

Te Whāriki: He whāriki mātauranga mō ngā mokopuna o Aotearoa

Deciding what matters
here



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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!

Justin Roberts

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Challenge to the sector

- A rich curriculum for every child
- A focus on **learning that matters here**
- Affirmation of **identity, language and culture**
- **Parents and whānau engaged** in their child's learning
- **Personalised pathways** to school and kura

EARLY LEARNING CURRICULUM

WHAT'S IMPORTANT AND WHAT WORKS



October 2016

Education Review Office | Te Tari Arotake
Mātauranga

[Early Learning Curriculum](#) ISBN
978-0478-438321

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Ko Te Whāriki te mokopuna, Ko te mokopuna Te Whāriki
The Whāriki is the child, the child is the Whāriki

Kaupapa - to strengthen curriculum implementation

- How do we decide what matters here?
- How do we ensure a shared understanding about what matters in our service?
- How are these priorities reflected in practice and evidenced in documentation?

How do we decide what matters here?



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- Who do we involve?
- Whose voices are we listening to?
- How are the principles reflected?

*“Te Whariki states that each service will develop its own **emphases and priorities** for children’s learning. These priorities will vary in each service, with programmes being developed **in response to the children enrolled in the service, the aspirations of their parents and whānau, and the service’s particular setting.** Parents often choose a service for their child because of its identified curriculum priorities. Each service’s curriculum priorities and emphases – the learning valued in their service – should **guide curriculum planning and implementation, inform assessment practices and be visible in assessment documentation, and should provide a focus for self review.**”*

ERO “Priorities for Learning” 2013 p.1

Contributing factors to the distinctive character of this **local curriculum**

Cultural perspectives - eg those found in bilingual services or language immersion services

The specific learning needs of individual children

Structural differences (sessional, or full day)

The age range of the children

Environmental opportunities and constraints

The ethnic and cultural makeup of the community

Organisational and philosophical emphases eg Montessori or Steiner

The different resources available in urban and rural settings

The ways in which parents, whānau and communities are involved

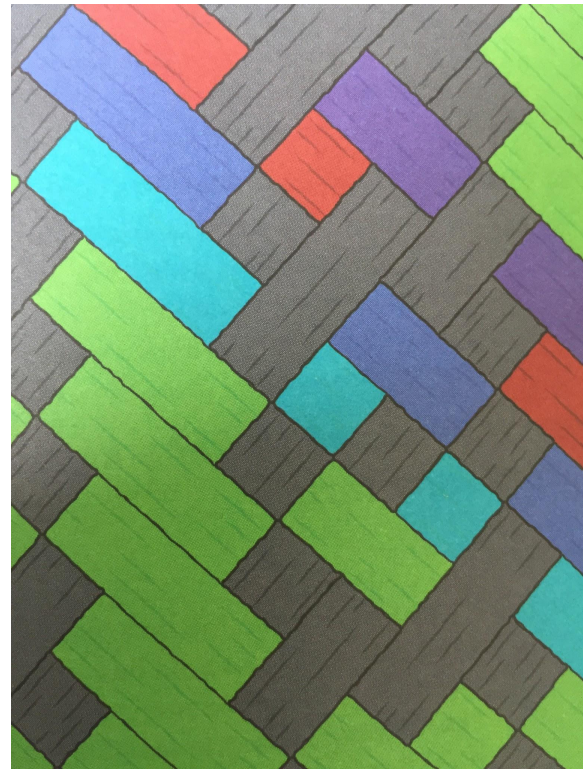


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Who do we involve?

Weaving is a **collaborative** activity which reflects:

- service philosophy
- aspirations of parents, whānau, iwi, hapū
- children's interests, strengths and learning
- learning and experiences valued by kaiako
- the wider community thinking about what is valued here



Ministry of Education | Te Tāhuhu o Te Mātauranga [Te Whāriki](#) p.59 ISBN 978-0-478-16926-3

It starts with

What do we want our children **to be**
and become?

What worlds do our children live in
and **will live in?**

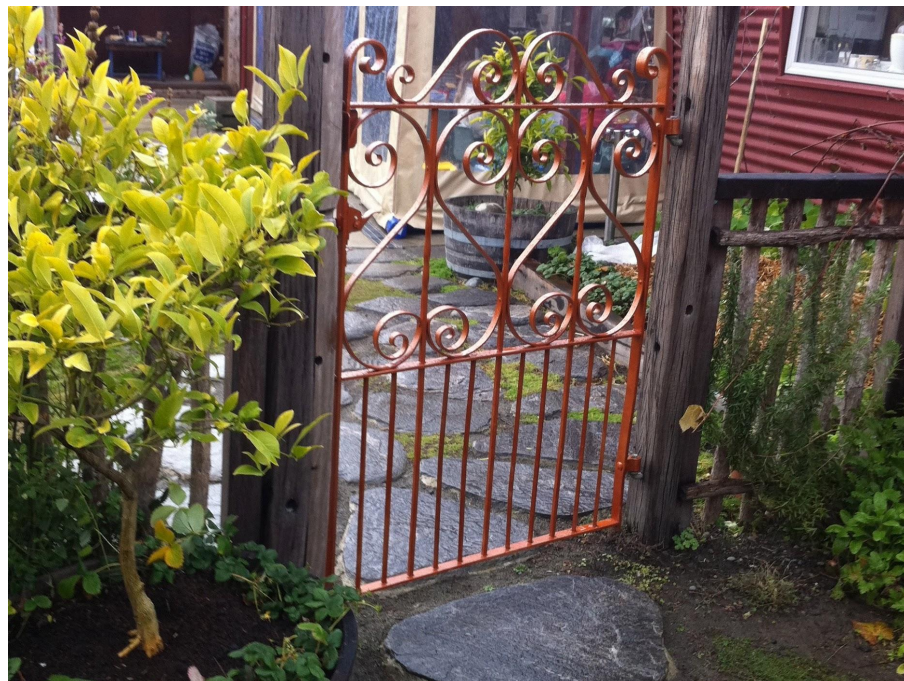
What is **important** for children to
know and do?



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Localised curriculum - deciding what matters here

- It reflects the values, beliefs and knowledge that is valued in your local community, including:
 - Parents and whānau
 - Hapū and iwi
 - Wider community.
- We go about designing and implementing a local curriculum by asking questions such as “What learning is valued here?”



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Localised Curriculum - what might this look like in home based education and care services?



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Deciding what matters here

‘When my child is a successful adult, this means that they...’

‘When my child starts (or started) Kindergarten, success for them will be (or was)...’

‘Who do you want your child to be?’

‘When my child finishes at Kindergarten, they will...’



Images used with permission
from Craighead Private Kindergarten

Implementing a localised curriculum



Nature [Studina 73 Pixabay CC 0](#)

“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”

Te Whāriki p. 33

Ministry of Education Te Tāhuhu o Te Mātauranga [Te Whāriki](#) p.33 ISBN 978-0-478-16926-3



Early Childhood Leadership for '5 out of 5'

① Knowing what matters here



Ministry of Education | Te Tāhuhu o Te Mātauranga [Te Whāriki Online Leadership](#)

Te Tiriti o Waitangi

“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 respond to the changing demographic landscape by valuing and supporting the different cultures represented in their settings”

Te Whāriki p.3

Ministry of Education | Te Tāhuhu o Te Mātauranga, p.3 ISBN 978-0-478-16926-3

Whose voices are we listening to?



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<http://www.ero.govt.nz/assets/Uploads/Priorities-for-Childrens-Learning-in-Early-Childhood-Services-May-2013-we-b.pdf>

Whose voices are heard?

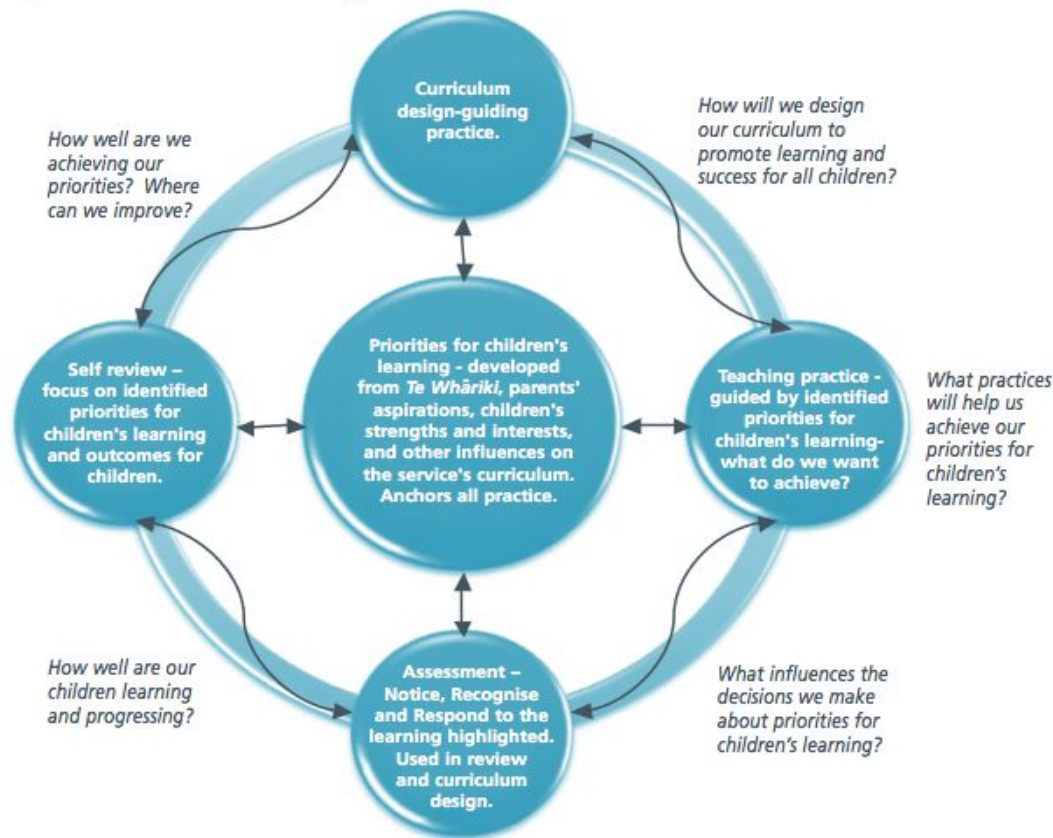
“Learning partnerships include involving parents sharing their aspirations for, and contributing to, their child's learning. Engaging parents and whanau in assessment and curriculum design increases the responsiveness to the child's language, culture and identity. It strengthens the connection between learning occurring in the home setting and the early learning service”

ERO Early Learning Curriculum, p 42

Education Review Office Te Tari Arotake Mātauranga
[Early Learning Curriculum](#) p. 42 ISBN 978-0478-438321



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How do we ensure a shared understanding on what matters in our service?

- How is this led?
- Enacting your philosophy



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How is this led?

“Our findings highlight the critical role of pedagogical leaders in effective curriculum implementation that promotes positive outcomes for children. Pedagogical leadership plays a significant role in promoting and enhancing the quality of curriculum implementation, teaching practice, assessment and internal evaluation in early learning services.

“This particular aspect of leadership is essential to implement the service’s priorities and guide teachers to implement a curriculum that is responsive to children and their language, culture and identity”

For leaders, identifying priorities for weaving a whāriki could involve:

- Leading the process to decide “what matters here”.
- Ensuring there are systems and processes for:
 - developing and reviewing the settings philosophy of teaching and learning
 - considering kaiako interests, beliefs, skills, and knowledge in the provision of curriculum
 - collecting and considering parent and whānau aspirations and wider community goals and concerns – including those of local iwi and/or hapū
- Being willing to confront longstanding “ways we’ve always done this”, provoking reflection and inviting different views.
- Accessing and circulating relevant readings and resources and leading discussion of topics related to evolving priorities.
- Accessing appropriate professional learning support – for example, a “critical friend”, who may bring a fresh perspective to everyday happenings kaiako may take for granted.

Deciding what matters here

Ko Te Whāriki te mokopuna. Ko te mokopuna Te Whāriki.

Te Whāriki is the child. The child is Te Whāriki.

Key ideas

Te Whāriki sets out the principles, strands, goals, and learning outcomes for young children's learning. The learning outcomes are broad statements of valued learning, which encompass knowledge, skills, attitudes, and dispositions that grow and strengthen over time. This broad framework enables early childhood services to weave their own distinctive, culturally responsive, and contextually relevant curriculum, based on what they believe is important for the children in their setting.

Each service defines a vision for their learners; a vision that is defined by the knowledge, beliefs, aspirations, and values of kaiako, parents, whānau, and community. Thoughtful and evidence-informed planning, evaluation, and assessment help kaiako plan for and respond to learning.



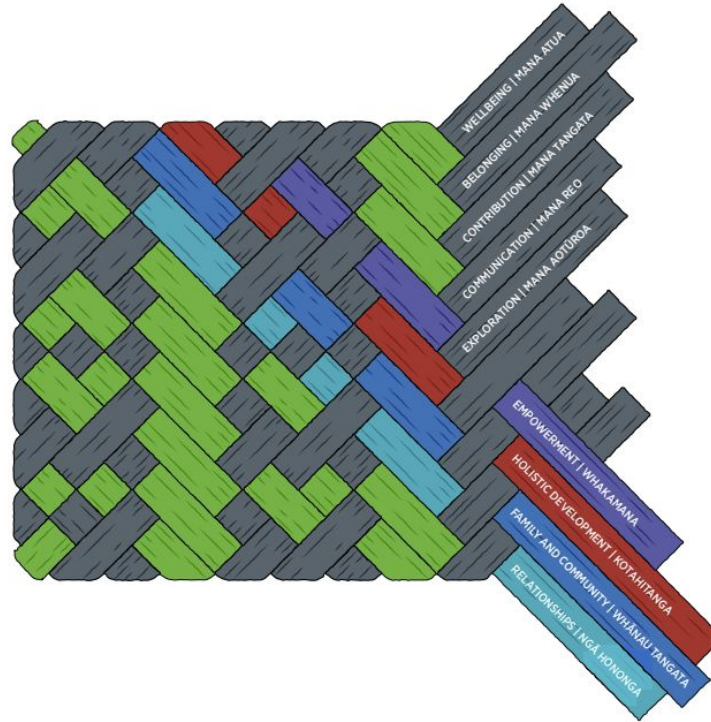
Enacting your philosophy

- *Te Whāriki* underpins your philosophy (not the other way around)
- Philosophy reflected in all you see, hear and do



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Te Whāriki underpins your philosophy



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How are your priorities reflected in practice ?

How is your philosophy evident in all that you do?

In your:

- Environment?
- Curriculum design? (breadth AND depth)
- Resources?
- Communication?
- Interactions?
- Relationships?
- Kaiako practices?



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Take a closer look.....

....children are encouraged to use a range of strategies and skills to play and learn with others...



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How are your priorities evidenced in your documentation?

- Assessing children's progress in relation to *Te Whāriki* and the learning that is valued
- Using a shared language of learning as outlined in the links to school and kura section of *Te Whāriki*
- Making children's learning in relation to the collective priorities visible
- Teacher reflection and appraisal
- Internal evaluation
- Communication with whānau
- Where is Te Tiriti o Waitangi?

Weaving *Te Whāriki* with Playcentre philosophy

Parents in the community collaborated to identify priorities for children's learning

Teaching practices reflected their priorities

Assessment documentation shows children's involvement and highlights next steps

Links to the principles and strands are evident

Parents contribute to children's assessments

Parents discuss children's learning and make suggestions for further learning

Parents reflecting each session and engage in discussions to inform future sessions



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Weaving learning priorities through a rich curriculum

STRAND	GOALS	LEARNING OUTCOMES
Wellbeing Mana atua	Children experience an environment where:	Over time and with guidance and encouragement, children become increasingly capable of:
	» Their health is promoted	» Keeping themselves healthy and caring for themselves te oranga nui
	» Their emotional wellbeing is nurtured	» Managing themselves and expressing their feelings and needs te whakahua whakaaro
Belonging Mana whenua	Children and their families experience an environment where:	Over time and with guidance and encouragement, children become increasingly capable of:
	» 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
	» They know that they have a place	» Taking part in caring for this place te manaaki i te taiao
Contribution Mana tangata	Children experience an environment where:	Over time and with guidance and encouragement, children become increasingly capable of:
	» 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
	» They are affirmed as individuals	» Recognising and appreciating their own ability to learn te rangatiratanga

STRAND	GOALS	LEARNING OUTCOMES
Communication Mana reo	Children experience an environment where:	Over time and with guidance and encouragement, children become increasingly capable of:
	» 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 ³ and using it for a range of purposes he kōrero ā-waha
Exploration Mana aotūroa	Children experience an environment where:	Over time and with guidance and encouragement, children become increasingly capable of:
	» They experience the stories and symbols of their own and other cultures	» Enjoying hearing ⁴ stories and retelling and creating them he kōrero paki
	» They discover different ways to be creative and expressive	» Recognising print symbols and concepts and using them with enjoyment, meaning and purpose he kōrero tuhituhi

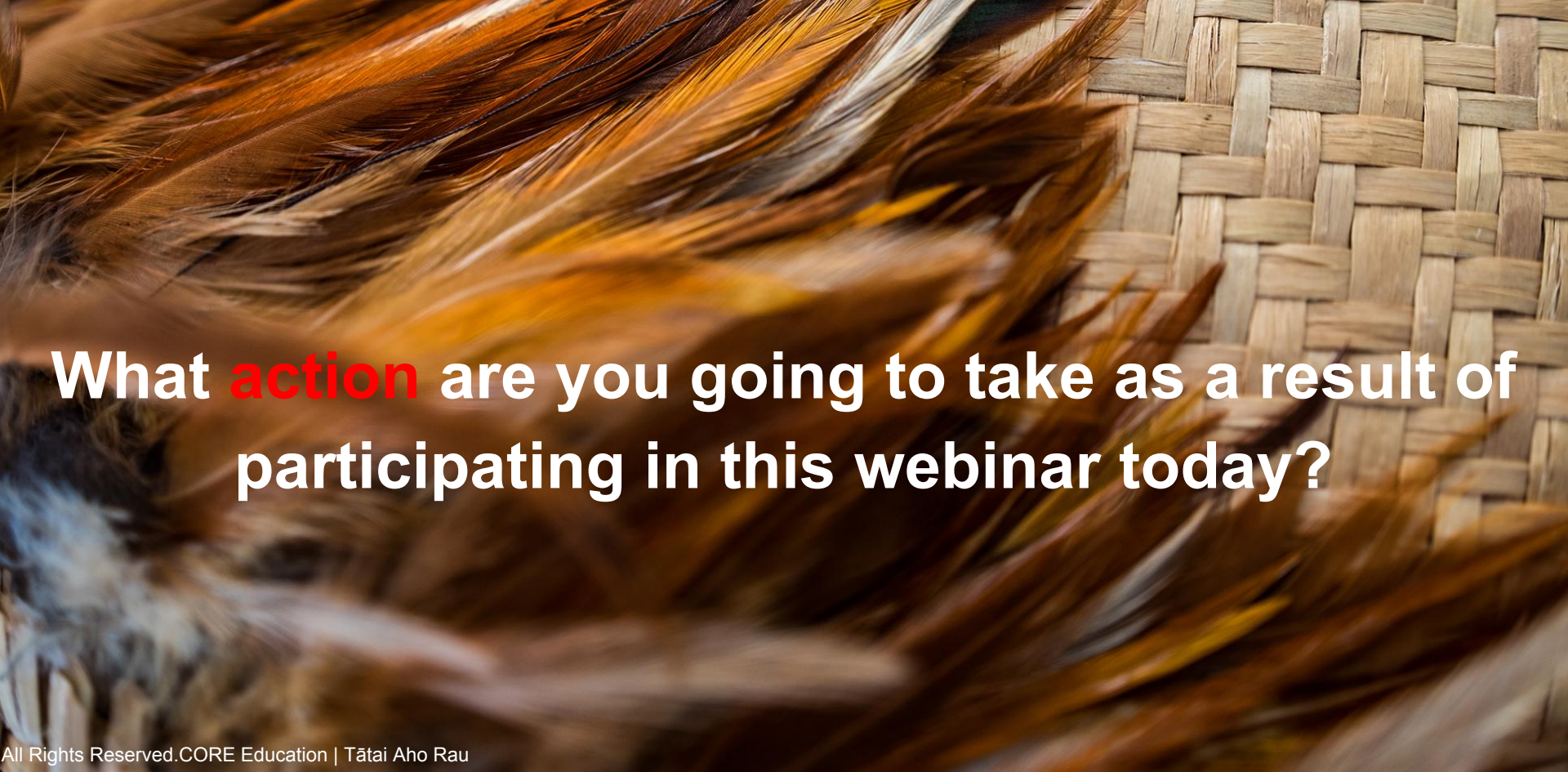
³ In this document, 'oral language' encompasses any method of communication the child uses as a first language; this includes New Zealand Sign Language and, for children who are non-verbal, alternative and augmentative communication (AAC).

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

Looking ahead.....



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What **action** are you going to take as a result of participating in this webinar today?

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Justin Roberts

Ngā mihi nui ki a koutou

Ma te wā