

**Support
material
for use with
mokopuna**



Pakeke he whakatinana ngā motika mō ā tātou tamariki katoa

Bringing rights to life for each and every child

This resource has been developed to support kaiako to use *For Each and Every Child: He Taonga Tonu te Tamariki* with tamariki in early childhood services. To access the book see the OMEP website in the key links below. It is designed to be a catalyst for kaiako to help mokopuna to learn about their rights and responsibilities as stated in the United Nations Convention on the Rights of the Child (UNCRC). The resource offers background details, discussion notes and reflective questions for kaiako on each of the rights featured in the book. It is intended to be used in part as well as a whole text, and as a prompt for conversations that arise as part of everyday practice.

For Each and Every Child: He Taonga Tonu te Tamariki was first published by UNICEF in 2011 with support from various organisations and sponsors. At the time it was distributed to schools, its primary audience, but to very few early childhood services.

However, OMEP Aotearoa New Zealand – driven by the belief that the rights and best interests of tamariki must be at the heart of working with mokopuna – is committed to having the book reprinted. This project was successfully completed in 2021, with support from the Ministry of Education for printing and distribution. Copies of the book were distributed to every early childhood centre across Aotearoa New Zealand. This publication is an interpretation of 16 of the rights/articles in UNCRC and, while the rights are separated in the book, in life they are all connected, interdependent and indivisible. As there are multiple ways rights could be viewed tamariki and kaiako may have their own interpretations and reflections.



UNCRC provides a framework for upholding all rights of tamariki. It recognises the evolving capacity of tamariki to exercise their rights to participation, protection, provision and place and puts the best interests of tamariki at the heart of all the decision-making that affects them. For kaiako there may be potential conflict around who decides the best interests of tamariki. Listening to the views of tamariki underpins all rights. Listening entails being open to their interpretations, being ready to pick up on their conversations and inviting them to formulate their own questions.

While there are 54 articles in the Convention, only 15 articles have been chosen as the focus of *For Each and Every Child: He Taonga Tonu Te Tamariki*. In this kaiako resource each page is discussed independently.

Te Whāriki, the national early childhood curriculum, explicitly references UNCRC on page 68. The intent of UNCRC is reflected throughout the curriculum document in the principles, strands, goals and learning outcomes to support tamariki to become thinking people who can reason and make their own decisions.

NOTE: References to page numbers in *Te Whāriki* refer to the online version, <https://tewhariki.tki.org.nz/en/early-childhood-curriculum/>

The extent to which children's rights are reflected in the active implementation of *Te Whāriki* and intentionally shared with tamariki, will depend on teacher agency and a comprehensive understanding of *Our Code, Our Standards* (teachingcouncil.nz) which outlines professional expectations for qualified kaiako, to foster and respect children's rights. Notably, the *Code of Professional Responsibility* 4 states *I will respect my trusted role in society and the influence I have in shaping futures by promoting and protecting the principles of human rights, sustainability and social justice...*

It is hoped that *For Each and Every Child: He Taonga Tonu te Tamariki* and the accompanying kaiako resource will encourage kaiako to develop an ethical, 'rights-based' curriculum for tamariki, with each early childhood service weaving their own unique whāriki, representing and reflecting the people, places and aspirations of their community. On tewhariki.tki.org.nz you will find the *Talking Together/Te Kōrerorero* resource, an invaluable support for kaiako and tamariki to jointly understand topics such as the rights of tamariki and UNCRC.

Feedback on this resource is welcome through omepaotearoa@gmail.com

Key Links

OMEP Aotearoa

<https://www.omepaotearoa.org.nz>

Te Tiriti o Waitangi

<https://www.archives.govt.nz/discover-our-stories/the-treaty-of-waitangi>

The UN Convention on the Rights of the Child

<https://www.ohchr.org/en/professionalinterest/pages/crc.aspx>

Te Whāriki

<https://tewhariki.tki.org.nz/en/early-childhood-curriculum/>

UN Declaration on Rights of Indigenous People

<https://www.tpk.govt.nz/en/whakamahia/un-declaration-on-the-rights-of-indigenous-peoples>

UN Convention on the Rights of Persons with Disabilities

<https://www.odi.govt.nz/united-nations-convention-on-the-rights-of-persons-with-disabilities/>

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Motika tamariki 2

Right 2

Ngā whārangi / Pages 4-5



He mana anō ō tēnā, ō tēnā tamaiti, puta noa i te ao, ahakoa kei te tāone nui e noho ana, kei te papa kāinga, kei te pāmu, kei te tahamoana, kei te maunga, kei te ngahere, kei te koraha rānei e tirotiro whetū ana i te rangi pō. Ko tēnei mea te "mana" i konei, he tikanga, he ture mō te atawhai i te tangata. E whakaae ana ngā kāwanatanga he mana ō ngā tamariki katoa, ā, me hāpai ēnei mana ka tika.

Every child in the world has rights. A child has rights whether they live in a city, in a village, on a farm, by the sea, on a mountain, in a jungle, or in a desert under the stars. Rights are rules about how people should be treated. Governments agree that all children have rights and that these must be respected.



Kupu tutuhi

The text

He mana anō ō tēnā, ō tēnā tamaiti, puta noa i te ao, ahakoa kei te tāone nui e noho ana, kei te papa kāinga, kei te pāmu, kei te tahamoana, kei te maunga, kei te ngahere, kei te koraha rānei e tirotiro whetū ana i te rangi pō. Ko tēnei mea te 'mana' i konei, he tikanga, he ture mō te atawhai i te tangata. E whakaae ana ngā kāwanatanga he mana ō ngā tamariki katoa, ā, me hāpai ēnei mana ka tika.

Every child in the world has rights. A child has rights whether they live in a city, in a village, on a farm, by the sea, on a mountain, in a jungle, or in a desert under the stars. Rights are rules about how people should be treated. Governments agree that all tamariki have rights and that these must be respected.



Ngā whakaahua

The illustration

This illustration shows three tamariki sitting together while eating lunch. They appear to be taking a break from creating a mural of tamariki joined together holding hands. One child appears to be sharing an idea, story or viewpoint while the other two tamariki listen attentively.



Pitopito kōrero

Notes for kaiako

In opening this book with tamariki, kaiako commit to the intention of discussing with tamariki the concept of rights and commensurate responsibilities.

The key message is to recognise that, as all tamariki are born with rights, they do not have to earn them.

Rather than rights being something that can be given or taken away, respect for the rights of tamariki and their best interests becomes integrated into everyday care and education practices. This means that the rights of one child cannot overtake or undermine those of another tamariki. Neither should tamariki be discriminated against, based on the beliefs and circumstances of their family. It also means that here in Aotearoa New Zealand Te Tiriti o Waitangi and UNCRC can stand alongside each other to guide practice.

Apart from reading this book how well do you understand the United Nations Convention on the Rights of the Child (UNCRC) and what that might mean in your everyday practice? Kaiako could engage as a teaching team, unpacking *He Mapuna te Tamaiti: Supporting Social and Emotional Competence in Early Learning*, with the aim of developing mana-enhancing, culturally informed, responsive interactions with tamariki and whānau.

Kaiako will need to act as advocates with and for tamariki to enable them to access their “rights” and the rights of others within the early childhood setting.

There is an opportunity to look globally at how tamariki in other parts of the world live and to think about what happens here e.g. safety, access to water, food, transport, housing, education, climate changes and their environment.

It would be interesting to start by asking tamariki what they think is most important to them every day and then to look at how that might link with their rights. Ask tamariki:

- What do you think tamariki need to live well?
- What rights do you think are important for everyone here?
- How could we help all tamariki to feel they have rights here?

By understanding the implications of UNCRC kaiako can support whānau to access support services available available in their community and through Government agencies.

Tirohanga Scenario

As part of planning to support children’s understanding about Te Tiriti o Waitangi kaiako have planned to write a treaty with the children. This is something they have done every year around Waitangi Day. This year instead of asking the children to come up with a set of rules for the kindergarten the kaiako make a plan to focus more on children’s rights. When asked what the word rights mean children were not very familiar with the word. They understand what rules are but not rights.

Kaiako A said “If I say I have a right to play!” (She holds her hand to her chest to emphasise that she is talking about herself) “What do I mean? What am I saying?” Children are still not sure. To explain further Kaiako A says, “If I build a tower out of blocks and whaea M comes and knocks it down, is that ok?” Most children say “No!”

“So that means you have a right to build a tower, you have a right to play with the blocks.” This led to a discussion about balancing rights and responsibilities.



Te Whāriki

Underpinning Te Whāriki is the vision that children are competent and confident learners and communicators, healthy in mind, body and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society (p 6).

This curriculum acknowledges that all children have rights to protection and promotion of their health and wellbeing, to equitable access to learning opportunities, to recognition of their language, culture and identity and, increasingly, to agency in their own lives. These rights align closely with the concept of mana (p 12).

A fundamental expectation is that each service will offer a curriculum that recognises these rights and enables the active participation of all children, including those who may need additional learning support (p 12).

[Early childhood is] a period of momentous significance for all people growing up in [our] culture ... By the time this period is over, children will have formed conceptions of themselves as social beings, as thinkers, and as language users, and they will have reached certain important decisions about their own abilities and their own worth. (p. 23)



He pukapuka mō ngā tamariki

Books for children

I belong in my community: A belonging book. Reve, M. (M. Reve, Illus.). (2019). Enlighten Press.

The world belongs to you. Bozzi, R. (O. Zagnoli, Illus.). (2013). Templar Publishing.

Whoever you are. Fox, M. (L. Staub, Illus.). (1997). Hodder & Stoughton.



Motika tamariki 3

Right 3

Ngā whārangi / Pages 6-7



Kupu tutuhi

The text

He tino taonga mātou, ngā tamariki. Tiakina mātou, āraia atu ngā kino i a mātou. Homai koa ngā mea e hauora ai, e kaha ai mātou.

As tamariki, we are all special. Take care of us and keep us safe. Make sure we have what we need to make us healthy and strong.



Te whakaahua

The illustration

This illustration and text provide an opportunity to explore the interpretations of tamariki, their self image, their perceptions of safety, being healthy and strong and who cares for them. The child and the kuia, possibly the grandmother, appear to have a warm caring responsive relationship as they hold hands talking to each other. I wonder where they have come from – school? The child has a manufactured bag on her back while her grandmother has a handmade kete. The road is bare dirt with partial wire fencing on the left hand side which ceases midway. A horse and cows are easily accessible. The smallish house in the distance has smoke rising from the chimney indicating a warm home environment.



Pitopito kōrero

Notes for kaiako

There are two key messages in Right 3 to take into account: the best interests of the child as the primary consideration, and the need to provide the protection and care necessary for their wellbeing.

After listening to the thoughts of tamariki around the illustration and text there could be a discussion with tamariki around who takes care of them and keeps them safe and what they think would be the differences living in a rural or urban setting.

I wonder what it means 'to be safe' and how they feel, what could they do or where could they go if they are feeling unsafe?

The text provides a stimulus to gather ideas around what tamariki think would make them healthy and strong, what they perceive as strong, and the difference between physical and mental strengths.

It invites a conversation around how a child perceives themselves as special, providing an opportunity for the reader to give specific positive feedback to the child. This illustration could ignite discussion around the rights and best interests of Māori as tangata whenua here in Aotearoa New Zealand and the role of kaumatua as a rich source of cultural values, traditions, stories and practices.

- What do you think are the best interests of the child? Who do you think decides?
- How are the best interests of tamariki practised every day in your setting?
- Thinking about your setting how much of the day is about rules and routines and are there changes that could be made to place more emphasis on connection, well-being and learning?
- How do you ensure that all tamariki are welcome, can participate and pursue their own interests?
- How do you ensure that the best interests of tamariki are always taken into account, whilst also balancing the interests of whānau and kaiako?
- How do you keep yourself safe and strong, and sustain your own welfare and sense of wellbeing?

Tirohanga Scenario

On his first day he cheerfully waved goodbye to his family a short time after arriving. He rushed off to the swing, then scooters, balls and the sandpit. After about an hour he sat really still on the edge of the sandpit and tears welled. Kaiako tried a few distractions then noticed he had his hand to his ear like a phone. We didn't speak his home language and we were unsure how much he understood but we asked if he wanted to speak to his Mum. He looked appealingly. While one kaiako stayed with him, as he didn't want to come inside, another returned with a phone and his details and phoned his family. He spoke to them, then they told us that they would come back soon. For the next few weeks a family member stayed each day sometimes involved in his play and sometimes sitting on the couch with other tamariki or reading then gradually extending their absences. He got to know us as we got to know him and his family and saw how confident he was when secure.



Te Whāriki

All children and their families are accepted, their diversity is valued and welcomed, and they are actively supported to participate and learn. Policies and practices are in place to promote smooth transitions for children and their parents and whānau into and within the setting (p 8).

Infants are learning rapidly and depend on sensitive adults to respond to their individual care needs (p 13).

Recognising their rights as children, kaiako are respectful of infants and, where appropriate, enable their agency (p13).

Infants are developing trust that their physical, emotional, cultural and spiritual needs will be met in predictable ways. They need the security of knowing that a familiar adult is nearby (p14).

ECE settings are safe and secure places where each child is treated with respect and diversity is valued. All children need to know that they are accepted for who they are and that they can make a difference. Feeling that they belong contributes to their wellbeing and gives them the confidence to try new experiences. Children experience an accessible and inclusive curriculum that offers meaning and purpose (p 31).



He pukapuka mō ngā tamariki Books for children

I belong to my team: A my family book. Reve, M. (M. Reve, Illus.). (2019). Enlighten Press.

The great big book of families. Hoffman, M. (R. Asquith, Illus.). (2015). Frances Lincoln.

The world belongs to you. Bozzi, M. (O. Zagnoli, Illus.). (2013). Templar Publishing.

Motika tamariki 5

Right 5

Ngā whārangi / Pages 8 & 9



Kupu tutuhi

The text

Tukua mātou kia ora, kia tupu, kia ako, kia uiui. Ā, kia pakeke ake nei mātou, kua pai tā mātou whiriwhiri i ngā pēheatanga o ō mātou nei ao.

Allow us to live, grow, learn, and ask questions. Then, when we are older, we will be able to make up our own minds about things



Te whakaahua

The illustration

On these pages there is an adult, who could be the father, an uncle or a family friend, with three tamariki. It is night time, full moon and the stars are out. It looks cold as everyone is wearing hats and warm clothing. The whānau are busy catching eels/tuna with harakeke and manuka 'rods' with bait/worms wrapped inside the harakeke at the end. This is known as the toi method of catching eels. The bait might be stored in the chilly bin (could this be where the eels will also be stored?) or in the thermos on the grass nearby. One child is busy collecting harakeke for wrapping up the worms at the end of the rod; another is standing ready with a manuka and harakeke 'rod' to begin fishing and another child is already crouched down beside the flowing stream with the 'rod' in the water. The child will have to flick the eel out of the water and on to the grass. The adult is looking supportively and encouragingly at the child ready to begin fishing. This

child looks as if he/she is asking a question about what is happening, the index finger pointing in the direction of the stream. All three tamariki look confident and excited to be participating in this night-time eel-fishing expedition.



Pitopito kōrero

Notes for kaiako

There is one key message for this right: that the responsibilities, rights and duties of parents and members of the extended family or legal guardians, shall be respected in a manner consistent with the best interests of the child.

The kaiako reading these pages to a child/group of tamariki can be thinking about the families at the early childhood centre and what is known about what they do, as a family, away from the centre. The kaiako can engage tamariki in the excitement of being out late at night to catch eels/tuna and share what she knows about the tikanga of 'bobbing' for eels – see the information at the end of this section. How have adults and tamariki from this whānau prepared for such a night-time outing? Who has been out late at night to look at the stars? To look for and listen to kiwi? To see the shimmer of the moon on the sea? Perhaps to look for kōura and other night time creatures in a local stream or the bush, perhaps with torches? Ask the tamariki to share their experiences and their emotions about their own family activities and experiences. Some tamariki may never have been out at night, especially not beside a swiftly flowing stream. The kaiako will need to reiterate Right No. 5: the child's right to participate in family events and be guided by family members as the tamariki journey through life and come to know the full complement of their rights and responsibilities, including those promoted by the early childhood centre.

Kaiako could think, ahead of time, about the balance between rights and responsibilities, between risk and safety, between conforming to existing rules and looking at new ways of engaging in 'risky' activities and life itself.

- In what circumstances might this right create tensions between the child's rights and those of others, for example, adult family members? Think about how the tamariki you interact with every day will respond.
- To honour Right No. 5 and the text on pages 8-9, how will the discussion with tamariki continue to promote the taking of safe risks with whānau? What needs to be considered?
- How can kaiako/adults encourage tamariki to speak up, ask questions and express their opinions?
- How do kaiako take account of the views of tamariki, whether expressed verbally or through body language?
- What has to happen for tamariki in the early years to grow up in this world and make up their own minds about things?

Bobbing for eels (www.teara.govt.nz)

Another common way of catching eels was bobbing, called toi. A bob was made by threading flax or cabbage-tree leaf fibres through worms or grubs. The bob was tied to a rod, usually of mānuka. When the eel's teeth caught on the fibres, the person bobbing would swing it ashore. Eels are largely nocturnal and avoid light – so eel-bobbing was done at night, or sometimes in the day when the water was muddy or discoloured.

A made-up eel bob is called mōunu (bait) or tui (to thread). Tui toke is a bob made from earthworms, while tui huhu is made from huhu grubs. In Ōtaki, spiders were put in a small flax bag. In the South Island, noke waiū (big white worms) were used with wīwī (split flax and rushes). Today, bobs are made from worms sewn together.

Tirohanga Scenario

Kim has been arriving regularly in several layers of clothing, to the extent that they inhibit her movement. Kaiako notice that her grandmother talks to her sternly in her home language before she leaves. Kim's grandmother has the day to day care of her grandchild so her daughter can work to support the family. Later in the day when kaiako try to take off some of her layers of clothing Kim seems very upset. Kaiako understood the possible constraints on families, e.g. the need for tamariki to stay well so that they don't need to take time off work. Kaiako talked about how best to communicate with the family to keep Kim comfortable at her ECE service but still act in a respectful manner to her grandmother.



Te Whāriki

The wellbeing of each child is interdependent with the wellbeing of their kaiako, parents and whānau. Children learn and develop best when their culture, knowledge and community are affirmed and when the people in their lives help them to make connections across settings.

It is important that kaiako develop meaningful relationships with whānau and that they respect their aspirations for their children, along with those of hapū, iwi and the wider community (p 20).



He pukapuka mō ngā tamariki Books for children

All kinds of families. Henn, S. (S.Henn, Illus.). (2020). Harper Collins Publishers.

My family: A my family book. Reve, M. (M. Reve, Illus.). (2019). Enlighten Press.

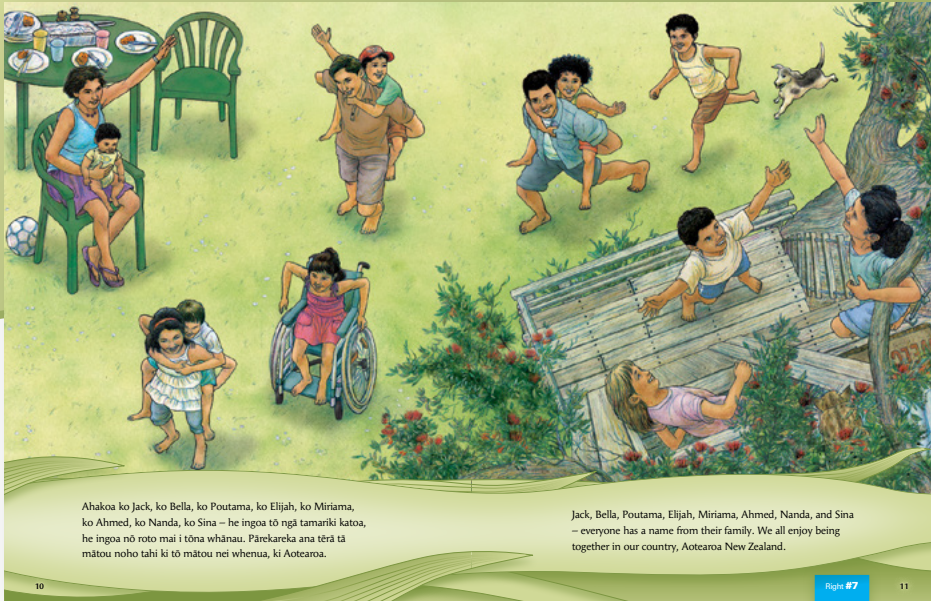
The great big book of families. Hoffman, M. (R. Asquith, Illus.). (2010). Frances Lincoln.

The choosing day. Beck, J. (R. Belton, Illus.). (1989). David & Charles.

Motika tamariki 7

Right 7

Ngā whārangi / Pages 10 & 11



Kupu tutuhi

The text

Ahako ko Jack, ko Bella, ko Poutama, ko Elijah, ko Miriama, ko Ahmed, ko Nanda, ko Sina – he ingoa tō ngā tamariki katoa, he ingoa nō roto mai i tōna whānau. Pārekareka ana tērā tā mātou noho taki ki tō mātou nei whenua, ki Aotearoa.

Jack, Bella, Poutama, Elijah, Miriama, Ahmed, Nana, and Sina – everyone has a name from their family. We all enjoy being together in our country, Aotearoa New Zealand.



Te whakaahua

The illustration

In this illustration tamariki are enjoying themselves in a wider whānau setting. The perspective seems to be from a view up high in the pohutukawa tree. There are signs of summer from nearly everyone being barefoot, in tee shirts and sleeveless dresses to red pohutukawa flowering. It could be a classic 'Kiwi' backyard with a tree hut and a sign that says 'welcome'. The girl up high is grinning and others are waving to her. Maybe she has climbed up the wooden rope ladder to rescue the tabby cat in the tree. Or has the cat run up the tree to escape the dog? Everyone looks like they are having fun, some tamariki are being carried on others' backs. A discarded ball is visible and a picnic is waiting on the table. The child in the wheelchair is joining in the fun.



Pitopito kōrero

Notes for kaiako

The key messages in Right 7 are about tamariki having the right to a name, identity, nationality and as far as possible to know and be cared for by their parents.

The text demonstrates the diversity of cultures that are all part of Aotearoa New Zealand and acknowledges that names are an important part of our identity.

Tamariki will have their own stories to tell of family celebrations and get together – of having fun in nature with family and friends, climbing trees, being carried, a picnic sharing food, having pets around.

As this right links to tamariki being entitled to preserve their identity, nationality, name and family relations it is a chance to get to know more about the tamariki in your care by inviting families to share the importance of their child's name – why it was chosen, the mana it brings, whether they were named after someone special, the meaning, nicknames, cultural or family naming rituals.

- How do kaiako support each other to pronounce names correctly (those of tamariki, siblings, parents, colleagues)?
- If abbreviating the names of tamariki or using a family nickname do kaiako know that is acceptable to the family?
- Discussions could evolve around whether tamariki like their own name, know their full name and those of other tamariki. Have they seen their name written in different scripts?
- Creating pepeha with tamariki, their family and whānau acknowledges their family roots as do family trees linking to maps of the world. How you kaiako visually acknowledge the child's family?
- When teasing about names is observed what do kaiako do?
- The Ministry of Education enrolment process and ELI system require the listing of every child's ethnic origins. How do you gather this information? The cultural origins of every child, including 'NZ Pakeha', impact on the way in which you include the nationalities of tamariki and their whānau, their ethnicities, languages (spoken and read) and cultural values in your curriculum.

Tirohanga Scenario

Soon after a young girl started in our centre she formed a strong friendship with another child and insisted that she be called Apple Jack and her friend be called Rainbow Dash. At first I thought it was just a momentary request but soon it became ingrained and she wouldn't respond to any other name either from other tamariki or kaiako. This went on for about a year and then she transitioned to school. A year later her parents said that her request lasted for about another six months at school but slowly she went back to her chosen name. As a teacher I wanted to respect the child's choice and respected and supported her being so into her loved character which dominated her play but at the same time found myself always hesitating before saying Apple Jack. On reflection I think that often when I talked to her I didn't call her any name and was that worse?



Te Whāriki

Learner identity is enhanced when children's home languages and cultures are valued in educational settings and when kaiako are responsive to their cultural ways of knowing and being. For Māori this means kaiako need understanding of a world view that emphasises the child's whakapapa connection to Māori creation, across Te Kore, te pō, te ao mārama, atua Māori and tīpuna (p. 12).



He pukapuka mō ngā tamariki Books for children

I belong to me: A my family book. Reve, M. (M. Reve, Illus.). (2019). Enlighten Press.

Kia ora: You can be a kiwi too. Pitman-Hayes, J. (M. Stapleton, Illus.). (2018) Scholastic NZ Ltd.

It's okay to be different. Parr, T. (T. Parr, Illus.). (2009). Little Brown & Company.

My name is not refugee. Milner, K. (K. Milner, Illus.). (2017). Barrington Stoke Ltd.

Our family values: A my family book. Reve, M. (M. Reve, Illus.). (2020). Enlighten Press.

Motika tamariki 13

Right 13

Ngā whārangi / Pages 12 & 13



Kupu tutuhi

The text

Tukua mātou kia kōrero i ō mātou whakaaro, i ō mātou kare ā-roto, i ō mātou wawata. Kia rongo mai koutou i ā mātou kōrero. Kia kite koutou i tā mātou e whakaatu atu ana. Kōrero mai ki ā mātou mō ngā take o te wā.

Let us tell you what we think, feel and dream. Hear what we have to say. See what we have to show you. Talk with us about things that are happening.



Te whakaahua

The illustration

A tamaiti is sitting on the back seat of a car being driven by an older person, perhaps their father? The older person looks happy and confident. The tamariki you are sharing the book with may have other suggestions about who this might be. The tamaiti is leaning into their seat belt. The tamaiti looks relaxed and seems to be dreaming about all the possibilities open to them.

Take a moment to talk about all the different things that this tamaiti is thinking, feeling and dreaming about: bubbles, the beach and sand, divers, pyramids, skeletons, whales, boats (and someone on a boat with a flowing robe and a telescope!). There is also a world globe and a jungle scene with a house on stilts. Where might these two people be travelling to and what will they do when they get there?



Pitopito kōrero

Notes for kaiako

On these pages there are two key messages: The first is that the child has the right to freedom of expression and the right to seek, receive and impart information and ideas of all kinds. The second is that there may be restrictions but only those that are provided for by law and that respect the rights of others.

Listening to, engaging with and responding to tamariki and rangatahi support their right to participation in their own lives and the way they live their lives. Tamariki have a right to say what they think should happen to them when older people make decisions that affect them. Do the kaiako in your setting have a shared understanding about a 'pedagogy of listening' and what such a pedagogy means for practice?

Mokopuna, from birth, are engaged in developing a relationship with the world and are intent on experiencing the world. Consider the responses of tamariki to pages 12 and 13.

- How are they each expressing their own potential, their abilities and their curiosity about the world? Kaiako could record what tamariki say and revisit these ideas at a later time. Kaiako responses could also be recorded.
- What more could you share with tamariki?
- How can you build on what the tamariki are telling you?
- Do tamariki see themselves as constructors of the world they live in?

Tirohanga

Scenario

4 year old Alex was with a small group of tamariki talking about the illustration, during which time he was very quiet. Later, he is playing by himself in the family corner with the dolls, one of which he has put to bed and another he has shut in a drawer. He is holding the drawer shut and saying, *You can't go home. You can't go home. You can't go home till I tell you. You have to look after baby. Baby will die.* The kaiako notices that his play and his tone of voice seem very intense. She decides not to actively join in, but rather to observe. Similar play occurs again over the next few days. The kaiako takes time to talk with his mum. It turns out that a toddler cousin has been in a road accident in a different town, spending time in hospital. Alex's 2 year old cousin, Cara, stayed with them for a few nights to enable her parents to be with the injured toddler. Alex's mum is surprised – they had tried to protect Alex and Cara by not talking directly to them about what had happened, and had said that Cara was with them for a special treat. She realised in retrospect that Alex had probably overheard numerous anxious telephone conversations and, in the absence of information, had been imagining a more serious situation. After an explanation from his family of what had happened, acknowledgement that it must have been scary for him, and reassurance that the toddler was recovering well, Alex's play ceased.



Te Whāriki

In Te Whāriki children are valued as active learners who choose, plan, and challenge. This stimulates a climate of reciprocity, 'listening' to children (even if they cannot speak), observing how their feelings, curiosity, interest, and knowledge are engaged in their early childhood environments, and encouraging them to make a contribution to their own learning (p17).

In an empowering environment, children have agency to create and act on their own ideas, develop knowledge and skills in areas that interest them and, increasingly, to make decisions and judgments on matters that relate to them (p 18).

Children's increasingly complex social problem-solving skills are encouraged, for example, through games and physically active, imaginative and cooperative play (p 39).



He pukapuka mō ngā tamariki

Books for children

Taniwha. Kahukiwa, R. (R. Kahukiwa, Illus.). (2022). Penguin: Picture Puffin.

The rabbit listened. Doerrfeld, C. (C. Doerrfeld.Illus.). (2018). Penguin Putnam Inc.

Pete the cat. Dean, J. (E. Litwin, Illus.). (2014). Harper Collins.

A lion in the meadow. Mahy, M. (J. Williams, Illus.). (2018) Hachette Aotearoa NZ.

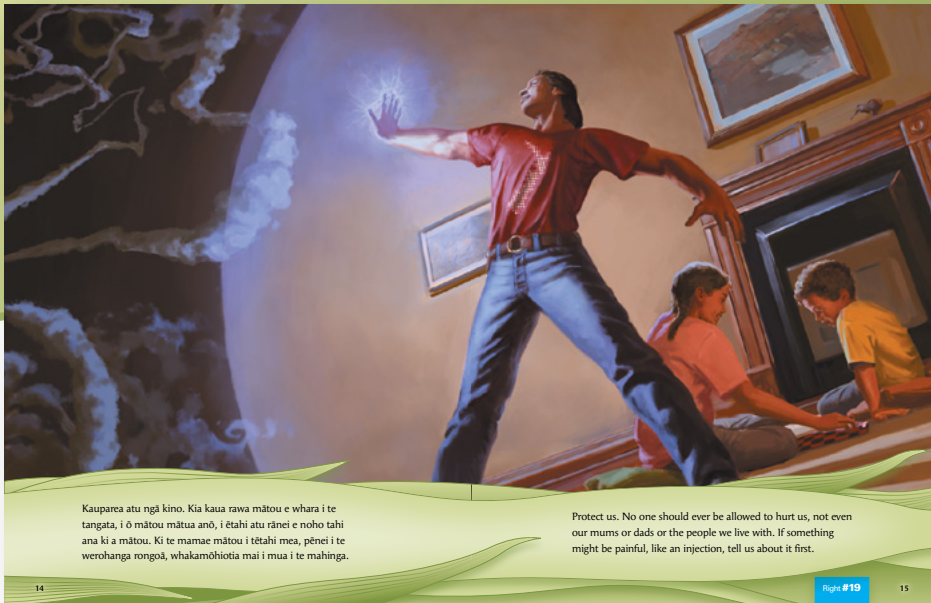
Kare ā-roto– Feelings. Brown, K. (Kirsten Parkinson, Illus.). (2020). Allen & Unwin.



Motika tamariki 19

Right 19

Ngā whārangi / Pages 14 & 15



Kauparea atu ngā kino. Kia kaua rawa mātou e whara i te tangata, i ō mātou mātua anō, i ētahi atu rānei e noho tahi ana ki a mātou. Ki te māmā mātou i tētahi mea, pēnei i te werohanga rongoā, whakamōhiotia mai i mua i te mahinga.

Protect us. No one should ever be allowed to hurt us, not even our mums or dads or the people we live with. If something might be painful, like an injection, tell us about it first.



Kupu tutuhi

The text

Kauparea atu ngā kino. Kia kaua rawa mātou e whara i te tangata, i ō mātou mātua anō, i ētahi atu rānei e noho tahi ana ki a mātou. Ki te māmā mātou i tētahi mea, pēnei i te werohanga rongoā, whakamōhiotia mai i mua i te mahinga.

Protect us. No one should ever be allowed to hurt us, not even our mums and dads or the people we live with. If something might be painful, like an injection, tell us about it first.



Te whakaahua

The illustration

Seeking ideas from tamariki on this illustration before introducing our own would elicit their perceptions on whether this is about feeling secure or fearful. Two tamariki are sitting on the floor by the fireplace playing a game of draughts. Smoke is curling on one side. An adult (perhaps a superhero character with a lightning hand?) has one arm raised with his hand surrounded by light. A map of Aotearoa New Zealand is on his tee shirt. Above the mantelpiece is a photo or painting of a landscape which may be a special place, and a statue of a kiwi.



Pitopito kōrero

Notes for kaiako

The key messages in Right 19 are protecting tamariki, recognising maltreatment and providing support.

There are many ways to approach topics that may raise strong emotions for the reader and the listener and this page may trigger intense reactions. As the experiences of tamariki regarding personal safety will be diverse it is important to observe their body language, as well as what they say, and know how to respond respectfully and sensitively. For those who have witnessed or experienced family violence the perpetrator might be a familiar person, a person they trusted and who was entrusted to keep them safe, so this topic may be disturbing for them. However it is important to recognise the child's feelings and fears and to separate out your own when something has triggered for you, so you don't project your feelings and responses onto a child.

When looking at the illustration some tamariki may relate to concepts of power that a protector may have whether a parent, or other adult (or perhaps a superhero character with a lightning hand) which provides an avenue for discussing the role of anyone and everyone caring for us. Listen to the perspectives of tamariki on what happens in the early childhood setting or at home, or when staying with family or friends. Discuss with tamariki what scares them and what makes them feel safe if they are frightened or hurt. It could lead to a conversation about who looks after tamariki e.g. babysitters, older siblings, neighbours, and possibly about what happens if tamariki are really hungry, or don't have clean clothes or a comfortable place to sleep. Conversations could evolve around how to protect those younger tamariki who are unable to say what is happening.

For those who feel protected it is an opportunity for growing empathy and compassion for others. Recognise that tamariki may have had their trust in adults broken.

- What does 'a safe setting' mean for you, and for tamariki in your service?"
– how does this affect the ways in which you work with tamariki?



- What do you do when tamariki arrive showing signs of neglect/abuse? What do you know about 'Child Protection'?
- When thinking about the safety of tamariki, what do you know about trauma informed practice and what that would mean in your day to day interactions with tamariki?
- When do you look behind any undesirable behaviour at what might be happening for that child? For example, do you recognise and respond to the child as possibly a distressed child, because the child may well be terrified. As adults, know your own triggers and learn not to be angry with tamariki when they are angry.
- How much do you understand and acknowledge the effects of abuse on the learning and behaviour of tamariki? Acknowledge the effects of different types of maltreatment on different areas of the brain, e.g. verbal abuse may affect their expressive language!
- What support do you need for yourself and your colleagues? How will you get it?

Tirohanga Scenario

A parent disclosed to one kaiako that her husband had been arrested and detained the night before. When the kaiako asked if she could share the information with her colleagues and the answer was 'no' she respected the parent's decision. The next day while playing the child said, *My Dad's in jail*. Over the ensuing weeks the kaiako who had not disclosed the information was reprimanded. She felt conflicted. As the child was well cared for and everyday engaged in meaningful ways without any obvious disruption the kaiako wanted to build trust and respect the parent's decision. The Head Teacher was adamant that she should have been told and that she had lost her trust in the kaiako. Without any obvious signs of changes in the child's participation the kaiako viewed it as an ethical dilemma and she reflected on what was the right approach – respect the child and parent's right to privacy or her colleague's desire to know?



Te Whāriki

Kaiako anticipate children's needs for comfort and communicate positive feelings in an environment that is calm, friendly and conducive to warm and intimate interactions. They are mindful of all learners when planning the social, sensory and physical environments (p 30).

Policies, procedures and practices ensure that children are kept healthy and safe and that they feel secure in an environment where signs of danger or abuse are promptly recognised. Any suspected harm or abuse is dealt with in association with support agencies and families (p 30).

Children are helped to understand other people's attitudes and feelings in a variety of contexts, for example, in play, conversations and stories. Opportunities are provided for tamariki to talk about moral and ethical issues (p 39).

Children's growing capacities for empathy are fostered through reading or by telling them stories about other people. Children's developing capacities and understanding about rules and social strategies are fostered through such routines as sharing and taking turns (p.39).



He pukapuka mō ngā tamariki

Books for children

Emotions in motion. Stanley, R. (L. Allen, Illus.). (2014) David Lang Publishing Ltd.

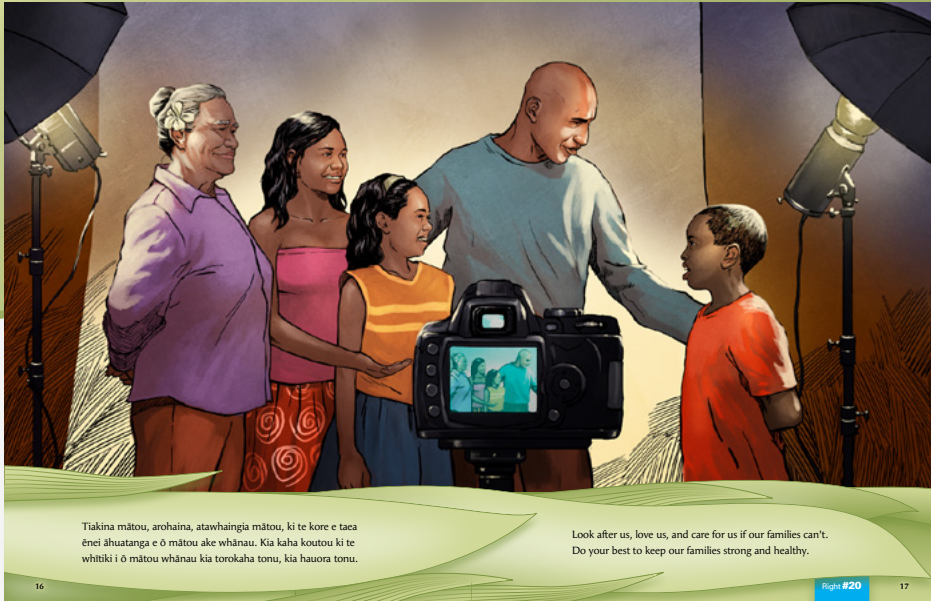
Hey! We don't hit anybody here. Wood, B. (D. McKenna, Illus.). (2004. Manning Mills & Associates.

Aroha's way: a children's guide through emotions. Phillips, C. (2019). Wildling Books.

Motika tamariki 20

Right 20

Ngā Whārangi / pages 16-17



Kupu tutuhi

The text

Tiakina mātou, arohaina, atawhaingia mātou, ki te kore e taea ēnei āhuatanga e ō mātou aka whānau. Kia kaha koutou ki te whītiki i ō mātou whānau kia torokaha tonu, kia hauora tonu.

Look after us. Love us, and care for us if our families can't. Do your best to keep our families strong and healthy.



Te whakaahua

The illustration

How might tamariki interpret this illustration? A family portrait is being taken yet the young boy is not in the frame on the camera. It appears that there is a discussion and that the boy's voice is being heard. The family look happy and we assume it's the mother's hand reaching out to welcome him while the father has his arm touching. This illustration could be about tamariki being welcomed into care with a family who share a similar culture and language – note the flower behind the elder woman's (grandma?) right ear.



Pitopito kōrero

Notes for kaiako

The key messages in Right 20 are that when tamariki can't be cared for by their family whether temporary or permanently there is ethnic, religious, cultural and linguistic continuity for the child.

This can be a challenging topic for tamariki who are in foster or even kinship care for it may be a catalyst for opening up a sense of loss – of family, friends, home, early childhood centre, toys, pets – or opening a discussion around who cares for them, who loves them, who looks after them short and long term and who do they care for, love and look after and how do families keep strong and healthy. This is an opportunity to discuss the situation that some tamariki find themselves in. There are different ways this illustration could be interpreted as it may be that one child is being invited into the family portrait or it may be that both tamariki are being cared for. It could lead to a discussion around family portraits – who has them and who is in them. Some tamariki will be aware of whangai, formal adoption, kinship, foster, institutional or state care. What might a child in these circumstances be feeling? It may be grief or relief – how would you know?

- Thinking about the right of tamariki to be safe and healthy how could you foster respect for their spiritual beliefs, cultures, languages and identities?
- In what ways could a child and their family be supported to be strong and healthy? When tamariki aren't strong and healthy how do you support the child?
- Who could assist with this?
- How are the approaches to health and wellbeing of Māori, Pasifika and other cultural groups understood and applied in your setting?
- In what ways do you acknowledge and demonstrate sensitivity to different ways that diverse families acknowledge and support wellbeing?

Tirohanga

Scenario

"You can't be the Mum, you're a boy" she stated. "But I want to be the Mum" he replied. I hesitated.

Do I, as a kaiako, step in now or do I wait and see what evolves? I waited. "You can be the brother," she offered. "But I want to be the Mum" he responded. He looked down and tears started to well. I was thinking how to respond when she announced. "We can have two Mums." I sighed, relieved, but found that over the day my thoughts kept returning to 'what if?'. What if he hadn't been happy with the resolution? What would I have said or done? Was it about recognising same gender relationships or was it because I knew he had lost his Mum and was in foster care and that through his play he might be working through much deeper issues? Had I missed an opportunity to open a conversation with him about his loss or was I reading too much into his play?



Te Whāriki

Every aspect of the context – physical surroundings, emotional state, relationships with others and Immediate needs – will affect what children learn from any particular experience. A holistic approach sees the child as a person who wants to learn, the task as a meaningful whole and the whole as greater than the sum of its parts. It is important that kaiako have knowledge and understanding of the holistic way in which children develop and learn. They should also be aware of the different views that the cultures represented in their ECE setting may have of child development and the role of family and whānau (p 19).

All children have the right to have their health and wellbeing promoted and to be protected from harm. They also have a right to experience

affection, warmth and consistent care. Protecting and nurturing health and wellbeing includes paying attention to aspects of physical care, such as healthy eating and nutrition and opportunities for physical activity. Safe, stable and responsive environments support the development of self-worth, identity, confidence and enjoyment, together with emotional regulation and self-control (p. 28).

Kaiako build relationships of trust and respect children's rights by acknowledging feelings and individuality, explaining procedures, taking children's fears and concerns seriously, and responding sensitively (p 30).



He pukapuka mō ngā tamariki

Books for children

The invisible string. Karst., P. (J. Lew-Vriethoff, Illus.). (2018). Hachette Book Group.

Kowhai and the giants. Parker, Kate (K. Parker, Illus.). (2021). Mary Eagen Publishing.

Ruby's Dad. Rabone, F. (A.Teo, Illus.). (2012). Skylight.

In my heart: A book of feelings. Witek, J. (C. Roussey, Illus.). (2014). Abrams Appleseed.

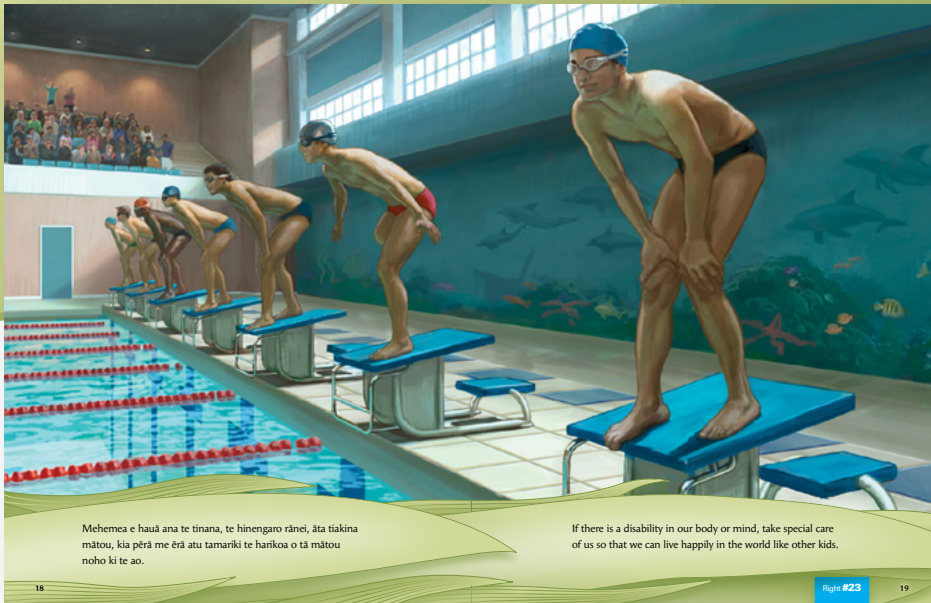
My changing family: A my family lap book. Reve, M. (M. Reve, Illus.). (2020) Enlighten Press.



Motika tamariki 23

Right 23

Ngā Whārangi / Pages 18 & 19



Kupu tutuhi

The text

Mehemea e hauā ana te tinana, te hinengaro rānei, āta tiakina mātou, kia pērā me ērā atu tamariki te harikoa o tā mātou noho ki te ao.

If there is a disability in our body or mind, take special care of us so that we can live happily in the world like other kids.



Te whakaahua

The illustration

When first looking at this illustration explore what tamariki think may be happening. It could be that some tamariki are familiar with swimming pools and competitions or with being a spectator. The water in the pool looks deep, way deeper than the height of the swimmers. The red markers divide the lanes as do the thick black lines up the wall under the water at the end of the pool. The wall behind the swimmers has many sea creatures from starfish to dolphins. What do tamariki notice when they look closely at the competitors? The illustration shows a line-up of seven swimmers on the blocks awaiting the start of a swimming race. It can be observed that some swimmers wear swimming caps and goggles, and while they have different coloured togs they are all the same style. One competitor has one full leg and one partial leg.



Pitopito kōrero

Notes for kaiako

The key messages in Right 23 are about ensuring all tamariki with diverse abilities are included so they can enjoy a full and decent life and actively participate in their communities, including education, health and rehabilitation services, ensuring their dignity, and promoting their self-reliance.

These pages provide an opportunity to explore ideas of tamariki around what they think the text might mean, what disabilities might be – whether with bodies or minds. These explorations might generate curiosity around inclusion and perceptions by tamariki of special care and everyone living happily in the world.

The text acknowledges that not all disabilities can be seen and invites discussion with tamariki and adults about the principles of equity, inclusion and fairness and what ‘special care and support’ could be and what ‘full and independent lives’ and ‘living happily like others’ means.

The word ‘other’ in the text is problematic as it counteracts the notion of being inclusive. These explorations might generate curiosity around inclusion and how tamariki can be a support.

Taking on the perspective of the competitor, think about what it would be like to have one partial leg and swim against able bodied people in a race? Is it okay for all these young people to be in the same race? Could there be other options? How easy would it be with a partial leg to get up the two steps onto the starting block? It is a chance for tamariki to experience the challenge of standing on one leg for a period of time and to work out what helps them.

This could lead on to thinking about tamariki they know and how they include all tamariki and what leads them to hesitate and how they could overcome this.

- Have you ever had a time when you felt left out? What made it better?
- It is also an opportunity to reflect on one’s own values, beliefs and practices and how these impact on everyday practices. What things do kaiako need to do to ensure their centre is accessible, welcoming and adaptable for all tamariki and families?
- Can tamariki attend without learning support? If not, why not?
- When tamariki have learning support do all kaiako still interact with and include them?
- Whose voices are heard when decisions are made about the child – the child, the parent, the caregiver, the teacher, the social worker ... ?
- As NZSL is an official language of New Zealand how could we include it in our curriculum? Are the parents open to the child learning Sign Language?
- How do we develop and maintain a responsive reciprocal relationship with a child, family and/or whānau with a hearing impairment ensuring they and we understand?
- What appropriate resources could we provide for the child and whānau? What connections do we have with Deaf Education and with Blind Low Vision NZ? Do we access their resources?
- Are all staff aware of how to support the child?
- If you believe all tamariki have rights to early childhood education, as kaiako how do you promote the strengths of all children, including those who are differently abled, and ensure they have equitable opportunities to participate?



Tirohanga Scenario

Ruby was so involved in everything, willing to have a go, able to share her thoughts and demonstrate confidence and yet there were also times when she seemed lost and frustrated. Kaiako tried their usual strategies, but none seemed ideal. Then came the diagnosis. Ruby had no sight in one eye and partial sight in the other.

Knowing this her reactions made more sense. When kaiako observed more intently they realised that Ruby was upset only when something happened that she had no warning of or when she was caught with uncertainty in the middle of something. Armed with new knowledge kaiako developed strategies such as being careful about where they positioned themselves so she could see them and being sensitive about how they approached her, like taking a wide berth.

Ruby's parents were firm about not wanting kaiako to mention her sight to her or others or to prohibit her participation in anything. Kaiako looked for ways to make things more visible such as having contrasts such as a coloured mat under climbing rungs, providing dark paper and light paints, sitting her close at group times and demonstrating on her seeing side. Support from Homai was invaluable. In their planning for all tamariki, they focussed more on inclusion and using teachable moments in their play. They invited people with diverse abilities to visit. Kaiako initiated activities, books, and storytelling raising awareness around using our senses as well as having diverse abilities e.g. whispering times, matching by touch or smell or sound or taste, blindfold walks, introducing books with braille, group games that involved listening and tamariki invented their own versions. Ruby thrived.



Te Whāriki

Te Whāriki is an inclusive curriculum – a curriculum for all children. Inclusion encompasses gender and ethnicity, diversity of ability and learning needs, family structure and values, socio-economic status and religion. Te Whāriki holds the promise that all children will be empowered to learn with and alongside others by engaging in experiences that have meaning for them. This requires kaiako to actively respond to the strengths, interests, abilities and needs of each child and, at times, provide them with additional support in relation to learning, behaviour, development or communication (p 13).

Offering an inclusive curriculum also involves adapting environments and teaching approaches as necessary and removing any barriers to participation and learning. Barriers may be physical (for example, the design of the physical environment), social (for example, practices that constrain participation) or conceptual (beliefs that limit what is considered appropriate for certain children). Teaching inclusively means that kaiako will work together with families, whānau and community to identify and dismantle such barriers (p 13).

Language and resources are inclusive of each child's gender, ability, ethnicity and background. Tamariki have opportunities to discuss bias and to challenge prejudice and discriminatory attitudes (p 39).

Kaiako listen to children's ideas and questions and encourage them to feel positive about themselves (p 39).

Kaiako promote equitable opportunities for children and counter actions or comments that categorise, stereotype or exclude people. Kaiako nurture empathy through interactions, modelling and respectful practice (p 40).

Kaiako observe and value children as individuals. Their interests, enthusiasms, preferences, Temperaments and abilities provide the starting point for day-to-day planning, ensuring that all children can participate to the best of their abilities and that additional support is accessed as required (p 40).



He pukapuka mō ngā tamariki

Books for children

I will dance. Flood, B. (J. Swaney, Illus.). (2020). Atheneum.

Hi, my name is Jack. Beall-Sullivan, C. (C. Beall-Sullivan, Illus.). (2000). Popah Books.

Daft bat. Willis, J. (T. Ross, Illus.). (2006). Andersen Press.

Just because. Elliot, R. (R. Elliot, Illus.). (2012). Lion Children's Book.

It's okay to be different. Parr, T. (T. Parr, Illus.). (2009) Little, Brown & Company.

Looking after Louis. Elly, L. (P. Dunbar, Illus.). (2004). Albert Whitman & Company.

Susan laughs. Willis, J. (T. Ross, Illus.). (1999). Andersen Press Ltd.

The black book of colours. Cottin, M. (R. Faria, Illus.). (2010). Walker Books Ltd.

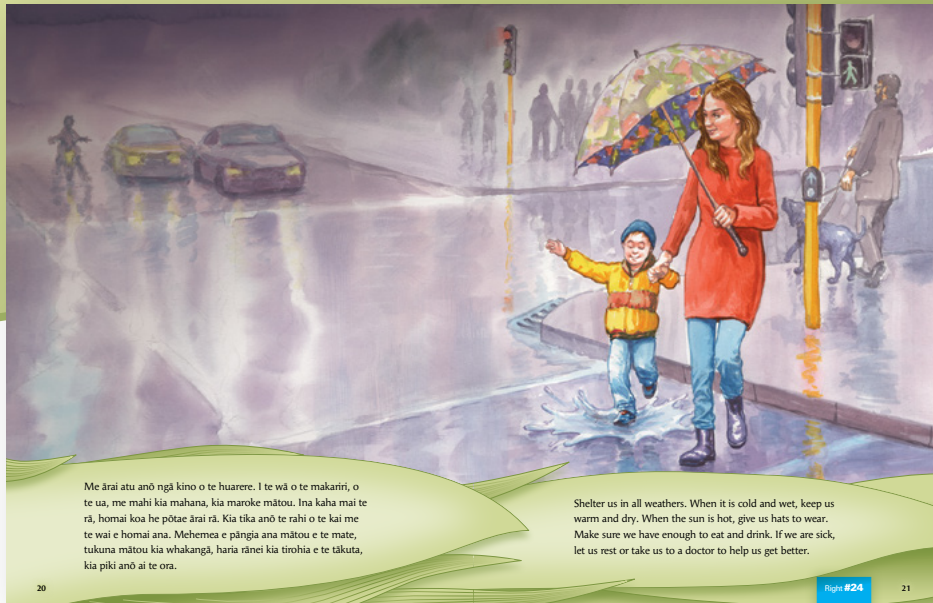
The short giraffe. Flory, N. (M. Cleary, Illus.). (2014). Allen & Unwin.

Footsteps through the fog. Mahy, M. (G. Bishop, (Illus.). (2013). Penguin Books.

Motika tamariki 24

Right 24

Ngā whārangi / Pages 20-21



Me ārai atu anō ngā kino o te huarere. I te wā o te makariri, o te ua, me mahi kia mahana, kia maroke mātou. Ina kaha mai te rā, homai koa he pōtae ārai rā. Kia tika anō te rahi o te kai me te wai e homai ana. Mehemea e pāngia ana mātou e te mate, tukuna mātou kia whakangā, haria rānei kia tirohia e te tākuta, kia piki anō ai te ora.

Shelter us in all weathers. When it is cold and wet, keep us warm and dry. When the sun is hot, give us hats to wear. Make sure we have enough to eat and drink. If we are sick, let us rest or take us to a doctor to help us get better.



Kupu tutuhi

The text

Me ārai atu anō ngā kino o te huarere. i te wā o te makariri, o te ua, me mahi kia mahana, kia maroke mātou. Ina kaha mai te rā, homai koa he pōtae ārai rā. Kia tika anō te rahi o te kai me te wai e homai ana. Mehemea e pāngia ana mātou e te mate, tukuna mātou kia whakangā, haria rānei kia tirohia e te tākuta, kia piki anō ai te ora.

Shelter us in all weathers. When it is cold and wet, keep us warm and dry. When the sun is hot, give us hats to wear. Make sure we have enough to eat and drink. If we are sick, let us rest or take us to the doctor to help us get better.



Te whakaahua

The illustration

It's a grey, wet day. Cars, with their headlights on, are stopped to enable a woman and child to cross a pedestrian crossing. The woman and child are picked out in bright colours, in contrast to the shadowy background – both are smiling and seem relaxed, and the child is splashing in puddles. They are well-dressed for the weather, with boots and an umbrella. Behind them is a man approaching the edge of the footpath. He has a dog on a leash, dark glasses, and what could be a white cane. It may be that

he is blind, or low vision? I wonder how safe it is for him to cross where he seems to be about to cross? There are shadowy figures grouped on another corner.



Pitopito kōrero

Notes for kaiako

The key messages under this Right are that tamariki are entitled to the best health care available, including dental, sexual and mental health services. They also have the right to clean water, nutritious food, and a safe environment.

Talk with tamariki about what they see in the illustrations. There are opportunities for talking with tamariki about everyday experiences, for example, road safety, as well as what they like to do when it's wet, the fun of walking in the rain and splashing in puddles. Be alert to tamariki ideas or family beliefs that may be raised, e.g. you catch colds/get sick from being wet and cold. Some tamariki may be strongly discouraged from getting wet, or even punished. Some tamariki may not have rain jackets or boots. There are aspects to this illustration that may prompt concerns or fears for some tamariki. Tamariki may have personal experience of a road accident to a person or a pet, leading to discussions about injury, hospitalisation and perhaps death and dying. In that case tamariki may want to share these experiences and kaiako need to be open to questions and experiences of tamariki, rather than 'closing them down'. There are rich possibilities for talking about what keeps us safe from injury and illness, the responsibility of adults to care for tamariki, and how tamariki can help each other.

Within your service, talk with your colleagues about practices relating to health and safety, rest and nutrition within the centre.

- Whose interests are being served?
- If there is tension between centre policies/practices, and family beliefs or practices, e.g. with regard to food that is supplied from home, or the suitability of a child's clothing, how is this balanced to ensure both the rights of tamariki and respect for the family?



- Are infants and tamariki entitled and enabled to rest and/or sleep at times that suit their own rhythms?
- What is the responsibility of kaiako if someone notices that a child may be coming to the centre hungry, tired, or with inadequate clothing for the weather. Is this followed up, and how?
- Who takes responsibility for conversations with family members or for taking this further if there seems to be ongoing neglect?
- Do kaiako feel confident that own their needs are also met – for supportive working conditions and adequate sick leave?
- Are concerns and complaints listened to and responded to in a supportive way?

Tirohanga Scenario

Jess (4 years) was taken to hospital by ambulance in the middle of the night after a serious sudden onset asthma attack, and was in hospital for two days. Her 2 year old brother, Marco, was there when the ambulance arrived but was then taken to neighbours to be looked after. On return to the centre, kaiako notice that both tamariki are seeking out the toy ambulance and cars, and repeatedly playing car crashes. This play continues intensely from time to time over the next few days. Kaiako wonder if this is related to the hospitalisation and decide to re-vamp their medical play equipment. They set up a 'hospital corner' with a doll's bed, sturdy toy stethoscopes and toy syringes that can easily be wiped clean, squares of fabrics for wipes, white coats, as well as disposable masks and clipboards/pencils for writing 'notes'. Somewhat to the surprise of kaiako, tamariki flock to the area. It is clear that many of tamariki have experiences of hospitalisation, either for themselves or for family members, and are very keen to talk about these. Kaiako ensure that they listen carefully to children's stories and acknowledge their feelings. They talk with tamariki about what we can all do to keep well and about how some tamariki need special medicine or treatment to keep them well. Jess volunteers how she needs inhalers to keep well. There's discussion about why we go to the doctor or, sometimes, to hospital – whether this be to ensure tamariki stay well, or to help them recover when they are very sick or injured – and tamariki contribute stories of common experiences such as vaccination. Kaiako also add to their library some books about common healthcare experiences, to read to tamariki.



Te Whāriki

All children have the right to have their health and wellbeing promoted and to be protected from harm. They also have a right to experience affection, warmth and consistent care.

Kaiako should have an understanding of Māori approaches to health and wellbeing and how these are applied in practice. Models such as Te Whare Tapa Whā emphasise the importance of te taha wairua to holistic wellbeing (p 26).

Protecting and nurturing health and wellbeing includes paying attention to aspects of physical care, such as healthy eating and nutrition and opportunities for physical activity. Safe, stable and responsive environments support the development of self-worth, identity, confidence and enjoyment, together with emotional regulation and self-control (p 26).

Kaiako trust each infant's ability to communicate their needs through cues and gestures. They respond sensitively to signals of distress, hunger or tiredness. Infants experience unhurried and calm caregiving practices for feeding, sleeping and nappy changing. The environment is predictable and dependable and infants are supported to build trusting attachment relationships (p 28).

Kaiako pay attention to the physical environment, ensuring it is calm, safe, hygienic and rich in sensory opportunities. Infants' exploration is encouraged and carefully supervised (p 28).



He pukapuka mō ngā tamariki Books for children

Usborne First Experiences series: Going to the hospital, Going to the doctor, Going to the dentist. Civardi, A. (S. Cartwright, Illus.).(Various dates) Usborne Publishing Ltd.

Daisy doll. Pulford, E. (D. Durkin (Illus.). (2004). Scholastic NZ Ltd.

Motika tamariki 28

Right 28

Ngā whārangi / Pages 10 & 11



Kupu tutuhi

The text

Tukuna mātou ki te kura, kia pai ai te ako tahi, te pārekareka tahi me ngā hoa. Whakaakona mātou ki te pānui, ki te tuhi, kia pahure ai i a mātou ngā mahi ka whāia e tēnā, e tēnā ina pakeke ake mātou.

Send us to school to learn and to play with our friends. Teach us to read and write so that we can grow up to be good at whatever we do.



Te whakaahua

The illustration

The illustrations seem to show a secondary school context, where a teacher and older students are working at computers. From the notice on the wall we may guess that they are engaged in a design project for a new hall. The students are smiling as they work. Young tamariki may see the students as 'big sisters' or see these young women as mums or aunties. Tamariki may wonder about the devices that the students are working on or may comment about use of computers within their whānau and/or within the early childhood service. There are opportunities to discuss the gender balance of the image. Does the gender balance of the image raise questions?



Pitopito kōrero

Notes for kaiako

Key messages for tamariki built into in this illustration are that each and every child is a learner and has a right to education. By participating in early childhood education and schooling each one has an opportunity to build on their home knowledge, skills and dispositions.

There are important insights to gain from tamariki when they share how education and schooling may be viewed. Is education seen as a right, or just something that tamariki must do? Kaiako can be reflecting on ways they are listening to the educational aspirations that whānau hold for their tamariki.

- Identify how welcoming your centre is to ALL tamariki. What are the barriers that may prevent eligible tamariki from accessing early childhood education services in your neighbourhood? (These might include physical, financial, geographical, gender and communicative barriers.) Do centre equity policies and practices demonstrate inclusion?
- How is the role of technology in learning and play represented in your centre?
- Children's understandings of schooling/'going to school' can be explored. Are you open to comments by tamariki about parents who have not been to school or don't know how to read and write? How do you notice, recognise and respond to tamariki 'being good at something' and how do you empower a child's positive identity as a learner, in your centre? How do you value *tuakana/teina* as part of the empowerment principle – helping, practising, trying out and exploring how things work with a sibling, friend or teacher/adult.
- How do you ensure documentation of photos or stories of tamariki who have recently moved off to school, are made visible? How do you enter into dialogue with parents/whānau about access to schooling in your area?

Tirohanga

Scenario

A group of five tamariki stood around the kindergarten laminating machine, each holding a piece of their art work as they waited to use the laminator.

Tui stretched out her arms as she told everyone that her mum has a laminator at work just like the one at the centre and that she knew how to make it work all by herself. She stepped forward to push her piece of art work up on to the machine.

Gosh Tui how did you learn how to use the laminator? asked the kaiako.

My big sister Aria, showed me and knows the 'structions cos my mum taught her at the shop.

Marty reached out as if to stop Tui and announced loudly, *You don't touch the tray ...it's just for teachers even when you're at the big school.* The kaiako stretched her arm around Marty and said quietly, *We can all have a chance to learn how use the laminator at kindy as well as with our Mums and Dads ...and to read the pictures and words in the little instruction book. Let's have a look together.*



Te Whāriki

Children's learning is located within the nested contexts and relationships of family, community, and wider local, national and global influences. Kaiako participate in, and may influence, some or all of these contexts (p 60).

The environment offers a variety of possibilities for exploring, planning, reasoning and learning, with space arranged to encourage active exploration. New challenges and familiar settings encourage children to

develop confidence. The whole of the environment is used as a learning resource and is accessible to all children. Children are able to manipulate their environment by being provided with appropriate equipment (p 50).

Children are encouraged to use trial and error to find solutions to problems and to use previous experience as a basis for trying out alternative strategies. They are encouraged to give reasons for their choices and to argue logically (p 49).

Kaiako encourage sustained shared thinking by responding to children's questions and by assisting them to articulate and extend ideas. They assist them to take advantage of opportunities for exploration, problem solving, remembering, predicting and making comparisons and to be enthusiastic about finding answers together. They encourage children to know what is happening and why (p 50).

Kaiako provide resources and provocations that encourage children to use creative arts to express their thinking about people, places and things (p 50).

Like the principles that underpin Te Whāriki and Te Marautanga o Aotearoa, those in Te Aho Matua derive from a holistic view of human development ... (p 52).



He pukapuka mō ngā tamariki

Books for children

I don't want to go to school! Blake, S. (S. Blake, Illus.). (2014). Gecko Press

Maisy Goes to Preschool: A Maisy First Experience Book. Cousins, L. (2010). Penguin Random House.

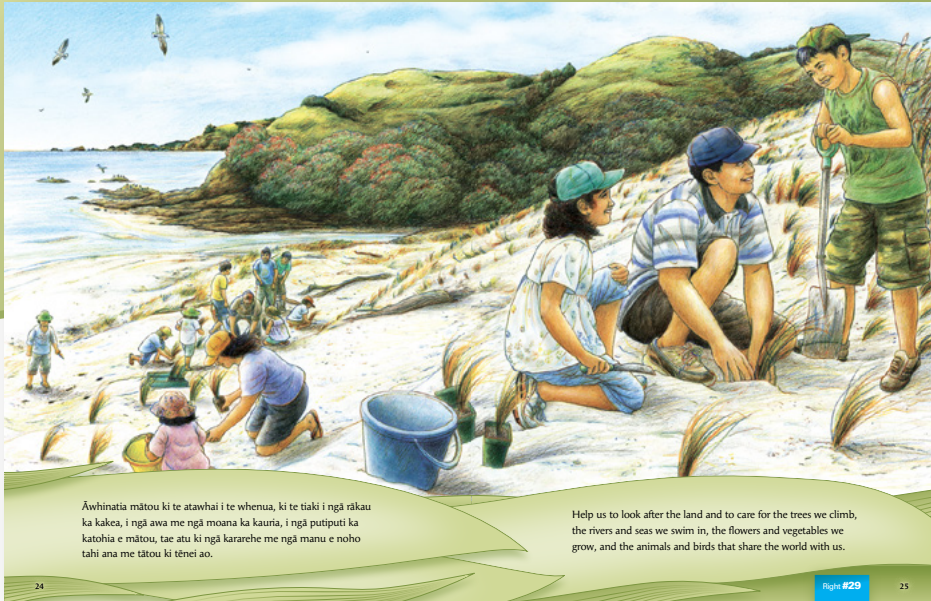
The summer Nick taught his cats to read. Manley, C. (K. Berupe (Illus.). (2016). Simon & Schuster.

You may like to approach your local school for any material they have specific to children starting at that school.

Motika tamariki 29

Right 29

Ngā whārangi / Pages 24 & 25



Āwhinatia mātou ki te atawhai i te whenua, ki te tiaki i ngā rākau ka kakea, i ngā awa me ngā moana ka kauria, i ngā putiputi ka katohia e mātou, tae atu ki ngā kararehe me ngā manu e noho tahi ana me tātou ki tēnei ao.

Help us to look after the land and to care for the trees we climb, the rivers and seas we swim in, the flowers and vegetables we grow, and the animals and birds that share the world with us.



Kupu tutuhi

The text

Ā whinatia mātou ki te atawhai i te whenua, ki te tiaki i ngā rākau ka kakea, i ngā awa me ngā moana ka kauria, i ngā putiputi ka katohia e mātou, tae atu ki ngā kararehe me ngā manu e noho tahi ana me tātou ki tēnei ao.

Help us to look after the land and to care for the trees we climb, the rivers and seas we swim in, the flowers and vegetables we grow, and the animals and birds that share the world with us.



Te whakaahua

The illustration

Working peacefully on a shared goal to prevent erosion, adults are alongside tamariki digging holes with garden spades and trowels on a sloping sand dune. The adults seem to be engaging and guiding the tamariki. Pingao grasses are being placed in the hollows. The far dune is already covered in grasses and it looks like the task will soon be completed as there are only a few plants left on the green tray. While the blue and yellow buckets appear empty further down the slope the drooped shoulders of the person carrying buckets indicate they are heavy.

Most people are wearing sunhats or caps although not always in a way that protects their face. The pohutukawa flowers and sleeveless tee shirts



indicate it is an early summer day. As the sand is white presumably the setting is on the east coast. The only sign of habitation is farmland across the estuary. The sea is tidal, or there has been flooding, as it looks like tree trunks have washed part way up the dune.



Pitopito kōrero

Notes for kaiako

Right 29 is about finding a child's potential, respecting parents, family and community values, cultural identity, respecting natural environments, peaceful interactions, equality of sexes and friendships all of which provide through this illustration an opportunity to reflect on tamariki's experiences of caring for the environment and working together on a common goal.

When you look at the pages with tamariki ask them what they see happening in the image.

- Ask them why they think they are planting in the sand dunes? This could open up opportunity to discuss issues of erosion or endangered birds and sea life. Tamariki may have experience of playing in the sand dunes or noticing sand dunes fenced off or signs indicating these areas are prohibited. What are tamariki working theories around this?
- Do tamariki recall being part of any planting or beach projects? This could be at home with their families, in the community or at the ECE setting. Are there ways that your setting promotes advocating for the environment and fosters tamariki interests and involvement in environmental advocacy? Could you get involved in local beach clean ups or community garden projects?
- What sort of environment projects have you engaged in with the tamariki in your setting? Consider kaitiakitanga (guardianship and protection) and how this may be a way tamariki may be empowered by gaining a sense of responsibility and respect for the natural environment. (<https://teara.govt.nz/en/kaitiakitanga-guardianship-and-conservation>)



- Consider the ways that you weave Māori perspectives of caring for papatūānuku (Mother Earth) and other atua into your programme. How do these perspectives support tamariki to develop a love of and respect for the natural environment?
- How welcome are whānau to come and share their skills and knowledge with tamariki and kaiako? Do whānau grow their own vegetables at home? If so, when do you provide opportunities to share some seedlings or cuttings? What could you grow in your setting to share with your local community?

Consider making connections with local maunga/ awa/ moana – this could be done through pepeha, storytelling, photographs, excursions to explore your local environment and connecting with local iwi. Think about how this may relate to the rights of tamariki to develop a respect for the natural environment.

Tirohanga Scenario

After the summer holidays kaiako are engaging in conversations with tamariki about what they did in the holidays. Ruben shares that he went camping and swimming at the beach. Kaiako ask Ruben's parents if they have any photos to share from their camping holiday. They send in some photos, one is of Ruben and his friends playing on the beach. One of the kaiako notice that there is a warning sign on a post by the sand dunes in the background of the photo. She asks Ruben about the sign. Ruben answers, *We can't play in there. Why not?* asks the kaiako. *We will hurt the birds.* Kaiako take the opportunity to gather more information with the tamariki about what sort of birds Ruben and his family have been discussing. Together they find the a DOC brochure about dotterels <https://www.doc.govt.nz/globalassets/documents/conservation/native-animals/birds/nz-dotterels-brochure.pdf> they discuss as a small group the information in the brochure. Kaiako bring out the "For Each and Every Child" book, turning to page 24 & 25 she asks, *I wonder if the tamariki in this picture are planting to help the dotterels? I wonder what you could do to help the birds?*



Te Whāriki

As global citizens in a rapidly changing and increasingly connected world, tamariki need to be adaptive, creative and resilient. They need to 'learn how to learn' so that they can engage with new contexts, opportunities and challenges with optimism and resourcefulness. For these reasons, Te Whāriki emphasises the development of knowledge, skills, attitudes and dispositions that support lifelong learning (p 7).

The expectation is that, in their early years, tamariki will experience a curriculum that empowers them for their journey. Te Whāriki interprets the notion of curriculum broadly, taking it to include all the experiences, activities and events, both direct and indirect, that occur within the ECE setting (p 7).

Both Te Whāriki and Te Marautanga o Aotearoa envisage a culturally competent child who is able to move confidently between te ao Māori and te ao Pākehā. Both documents are grounded in a holistic view of human development that encompasses the attributes that complete the child: te tinana, te hinengaro, te wairua and te whatumanawa. These attributes are interwoven as in a whāriki and interdependent like the parts of the harakeke plant (p 52).

Young children have increasing capacity for language and inquiry and for understanding other points of view. They are becoming much more aware of cultural expectations, understanding that different cultures have different expectations and that what is appropriate in one context may not be appropriate in another (p 14).

All cultural groups have beliefs, traditions, and child-rearing practices that place value on specific knowledge, skills, attitudes and dispositions. Tamariki learning and development is enhanced when culturally appropriate ways of communicating are used and when parents, whānau and community are encouraged to participate in and contribute to the curriculum (p 20).

Pasifika approaches that have influenced ECE in New Zealand draw on different ethnic-specific ways of knowing and being, for example, kopu

tangata (Cook Islands), falalalaga (Samoan), fale hanga (Tongan), and inati (Tokelau). These approaches view respect and reciprocity as crucial for learning and value. They also stress the notion of multiple relationships between people and across time, places and ideologies and the ability to navigate between familiar and unfamiliar worlds, different Pasifika world views, and Pasifika and non-Pasifika world views (p 62).

Diverse ways of being and knowing frame the way respect for the environment is demonstrated. Kaiako develop understandings of how children and their whānau make sense of the world and respect and appreciate the natural environment. Tamariki may express their respect for the natural world in terms of respect for Papatūānuku, Ranginui and atua Māori (p 46).

Kaiako recognise the relationship young children have with the environment. They support them to fulfil their responsibilities as kaitiaki of the environment. For example, kaiako encourage young children to observe nature without harming it (p 48).



He pukapuka mō ngā tamariki Books for children

Beach bag boogie. Wood, L. (R. Holguin, Illus.). (2011). Harper Collins Publishers.

Reduce. A reduce reuse recycle rethink book. Reve, M. (M. Reve, Illus.). (2020). Enlighten Press Pty Ltd.

The big beach cleanup. Offsay, C. (K. Rewse, Illus.). (2021). Albert Whitman & Co.

The Lorax. Dr Seuss (Dr Seuss, Illus.). (1971). Random House.

The waterhole. Base, G. (G. Base, Illus.). (2003). Penguin Random House.

Tu meke tui. Clarke, M. (Flox Aka Hayley King, Illus.). (2018). Little Love NZ.

As Kuku slept. Devlin, E. (A. Jeannes, Illus.). (2006). Reed Children's Books.

Motika tamariki 30

Right 30

Nga whārangi / pages 26-27



Āwhinatia mātou ki te kōrero i ngā reo o ō mātou ake iwi.
Tukua mātou kia haere ki ō mātou marae, ō mātou whare
karakia, ahakoa te hāhi, ahakoa te whakapono. Tukua
mātou kia kawea ake i ngā waiata, i ngā kanikani, kia kuhu
anō i ngā kākahu o ō mātou ake iwi.

Support us to use the languages of our people. Allow us
to go to churches, temples, marae, synagogues, mosques,
chapels, or shrines. Let us sing, dance, and dress in the
ways of our cultures.



Kupu tutuki

The text

Āwhinatia mātou ki te kōrero i ngā reo o ō mātou ake iwi. Tukua mātou kia haere ki ō mātau marae, ō mātou whare karakia, ahakoa te hāhi, ahakoa te whakapono. Tukua mātou kia kawea ake i ngā waiata, i ngā, kanikani, kia kuhu anō i ngā kākahu o ā mātou ake iwi.

Support us to use the languages of our people. Allow us to go to churches, temples, marae, synagogues, mosques, chapels, of shrines. Let us sing, dance, and dress in the ways of our cultures.



Ngā whakaahua

The illustration

The illustration shows a group of Māori tamariki from a kapa haka group dressed in their traditional costumes performing a waiata. The swish or movement of the piupiu (skirts) show that tamariki are moving /dancing to the waiata. The tamariki are smiling as they perform. The girls in the group have poi attached to the tops of their skirts and could be going to use them as part of their performance. Perhaps they are on a stage decorated with large flax plants that are part of the backdrop to their performance. Tamariki may also notice that all tamariki performing have a taonga (treasure) around their neck and each one has one or two white feathers in their hair. Tamariki looking closely may recognise some of the taonga

or can share about something special they wear on special occasions. Perhaps there are poi that are used in the centre and tamariki may be familiar with waiata they sing with the poi.



Pitopito kōrero

Notes for kaiako

The valuable messages illustrated here endorse for tamariki that each has a right to use their home language/s in the early childhood setting and that their language/s and cultural practices must not be left at the door but used as valuable resources for living and learning every day.

While exploring the illustrations with tamariki you may gain some insights into some traditional celebratory performances that involve particular clothes and special dance movements that some tamariki have experienced. Kaiako can reflect upon the several differing languages and cultural practices that tamariki bring with them from home, or that have been shared by family and whānau. There is an opportunity to recognise/ name some of the traditional performances, taonga or follow up on comments tamariki make about languages or cultures.

- Considering that each child may have a unique traditional culture and language in what ways can you use this illustration and talk about waiata /dance/movements such as the haka as starting points for acknowledging the right of each child to use their languages for learning in the centre?
- How do you extend the dialogue about your policy on the use of the following languages for learning: the languages of Aotearoa NZ (Te Reo Māori, English and NZSL) and the child's home or heritage language? Have you found ways to endorse the identities, languages and cultures of tamariki from the Pacific Nations that are part of the realm of Aotearoa New Zealand (Niue, Cook Islands, and Tokelau) by using their home or heritage languages for learning?
- Are there opportunities for kaiako, family or whānau members to record formative assessments in a child's home language? Kaiako can reflect on the ways in which tamariki are enabled to revisit their portfolios, sharing with kaiako, for example, familiar words and phrases along with examples of traditional clothing, musical instruments and taonga that have been gathered together there.
- Kaiako can reflect on how their conversations with tamariki encourage tamariki to feel that their home language is valued. Can tamariki access picture books in the centre that use their home language scripts? Are kaiako able to incorporate some commonly used words in the home languages of tamariki, and encourage tamariki to share songs, traditional taonga and clothing?
- In what ways are all kaiako and tamariki enabled to use their home languages for teaching and learning? Kaiako in bilingual education, which may be either immersion centres (medium of instruction is a home or heritage language) or bilingual centres (home or heritage language used 50% of the time) can reflect on ways they are enabling assessment of growth in oral, visual, and written languages tamariki use for learning? How are tamariki, the family, and whānau able to access books in home or heritage languages? How are you able to access professional development about bilingual education?

Tirohanga Scenario

English medium centre:

Tama, new to our centre, found settling difficult. Kaiako encouraged two siblings already well settled in the centre and who spoke English, and some te reo Māori, to become his buddies. Kaiako fostered the friendship between the boys and this also strengthened the relationship between the families. Soon the three tamariki began to seek each other out and played for much of their day using their heritage language when together. Their imaginative play became more and more elaborate and it was a challenge for them to say goodbye at the end of each session. Tama's mum was so impressed with the way her son was able to use English and te reo Māori with his new friends at the centre. She noted to the kaiako that her son easily became a leader in bilingual play at the kohungahunga he visited once a week.

Tama's mum commented about his wealth of ideas and expressive use of English but was deeply concerned that he was using less te reo Māori at home. Kaiako shared that they worked to maintain Tama's te reo Māori and recognised how important being bilingual was to her son's wellbeing and wairua. They recounted that, now he had settled, he always took the lead in te reo Māori used at the centre.

Samoan bilingual immersion centre:

Two four year olds from English-speaking Samoan households were role-playing being 'teacher' and 'student' after a book about volcanoes had been shared with them. One sat on the 'teacher's chair', held up the book and pointed to the image of a volcano erupting. She explained to the other child, *Mauga...le mauga mu i fafo* (The volcanic eruption is out there). Her 'student' answered, *I luga* (Up there), and reached over to turn to the next page. She carried on in English, *...this one, just do it to the dinosaur!*

The 'teacher' sat upright showing that she was in charge and pointed to another image asking her 'student' in English, *What happens here?* She then explained, *Leai se mauga mu* (No volcanic eruption). Her 'student' replied, *Leai se mauga mu i luga* (No volcanic eruption up there) and then, pointing to the dinosaur, said in English, *What happens here?*

Both 'teacher' and 'student' continued using Samoan and English to share ideas about what happened next to the dinosaur. Observing this, the kaiako reflected on how the centre could best support these two children to further integrate Samoan into their play and use it with confidence when sharing ideas and information.



Te Whāriki

Besides English, te reo Māori and New Zealand Sign Language (NZSL), some 200 different languages are in use in New Zealand, with Samoan, Hindi, Northern Chinese, French and Yue (Cantonese) being the most common. Children more readily become bi- or multilingual and bi- or multiliterate when language learning in the education setting builds on their home languages (p 12).

It is desirable that children in ECE settings should also have the opportunity to learn NZSL, an official language of New Zealand, and to learn about Deaf culture. For some children, NZSL is their first language, and services have a responsibility to support its use and development (p 12).

Languages are the means by which we think and communicate with each other. We typically think of languages as consisting of words, sentences and stories, but there are also languages of sign, mathematics, visual imagery, art, dance, drama, rhythm, music and movement. One of the major cultural tasks for children in the early years is to develop competence in and understanding of language. At this time, they are learning to communicate their experience in different ways; they are also learning to interpret the ways in which others communicate and represent experience. They are developing increasing competence in symbolic, abstract, imaginative and creative thinking (p 41).

The environment is rich in signs, symbols, words, numbers, song, dance, drama and art that give expression to and extend children's understandings of their own and other languages and cultures (p 45).



He pukapuka mō ngā tamariki Books for children

Maui and other Māori legends. 8 classic tales of Aotearoa. Gossage, P. (2016). Penguin Group (NZ) Puffin.

My two blankets. Kobald, I. (F. Blackwood, Illus.). (2014). Little Hare Aus.

Ko e mataafaga I Avatele. Lolokini Pavihi, L. (E. Batt, Illus.). (2012). NZ Ministry of Education.

Ko tāku kiore ngiāo. Aiono-Iosefa, S. (Gus Hunter, Illus.). Learning Media, New Zealand Ministry of Education.

The Coalition for Books is an excellent source of titles for locally produced Māori and Pasifika children's books. See <https://coalitionforbooks.nz/maori-and-pasifika-books-2022>

Motika tamariki 31

Right 31

Ngā whārangi / Pages 28-29



Kupu tutuhi

The text

Kia whai wā anō mārou ki te tākaro, ki te whakangā, ki te ngahau tahi ki ō mātou whānau, ki ō mātou hoa.

Give us the time to play and rest and to enjoy time with family and friends



Te whakaahua

The illustration

In these illustrations a group of people and tamariki are attending a night-time game (are they playing football, rugby, rugby league?) at a large out-door park / stadium. They invite conversations with tamariki about such family experiences.

The illustrator has captured the excitement of two tamariki and their family or whānau members, perhaps Mum and Dad, being spectators. Everyone is dressed in warm jackets and the large lights behind the crowd indicate this is a winter night-time game. The girl and boy are wearing the same coloured scarf as their Dad/Uncle. The man behind them wears a cap of the same colour. Tamariki may have had familiar experiences with team uniforms at home and know about team colours. It is clear that the family share knowledge of and passion for the game, and perhaps tamariki enjoy playing this game with the adults or other tamariki from their whānau.



Pitopito kōrero

Notes for kaiako

The key message of Right 31 includes respecting and valuing each child's right to play and to rest.

This includes having time to share play, cultural activities and recreation with family and whānau. When kaiako read and talk about these images with tamariki it opens up opportunities for a child to share their stories about play companions, play spaces and things that they enjoy most. This can include thinking about identity and belonging. Consider how these illustrations invite shared stories of a child's family and whānau home interests and cultural activities, including sporting activities.

Kaiako can be reflecting upon the ways in which time and space for play is valued in their context as they negotiate their local curriculum.

- How do kaiako offer empowering opportunities for play where tamariki of all abilities have agency to create and act on their own ideas and the diverse interests brought from home?
- What opportunities arise where tamariki become aware of their right to play in their own way?
- Are there times and places where tamariki discuss rights and responsibilities and experience ways to respect the play of peers?



Tirohanga Scenario

Greta wanted 'to touch the sky'. She climbed the stump of the centre's aging puriri tree and called out, "Look, I can almost touch the sky from here". She stretched upwards on tippy toes and held on gently to the edge of the shade sail. There was a look of calm and self assuredness on her face. But was this safe? Quickly I remembered just how capable Greta is – she had played for years in this particular puriri tree! Her grip was firm and she was balancing skilfully – able to view the entirety of the garden. I just couldn't help myself from asking, "You aren't nervous up there, are you Greta?". Her response was, "Are you scared of heights?" Greta knew what she was doing – she thought perhaps it was me that was scared! In the moment of her play, Greta was the teacher, and I the learner.

Kaiako ensure the provision of protected spaces, both indoors and out, to which children can retreat for quiet play, either alone or in small groups (p 30).

Children learn through play: by doing, asking questions, interacting with others, devising theories about how things work and then trying them out and by making purposeful use of resources. As they engage in exploration, they begin to develop attitudes and expectations that will continue to influence their learning throughout life (p 46).

Kaiako provide resources and equipment that encourage spontaneous play and the practising of skills, both individually and in small groups. Materials and tools are appropriate for the age group, in working order, accessible, and easy to clean and put away (p 50).

A reference library is available for kaiako, as well as information for parents on nutrition, children's physical activity and growth, and how play is important for learning and development (p 50).



Te Whāriki

To learn and develop to their potential, children must be respected and valued. This means recognising their rights to have their wellbeing promoted and be protected from harm and to experience equitable opportunities for participation and learning and for rest and play (p 18).

They [young children] use play opportunities, talking about and trying out ideas with others, and their imaginations to explore their own and others' cultures and identities (p15).

In an empowering environment, children have agency to create and act on their own ideas, develop knowledge and skills in areas that interest them and, increasingly, to make decisions and judgments on matters that relate to them. Play and playfulness are valued and kaiako-initiated experiences are inviting and enjoyable (p 18).



He pukapuka mō ngā tamariki

Books for children

Looking after Louis. Ely, L. (P. Dunbar, Illus.). (2004). Albert Whitman & Co.

You can do it, Bert. Könnecke, O. (O. Könnecke, Illus.).(2015). Gecko Press.

Beach bag boogie. Wood, L. (R. Holguin, Illus.). (2011). Harper Collins.

Hemi's kite. Hamer, B. (P. Martin, Illus.). (1988). New Zealand Dept. of Education.

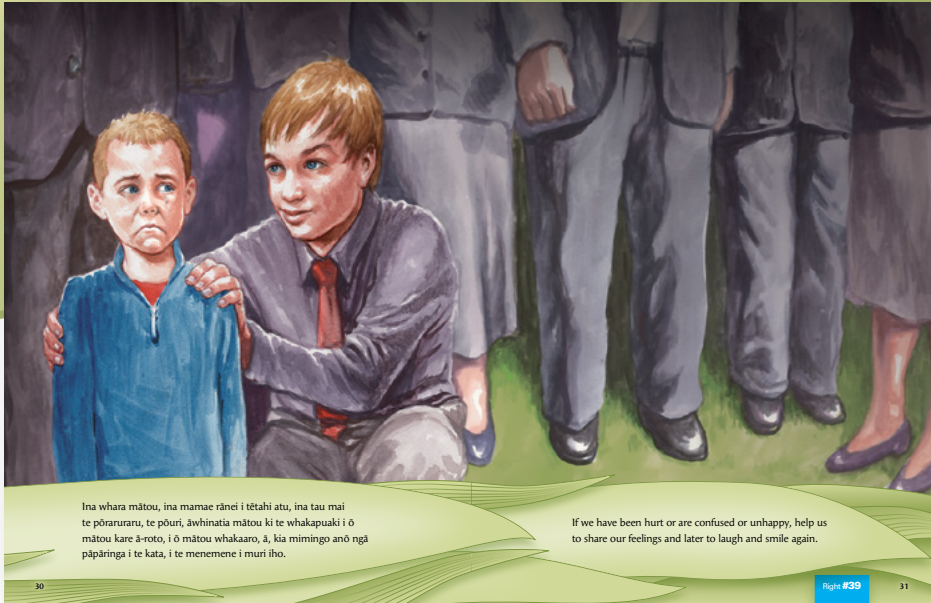
Dancing with Grandma. Mastnak, R.(R. Mastnak, Illus.).(2011). Hardie Grant Egmont.

Don't worry Nana, I'll drive. McGrath, R. (R. McGrath, Illus. (2007). Reed Publication.

Motika tamariki 39

Right 39

Ngā whārangi / Pages 30-31



Ina whara mātou, ina mamae rānei i tētahi atu, ina tau mai te pōraruru, te pōuri, āwhinatia mātou ki te whakapuaki i ō mātou kare ā-roto, i ō mātou whakaaro, ā, kia mimitingā anō ngā pāpāringa i te kata, i te menemene i muri iho.

If we have been hurt or are confused or unhappy, help us to share our feelings and later to laugh and smile again.



Kupu tutuhi

The text

Ina whara mātou, ina mamae rānei i tētahi atu, ina tau mai te pōraruru, te pōuri, āwhinatia mātou ki te whakapuaki i ō mātou kare ā-roto, i ō mātou whakaaro, ā, kia mimitingā anō ngā pāpāringa i te kata, i te menemene i muri iho.

If we have been hurt or are confused or unhappy, help us to share our feelings and later to laugh and smile again.



Te whakaahua

The illustration

There are many adults gathered close together standing on grass wearing formal plain dark clothes, except for the child. The young boy is upset and crying. It appears one adult amongst all those legs has recognised the young boy's distress and has placed his hands on the young boy's shoulders. Both the child and the adult kneeling have the same colour hair, eyes and skin tone. While an interpretation of this illustration is a funeral it would be interesting to hear the views of tamariki as many may not have experience of the loss of a loved one. On the other hand, rather than a funeral it is possible that those legs all belong to adults who view their responsibility as 'protecting' when hurtful things have happened to a child. The adults in the illustration may be making decisions around the child's welfare and wellbeing.



Pitopito kōrero

Notes for kaiako

The key messages in UNCRC Right 39, which influence our interpretation of the illustration, are that physical and psychological recovery and reintegration measures will be taken for child survivors of maltreatment in an environment fostering their health, respect and dignity.

The text and the illustration provide an opportunity to help tamariki to recognise their feelings and those of others, such as the adult showing compassion for the upset young child and to discuss loss, whether death of someone close or through separation, ill health or other circumstances such as abuse or incarceration, and to reiterate that it is okay to feel sad, to be upset or angry and to cry.

There is an opening to discuss the difference between being hurt, confused or unhappy and to acknowledge that sometimes it is hard to know and express feelings and find someone to listen.

- How and when do you check out what tamariki know, think and believe?
- In your everyday practice how often do you acknowledge the feelings of tamariki, help tamariki to recognise and name them and what is happening in their bodies when they are feeling like that?
- When relevant, how courageous are you to acknowledge and discuss how really sad things happen?
- How informed are you on ways to respond to abuse and neglect and loss?
- What have you learnt about trauma-informed practices and ways to ensure that your interactions enhance the child's well-being, welfare and self-respect?
- What do you understand about the grieving process? What can be triggers for tamariki and how might grief be evidenced in the play of infants, tamariki and older siblings?



- Have you thought about ways to respond to tamariki when someone they know is dying, has died or they have attended a tangi or funeral?
- In what ways do you recognise and respect diverse cultural values, beliefs and practices when responding to separation, loss and death?
- As the adult, can you distinguish between what is going on for you and what is happening for the child so that you keep your actions and reactions focused on what is happening for the child at that moment?
- What quiet spaces do you have for rejuvenation for tamariki and, if needed, for yourself?

Tirohanga Scenario

Jackson was cheerful yet silent. He had suffered trauma. Kaiako never ever heard or observed him speaking yet he engaged with them many times during the day through facial and body expressions which over time moved to making sounds especially animal sounds when he recognised creatures. Kaiako always talked to him knowing that he understood. The catalyst for change came a few months before transitioning to school when he drew some pictures and a kaiako asked if he would like to write a story about them. He pointed to other tamariki at the table, mimed actions and gave the kaiako a pen and pointed to the paper so she wrote the text around what his actions had indicated. She read out what was written and he indicated his approval or disapproval. He made a cover, a title with himself as writer and illustrator and together they bound the book. He stood up the front at the group time grinning as the kaiako read his story. It was of course about other tamariki and he delighted in their responses. He took it home. It started a healing journey towards being verbal in that setting and also as he transitioned into school. Kaiako read heaps about selective mutism. For one, the most valuable piece of advice was to acknowledge “Thank you for saying hello to me in your head.”

self- regulation by staying calm and offering them choices (p 14).

Over time and with guidance and encouragement children will become increasingly capable of keeping themselves healthy and caring for themselves – te oranga nui. Children demonstrate respect for tapu as it relates to themselves and other (p 27).

Kaiako build relationships of trust and respect children's rights by acknowledging feelings and individuality, explaining procedures, taking children's fears and concerns seriously, and responding sensitively (p 30).

Policies, procedures and practices ensure that children are kept healthy and safe and that they feel secure in an environment where signs of danger or abuse are promptly recognised. Any suspected harm or abuse is dealt with in association with support agencies and families (p 30).



He pukapuka mō ngā tamariki Books for children

Aya and the butterfly. Salama. M. (J. Cooper, Illus.). (2021). NZ Ministry of Education; <https://nzcurriculum.tiki.org.nz>

A terrible thing happened. A story for children who have witnessed violence or trauma. Holmes, M. (C. Pilo, Illus.). (2000). Magination Press ; American Psychological Association.

Lifetimes: Beginnings and endings with lifetimes in between. Mellonie, B. (R. Ingpen, Illus.). (2005). Puffin Books.

Hope is an open heart. Thompson, L. (L. Thompson, Illus.). (2008). Scholastic Inc.

The rabbit listened. Doerrfeld, C. (C. Doerrfeld, Illus.). (2018). Dial Books.

Where's Chimpy? Rabe, B. (D. Schmidt, photographs). (1988). Albert Whitman.



Te Whāriki

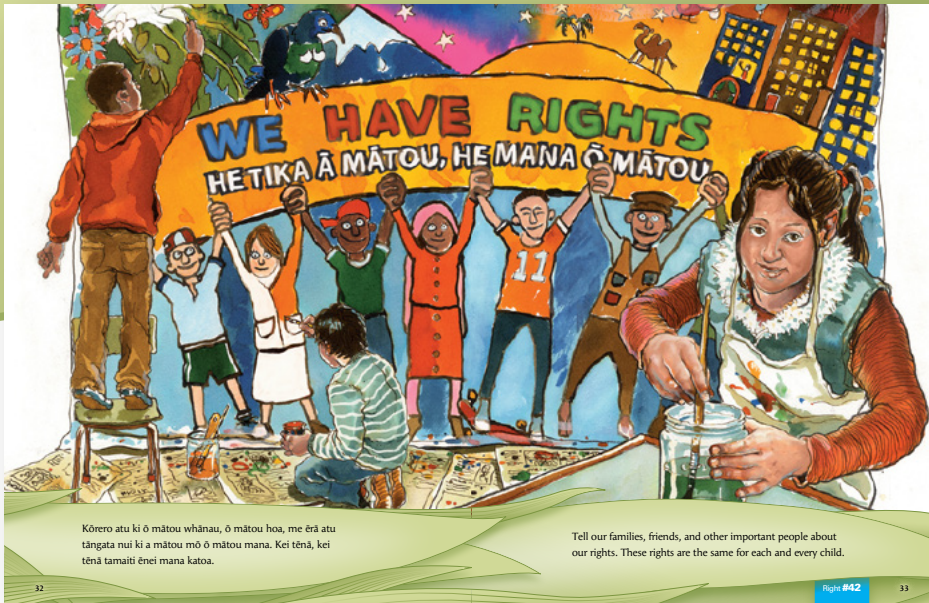
Infants (and young children) learn through respectful, reciprocal interactions with people, places and things and require a peaceful environment where kaiako pay careful attention to the level of sensory stimulation (p.14).

Toddlers (and young children) are learning to self-regulate, amidst feelings that are sometimes intense and unpredictable. Kaiako support

Motika tamariki 42

Right 42

Ngā whārangi / Pages 32 & 33



Kupu tutuhi

The text

Kōrero atu ki ō mātou whānau, ō mātou hoa, me ērā atu tāngata nui ki a mātou mō ō mātou mana. Kei tēnā, kei tēnā tamaiti ēnei mana katoa.

Tell our families, friends and other important people about our rights. These rights are the same for each and every child.



Te whakaahua

The illustration

On these pages tamariki are completing the mural shown in the illustration for Right 2. The painted characters, reflecting diverse ethnicities, are holding a banner stating “WE HAVE RIGHTS, HE TIKA Ā MĀTOU, HE MANA Ō MĀTOU”. The tamariki are putting the finishing touches to the background scenes. There is a tui, foliage and flowers, a butterfly, a snow-capped mountain (Taranaki?), a star-studded sky (Rangi and Papa?), a desert scene with a Bactrian camel and a date palm (memories for one of the tamariki?), a helicopter and a small figure from one of three high-rise apartment blocks.



Pitopito kōrero

Notes for kaiako

There are two key messages on these pages. The first is that adults and tamariki understand that everyone has rights and mana to advocate for themselves, for their rights, and for the rights of others, and that such rights must be respected. Secondly, that the rights explained in this book and in UNCRC are the same for each and every child.

The kaiako reading these pages to a child/group of tamariki can be thinking about the families and whānau at the early childhood centre in the context of Te Whāriki's principle 1, Whakamana/Empowerment:

This principle means that every child will experience an empowering curriculum that recognises and enhances their mana and supports them to enhance the mana of others. Mana is the power of being and must be upheld and enhanced.

To learn and develop to their potential, children must be respected and valued. This means recognising their rights to have their wellbeing promoted and be protected from harm and to experience equitable opportunities for participation and learning and for rest and play. Kaiako have an important role in encouraging and supporting all children to participate in and contribute to a wide range of enriching experiences. These expand the children's competence and confidence and, over time, enable them to direct their own lives. In an empowering environment, children have agency to create and act on their own ideas, develop knowledge and skills in areas that interest them and, increasingly, to make decisions and judgments on matters that relate to them. Play and playfulness are valued and kaiako-initiated experiences are inviting and enjoyable. Perspectives on empowerment are culturally located, hence kaiako need to seek the input of tamariki and their parents and whānau when designing the local curriculum (page 18).



The Teaching Council's *Code of Professional Responsibility* reiterates the mandated curriculum, *Te Whāriki*, in its requirement for qualified kaiako to be committed to the teaching profession, to learners, to families and whānau, and to society (*Our Code, our Standards* 2017, pages 10-12).

As kaiako engage with the tamariki in their setting, they can be reflecting on the vision of the Commissioner for Children as expressed in the foreword to this book: that *we want Aotearoa to be the best place in the world to be a child*. The Commissioner for Children talks about *the good news* – that *poverty, racism and ableism...can be designed out of our social and economic structures*. For this to happen, kaiako must be acutely aware of curriculum requirements and consider what it means for tamariki to be seen as *taonga* with rights, as well as know how, in each unique setting, *to bring those rights to life, for each and every child*.

- How will you ensure that there is continuity to the thoughts and actions that emerge from reading this book? How will you ensure that the tamariki are a continuous part of exploring their own rights? How will you involve family and whānau? How will you ensure that the dialogue around rights remains open-ended so that tamariki see their lived lives as a continual search for identity and meaning? Kaiako could consider what power they have over a child's development, and how this is demonstrated in their practice with tamariki.
- Other than reading this book when and how could you raise awareness of the rights of tamariki? With tamariki? With parents, families and whānau and caregivers? With management? With colleagues? With the early childhood sector and beyond?
- How could you demonstrate a rights based approach in your everyday practice?
- Are there values and beliefs that impact on your approach to the rights of tamariki? How do you balance that in your pedagogy?

Tirohanga Scenario

It was at a public round of consultation for the revision of *Te Whāriki* that a kaiako stood up to recommend that the aspiration statement be changed to recognising tamariki as beings now rather than becomings i.e. to remove “grow up” which to her implied the aspiration was centred on the future. Her suggestion was dismissed outright and rather humbled she sat down. The next day in her centre she asked her colleagues what they thought. Their centre philosophy had specific reference to the UN Convention on the Rights of the Child (UNCRC) and *Te Whāriki*. The ensuing philosophical discussion over days focussed on kaiako beliefs about their practice, their philosophy, the rights of tamariki, about tensions between rights and responsibilities and understanding the equilibrium, about the role of listening to tamariki, about when they struggled keeping an individual child's best interests to the forefront of their practice, and of course whether being a young child and attending an early childhood service was about a child's strengths, interests and dispositions now or was it about preparation for school and life. For kaiako these were important discussions about teaching practices and how UNCRC and the aspiration could be integrated into practice. One kaiako felt strongly that the early years were about what was happening for the child now and that with judicial practice the child would blossom. She took a rights perspective and sent a written submission on the revision of *Te Whāriki*.



Te Whāriki

An example of Bronfenbrenner's (bioecological) theory in action can be seen in the ways kaiako in New Zealand respond to the United Nations Convention on the Rights of the Child (UNCROC). Kaiako work to uphold and protect children's rights, interests, and points of view from the earliest ages. They recognise children as citizens and preserve their dignity while building their mana and supporting them to build the mana of others (p 61).

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 (p 62).



He pukapuka mō ngā tamariki

Books for children

Two eyes, a nose and a mouth. Grobel Intrater. R. (R. Grobel Intrater, Illus.). (1995) Scholastic Inc.

I have the right to be a child. Serres, A. (Aurelia Fronty, Illus., Helen Mixer, Trans.) (2012). Groundwood Books.

Juan has the jitters! . Cruz, A. (Miki Yamamoto, Illus.). (2020). North Atlantic Books

Refer to the following for a rich selection of picture books that illustrate a diverse range of children with disabilities: <https://account.torontopubliclibrary.ca/shared/positive-disability-representation-in-childrens-books/qczHkT7JUQIY3mvKnzS6RLMakC9JePpaJScmVMoExyIYyhoUp1>



He pukapuka mō ngā kaiako Resources for kaiako



Amnesty International UK. (2015). *We are all born free. The Universal Declaration of Human Rights in Pictures*. Frances Lincoln. <https://www.amnesty.org.uk/we-are-all-born-free-universal-declaration-human-rights-pictures>

Dalli, C., & Meade, A. (Eds.). (2016). *Research, Policy and Advocacy in the Early Years: Writing inspired by the achievements of Professor Anne Smith*. New Zealand. New Zealand Council for Educational Research.

Education Review Office. (2020). *Piki Ake, Kake Ake. For those who inspire to seek excellence. Indicators of quality for early childhood education; what matters most*. Education Review Office. <https://ero.govt.nz/how-ero-reviews/early-childhood-services/nga-ara-whai-hua-quality-framework-for-evaluation-and-improvement/nga-ara-whai-hua-your-go-to-guide>

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Mackey, G. & Hill-Denee, D. (2021). *Taking care of our children. 30 years of children's rights in Aotearoa New Zealand*. In Visnjic Jevtic, A., Engdahl, I., & Sadownik, A. (Eds.). *Young Children in the World and their Rights*. Springer.

Perry, B., & Winfrey, O. (2021). *What happened to you? Conversations on trauma, resilience and healing*. Bluebird.

Podmore, V., Hedges, H., Keegan, P., & Harvey, N., (2016). (Eds) *Teachers voyaging in plurilingual seas: Young children learning through more than one language*. Wellington: New Zealand Council for Educational Research.

Purdue, K., Gordon-Burns, D., Gunn, A., Madden, B., Surtees, N. (2009). Supporting inclusion in early childhood settings: some possibilities and problems for teacher education. *International Journal of Inclusive Education* 13(8). <https://www.tandfonline.com/doi/abs/10.1080/13603110802110743>

Robertson, C. (2020). Opening doors : Kaiako supporting children with a loved one incarcerated. *Early Years Journal*. 66 <https://eej.ac.nz/index.php/EEJ/article/view/38>

Taouma, J., Tapusoa, E., & Podmore, V. (2015). Nurturing positive identity in children: Action research with infants and young children at the A'oga Fa'a Samoa, an early childhood centre of innovation. *Journal of Educational Leadership Policy and Practice*, 28(1), 50 – 59.

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Te One, S. (2011). Implementing children's rights in early education. *Australian Journal of Early Childhood* 36 (4) 54-61 <https://doi.org/10.1177/183693911103600408>

Visnjić-Jevtić, A., Sadownik, A.R., & Engdahl, I. (Eds.) (2021). *Young children in the world and their rights: Thirty Years with the United Nations Convention on the Rights of the Child*. Springer.

Williams, M. (2020). *Children who changed the World*. Walker Bros.

Ngā mōtika mai i te timatanga Rights from the start

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