

# *Te Whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa*

Infants and toddlers

Specialised knowledge,  
specialised practice



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Tutawa mai i runga  
Tutawa mai i raro  
Tutawa mai i roto  
Tutawa mai i waho  
Kia tau ai te mauri tū, te mauri ora ki te katoa  
Haumi e, hui e, tāiki e

I summon from above,  
I summon from below,  
I summon from within and the surrounding environment  
The universal vitality and energy to infuse and enrich all present  
Unified, connected and blessed.

*Nā Scottie Morrison*

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# Kaupapa - to strengthen curriculum implementation

- What is our image of the child?
- Infants and toddlers - specialised knowledge - what could this mean?
- Infants and toddlers - specialised practice - what could this look like?

# Image of the child

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



A seed sown in Rangiātea will never be lost.



- Do you know where I come from?
- Do you know who comes with me?
- Do you know who I am?

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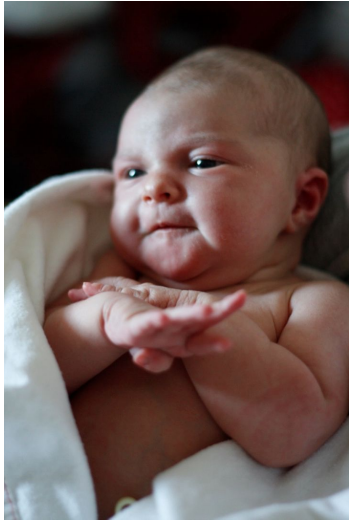
<http://tewhariki.tki.org.nz/en/professional-learning-and-development/professional-learning-and-development/>

# Grandmother's perspective.....

*“Kaimahi must know my moko, know who they are and who and what they bring with them - whakapapa. They must respond in a way that acknowledges and upholds who my moko is. They must connect with my moko. **It is more than just building a relationship, it's about a bond that holds responsibilities,** I would expect kaiako to be concerned with and pay proper attention to the fact that my moko are gifts (taonga). Their history determined they would be gifted to the world as Māori first and foremost and that they have a valid contribution to make in Aotearoa” (p.22)*

Rameka, L & Walker ,R, (2012) Ma te huruhuru ka rere: birds require feathers to fly. *The First Years: Ngā Tau Tuatahi. The New Zealand Journal of Infant and Toddler Education*, (14)2.

# Our image of the child



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# Capable and Competent Infants and Toddlers

- From birth infants can communicate their needs
- Infants are rapidly acquiring & expanding communication skills
- Infants interests and capabilities change
- Toddlers are active, curious and seeking to make sense of their world
- Toddlers take increasing leadership in cultural practices and everyday routines and activities

Te Whāriki p.13-14

“Kaiako wait for toddlers to indicate they need assistance rather than assuming they do”

*Te Whāriki p. 48*

Ministry of Education | Te Tāhuhu o Te Mātauranga [Te Whāriki](#) p.48. ISBN 978-0-478-16926-3



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# Image of the kaiako

## Specialised knowledge and practice



# Specialised Knowledge

- Theories and Approaches
- Agency and rights
- Characteristics and patterns
- Cultural considerations
- Partnerships with whānau

Knowledgeable about theories that underpin effective pedagogy in *Te Whāriki*, its framework and intent

Page 59

**Bioecological model**

**Pasifika approaches**

**Socio cultural theories**

**Critical theories**

**Kaupapa Māori theory**

**Emerging research and theory**

*Te Whāriki p. 60 - 62*

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# 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.

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# The agentic child

**Infants** - “Kaiako are respectful of infants and where appropriate enable their agency”

*Te Whāriki p. 13*

**Toddlers** - “Kaiako acknowledge and respect toddlers’ rights to have increasing agency”

*Te Whāriki p. 14*

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# Looking deeply into agency

*“Do we define a child’s sense of agency simply as the capacity to choose from a series of options, all of which are equally palatable to us as educators, and of little lasting consequence for a child?”*

*Freya Lucas 2015*

Lucas, F. (2015). [Empowering children through empowering choices.](#)

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# Looking deeply into agency

- Responding to infants and toddlers based on your knowledge of them
- Finding out what has value in your environment for infants and toddlers
- Providing infants and toddlers with opportunities to engage with their world in a meaningful way
- Reflection on your role as kaiako
- Opportunities for infants and toddlers to have power and control in the curriculum

Lucas, F. (2015). [Empowering children through empowering choices.](#)

# “Ā tōna wā” - “in their own time”

*“Toddlers are encouraged to develop skills at their own rate and understand their own abilities and limitations”*

*Te Whāriki p. 48*

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# Phases in the development of mokopuna

**Piripoho** - act of breastfeeding, pepi is held close to heart, can observe their surroundings

**Kōnakunaku** - eating solid foods, physically mobile and communicating verbally

**Kōhungahunga** - a term used to describe early years of a child's life

*Te Whāriki p.13*



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# A Māori and Pasifika lens on infant and toddler provision in ECE (Rameka & Glasgow)

Practices and pedagogies reflective of cultural worldviews, identities, cultures and behaviour expectations:

- Immersion in cultural and linguistic activities, events and practices such as prayer, performing arts and song that reflect important cultural values, beliefs and practices.
- Communal and intergenerational caregiving practices and the input of the extended family including grandparents and elders
- Peer caregiving, including the development of elder/younger relationships and the associated responsibilities.

Rameka, L. & Glasgow, A. (2015). [\*A Māori and Pacific Lens on infant and toddler provision in early childhood education.\*](#)



# Learning the importance of Wai



The mighty Waikato by [Kristina D.C.Hoeppner](#) Flickr CC BY-SA 2.0

Kaiako practice ‘whakarite’ or utilising water and karakia to physically, spiritually, and emotionally heal and support wellbeing by placing a ‘oko wai koiora’ or water bowl in a central place, within the centre and encouraging toddlers to sprinkle water on themselves when feeling sad, lonely, or hurt

<http://tewhariki.tki.org.nz/en/weaving-te-whariki/infants-and-toddlers/>



# Cultural perspectives

Communal and intergenerational caregiving practices and the input of the extended family including grandparents and elders

“Our service also tries to gather information from the children’s grandparents and some important family members regarding their traditional care- practices. Such information support our service’s pedagogies around infant and toddler education, routines, settling in and comforting of both infants, toddlers and their families.”

Rameka, L. & Glasgow, A. (2015).

[A Māori and Pacific Lens on infant and toddler provision in early childhood education.](#)



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## Starting Strong: Nurturing the potential of our Asian under-fives

Elsie Ho, Vivian Cheung and Robert Didham

November 2017  
ISBN 978-0-9941409-5-1

# Key Findings

- Learning and maintaining the heritage cultures of children
- Meeting with families and give parents an opportunity to talk about their expectations and concerns.
- Working with parents and members of the extended family (such as grandparents to support children's heritage language and culture).

Ho, E., Cheung, V. & Didham, R. (2017).

[Starting Strong: Nurturing the potential of our Asian under-fives.](#)

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# Partnerships with whānau

## 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 tauiwi,  
me ō rātou wāhi nohonga,  
ki roto i te whāriki, hei āwhina,  
hei tautoko i te akoranga, i te  
whakatipuranga o te mokopuna.*



Ministry of Education | Te Tāhuhu o Te  
Mātauranga [Te Whāriki](#) p.20.  
ISBN 978-0-478-16926-3

Ministry of Education Te Tāhuhu o Te Mātauranga. Education Counts [Nurturing a culture of care for infants and first-time parents: The SPACE Programme at Te Marua/Mangaroa Playcentre Early Childhood Centre of Innovation \(Round Two\)](#)

**“Harry has taught us to remember the importance of strengthening the connections between home and Nursery and how beneficial they are in everyone’s learning”**



“Harry loves being outside and we encourage this rain or shine”

“Harry is taking a real interest in birds”

“We like to say bird and then tell him the name of the bird”

“Harry loves to help with everyday tasks”

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Darfield Nursery and Preschool.



# Specialised Practice

- Espoused theory vs theory in use
- Specialised practice - highlighted in Te Whāriki 2017
- Learning to communicate interpreting communication
- Supporting self-regulation
- Partnerships with whānau
- Transitions into and within

# Espoused theory and theory-in-use

## Espoused theory

What you say you do

*“I see toddlers as capable”*

## Theory-in-use

What you actually do

*“I make sure the scissors are out of reach when toddlers are around”*



# Specialised Practice - Te Whāriki 2017

- Through care giving practices infants are learning to trust and that they are worthy of love
- Infants learn through respectful reciprocal interactions with people places and things
- The timing and pace of caregiving practices is guided by the infant
- Kaiako support self regulation by staying calm and offering choices
- Kaiako choose carefully and are sensitive as to when and how they intervene
- Kaiako support but do not interfere with toddlers active exploration and creative expression

# Environmental considerations

- Open-ended and sensory rich resources
- Aesthetic and sensory environment
- Attentive to new and repeat learning experiences
- Allowing time and space for discovery
- Allow physical development to unfold naturally



# Learning to communicate, interpreting communication

*Kaiako use words and gestures to invite infants to communicate (Mana reo)*

*Te Whāriki p.43*

*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” (Mana reo)*

*Te Whāriki p.43*

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# Wrapping rich language around infants and toddlers

- Point and Name strategy
- One word more strategy
- Commenting or describing
- Involving whānau in the discussion about talk
- Introducing sign language to your service
- **Back and forth conversations**

[Schaffhauser, D. \(2018\). Conversation - Not Word Dump - Boosts Children's Brains.](#)



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# Developing self-regulation

*“Toddlers are learning to self-regulate, amidst feelings that are sometimes intense and unpredictable”*

*Te Whāriki page 14*

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# Strategies to support self regulation

- Recognising gestures of assent (agreement) or dissent (disagreement), pleasure, discomfort, fear or anger
- Talking about what they and other children are doing
- Encouraging interest in and interaction with others & supporting their attempts to initiate social interactions
- Including them in social events
- Supporting them to talk to each other & encouraging them to talk about their feelings and ideas
- Encouraging them to do things in their own way
- Talking about differences in people places and things
- Respecting preferences to play alone or alongside others
- Having appropriate expectations about their abilities to cooperate, share, take turns, and wait

# Transitions into and within

*“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”*

*Te Whāriki p. 26*

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***“Toddlers are  
active, curious,  
and seeking to  
make sense of  
their world”***

*Te Whāriki p.14*

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p.14.

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# What do you plan to further your knowledge in?

- The image of the child; the role of kaiako
- Theories and approaches
- Agency and rights for infants and toddlers
- Phases in the development of mokopuna
- Diverse cultural perspectives
- Partnerships with whānau
- Interpreting communication
- Supporting self-regulation
- Specialised knowledge and practice
- Environmental considerations
- Transitions into and within

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**Unuhia te pō, te pō whiri mārama  
Tomokia te ao, te ao whatu tāngata  
Tātai ki runga, tātai ki raro, tātai aho rau  
Haumi e, hui e, tāiki e!**

**From confusion comes understanding  
From understanding comes unity  
We are interwoven, we are interconnected  
Together as one!**

Ngā mihi nui ki a koutou

Ma te wā