



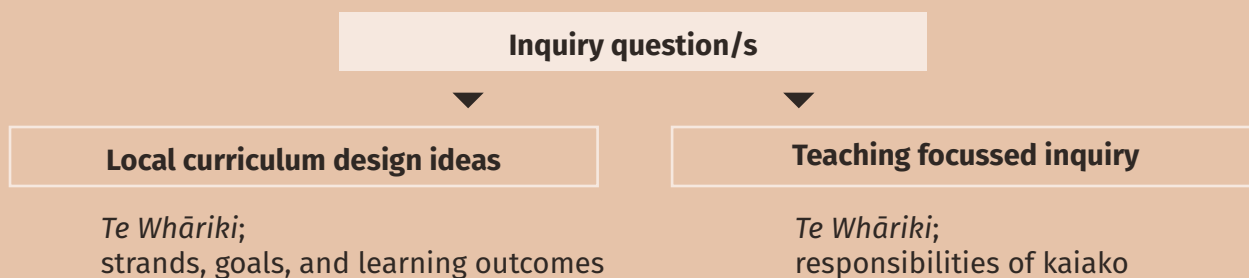
►► About

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

This guide helps kaiako and tamariki explore the significant people, places, and events that have shaped local communities, and those of significance to all New Zealanders.

Exploring this topic can help kaiako understand that having a dominant culture in Aotearoa impacts our understanding of what it means to be a bicultural nation. This social inquiry also provides an opportunity for tamariki to explore the history of their family, town and region in all their complexities.

Some of these conversations may be uncomfortable. This space of discomfort can provide a rich starting point for conversations about identity, heritage and cultural interaction, provided that parameters are in place for discussing ideas respectfully. This content is available to help all involved in the curriculum design process to consider different perspectives on the rich and dynamic history of our country, and the implications of this knowledge for our future.

Contents

The following inquiry questions guide this resource:

**What are the place names in your area?
How did they get those names?**

**Where does your name come from?
What is the story of your name?
What taonga have been passed down to your family?**

**How does your family show their culture?
What are the waiata and stories of your family and area?
What do they tell us about you
and your place?**

**What important events have happened in your place?
What is new?
What is changing?**

►► Introduction

This guide is for the theme **NZ History** – the significant people, places, and events that shaped the community, and those of significance to all New Zealanders. Tamariki look at local people, places, and events that shaped their history and explore their own stories of who they are and where they come from, to develop a sense of whakapapa and identity.

What are the place names in your area?

How did they get those names?

►► Background

Names and identity are closely linked. Exploring the names and stories associated with a place can foster a deeper sense of belonging and connection. Working through this inquiry question with whānau and tamariki will help you learn about the hapū who are mana whenua in your area, what the original Māori names of different parts of your region were, and the meaning behind those names. If you have not begun to develop authentic relationships with local marae, hapū or iwi, now is the time to start. See the introduction to the teaching and learning guide for First Encounters for a guide in beginning this step.

►► Local curriculum design ideas

Literature

Te Whāriki: Communication Mana reo learning goal – “Children experience an environment where: the stories and symbols of their own and other cultures are promoted and protected”.

Share a story about the name of your town, city, suburb or region.

- Where relevant you should invite a kuia or kaumātua from your local marae to share this story. Follow tikanga by welcoming them to your setting, sharing kai with them, and giving an appropriate koha.
- Kaiako use content of **Kupe in the Hokianga – Roadside Stories** to share the story of the naming of Aotearoa.
- Read Gavin Bishop’s children’s book *Aotearoa: “Aotearoa was clothed with names”* (p.10).

You could discuss with tamariki what they liked about the stories, what names they remember, who named the place in the stories, and what other names there might be for that place.

Place-based

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

You could:

- take a walk to a nearby site of significance, taking someone who knows the history of that place if possible
- encourage tamariki to gather rauemi (natural resources) in a sustainable way
- have an adult and child video pieces of the haerenga (trip) to edit into a shared video story later

- take cameras so tamariki can take photos of things they are interested in and share their ideas and recollections
- take some art resources for tamariki to do art outdoors with natural resources, such as large leaves
- encourage tamariki to explore different ways to revisit the experience when you return to your early learning service, and use the rauemi, such as in their art, in the sandpit, or by gifting some to the infants' area
- work with tamariki to select photos and talk with them about the items/place
- record ngā tamariki ideas and support them to choose areas where they want their photos, artwork, and stories to be displayed.
- If there is a waiata associated with the place you chose, learn the words and actions with the tamariki. Whānau and local members of the community may like to be involved as well. If there isn't a song that anyone knows of, write one with the tamariki based on their hīkoi and sense of place.

Story of practice

Ko Maungawhau te Maunga Visual Arts Inspirations shows how early learning services in the shadow of Maungawhau, an Auckland volcano, developed programmes in response to the environment and the history of the setting with Ngāti Whatua o Ōrākei.



A rural home-based ECE service worked with their local school to join a hīkoi up their maunga, guided by a school parent who knows the area well as a local possum trapper.

Making connections

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

You could consider:

- taking tamariki on a street sign hunt, providing time and resources for tamariki to take photos of and record each street name on the walk
- printing off the writings and relevant pictures that relate to the writings. Using the pictures relating to the writings, help tamariki to discuss the names and where they think these names came from (all ideas are welcome and celebrated)
- working with local experts, council, historians, library, or kaumātua to find out the story behind the street names and the names of those areas before they were streets
- talking about what language the street names are in. To add mathematics, work with tamariki to sort the names into English, Māori, and any other languages; tally these up.

Stories of practice

You may like to visit the identity, language, and culture section in **Te Whāriki Online** to see stories that depict Tūrangawaewae, such as “Giving children a place to stand at Te Rourou Whakatipuranga O Awarua”.

►► Teaching focussed inquiry

Te Whāriki: Responsibilities of kaiako – “Committed to ongoing professional development that has a positive impact on children’s learning”.

Developing authentic relationships with mana whenua takes time, and usually the first steps are not spent while you are with tamariki.

As part of your individual professional development you might like to develop, revisit or extend your own mihi so you can share things of importance to you with others. Making time as a teaching team to regularly share and practice your mihi will help to prepare for visiting a marae.

As a teaching team, brainstorm places and times where you might naturally work with members of the local marae, hapū and iwi. If this doesn’t bring up many results, brainstorm ways you could intentionally begin to develop a partnership with them. This might include asking to attend local marae hui, inviting members of the local marae to have a shared kai at your early learning service, and if appropriate, asking to bring whānau and tamariki on a marae visit. You may like to make contact with a key person to support you and to help guide this process, helping you understand local tikanga (protocols).

Where does your name come from?

What is the story of your name?

What taonga have been passed down to your family?

▶▶ Background

Names and identity are closely linked. Having the opportunity to learn about and share the meaning behind their name can help tamariki to understand how each child in their early learning setting is unique and important.

▶▶ Local curriculum design ideas

Whānau based learning experiences

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

Work with whānau to co-design a special story about their child’s name.

- Make time for tamariki to share their name stories with the group (if they would like to).
- Record and bind the stories in a folder for your library area or a display on the wall.
- Invite whānau to contribute photos they might like to add to this story. If tamariki have been named after people or places, they may like to add photos to show this.
- Children could draw a picture of their name and tell kaiako a story for including in the folder.

Storytelling learning experiences

Te Whāriki: Contribution Mana tangata learning goal – “Children experience an environment where: they are encouraged to learn with and alongside others”.

- Ask whānau and tamariki to bring in taonga that is special to their family and share stories. Encourage children to ask questions like:
 - How long has the taonga been in your whānau?
 - Which country or area did the taonga come from?
 - Are there any guidelines or tikanga for looking after your taonga?
 - Who gave you the taonga?
 - Who might you give the taonga to?
- From the stories shared, you could make a timeline display showing pictures of the tamariki and whānau with the taonga and how long it’s been in their whānau.

Story of practice

Read about one service who used **Museums as a resource for learning**.

►► Teaching focussed inquiry

Te Whāriki: Responsibilities of Kaiako – “Able to support the cultural and linguistic diversity of all children as part of promoting an inclusive environment”.

Ako is the principle of teaching and learning. As kaiako it's important to remember how valuable it is to be a learner. When discussing the importance of names to a child's identity, be sure to check with whānau that you are pronouncing tamariki names correctly. As a teaching team, systematically go through tamariki names together to ensure everyone in your team is pronouncing each child's name correctly. You may like to include audio recording as your practice. As a teaching team, sing waiata that focus on vowel sounds.

How does your family show their culture?

What are the waiata and stories of your family and area?

What do they tell us about you and your place?

►► Background

Our sense of place is shaped by stories, but who decides which stories are shared? Use this guide to provide equitable opportunities for all children's stories to be heard.

►► Local curriculum design ideas

Mana kai 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”.

You could consider:

- Invite whānau to share special whānau recipes or traditional cultural recipes.
- They might like to talk about their past and present connections with this recipe, who taught them how to make this dish, events where they shared this kai, special ingredients or changes to the recipe because of food supply.
- Talk with tamariki about the process of preparing and cooking this kai, and what they think it might taste like.
- Work with tamariki to make some of the recipes.
- Gather the recipes and stories together to create a recipe book for tamariki to use again.
- Consider the different ways you can capture these experiences, such as learning portfolios.
- This could be adapted to shared mana kai evening; where whānau bring kai to share, along with their stories, connections, and past experiences with these dishes.

The arts learning experiences

Te Whāriki: Communication Mana reo learning goal – “Children experience an environment where: they discover different ways to be creative and expressive”.

The “arts within us” signifies the idea that the arts are an expression of creation and connection that tell stories of culture, communities, traditions, and genealogy.

You could:

- invite whānau to share a song, dance, games, a musical instrument or piece of art for this project
- ask them:
 - Does this song or dance have a special meaning?
 - Where is it from?
 - Where is it used today?
 - Who can use or perform it?
 - How is it made?
- display pictures of the art and musical instruments in the art area
- invite a parent to come in to do henna work with tamariki or a whānau or community member with tā moko to talk to tamariki about what it means to them
- as a follow up to these conversations about cultural art, allow tamariki to experiment and recreate similar pieces through painting, drawing, or clay – use art pieces with special significance as provocations
- learn the songs, dances, and games shared by whānau and share these with other families.



Story of practice

View the spotlight **Pacific Voices in Te Whāriki** to consider the different art forms, visual languages, and cultures represented in art.

Resources depicting culture

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”.

When thinking about the resources and materials in your ELS, have you considered:

- How are the cultures of tamariki, whānau, and community reflected?
- Does the equipment for tamariki, such as dramatic play materials, images on the walls and block accessories, appropriately reflect different cultures?
- How might kaiako support children’s working theories about other cultures’ ways of being?

► 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”.

How effectively does your philosophy and local curriculum acknowledge and celebrate the different cultures and backgrounds represented by your tamariki?

You may like to:

- talk to parents and whānau about their aspirations and priorities for their child’s learning
- talk to tamariki about their aspirations
- record your ideas; discuss making any changes you have identified with whānau and community members, and agree on a plan to put these into action
- as a teaching team, focus on how time, space and resources are used to support language, culture, and identity.

What important events have happened in your place?

What is new?

What is changing?

▶▶ Background

Here you are encouraged to work with tamariki and whānau to plan celebrations and commemorations that ensure all children are able to experience important days in their own and other cultures.

▶▶ Local curriculum design ideas

Maramataka planning learning experiences

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

You might like to consider utilising maramataka Māori (the Māori calendar year) to develop a planning board for special events. Maramataka wall planners are available [online](#) or you can make your own.

- Record all the upcoming events for the year including birthdays. Some well-known events are listed on the [Ministry of Education website](#).
- You could make reference to this each day, briefly discussing with tamariki what type of day it is on the maramataka. A translation of these days is available on [Maramataka – the lunar calendar](#).
- Te Papa has suggestions for [Maramataka Māori activities](#) in the natural world.

Event-based learning experiences

Te Whāriki: Exploration Mana aotūroa learning goal – “Children experience an environment where they learn strategies for active exploration, thinking and reasoning”.

As an event draws near, consider talking with tamariki and whānau about some of the following:

- What is special about this event?
- Have we celebrated this before?
 - If yes, what did we like about it last time? What didn't we like about it?
 - If no, what are some things we could do?
- Who should we include in this special event?
- What things do we need? Will these things be good for the environment? Are there things we could use that would be better for the environment?
- Is there somewhere close we could go to celebrate this event?
- Is it possible anyone will feel left out if we celebrate this event? Let's ask them how we can include them.

►► Teaching focussed inquiry

Te Whāriki: Responsibilities of kaiako – “Able to integrate domain knowledge (for example, science and arts knowledge) into the curriculum”.

According to Māori tradition the maramataka is based on the phases of the moon and the effect of its gravitational pull on water. Because our bodies are composed mainly of water, a Te Ao Māori perspective views the moon as affecting our energy levels.

As a teaching team, or individually, you could consider:

- sharing your individual views and experiences
- introducing maramataka to tamariki – you could use a familiar waiata or create your own with tamariki and whānau
- understanding **Maramataka Māori** as a way of recognising Māori ways of knowing and being
- ordering **maramataka wall planners** and journals to record your own observations about the moon phases.

In **Leadership with the wisdom of our tipuna**, one kaiako shares how her teaching and leadership is informed by the wisdom of her tipuna. This connection to ancestors is strong in many cultures. As a teaching team you may like to invite a discussion on the various influences and connections you may have to your ancestors and how this guides your teaching.

Story of practice

As a teaching team, view the video **Place-based education – Begin where your feet are**. Professor Wally Penetito offers two pieces of advice for kaiako:

- Know where your feet are
- Connect to the people who belong

These same ideas are reflected throughout *Te Whāriki*, with frequent references to providing a “local curriculum”.