**EARLY LEARNING CURRICULUM FRAMEWORK | HE ANGA MARAU KŌHUNGAHUNGA 2023**

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| PART A | | | | |
| Principles | Kaupapa whakahaere | | | | |
| Empowerment | Whakamana  Early childhood curriculum empowers the child to learn and grow | Mā te whāriki e whakatō te kaha ki roto i te mokopuna, ki te ako, kia pakari ai tana tipu. | **Holistic Development | Kotahitanga**  The early childhood curriculum reflects the holistic way children learn and grow | Mā te whāriki e whakaata te kotahitanga o ngā whakahaere katoa mō te ako a te mokopuna, mō te tipu o te mokopuna. | | **Family and Community | Whānau tangata**  The wider world of family and community is an integral part of the early childhood curriculum | Me whiri mai te whānau, te hapū, te iwi, me tauiwi, me ō rātou wāhi nohonga, ki roto i te whāriki, hei āwhina, hei tautoko i te akoranga, i te whakatipuranga o te mokopuna. | **Relationships | Ngā hononga**  Children learn through responsive and reciprocal relationships with people, places and things | Mā roto i ngā piringa, i ngā whakahaere i waenganui o te mokopuna me  te katoa, e whakatō te kaha ki roto i te mokopuna ki te ako. |
| Strands, goals and learning outcomes | Taumata whakahirahira | | | | |
| Strands | | **Goals** | | **Learning Outcomes** |
| Well-being | Mana atua | | *Children experience an environment where:* | | *Over time and with guidance and encouragement, children become increasingly capable of:* |
| The health and well-being of the child are protected and nurtured | Ko tēnei te whakatipuranga o te tamaiti i roto i tōna oranga nui, i runga hoki i tōna mana motuhake, mana atuatanga. | | * their health is promoted | | * keeping themselves healthy and caring for themselves | te oranga nui |
| * their emotional wellbeing is nurtured | | * managing themselves and expressing their feelings and needs | te whakahua whakaaro |
| * they are kept safe from harm | | * keeping themselves and others safe from harm |  te noho haumaru. |
| Belonging | Mana whenua | | *Children and their families experience an environment where:* | | *Over time and with guidance and encouragement, children become increasingly capable of:* |
| Children and their families feel a sense of belonging | Ko te whakatipuranga tēnei o te mana ki te whenua, te mana tūrangawaewae, me te mana toi whenua o te tangata. | | * connecting links with the family and the wider world are affirmed and extended | | * making connections between people, places and things in their world | te waihanga hononga |
| * they know that they have a place | | * taking part in caring for this place | te manaaki i te taiao |
| * they feel comfortable with the routines, customs and regular events | | * understanding how things work here and adapting to change | te mārama |
| * they know the limits and boundaries of acceptable behaviour | | * showing respect for kaupapa, rules and the rights of others | te mahi whakaute. |
| Contribution | Mana tangata | | *Children experience an environment where:* | | *Over time and with guidance and encouragement, children become increasingly capable of:* |
| Opportunities for learning are equitable and each child’s contribution is valued | Ko te whakatipuranga tēnei o te kiritau tangata i roto i te mokopuna kia tū māia ai ia ki te manaaki, ki te tuku whakaaro ki te ao. | | * there are equitable opportunities for learning, irrespective of gender, ability, age, ethnicity or background | | * treating others fairly and including them in play |  te ngākau makuru |
| * they are affirmed as individuals | | * recognising and appreciating their own ability to learn | te rangatiratanga |
| * they are encouraged to learn with and alongside others | | * using a range of strategies and skills to play and  learn with others | te ngākau aroha |
| Communication | Mana reo | | *Children experience an environment where:* | | *Over time and with guidance and encouragement, children become increasingly capable of:* |
| The languages and symbols of children’s own and other cultures are promoted and protected | Ko te whakatipuranga tēnei o te reo. Mā roto i tēnei ka tipu te mana tangata me te oranga nui. | | * they develop non-verbal communication skills for a range of purposes | | * using gesture and movement to express themselves |  he kōrero ā-tinana |
| * they develop verbal communication skills for a range of purposes | | * understanding oral language and using it for a range of purposes | he kōrero ā-waha[[1]](#footnote-1) |
| * they experience the stories and symbols of their own and other cultures | | * enjoying hearing stories and retelling and creating them | he kōrero paki[[2]](#footnote-2) * recognising print symbols and concepts and using them with enjoyment, meaning and purpose | he kōrero tuhituhi * recognising mathematical symbols and concepts and using them with enjoyment, meaning and purpose |  he kōrero pāngarau |
| * they discover different ways to be creative and expressive. | | * expressing their feelings and ideas using a range of materials and modes | he kōrero auaha. |
| Exploration | Mana aotūroa | | *Children experience an environment where:* | | *Over time and with guidance and encouragement,  children become increasingly capable of:* |
| The child learns through active exploration of the environment | Ko te whakatipuranga tēnei o te mana rangahau, me ngā mātauranga katoa e pā ana ki te aotūroa me te taiao. | | * their play is valued as meaningful learning and the importance of spontaneous play is recognised | | * playing, imagining, inventing and experimenting |  te whakaaro me te tūhurahura i te pūtaiao |
| * they gain confidence in and control of their bodies | | * moving confidently and challenging themselves  physically | te wero ā-tinana |
| * they learn strategies for active exploration, thinking and reasoning | | * using a range of strategies for reasoning and problem solving | te hīraurau hopanga |
| * they develop working theories for making sense of the natural, social, physical and material worlds. | | * making sense of their worlds by generating and refining working theories | te rangahau me te mātauranga. |

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| PART B | | | | | |
| Ngā Kaupapa whakahaere | | | | | |
| Whakamana  Mā Te Whāriki e whakatō te kaha ki roto i te mokopuna ki te ako, kia pakari ai tana tipu | Te Whāriki is critical to the foundation of lifelong learning for mokopuna. | | **Kotahitanga**  Mā Te Whāriki e whakaata te kotahitanga o ngā whakahaere katoa mō te ako a te mokopuna, mō te tipu o te mokopuna | Te Whāriki reflects the holistic, interdependent nature of learning for mokopuna. | **Whānau Tangata**  Me whiri mai te whānau, te hapū, te iwi, me tauiwi,  me ō rātou wāhi nohonga ki roto i Te Whāriki, hei āwhina, hei tautoko i te akoranga, i te whakatipuranga o te mokopuna | Mokopuna relate to the people and contexts that contribute to their learning and development. | | **Ngā Hononga**  Mā roto i ngā piringa, i ngā whakahaere i waenganui  o te mokopuna me te katoa, e whakatō te kaha ki roto  i te mokopuna ki te ako | Through connectedness to others, mokopuna gain confidence in their identity  as a learner. |
| Ngā aho, ngā whāinga me ngā hua ako | Ngā Taumata whakahirahira | | | | | |
| Ngā Aho | **Ngā Whāinga** | | | **Ngā Hua Ako** | |
| Mana atua | *Ka kākahutia te mokopuna ki te korowai o ōna mātua tīpuna, he korowai aroha kia |Mokopuna are enveloped in their ancestral cloak, a cloak of love and empathy:* | | | *Ka whanake te mokopuna kia pakari tōna mōhio ki |Mokopuna grow and develop their understanding and ability:* | |
| Ko tēnei te whakatipuranga o te tamaiti i roto i tōna oranga nui, i runga hoki i tōna mana motuhake, mana atuatanga | Mokopuna understand their own mana atuatanga – uniqueness and  spiritual connectedness. | * tipu ora ai ia | to grow and flourish | | | * te tiaki pai i a ia anō i roto i ōna hononga ki ōna mātua tīpuna, te oranga nui |  to care for themselves within the context of their ancestral connections | |
| * mauritau ia | that establishes a sense of harmony with their world | | | * te whakahaere i a ia anō kia ū ai tōna mana motuhake, te whakahua whakaaro |  to conduct themselves in a manner that maintains their mana | |
| * haumaru ia | that protects and nurtures. | | | * te noho haumaru kia ū ai tōna mana atuatanga, te noho haumaru | to keep themselves safe - physically, emotionally, intellectually and spiritually – so that their ancestral mana is upheld. | |
| Mana whenua | *Ka kākahutia te mokopuna ki te korowai o ōna mātua tīpuna, he korowai aroha kia: |Mokopuna are enveloped in their ancestral cloak, a cloak of love and empathy:* | | | *Ka whanake te mokopuna kia pakari tōna mōhio ki: | Mokopuna grow and develop their understanding and ability:* | |
| Ko te whakatipuranga tēnei o te mana ki te whenua, te mana tūrangawaewae, me te mana toi whenua o te tangata | Mokopuna relationships to Papatūānuku are based on whakapapa, respect and aroha. | * ū ai tōna mana whenua | secure in their sense of identity and belonging | | | * te whakawhanaunga ki te tangata, ki te whenua me ngā kaupapa e hāngai ana ki tōna ao |  te waihanga hononga | to establish and maintain relationships to people, the land and events relevant to their world | |
| * ū ai tōna tūrangawaewae me tōna mana toi whenua | secure in their place to stand and their enduring relationship with the land | | | * te tū pakari hei kaitiaki, te manaaki i te taiao | to stand as guardians of the environment | |
| * ū ai ia ki ngā tikanga tuku iho a ōna mātua tīpuna | supporting them to uphold the customs, practices and values of their ancestors | | | * te kawe i ngā tikanga tuku iho i roto i te ao hurihuri, te mārama ki te āhua o ngā whakahaere me te mōhio ki te panoni | to uphold traditional knowledge and practices within a contemporary context | |
| * ū ai ia ki te tika me te pono | so they may carry themselves with honour and integrity. | | | * te manaaki i roto i te tika me te pono, te mahi whakaute | to care and nurture with respect and integrity. | |
| Mana tangata | *Ka kākahutia te mokopuna ki te korowai o ōna mātua tīpuna, he korowai aroha kia: | Mokopuna are enveloped in their ancestral cloak, a cloak of love and empathy:* | | | *Ka whanake te mokopuna kia pakari tōna mōhio ki: | Mokopuna grow and develop their understanding and ability:* | |
| Ko te whakatipuranga tēnei o te kiritau tangata i roto i te mokopuna kia tū māia ai ia ki te manaaki, ki te tuku whakaaro ki te ao | Mokopuna have a strong sense of themselves as a link between past, present and future. | * tū māia ia i roto i te mōhio ki ngā wawata o tōna whānau | to stand strong in the hopes and aspirations of their whānau | | | * te manaaki i ētahi atu, te ngākau makuru | to care for and nurture others | |
| * ū ai tōna mana āhua ake| confirming and upholding their uniqueness | | | * te whakahaere i a ia anō, te rangatiratanga | to uphold themselves and stand strong  in their sense of being | |
| * mōhio ia he aha te mea nui o te ao - he tangata, he tangata, he tangata | that engenders an appreciation of the importance of people. | | | * te mahi tahi me te ako ngātahi, te ngākau aroha | to cooperate and learn with others. | |
| Mana reo | *Ka kākahutia te mokopuna ki te korowai o ōna mātua tīpuna, he korowai aroha kia: | Mokopuna are enveloped in their ancestral cloak, a cloak of love and empathy:* | | | *Ka whanake te mokopuna kia pakari tōna mōhio ki: | Mokopuna grow and develop their understanding and ability:* | |
| Ko te whakatipuranga tēnei o te reo. Mā roto i tēnei ka tipu te mana tangata me te oranga nui | Through te reo Māori, mokopuna identity, belonging and wellbeing are enhanced. | * tū pakari ia hei kaitiaki i te reo Māori | to stand as guardians of te reo Māori | | | * te whakakōrero i tōna tinana, he kōrero ā-tinana | to communicate with their bodies | |
| * toa ia ki te whakawhitiwhiti kōrero i te reo Māori | to champion the use of te reo Māori | | | * te whakawhitiwhiti kōrero, he kōrero ā-waha | speak with their words | |
| * pai ai tana manaaki i ngā kōrero tuku iho | so they may care for and maintain oral traditions | | | * te whai hua i te whakarongo, te kōrero anō me te waihanga i te kōrero, he kōrero paki |  to actively engage in, listen to, retell and create stories * te whakamahi i ngā tohu me ngā ariā tuhituhi o ōna mātua tīpuna i roto i te ao hurihuri,  he kōrero tuhituhi | to utilise the print symbols and concepts of their ancestors in a contemporary context * te whakamahi i ngā tohu me ngā ariā pāngarau o ōna mātua tīpuna i roto i te ao hurihuri,  he kōrero pāngarau | to utilise the mathematical symbols and concepts of their ancestors  in a contemporary context | |
| * rere arorangi ai ia ki te toi o ngā rangi | that enables them realise the heights of their creative potential | | | * te tuku i tōna katoa kia rere arorangi, he kōrero auaha | to engage their whole self to communicate their ideas and creativity. | |
| Mana aotūroa | *Ka kākahutia te mokopuna ki te korowai o ōna mātua tīpuna, he korowai aroha kia: | Mokopuna are enveloped in their ancestral cloak, a cloak of love and empathy:* | | | *Ka whanake te mokopuna kia pakari tōna mōhio ki: | Mokopuna grow and develop their understanding and ability:* | |
| Ko te whakatipuranga tēnei o te mana rangahau, me ngā mātauranga katoa e pā ana ki te aotūroa me te taiao| Mokopuna see themselves as explorers, able to connect with and care for their own and wider worlds. | * mōhio ia he kairangahau ia, ā, māna ngā mātauranga o tōna ao e rangahau | to view themselves as explorers able to access the knowledge of their world | | | * te rangahau i ngā mātauranga o tōna ao, te whakaaro me te tūhurahura i te pūtaiao | to research understandings of their world | |
| * ū ai tōna tino rangatiratanga | to uphold themselves and stand strong | | | * te whakatinana i tōna tino rangatiratanga, te wero ā-tinana | to achieve self-determination | |
| * rite tana tū ki ōna tīpuna pērā me Maui-Mōhio | that reinforces the mokopuna, a reflection of ancestors, like Maui-Mōhio | | | * te whai i ngā tauira i waiho mai e ōna tīpuna pērā me Maui, te hīraurau hopanga | to utilise the examples handed down from ancestors such as Maui | |
| * tipu tōna mōhio ki ngā hononga ki te tangata, ki te taiao me ngā āhuatanga katoa o tōna ao | that supports the development of relationships to people, the environment and all elements in their world. | | | * te tūhura i ngā hononga ki te whakamārama i tōna ao, te rangahau me te mātauranga | to explore relationships in order to understand the world. | |

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| **PART C** | | | | | |
| **Ngā Kaupapa Whakahaere mō Te Kōhanga Reo** | | | | | |
| **Whakamana**  Mā Te Whāriki a te Kōhanga Reo e whakatō te kaha ki roto i te mokopuna ki te ako, kia pakari ai tana tipu. | **Kotahitanga**  Mā Te Whāriki a te Kōhanga Reo e whakaata te kotahitanga o ngā whakahaere katoa mō te ako a te mokopuna, mō te tipu o te mokopuna. | **Whānau – Tangata**  Me whiri mai te whānau, te hapū, te iwi, me tauiwi, me ō rātou wāhi nohonga ki roto i te whāriki o te kōhanga reo, hei awhina, hei tautoko i te akoranga, i te whakatipuranga o te mokopuna. | | **Ngā Honotanga**  Mā roto i ngā piringa, i ngā whakahaere i waenganui o te mokopuna me te katoa, e whakatō te kaha ki roto i te mokopuna ki te ako. | |
| **Ngā Taumata Whakahirahira mō Te Kōhanga Reo** | | | | | |
| **Mana Atua**  Kia mōhio ki te whakapono, wairua, aroha, manaaki, whakakoakoa, whakahirahira. | **Mana Whenua**  Kia mōhio ki ōna tūrangawaewae, ki ōna marae, ki ngā pepeha o ōna iwi.  Kia mōhio ki te mana o ngā awa, whenua, o ngā maunga.  Kia mōhio ki te manaaki, ki te tiaki i te whenua. | **Mana Tangata**  Kia mōhio ki ōna whakapapa, ki te pātahi o te whānau, ki ōna hoa, whānau whānui; kia mōhio ki ōna kaumātua; kia mōhio ki a Ranginui raua ko Papatūānuku. | | **Mana Reo**  Kia mōhio i te rangatiratanga, i te tapu me te noa o tōna ake reo.  Kia matatau te tamaiti ki te whakahua i te kupu.  Kia mōhio ki tōna ao, te ao Māori. | **Mana Aotūroa**  Kia mōhio he wairua to ngā mea katoa; te whenua, te moana, te ao whānui, ngā whetu, te hau, ngā rakau, ngā ngāngara. |
| **Te Tauira Whāriki (Te Katoa o te Mokopuna) mō Te Kōhanga Reo** | | | | | |
| Kei te whānau, hapū, Iwi te mana kawenga mō te whakapakari i te whaioranga tinana, wairua, hinengaro me te whatumanawa o ia mokopuna, kia pakari ai ki te toro atu ki te pumautanga o tona Ao Māori. | | | | | |
| **Tinana**  Ko tēnei wehenga e hāngai ana ki te tipuranga me te whakapakaritanga o te tinana. Whakairatia ana te mokopuna, tīmata ana ngā whakahaere hauora mō te whakatipu i a ia me te whakapakari i a rāua ko tōna whaea. Kia tika, kia eke hoki ngā kai ka whāngaihia ki a rāua. Kia manawanui ki te atawhai, ki te whakaruru i te mokopuna i ngā wā katoa nō te mea he nui ngā mokopuna ka whara i mua i te rua tau. Nā reira kia mataara tātou. Me ako i te mokopuna i runga i te ngākau hari me te ngākau hūmārie, kia tino pakari ai te hauora o tōna tinana. Kia kaha te whakahau i a ia ki te hīkoi, ki te omaoma, ki te purei paoro, ki te pikipiki. Mahia ngā whakakoringa tinana ka taea e ia. Kia mōhio te mokopuna ki ngā wāhi o tōna tinana me ngā mahi ka taea e aua wāhi, ka mutu, kia mā katoa ngā whakahaere mōna me ngā mahi whakaako i a ia. Tua atu i ēnei kia mau ki ngā akoranga o te ao tawhito mō ngā tikanga, ngā rongoā me ngā kai ka pai māna. Kia kaha hoki te whakaū i ngā tohutohu o te ao hou mō te oranga tinana o te mokopuna. Ko ngā whakahaere mō ngā mokopuna kia hāngai ki a rātou, ā, kia eke ki ngā mahi ka taea e rātou. Heoi kia maumahara, he nui ngā rerekētanga kei waenganui i tēnā reanga, i tēnā reanga, ā, he nui hoki ngā rerekētanga kei waenganui i tēnā mokopuna, i tēnā mokopuna. He mana motuhake tonu tō tēnā, tō tēnā. | | | **Wairua**  Ko tēnei wehenga e hāngai ana ki te pakaritanga o te wairua me tōna hononga ki te taiao. Ka ako te tamaiti, he ōrite te āhua o ngā mea katoa o te taiao; ko te kiko o ngā mea katoa he ōrite te pūngao. Ka wānanga mō ngā atua, me ō rātou tūranga i roto i te taiao. Ka hoki ki ngā tikanga o mua, ki ngā whakapono, ngā kohinga whakaaro me ngā kitenga o te ao tawhito. Ka kimihia hoki ngā karakia, ngā mōteatea me ngā whakataukī e hāngai ana. Ka wānangatia ngā mātauranga o te ao hou; te pūtaiao me ōna hononga, te hunga tāngata me ōna tini āhuatanga, tae atu ki te moana me ngā whetū. He ōrite te pūngao o ēnei mea katoa. | | |
| **Hinengaro**  Ko tēnei wehenga e hāngai ana ki te pakaritanga o te hinengaro. Ka ako te tamaiti i te āhuatanga o tēnei mea o te whakaaro, arā, ko te pupuri i te mana o roto tonu i a ia, me te mana o te ao whānui. Ka ako i ētahi tikanga hei whakaū i ngā momo whakapono e pakari kē atu ai te hinengaro. Ka ako i ngā whakamārama a te ao Māori tawhito, mō te taiao, mō te pō me Te Kore. Ka ako i ngā whakamārama a te ao hou mō te orokohanga o te ao; tōna āhua i ngā wā o mua me tōna āhua ināianei. Ka tirohia te hāngai o tēnei whakapapa ki te tamaiti, arā, ki tōna whānautanga me tōna tipuranga ki tēnei ao. I ngā wā o mua, ko te karakia me te mōteatea ngā taonga i kaha whāia hei kawe i ngā tūmanako o te hinengaro Māori. Ko te whakapono, mā te karakia e titi ai ki te hinengaro me te ngākau o te tangata, ngā hiahia kei roto i a ia – hei tauira, ko te hiahia kia āwhina i tētahi atu, i a ia tonu rānei; ko te hiahia kia whai i tētahi mahi, i tētahi taumata rānei. Ko ngā karakia nei, he rite tonu ki ngā karakia mō te whakatō kūmara i ngā wā o mua, inā hoki, he whakaūnga noa iho ēnā i ngā hiahia o te tangata, kia makuru ai te kūmara i te tau. Nō reira, kotahi tonu te whāinga o ngā karakia katoa, arā, kia manaakitia mai ngā hiahia o te tangata, ahakoa ko wai te atua, ko Ihu Karaiti, ko te Atua, ko Io Matua Kore rānei. | | | **Whatumanawa**  Ko tēnei wehenga e hāngai ana ki te pakaritanga o te whatumanawa. Ka ako te mokopuna i ngā whakaputanga huhua o tēnei mea o te whatumanawa, mai i te aroha me te harikoa, ki te ngākau kino me te ngākau hinapōuri. Ko ēnei āhuatanga o te whatumanawa e whakaatu ana i te āhua o roto i te tinana. Ki te ora te whatumanawa, ka ora te tinana. Ki te tūkinotia te whatumanawa, ka hē katoa te tinana. Nō reira, inā tau ngā wāhanga katoa o te ngākau o te mokopuna, ka tipu ia i runga i te ngākau harikoa, ka tū māia, ka tū kaha hoki ā roto tonu i a ia. | | |

Dated at Wellington this 21st day of April 2023.

Hon JAN TINETTI, Minister of Education.

1. ‘Oral language’ encompasses any method of communication the child uses as a first language; this includes New Zealand Sign Language and, for children who are non-verbal, alternative and augmentative communication (AAC) [↑](#footnote-ref-1)
2. For children who are deaf or hard of hearing, ‘hearing’ includes ‘watching’ [↑](#footnote-ref-2)