The background features abstract, overlapping green geometric shapes, primarily triangles and polygons, in various shades of green, creating a modern and dynamic visual effect.

# *Weaving Te Whāriki - new and ongoing reflections about transformative curriculum policy and practice in early childhood education*

Celebrating Northland's Tamariki Conference, Whakamanatia |  
Empowering - Whakahonotia | Connecting - Whakakahatia | Strengthening. October 3, 2020,  
Kamo, Whangarei.

Alexandra. G Gunn, University of Otago, Ōtepoti.

# Te kaupapa mō tāku korero i te rā nei.

Referencing what I called in 2016, “*Te Whāriki’s promise*” - preserving and enhancing children’s mana, showcasing children’s perspectives and contributions to the world, strengthening learning dispositions and identities - I draw from scholarship in the third edition of the book *Weaving Te Whāriki: Aotearoa New Zealand’s early childhood curriculum document in theory and practice* to raise emerging and enduring questions related to curriculum provision in Aotearoa and to showcase opportunities for the development of practice brought about by the framework’s revision.

Aotearoa New Zealand's early childhood curriculum framework, *Te Whāriki*, was recognised internationally as an innovative and far-sighted early childhood curriculum policy text when first published in 1996. In 2017 New Zealand's Ministry of Education released a 'refreshed' version of the framework that aimed to both underpin the established principles *Te Whāriki*, and to update its content and approach for 21st century teaching and learning in early childhood services.

This volume brings together revised and updated chapters from earlier editions, with new chapters that demonstrate the continuing significance of *Te Whāriki*. The book is organised around three themes: the development of *Te Whāriki* and its enduring influence; working with *Te Whāriki* in practice contexts; and the place of *Te Whāriki* in the international curriculum policy landscape.

Teachers, educators, curriculum scholars, researchers, policy professionals, and pre-service teachers will find this new edition full of important insights about policy and practice in early childhood education in Aotearoa New Zealand and internationally.

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NZCER PRESS



Weaving *Te Whāriki*  
3RD EDITION

EDITED BY Alexandra C. Gunn and Joce Nuttall

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# Weaving *Te Whāriki*

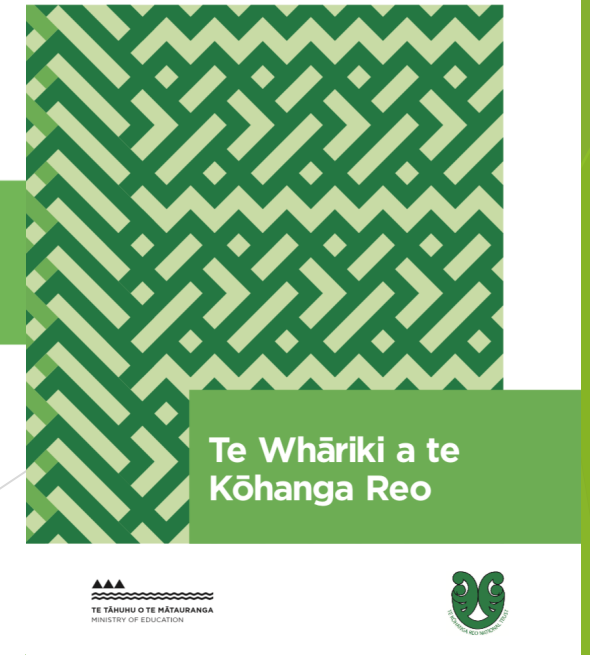
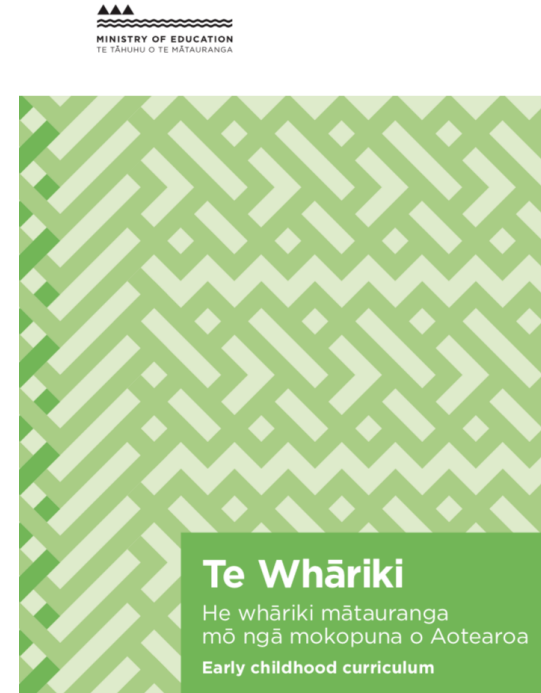
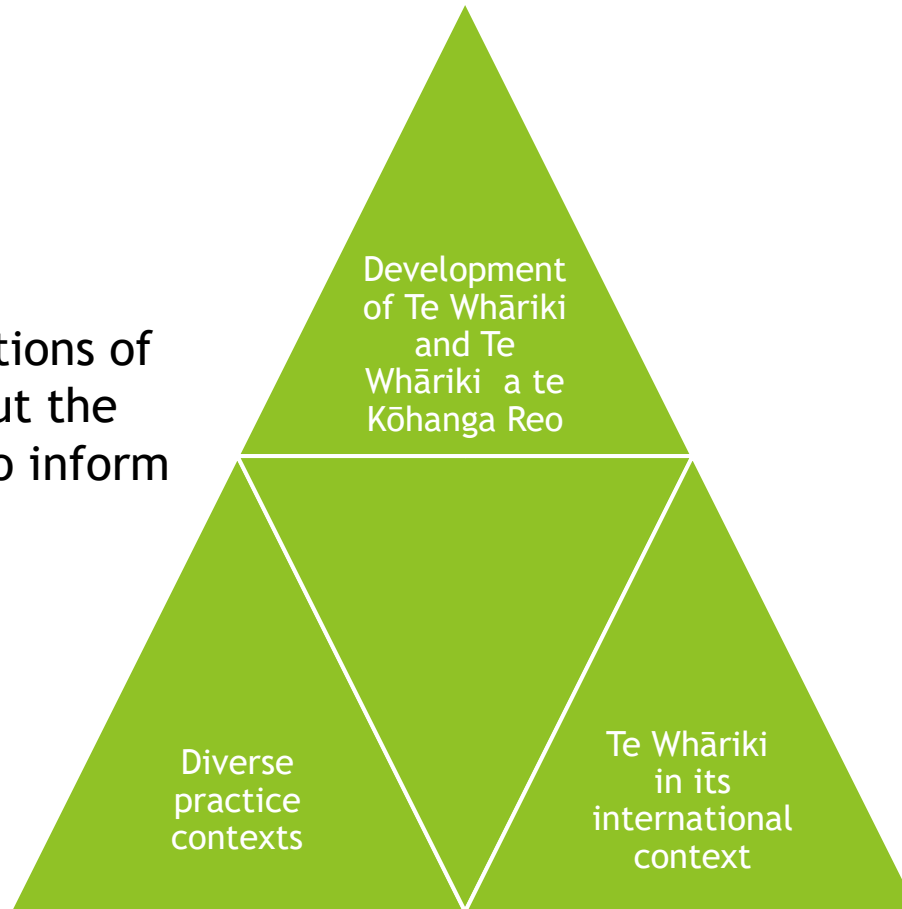
3RD EDITION

Aotearoa New Zealand's Early Childhood Curriculum Document in Theory and Practice

EDITED BY  
Alexandra C. Gunn and Joce Nuttall

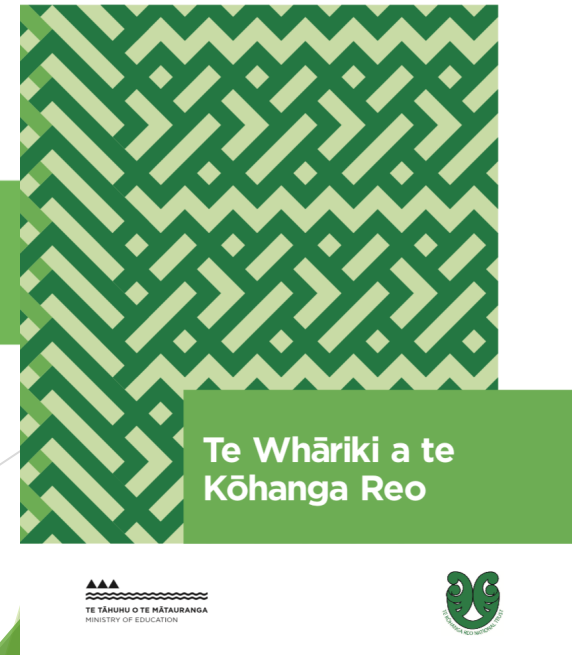
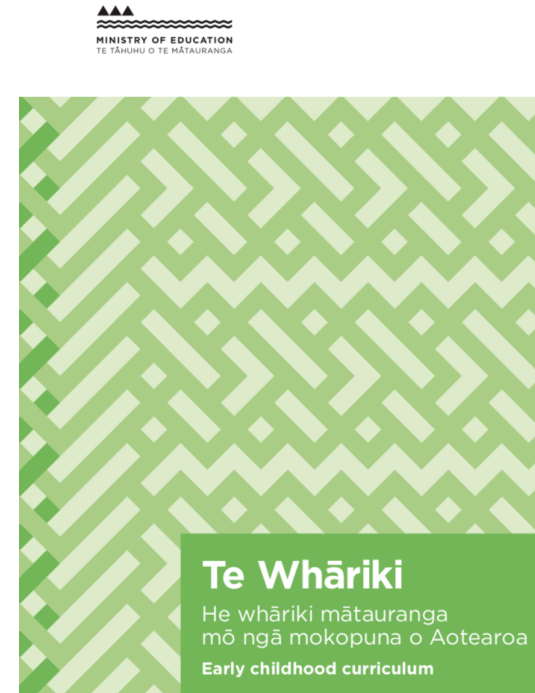
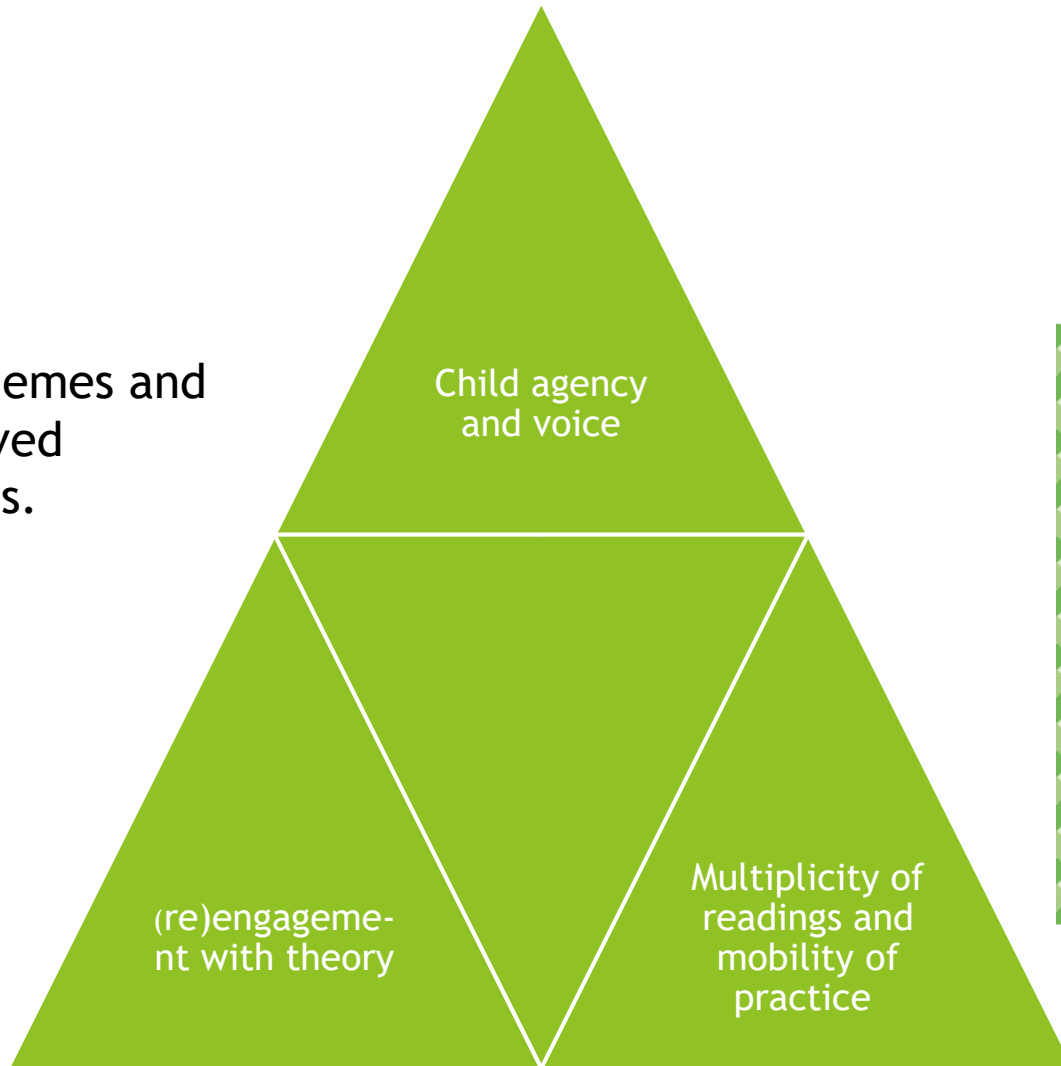


Three collections of writings about the curriculum to inform thinking and practice.





Three themes and  
interleaved  
questions.



## Preparedness to implement *Te Whāriki* (2017)

June 2019



Ko te Tamaiti te Pūtake o te Kaupapa  
The Child – the Heart of the Matter

[www.ero.govt.nz](http://www.ero.govt.nz)

## Awareness and confidence to work with *Te Whāriki*

July 2018



Ko te Tamaiti te Pūtake o te Kaupapa  
The Child – the Heart of the Matter

[www.ero.govt.nz](http://www.ero.govt.nz)

## Engaging with *Te Whāriki* (2017)

November 2018



Ko te Tamaiti te Pūtake o te Kaupapa  
The Child – the Heart of the Matter

[www.ero.govt.nz](http://www.ero.govt.nz)



Image credit: Voices for Vermont's Children:  
<https://www.voicesforvorkids.org/equity-learning-community>

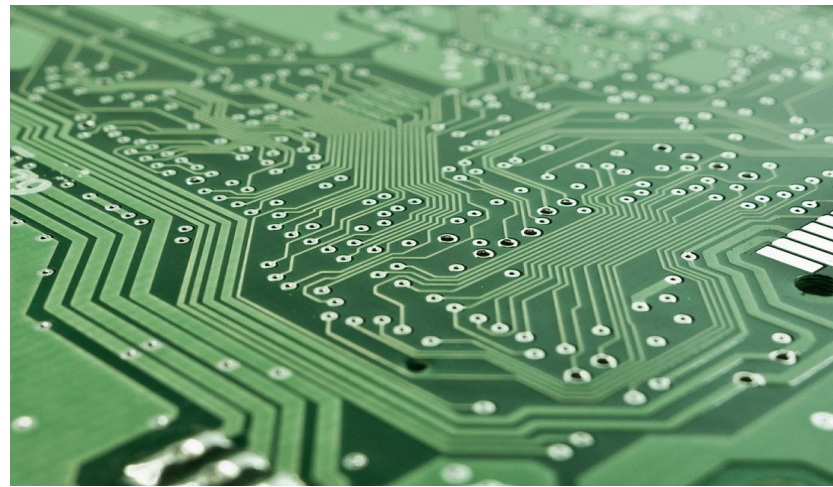


IMAGE CREDIT: Michael Schwarzenberger, Pixabay.



How capable are we of actually addressing equity issues through our work? Can we be critical of ourselves and our curriculum framework?





NZ Herald: 21/10/19

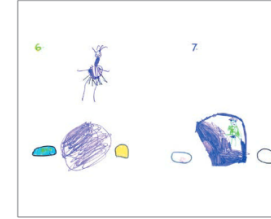
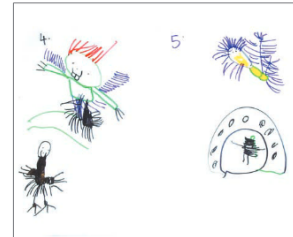
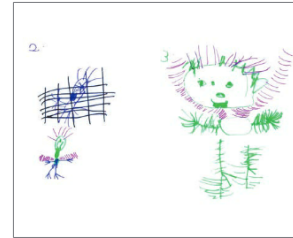
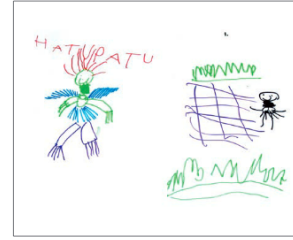
What actions can we take to move beyond colonial guilt and progress a bicultural path?



Image Credit: KToTP Book 3, MOE (2004)



Image Credits: KToTP Book 3, MOE (2004)



How best  
to/will you  
engage with  
Kaupapa  
Māori theory  
to advance  
bicultural  
practice?

*Kotahi te kākano,  
he nui ngā hua o te rākau.  
A tree comes from one seed  
but bears many fruit.*



Image Credit: kirratours.co.nz





Image Credit: StartupStockPhotos, Pixabay



Photo credit: Mathias Svold



Image Credit: Engin Akyrt, Pixabay

What  
professional  
learning  
frameworks and  
methods can  
sustain and  
grow your work?

# Enduring questions part 1

- ▶ Disconnect between aims and content of curriculum
- ▶ Definition of LOs - open to schoolification, disconnected from localised curric.
- ▶ Kaiako understandings of world from Te Ao Māori perspective
- ▶ Professional knowledge of kaiako

# Opportunities for development - using *Te Whāriki* to respond.

- ▶ Engagement with each other, communities, and theory
- ▶ Definition of LOs locally will support practice
- ▶ Plenty of offerings in *Te Whāriki* for learning from and engaging with Te Ao Māori
- ▶ Development of kaiako professional knowledge can make a difference





Image credit: GMPWorkshop, Pixabay



Created from image by: Gerd Altmann, Pixabay

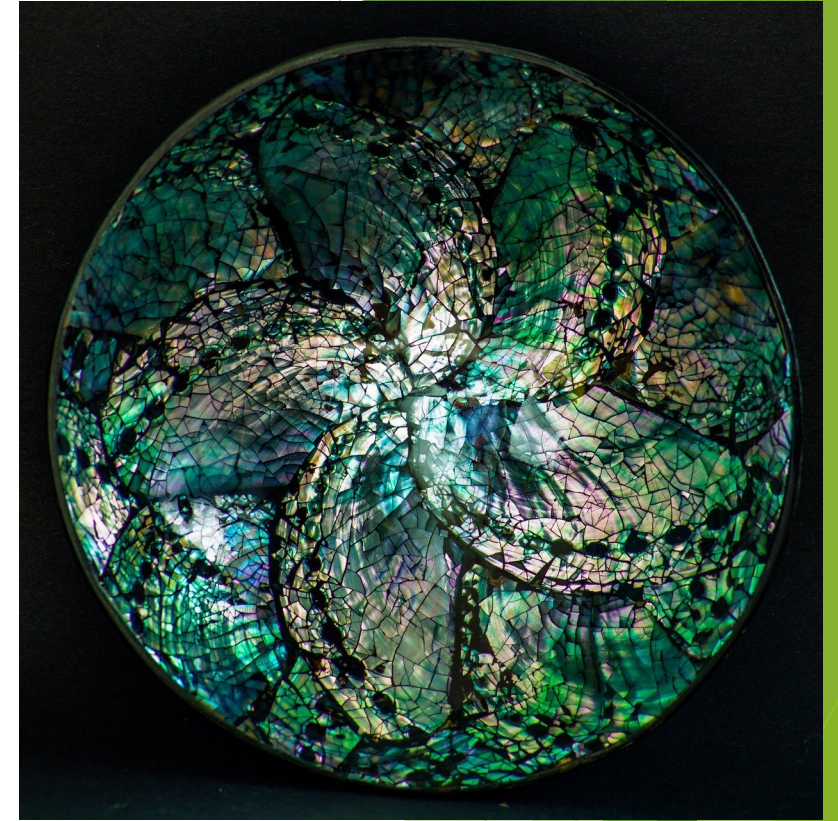


Image credit: Varun Maharaj, Pixabay

How are you continuing to investment in developmentalism, ableism, and monoculturalism in practice?

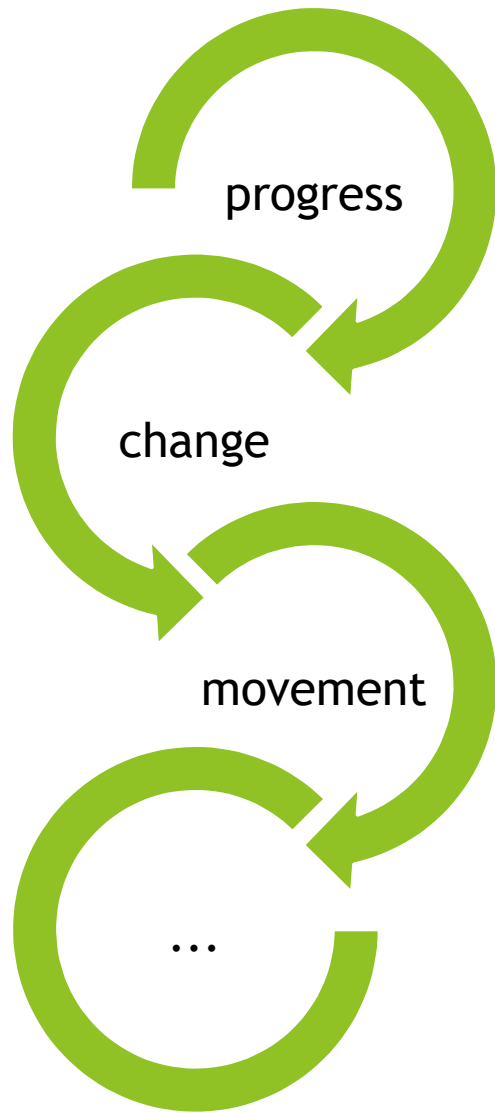


Image Credit: StartupStockPhotos, Pixabay

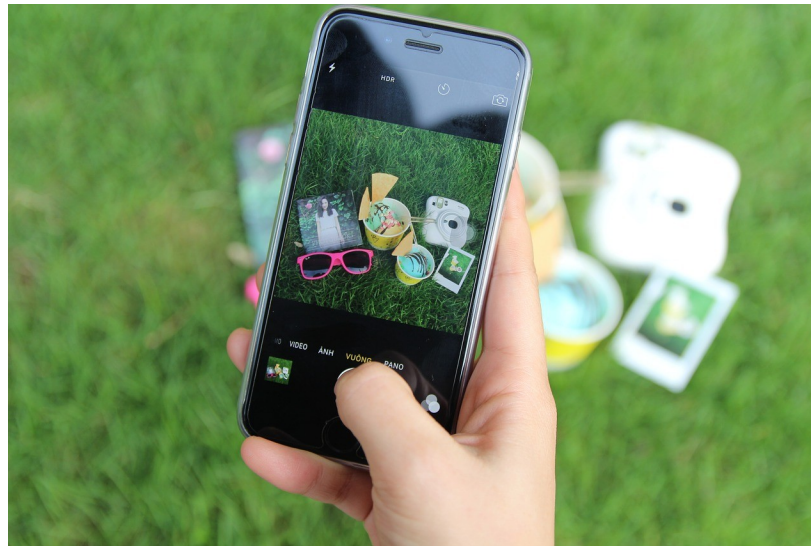


Image Credit: StockSnap, Pixabay

What stories about learning are being told and how are the tools we're using mediating them?





Image Credit:  
Pixabay



Image Credit: Falco,  
Pixabay

How can we talk about our work in ways that preserve our own values and knowledges while respecting and learning from those of others too?

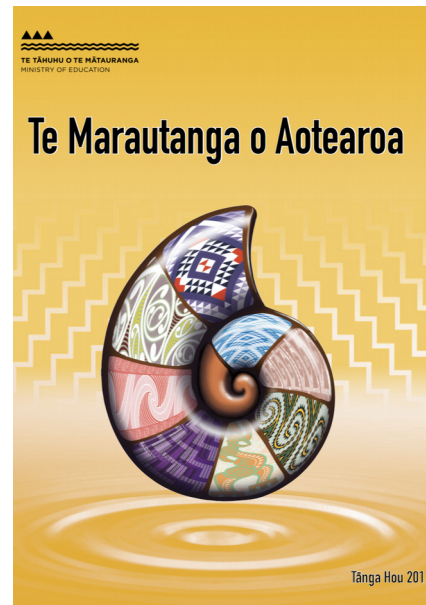


Image Credit: Yuri\_B, Pixabay.



## Enduring questions part 2

- ▶ Not truly local implementation (yet)
- ▶ Partnership
- ▶ Narrow bodies of knowledge being drawn from
- ▶ Sufficiency of kaiako education (initial and ongoing)

# Using the curriculum revision to push us beyond the status-quo.

