic wellbeing – tinana (body), hinengaro (mind), wairua (spirit) and whānau health, and are thriving in safe and healthy environments.</li> </ul>
<b>Rangatiratanga</b>	<ul style="list-style-type: none"> <li>• Children and young people and their family, whānau, hapū, iwi and family group, have a voice in decisions that impact on them. Children and young people and their families, whānau, hapū, iwi and family groups know their rights and can exercise those rights and are assisted to lead decisions about their lives.</li> </ul>
<b>Mātauranga</b>	<ul style="list-style-type: none"> <li>• Mokopuna Māori experience learning that prioritises mātauranga Māori while enabling them to walk confidently in the world. Children from other cultures have meaningful and life changing opportunities to learn about their culture, language and identity, and the culture of tangata whenua.</li> </ul>

Both **Te Ao Māori** on Te Whāriki Online or **Te Whatu Pokeka** Māori Assessment framework give examples and strategies of how kaiako may recognise and support kaupapa Māori assessment principles through cultural narrative and using Māui as a mentor.

# How does your family share important knowledge?

## ►► Background

Family histories are shared in many different ways. These may include strong oral traditions, written histories, performing arts, visual art, and simply through ways of living. The way cultures share important knowledge may have been positively or negatively affected by other cultures they have encountered. As you work through this inquiry question, be aware of how dominant cultures may have impacted on how whānau and tamariki access important cultural knowledge.

## ►► Local curriculum design ideas


### Māturanga knowledge passed down by the ancestors

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


Talk with whānau and invite them to share their family histories and create space for:

- re-telling whānau/family stories (these could be old family stories or something tamariki share about the weekend)
- waiata, haka, or other arts they like to sing or perform (this may involve seeking support from your community to provide materials and knowledge about these art forms, that is, poi making, lavalava, cultural drums and dances)
- books tamariki like to read with their parents or books their parents liked when they were younger
- artwork that is important to their whānau (whānau may show a piece of art that comes from their home or demonstrate a technique that has been passed down to them)
- whānau who may share other sources of valued knowledge, that is, gardening, fishing, building, cooking, sewing, games, and so on.

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



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

  
MINISTRY OF EDUCATION  
TE TĀHURU O TE MĀTAURANGA

## ►► Teaching focussed inquiry

*Te Whāriki*: Responsibility of kaiako – “Able to engage in dialogue with parents, whānau and communities to understand their priorities for curriculum and learning”.

Your team could engage in a discussion about the different contributions whānau have made over the course of this inquiry.

- What modes of communication worked better for whānau?
- What features of your early learning setting have changed to help tamariki and whānau feel a greater sense of belonging?
- Which whānau routines, customs and events are now incorporated into the curriculum?
- What relational practices have kaiako learnt from whānau?
- How has the environment changed to support whānau ways of being?
- What more could be done to support whānau to contribute towards their tamaiti/child’s curriculum?

### Examples of practice

View Reflective of Ngā Taonga Tuku Iho in the **[Bicultural competence in ECE resources](#)** and talk as a teaching team about intergenerational transmission of knowledge.



# How can we protect and use te reo Māori and tikanga?

## ►► Background

Te Tiriti o Waitangi compels early learning settings to ensure that te reo Māori not only survives but thrives. *Te Whāriki* states that tamariki will have opportunities to access te reo Māori in their early learning setting, as kaiako weave te reo Māori into the local curriculum. This includes using correct pronunciation; using Māori symbols, arts and crafts; and the use of traditional storytelling, humour, proverbs, and metaphoric language. Authentic relationships with local iwi and hapū can support kaiako to use te reo o te kāinga (the dialect of your region).

## ►► Local curriculum design ideas

### Te reo Māori

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

Some ideas for incorporating te reo Māori into everyday activities:

- Provide tamariki with the opportunity to search through [Te Taura Whiri i te Reo Māori](#) resources and print what they find interesting.
- Print the posters from [Te Taura Whiri i te Reo Māori](#) that suit different parts of your early learning setting, such as the playground. Display them and use the kupu (words) as you talk with tamariki.
- Kaiako could also choose words from the [Kei Roto i te Whare](#) resource to use in daily routines with tamariki as a way to embed the use of te reo Māori.

## ►► Teaching focussed inquiry

*Te Whāriki*: Responsibility of kaiako – “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”.

*Te Whāriki* states that leaders in early learning services should support kaiako to learn te reo Māori and to understand what it means for a child to be growing up bilingual. [This article](#) by Stacey Morrison explains a good approach for a whānau te reo Māori plan.

**Te Taura Whiri i te Reo Māori** highlights five key elements for developing a language plan.

Language planning elements	Early learning service (ELS) examples
<b>Status:</b> raising the profile and value of Māori language within your organisation.	Early learning service, whānau Māori and iwi come together to give local names to buildings and develop bilingual signage in the regional dialect.
<b>Critical awareness:</b> promoting and creating awareness of the need for revitalisation and how individuals and organisations can contribute.	Developing an understanding of the relationship between te reo Māori and the ELS's need to reflect an authentic New Zealand identity.
<b>Acquisition:</b> increasing the number of staff learning te reo Māori, through either formal or informal institutions.	Financially supporting a percentage of staff per year to advance their Māori language abilities to near fluency.
<b>Use:</b> normalising and increasing staff and whānau/tamariki use of te reo Māori.	Kaiako use correct pronunciation of te reo Māori words and basic sentences when sharing picture books with tamariki.
<b>Corpus:</b> the availability and/or development of terms and words to widen language use specific to your organisation, including, quality.	Purchase and use relevant dictionaries (book and online) to grow the “word bank” of relevant Māori terms and words used in your service. For example, First hundred words in Māori (Huia), Kupu app, <a href="http://maoridictionary.co.nz">maoridictionary.co.nz</a>

As a teaching team, discuss with your ELS management how you can co-design a Māori Language Plan for your setting. Some other initiatives to engage with:

- Iwi, hapū, and whānau language planning as part of the **Maihi Māori** revitalisation strategy developed by Te Mātāwai
- **Te Ahu o te Reo Māori** – Fostering education in te reo Māori
- **Te Aho Ngārahu** – Fostering te reo Māori through localised curriculum resources
- **Kura Whakarauora** – Opportunities to get involved in community language planning