Fundamentals of Early Childhood Education in Nova Scotia

FUNDAMENTALS OF EARLY CHILDHOOD EDUCATION IN NOVA SCOTIA

ECSP 1000

MATHEW SAMPSON AND MOASHELLA SHORTTE

NSCC

Nova Scotia

Fundamentals of Early Childhood Education in Nova Scotia remixes selected content from two open textbooks:

- Introduction to Curriculum for Early Childhood Education by Jennifer Paris, Kristin Beeve, & Clint Springer shared under a CC BY license.
- Principles and Practices of Teaching Young Children by Cindy Stephens, Gina Peterson, Sharon Eyrich, & Jennifer Paris shared under a CC BY license.

New content has been added to make the book relevant for students in Nova Scotia.

CONTENTS

This open textbook is an adapted remixed version of two open textbooks:

- *Principles and Practices of Teaching Young Children* by Cindy Stephens, Gina Peterson, Sharon Eyrich, & Jennifer Paris shared under a CC BY license.
- *Introduction to Curriculum for Early Childhood Education* by Jennifer Paris, Kristin Beeve, & Clint Springer shared under a CC BY license.

Additional Canadian and Nova Scotia content has been added to make this resource relevant for students studying ECE in Nova Scotia. New examples for philosophical and educational influences and have been added to make the content more inclusive.

Cover image: Children by Prawny used under a Free Pixabay License (CCO).

PART I.

HISTORY AND INFLUENCES

CHAPTER 1.

CHILDHOOD FROM A HISTORICAL PERSPECTIVE

The field of Early Childhood Education has a rich history. As you will soon discover, history has not only provided us with a strong foundation, it has shaped our beliefs, instilled an appreciation for children, and it has provided us with a context that guides our current practices

It is hard to imagine but children were not always considered valued members of society. You might say, children were thought to be second class citizens. In the past, many believed that children should be seen and not heard, and that children should be ruled by might (e.g. "spare the rod spoil the child"). Often time's children were punished harshly for behaviors that today we understand to be "typical" development.

In the past, childhood was not seen as a separate stage of development. There was not time for childhood curiosity and playful experiences. Children were thought of as little adults and they were expected to "earn their keep". The expectation was that they would learn the family trade and carry on their family lineage.

Going to school was thought to be a privilege and only children of a certain class, race and status were given the opportunity to have a formal education. The primary curriculum for that era was based on biblical teachings and a typical school day consisted of lessons being taught by an adult in charge who wasn't trained as a teacher.

A TIME FOR CHANGE

It's important to note that historically, parents had no formal training on how to raise a healthy well-adjusted child. The only "parenting book" for that time was the Bible and even then, many were not able to read it. They parented based on what the church taught, and it was these strict morals and values that informed societal beliefs and guided child rearing. It wasn't until the 1400-1600's, during the Renaissance, that children were seen as pure and good. New ideals began to surface. Individuals that thought differently (outside the box) began to question and investigate treatment of children. They began to observe and notice there was more to children. These were the first advocates to try and enlighten society and change the adult viewpoint in an effort to improve outcomes and support children's growth and development. Unfortunately, many were persecuted or ostracized for being outspoken and going against the society beliefs.

Let's take a look at some of the historical contributors to early care and education.

CHAPTER 2.

PHILOSOPHICAL INFLUENCES

HISTORICAL INFLUENCES 1843 – 1827

[1]

Martin Luther (1483-1546)

- Believed primary role of education is to teach children to read
- Family plays the most important role in educating children
- Contributed to ideal that all children need to be educated

[2]

John Amos Comenius (1592-1670)

- Wrote the first picture book for children called ***Orbis Pictus*** – an alphabet book based on the study of nature and the senses
- Encouraged parents to let children play with other children of the same age
- Reflected the growing social reform that would educate the poor as well as the rich

1. Martin Luther, painted portrait by Lucas Cranach , Open Domain via Wikimedia Commons.
2. Jan Amos Comenius (Komensky), painted portrait by Jürgen Ovens, Open Domain via Wikimedia Commons.

[3]

John Locke (1632-1714)

- Proposed idea called tabula rasa (clean slate)
- Believed that the child was born neutral rather than good or evil
- Suggested that instruction should be pleasant with play activities as well as drills

Jean Jacques Rouseau (1712-1778)[4]

- Wrote a book called ***Emile*** based on a hypothetical child – these ideas were brought forward in this book:
  - Education should be more than vocational
  - Children construct their own knowledge
  - Children's perspectives differ from adults
  - Children's cognitive development processes through distinct stages and instructions should coincide with those stages

[5]

Johann Heinrich Pestalozzi (1746-1827)

- Believed that children should be cared for as well as educated
- Integrated curriculum that develops the whole child

3. Portrait of Locke in 1697 by Godfrey Kneller, Open Domain via Wikimedia Commons.
4. Jean-Jacques Rousseau, painted portrait, Open Domain via Wikimedia Commons.
5. Johann Heinrich Pestalozzi by Francisco Javier Ramos, Open Domain via Wikimedia Commons.

    - Defined the whole child as the hand, the head, and the heart
- Thought children should be taught in group settings
- Encourage parent education primarily for the mother

Attribution

CHAPTER 3.

EDUCATIONAL INFLUENCES

INFLUENCERS

The individuals mentioned in the educational influencer list below were noted philosophers and educators who sought to change the status quo. By advocating for the welfare and education of children they were instrumental in bringing an awareness that childhood is an important stage of life. It is critical to note that there were other influences from the field of psychology and medicine that also informed the field of early care and education.

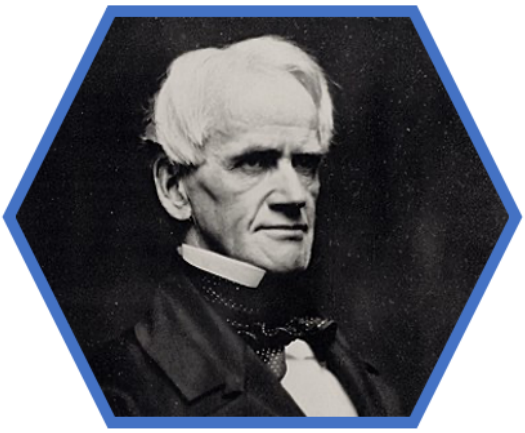
 [1]

Frederich Wilhelm August Froebel (1782-1852)

- Thought of as the father of kindergarten (which is taken from the German kindergarten – children's garden)
- Was designed for children ages 2 – 6
- Believed that play was essential for the child to develop selfregulation
- Instruction was through blocks, pets, and finger plays
- Designed the first educational toys which he called "gifts"
- The role of the adult was to facilitate learning experiences through delightful adventures providing ideas and materials for children to explore

1. Friedrich Fröbel lithograph, Open Domain via Wikimedia Commons.

Horace Mann (1796-1859)[2]



- Promoted universal and equitable education
- Believed in the value of training to enhance teacher quality
- Early education reformer

Maria Montessori (1870-1952)[3]

- First female physician in Italy
- Work began with children who lived in the slums of Rome who were considered poor and mentally

retarded

- Opened a preschool, Casa di Bambini, to provide motivation and an environment that supported their growth and development
- Designed materials that were self-correcting and aesthetically pleasing using natural materials to draw children's attention and develop self-help skills
- Saw that these children had potential, something that nobody else saw at that time.

2. Horace Mann photograph by Southworth & Hawes, open domain image via Wikimedia Commons
3. Mara Montessori. (2022, February 8). In *Wikipedia*. https://en.wikipedia.org/wiki/Maria_Montessori

4

Rudolf Steiner (1861-1925)

- Founded Waldorf approach to education
- Thought childhood was divided by three periods of development
    - The will (0 – 7)
    - The heart (7 -14)
    - The head (14 years on)
- In the first period of development, "the will," the environment must be carefully planned to protect and nurture the child to enable children to explore
- Teachers were trained to understand this and to provide those experiences
- Focus on storytelling as a means of providing educational experiences

5

John Dewey (1858-1952)

- Established a lab school
- Dewey's pedagogic creed includes the following ideology:
    - Groups provide opportunities for children to make and share friendships, solve problems and cooperate
    - Schools should be child-centered

4. Rudolf Steiner. (2022, April 5). In *Wikipedia*. https://en.wikipedia.org/wiki/Rudolf_Steiner

5. John Dewey. (2022, April 8). In *Wikipedia*. https://en.wikipedia.org/wiki/John_Dewey

- The importance of supporting the child's home by enhancing it in the school

Rachel McMillian (1859-1917) & Margaret McMillian (1860-1931)

- Developed their school to address the filth that slum children lived within in London
- Pioneered the nursery school movement that focused on a play-centered approach
- Provided meals, medical attention, and hygiene
- Lobbied for the 1906 provision of school meals act

[6]

Patty Smith Hill (1868-1946)

- Founded National Association for Nursery Education (NANE) which evolved into the National Association for the Education of Young Children (NAEYC)
- Co-wrote the *Happy Birthday* song with her sister Mildred Hill, a Louisville, Kentucky music teacher

Lucy Spraque Mitchell (1878-1967)[7]

- Created the Bank Street Lab School where teacher research took place
- Developed the idea of schools as community centers
- Believed that schools were places for children to learn to think

6. Patty Hill.(2022, April 3). In *Wikipedia*. https://en.wikipedia.org/wiki/Patty_Hill
7. Lucy Spraque Mitchell. (). In *Wikipedia*. https://en.wikipedia.org/wiki/Lucy_Sprague_Mitchell

[9]

Fannie C. Williams, (1882-1980)

- Pioneer of African American education.
- She believed in the holistic development of children (mental, physical, emotional, and spiritual).
- Instituted quality tests to measure student success.

Susan Issacs (1885-1948)

- Educational psychologist and psychoanalyst
- Interpreted Freudian theory for early education
- Wrote ***The Nursery Years***
- Promoted nursery school movement
- Believed the best way for children to learn was through play

[10]

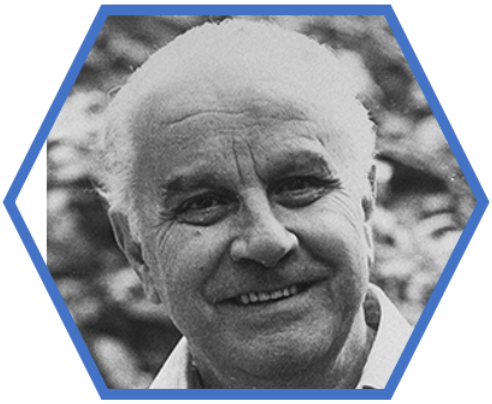
Abigail Elliot (1892-1992)

- Brought the nursery school movement to the United States

8. Williams, Fannie C. (1882-1980): Amistad Research Center. Williams, Fannie C. (1882-1980) | Amistad Research Center. (n.d.). Retrieved April 4, 2022, from http://amistadresearchcenter.tulane.edu/archon/?p=creators%2Fcreator&id=402&msclkid=37bf24ccb43911ec93de4a93aa68a7f3
9. Fannie William image [open domain] in *Who was Fannie Williams*. Fannie Wiiliams Charter School website. https://fcwcs.org/about-fcw-charter/who-was-fannie-c-williams/
10. Abigail Elliot. (2021, November 12). In *Wikipedia*. https://en.wikipedia.org/wiki/Abigail_Adams_Eliot

- Founded the Ruggles Street Nursery School, teaching children and providing teacher training.
- Was the first woman to receive her doctorate at Harvard University Graduate School of Education
- Helped establish Pacific Oaks College in California

[11]



Loris Malaguzzi (1920-1994)

- Developed Reggio Emilia Approach
- Believed education should be child-centered, self-directed, hands-on, and project-based
- Proposed concept of "the hundred languages," the idea that children communicate what they are thinking in many ways beyond words, such as painting, dramatizing, and sculpting
- Advocated for the importance of the environment, which is referred to as the third teacher
- Involved families and the community in education

The individuals mentioned in the influencer list were noted philosophers and educators who sought to change the status quo. By advocating or the welfare and education of children they were instrumental in bringing an awareness that childhood is an important stage of life. It is critical to note that there were other influences from the field of psychology and medicine that also informed the field of early care and education.

The following interdisciplinary influences have contributed directly and indirectly to education, they run separate but parallel from the philosophers and educators on the roadmap, moving through time on their own track. As you consider these influences think about how their philosophies and theories intersected with education and child development.

Attribution

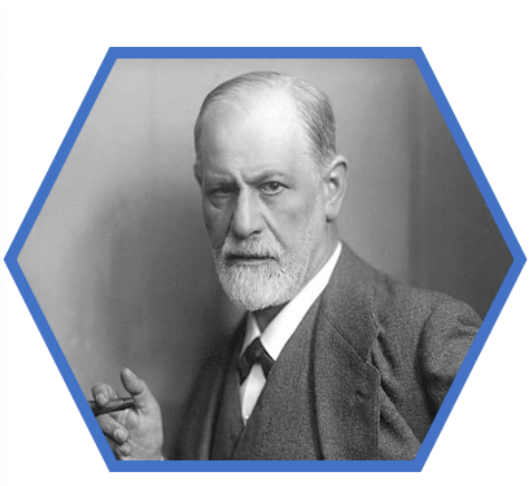
11. Loris Malaguzzi. (2022, February 22). In *Wikipedia*. https://en.wikipedia.org/wiki/Reggio_Emilia_approach

CHAPTER 4.

INTERDISCIPLINARY INFLUENCES

INTERDISCIPLINARY

Interdisciplinary refers to more than one branch of knowledge. In the case of Early Childhood Education, the disciplines include medicine, psychology, biology, parent educators and other early childhood professionals who have knowledge that helps to inform our practices with children and families. The collective knowledge we gain from these contributions, gives our field the evidence to support the role of the teacher in providing engaging environments, meaningful curriculum, guidance strategies, etc. This is often referred to as "best practices". As you continue to engage with this textbook, this will become more apparent to you as it relates to the unique role of an early childhood professional.



Sigmund Freud (1856-1939)[1]

- Developed theory that drastically changed how we look at childhood
    - Based on listening to adults (primarily women) who shared their early traumatic experiences
- First to note that the early experiences of children have a lasting impact on who we become

1. Sigmund Freud. (2022, April 6). In *Wikipedia*. https://en.wikipedia.org/wiki/Sigmund_Freud

23

Carter G Woodson (1875-1950)

- Has been called the 'father of black history'
- Believed history belonged to everybody
- Life long educator – taught in public schools and later at Howard University
- Founder of the *Association for the Study of African American Life and History*
- Created [Negro] history week which developed into to African Heritage month (February)

Arnold Gesell (1880-1961)

- Physician that was concerned with the growth and maturation of children from a medical perspective
- Collected data with his colleagues on children's growth patterns and the milestones they achieve at various ages
- This work became the foundation of what early childhood educators call "ages and stages" of development

4

Benjamin Spock (1903-1998)

- Pediatrician who wrote a parenting book in 1946 called ***Baby and Child Care*** that sold 50

2. U.S. Department of the Interior. (n.d.). Carter G. Woodson. National Parks Service. Retrieved April 4, 2022, from https://www.nps.gov/cawo/learn/carter-g-woodson-biography.htm?msclkid=f7a8e3ccaec611ecb2b188c21dd26216
3. Carter G Woodson image, open domain via Wikimedia Commons.
4. Benjamin Spock. (2022, April 4). In *Wikipedia*. https://en.wikipedia.org/wiki/Benjamin_Spock

million copies around the world in 42 languages

- Offered a new approach to raising a healthy child with a common-sense approach to parenting
- Promoted baby proofing homes so that children aren't required to be confined in playpens

[5]

Mamie Phipps Clark (1917 1983) and Kenneth Clark (1914-2005)

- Fought for integration of African American students in 'white schools'.
- Studied racial bias in education
- Mamie Phipps Clark research was developed into the Doll experiments that exposed internalized racism and the negative effects of segregation[6]

Attribution

Unit 1.8 in *Principles and Practices of Teaching Young Children* by Cindy Stephens, Gina Peterson, Sharon Eyrich, & Jennifer Paris shared under a CC BY license.

5. American Psychological Association. (2012). Mamie Phipps Clark, Phd, and Kenneth Clark, Phd. American Psychological Association. https://www.apa.org/pi/oema/resources/ethnicity-health/psychologists/clark?msclkid=5ea18bdaaebb11ec8c123910f1f995ed
6. Butler, S. (2009). Mamie Katherine Phipps Clark (1917–1983). The Encyclopedia of Arkansas History & Culture.

CHAPTER 5.

CONTEMPORARY INFLUENCES

T. Berry Brazeelton (1918-2018)

- He was a pediatrician who not only published parenting books but had a television series entitled, ***What Every Baby Know*s**
- Primary focus was on the emotional and behavioral development of children
- Advocated for parental leave
- He developed an evaluation toot called the *Neonatal Behavior Assessment Scal*e for newborns also known as the *Brazelton*

Frantz Fanon (1925-1961)[12]

- Opposed the notion that whiteness is superior.
- Leader in the study and dismantling of Anti-black racism.
- Fought for the De-institutionalization of people with mental health disorders.

David Elkind

- Psychologist who advocated for allowing children time to investigate their environment
- Studied with Jean Piaget
- Published the book ***The Hurried Child*** in 1981 which addressed the implications of children being hurried to grow up.
- Calls attention to the need to afford children the opportunity to be children

Alfie Kohn

- Believes that children should be internally motivated rather than externally motivated
- Wrote a book entitled ***Punished by Rewards***
- Proposed that rewards provide only temporary compliance and in the long run children lose interest in what they had to do to get the reward

1. Drabinski, J. (2019, March 14). Frantz fanon. Stanford Encyclopedia of Philosophy. Retrieved April 4, 2022, from https://plato.stanford.edu/entries/frantz-fanon/
2. Frantz Fanon. (n.d.). In Wikipedia. Retrieved April 4, 2022, from https://en.wikipedia.org/wiki/Frantz_Fanon?msclkid=adbc348fb41c11ecbdafb7b63001f72

Dan Siegel

- Clinical professor at UCLA School of Medicine of Psychiatry
- Director of the Mindset Institute which offers seminars on mindfulness
- Defines mindfulness as the practice of inter- and intrapersonal atonement
- Focuses on family interactions and how attachment influences emotions and behavior

Dr Bruce Perry

- Brain researcher who focuses on how the brain is impacted by early traumatic experiences.
- Wrote or co-wrote the following books:
  - ***The Boy Who Was Raised as A Dog: What Traumatized Children Can Teach Us About Loss***
  - ***Born for Love: Why Empathy is Essential and Endangered***

34

Gloria Ladson-Billings

- Coined the phrase Culturally Relevant pedagogy
- Proposed the theory of education debt
- Advocates for critical race theory
- Author of ***The Dreamkeepers: Successful Teachers of African American Children*** and C***rossing Over to Canaan: The Journey of New Teachers in Diverse Classrooms***

Attribution

Unit 1.9 in *Principles and Practices of Teaching Young Children* by Cindy Stephens, Gina Peterson, Sharon Eyrich, & Jennifer Paris shared under a CC BY license.

3. Gloria Ladson-Billings. (n.d.). In Wikipedia. Retrieved April 4, 2022, from https://en.wikipedia.org/wiki/Gloria_Ladson-Billings?msclkid=d3fd2e86b42a11ecab8186a300e4177a
4. National Academy of Education. (n.d.) Gloria Ladson-Billings profile page [image]. https://naeducation.org/our-members/gloria-ladson-billings/

SECTION SUMMARY

This section has exposed you to some of the historical influences that have informed the field of early childhood education. In the next chapter, you will be given the opportunity to investigate theoretical ideologies that have been shaped by these influences. When we combine the historical content with theory, we have a stronger foundation for providing the care and support that children need as they grow and develop.

PAUSE TO REFLECT

How has history informed our current trends and practices in the field of early care and education? What stands out to you as your future or current role as an early childhood professional?

Attribution

PART II.

CODES AND GUIDELINES

CHAPTER 7.

CCCF CODE OF ETHICS

This Code of Ethics reflects our commitment to conduct ourselves in accordance with the ethical standards expected in our sector. It's our roadmap to making sure that early childhood educators, parents, and children across the nation can trust the work undertaken by the CCCF.

The Canadian Child Care Federation and its affiliate organizations recognize their responsibility to promote ethical practices and attitudes on the part of child care practitioners. The following principles, explanations and standards of practice are designed to help child care practitioners monitor their professional practice and guide their decision-making. These ethical principles are based on the Code of Ethics of the Early Childhood Educators of B.C. They have been adapted for use by adults who work with children and families in a variety of child care and related settings. They are intended both to guide practitioners and to protect the children and families with whom they work. Professionalism creates additional ethical obligations to colleagues and to the profession.

Child care practitioners[1] work with one of society's most vulnerable groups – young children. The quality of the interactions between young children and the adults who care for them has a significant, enduring impact on children's lives. The intimacy of the relationship and the potential to do harm call for a commitment on the part of child care practitioners to the highest standards of ethical practice.

Principles of our Code of Ethics:

1. Childcare practitioners enable children to participate to their fullest potential in environments carefully planned to serve individual needs and to facilitate the child's progress in the social, emotional, physical and cognitive areas of development.
2. Childcare practitioners work in partnerships with parents, recognizing that parents have primary responsibility for the care of their children, valuing their commitment to the children and supporting them in meeting their responsibilities to their children.
3. Childcare practitioners promote the health and wellbeing of all children.
4. Childcare practitioners demonstrate caring for all children in all aspects of their practice.
5. Childcare practitioners work in partnership with colleagues and other service providers in the community to support the wellbeing of children and their families.
6. Childcare practitioners work in ways that enhance human dignity in trusting, caring and cooperative relationships, that respect the worth and uniqueness of the individual.
7. Childcare practitioners pursue, on an ongoing basis, the knowledge, skills and self-awareness needed to be professionally competent.
8. Childcare practitioners demonstrate integrity in all of their professional relationships.

1. Enter your footnote content here.

Child care practitioners accept the ethical obligation to understand and work effectively with children in the context of family, culture and community. Child care practitioners care for and educate young children. However, ethical practice extends beyond the child and practitioner relationship. Child care practitioners also support parents as primary caregivers of their children and liaise with other professionals and community resources on behalf of children and families.

Eight ethical principles of practice are presented. These principles are intended to guide child care practitioners in deciding what conduct is most appropriate when they encounter ethical problems in the course of their work. Each principle is followed by an explanation and a list of standards of practice that represent an application of the principle in a child care or related setting.

1. This code uses the term childcare practitioner to refer to adults who work in the field of child care including: early childhood educators; family child care providers; family resource program personnel; resource and referral program personnel; and instructors in early childhood care and education programs in post-secondary institutions.
2. This code uses the term "parent" to refer the parent or legal guardian or the adult who assumes the parental role in the care of the child.

Canadian Child Care Federation. (n.d.). *Our code of ethics*. Retrieved April 4, 2022, from https://cccf-fcsge.ca/about-canadian-child-care-federation/values/code-ethics/

CHAPTER 8.

AECENS CODE OF ETHICS

GUIDELINES FOR RESPONSIBLE BEHAVIOUR IN CHILD CARE PRACTICE

Association of Early Childhood Educators of Nova Scotia (AECENS)

A code of ethics is our group beliefs about… "what is right rather than expedient… what is good rather than practical… and what acts a member must never engage in or condone"[1]

CHILDREN

To provide individualized and sensitive child care and accept professional responsibility for the children in ourcare

- To help each individual child learn:
    - To trust themselves and others
    - To trust in their abilities, and in those of others
    - To have respect for themselves and for others
    - To be honest with themselves and with others
    - To have self confidence
- To set up and maintain learning environments appropriate to the children's interests, needs, and abilities.
- To accept the right of children to ask questions about unknowns that exist and to also accept the responsibility to encourage and provide different views and opinions, free from bias.
- To regard as our primary obligation the welfare of young children and the quality of services to them.
- To protect and extend each child's sensory, physical, emotional, intellectual and social well being
- To familiarize oneself with laws and regulations regarding children, their care and child abuse, and to work to abide by them.
- To refrain from physical punishment, verbal abuse (ex. sarcasm, ridicule) and psychological abuse (ex. Threats, encouraging fear) of children in interactions with them
- To act responsibly when reporting abuse to the appropriate authorities
- To act promptly and decisively in situations where the well being of children is compromised,

1. Katz, L. (1978). Ethical issues in working with young children (p.3). In L. Katz and E. Ward. Ethical Behavior in Early Childhood Education. Washington, D.C.: National Association for the Education of Young Children

ensuring that the best interests of children supercede all other considerations.

PARENTS

- To maintain open communication with children's families.
- To respect different family values and beliefs
- To recognize the importance of the family and the professional working together as a team, in the best interests of the child.
- To recognize the practitioner's role as one which is supportive of the family and the child.
- To Cooperate with other persons, professionals, and organizations to promote programs that will enhance the quality of family life
- To share with parents, our knowledge and understanding of their children's learning and developmental progress
- To provide quality child care services to all families using the program.
- To recognize that a privileged relationship exists between oneself, the children placed in one's care, and their parents.
- To respect the rights of parents.
- To respect the confidential nature of information obtained about children and their families and to treat it in a responsible manner.
- To cooperate with professionals and organizations involved in a professional manner with the family.

COLLEAGUES

- To support a climate of trust and forthrightness in the work place that will ensure that colleagues are able to speak and act in the best interests of children without far of recrimination
- To communicate with integrity, support on another and adopt professional attitudes and behaviours in their work with children.
- To receive suggestions or criticisms that will improve job performance
- To exercise care in expressing views on the disposition and professional conduct of colleagues.
- To share our knowledge and to support the development of our colleagues
- To increase one's own professional competence and to be willing to review and assess one's own practices.
- To improve professionally by actively pursuing knowledge about developments in early childhood education
- To respect confidentiality of views expressed in private by colleagues.
- To exercise utmost discretion

- To support a climate of trust and forthrightness in the work place that will ensure that colleagues are able to speak and act in the best interests of children without fear of recrimination.

COMMUNITY

- To make information about services of the program openly and accurately available while maintaining essential safeguards for the privacy of individuals
- To advocate on a personal, professional and organizational level for appropriate early childhood services, resources and recognition
- To contribute to the extension of public information
- To model performance and attitudes
- To promote quality child care in our programs and practices
- To participate with colleagues and others in action to effect change consistent with the values, goals and objectives of our profession.
- To be knowledgeable about and practice licensing standards as outlined in the Nova Scotia Child Care Act and Regulations
- To be prepared to accept and abide by this code of ethics.

HOW TO USE THIS CODE OF ETHICS

Ask Yourself

Is this decision that has to be made related to building relationships, stimulation or protection?

Refer to

Depending on the answer, refer to the section of the code of ethics that relates to:

- Building relationships – With trusting, caring and cooperative relationships that respect the worth and uniqueness of the individual
- Stimulation – With stimulation that encourages growth in the whole person
- Protection – With healthy and safe environments

Ask Yourself

Who are the persons to consider in this decision?

Refer to

The statement under the related heading– Children, parents, colleagues, community

Proceed with the Ethical Decision–Making Process

Should a situation arise that would compromise our ethical code, we are committed to the following decision–making process:

1. Identify the actual issue or practice that is causing a problem.
2. Indicate which individuals and/or groups are to be considered in the solution of the dilemma. (Consider the code of ethics, legislation, personalities etc.)
3. Explain what considerations each person/group is owed and why, particularly in terms of rights and considerations. Indicate the values that relate to the issue/practice and persons/group.
4. Develop alternative courses of action. Choose reasonable alternatives that seem to meet the considerations in 1–3. Evaluate the consequences of taking each alternative– short/long term effects, psychological, social and economical.
5. Apply values and principles conscientiously.
6. Choose a course of action and act with a commitment to that action. Assume responsibility for the course of action.
7. After a period of time, evaluate the action and assume responsibility for the consequences of the action.

Attribution

Association of Early Childhood Educators of Nova Scotia (ACENS). (n.d.). *AECENS Code of Ethics guidelines for responsible behaviour in child care practice.* https://aecens.ca/wp-content/uploads/2019/04/Code-of-ethics-AECENS.pdf

CHAPTER 9.

NS ELCF CURRICULUM GOALS

LEARNING GOALS AND OBJECTIVES

Free the child's potential, and you will transform him into the world
—Maria Montessori

Learning goals provide a structure for early learning practice, guide educators' reflections and critical thinking, and form the basis for the assessment of children's learning and holistic development.

The four learning goals are

- well-being
- discovery and invention
- language and communication
- personal and social responsibility

These goals are consistent with the framework's image and vision of children as confident and capable learners. Each goal is supported by several Learning Objectives that provide educators with specific reference points. These reference points are there to identify, document and communicate children's progress to families, other early childhood professionals, and educators in schools. Over time, educators can reflect on how children have developed, how they have engaged with increasingly complex ideas, and how they have participated in increasingly sophisticated learning experiences.

Educators understand that children take different pathways to achieve these goals. Early learning does not focus exclusively on the endpoints of children's learning; educators give equal consideration to improvements made by individual children and recognize and celebrate not only the giant leaps that children take in their learning but the small steps as well.

WELL-BEING

Receive the children in reverence, educate them in love, and send them forth in freedom.
—Rudolf Steiner

Well-being is a holistic concept that focuses on children being happy, confident, and healthy in all aspects of their development. For children, well-being implies that they are loved, respected, protected, and supported by their families and communities.

Dispositions to learn develop when children are immersed in an environment that is characterised by well-

being and trust, belonging and purposeful activity, contributing and collaborating, communicating and representing, and exploring and guided participation.[1]

Children's well-being is affected by all their experiences within and outside of their early childhood education programs. Educators know that when they attend to children's well-being by providing warm and trusting relationships, they are supporting children's learning and development. Educators understand that it is essential to ensure predictable and safe environments for children, that provide affirmation and respect for all aspects of their physical, emotional, social, cognitive, linguistic, creative, and spiritual needs. By acknowledging each child's cultural and social identity, and responding sensitively to their emotional states, educators give children confidence, a sense of well-being, and a willingness to engage in learning. As children experience being cared for by educators and others, they become aware of the importance of living and learning together with others.

Children develop their own well-being and confidence as they learn more about healthy lifestyles, emotional well-being, and healthy social relationships. As children become more independent they can take greater responsibility for their health, hygiene, and personal care, and become mindful of their own and others' safety. Routines provide opportunities for children to learn about health and safety. Educators understand tha good nutrition is essential to healthy living and enables children to be active participants in play, and they are responsible for providing many opportunities for children to experience a range of healthy foods.

The state of children's well-being influences the way they interact in their environments. A strong sense of well-being provides children with confidence and optimism to develop new friendships, interact with groups of other children, participate in new types of activities, and measure and calculate reasonable risks. It also influences children's readiness to persevere when faced with unfamiliar and challenging learning situations and creates opportunities for success and achievement.

Learning Objectives supporting the goal of well-being include:

- children feel safe, secure, and supported
- children become strong in their social and emotional well-being
- children take increasing responsibility for their own health and physical well-being
- children develop knowledgeable and confident self-identities

DISCOVERY AND INVENTION

Education is not the filling of a pail, but the lighting of a fire.
—Unknown

Children use a variety of processes such as exploration, collaboration and problem-solving to develop curiosity, persistence, and creativity. Children who are effective learners are transfer and

1. New Zealand Ministry of Education. 1996. Te Whāriki. Early Childhood Curriculum. Wellington, NZ. Learning Media. p.45

adapt what they have learned from one context to another, and are able to locate and use resources for learning.

> *Through play, children invent symbols to explore relations of power, truth, and beauty as they move between the world as it is and the worlds they create. In these possible worlds, children have the liberty to push the boundaries and explore who they are as members of communities engaged with age-old issues such as good and evil. Learning to be imaginative and creative requires open and flexible environments, rich in materials and role models that reflect the cultural life of their communities—the songs, crafts, languages and artifacts—and opportunities for children to invent their own cultural forms and symbols; to explore unique and innovative approaches to understanding their worlds.*[2]

Educators recognize children as competent learners, and understand that they are capable of interacting with their indoor and outdoor environments to discover new concepts, problem solve, and create new ways of learning and playing. Children use their representational knowledge to invent new play—a rock may become a truck, a tree may become a house, and a line of chairs may become a train. Creativity allows children to create their learning environments over and over and in different ways. This type of active learning environment supports children's confidence to be involved learners who are increasingly able to take responsibility for their own learning, personal regulation, and contributions to the social environment. Connections and continuity between learning experiences in different settings make learning more meaningful, and contribute to the integrated nature of children's learning and development.

Children develop an understanding of themselves and their world through active, hands-on investigation. A supportive, active learning environment encourages children's engagement in learning which can be recognized as deep concentration and complete focus on what captures their interests. Children bring their own sense of self and their previous experiences to their learning. They have many ways of seeing the world, different processes of learning, and their own preferred learning styles.

> *An example of a learning disposition is the disposition to be curious. It may be characterized by: an inclination to enjoy puzzling over events; the skills to ask questions about them in different ways; and an understanding of when is the most appropriate time to ask questions.*[3]

Active involvement in learning builds children's understandings of concepts, as well as the creative thinking and inquiry processes that are necessary for lifelong learning. They challenge and extend their own thinking, and that of others, and create new knowledge in collaborative interactions

2. Makovichuk, L., Hewes, J., Lirette, P., and N. Thomas. 2014. Play, Participation, and Possibilities: An Early Learning and Child Care Curriculum Framework for Alberta. Edmonton, AB: Government of Alberta. www.childcareframework.com p. 99

3. (New Zealand Ministry of Education. 1996. Te Whāriki. Early Childhood Curriculum. Wellington, NZ. Learning Media. p.44

and negotiations. Children's active involvement changes what they know, can do, and value, and transforms their learning.

Educators' knowledge of individual children is crucial to providing environments and experiences that optimize children's learning.

Learning Objectives intended to support discovery and invention include:

- children develop curiosity, cooperation, confidence, creativity, commitment, enthusiasm, persistence, and imagination
- children develop a range of skills and processes such as problem-solving, inquiry, experimentation, hypothesizing, researching, and investigating

LANGUAGE AND COMMUNICATION

Language is the tool of the tools.
—Lev S. Vygotsky

From birth, children communicate with others using gestures, facial expressions, sounds, language(s), and assisted communications. Responsive adults support the development of language throughout early childhood

- by giving language to a baby's gestures (Oh, you want the teddy bear!) and expressions (Ah, you like this applesauce!)
- by repeating toddlers' expressions into full sentences (You want to read the book again?)
- by probing and extending possibilities for language development when engaging in conversations
- by providing opportunities for children to express their ideas, ask questions, and share stories

Educators appreciate that children are social beings who are intrinsically motivated to exchange ideas, thoughts, questions, and feelings, and who use a range of tools and media, including music, dance and drama, to express themselves, connect with others and extend their learning.

> *Early Childhood Educators provide opportunities for children to be able to communicate their feelings, thoughts, and ideas through careful and thoughtful design of the environment, and the educators' own use of language and expression. Educators are skilled at maintaining a special balance in their exchanges with children—to respond to children's expressions in ways that inspire children to continue their communication, rather than replacing children's language with their own.*[4]

Children's use of their first language underpins their sense of identity and their conceptual development. They feel a sense of belonging when their language, interaction styles, and ways of communicating are valued. Children who hear, not only their own first language but the languages of

4. Flanagan, K. 2012. PEI Early Learning Framework—Relationships, Environments, Experiences. Charlottetown: PEI: Department of Education and Early Childhood Development. www.princeedwardisland.ca/sites/default/files/publications/eecd_eyfrwrk_full.pdf p.69

other children in their program and community, begin to learn about the rhythms and sounds of all languages, and cultivate a sense of personal attachment to their own language, which contributes to their sense of personal identity.

Educators understand that children communicate with more than their words. Their constructions with blocks, art work, playdough figures, and pretend play scenarios all provide information about various stages of childhood development, interests and abilities, and how children interact both with the learning environment and other children. Educators encourage children to ask questions, and by analyzing those questions, educators assess children's learning concepts, use of language, and pursue the types of things that children wonder about. When children are encouraged to re-tell an event, describe a painting, or explain what's happening in the dress up corner, they have the opportunity to practice sequential thinking and reasoning. This expression and communication helps both educators and parents learn about children's thinking, their ideas, and who they are.

Experiences in early childhood education programs build on children's range of experiences with language, literacy, and numeracy within their families and communities. Positive attitudes towards, and competencies in literacy and numeracy are essential for successful learning. The foundations for these are built in early childhood.

Learning Objectives supporting language and communication:

- children interact verbally and nonverbally with others
- children engage with a variety of texts and gain meaning from them
- children express ideas and make meaning with a variety of media
- children begin to understand how symbols and patterns work
- children use technology to access information, investigate ideas, and express their thoughts
- Acadian and Francophone children in French minority language communities develop strong foundations in French

PERSONAL AND SOCIAL RESPONSIBILITY

What children learn does not follow as an automatic result from what is taught, rather, it is in large part due to the children's own doing, as a consequence of their activities and our resources.
—Loris Malaguzzi (Edwardo et al. 2011)

From infancy, a child's relationships and experiences begin to influence the development of a uniquely personal sense of identity. Identity is not fixed at birth, but is shaped by a child's family and community, interactions with others, culture, language, and experiences. Children who grow and develop in safe, secure, responsive, and consistent environments are more likely to develop the confidence to explore their environment and seek out new experiences. Children who are respected for their ideas, competencies, talents, and aptitudes develop a sense of themselves as competent and capable individuals.

Membership in communities involves interdependency. It is as simple and as complicated as this: we need to take

> *care of each other, and we need to take care of the natural and constructed world around us. When children engage in respectful, responsive, and reciprocal relationships guided by sensitive and knowledgeable adults, they grow in their understanding of interdependency.*[5]

Throughout the early years, children develop their own identities, and understand how they relate to others. Participation in high-quality, play-based early childhood education programs gives children the opportunity to test out different roles, such as taking turns being the doctor, patient, store clerk, and airplane pilot, and understand and appreciate other perspectives.

Interactions with other children and adults provide opportunities to learn how to listen to other opinions, promote one's ideas, and resolve conflicts. Outdoor play cultivates a respect for the environment, and allows children to experience their natural environments in a first-hand and concrete way, and to understand their roles and responsibilities in taking care of our world.

Infants and toddlers begin to develop a sense of personal responsibility when they learn to feed themselves and recognize their belongings. Toddlers take greater responsibility for themselves when they accomplish self-care tasks, such as toileting and washing their hands.

Helping children develop strong personal identities, awareness, and sense of responsibility means educators spend time developing skills and strategies to help children regulate their emotions, problem solve, and communicate with others. Educators understand their own responsibility to model respect for children, families, and each other as professionals. They also understand the importance of creating inclusive environments that respect diversity and support all children to participate in activities regardless of their skill level or development.

> *In school age care settings, children's sense of responsibility for their learning is co-determined and skills and attitudes towards life-long learning are consolidated. Children actively involved in community building develop common interests and learn about citizenship.*[6]

By the time children are in their early school years, they are able to create rules for fair play, and modify and re-shape those rules in consideration of fairness to the group, or to ensure that all children have a chance to be included. Participation in games with teams encourages a sense of fair play for all and a sense of responsibility to the team.

Learning Objectives supporting personal and social responsibility

- children learn to interact in relation to others with care, empathy, and respect

5. University of New Brunswick Early Childhood Research and Development Team. 2008. New Brunswick Curriculum Framework for Early Learning and Child Care—English. Fredericton, NB: Department of Social Development, Government of New Brunswick. www2.gnb.ca/content/gnb/en/departments/education/elcc/content/curriculum/curriculum_framework.html p. 34
6. Australian Government Department of Education and Training. 2011. My Time, Our Place: Framework for School Age Child Care in Australia. Canberra, ACT: Commonwealth of Australia. www.docs.education.gov.au/system/files/doc/other/my_time_our_place_framework_for_school_age_care_in_australia_v4_1.pdf p.7

• children develop a sense of belonging to groups and communities, and how they can actively participate in them
• children respond to diversity with respect
• children become aware of fairness
• children become socially responsible and show respect for the environment

Attribution

Learning Goals and Objectives (pages 47-54) from *Capable, Confident, and Curious*: *Nova Scotia's Early Learning Curriculum Framework*.

Province of Nova Scotia Department of Education and Early Childhood Development. (2018). *Capable, Confident, and Curious: Nova Scotia's Early Learning Curriculum Framework*. https://www.ednet.ns.ca/docs/nselcurriculumframework.pdf

CHAPTER 10.

UN CONVENTION ON THE RIGHTS OF THE CHILD

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://pressbooks.nscc.ca/ecefundamental/?p=53

The United Nations Convention on the Rights of the Child is an important agreement by countries who have promised to protect children's rights.

The Convention on the Rights of the Child explains who children are, all their rights, and the responsibilities of governments. All the rights are connected, they are all equally important and they cannot be taken away from children.

CRC Icons Poster

1. Definition of a child

   A child is any person under the age of 18.

2. No discrimination

All children have all these rights, no matter who they are, where they live, what language they speak, what their religion is, what they think, what they look like, if they are a boy or girl, if they have a disability, if they are rich or poor, and no matter who their parents or families are or what their parents or families believe or do. No child should be treated unfairly for any reason.

3. Best interests of the child

When adults make decisions, they should think about how their decisions will affect children. All adults should do what is best for children. Governments should make sure children are protected and looked after by their parents, or by other people when this is needed. Governments should make sure that people and places responsible for looking after children are doing a good job.

4. Making rights real

Governments must do all they can to make sure that every child in their countries can enjoy all the rights in this Convention.

5. Family guidance as children develop

Governments should let families and communities guide their children so that, as they grow up, they learn to use their rights in the best way. The more children grow, the less guidance they will need.

6. Life survival and development

Every child has the right to be alive. Governments must make sure that children survive and develop in the best possible way.

7. Name and nationality

Children must be registered when they are born and given a name which is officially recognized by the government. Children must have a nationality (belong to a country). Whenever possible, children should know their parents and be looked after by them.

8. Identity

Children have the right to their own identity – an official record of who they are which includes their name, nationality and family relations. No one should take this away from them, but if this happens, governments must help children to quickly get their identity back.

9. Keeping families together

Children should not be separated from their parents unless they are not being properly looked after – for example, if a parent hurts or does not take care of a child. Children whose parents don't live together should stay in contact with both parents unless this might harm the child.

10. Contact with parents across countries

If a child lives in a different country than their parents, governments must let the child and parents travel so that they can stay in contact and be together.

11. Protection from kidnapping

Governments must stop children being taken out of the country when this is against the law – for example, being kidnapped by someone or held abroad by a parent when the other parent does not agree.

12. Respect for children's views

Children have the right to give their opinions freely on issues that affect them. Adults should listen and take children seriously.

13. Sharing thoughts freely

Children have the right to share freely with others what they learn, think and feel, by talking, drawing, writing or in any other way unless it harms other people.

14. Freedom of thought and religion

    Children can choose their own thoughts, opinions and religion, but this should not stop other people from enjoying their rights. Parents can guide children so that as they grow up, they learn to properly use this right.

15. Setting up or joining groups

    Children can join or set up groups or organisations, and they can meet with others, as long as this does not harm other people.

16. Protection of privacy

    Every child has the right to privacy. The law must protect children's privacy, family, home, communications and reputation (or good name) from any attack.

17. Access to information

    Children have the right to get information from the Internet, radio, television, newspapers, books and other sources. Adults should make sure the information they are getting is not harmful. Governments should encourage the media to share information from lots of different sources, in languages that all children can understand.

18. Responsibility of parents

    Parents are the main people responsible for bringing up a child. When the child does not have any parents, another adult will have this responsibility and they are called a "guardian". Parents and guardians should always consider what is best for that child. Governments should help them. Where a child has both parents, both of them should be responsible for bringing up the child.

19. Protection from violence

    Governments must protect children from violence, abuse and being neglected by anyone who looks after them.

20. Children without families

    Every child who cannot be looked after by their own family has the right to be looked after properly by people who respect the child's religion, culture, language and other aspects of their life.

21. Children who are adopted

    When children are adopted, the most important thing is to do what is best for them. If a child cannot be properly looked after in their own country – for example by living with another family – then they might be adopted in another country.

22. Refugee children

    Children who move from their home country to another country as refugees (because it was not safe for them to stay there) should get help and protection and have the same rights as children born in that country.

23. Children with disabilities

    Every child with a disability should enjoy the best possible life in society. Governments should remove all obstacles for children with disabilities to become independent and to participate actively in the community.

24. Health, water, food, environment

    Children have the right to the best health care possible, clean water to drink, healthy food and

a clean and safe environment to live in. All adults and children should have information about how to stay safe and healthy.

25. Review of a child's placement

    Every child who has been placed somewhere away from home – for their care, protection or health – should have their situation checked regularly to see if everything is going well and if this is still the best place for the child to be.

26. Social and economic help

    Governments should provide money or other support to help children from poor families.

27. Food, clothing, a safe home

    Children have the right to food, clothing and a safe place to live so they can develop in the best possible way. The government should help families and children who cannot afford this.

28. Access to education

    Every child has the right to an education. Primary education should be free. Secondary and higher education should be available to every child. Children should be encouraged to go to school to the highest level possible. Discipline in schools should respect children's rights and never use violence.

29. Aims of education

    Children's education should help them fully develop their personalities, talents and abilities. It should teach them to understand their own rights, and to respect other people's rights, cultures and differences. It should help them to live peacefully and protect the environment.

30. Minority culture, language and religion

    Children have the right to use their own language, culture and religion – even if these are not shared by most people in the country where they live.

31. Rest, play, culture, arts

    Every child has the right to rest, relax, play and to take part in cultural and creative activities.

32. Protection from harmful work

    Children have the right to be protected from doing work that is dangerous or bad for their education, health or development. If children work, they have the right to be safe and paid fairly.

33. Protection from harmful drugs

    Governments must protect children from taking, making, carrying or selling harmful drugs.

34. Protection from sexual abuse

    The government should protect children from sexual exploitation (being taken advantage of) and sexual abuse, including by people forcing children to have sex for money, or making sexual pictures or films of them.

35. Prevention of sale and trafficking

    Governments must make sure that children are not kidnapped or sold, or taken to other countries or places to be exploited (taken advantage of).

36. Protection from exploitation

    Children have the right to be protected from all other kinds of exploitation (being taken advantage of), even if these are not specifically mentioned in this Convention.

37. Children in detention

    Children who are accused of breaking the law should not be killed, tortured, treated cruelly, put in prison forever, or put in prison with adults. Prison should always be the last choice and

only for the shortest possible time. Children in prison should have legal help and be able to stay in contact with their family.

38. Protection in war

    Children have the right to be protected during war. No child under 15 can join the army or take part in war.

39. Recovery and reintegration

    Children have the right to get help if they have been hurt, neglected, treated badly or affected by war, so they can get back their health and dignity.

40. Children who break the law

    Children accused of breaking the law have the right to legal help and fair treatment. There should be lots of solutions to help these children become good members of their communities. Prison should only be the last choice.

41. Best law for children applies

    If the laws of a country protect children's rights better than this Convention, then those laws should be used.

42. Everyone must know children's rights

    Governments should actively tell children and adults about this Convention so that everyone knows about children's rights.

43 to 54. How the Convention works

    These articles explain how governments, the United Nations – including the Committee on the Rights of Child and UNICEF – and other organisations work to make sure all children enjoy all their rights.

Attribution

The United Nations. (1989). *The United Nations convention on the rights of the child: The* child-friendly version and *CRC icons poster*. UNICEF. https://www.unicef.org/sop/convention-rights-child-child-friendly-version

UNICEF. (2021, November 21). *We all have rights (video)*. YouTube. https://www.youtube.com/watch?v=6F7ie1Z07aM

CHAPTER 11.

ECE PYRAMID MODEL IN NOVA SCOTIA

WHAT IS THE PYRAMID MODEL?

The Pyramid Model for Promoting Social Emotional Competence in Infants and Young Children. Credit: NCPMI. (n.d.) Pyramid model overview. https://challengingbehavior.cbcs.usf.edu/Pyramid/overview/index.html

The Pyramid Model is a conceptual framework of evidence-based practices for promoting young children's healthy social and emotional development.[1] The Pyramid Model program uses a coaching model to provide guidance to families, Early Childhood Educators and other professionals and builds upon a tiered approach to providing universal supports to all children to promote wellness, targeted services to those who need more support, and intensive services to those who need them.[2]

1. NCPMI. (n.d.) Pyramid model overview: The basics. https://challengingbehavior.cbcs.usf.edu/Pyramid/overview/index.html
2. Ibid

Effective Workforce[3]

The foundation of the Pyramid Model is a trained, effective workforce. This ensures that systems and policies are in place to support those working with young children by providing ongoing training and support to implement the Pyramid Model practices.

1.High Quality Supportive Environments Nurturing & Responsive Relationships

This tier supports all children by providing nurturing and responsive relationships in safe and supportive environments.

2.Targeted Social and Emotional Supports

This tier supports some children who are at risk of challenging behaviours by teaching them targeted social and emotional supports such as how to identify and express emotions, develop problem-solving skills, and playing cooperatively with other children.

3. Intensive Intervention

This tier supports the few children who may require individualized and intensive supports which include planning with families to meet their needs and develop skills for understanding and responding to challenging behaviours.

WHAT ARE THE BENEFITS OF PYRAMID MODEL PRACTICES?

Benefits for Children

Enhances their social skill an emotional skills which include their ability to:

- Develop and maintain friendships
- Identify and manage emotions
- Use problem-solving skills
- Follow directions
- Share and take turns
- Understand routines and transitions
- Develop self control strategies

Benefits for Educators

- Creates positive, supportive relationships with children
- Coaching and support for learning and implementing new strategies
- Provides training to support families
- Provides them with resources to share with families

3. NCPMI. (n.d.) Pyramid model overview: Tiers of the pyramid model. https://challengingbehavior.cbcs.usf.edu/Pyramid/overview/index.html

Benefits for Families

- Creates positive, supportive relationships with children
- Provides resources and tips to promote social and emotional skills at home
- Helps build partnerships between families an educators to support capacity in preventing and addressing challenging behaviours

PYRAMID MODEL IN NOVA SCOTIA[4]

Vision

All Nova Scotia (NS) ECEs and their programs have the capacity to support the social emotional well-being of children and their families in collaboration with a caring network of community partners.

Mission

To lead the development of a sustainable infrastructure to implement the Pyramid Model, a system of professional development practices for ECEs, that address the social emotional needs of NS children and their families.

Why implement Pyramid Model in Nova Scotia?

In a 2017 report (using data from 2012-13 & 2014-15), children in NS were reported to be amongst the most vulnerable nation-wide in at least one area of their development, including their social competence domain and emotional domain.[5] In response to this data, the province decided to implement the Pyramid Model in Regulated Childcare Centres (RCCs) and Pre-primary Programs (PPPs) to support educators working with young children and their families to develop and enhance their social and emotional development.

How is Pyramid Model implemented in Nova Scotia?

Who is involved in the Pyramid Model implementation in Nova Scotia?

The foundation of the Pyramid Model is data-based decision making, which means using practical information and experiences to inform decision making and future implementation. The Pyramid Model uses a coaching approach to professional development where Inclusion Coaches directly support ECEs in their implementation of Pyramid Model practices.

The program is implemented by Nova Scotia Early Childhood Development Intervention Services (NSECDIS) through 28 service locations. NSECDIS is a province-wide provincially funded program which provides specialized services and supports to families of young children from birth to school entry who are experiencing delays or difficulties in their development.

4. NSECDIS and Early Childhood Collaborative Research Centre. (2021, June). The pyramid model in Nova Scotia. MSVU. https://www.msvu.ca/wp-content/uploads/2021/02/Pyramid-Model-Introduction-Infographic-Final-English.pdf
5. Nova Scotia Department of Education and Early Childhood Development. (2018). *Accountability Report 2017–2018*. https://novascotia.ca/government/accountability/2017-2018/2017-2018-Department-of-Education-and-Early-Childhood-Developmen-Accountability-Report.pdf

Who is involved in the Pyramid Model implementation in Nova Scotia?

There are key persons and various roles involved in the Pyramid Model implementation. Collaboration and positive relationship building are key for the implementation's success.

Pyramid Model Implementation in Nova Scotia	
Provincial Leadership Team	Plan, guide and support the implementation of the Pyramid Model in NS
Master Cadre	Early childhood professionals responsible for the delivery of Pyramid Model modules and training
Coach Team Leads	Work with Inclusion Coaches to enhance their experiential learning and support their coaching practice
Evaluation Team	Evaluate the implementation of the Pyramid Model in NS. Evaluation is conducted by the Early Childhood Collaborative Research Centre
Inclusion Coaches	Provide individualized on-site coaching to support Early Childhood Educators in implementation of programs and collect data to support decision making
Program/Regional Leadership Teams	Use data and experiences to inform ongoing implementation of Pyramid Model practices and strategies (formed by select RCCs or regions in that setting)
Implementation Programs	Pre-primary and Regulated Childcare Centres in NS who have committed to implementing the Pyramid Model program-wide
Early Childhood Educators	Early Childhood Educators who have committed to implementing the Pyramid Model in their rooms

Attribution

This unit is adapted from 2 resources:

The National Center for Pyramid Model Innovations (NCPMI). (n.d.) Pyramid model overview. https://challengingbehavior.cbcs.usf.edu/Pyramid/overview/index.html

NSECDIS and Early Childhood Collaborative Research Centre. (2021, June). *The pyramid model in Nova Scotia*. MSVU. https://www.msvu.ca/wp-content/uploads/2021/02/Pyramid-Model-Introduction-Infographic-Final-English.pdf

PART III.

DEVELOPING CURRICULUM

CHAPTER 12.

CURRICULUM MODELS

Curriculum Models provide a framework to organize planning experiences for children. In previous chapters, the planning cycle has been introduced and in accordance with best practices, the models identified in this chapter represent a variety of ways to use the planning cycle within these models.

BANK STREET MODEL

Lucy Sprague Mitchell founded Bank Street, an Integrated Approach also referred to as the Developmental-Interactionist Approach.

In this model, the environment is arranged into learning centers and planning is organized by the use of materials within the learning areas (centers).

- Art
- Science
- Sensory/Cooking
- Dramatic Play
- Language/Literacy
- Math/Manipulative/Blocks
- Technology
- Outdoors: Water and Sand Play

The Bank Street Model of curriculum represents the ideology of Freud, Erikson, Dewey, Vygotsky, and Piaget. This model draws upon the relationship between psychology and education. By understanding developmental domains and creating interest centers with materials that promote specific areas of development, children's individual preferences and paces of learning are the focus.

"A teacher's knowledge and understanding of child development is crucial to this approach. Educational goals are set in terms of developmental processes and include the development of competence, a sense of autonomy and individuality, social relatedness and connectedness, creativity and integration of different ways of experiencing the world".[1]

CREATIVE CURRICULUM MODEL (DIANE TRISTER DODGE)

In the Creative Curriculum model, the focus is primarily on children's play and self-selected activities. The Environment is arranged into learning areas and large blocks of time are given for self-selected

1. Gordon, A. M. & Browne, K. W. (2001) Beginnings and Beyond, 8th edition. Wadsworth, Cengage Learning. (pg. 364)

play. This model focuses on project-based investigations as a means for children to apply skills and addresses four areas of development: social/emotional, physical, cognitive, and language.

The curriculum is designed to foster development of the whole child through teacher-led, small and large group activities centered around 11 interest areas:

- blocks
- dramatic play
- toys and games
- art
- library
- discovery
- sand and water
- music and movement
- cooking
- computers
- outdoors.

The commercial curriculum provides teachers with details on child development, classroom organization, teaching strategies, and engaging families in the learning process. Child assessments are an important part of the curriculum, but must be purchased separately. Online record-keeping tools assist teachers with the maintenance and organization of child portfolios, individualized planning, and report production.[2]

HIGH SCOPE MODEL (DAVID WEIKERT)

The High Scope Model focuses on developing learning centers similar to the Bank Street Model and emphasizes key experiences for tracking development. The key experiences are assessed using a Child Observation Record for tracking development and include areas of:

- Creative Representation
- Initiative
- Social Relations
- Language and Literacy
- Math (Classification, Seriation, Number, Space, Time)
- Music and Movement

The High Scope Model also includes a "Plan-Do-Review" Sequence in which children begin their day planning for activities they will participate in, followed by participation in the activities and engaging in a review session at the end of the day. Teachers can use this sequence format to help children learn

2. The Creative Curriculum for Preschool, Fourth Edition by the U.S. Department of Education. Public domain.

how to organize choices of activities and to reflect upon what they liked or would do different at the end of the day. The High Scope Model reflects the theories of Piaget, Vygotsky and Reggio Emilia by way of emphasis on construction of knowledge through hands-on experiences with reflection techniques.

MONTESSORI APPROACH (DR. MARIA MONTESSORI)

The Montessori Approach refers to children's activity as work (not play); children are given long periods of time to work and a strong emphasis on individual learning and individual pace is valued. Central to Montessori's method of education is the dynamic triad of child, teacher and environment. One of the teacher's roles is to guide the child through what Montessori termed the 'prepared environment, i.e., a classroom and a way of learning that are designed to support the child's intellectual, physical, emotional and social development through active exploration, choice and independent learning.

The educational materials have a self-correcting focus and areas of the curriculum consist of art, music, movement, practical life (example; pouring, dressing, cleaning). In the Montessori method, the goal of education is to allow the child's optimal development (intellectual, physical, emotional and social) to unfold.

A typical Montessori program will have mixed-age grouping. Children are given the freedom to choose what they work on, where they work, with whom they work, and for how long they work on any particular activity, all within the limits of the class rules. No competition is set up between children, and there is no system of extrinsic rewards or punishments.[3]

WALDORF APPROACH (RUDOLF STEINER)

The Waldorf Approach, founded by Rudolf Steiner, features connections to nature, sensory learning, and imagination. The understanding of the child's soul, of his or her development and individual needs, stands at the center of Steiner's educational world view.

The Waldorf approach is child centered.[4] It emerges from a deep understanding of child development and seeks to support the particular developmental tasks (physical, emotional and intellectual) children face at any given stage. Children aged 3–5, for example, are developing a keen interest in the world, supported to a large extent by freedom of movement and must be supported to follow and deepen their curiosity through the encouragement of their sometimes endless asking of questions (Van Alphen & Van Alphen 1997). This approach to supporting children's naturally blossoming curiosity, rather than answering the teachers' questions. At this stage, children's play becomes increasingly complex, with children spontaneously engaging in role plays, as they construct and act upon imaginative situations based on their own experiences and stories they have heard. Thus, in Waldorf schools, ample time is given for free imaginative play as a cornerstone of children's early learning.[5]

The environment should protect children from negative influences and curriculum should include

3. Montessori education: a review of the evidence base by Chloë Marshall is licensed under CC BY 4.0
4. On the Unique Place of Art in Waldorf Education by Gilad Goldshmidt is licensed under CC BY 4.0
5. Imagination, Waldorf, and critical literacies: Possibilities for transformative education in mainstream schools by Monica Shank is licensed under CC BY 2.0

exploring nature through gardening, but also developing in practical skills, such as cooking, sewing, cleaning, etc. Relationships are important so groupings last for several years, by way of looping.

REGGIO EMILIA APPROACH (LORIS MALAGUZZI)

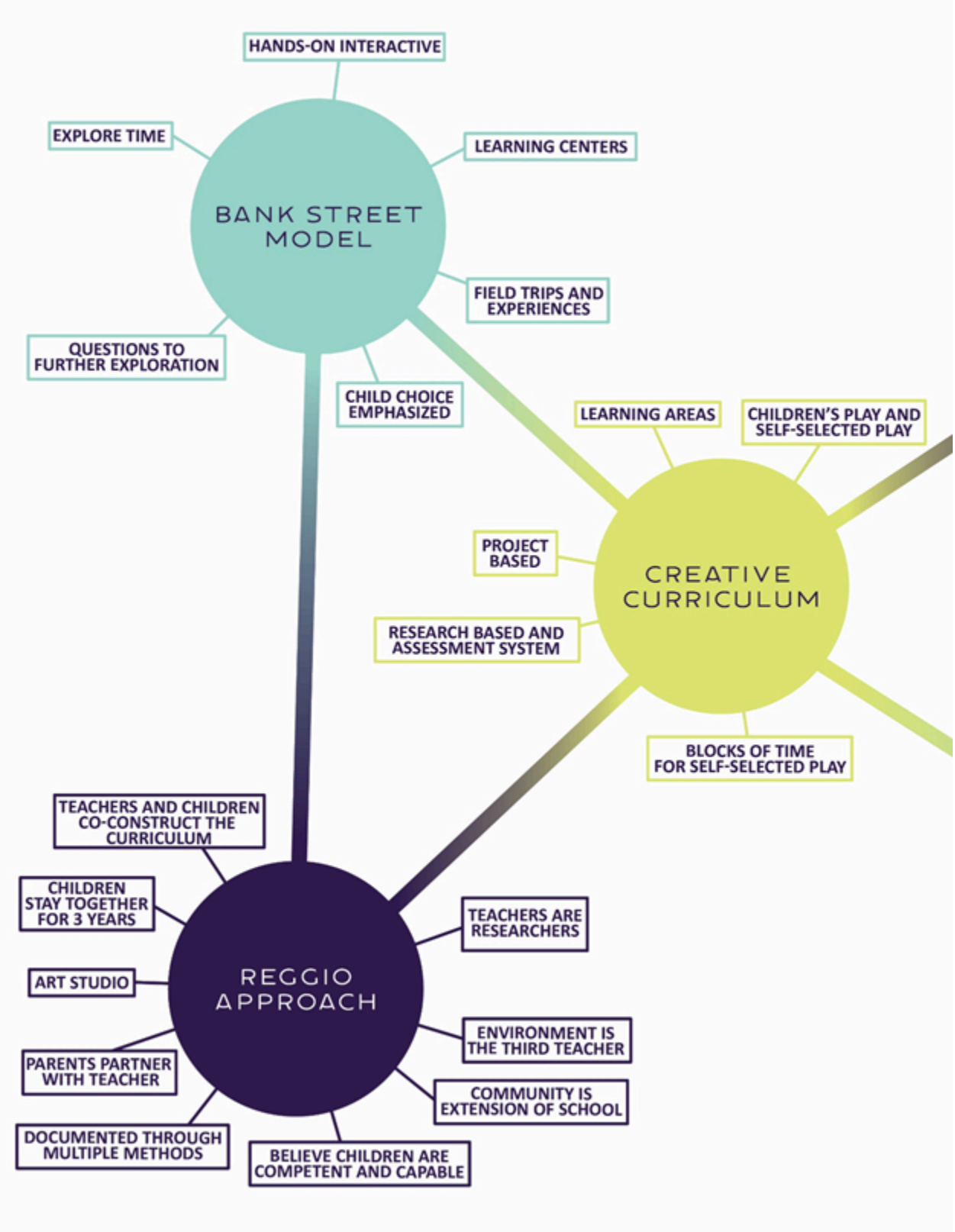
The Reggio Emilia approach to early childhood education is based on over forty years of experience in the Reggio Emilia Municipal Infant/toddler and Preschool Centers in Italy. Central to this approach is the view that children are competent and capable.

It places emphasis on children's symbolic languages in the context of a project-oriented curriculum. Learning is viewed as a journey and education as building relationships with people (both children and adults) and creating connections between ideas and the environment. Through this approach, adults help children understand the meaning of their experience more completely through documentation of children's work, observations, and continuous teacher-child dialogue. The Reggio approach guides children's ideas with provocations—not predetermined curricula. There is collaboration on many levels: parent participation, teacher discussions, and community.

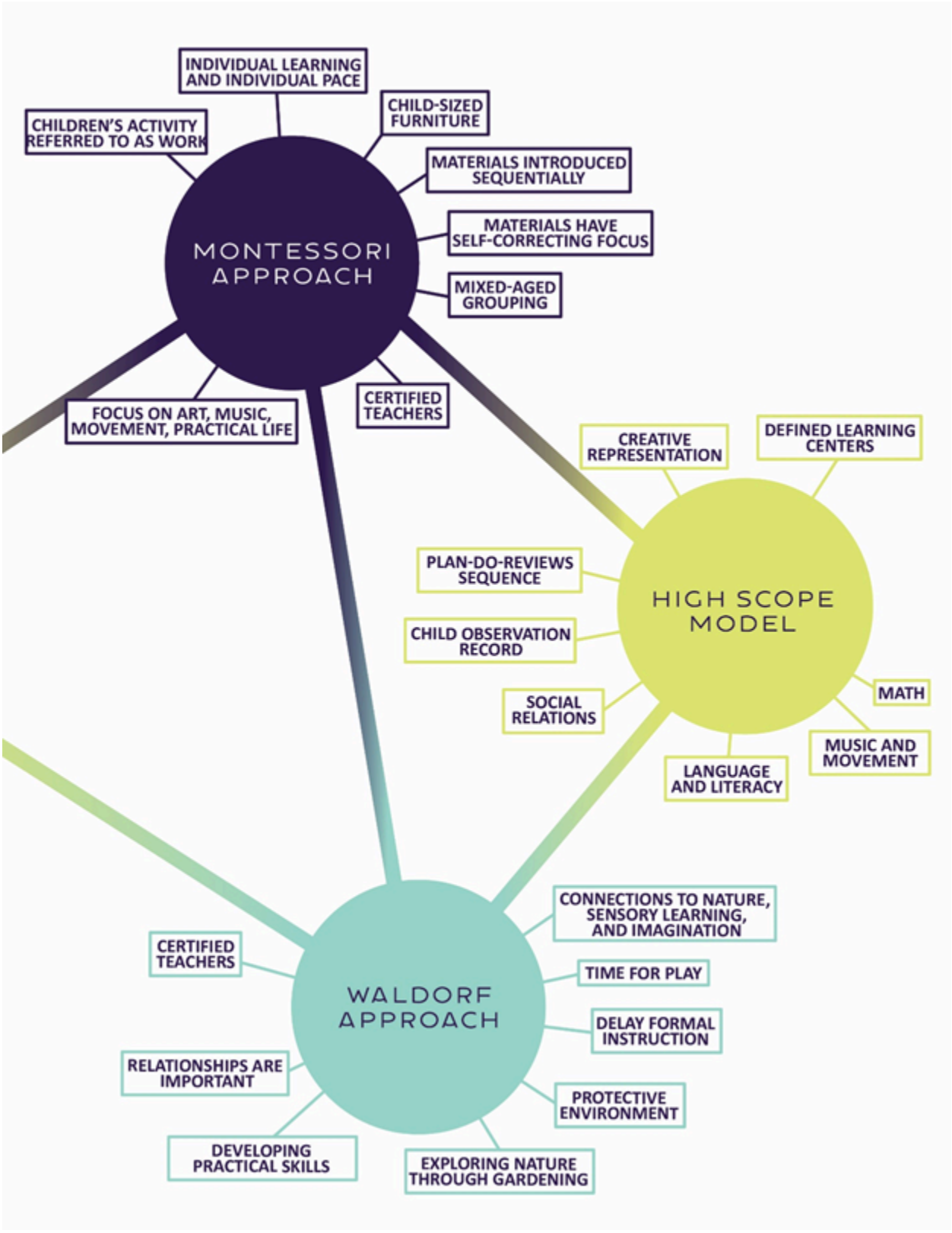
Within the Reggio Emilia schools, great attention is given to the look and feel of the classroom. Environment is considered the "third teacher." Teachers carefully organize space for small and large group projects and small intimate spaces for one, two, or three children. Documentation of children's work, plants, and collections that children have made from former outings are displayed both at the children's and adult's eye level. Common space available to all children in the school includes dramatic play areas and worktables.

There is a center for gathering called the atelier (art studio) where children and children from different classrooms can come together. The intent of the atelier in these schools is to provide children with the opportunity to explore and connect with a variety of media and materials. The studios are designed to give children time, information, inspiration, and materials so that they can effectively express their understanding through the "inborn inheritance of our universal language, the language that speaks with the sounds of the lips and of the heart, the children's learning with their actions, their signs, and their eyes: those "hundred languages" that we know to be universal. There is an atelierista (artist) to support this process and instruct children in arts.[6]

6. Reggio Emilia Theory and Application by One Community is licensed under CC BY 3.0



Curriculum Models. Image by Ian Joslin is licensed under CC BY 4.0

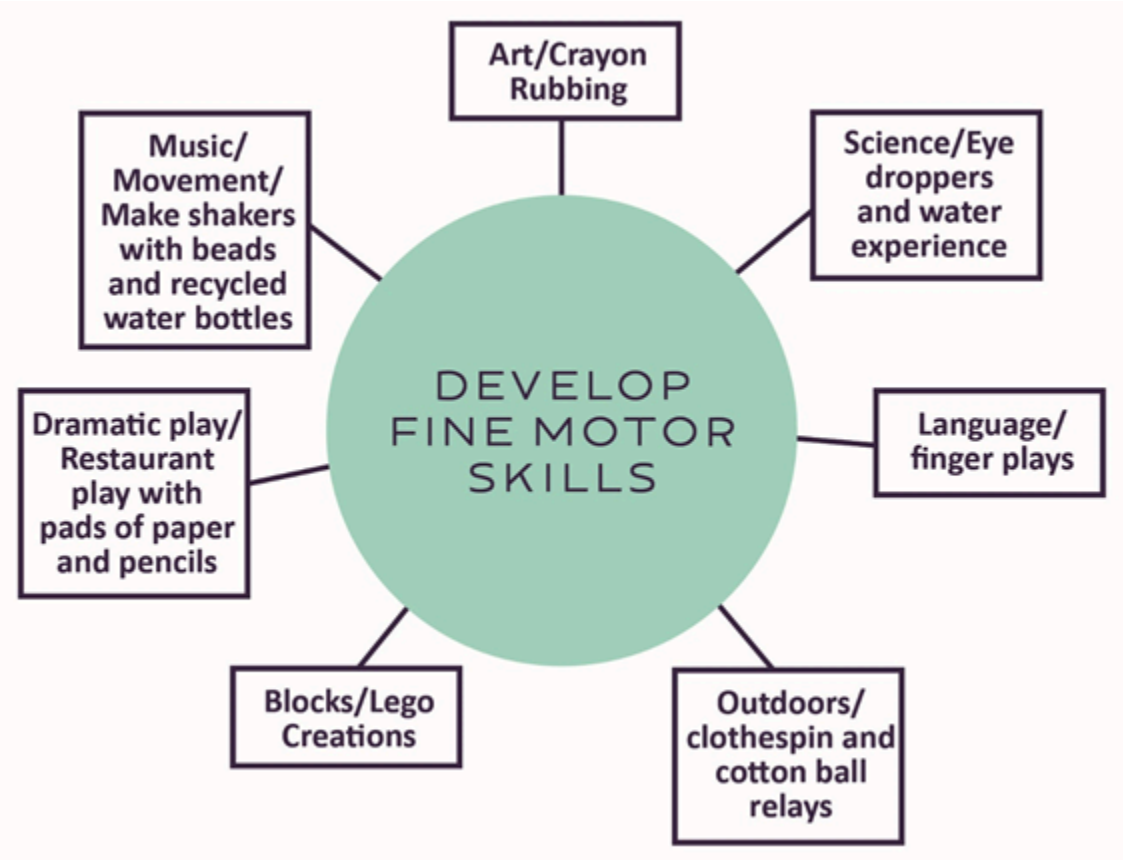


Curriculum Models. Image by Ian Joslin is licensed under CC BY 4.0

WEBBING

The Reggio Emilia Approach is an emergent curriculum. One method that many Early Childhood

Educators use when planning emergent curriculum is curriculum webbing based on observed skills or interests. This method uses brainstorming to create ideas and connections from children's interests to enhance developmental skills. Webbing can look like a "Spider's Web" or it can be organized in list format.



An example of webbings. credit: Image by Ian Joslin is licensed under CC BY 4.0

Webbing can be completed by:

- An individual teacher
- A team of teachers
- Teachers and Children
- Teachers, Children and Families

Webbing provides endless planning opportunities as extensions continue from observing the activities and following the skills and interests exhibited. As example demonstrates a web can begin from a skill to develop, but it can also be used in a Theme/Unit Approach such as transportation; friendships; animals, nature, etc.

PROJECT APPROACH

The project approach is an in-depth exploration of a topic that may be child-or teacher-initiated and involve an individual, a group of children, or the whole class. A project may be short-term or long-term depending on the level of children's interests. What differentiates the project approach

from an inquiry one is that within the project approach there is an emphasis on the creation of a specific outcome that might take the form of a spoken report, a multimedia presentation, a poster, a demonstration or a display. The project approach provides opportunities for children to take agency of their own learning and represent this learning through the construction of personally meaningful artefacts. If utilized effectively, possible characteristics may include: active, agentic, collaborative, explicit, learner-focused, responsive, scaffolded, playful, language-rich and dialogic.[7]

In the project approach, adults and children investigate topics of discovery using six steps: Observation, Planning, Research, Exploration, Documentation, Evaluation.

1. Observation: A teacher observes children engaging with each other or with materials and highlights ideas from the observations to further explore.
2. Planning: Teachers talk with children about the observation and brainstorm ideas about the topic and what to explore
3. Research: Teachers find resources related to the topic
4. Explore: Children engage with experiences set around the topic to create hypotheses and make predictions and formulate questions
5. Documentation: Teachers write notes, create charts and children draw observations and fill in charts as they explore topics/questions
6. Evaluate: Teachers and children can reflect on the hypotheses originally developed and compare their experiences to predictions. Evaluation is key in determining skills enhanced and what worked or what didn't work and why.

The benefits of a project approach are that young learners are directly involved in making decisions about the topic focus and research questions, the processes of investigation and in the selection of the culminating activities. When young learners take an active role in decision making, agency and engagement is promoted.

As young learners take ownership of their learning they, 'feel increasingly competent and sense their own potential for learning so they develop feelings of confidence and self-esteem' (Chard, 2001).[8]

CULTURALLY APPROPRIATE APPROACH[9]

The Cultural Appropriate Approach has evolved over the years and the practice of valuing children's culture is imperative for children to feel a sense of belonging in ECE programs. Sensitivity to the variety of cultures within a community can create a welcoming atmosphere and teach children about differences and similarities among their peers. Consider meeting with families prior to starting the program to share about cultural beliefs, languages and or traditions. Classroom areas can reflect the cultures in many ways:

- Library Area: Select books that represent cultures in the classroom

7. Age Appropriate Pedagogies Project by Hanstweb is licensed under CC BY
8. Age Appropriate Pedagogies Project by Hanstweb is licensed under CC BY
9. Child Growth and Development by Jennifer Paris, Antoinette Ricardo, and Dawn Rymond is licensed under CC BY 4.0

- Dramatic Area: Ask families to donate empty boxes of foods they commonly use, bring costumes or clothes representative of culture
- Language: In writing center include a variety of language dictionaries;
- Science: Encourage families to come and share a traditional meal

Attribution

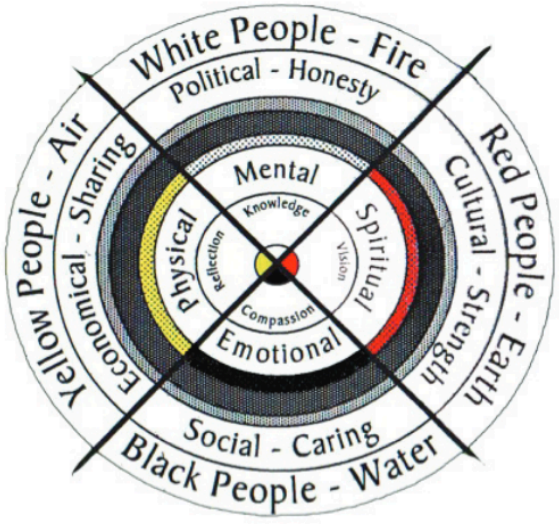
This chapter is copied from unit 4.1 in *Introduction to Curriculum for Early Childhood Education* by Jennifer Paris, Kristin Beeve, & Clint Springer shared under a CC BY license.

CHAPTER 13.

CIRCLE OF LEARNING

TEACHINGS FROM THE FOUR DIRECTIONS

The concept "Circle of Learning" is adopted as a framework for organizing learning experiences designed to promote traditional Wolastoqey/Mi'kmaq knowledge, worldviews, traditions, ceremonies, histories, and teachings. It is a concept that embraces holistic learning whereby the four aspects of personal development (social, emotional, physical and spiritual) are addressed. The concept also instills within individuals the desire to be engaged in life-long learning. In addition, the *Circle of Learning* promotes the principles of respect, sharing, harmony, balance, equality and interdependence. Finally, learning experiences and the teaching of cultural topics are highly integrated which is consistent with the belief that all of creation is connected and therefore interdependent.



Circle of Learning Framework by Natalie Sappier

The primary purpose of the *Circle of Learning* framework is to help learners connect with all of creation. Learning experiences are designed to help students connect with the social, physical and spiritual realms. As they connect with the three realms, positive relationships are established and nurtured within the Circle. These relationships are based on the principles of respect and harmony. Learners embrace the principle of respect for all of Creation including their interactions with others in our social environments. This creates a web of harmonious relationships as the students continue their journey along the *Circle of Learning* paradigm.

The *Circle of Learning* establishes a safe and respectful learning environment that helps each student to develop a healthy self-concept and a positive self-esteem. This is accomplished by promoting ancestral languages, worldviews, traditions, and teachings. Traditional Wolastoqey and Mi'kmaq knowledge systems are recognized and promoted within the classrooms.

All learning experiences derive from ancestral worldviews, traditions, values and teachings. Within this framework, it is recognized that Wolastoqey and Mi'kmaq languages reflect the worldviews and value systems of each community. The ultimate aim is to establish a strong cultural foundation within each individual learner.

Learning experiences emanating from the *Circle of Learning* instills within individuals a sense of pride, self-worth, self-esteem, and belonging. Learners are culturally grounded and this leads to enhanced academic performance. Through Wolastoqey and Mi'kmaq cultures, students acquire academic skills in all subject areas. Wolastoqey and Mi'kmaq cultures provide the foundation for learning experiences designed to assist students acquire the skills targeted in all subject areas of the public school curriculum. Thus, it is important to incorporate Wolastoqey and Mi'kmaq perspectives, knowledge systems, worldviews, and traditions into the provincial curriculum at all levels of the education system. The *Circle of Learning* ensures that Wolastoqey and Mi'kmaq content are indeed incorporated into the public school system.

The *Circle of Learning* is a culturally-based educational framework. It is based on both Mi'kmaq and Wolastoqey knowledge systems, languages, cultures, worldviews, traditions and teachings. It is a framework that benefits all students of the public school system. It helps Wolastoqey and Mi'kmaq students to be culturally grounded while at the same time it helps non-Native students to be well informed about Wolastoqey and Mi'kmaq cultures, languages, histories, traditions, and conditions. It establishes a learning environment based on mutual respect, understanding, and appreciation among students. Our Elder scholars agree that the *Circle of Learning* will enhance the provincial education system.

SACRED FIRE AND SACRED PIPE

Long ago, Koluskap held a council with the Wabanakis. He asked everyone to sit in a circle so that he may share his teachings. Koluskap began the council by lighting a Sacred Fire and smoking his Sacred Pipe.

Koluskap began his teachings:

> "Brothers and sisters, I always begin my Sacred Council Teachings by lighting a Sacred Fire and smoking a Sacred Pipe. Our Sacred Fire invites ancestors to the gathering so they can guide us in our journey of life. Like our Grandfather Sun, the Sacred Fire provides us with warmth, affection, kindness and generosity. The Sacred Fire warms our hearts so that we may feel compassion and love for others and for all of Creation. The Sacred Fire ignites truth, honesty, and wisdom within us and removes feelings of anger, resentment, and hatred from our councils and gatherings. Offerings are made to the Sacred Fire to give gratitude for each day of our Earth Walk.
>
> Brothers and sisters, I smoke my Sacred Pipe to honor all of Creation. I smoke my Sacred Pipe to honor everyone within the circle and to remind everyone that we should always speak with truth and honesty. The Sacred Pipe will give us an open mind and a good heart. Your words will come from a compassionate and caring heart. The words that we use in council will be respectful and our discussions will lead to unity and harmony. The Sacred Pipe reminds us that we are one with all of Creation. Let us carry these teachings as long as the sun shines, the grass grow, the trees stand, and rivers flow.
>
> My brothers and sisters of Wolastoqey and Mi'kmaq nations, thank you for listening. Remember these teachings and pass them on to your children and grandchildren. Instruct them to pass on these teachings to their children and grandchildren as well. These teachings will remain with you forever. I must leave for now but I will be back to share more teachings with you. We will have another council when I return from the Sacred Lodge. All My Relations!"

Once again, Koluskap ended the council by asking everyone in the circle to offer red willow tobacco to the Sacred Fire. He reminded the people that the offering was made to give thanks for Koluskap's teachings. By now, all Wabanakis knew that the smoke from the Sacred Fire sends a message to our Creator that the teachings will always guide their actions.

Psiw Ntulnapemok
(All My Relations)
Dave Perley and Imelda Perley

EASTERN TEACHINGS

Eastern teachings come during the spring or child stage of life. The lesson of the child is to bridge the recent spiritual dimension with the new physical dimension. This is time to give thanks for all of Creation, for the four elements (water, air, fire and earth).

SOUTHERN TEACHINGS

Southern teachings come during the summer or youth stage of life. The lesson of youth is to find balance and calm in the midst of change. Southern teachings also centre on the heart through kindness and compassion for others and all of Creation.

WESTERN TEACHINGS

Western teachings come during the autumn or adult stage of life. The gifts of maturity and self-

reflection are nurtured during this time. The gift of maturity allows one to strive for balance in mind, body, and spirit.

NORTHERN TEACHINGS

Northern teachings come during the winter or Elder stage of life. The knowledge gained through a lifetime of experience form a body of wisdom to be shared with those in earlier stages of life. We honor our Elders because of their wisdom and deep understanding of ceremonies and teachings from the four winds.

Attribution

Pages 29-32 in *Wolastoqiyik and Mi'kmaq Studies: Elementary Level, Acculturation of the Curriculum Project. Psiw Ntulnapemok, (All My Relations), David Perley Project Leader. Natalie Sappier, Artist.*

The Acculturation of Curriculum project acknowledges the valuable contributions made by our Wolastoqey and Mi'kmaq Elder scholars in the development of this study unit. Our respected Elder scholars provided the cultural knowledge required for Wolastoqiyik and Mi'kmaq Studies unit. We are indebted to Elder scholars Gwen Bear, Imelda Perley, George Paul and Gilbert Sewell who not only gave this project their full support but also gave their gifts of knowledge, wisdom, and expertise. We give thanks especially to the spirit of Gwen Bear who recently left the physical world and has entered the Sacred Lodge of our Creator. She will be greatly missed and her teachings will certainly remain with us.

CHAPTER 14.

KINDEZI MODEL

KINDEZI: A DISTINCTIVELY AFRICENTRIC PERSPECTIVE ON CHILDHOOD EDUCATION

by Francis Y. Lowden / March 2000. [1]

Dr. Frances Y. Lowden is an Associate Professor in the Education Department at Medgar Evers College/City University of New York. Her specialty areas are: Early Childhood Education, Early Literacy, Multicultural Education, Africentric Education, Urban Education, Teacher Education and Parent Education.

The impetus for this paper is to contribute to and advance the research on viable global approaches to culturally and developmentally appropriate early childhood education. According to Bredekamp, (1987) in Developmentally Appropriate Practice in Early Childhood Programs Serving Children From Birth to Age 8, "The concept of developmentally appropriateness has two dimensions: age appropriateness and individual appropriateness. Although the content of the curriculum is determined by many factors such as tradition, …social or cultural values, and parent desires, for the content and teaching strategies to be developmentally appropriate they must be age appropriate and individually appropriate".

According to their social and cultural values, each child in each cultural context must be valued on the basis of where they come from, where they hope to go, and the process by which they reach their destination. In order to accommodate these diverse cultural challenges, we as educators must take our own personal journeys to uncover who we are, where we are, and how we arrived here. Then we need to do our homework and prepare ourselves for the greatest challenge of the century which is to genuinely educate all children. One way to accomplish this is to examine, conceptualize and employ the philosophy of Kindezi.

Kindezian philosophy expresses the sentiment of many African peoples including the Bantu people of Kongo, Africa, and rests on the idea that children are highly valued; they are a 'gift of God'. Bantu means human beings, cultured people, or beings who embody values associated with good behavior and civility. (Gethaiga, 1998, p.117)

According to Bunseki Fu-Fiau and Lukondo-Wambo (1988) Kindezi,….is basically the art of touching, caring for, and protecting the child's life and the environment in which the child's multidimensional development takes place. The word "Kindezi", a kikongo language term means to enjoy taking and giving special care. Baby-sitting is an experience required of all members in the African world, no matter what their physical state may be. Understanding the process of child development is one of the basic and most important principles in the understanding of the value and respect of life.(p.1-2)

Kindezi, as a philosophy, affords children the possibility to develop and grow into their full

1. Article reproduced from: Lowden, F. Y. (2000). *Kindezi: A distinctively Africentric perspective on childhood education*. In ERIC. https://eric.ed.gov/?id=ED445791

potential; to fulfill their God-given destiny. In a Kindezian model, children learn through modeling, intentionality, and nurturing. Children's knowing, cosmologically, is derived from being at one with their world view.

Children are valued thus they value. Within a Kindezian framework, reality and spirituality are, metaphysically, one and the same. There are no separations between body and soul, science and nature, the sacred and the academic. The communal art of Kindezi dissolves artificial "ism" boundaries, engaging children in life and learning at optimal levels.

One of the main tenets of the philosophy is the responsibility of the community to see that children are raised appropriately, thus, it is expected that as they grow into adulthood they will provide for the older members of the community.

The basic understanding that childhood is the foundation which determines the quality of a society is the main reason that prompted African communities to make Kindezi an art….to be learned by all their members. Thus, Kindezi is required in societies that want to prepare their members to become not only good fathers and mothers, but, above all, people who care about life and who understand, both humanely and spiritually, the highly unshakable value of the human being that we all are. Bunseki Fu Fiau and Lukokondo-Wambo (1998, p.4-5)

Children perpetuate the family; elders transmit the culture and abandonment of one or the other is anathema to the collective ideology. Families are the center of the universe, and mothers who generally are the center of the family, play a major role in developing, nurturing, and enabling young children. The reality of physically liberating women is paramount in understanding the role Kindezi plays in Bantu societies in Africa.

When one practices the art of Kindezi one is an ndezi. Though the young ndezi and the old ndezi are separated from the productive workforce, their responsibilities and contributions to the community are interwoven into the cultural fabric of the society as in the weaving of fine kinte cloth. By providing for the young,- the ndezi afford the women the opportunity to meet many challenges: to work the fields, to serve in the military and, with the men, to assure the security of the family and the community. Ndezi are the moral and spiritual weavers who provide the youngest children role models for cultural transmission and replication. The community is governed by all and elders are valued, respected, and honored. Politically, socially, and economically Kindezi provides society with a glimpse of communal living whose attributes benefit all.

THE CURRICULUM

Kindezian curriculum pervades the continent of Africa and predates Western attempts at curriculum development, including the highly touted Reggio Emilia system of education in northern Italy, and Froebel's German children's garden (kindergarten) by hundreds of years. The rationale for theories and practices attributed to major 18th, 19th and 20th century shapers of child development such as Pestalozzi, Montessori, Locke, Rousseau, Dewey, Piaget and Vygotsky is derived directly from ancient Africa where education was and is wholistic, practical, concrete, natural, experiential, social, inquiry-based, authentic, and spiritual.Though no credit has been given to Africa as the birthplace of the rudiments of present day early childhood education, the freedom to move and to learn, to engage and to express in naturalistic, child-centered, and mentor facilitated environments, reflected in European and African philosophies, evolved from childrearing affirming patterns of life modeled by Kindezi.

Editors Carolyn Edwards, Lelia Gandini and George Forman, with reference to Reggio Emilio, in The Hundred Languages of Children (1998) propound, "Nowhere in the world is there such a

seamless and symbiotic relationship between a school's progressive philosophy and its practices". (p.xvi) Perhaps this is true if "school" is construed as centers and school areas rather than the Kindezian sadulu (practical place of learning) which encompasses the world of the child, unconstrained by physical walls. And though the editors discuss what they call "schoolhouses without walls" that have allowed them to observe various educational practices globally, there is no mention of the accomplishments of the vast continent of Africa. But in order to get a proper feel for developmental practice one must investigate it within the continent of Africa, the source of traditions of child rearing that date to antiquity.

The sadulu, (practical place of learning), provides practical and oral teaching for children two years of age and older where field trips, nature walks, and biological experiments encourage and expand language development. Children make handicrafts,run, play healer/doctor and more. They learn the nuances and social and cultural codes of their community, such as the signals parents/ndezi give them both verbally and nonverbally. The ndezi tells stories and sings songs of substance that encourage sharing and a sense of community, political responsibilities, and praise of the women of the community. Moral teaching places a high value on togetherness, the spiritual nature of life and respect for wellness and is directly transmitted to the child by the old ndezi.

Play is an important part of a child's life. A common saying in the West is that play is the work of children. This is also the belief of the Bambara in Mali. Children's play is extremely important among the Bambara. During the early childhood period, the kinds of games and toys available to children are supportive of their cognitive and socioemotional development. In Zambia, the games that children engage in include hide-and-seek, ball games and singing and dancing. Many traditional games, tales, and riddles which necessitate recalling, memorizing, sequencing and logical thinking promote and develop cognitive development and intellectual capacity. (Dembele & Poulton 1993, p.11)

In ancient Africa (other than in Egypt), a primary difference in curriculum components was the value of oral literacy versus the elevation of written literacy in other parts of the world. In more recent years, when proven necessary this has been easily redressed through inclusion of print and print related skills and masteries into the existing curriculum. Dewey's learning by doing-project approach, Skinner's direct transmission of information-behavior modification approach, Piaget's prepared environment- constructivist approach and Vygotsky's zone of
proximal development-social contextual approach find their impetus on the continent of Africa where in ancient Kemet (Egypt) all major disciplines were developed. This ancient civilization viewed education as the structuring of an environment to educe (bring out) the higher potential of that person through experimentation.. In naturalistic environments, children were led from simple to complex concepts where nature was complemented with nurture and were led through culturally based higher order thinking processes e.g. how to categorize and classify, prepare, and use flora, fauna, and herbs for medicinal and other purposes and how to trace the path and pattern of the stars to indicate natural phenomenon.

Many aspects of early literacy learning in the West can be compared to language development in Africa. These can be subsumed in three superordinate categories as cited by Metsala (1996): "literacy as a source of entertainment-storytelling" e.g. ndezi use storytelling as a prominent means of transmitting cultural mores, "literacy as a set of skills to be deliberately cultivated-singing" e.g ndezi model skills of cultural survival, and "literacy as an integral part of everyday life-mealtime conversation" e.g. ndezi support the young child's development consistently through the oral tradition (p. 71).

In many African countries and in the United States, "language development is promoted through the use of language with children. Adults talk to children from the moment they are born. As the child grows older (ages 3- 6), there is a conscious teaching of language skills through story telling, proverb-telling, questioning and songs". (Chibuye et al. 1986, 84)

In discussing learning domains in curriculum one must naturally include the affective domain. Current research in this area by Daniel Goleman in Emotional Intelligence (1995) summarized seven key emotional intelligences needed by children as:

1. Confidence. A sense of control and master of one's body, behavior, and world.…
2. Curiosity. The sense that finding out about things is positive and leads to pleasure.
3. Intentionality. The wish and capacity to have an impact, and to act upon that with persistence.…
4. Self-control. The ability to modulate and control one's own actions in age-appropriate ways.…
5. Relatedness. The ability to engage with others based on the sense of being understood by and understanding others.
6. Capacity to communicate. The wish and ability to verbally exchange ideas, feelings, and concepts with others. This is related to a sense of trust in others and of pleasure in engaging with others, including adults.
7. Cooperativeness. The ability to balance one's own needs with those of others in group activity.

A child who cannot focus his attention, who is suspicious rather than trusting, who is angry rather than optimistic destructive rather than respectful and one who is overcome with anxiety, preoccupied with frightening fantasy and who feels generally unhappy about himself, such a child has little opportunity at all, let alone equal opportunity, to claim the possibilities of the world as his own".(pgs. 194, 196)

Kindezian philosophy has always provided children with the seven key emotional intelligences Goleman states are needed for this crucial capacity. Its' matrilineal-reciprocal respect for gender expresses the concept of collective and cooperative learning at its highest level. Sociologically, politically, and economically children are inculcated into the means of knowing and being that purposefully challenges them to be thoroughly humane while building on and respecting their heritage. Everything and everyone are parts of a viable, productive whole and thus valued an such.

This brief overview of the Kindezian philosophy of early childhood education represents an historical developmentally appropriate Afrocentric worldview that provides a framework and a forum on which to globally begin to respond to the 21st century education of African children and the descendants of the African disapor.

BIBLIOGRAPHY

Agiobu-Kemmer, I.S. (1992) Child Survival and Child Development in Africa. The Hague: Bernard van Leer Foundation Studies and Evaluation Papers, No 6.

Bredekamp, S. (ed.) (1987). Developmentally Appropriate Practice in Early Childhood Programs

Serving Children From Birth Through Age 8. Washington, D.C.: National Association for the Education of Young Children.

Chibuye, P.S., Mwenda, M. & Osborne, C. (1986). CRZ/UNICEF Studyon Child Rearing Practices. Lusaka, Zambia: Zambia Association for Research and Development.

Child Rearing Practices and Beliefs in Sub-Saharan Africa Report of a Workshop. UNICEF. Namibia, Windhoek. October, 26-29, 1993.

Dembele, U. & Poulton, M, (1993). Research Work on Early childhood Attitudes, Practices and Beliefs in Kolondeba, Southern Mali. Paper presented at the Workshop on Childrearing Practices and Beliefs. Windhoek, Namibia. 26-29 October 1993.

Edwards, C., Gandini, L. & Forman, G. (1998). The Hundred Languages of Children, The Reggio Emilia Approach-Advanced Reflections. Connecticut: Greenwich: Ablex Publishing Corporation.

Fu-Kiau, K.K.B. & Lukondo-Wamba, A.M. (1996). Kindezi: The Kongo Art of Babysitting. New York, New York: Vantage Press, Inc

Gethaiga, W. 1998. Language, Culture and Human Factor Development. In The Human Factor Approach to Development in Africa.Chivaura, V.G. & Mararike, C.G. (eds.)

Zimbabwe: University of Zimbabwe.

Metsala, J. L. ed. (1996) Early Literacy at home: Children's experiences and parents' perspectives. The Reading Teacher,Vol. 50, No 1, September.

CHAPTER 15.

THE DYNAMIC PROCESS

Curriculum planning for young children is a dynamic process that takes into account children's ideas and interests. As stated earlier, infant/toddler and preschool curriculum should reflect the unique context of each group of children, families, and teachers. The curriculum plan that works well for one group of children may generate little interest in another group of children.

Example

A group of children living near a large urban park may have the opportunity to experience several trips to check on a nest with eggs laid by one of the ducks living at the pond nearby. The ducks, their habitat, and the eggs become the object of study for several weeks, as the children discuss, tell stories, plan ways to protect the eggs from danger, and count the days of waiting. The teachers did not anticipate this curriculum prior to the discovery of the duck nest, yet the duck nest became part of their curriculum plans. Another group of three- and four-year-olds in a different program in the same city might be developing the same emerging skills and learning the same concepts yet be focused on their classroom pet—a tree frog—exploring his food likes and discovering how to maintain his habitat in a way that keeps him healthy and thriving. Like most journeys, early childhood curriculum follows a course that is unique for each group of children, with unpredictable content from group to group and from setting to setting.

What is constant and predictable in a dynamically generated curriculum is the foundation of concepts and skills that teachers support as children pursue ideas and topics of interest. Through professional preparation, teachers who work with young children understand how to recognize the concepts and skills described in California's early learning foundations. Teachers look for opportunities to engage the minds of young children in meaningful play, interaction, conversation, and investigation—creating curriculum that nurtures the inquisitive minds of the children and connects with their experiences and developing knowledge and skills. Dynamic curriculum emerges throughout the year and changes each year as teachers respond to the unique teaching opportunities that present themselves

CO-CONSTRUCTED CURRICULUM

Early childhood curriculum is co-constructed with input from family members, teachers, and the children themselves. Teachers and families observe and reflect together on children's experiences and generate many possible ideas for what new experiences or materials might extend and render more complex and coherent children's thoughts, feelings, and ideas. In volume 2 of the California Preschool Curriculum Framework (CDE 2011b), the story of children's investigation of fresh food from the garden illustrates the dynamic and co-constructed nature of early childhood curriculum. In this excerpt from a vignette in volume 2 (CDE 2011b, 17), the teachers describe how they generate possibilities for exploring this topic with a group of three- and four-year-olds

VIGNETTES

In this project, both parents and teachers wanted to find ways to support children's health and nutrition, a desire that emerged during a presentation at a parent meeting on nutrition and obesity prevention in young children. Many of the parents were surprised to learn that "picky eating" is a stage that can evolve into long-term resistance to eating fruits and vegetables and that one way to prevent children from becoming resistant is to encourage them to try a variety of fresh produce.

An idea that emerged from the discussion was to give children a series of opportunities to explore and taste fresh fruits, vegetables, and other edible plants in their natural, preprocessed state. Parents and teachers together began to think about the varied smells, textures, colors, and tastes of locally grown fruits, vegetables, and edible plants that young children could explore.

In this particular vignette, the teachers and families co-construct an idea for a curriculum project. In other situations, an idea that becomes the topic for an ongoing investigation might come from a child. When an idea for a curriculum project is proposed, teachers generate possibilities for how that idea might be explored, being mindful of how, within the investigation or project, children might have an opportunity to use emerging foundational skills and concepts. The teachers invite families to join them in coming up with ideas for the investigation. In the investigation of fresh foods from the garden, the following planning question guided discussions among teachers and families: How might we give children an opportunity to explore and learn about fresh fruits and vegetables grown in the garden?

Child Watering Plants. Credit: Pixabay free image.

Reflecting on different possibilities, the teachers became curious to see what children would do if

given the chance to explore root crops such as carrots, beets, or onions that still had stems and leaves attached. Teachers shared this idea with children's families through a note near the sign-in sheet. Soon after the note was posted, one of the parents brought in big bunches of fresh mint that she was ready to remove from an overgrown section of her yard. Other families responded to the note by offering to bring in cucumbers, apples, and lemons from local gardens or farmers markets. Teachers began to anticipate the ways in which children might build emerging skills, concepts, and ideas in exploring these plants.

In the preceding example, teachers are aware of how this topic holds possibilities for children's learning to extend to multiple domains of study. Children will have opportunity to use foundational concepts in mathematics and science, story comprehension and language, as well as skills in drawing and painting, among others. Teachers will also look forward to sharing and naming for families their children's learning, as the investigation directly connects with key concepts and skills children are acquiring in each of the domains of learning.

RESPONSIVE APPROACH

Early childhood curriculum planning is responsive to the interests and opportunities that exist in a group of children, families, and community. This means that as they plan, teachers observe and listen to children's ideas. Curriculum plans that are dynamic, collaboratively constructed with children, and responsive put children's thinking at the center of the curriculum planning process. Teachers should be reflecting on what is meaningful to the children within their community. Rinaldi (2006a) offers this advice on how to approach curriculum planning that is responsive to children's thinking: "What kind of context, what kind of possibility can you offer to the children for the next step and the next step, not because you know the next step, but because you want to offer [them] a possibility for going deeper and deeper in their research?"

A written plan that is responsive is seen as holding "possibilities" for children's inquiry, rather than delivered as an activity focused solely on a particular skill. A responsive plan may be proposed as a question—"What might happen if we . . .?" or, "In what ways will the children explore . . .?" When posed as a question, the plan prompts teachers to observe what ensues and to record what delights, surprises, amazes, or puzzles the children. Mindfully noting children's responses adds to teachers' understanding of how children are thinking and making sense of the experience. A responsive plan is more than simply the proposed activity written on a planning form. It includes observations of what occurs and teachers' interpretations of what children appear to be thinking and feeling during the experience. The following table illustrates how teachers might create a plan that offers possibilities for children to explore, along with examples of observations and interpretations of how children engage with the materials. The interpretations will inform what might come next in the curriculum as well as inform the ongoing assessment of children's learning.

Planning Question: What will happen when the toddlers encounter squeeze bottles in the play spaces?		
Observation	Photos Taken	Interpretation
Jerrod wrapped his fingers around the bottle, but no liquid emerged.		This was a struggle for J., because he still grasps and holds things with his full hand. [DRDP (CDE 2015) Fine Motor]. We may want to adapt the object using a bottle that is easier to squeeze (i.e., easier to grasp and hold), so that he can experience success.
Elaine makes a steady stream of water emerge from her squeeze bottle. She looks at Jerod, frowning and whining, and then reaches over and squeezes Jerrod's bottle for him. He smiles, but then pushes her hand away and tries squeezing the bottle again.	x	E. interacts in simple ways with familiar peers as they play side by side. [DRDP (CDE 2015) Social and Emotional Understanding] She wants to help J in a simple way.
Alexander and Raj find the squeeze bottles in the play kitchen and squeeze imaginary liquid into pots on the stove. Raj directs Alexander: "Like this! Put some in the soup."		A. & J. incorporate this simple tool into their pretend play [DRDP (CDE 2015) Symbolic Play.] Adding plastic squeeze bottles that are easier to squeeze will also offer an element of discovery for the others, who might begin to experiment with the pressure they need to exert in order to make the water flow.

DRDP refers to the Desired Results Developmental Profile (CDE 2015), a periodic assessment of an infant's learning. The Plan of Possibilities was adapted and used with permission (Maguire-Fong 2015).

It is the careful observation and documentation of what children do and say as they play that generates ideas for the next steps in the investigation. The next step might simply be to change or add materials, as a way of extending or adding complexity to the play and to offer children opportunities to build and to use emerging concepts and skills. Teachers look for moments in which the children are amazed or surprised. Documentation of what children found unexpected not only provides evidence of their sense of wonder about what people and things are like and the way things work, but it also guides what to plan next in the curriculum.

Attribution

CHAPTER 16.

CREATING EFFECTIVE CURRICULUM

CURRICULUM / ACTIVITY IMPLEMENTATION PLAN

Developed by: (your name)

Title / Description:

Resources (Where did you learn about this activity) (NAEYC Standard 5c):

Reason(s) for Curriculum Plan (justify by considering developmental milestones, learning domains, observations in your assigned children's classroom, and your knowledge of child development, milestones, word picture handout & DAP that guided your decision to implement this particular activity) (NAEYC Standards 1a,1c,4c,5a, 5b, &5c):

Ages of Children: Number of Children:

Location:

Segment of Daily Routine:

Materials Needed (be specific-quantities, color, book and song titles, etc.) (NAEYC Standard 1c)

Implementation / Directions (List step-by-step as if the implementation could be replicated without you; include set up and clean up, involving children whenever possible. Step-by-step description of learning activities with specific detail.) Describe step-by-step what the children will be doing.

Now describe your role. Your guidance supports a maximum learning environment. Flexibility and supporting the child's process is vital (NAEYC Standard 4a). Questions to ask yourself: How will you introduce the activity? NAEYC Standard 5a) (How will you engage the children? (NAEYC Standard 4a) What will you be doing/saying? What is your role during the activity? What open-ended questions will you be using? Please include a minimum of 3 open ended questions for your activity.

Specific ways this activity will facilitate development:(NAEYC Standard 5a)

Physical:

a)

b)

Cognitive:

a)

b)

Language:

a)

b)

Social/Emotional:

a)

b)

Creative:

a)

b)

Behavioral Considerations (Plan ahead…what issues might arise/what strategies might help) (NAEYC Standards 4b, 4c & 4d):

a)

b)

c)

Documentation How will you collect and display the development listed above? (documentation board, classroom book, power point, Prezi, creative ideas, etc.) (NAEYC Standard 5b)

Webbing Ideas (List at least 5 activities to extend the learning into other areas; try to include one appropriate use of technology) (NAEYC Standard 5a)

Modifications to include ALL children (developmental delays, disabilities, cultural and linguistic diversities, etc.) (NAEYC Standard 4b, 4d & 5c)

a)

b)

c)

Inclusion of Parents/Families (NAEYC Standards 2a, 2b & 2c)

Other Notes / Considerations:

Attribution

This open textbook is an adapted remixed version of two open textbooks:

- *Principles and Practices of Teaching Young Children* by Cindy Stephens, Gina Peterson, Sharon Eyrich, & Jennifer Paris shared under a CC BY license.
- *Introduction to Curriculum for Early Childhood Education* by Jennifer Paris, Kristin Beeve, & Clint Springer shared under a CC BY license.

Additional Canadian and Nova Scotia content has been added to make this resource relevant for students studying ECE in Nova Scotia. New examples for philosophical and educational influences and have been added to make the content more inclusive.

Fundamentals of Early Childhood Education in Nova Scotia	Principles and Practices of Teaching Young Children	Introduction to Curriculum for Early Childhood Education	Additional Resources
Unit 1	1.5		
Unit 2	1.6		
Unit 3	1.7		
Unit 4	1.8		
Unit 5	1.9		
Unit 6	1.10		
New Section			
7			CCCF code of ethics
8			AECENS code of ethics
9			NS ELCF Curriculum goals
10			UN Convention on the rights of the child
11			Pyramid model.
New Section			
12		4.1	
13			Roots of curriculum Circle of learning
14			Kindezi model
15		4.2	
16		4.5	