

Belonging



Reflection

Diversity

Engagement

Early Learning Framework

September 11, 2018 - Draft 4 – Field Test Version
Revised British Columbia Early Learning Framework (2018)

So my story is about an open-ended early childhood education in a centre that occupies and contributes to an unfinished world, a place of infinite possibilities, giving constant rise to wonder and surprise, magic moments and goose bumps, and a source of hope and renewed belief in the world: a place, too, where 'freedom, democracy and solidarity are practiced and where the value of peace is promoted'. (Moss, 2013, p. 82)

TABLE OF CONTENTS

Acknowledgements	5
Forward to the B.C. Revised Early Learning Framework.	6
Section One: Foundations of Early Learning in British Columbia	8
Purpose	8
How to Use the Early Learning Framework	9
Key Concepts in the Early Learning Framework	10
The Early Learning Framework Supports Reflective Practice	10
The Early Learning Framework is for thinking with theory and practice	11
The Early Learning Framework is an invitation to engage with complexity	12
The Early Learning Framework is for British Columbia in the 21st Century	12
The Early Learning Framework and the B.C. Curriculum	13
Context	14
Social, Economic, and Historical Contexts	14
Legislation, Frameworks, and Human Rights Agreements	17
Early Learning Framework Principles and First Peoples Principles of Learning	22
Early Learning Framework Principles	23
First Peoples Principles of Learning	29
Section Two: Thinking with Pedagogical Narration	30
What is Pedagogical Narration?	30
Engaging in the Process of Pedagogical Narration	34
Entry Points into the Pedagogical Narration Process	34
Section Three: Living Inquiries	39
Introduction to Living Inquiries	39
Well-Being and Belonging	40
Pathways for Engaging with Well-Being and Belonging	41
Engagement with Others, Materials, and the World	41
Pathways for Engagement with Others, Materials, and the World	42
Communication and Literacies	42
Pathways for Engaging with Communication and Literacies	43
Identities, Social Responsibility, and Diversity	44
Pathways for Engaging with Identities, Social Responsibility, and Diversity	45

Table of Contents

Putting Critical Reflection to Work: Reflective Questions for Each Living Inquiry and Pathway45
Example of Engaging in the Process of Pedagogical Narration55
Resources62
Well-Being and Belonging62
Others, Materials, and the World63
Communication and Literacy63
Identities, Social Responsibility, and Diversity64
Glossary66
Appendix70
References.72

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FORWARD TO THE B.C. REVISED EARLY LEARNING FRAMEWORK

The B.C. Revised Early Learning Framework is the culmination of a collaborative process that included early childhood educators, primary teachers, academics, Indigenous organizations, Elders, government, and other professionals. The process has been lively, with rich discussions that brought forward many perspectives. Central to these discussions was acknowledgement that this framework has been, and continues to be, vital to early years practices for educators, children, and families in B.C.

The first Early Learning Framework in 2008 changed the landscape of early years practice in British Columbia. In putting forward an image of the child as capable and full of potential and introducing Pedagogical Narration as a process for reflecting on knowledge and understandings of childhood, the framework served to broaden the dialogue about early learning in our province.

Since 2008, there have been significant developments in the social, political, economic, and cultural context of B.C. These new realities require consideration of concepts, language, and connections that revitalize the thinking about practice with children, families, and communities in ways that are thoughtful and responsible. This Revised Early Learning Framework acknowledges these new realities and the changing perspectives and relations they bring.

This revision:

- Expands the focus from children aged 0-5 years to include children aged 0-8 years. This means the principles, vision, and pedagogy articulated here are relevant to working with children (and their families) from birth to Grade 3.

- Connects with the new B.C. Curriculum and Core Competencies. Concepts in the framework can be interwoven with the B.C. Curriculum to inspire educators working with children in Kindergarten to Grade 3, as well as early childhood educators.
- Aims to resist language, concepts, and pedagogies that perpetuate legacies of colonial oppression and marginalization of Indigenous people. To support this effort, the new framework was developed in consultation with Métis Nation BC, First Nation Education Steering Committee, and the BC Aboriginal Child Care Society. Recognizing and acknowledging how Eurocentric practices and theories are embedded in mainstream educational pedagogy, this framework's intention is to contribute to reconciliation through implicitly and explicitly honouring Indigenous authorities in education.
- Articulates a clear vision of inclusive spaces and practices for all children, including children with diverse abilities.
- Envisions learning and being as a holistic process that happens as children and adults come together in relationship with each other, ideas, materials, places, and histories.

The Early Learning Framework provides a focal point for dialogue among British Columbians so that there can be a common language and better understanding of the significance and promise of early learning for children, families, and their communities. This document offers concepts and approaches to be taken up as lively invitations to think, discuss, and make early learning localized, meaningful, and rich with possibilities.

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SECTION ONE: FOUNDATIONS OF EARLY LEARNING IN BRITISH COLUMBIA

This section establishes the purpose, context, vision, and principles of early learning in B.C.

Purpose

The Early Learning Framework is intended to generate dialogue among early childhood educators, primary teachers, principals, vice-principals, early years professionals, service providers, families, Indigenous and non-Indigenous communities and governments regarding children's complex identities and their enormous capacities for thinking and communicating. The framework is designed to inspire and support the creation of rich, joyful early childhood spaces where children and adults construct knowledge about learning and living together. It offers pedagogical suggestions to support and stimulate learning that respond to each child's gifts in ways that can be localized and respectful. The Early Learning Framework seeks to inspire dynamic and ongoing reflection on images of children, families and educators. It describes pedagogical narration as a process for thinking about practice and understandings of knowledge, education, and learning. This framework carries the hope that those who work with children will pause, reflect on, and experiment with pedagogy, in a spirit of openness and curiosity.



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Pedagogy: exploring ideas and issues and creating environments where learning and thinking can flourish. In this way, education and pedagogy are not about learning facts but are concerned with ethical questions of living in the world together. While pedagogy is often understood as the method and practice of teaching, this view is only partial and fails to embrace the historical intentions of the word. A pedagogue in ancient Greece was someone who “walked alongside the child” caring for and about them and bringing learning into life.

Experiment: In the context of this framework, the use of word “experiment” is not meant to imply scientific or laboratory tests. Rather, to experiment is to open to something new, a way of thinking and doing that did not previously exist. To experiment with pedagogy means to go beyond the normative practices in order to create and tell different stories of knowing and being in our common world.

How to Use the Early Learning Framework

This framework is intended to be worked with over months and years. The language and ideas in this framework may be new to some educators, while other educators may be working with these ideas daily. Either way, the framework is an invitation to stop and think about the how and why of the practice in particular ways. It's an invitation to take the time to wonder, to challenge, and to experiment.

An individual may choose to read the framework alone or share it with colleagues as a starting point for dialogue. The ideas in the framework are set out in sections, but they are all interconnected. A group may take up the ideas section by section, meander according to interests, or focus on a particular concept. For example, a group may choose to consider images of children and childhood, with each person finding a different section that inspires them. Or a group may decide to choose one principle to think about over time. In this way the framework is a flexible document to be challenged by and ultimately to find joy with.

This framework is for:

- early childhood educators
- Kindergarten and primary school teachers/educators
- principals and vice-principals
- college and university educators and researchers
- post-secondary students in early childhood and elementary education programs
- pedagogists
- other early years professionals

Living Inquiries and Pathways for Engaging with Living Inquiries

This framework has adopted the term “living inquiry” (formerly “areas of learning”) to describe the thinking and learning that happens as children, educators, materials, and ideas interconnect. The term “living” suggests that these processes are ongoing and always evolving. “Inquire” means to pay attention in multiple ways; to study, explore, and ask questions.

For each of the living inquiries there is a subsection called

Educator: adults who work in early years settings, school-based settings, community-based settings, and post-secondary settings, including teachers. While it is acknowledged that many terms are in use and people may have preferences on what they call themselves, this framework recognizes that adults who work in these settings are all educators.

Pedagogist: the professional responsible for helping to create and sustain situated quality early childhood education programs through supporting educators to continue to implement the B.C. Early Learning Framework; design, execute, and evaluate inquiries/projects within their practice settings; and engage in critically reflective dialogue about pedagogical practice through pedagogical narrations. Pedagogists immerse themselves in the centres, supporting the educators' efforts to engage with children and families in innovative, critically reflective practice, and extending the practice of the educators and the children by introducing new ideas and materials.

“pathways” (formerly learning goals) that will help in engaging with “living inquiries.” The term “pathways” evokes a sense of movement that is not linear. These new terms are an intentional shift away from terms that suggest predictable outcomes and are reflective of the First Peoples Principles of Learning (see p. 45).

The four living inquiries are described in detail starting on page 45, and the pathways for engaging with the living inquiries begin on page 46.



Key Concepts in the Early Learning Framework The Early Learning Framework Supports Reflective Practice

This framework is an invitation to discuss and reflect on early learning for children, families, and their communities. Below are important concepts that are interwoven throughout this document.



The Early Learning Framework is for thinking with theory and practice

Practices are based on theories. Daily practices (rules, routines, and ways of speaking) are grounded in theories that shape what is expected from children, how the role of the educator is viewed, and understandings of the purpose of education. Some of these theories have been explicitly taught while others are implicitly part of the culture or history. Daily practices also generate theories. In other words, when educators engage with children, families, and other educators, beliefs, assumptions, and ideas about practice change, grow, or become habituated. When educators pause, notice, and reflect on the work with young children, they begin to notice how theory and practice are deeply intertwined. When habituated practices are questioned by asking “why?”, there is a recognition of where the theories that have shaped these practices have come from. Taking this further and asking, “what if?” different theories and possibilities are explored. By thinking about how theories in practice are lived, they can be recreated to be appropriate to new circumstances, for children and their families, and within the cultural and social conditions of our programs.

Educators draw upon a range of perspectives in their work, which may include:

- Socio-cultural theories that view children as active and inventive learners and emphasize the central role that families, culture, historical, economic, and political contexts influence how and what children learn.
- Post-foundational theories that challenge taken-for-granted systems of knowledge and invite us to examine our assumptions about power, equity, and social justice.
- Indigenous theories that predate European theories and are situated in these lands and within languages passed down for hundreds of generations.
- Developmental theories that view children as naturally developing and learning in linear and universal stages over time.



It is important to acknowledge that the developmental theories in Canadian early years practices are based on Western ways of thinking about children and families, and have been historically part of colonial ideas, policies, and practices. The imposition of Western education in Indigenous lands and communities has not only harmed Indigenous peoples (see Context section for more information), but it has removed the inherent richness of Indigenous pedagogy from mainstream education. This framework aims to support change by inviting educators to engage with theories and perspectives that resist legacies of colonialism.

The Early Learning Framework is an invitation to engage with complexity

Early childhood and primary pedagogies are dynamic and complex and involve multiple, diverse, and changing relationships with children, educators, families, legislation, policies, government, places, materials, and communities. This framework recognizes there is no “one-size-fits-all” way to practice. Rather, pedagogies occur in relationship with colleagues, families, materials, ideas, children, and all of their histories. This complexity may bring tensions and difficult conversations as educators grapple with questions of what learning and education can be, and who children and educators can be. Education and care without these complexities and uncertainties are unavoidable in a democratic culture. While tension can be uncomfortable, it can also help educators focus on what children bring into the world and what the world brings to children.



Engaging with complexity means accommodating many ways of thinking, seeing, doing and knowing. Complexity is a condition of professionalism in early learning.

The Early Learning Framework is for British Columbia in the 21st Century

This document is designed to support educators in working with the challenges, tensions, and possibilities of the 21st century. Children, their families, and educators face many challenges related to protecting the environment, such as climate change, damaging waste emissions, and mass species extinction. Technology has changed the way we interact with each other. Children who grow up in British Columbia are situated within the historical and current political and economic context of changing Indigenous and non-Indigenous relations. Understanding and working within this context is important to the work of all educators.

The Early Learning Framework supports the individual, social, cultural, and linguistic identities of children and families living in B.C. Acknowledging and supporting the richness of these identities and diversities are essential elements of the framework in its roles in reconciliation with Indigenous peoples, responsibility to the environment, and engagement with technological change.

Reconciliation: an ongoing individual and collective process that follows from engaging the truth of colonial histories. It is about establishing and maintaining a mutually respectful relationship between Indigenous and non-Indigenous peoples in this country. For reconciliation to happen, the Truth and Reconciliation Commission of Canada states, “there has to be awareness of the past, acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour.” (2015)

The Early Learning Framework and the B.C. Curriculum

This revised Early Learning Framework has expanded its focus from children aged 0-5 years to include children aged 0-8 years. This means the principles, vision, and pedagogy are relevant to working with children (and their families) from birth to Grade 3. The intention is to put forward an image of every child as capable and to promote inclusive pedagogies through discovery and inquiry, as well as through attending to place and history. In articulating this vision for children 0-8 years, this framework has the potential to create a continuum of care and learning with children and families through transitions between early years programs, schools, and other services.

The Early Learning Framework and the B.C. Curriculum have shared philosophies. The Core Competencies in B.C.'s Curriculum supports educators in designing environments that are flexible, responsive, and relevant to their local community so that children and adults think and learn together. This framework is intended as a careful, ethical, and attentive guide to be interwoven with the B.C. Curriculum to inspire and invigorate educators working with children in Kindergarten to Grade 3, as well as early childhood educators.



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The Early Learning Framework supports the professionalism of educators

In B.C. early childhood care and education and primary education are governed separately. While primary education is a public system governed by one ministry, early childhood care is governed by multiple ministries, with discrepancies in the provision of professional development, preparation time, and compensation. Early childhood educators have worked creatively to find time to work on initiatives such as pedagogical narration as a reflective practice.

In B.C., the government's blueprint for an accessible, affordable, and high-quality early care and learning system signals a shift toward creating systemic structures that support children, families, and educators. The implementation of full-day Kindergarten and StrongStart BC has begun to build some connections between school-based programs and community-based early childhood programs. However, the reality for many early childhood educators is there is no infrastructure to support them in professional collaborative learning. This framework was developed within these challenges and contributes to furthering dialogue locally, regionally, and provincially about policy, funding, and

education in creating a system in which early childhood educators are supported for their work and for professional development.

Context

This section outlines some contextual factors that affect children's lives in British Columbia. Legislative commitments and frameworks provincially, federally, and internationally contribute to enhancing education and care and collectively work to maintain and strengthen infrastructure to support early learning. Human rights agreements affirm commitments to equality, dignity and respect.

Social, Economic, and Historical Contexts

Growing Up in British Columbia

Children and their families and communities constitute great geographic, social, cultural, linguistic, and economic diversity. In some cases, these factors may present challenges. But overall, the diversity of the circumstances and backgrounds of children and families provides a wealth of opportunities for early learning. B.C. is a vast, unevenly populated province. Most of the province's over four million people live in urban centres, but it also has hundreds of vibrant and unique rural communities. The cultural diversity of British Columbia precedes the colony itself, with hundreds of generations of Indigenous peoples inhabiting these lands long before diverse immigrant, newcomer and refugee families came to live here.

Indigenous children represent a fast-growing child demographic in the province. While Indigenous peoples amount to 6% of the total population, Indigenous children are 10% of the child population (Statistics Canada, 2018). These children live in a variety of settings, including urban, rural, remote, on-reserve, and off-reserve communities. While Indigenous peoples have faced a long history of colonialism, the inherent rights of Indigenous children and their families as outlined in the UN Declaration on the Rights of Indigenous Peoples, 2008, are both recognized and upheld by federal and provincial governments. A great deal of work is underway that seeks to protect and promote Indigenous culture, language, communities, leaders, and organizations.

Indigenous families are young (just under half of Indigenous people are under age 25), and often move among cities and their traditional territories to remain connected both to their cultures and traditions and to

Colonization: the policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically. (Adapted from *This Land*, Pape & Dodds, n.d.)

Decolonization: exposing the effects of colonization, supporting healing from the injuries inflicted by colonization and revitalization of affected cultures and peoples, and seeking to transform the institutions that enforce ongoing colonization. (Adapted from *This Land*, Pape & Dodds, n.d.)

Indigenous: the term that has recently started to replace "Aboriginal" provincially, federally, and internationally. It is used to refer to First Nations, Métis, and Inuit peoples in Canada. The term "Indigenous" more closely focuses on being from/belonging to a particular place, territory or land (i.e., originating in and naturally living, growing, or occurring in a region or country) and references a global struggle of decolonization. (Adapted from Glossary of Curriculum Terms, B.C. Ministry of Education, 2016.)

educational and economic opportunities. The social impacts of colonization are perhaps nowhere more acute than in the overrepresentation of Indigenous children in the child welfare system, as currently more than half of children in foster homes are Indigenous.

B.C. is home to people who come from many different parts of the world—some are new to B.C., while others have lived here for generations. These diverse peoples with their distinct histories and contexts contribute to the rich social fabric of this province, offering young children the chance to experience the cultural, ethnic, and linguistic diversity that is characteristic of today's world, and to develop perspectives and awareness that promote social equity and justice.

Social and cultural diversity also characterize the nature of family life and the context for early learning in B.C. In many families, parents are the primary caregivers while in others, grandparents, older siblings, and other relatives play an equally significant role. Children grow up in a variety of family and household formations, such as, two-parent- led households, lone-parent-led households, stepfamilies, adoptive families, multi-generational households, families headed by same-sex parents, multiple families, and family homes, and foster families. Many receive additional early education and care outside the home in group child care centres, family child care centres, preschool programs, and other community-based early learning settings. Whether children receive early education and care in the home or the community, it is important that their experiences are connected to, and clearly supportive of, their relationships with their families.

While all families have strengths, many face distinct challenges. For example, children cannot fully engage in early learning unless their basic needs for food, shelter, physical safety, and adequate health care are met. The families of children with diverse abilities may face significant challenges and may require additional support, while other families face stresses that can compromise their ability to support their children's early learning. Regardless of income, social status, geographic isolation, and other potential barriers, every child should have opportunities to build on their unique abilities and every family should feel welcomed, supported, and cared for within the early learning program.

Indigenous historical context within Canada

This [the problem of education in the wake of Canada's history of residential schooling] is not an Aboriginal problem. This is a Canadian problem. At the same time that Aboriginal people were being demeaned in the schools and their culture and language were being taken away and told that they were inferior, that they were pagans, heathens, and savages and that they were unworthy of being respected – that very same message was being given to the non-Aboriginal children in the public schools. As a result, many generations of non-Aboriginal Canadians have had their perceptions of Aboriginal people "tainted."

(Justice Murray Sinclair, quoted in the *Vancouver Sun*, May 2015 [as cited in *Aboriginal Worldviews and Perspectives in the Classroom*, 2015b, p. 6])

First Nations

When people refer to British Columbia as "unceded" land, they refer to the fact that, against colonial law and policy—as well as Indigenous ones—Canadian governments have taken the territories of B.C. and the Yukon without treaty-making with First Nations peoples. It should be recognized however that

treaties, where they do exist, do not *cede* territories to Canada. No Indigenous law(s) would permit ceding territories or relinquishing Indigenous jurisdiction in responsibilities passed down for hundreds of generations.

Consequently, many processes are underway among Canadian institutions to provide redress for the colonialism that continues to take from First Nations land, resources, sovereignty, and so many children—especially through both the Indian residential schools and child welfare system. As for all societies and their governments that continue to benefit from colonial appropriations and First Nations displacements, Canada is wrestling with its obligations in light of its past and present dispossessions, marginalization, and oppression of all Indigenous peoples.



There are 203 First Nations across eight regions that belong to the Assembly of First Nations of B.C. These nations constitute an unprecedented linguistic and cultural diversity in the world. Canada is home to approximately 60 First Nations languages spanning 10 separate and distinct language families. B.C. is home to approximately 34 First Nations languages spanning seven language families, and 60% of Canada's First Nations languages are in British Columbia. Virtually all First Nations languages are endangered, but many are in processes of active revitalization.

This diversity also continues to engage with the social and economic hardships created by Canadian colonialism, as half of First Nations children's families struggle with poverty in B.C., compared to one in five among non-Indigenous children. As they reconstitute their strengths and reassume their rightful places in and of their lands, First Nations families and children live also within non-Indigenous worlds, and their nations and families grow alongside Canadian ones.

The struggle for the realization of First Nations' rights is the best support for First Nations families, where their own legal and social systems may again come to enrich and sustain them. Theirs is the original, most rightful and greatest human diversity here. In early learning, First Nations children and families have inherent rights (see the section on UN Declaration on the Rights of Indigenous Peoples), and their hospitality continues in remarkable generosity where respectful reciprocity exists.

"It's the most beautiful thing when you start drumming a song and all the little ones come gathering around

She just started to drum. And all the children came and sat at her feet. And then the parents noticed, and they came too and all gathered around.

An Honour Song: to honour them for showing up every day

The light that it brought to their eyes, to be recognized!

If you show up, it is for yourself

Our songs have a gift that comes to our people"

(Participant, quoted in *First Nations Early Learning and Child Care Regional First Nations Engagement for National Indigenous EELCC Framework Development*, B.C. Aboriginal Child Care Society, 2017, p. 32.)

The Métis

Miyo-pimatisiwin

Miyo-pimatisiwin translates (approximately) into English as “living well,” the “good life,” or as “being alive well.” But these English phrases are impoverished translations of the concept. While miyo-pimatisiwin certainly addresses notions of well-being and the good life, it does so by situating us, as Métis people, in a network of relationships.

Wichētowin

As with miyo-pimatisiwin, Métis inherit the term wichētowin from our Cree cousins. Wichētowin can be translated, simply, as “fellowship”). However, this simple translation misses the ethical nuances of the concept. As a value, wichētowin means fellowship, community, and kinship based on the principle of caring for one another. In this sense it is intimately connected to the concept of miyo-pimatisiwin. We care for one another and in doing so help one another so that we are all able to be “alive well.”

(Métis Nation British Columbia, *Métis Ways Miyopimatisiwin: Bringing Our Children Home, Strengthening Our Communities through the well-being of our Families*, 2018, pp. 5-6.)

The “children of the fur trade,” “flower beadwork people,” “one-and-a-half peoples,” “Otipemiiwak,” “half-breeds,” “lii Michif,” and “Bois-Brules” are only some of the names used to describe the Métis, Canada’s other Aboriginal peoples. Métis communities have a rich history of blended cultures and unique identities. The historic Métis emerged as a distinct people and nation on the plains of western North America during the late 1700s. As the fur trade expanded westward, many of the employees, who were of European origin, found it both necessary and beneficial to establish familial relationships with First Nations women. These relationships resulted in children of mixed European and Aboriginal ancestry.

Despite their economic interest in delaying large-scale agricultural settlement, the fur trade companies eventually adopted a policy of discouraging unions between employees and First Nations. As a result, mixed Aboriginals people married other mixed Aboriginals and developed a culture that was neither European nor First Nations, but rather a unique fusion of the two cultures: the Métis Nation was born. (See Appendix)

Inuit

The Inuit population is the smallest among Indigenous groups in B.C. representing 0.6% of B.C.’s Indigenous population.

Legislation, Frameworks, and Human Rights Agreements

Legislation that Supports Early Learning in B.C.

Most young children in B.C. experience early learning both in their homes and in other settings. B.C. sets minimum standards so that certain settings employ qualified educators, and that the physical environment promotes children’s health, safety, and well-being. The *Child Care BC Act* defines the meaning of child care and child care settings. The *Community Care and Assisted Living Act* and the *Child Care Licensing Regulation* define required child/staff ratios, group size, health and safety measures, and early childhood educator training requirements for various child care settings, including group child care, family child care, preschool, and child-minding.



The Kindergarten to Grade 12 education system has a role to play in early learning as these programs help build a solid foundation for children's future. Specific roles and responsibilities are set out in the *School Act*, *Independent School Act*, *Teachers Act*, *First Nations Education Act* and their accompanying regulations.

Providing rich, meaningful, and relevant learning experiences for children and their families and communities depends on the ongoing partnerships between nations in reconciliation, between different levels of government, between different provincial ministries, and between government and early learning and child care organizations and practitioners. This collective work is vital to maintaining and strengthening the infrastructure that supports exemplary early learning and child care experiences in B.C. At the same time, this framework supports a vision of early learning that is localized and reflective of B.C.'s diverse communities.

Child Care Sector Occupational Competencies, B.C. Ministry of Children and Family Development (2014)

The Child Care Sector Occupational Competencies set out the knowledge, skills, and abilities that early childhood educators must demonstrate to be certified in B.C.

Multilateral Early Learning and Child Care Framework, Government of Canada (2017)

This framework sets the foundation for federal, provincial, and territorial ministers most responsible for Early Learning and Child Care to work toward a shared long-term vision where all children experience quality early learning and child care that supports children to reach their full potential.

CMEC Early Learning and Development Framework, Canadian Council of Ministers of Education (2014)

The purpose of the Canadian Council of Ministers of Education (CMEC) framework is to present a pan-Canadian vision for early learning, to foster continuity across jurisdictions and across all settings that provide education and care for children from 0-8 years of age, including preschool and formal schooling environments. Provinces and territories describe children as unique, active learners, creative, curious, natural explorers, playful, competent, expressive, knowledgeable, joyful, capable of complex thinking, and rich in potential as contributors to society. Articulating a shared understanding of children and how they learn—and taking up this understanding to shape systems, policies, curriculum, and practice—is critical to ensuring continuity and quality across all early learning settings and at all levels of the system.

B.C. Curriculum and Core Competencies, B.C. Ministry of Education (2018)

The B.C. Curriculum has been revised to provide greater flexibility for educators to allow space and time for students to develop their skills and explore their passions and interests. Understanding and applying knowledge are at the centre of the curriculum, as opposed to the memorizing and recalling facts, which was central to much of education around the globe for many decades. Core competencies are at the centre of the curriculum redesign and come into play when students are engaged in “doing” and thinking in any area of learning. The Early Learning Framework and the B.C. Curriculum have a shared philosophy and provide a continuum of care and learning for children 0-8 years (adapted from *B.C.'s Redesigned Curriculum, An Orientation Guide*, 2015a).

Draft National Indigenous Early Learning and Child Care Policy Framework (2017)

Indigenous peoples have an inherent and sacred responsibility for their children and families. The Truth and Reconciliation Commission of Canada's Principles of Reconciliation refer to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) as the “framework for reconciliation ... at all levels and across all sectors of Canadian society” (Truth and Reconciliation Commission of Canada, 2015, p.3). Since 2016, early learning and child care for Indigenous children and families subject to UNDRIP rights has seen the co-development for nation-to-nation governance of a National Indigenous Early Learning and Child Care framework. The framework identifies principles from a nationwide Indigenous engagement process that was carried out in 2017 and outlines transformative actions at structural, systems, program, and services levels with respect to governance and service delivery, quality programs and services, funding approaches, research, and capacity development.

The BC First Nations Early Childhood Development Framework (2011)

The BC First Nations Early Childhood Development Framework was developed by the First Nations Early Childhood Development Council. The Framework was first published in recognition of the urgent need to support First Nations in their efforts to drive their own traditionally and culturally rich systems of early childhood development. The mission, values and beliefs described in the Framework are grounded in the founding principles of a system that values high quality care and a child-centred approach. The three major goals that the Framework describes are:

1. Increased availability, accessibility, and participation in early childhood development programs,
2. Enhanced quality of early childhood development programs and,
3. Improved integration and collaboration at all levels.

United Nations Declaration on the Rights of Indigenous Peoples, 2008

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is a document that outlines both individual and collective rights of Indigenous peoples around the world. It offers guidance on cooperative relationships with Indigenous peoples to countries and states, the United Nations, and other international organizations in redress for colonization—in part by affirming an Indigenous right “to be different,” to self-determination and to state obligations of material and financial support for cultural, social, political, economic development.

Canada initially resisted signing the declaration but, since the Truth and Reconciliation Commission of Canada’s first principle of reconciliation, which names UNDRIP the “framework for reconciliation ... at all levels and across all sectors of Canadian society” and as the “minimum standards for the survival, dignity and well-being of the Indigenous peoples of the world,” the government of Canada and the government of B.C. have adopted and implemented UNDRIP as policy.

The declaration states that Indigenous peoples have the right to access education in their own culture and provided in their own languages and traditions in the free pursuit of self-determination and of Indigenous autonomy and self-government where systems of early learning are a distinct Indigenous social and cultural institution. As such, the Indigenous early learning is a part of Indigenous cultural revitalization that will direct Indigenous control of educational systems and institutions.

The United Nations Convention on the Rights of the Child, 1989

In 1991, Canada ratified the United Nations Convention on the Rights of the Child. It affirms the inherent dignity and the equal and inalienable rights of all members of the human family, including children, as the necessary foundation for freedom, justice, and peace in the world. The Convention recognizes children as citizens with the right to reach their fullest potential, to be treated with dignity and respect, to be protected from harm, to exercise a voice, to engage in play and recreational activities, and to participate freely in cultural life and the arts. This framework can help adults ensure these rights are upheld.

In 2002, Canada participated in the United Nations General Assembly Special Session on Children. This meeting led to the development of A World Fit for Children declaration and plan of action to improve the situation of children around the world. Based on this declaration, Canada has developed A Canada Fit for Children, a national plan of action that identifies key issues affecting children and opportunities to improve their lives. One of the four central themes of Canada’s action plan is promoting education and learning.

“The path is made by walking...” (Machado, 2004, p. 281)

Vision

The vision for this framework is to invigorate all those who work with young children to think deeply together about pedagogy in a spirit of joy, wonder, and openness and to raise questions about living and working in the 21st century.

This document is intended to invigorate all those who work with young children to think deeply together about pedagogy in a spirit of joy, wonder, and openness.

The vision for schools and early years settings is that they serve as places of dialogue in which community members discuss, share, and debate the values they hold about knowledge, education, and how we wish to live well together as a society. By coming together in a process of critical thinking that embraces complexity and many different perspectives, we can open possibilities for meaningful practices that are local, respectful and inclusive.

The vision for early learning for children aged 0-8 is based on an image of the child as capable and full of potential. Early learning is envisioned as a dynamic process, supported by families and other adults who care for and teach children in their homes, schools, and communities. All children are provided with opportunities to enrich and deepen their relationships with place, land, and community. Within the contexts of their individual and cultural identities, children are thinkers, doers, and players who are curious, creative, explorative, thoughtful, and self-confident. Each child will be valued for his or her gifts. Learning and education is envisioned as a continuum as children transition between early years programs, schools, and other services.

The vision of families, Indigenous and non-Indigenous communities and governments is that they will work in partnership to affirm children as citizens who are contributors to their societies. All adults who care for and teach children in their homes and communities will be committed to viewing children holistically, to create rich learning environments, will listen to and value children's thoughts, feelings, and contributions, and nurture their individuality and uniqueness. Adults will work to create a culture where pride of language and culture is cultivated, and in which children can take up social and traditional responsibilities. As part of their efforts

Pedagogy: in this framework means exploring ideas and issues, creating environments where learning and thinking can flourish. In this way education and pedagogy are not only about learning facts but are concerned with ethical questions of living in and remaking the world together. While pedagogy is often understood as the method and practice of teaching, this view is only partial and fails to embrace the historical intentions of the word. A pedagogue in ancient Greece was someone who “walked alongside the child,” caring for and about children, and bringing learning into life.



to understand, value, and accept responsibility for promoting early learning, all levels of government, Indigenous and non-Indigenous communities will work together to nurture and support children and families, and to support parents, grandparents, and other family members in their efforts to promote children’s learning and overall well-being.

The vision of reconciliation acknowledges that there is value for all students when Indigenous content and worldviews are shared in early learning settings and classrooms in a meaningful and authentic way. Reconciliation requires educators to collaborate and build new relationships with Indigenous communities to better support the education of Indigenous and non-Indigenous children and families in learning about residential schools and Indigenous histories.

“Education has gotten us into this mess, and education will get us out.”

(Justice Murray Sinclair, quoted in Rabble.ca, June 2016)

The vision of children’s spaces is that they will be inclusive, welcoming, and diverse, in good relations with the cultural, historical, and linguistic context of communities, and be intellectually and aesthetically stimulating. Children’s spaces will be designed to secure each child’s well-being, nurture positive relationships, and provide opportunities for movement, experimentation, relationships, and joy. Early years and school settings will welcome every child and offer them opportunities to participate, promote respect for diversity, and foster reconnection to their communities and to the earth and its Indigenous peoples.

Early Learning Framework Principles and First Peoples Principles of Learning

The Early Learning Framework Principles and First Peoples Principles of Learning are interwoven into all other sections and can guide and inspire the pedagogical choices of early childhood educators, Kindergarten and primary school teachers/educators, early years professionals, service providers, families, communities, and governments. Together the First Peoples Principles of Learning and the Early Learning Framework Principles offer educators *ways of thinking* about education and learning, not to offer criteria or certainties but as thoughtful provocations. While these principles may be considered in many different ways, they are intended to inspire pedagogies for all children, families, and communities, regardless of ethnicity, gender, sexuality, culture, language, abilities, or socio-economic status.



Early Learning Framework Principles

- Upholding strong images of the child and childhood.
- Upholding strong images of families.
- Upholding strong images of educators.
- Creating inclusive spaces: each child brings gifts.
- Responding to the Truth and Reconciliation Commission Calls to Action and The United Nations Declaration on the Rights of Indigenous Peoples.
- Connecting and reconnecting to land, culture, community, place, and history.
- Environments create possibilities for learning and well-being.
- Play is integral to well-being and learning.
- Relationships are the context for learning.
- Learning is holistic.

Upholding strong images of the children and childhood

Everyone has images of children and childhood from their cultures, knowledge, personal histories, and aspirations for the future. A person's images of children reflect a person's beliefs and ideas about children and childhood, as well as ideas about what is possible and desirable for human life at the individual, social, and global level.

This framework recognizes that each child is born with gifts, is capable and full of potential, and lives and grows in complex interdependence with humans and all world relations.

Images of children and childhood strongly influence how adults engage with children, and what intentions inform the choices they make in all they do with and for children. Engaging with differing views of children and childhood is essential to education in a socially and culturally diverse society. The concept of the child as capable and full of potential draws on the Reggio Emilia pedagogical approach and is a key concept in the Early Learning Framework.

All world relations: the understanding that humans, creatures, plants, trees, and non-living entities, forces and landforms are all interconnected. Western ways of thinking create separation between all these and place humans as exceptional. Other cultures and worldviews recognize that we as humans collectively share the world with all these relations, and all are entangled and dependent on one another.

This framework aims to generate dialogue about images of children and childhood to help create conditions where every child and family can participate and contribute to common or shared worlds. Implicit in this framework is the understanding that children begin learning from the moment they are born in a continuum that is not linear or universal, but collective and complex.

Upholding strong images of families

Families are the first teachers, the primary caregivers, and the knowledge holders of their children. Families have the most important role in promoting their children's well-being and learning in the context of supportive communities. The framework recognizes that family diversity includes families with significant challenges. Working for children's early learning must, therefore, include building the capacity of professionals to recognize these challenges and recognize, respond appropriately to, and work empathetically with all families.

"The care of Indigenous children is a sacred and communal responsibility starting with parents and family and extending to community and nation" (First Nations Early Childhood Development Framework, 2011, p. 10).

For Indigenous communities, learning often involves more than one generation. Elders and grandparents can be central to early learning programs, and their knowledge of cultural traditions and language can be of great benefit to the children, families, educators, and community.

"Strong webs of community relationships provide First Nations children with opportunities to thrive and succeed. These webs of are woven by the love of family members and the wisdom of Elders. They are maintained by hard-working ECEs, knowledgeable educational professionals, multi-talented program managers, reliable service providers and experienced community administrators. The role of parents in a community cannot be underestimated. They must be proud to be their child's first and primary teacher. Caring parents who feel supported by their communities have strong voices capable of directing how community ECD services are implemented and evaluated. Their voices need to be heard and their roles within the community need to be extended and supported." (First Nations Early Childhood Development Framework, 2011, p.17).

Upholding strong images of educators

*The early childhood educator as researcher
"is open to the other, striving to listen without
grasping the other and making the other
into the same." (Moss, 2006, p.37)*

This framework promotes images of educators as actively engaged co-researchers alongside children and their families. The role of the educator has shifted away from being a "transmitter" of knowledge towards a collaborator who creates conditions so that children can invent, investigate, build theories, and learn. Educators work in relationship with children, and design spaces in which children can feel safe, confident, motivated, and listened to. Children and adults alike are engaged in thinking deeply, and are welcoming of multiple perspectives, complexity, and diversity. Educators work with a "pedagogy of listening" to notice the many ways children express themselves, recognizing that intentional, open listening is the basis of a reciprocal relationship (Rinaldi, 2001). (For more on Pedagogy of Listening see Section Two p. 32.)

Listening is not easy. It requires a deep awareness and at the same time a suspension of our judgments and above all our prejudices; it requires openness to change. It demands that we have clearly in mind the value of the unknown and that we are able to overcome the sense of emptiness and precariousness that we experience whenever our certainties are questioned. (Rinaldi, 2001, pp. 80-81)

Educators foster and share a curiosity that leads them to seek ways to extend not only children's learning but also their own. They are open to many different perspectives in their programs and their work with families and children. Educators do not see themselves as holding the "right" knowledge of pedagogy and practice, rather they are learners as well as educators, extending and reconsidering their pedagogies and practices. This is not to say, "anything goes" in practice. Instead educators make intentional choices as they use the Early Learning Framework.

Creating inclusive spaces: Each child brings gifts

This framework articulates a vision of classrooms and early years settings as welcoming, inclusive, and enriching places for every child and family. Each child has histories, contexts, gifts, capabilities, and potential that can be honoured and nurtured with responsive and productive practices and environments. Regardless of socio-economic status, geographic isolation, gender, sexuality, ethnicity, abilities and learning needs, and family structure and values, every child should be welcomed and empowered to pursue their gifts. This challenge demands that educators reflect on their personal histories and their images of child and childhood to challenge outdated beliefs, prejudices, and cultural opinions. The goal of inclusion also requires educators to consider creating physical spaces, routines, or approaches that will allow each child to participate, to think, and to discover in his or her unique ways. As educators create opportunities for each child to learn and participate, they are aware of the importance of seeking additional support or services when required. This framework is rooted in the aims of inclusion and sensitivity to the multiple and diverse ways of learning and being.

"The focus is on gifts and not deficits

Children's spirit knows what they need

If you can find that child's gifts, that child can do anything"

(Participant, quoted in First Nations Early Learning and Child Care Regional First Nations Engagement for National Indigenous EELCC Framework Development, B.C. Aboriginal Child Care Society, 2017, p. 30)

Responding to the Truth and Reconciliation Commission of Canada's Calls to Action and the United Nations Declaration on the Rights of Indigenous Peoples

In 2015, the Truth and Reconciliation Commission of Canada (TRC) published its final report and 94 Calls to Action including a call on federal, provincial territorial and Indigenous governments to develop culturally appropriate early childhood education programs for Indigenous children. The United Nations Declaration of the Rights of Indigenous People (UNDRIP) articulates the rights of Indigenous families and communities to retain and recover shared responsibility for the upbringing, education, and well-being of their children. These declarations clearly outline that much work is needed in decolonization of Canadian society and its institutions.

In any community, whether Indigenous or non-Indigenous, educators have an important role to play in responding to TRC and UNDRIP by learning and educating others about Indigenous peoples' experiences of systemic marginalization and forced assimilation, and how we all have an obligation of redress for the damage done, and being done, to Indigenous communities.

Where early years programs and schools are situated within or near Indigenous communities, educators can contribute to the social well-being and cultural vitality of the community by exploring ways of honouring and learning from community Elders. With appropriate recognition, this can be a joyful education across deep historical divides – and the way to approach it is to respectfully ask, learn from, and contribute to those invited to share, teach, and join early learning communities. Educators can play an important role in promoting and contributing to healing and justice.

Connection and reconnection to land, culture, community, place

Place is any environment, locality, or context with which people interact to learn, create memory, reflect on history, connect with culture, and establish identity. The connection between people and place is foundational to First Peoples perspectives of the world. (Adapted from *Aboriginal Education*, B.C. Ministry of Education, 2013.)

It is important for both children and adults to build connection to land or place. Children develop a sense of place when they can connect with their local communities and “natural” spaces. Early learning is “of a place” when it engages with its histories and challenges simplistic narratives with respectful curiosity and a desire to contribute and share. Indigenous peoples have been and are the knowledge keepers of these places for hundreds of generations. Indigenous languages are some of the voices of these places.

British Columbians face numerous challenges related to a legacy of environmental damage (such as climate change, damaging waste emissions, mass species extinction) that humans are responsible for and vulnerable to. Faced with the challenge of how to respond, educators and others are recognizing the need for a paradigm shift in how we think about the environment and our relationship with it. A common worlds framework recognizes that we collectively share this world with all creatures, plants, trees, and non-living entities and landforms. Humans are dependent on one another and these all world relations. Education is among many disciplines faced with the question of how to respond to the environmental crisis, to consider our interdependence with the natural world, and to generate dialogue on our collective responsibility. Educators can reflect on practices that enrich and deepen children's relationships with place, land, and community. Children, with their boundless imagination and sense of adventure, will be the leaders and innovators who will both inherit and recreate our societies in the future.

Early learning environments create possibilities for learning and well-being

The importance of the early learning environment—sometimes referred to as the “third teacher”—cannot be underestimated in shaping the experiences of children and adults. Children and adults live and learn in relationships with the people around them but are also profoundly affected by relationship with spaces and materials.

Educators pay attention to how individual and groups of children live within and respond to all aspects of environments. Educators also experiment with practices that promote inclusion and

relationships and provoke more complex thinking. It is important to acknowledge that pedagogy takes place outdoors and indoors, and neither has more inherent value than the other. The elements listed below apply to all spaces and places that children and educators encounter.

This framework recognizes environments as made up of these elements:

- Space/place
- Materials
- Time: Rhythms and flows

Each of these elements can be discussed and reflected upon individually, however they are inextricably connected, and each has an effect on the other, and are always in relationship with people, place, ideas, and culture.

Space/place

The arrangement of furniture, structures, and objects in a space—whether indoors or outdoors—sends messages about how people can move and relate with others. The arrangement of spaces can invite small and large group interaction, inspire collaborative learning, and invite children to explore and express themselves. When educators notice how space is used, they can creatively respond, providing spaces to open possibilities for children to extend their thinking and experiment with new ways of being.

Materials

Different materials (such as toys, objects, art supplies) that children encounter invite different kinds of participation and engagement. Some materials are limited in how they can be used, and other materials open many different possibilities for experimentation and lively interaction. Children and adults have relationships with materials. The objects we use can evoke memories and feelings, and invite stories (Pacini-Ketchabaw, Kind, and Kocher, 2007, p.1). When educators carefully observe what happens between materials and children they might begin to consider materials in relation to the image of the child, and in relation to the other principles in this framework.

Time: Rhythms and flows

How time is organized dramatically impacts how children and adults engage with one another and affects the kind of play and learning that can occur. Schedules that open possibilities for long periods of uninterrupted time allow children to develop their ideas and to pursue their inquiries. Fewer transitions also allow adults to spend time alongside children, observing, noticing, and co-researching. Considering time as having rhythms and flows can invigorate educators and children to reimagine their days together.

Play is integral to well-being and learning

This framework values play as vital to children's learning, growing, and making meaning. Play is extremely varied; it can be individual, collective, spontaneous, planned, experimental, purposeful, unpredictable, and dynamic. This framework promotes the importance of play for children to experience the world through seeing, feeling, touching, listening and by engaging with people, materials, places, species, and ideas. Play is an approach to inquiry, a way to research the world. By providing diverse

materials and experiences educators create spaces for experimentation and transformation. With pedagogical narrations, educators can record moments of play to make learning visible, invite others (colleagues, children, families) to share their perspectives, and consider different theories. As well, educators can use pedagogical narrations to critically reflect on children's play and to notice when play is unfair, or when uneven relationships of power or injustices are enacted. By paying attention to play educators can make decisions about further provocations for thinking for both adults and children.

Relationships are the context for learning

People thrive in responsive, reciprocal, respectful relationships and other relations shared in the world. Working within a pedagogy of listening means educators are living and learning alongside children and families, with an openness to new possibilities. Strong relationships are nurtured through respect, time, care, and understanding.

Learning is holistic

People learn with the mind, body, and spirit in relationship with others and the environment. Children are gaining knowledge as they create and test theories, explore the world, and express ideas. All areas of learning are interconnected: physical, emotional, social, linguistic, visual, auditory, and intellectual learning are closely interrelated and occur simultaneously.



*"It's hard to pull the culture and the education together
It's hard in a setting different from our way of life
You have to pull worlds together
People don't understand
Adults themselves need to learn
Preschool 'comes down to mainstream' (is mainstream)
It's hard to find teachings ...
In our ways, these are taught by elders, not by institutions
This is teaching for the survival of our people"*
(Participant, quoted in *First Nations Early Learning and Child Care Regional First Nations Engagement for National Indigenous EELCC Framework Development*, B.C. Aboriginal Child Care Society, 2017, p. 30)



First Peoples Principles of Learning

The First Peoples Principles of Learning were developed in partnership with the First Nation Education Steering Committee and the B.C. Ministry of Education and are an important element of the B.C. Curriculum. They articulate an expression of the shared wisdom of Elders and educators within British Columbia's Indigenous communities. The principles of learning are:

- Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.
- Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).
- Learning involves recognizing the consequences of one's actions.
- Learning involves generational roles and responsibilities.
- Learning recognizes the role of Indigenous knowledge.
- Learning is embedded in memory, history, and story.
- Learning involves patience and time.
- Learning requires exploration of one's identity.
- Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

(First Nations Education Steering Committee, 2012b)

SECTION TWO: THINKING WITH PEDAGOGICAL NARRATION

British Columbia has adopted the term “pedagogical narration” to refer to a process that makes both children’s learning and the complexities of early years pedagogy visible. The 2008 B.C. framework was the first in Canada to use the term pedagogical narrations to emphasize the critically reflective process that is central to the aims of this framework and the actual conditions that brings the framework to life.

Pedagogical narrations are informed by both pedagogical documentation and learning stories. Pedagogical documentation was developed in Reggio Emilia, Italy by Loris Malaguzzi and now used in Sweden and Australia as well as in many Canadian provinces, including Ontario, Saskatchewan. Learning stories were developed by Margaret Carr in New Zealand and now also used in provinces such as New Brunswick and Alberta.

This document supports a model of professional learning that brings together educators and others (e.g., post-secondary educators, families, pedagogists) into a network of early childhood practice in which pedagogical narration is a process to promote ongoing collaborative dialogue about what is possible, important and necessary in early learning contexts.

What is Pedagogical Narration?

Pedagogical narration is the process of noticing and collecting moments from daily practice and sharing these with colleagues, children, and families to make children’s learning processes and inquiries as well as educators’ pedagogical choices visible and open to interpretation and reflection. Central to working with pedagogical narration are critical reflection and a pedagogy of listening, which are described in detail in this section.

(See the Early Learning Framework Supports Reflective Practice on p. 10)

Pedagogical choices: Everything educators choose to do with children, with the environment, materials, traditions, and routines, is a pedagogical choice. This framework is designed to provoke educators to examine why particular choices are made, and to support their efforts to be attentive and intentional in the choices they make.

How Can Educators Use Pedagogical Narration?

This framework has adopted the term “traces” to refer to artifacts such as photos, notes of text, audio, video, journals or digital data that are collected for pedagogical narrations.

Educators collect traces of learning experiences and then reflect on and consider questions about these moments individually and in collaboration with colleagues, families, and children. Educators use these engagements to make pedagogical choices to extend both their own thinking and the children’s thinking. The vision and principles outlined in the framework and the critically reflective questions provide many provocations for reflection and collaborative dialogue about the collected traces. Integral to the process of pedagogical narration is honouring images of children as competent and with multiple potentials, and viewing educators as researchers, thinking and learning alongside children.

Key components of pedagogical narrations include:

- Collecting traces of practice or moments, such as photos, notes, audio, video, or journals
- Critically reflecting (individual and group) on these traces
- Making the traces visible to children, educators, other colleagues, families, and the community
- Engaging in ongoing collaborative, critical dialogue and listening with children, families, and the community
- Making pedagogical choices to deepen thinking of both children and adults
- Paying attention within a pedagogy of listening
- Linking with the theories noted in The Early Learning Framework

A lively process: Pedagogical narrations are not static. They remain open and lively as they are revisited and reconsidered. As educators continue to seek new ways of seeing and thinking, pedagogical narrations evolve. Pedagogical narrations can take many forms and can be shared in a myriad of ways; however, they are never complete. Templates (digital or written) that offer formats for pedagogical narration provide a starting point, but they can also limit opportunities for ongoing reflection and dialogue about the complexities of children’s and educators’ learning and thinking. Similarly, bulletin boards that simply display images of children are not pedagogical narrations. Documentation of practice become pedagogical narrations when they are brought to life with questions, thoughts, and interpretations of different people. Pedagogical narration is not intended to be a record of “this is what happened,” rather they are lively invitations to share, discuss, challenge, debate, and rework pedagogical understandings and practice.

Why Pedagogical Narration?

Keeping learning alive: Pedagogical narrations challenge educators to let go of predetermined outcomes and to remain curious, open, inventive, and respectful of children’s thinking. The intention is not to provide answers or a predictable goal for children’s learning, but to connect with the living inquiries and keep the learning process “alive.” In this way, the educator’s role is to be actively engaged in co-constructing knowledge alongside children, in a learning collective that includes family and community, to create space for new ideas to flourish.

Making visible the complexities of practice: Pedagogical narration is much more than a tool for recording and planning pedagogical choices. The process of discussing pedagogical narrations brings forth many different interpretations, voices, and

*Pedagogical narrations can be shared in many ways. For example:
On the wall of the centre
In newsletters to parents/families/educators
Textually, verbally, or visually at learning circles
Digitally through email (to families), social media (Twitter), online blogs – **Reminder:** use of online technologies requires parents or guardian consent and must be password protected for privacy
On sandwich boards placed inside or outside
(See resources for more)*

possibilities. This can show the complexity of practice and open ways to see and think differently. By working with pedagogical narrations, adults can examine the values and understanding they hold about children, learning, and education, as well as what knowledge is privileged and what knowledge is marginalized or silenced.

Leadership and advocacy: Pedagogical narration is also important for advocacy and educational leadership. When pedagogical narration is brought into the public sphere and the competencies, capabilities, and relationships of children (and adults) are made visible, children are brought out of anonymity. Children become the focus of a dialogue in which they have a generative and foundational role. At the same time, pedagogical narrations can show educators as researchers and critical thinkers, rather than caretakers or technicians who follows set procedures. This challenges people's oversimplified ideas about early years care and education. By making the complexities of practice and the intentional work of educators visible, people see early learning settings as sites of vibrant, critically reflective, and democratic practice. Educators who bring pedagogical narration into the public sphere are contributing to broadening the dialogue around childhood, learning, and education by opening spaces for multiple perspectives and multiple ways of doing and being. By engaging the community in these conversations, educators resist a "one-size-fits-all" model of early learning and open possibilities for generating localized pedagogies that respond to their diverse historical and cultural contexts.

What is a Pedagogy of Listening?

Central to pedagogical narrations is an approach to practice called "a pedagogy of listening." Carlina Rinaldi, professor at the University of Modena and Reggio Emilia, describes a pedagogy of listening as:

- Listening to the hundred, the thousand languages, symbols, and codes we use to express ourselves and communicate, and with which life expresses itself and communicates to those who know how to listen.
- Listening as welcoming and being open to differences, recognizing the value of the other's point of view and interpretation.
- Listening as an active verb that involves interpretation, giving meaning to the message and value to those who offer it.
- Listening that does not produce answers but formulates questions; listening that is generated by doubt, by uncertainty, which is not insecurity but, on the contrary, the security that every truth is only such if we are aware of its limits and its possible "falsification."
- Listening as sensitivity to the patterns that connect, to that which connects us to others; abandoning ourselves to the conviction that our understanding and our own being are but small parts of a broader, integrated knowledge that holds the universe together. (Rinaldi, 2001)

Educators listen to the incredible range of children's expression, and to what children bring forward that may never have been heard before. Educators notice gesture, silence, movement, gaze, and stillness, as well as the materials, the objects, light and sound, and how these are all interrelated, each affecting the other as they circulate within a space and a time. In this sense listening is letting go of what we thought we knew to open ourselves to something new.

*Listening or attending to the other person is not always comfortable. The words “attend” and “tension” share a common root, **tendere**, which means “to stretch.” To really attend to another or to pay attention to another person, we must stretch ourselves, we must really strain to listen, to see, to feel—it is not a casual process.*

What Is Critical Reflection?

Critical reflection involves thinking carefully and methodically about fundamental beliefs, with the goal of better understanding the various cultural, social, material, and historical forces that shape our senses of self and others and how we view the world. This is both an individual and collective engagement and includes dialogue with colleagues as well as with the broader community.



The Early Learning Framework invites critical reflection on taken-for-granted understandings of early childhood and primary education. The framework acknowledges that images of children and understandings about learning and education are not universal, but vary in different histories, and in response to people’s experiences, beliefs, and aspirations. With that in mind, educators need to challenge accepted mainstream knowledge in order to explore different understandings and worldviews. This can be done through the art of critical reflection.

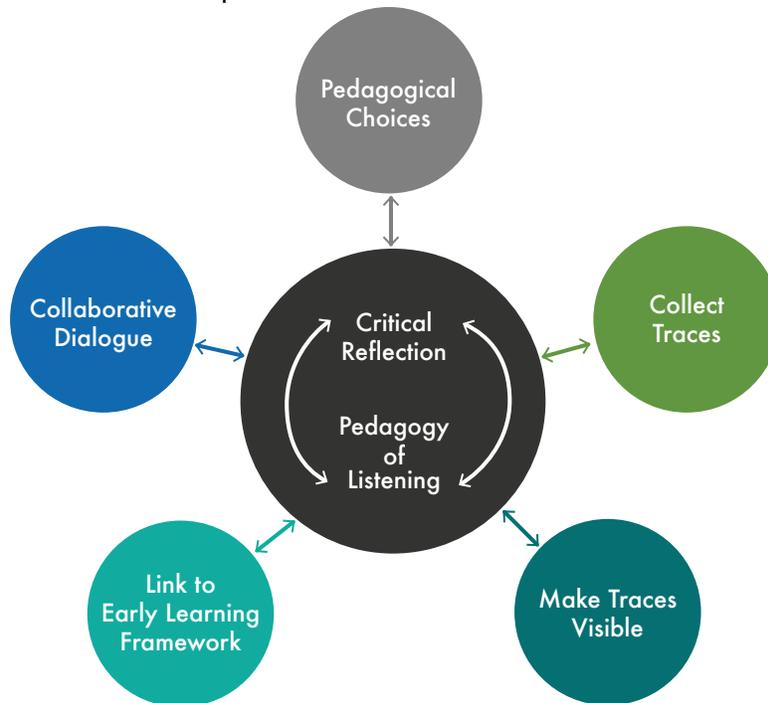
Critical reflection and dialogue aim to:

- Explore where the ideas about how the world works have come from, who has generated these ideas, who benefits from these ideas, and who they have excluded or neglected.
- Seek many perspectives on ‘truths’ about teaching and learning and turn the notion of truth itself toward a process of collective research.
- Understand that the world has histories of marginalizing and silencing certain peoples.
- Reconstruct and reinvent what educators can do, how they can think, and who they can be together so that they honour the understandings of diverse groups.

Engaging in the Process of Pedagogical Narration

There is no single way to engage with pedagogical narration. Each person or group must experiment to find what works for them. Working with pedagogical narrations is not predictable or linear; instead it is a cyclical process that has stops and starts, with moments of clarity and moments of uncertainty. Be patient. It takes time and practice to become used to noticing, recording, reflecting, and dialoguing about moments. Individuals and groups can start from where they are and take small steps.

Figure 1 provides an overview of the process.



Entry Points into the Pedagogical Narration Process

Curiosity: Be curious about learning and pedagogy, and how the framework relates to practice.

1. Review the framework's principles, the living inquiries, the pathways and the critically reflective questions.
2. Copy pages of the framework and post them on walls to promote discussion with families and the community.
3. Share a brief description of pedagogical narration with families and the community, including how and why the process is important.
4. Share the information from the framework, as well as the pedagogical narration which can ignite families' and the community's curiosity about learning and pedagogy.

Collect Traces of Practice:

1. Collect traces of moments with children. In the daily lives with children there are a multitude of

conversations, interactions, and engagements with ideas, objects, materials, people, other species and the environment that happen all around us.

2. Choose a moment that draws interest. It may be a moment that surprises, intrigues, is uncomfortable, or brings tension.
3. Work with an inquiry question that guides the focus on noticing and recording. It is not about capturing an outcome or assessing an individual child. The purpose is to make visible a moment of practice, to bring attention to learning, thinking, the connections and relationships.

Traces of practice in pedagogical narrations can take the form of:

- written field notes
- digital audio-recordings
- photographs
- video clips
- materials created by the children, such as drawings, paintings, constructions

IMPORTANT: Photographs, video and audio recordings, and notes about children are all sources of information that must be treated carefully. Ensure that families know how this information is used in the program for pedagogical narrations, as well as how the information is stored. Respect families' wishes if they do NOT grant permission for their child to be photographed or recorded.

Noticing and interpreting what children do and why they do it probes the connection between thinking and questioning and shows or makes visible the way children are making meaning of their learning or of their interaction with the world. As one interprets and critically reflects on a moment/observation, intriguing questions and insight can be gained without requiring absolute certainty about the situation.



Critical Reflection and a Pedagogy of Listening: Reflect on the traces of practice that you have collected. Write thoughts about this moment. Why did I record this moment, what interests me about it? What ideas or theories might the child(ren) (and/or educators or others) be thinking, learning, or experimenting with? Think about the ideas that have been presented in the framework about critical reflection and a pedagogy of listening. In figure 1, critical reflection and a pedagogy of listening are drawn at the centre of the pedagogical narration process with arrows that link to all of the other process elements. Educators cycle through this element regularly throughout the pedagogical narration process. The critically reflective questions in this framework (pages 46-55) are useful to help engage in reflection.

Make traces visible: Share the traces of practice and the emerging pedagogical narration with others, such as the children and families of the program, as well as colleagues. This could include photographs, audio or video recordings, children's creations, and written description, or questions about the moment(s). Sharing this with others makes the moment(s) visible or public. There are many ways educators can make traces of practice visible throughout the pedagogical narration process.

Traces of practice and your (emerging) pedagogical narrations can be made public by:

- Posting in the centre on the wall, on a bulletin board, or in the entryway.
- Sending to families through email.
- Sharing with families and the community in a program newsletter.
- Sharing digitally through social media (some educators/programs use Twitter, Instagram, Facebook, and/or online blogs as a way to share documentation and reflections).
- Printing or projecting on a screen or wall at discussion meetings for families, for colleagues (for example, a team meeting, a community of practice with a group of colleagues), and for children in the program.

Collaborative dialogue: Invite comments, questions, and interpretations from children, families, colleagues or community members. Try to elicit ideas about the child(ren)'s thinking and learning that invite multiple perspectives. What theories are the children thinking with? What theories are adults thinking with? Ask about and discuss assumptions, values, and unquestioned understandings. Where do these come from? Whom and what do they serve or not serve?

With children: Draw from ideas and thoughts from pedagogical narrations and continue in conversation with children. This is what is meant by "co-constructing knowledge" with children. Remembering the event or moment and retelling it and wondering more about it engages children and extends their thinking.

Educators are not imposing their ideas on the children, but truly recognizing the children and their efforts. In a way, it is like viewing a child through new eyes. It is challenging to really listen and get to know a child anew and to resist previous ideas of who that child is. Through carefully and intentionally noticing children and what they do, educators have an opportunity to wonder at what they are seeing and hearing.

With colleagues: With ongoing reflection of pedagogical narrations, dialogue with colleagues becomes richer and deeper, making both children's and educators thinking and learning visible. Through documenting what educators notice and experience they may begin to plan differently and think differently about what might be possible. In collaboration with colleagues, they can reflect on how their program reflects their vision and values, and the vision and values of families and communities. Doing this regularly and collaboratively allows for ongoing exchange of ideas, invites multiple ways of seeing, and can provide the support needed to shift practices that can lead to transformations. These discussions are not always easy, and tensions and discomfort may arise. Building relationships of trust and creating a culture of dialogue takes time and requires a willingness to listen, to be open to uncertainty, and to accept dissensus (not always agreeing) as generative.

With families and communities: Making traces visible to families creates an opportunity to ask families for their input and reflection. Share with families that their input is important to further understand what children are learning and experiencing. Consider asking families:

- What do you think your child is doing/learning in this moment?
- Can you help me deepen my understanding of what is happening in this moment?
- Is there anything you could add to this story (background information, personal experiences, insights to personality)?
- How do you see this moment in relation to your image of the child?
- What knowledge or theory is your child working with in this moment?
- What is your idea of knowledge? What knowledge is important to you?

Find opportunities to make traces visible in the community. Think about partnerships with galleries, community centres, schools, colleges or universities, or other organizations where the public could engage with pedagogical narrations.

Link to the Early Learning Framework and theory: Link critical reflection and dialogues to the Early Learning Framework. Which living inquiries (pages 39-40) do moments of practice relate to? Are there particular critically reflective questions (pages 46-55) that connect to or would support individual reflection and collaborative dialogue with others?

- **Thinking with multiple perspectives:** Pedagogical narration offers the opportunity to make the complex thinking of children and educators visible and to place this thinking alongside thinkers in other disciplines such as (but not limited to) artists, scientists, philosophers, musicians, anthropologists, sociologists, environmental scientists, technicians, tradespeople, and educators. For example, discussing a child's block construction with an engineer opens perspectives educators may not have considered.
- **Pedagogical choices and extending thinking/learning:** Pedagogical choices include the plans, materials, and provocations that educators choose in their daily practice with children. Through the process of engaging with a pedagogical narration, educators can think about why particular choices are made and can experiment with ideas. Choices and experimentations will

likely lead to further documentation, reflection, continued collaborative dialogue, new links to the Early Learning Framework and theory, and new/more pedagogical choices in practice.

Planning from pedagogical narrations can include the children. Together with children new ideas can be invented or different materials or processes may be tried, all the while remaining open to other possibilities.

Educators Practice and Pedagogical Narration

Incorporating pedagogical narration into practice. Think about these questions:

- How will using pedagogical narration benefit my practice?
- How can I get other early childhood educators, parents, and children involved in and excited about the process of pedagogical narration?
- What support do I need to incorporate pedagogical narration into everyday practice? How could I go about obtaining this support?
- What resources do I need to support other early childhood educators, parents, and children in becoming familiar with pedagogical narration? Do I have access to these?
- What factors help enhance the use of pedagogical narration in my setting?
- What kinds of limitations exist for incorporating pedagogical narration as part of practice in my setting? How can I overcome these?



SECTION THREE: LIVING INQUIRIES

This section outlines the four living inquiries and pathways for engaging with living inquiries.



Introduction to Living Inquiries

This framework has adopted the term “living inquiry” (formerly called areas of learning) to describe processes of thinking and learning that happen as children, educators, materials, and ideas interconnect. The term “living” suggests that these processes are ongoing and always evolving. “Inquire” means to pay attention in multiple ways—to study, explore, experiment, and ask questions.

For each of the living inquiries there is a subsection called “pathways” (formerly called learning goals) that will help educators engage with the living inquiries. The term “pathways” evokes a sense of movement that is not linear. These new terms are an intentional shift away from terms that are associated with learning as a static process, made up of predictable stages and outcomes. These new terms are also more reflective of the First Peoples Principles of Learning (see p. 29). See p. 46 for Reflective questions for the four living inquiries and for each pathway.

As they move together through time and encounter one another, these paths interweave to form an immense and continually evolving tapestry (Ingold, 2011, p. 9).

This framework outlines four living inquiries:

- Well-being and belonging
- Engagement with others, materials, and the world

- Communication and literacies
- Identities, social responsibility, and diversity

Together the living inquiries and pathways focus educators on their fundamental beliefs and understandings of childhood, education, and pedagogy.

Learning is not an individual act but happens in relationship with people, materials, and place. All areas of children's learning and growing are interconnected and overlapping. However, engaging with these inquiries using pedagogical narration invites discussion of meanings, perspectives and pedagogical choices that will provide inclusive opportunities for every child to investigate these areas in multiple ways.

Recognizing Indigenous knowledge, and respectfully seeking collaborative partnerships with Elders and other knowledge holders in the community enhances the learning in each of the living inquiries. This framework recognizes that there are no pre-set ways to engage with the four living inquiries: instead pedagogy should be grounded in the place, land, families, histories, and cultures of local communities.

The living inquiries are closely linked to the B.C. Curriculum and Competencies and reflect shared philosophical understandings. They are rooted in the belief that children learn by doing when they are engaged in projects and inquiries that honour and extend their interests.

Well-Being and Belonging

A sense of well-being and belonging is vital to children as they learn about and investigate the world around them. This sense is nurtured through reciprocal relationships with people and places where each child is valued for their gifts—a feeling of being grounded in their immediate environment, their communities, their culture, and the wider world. Well-being and belonging are enriched when children's culture, languages, and worldviews are integrated into classrooms and programs. By developing responsive relationships with adults and peers, each child can contribute to their own well-being and to the well-being of their family, community, and society. This confidence is essential to children as they explore their capacities as family members, friends, thinkers, citizens, and discover their connections to the natural environment.



Pathways for Engaging with Well-Being and Belonging

To inspire a sense of well-being and belonging, adults design environments and cultivate pedagogies considering these pathways:

- Joy in relationships with people, place, materials and ideas
- Culture and worldviews
- Indigenous voices and perspectives
- Diversity and difference
- Family composition and gender orientation
- Safety and respect
- Nourishment, sleep, and physical activity
- Emotions, thoughts, and views
- Each child brings gifts
- Interests and inquiries



Engagement with Others, Materials, and the World

Children construct knowledge as they engage with materials, other children and adults, the environment, the community, and the world. Objects, space, place, rhythms, rituals, gestures, sound, children and adults—these are all interconnected and participate in the interactions and inquiries that emerge in early years spaces. This framework views adults and children in reciprocal relationships where knowledge is co-constructed, and outcomes cannot be predicted. Within a pedagogy of listening (Rinaldi, 2001), educators create environments in which both adults and children can reflect, investigate, and be provoked to deepen understandings.

This framework promotes the importance of play as an avenue to these vibrant engagements that is the basis of all learning. As children engage with the world they are delving into inquiries, generating new ideas, solving problems, and building theories of people, places, and materials. These engagements can be vibrant,



exhilarating and noisy, or they can be quiet, focused, and solitary. Providing time, space, and materials rich with possibilities for experimenting, imagining, and transforming allows children to create and explore in diverse ways based on their interests. Creating contexts for each child's engagement and participation is perhaps the most important way to inspire meaningful learning experiences.

Pathways for Engagement with Others, Materials, and the World

To inspire engagement with others, materials, and the world, adults design environments and cultivate practices considering these pathways:

- Knowledge and theories
- Spaces, objects, and materials
- Reconnection to land, place
- Time: Rhythms and flows

Local community connections (*Introduction to British Columbia's Redesigned Curriculum*, B.C. Ministry of Education, 2015c, p.7)



Communication and Literacies

Children begin to communicate right from birth through sounds, gestures, movements and eye contact. As children grow they explore symbolic systems to think with and make meaning of the world. They explore expressive languages such as movement, dance, constructing, drama, play, art, mathematics, science, music, metaphor, and storytelling. Children use many languages to express ideas, participate in relationships, and make meaning in their homes and communities as well as in early years and school settings.

Literacies is a broad term that has different meanings in different cultural contexts. It can be viewed as a medium for critical thinking, expressing thoughts, explaining ideas, and communicating with others. In cultivating the incredible range of practices and languages children use to communicate, educators can provide an array of materials and opportunities to support multiple modes of expression. Educators notice and reflect on the many ways children communicate and express themselves, respecting and supporting the diverse abilities and knowledge that children bring.

Technology is part of everyday life for most people, changing how we interact with one another and creating new information and new ways to access knowledge. Children are living in this digital environment not just as consumers of technology, but also as producers as they create, improvise, and repurpose. A technology-rich world opens new and exciting possibilities for children to experiment with images, print, gesture, sound, and movies that can contribute to multiple modes of literacies and communication.

At the same time, there are differing views on the use of technology in childhood, and that not all children, schools, and families have the same access to technology. It is important that both children and adults become critical and ethical users of digital media. This framework supports a vision of technology not as good or bad, but as a reality of 21st century, requiring reflection and ongoing dialogue between educators, families, and communities.



Pathways for Engaging with Communication and Literacies

To inspire communication and literacies adults design environments and cultivate practices considering these pathways:

- Multiple modes of communication
- Culture, family, traditions and knowledge
- Language and communication
- Vocabulary, symbols, and written language
- Sound and word play
- Technology



Identities, Social Responsibility, and Diversity

A positive personal and cultural identity is the awareness, understanding, and appreciation of all the facets that contribute to a healthy sense of oneself. It includes awareness and understanding of one's family background, culture(s), heritage(s), language(s), values, beliefs, and perspectives in a pluralistic society. Together, adults and children who have a positive personal and cultural identity and value personal and cultural narratives understand how these constitute identity and contribute to common worlds. Supported by a sense of self-worth, self-awareness, and positive identity, children become confident individuals who take satisfaction in who they are and what they can do to contribute to their own well-being and to the well-being of their family, community, and society. (Adapted from *Positive Personal and Cultural Identity Competency Profiles: Draft*. B.C. Ministry of Education, 2014)

Learning requires exploration of one's identity
First Peoples Principles of Learning

Educators view children as citizens of their communities as well as citizens of the world and foster engagement and meaningful relationships with people and places, pasts, and futures. Children can, and do, contribute to reflective dialogue, critical thinking, and decision making. Children's voices are listened to and their opinions valued, and they are supported to listen to and value the voices of others. Adults and children actively consider the interdependence of people, their environments and fellow creatures, thereby supporting the ability to value individual, social, and cultural diversity through multiple perspectives. Practices and environments that encourage active participation in democratic processes create ethical foundations for social and environmental health and well-being, now and in the future.



This framework envisions environments and practices in which diverse cultures, languages, traditions, and heritages are celebrated and woven together. Educators also have an important role to play in contributing to reconciliation by educating others about the impacts of colonialism and how Indigenous peoples have had so much taken from them—including their children. Acknowledging Canada's past and continuing colonial histories is an important step educators can take toward the development of respectful relations, redress, and reconciliation with Indigenous peoples.

Pathways for Engaging with Identities, Social Responsibility, and Diversity

To inspire thinking about identities, social responsibility, and diversity, adults design environments and cultivate practices considering these pathways:

- Family origins, cultural background, place of origin, allegiance and affiliation, citizenship, and other identities
- Democratic processes
- Individual differences
- Social responsibility and justice
- Reconciliation with Indigenous peoples
- Interrelationship of humans and their common worlds

Putting Critical Reflection to Work: Reflective Questions for Each Living Inquiry and Pathway

This section offers directions and ideas for furthering thinking about practice in relation to this framework. The living inquiries, pathways, and critically reflective questions can be used as starting points for examining fundamental beliefs and understandings of childhood, pedagogy, and education. Considering these pathways and questions individually and with colleagues, families, children, and others, invites discussion of meanings and perspectives in a spirit of wonder, justice, and research.

Well-Being and Belonging

- What different modes of well-being and belonging have been explored with children? What is created through these modes? With whom have the inquiries been shared?
- What have I learned about well-being and belonging in my recent practice? What more do I want to know? What do I want to explore, and with whom? How can children participate and share in such inquiries?
- What has surprised me about well-being and belonging lately? How can I create inquiries with children, colleagues, and/or families?
- What is the story of how I came to understand well-being and belonging? What is it for? Why is it important? What else could be important about it? How can I invite children into such conversations?

Pathways for Engaging with Well-being and Belonging	
Pathways	Critically reflective questions
Joy in relationships with people, place, materials, and ideas	<ul style="list-style-type: none"> • In what ways have I cultivated a sense of joy in my daily work? • How do I cultivate joy in my relationships with colleagues? • How do I invite joy into my relationships with families? • What materials, spaces or rituals/routines invite joy? What materials, spaces or rituals/routines seem to inhibit joy? • How do adults respond to children’s ideas, suggestions, and insights? Do these responses include joy? • What does it mean to be in <i>reciprocal</i> relationships with children, families, and colleagues?
Culture and worldviews	<ul style="list-style-type: none"> • How are children’s cultures welcomed and woven into my setting in ways that are transformative? • How do policies, procedures, and administrative practices honour and strengthen connections to the diverse cultural communities in my region? • In what ways are community members invited and welcomed into my program to enhance cross-generational, cultural, and relational learning? • Consider styles and languages of communication including gesture, eye contact, expression of feelings, independence and assertiveness. How do these vary among different cultural groups? How might I learn more about the cultural practices and histories of the diverse communities in my region?
Indigenous voices and perspectives	<ul style="list-style-type: none"> • Consider the B.C. Aboriginal Child Care Society Resource <i>Developing Culturally Focused Aboriginal Early Childhood Education Programs</i> (McLeod, 2010). • Consider resources developed by the First Nations Education Steering Committee. • Consider the resources of the Métis Nation B.C. (see Resources). • How might I begin conversations with colleagues, families, and children about Canada’s history of colonialism? About Indigenous peoples’ experience of systemic marginalization and forced assimilation? About the importance of redress for historical damage done to Indigenous peoples and their communities? • How might I respectfully ask Elders for guidance on cultural protocols, and then share them with staff, parents, and children?

Diversity and difference	<ul style="list-style-type: none"> • How do parents/families contribute to my program? • How do I ensure parents/families; Elders; and other culture, language and spiritual knowledge keepers feel welcome in my program? • Consider traditions, rituals or practices that are taken for granted in my program. What of these may not be inclusive? • Are children given the opportunity to discuss issues of racism or privilege? • How can my practice be anti-racist? • How can I give children the opportunity to discuss social justice? Equity and equality?
Family composition and gender orientation	<ul style="list-style-type: none"> • What books, posters, or other materials in my centre perpetrate gender stereotypes? Family stereotypes? • Do children have opportunities to experiment with transgressing gender stereotypes? • What is the story of how I came to understand gender? • What are my assumptions about girls and boys? How might I share the stories of my understandings with others, with children? • How might I pay attention to responses as children play with or transgress gender norms and share new ideas with colleagues and with children?
Safety and respect	<ul style="list-style-type: none"> • How do adults convey to children that experimenting with identities in the early learning setting is accepted? • How do meanings of respect vary in different cultural or historical contexts? • How does a child show respect? How does an adult show respect? Is respect reciprocal? • This framework is grounded in a pedagogy of listening. Is this a new idea? How might I explore it further? • What does it mean to be in a reciprocal relationship with an adult? With a child? • Consider adult voices and children's voices: Who speaks more? Who listens more?
Nourishment, sleep, and physical activity	<ul style="list-style-type: none"> • In what way are infants involved in their routines, such as diapering, feeding, and sleeping? • Are each child's preferences for sleep and food recognized and responded to? Could more be done? • Are children asked to stand, sit, walk, eat, or dress in particular ways during the day? • Are children able to have control of their bodies all of the time? Some of the time? • Do children have choices about when they can be physically active? • How do children contribute to determining the routines and schedules of indoor time? Outdoor time?

<p>Emotions, thoughts, and views</p>	<ul style="list-style-type: none"> • Spend time noticing the multiple (verbal and nonverbal) ways that thoughts, emotions, and views are expressed by children. What did I learn? What surprises me? • What tension arises when children express frustration, sadness, or anger? What choices do I make in these moments? Think about images of children and images of educators; how are these implicated in the ways that I respond? • What is the role of the educator in solving conflicts between children? Is there a “right” way to do this? Think about images of children. • Do children have opportunities to discuss major life events, such as birth, illness, and death? • Do children have opportunities to discuss difficult life issues such as violence, guns, fear, compassion or power? In what ways could I engage colleagues in discussions in these difficult areas?
<p>Each child brings gifts</p>	<ul style="list-style-type: none"> • How can each child contribute his/her gifts in relationship with other adults and children? • Consider routines, schedules, or traditions. Do these enhance or inhibit the active engagement of every child? • How might children and adults seek to know one another’s gifts? • How do I create time and space to co-construct knowledge alongside each child? • What could I do to contribute to a child’s sense of pride in his/her gifts?
<p>Interests and inquiries</p>	<ul style="list-style-type: none"> • Do children have opportunities to engage with objects and materials in unusual or surprising ways? How could I experiment with this idea? • Are children’s ideas, theories, and inquiries listened to? What new ideas could I implement to ensure I have time to listen to children’s theories? • Can children investigate interests and passions over days? Weeks? Months? • What materials invite transformation and inquiry? What materials inhibit transformation and inquiry? • How do adult expectations shape/limit how children engage with materials?

Engagement with Others, Materials, and the World

- What different modes of engagement with others, materials, and the world have I explored with children? What have I created through those modes, and with whom have I shared the inquiries?
- What have I learned about engagement with others, materials, and the world in my recent practice? What more do I want to know? What do I want to explore, and with whom? How can children participate and share in such inquiries?
- What has surprised me about engagement with others, materials, and the world lately, and how can I create inquiries with children, colleagues, and families?
- What is the story of how I came to understand engagement with others, materials, and the world? What is it for? Why is it important? What else could be important about my understanding? How can I invite children into such conversations?

Pathways for Engagement with Others, Materials, and the World	
Pathway	Critically reflective questions
Construct knowledge and test theories	<ul style="list-style-type: none"> • Think about the concept of knowledge. What does it mean? What knowledge is important? Who decides what knowledge is important? • Reflect on the language you use with children. What kinds of questions do I ask about their engagements. How does my language reflect children as creators of theories? How do my questions reflect children as constructors of knowledge? • Consider a culture of research. What does that look like to me? • What emerges as I pay attention to the interdisciplinary thinking children bring to their engagements? For example, as children use shovels to move water from one puddle to another, I might consider hydraulics, physics, geography, flow, waves, and diffraction and how children work with these complex ideas. • Consider the knowledge/s children bring into the program. What opportunities do they have to share and extend these knowledges?
Spaces, objects, and materials	<ul style="list-style-type: none"> • Can children engage with materials in ways that are meaningful to them? • What limits are placed on how children can engage with materials? Who decides the limits? Why are those limits in place? • What opportunities do children have to access materials that can be transformed or investigated? • What materials invite experimentation, problem solving, or intrigue? • Consider how materials are presented. How does this limit or invite experimentation and investigation? For example: paint. Is it presented on tables or on the floor? In small or large vessels? One colour or many colours? How could I creatively consider materials and/or their presentation?
Reconnection to land and place	<ul style="list-style-type: none"> • How might I contribute to children's reconnection with land and place? • What does it mean to be in relationship with land? To be of a place? • Whose stories of land are told and whose have been silenced? • What are the local Indigenous stories of the land? In what ways might the stories be different from those you know? • What are the children's stories of the land? • Think about how childhood and nature have been 'idealized' in Western thought. Consider what this means and how it may appear in my practice/ community. • Consider a common worlds framework. How might I begin a dialogue with colleagues and invent new pedagogies together? • Think about mainstream worldviews and how people are shaped by them. How might I begin to consider worldviews outside of the mainstream?

<p>Time for engagement</p>	<ul style="list-style-type: none"> • What opportunities do children have to explore ideas and questions over days, weeks, or months? • Is it important for children to have space to store projects or inquiries so they can be revisited? How could I talk to children about this? • How many transitions are there in my day? • Do my routines and schedules limit or enhance opportunities for deep involvement in or with ideas? • Consider routines and schedules. Do I have the same routine every day? Every year? Could I experiment with routines and schedules? • What might emerge if I considered rhythms and flows rather than routines? • What role does the clock play in my day? Do routines follow the clock or the people in my program?
<p>Local community connections</p>	<ul style="list-style-type: none"> • How might families, community members, Elders, intergenerational knowledge holders be welcomed to enrich children's theories? • How can children's theories be made visible to the broader community? What local partnerships might I find that would be helpful? • How can I reconnect to local Indigenous communities? • What relationships in the community could be cultivated? (Think about gardens, hospitals, senior's organizations, farms, galleries, museums, academic institutions, industry, or cultural organizations). • How might my setting become a place of gathering for cross-generational learning?

Communication and Literacies

- What different modes of engagement with communication and literacies have I explored with children? What have I created through those modes? Who have I shared our inquiries with?
- What have I learned about communication and literacies in my recent practice? What more do I want to know? What do I want to explore, and with whom? How can children participate and share in such inquiries?
- What has surprised me about communication and literacies lately, and how can I create inquiries with any of children, colleagues, and families?
- What is the story of how I came to understand communication and literacies? Why is it important? What else could be important about my understanding? How can I invite children into such conversations?

Pathways for engaging with Communication and Literacies	
Pathways	Critically reflective questions
Multiple modes of communication	<ul style="list-style-type: none"> • How do adults accept and honour all of a baby's or a toddler's expressions of fear, joy, happiness, sadness, disgust, etc.? • Think about and notice when children are engaged in movement, dance, constructing, drama, play, art, mathematics, science, music, metaphor, and storytelling. What emerges when I think of these as modes of communication? • In what other ways do children communicate? • Do children have opportunities to communicate in various modes? How could these be extended? • How could I create space, time, and materials for children to communicate in all these modes? • Consider intentionally listening to all modes of expression. What could I and my colleagues discuss about this?
Culture, family, traditions, and knowledge	<ul style="list-style-type: none"> • What opportunities do I provide for children to hear stories, poems, rhythms, chants, and songs? How do these connect to the child's culture? • What opportunities are there for oral storytelling (e.g., personal narratives, First Nations traditional stories)? • How are the children's cultural backgrounds represented in the stories and symbols used from day to day? How are these representations integrated into other aspects of practice? • Do children experience the stories and symbols of their own and other cultures?
Language and communication	<ul style="list-style-type: none"> • What opportunities do children have for one-to-one language interaction, both with adults and other children? • How do I extend and deepen conversations with children? • Think about intentionally listening. How might this shift how I converse with children? • What opportunities do children have to listen to one another? • In what ways do I encouraged children to explore different ways of expressing a single idea (e.g., Can you draw joy? What is a joyful sound? A joyful shape or colour? A joyful movement, a joyful facial expression)?

<p>Vocabulary, symbols, and written language</p>	<ul style="list-style-type: none"> • How can children learn about other languages (e.g., sign language, local First Nations languages, other languages used in the child’s community)? How could I extend these interactions? • In what ways do I welcome the use of languages other than English in the child’s environment (e.g., by encouraging bilingual children to use both languages or by singing songs in other languages)? • Consider symbolic representation, that is, making marks that have meaning. How could I explore and extend these ideas with children? • In what ways could children experiment with numbers, measurement, and form in meaningful contexts? • How is written language made part of the rhythm of the program?
<p>Sound and word play</p>	<ul style="list-style-type: none"> • How do I respond to the sounds infants make (e.g., their squeals, growls, grunts, and babbling)? In what ways do I show that I recognize these sounds as infants’ early efforts at oral communication? • In what ways are children exposed to a wide range of singing and speaking voices, and in a variety of contexts? • Sounds can be a source of delight and enjoyment. What does that look like to me? (e.g., rhymes, alliteration, poems, chants, songs, dances)? • In what ways do I encourage children to explore their sense of rhythm and melody (e.g., through listening, singing, and dancing in a variety of musical styles)?
<p>Technology</p>	<p>Reflecting on my personal views of technology, childhood, learning, and creating in the 21st century:</p> <ul style="list-style-type: none"> • What are the possibilities for children’s engagement with technology? What are potential negative aspects? • What creative opportunities does technology present for thinking about pedagogy? For making children’s learning and thinking visible? • In what ways does technology present opportunities for children’s creative expression? • How might I begin to dialogue with families and colleagues about the complicated issues of technology and childhood?

Identities, Social Responsibility, and Diversity

- What different modes of engagement with identities, social responsibility, and diversity have I explored with children? What have I created through those modes? Who have I shared our inquiries with?
- What have I learned about identities, social responsibility, and diversity in my recent practice? What more do I want to know? What do I want to explore, and with whom? How can children participate and share in such inquiries?
- What has surprised me about identities, social responsibility, and diversity lately? How can I create inquiries with children, colleagues, and families?

- What is the story of how I came to understand identities, social responsibility, and diversity? Why is it important? What else could be important about it? How can I invite children into such conversations?

Pathways for Engaging with Identities, Social Responsibility, and Diversity	
Pathways	Critically reflective questions
<p>Family origins, cultural background, place of origin, allegiance and affiliation, citizenship, and other identities</p>	<ul style="list-style-type: none"> • What opportunities do I provide for children to see their cultural background reflected in my program? How might I include cultural books, stories, or artifacts? • In what ways do children have opportunities to discuss and learn about worldviews outside of Western perspectives? • How are children encouraged to think, speak, and learn about their identities? What does this look like to me? • How can connections to Elders, knowledge holders, families, and community members enhance children's pride in identity? • In what ways do I encourage children to become confident in their various identities including cultural, racial, physical, spiritual, linguistic, gender, social, and economic? Could discussions with colleagues generate new ideas about this? <p><i>"When we say we are Musqueam, we say we are xwəlməxw, which means to belong to the land. Like a child belongs to their mother. So when the land is removed from our care, from our stewardship, it's like removing a mother from her child."</i></p> <p>(Morgan Guerin secalenax Musqueam Nation. Quoted in <i>This Land</i>, n.d., p.7.)</p> <ul style="list-style-type: none"> • How can I make sense of this quote in relation to my practice?
<p>Democratic processes</p>	<ul style="list-style-type: none"> • What opportunities do children have to express opinions, values? • What opportunities do children have to listen to the opinions and values of others? • Democracy means making space for many opinions and views, not necessarily agreeing. How can I create a culture in which different opinions and views for both adults and children are accepted, welcomed, and valued? • Can children participate in the making of rules, rituals, and procedures in their everyday world? How could this be done in ways that resist being tokenistic? • In what ways are democratic practices incorporated into daily living in my program?

<p>Individual differences</p>	<ul style="list-style-type: none"> • How can children be encouraged to accept and value difference in others? • How can children be encouraged to accept and value difference in themselves? • How can I initiate conversations with colleagues about values, practices and procedures (eating, sleeping, self-care, etc.)? embedded in the program? What assumptions about childhood are implicit in these practices? How are they aligned with Western mainstream culture? • How might I begin conversations with families about the values, practices, and procedures that are important to them? • How might I begin conversations with children about individual differences? How can difference be celebrated?
<p>Social responsibility and justice</p>	<ul style="list-style-type: none"> • How might children become involved in community or global projects related to social justice? • In what ways do children have opportunities to discuss real life issues such as poverty, race, war, gender, discrimination, and inequity? • How are relationships fostered among children and adults of diverse heritages, histories, and cultural backgrounds? • How can children become aware of diverse worldviews and perspectives? • How can children begin to recognize and respond to discrimination and inequity? • Dialogues can bring tensions and disagreement. How do I create a culture where disagreement is a positive force? <p><i>We need to encourage knowledge of self – the sense of place: “Where are you from?” (Participant, Tsaxis, Quoted in Aboriginal Worldviews and Perspectives in the Classroom: Moving Forward, 2015b, p.26)</i></p>

<p>Reconciliation</p>	<ul style="list-style-type: none"> • What do I know about Canada’s colonial history and the systemic marginalization and forced assimilation of Indigenous peoples? How can I find out more? • Think about the resource This Land Indigenous Cultural Competency Video Modules http://drawingwisdom.ca/thisland. How might I bring this resource to my colleagues? • Indigenous and non-Indigenous educators have an important role to play in educating others about Canada’s history of colonization, as well as Indigenous social and cultural revitalization. How can I contribute? How can I find out more? • In what ways have I included and honoured knowledgeable community Elders in my program? <p><i>Reconciliation needs to be part of the future, but we need to acknowledge what happened in the past (i.e., the attempted assimilation). Everyone has a role in that—Elders, youth—knowing what happened and connecting it to everyday life. Students need to think about how that history affects “me” and learn to look from the eyes of those who experienced it: this is the connectedness – taking everyone’s ability to perceive and building empathy with the sharing. One can’t force people to accept reconciliation, so there is still a lot of work to do.</i> (Participant, West Kelowna, Quoted in <i>Aboriginal Worldviews and Perspectives in the Classroom: Moving Forward</i>, 2015b, p. 20)</p>
<p>Inter-relationships of humans and natural environments</p>	<ul style="list-style-type: none"> • How can I encourage children to recognize that humans and the natural world are connected and mutually dependent on one another? • In what ways can I acknowledge children’s small moments with ants, birds, or worms as meaningful relationships? • What practices do I cultivate that enrich and deepen children’s relationship with place, land, and the creatures and forms within it? • What stories do children have of land, place, and the creatures and forms within it? • What opportunities do children have to care for their environments (e.g., cleaning, fixing, gardening, and helping others)?

Example of Engaging in the Process of Pedagogical Narration

Introduction

This section provides an example of a pedagogical narration and shows how the educator writer/engaged with each of the entry points, and with critical reflection and a pedagogy of listening. The intention is to demonstrate how to work with a pedagogical narration, and to highlight the multiple layers of meaning that can emerge, and its potential to transform practice.

It is important to note the process does not follow a step by step progression; instead each entry point is taken up again and again. As adults and children work with a pedagogical narration we learn

something, we grow in our thinking. We then formulate new questions, and/or make a choice to do something, and these are brought back to the entry points. As the arrows in figure 1 indicate the entry points are connected and overlapping and always illuminated by critical reflection and a pedagogy of listening. The process is living, changing as we change, continuously producing something new. This is what we mean by complexifying practice.

This example is not intended as a template for the “right way” to create a pedagogical narration, rather it is included as a provocation and to offer different entry points. It is an invitation to enliven curiosities about why? and what if?



The Educator I Once Was
Shannon McDaniel

“In 2014 I began working at a toddler centre where the educators were exploring different practices when they went for walks in the forest. Instead of everyone walking in a group, the educators were spreading out in the forest and allowing children to explore freely. I was conflicted: I thought this was an amazing idea, but not realistic. I worried that children might run down trails where they could not be seen, or that I would not be able to keep track of everyone ... but I wanted to experience this and grow! I had confidence in my colleagues, and as I watched the children explore the forest it was amazing to see how each child was able to do what interested them most! I still felt anxious and concerned about safety, but I tried to push past this and enjoy the moment. However, after about 20 minutes, I called out that I couldn’t do this anymore, I was much too nervous. So, with support from all the educators, we collected the children together. It was amazing to have so much support from the others, I never felt they were disappointed or that I had ruined the fun. Instead they congratulated me for trying. I was able to tell them I liked this idea and wanted to continue but needed further support to grow more comfortable.

As time went on I began to be more spontaneous in the woods. We climbed hills, built forts with the large sticks we found on the ground, lay in the moss to stare at the sky and watch the trees sway in the wind. It’s

amazing to see how much you can do and how time goes by so fast when you can explore more than just the trails in the woods.

But questions come to me: what we are doing to nature when we veer off the trails? As we walk around the forest are we destroying plants? Should we allow children to pull moss off the ground? What are we killing as we walk? Are child and adult feet destroying insect habitats? The children love going off the trails, but I often ask myself: who are we responsible to?

Recently I read an article about the importance of children being bare foot. This made sense to me as I often see children trying to take off their socks and shoes. I wondered what it would be like to have children explore the mud pit in the forest in their bare feet.

One day in the forest a child was in the mud pit squishing his boot into the mud, but I wasn't prepared for the experiment! I didn't have a towel or spare clothes, and I struggled with the thought that maybe this was the best time to try even if I wasn't prepared. So, I encouraged the child to feel mud with his hands. I too touched mud with a finger and picked it up with my hand. One boy was interested in touching mud so I offered to take off his boots. He had a look on his face that said ...are you serious or are you joking? I took off one of my boots and my sock, put my foot in the mud and held my breath from the cold feeling! It was definitely different on my feet compared to my hands. Is it because we always explore with our hands? He seemed to love it! I took off his second boot and sock so he could have both feet in mud. This attracted other children, and they began taking off their boots and socks. One child touched her foot to mud but quickly made it clear she wanted her sock and boot back on. Another child began lifting one foot and then the other in mud, then sat down and looked carefully at mud on his toes. He seemed more interested in mud on his feet than the mud pit. He walked away barefoot and explored for a while, then came back to ask for help with his boots. We didn't have anything to clean our feet off with so I used moss and rocks to wipe off our feet and we put our socks back on. I wondered if anyone would complain about socks and boots over muddy feet. No one seemed to even notice!

The educator I once was would have never have allowed bare feet in mud. I have become more willing to take risks and explore practices and ideas."

McDaniel, S. (Summer 2017) "Pedagogical Narration: Becoming More Comfortable with Taking Risks," *The Early Childhood Educator* 32, No. 2, p. 22-23.

Critical Reflection and a Pedagogy of Listening

As indicated in Figure 1 Critical Reflection and a Pedagogy of Listening are central to each entry point in the process of engaging with pedagogical narration.

- Working with a pedagogy of listening means paying attention to the incredible range of children's expression and to what they bring that may never have been heard before. It means suspending judgement and being open to difference.
- Critical reflection involves thinking individually and with others about fundamental beliefs and understandings, and to consider how these have shaped how we view the world.

(See more in Section Two p. 32)

Curiosity

I worried that children might run down trails where they could not be seen, or that I would not be able to keep track of everyone ... but I wanted to experience this and grow!

Shannon is **curious** about exploring the forest in different ways and opened herself to trying something new. Her curiosity led her to:

- Consider images of the educator: what is her role in the forest?
- Consider images of children: what can children do in the forest?
- Critically reflect alone and with colleagues.
- Make pedagogical choices to extend her thinking and the children's thinking.

Curiosity provoked Shannon to try something, to think, to respond, to engage in difficult dialogue with colleagues, to experiment with pedagogy, to challenge her assumptions.

Where can curiosity take us? How does curiosity provoke a responsibility to do differently? Whose curiosity matters?

Entry Point: Collect Traces

Traces of practice in pedagogical narrations can take the form of:

- written field notes
- digital audio-recordings
- photographs
- video clips
- materials created by the children such as drawings, paintings, constructions

Shannon's curiosity about adult/children/feet/mud provoked her to call on a colleague to take photographs. In this sense Shannon is making a pedagogical choice, by choosing this moment to focus on out of the many possible moments in a day.

- She wrote notes, and, upon further critical reflection, added more thoughts.
- Of the many photos taken, Shannon chose which ones to share and which ones not to share—choices that shape how others see this moment. She knows there is not a 'true' account of what happened with children, the forest and mud: rather her photos and notes tell her personal perspective.

Entry Point: Make Traces Visible

- The photos are shared with the children, reminding them of the mud, re-connecting them to the moment, inviting new conversations and planning.

- Shannon shares the photos with colleagues at her center, together they reconsider the pedagogical choices they make in the forest.
- Shannon shares the photos with a pedagogist, extending thinking and learning through collaborative dialogue.
- She writes a pedagogical narration which is posted on a sandwich board outside the center for families to read.

Through further collaborative dialogue and further reading, Shannon expands on the narration with more thoughts and questions.

Entry Point: Collaborative Dialogue

Shannon engaged in collaborative dialogue in multiple ways with others:

- With colleagues discussing ways of being in the forest, reflecting on photos and notes
- With families, sharing the narration, inviting multiple perspectives
- With children noticing moss, building with sticks, sharing photos of mud, re-visiting the forest, mud sticks, re-telling stories
- With a pedagogist thinking with theory, images of children, and images of educators, and linking back to the Early Learning Framework
- With conference participants as she presented the narration

Collaborative dialogue extended and complexified how Shannon (and her colleagues) saw this moment, and more questions emerged. For example:

What we are doing to nature when we veer off the trails?

- This new question provokes further curiosity, and further dialogue, taking her (and her colleagues and children) deeper into questions, and into more complexity, looking at a common worlds framework, reading about mushrooms and moss.

My colleagues and I continue to support one another to challenge what quality in early childhood care can look like.

- Collaborative dialogue is ongoing. Curiosity keeps conversations with colleagues and children alive. To “challenge what quality is” Shannon continues to reflect on different ways of thinking about and doing pedagogy.

Critical reflection – what you have noticed, what you chose to share, who you share it with.

Entry Point: Pedagogical Choices and Extending Thinking and Learning

I often see children trying to take off their socks and shoes...

One boy was interested in touching mud so I offered to take off his boots. He had a look on his face that said are you serious or are you joking?

Shannon is paying attention to the interests and theories of children and is reflecting on her role in the forest. She makes **pedagogical choices** to go off the trail, lay in the moss, and experiments with being in the forest for long stretches of time, then records these moments in a pedagogical narration. As Shannon considers the children's theories and interests and her role, she makes another pedagogical choice: to go barefoot in the mud. In this way pedagogical narration is a process for planning with the intention of **extending thinking and learning** for both educators and children. These choices and the narration are re-visited and re-thought, and further **pedagogical choices** are made. Educators and children are co-constructing knowledge.

Entry Point: Pedagogical Choices and Advocacy and Leadership

Shannon enacted leadership and engaged in advocacy by:

- submitting her pedagogical narration to a provincial journal for publication
- presenting the photos and sharing the narration at a provincial early year's conference

In making her narration public Shannon has opened dialogue in the broader community about images of childhood and children, and the deeply complex work of educators. In this way she has contributed to resisting a one-size-fits-all model of early learning by inviting continuing **collaborative dialogue** on pedagogies that are localized and responsive to their diverse historical and cultural contexts.

Making visible the complexities of practice:

In developing and interpreting throughout the pedagogical narrations process, the educator strives to make meaning of what has been observed and to make that meaning visible to oneself, colleagues, children and families.

In reflecting on a moment, the educator asks the following questions:

Do we observe children

- developing theories?
- acting on their theories?
- developing their narratives of meaning?
- making observations?
- finding joy in movement, noise, touch, etc.?
- using their senses/their bodies?
- exploring, building, inventing?
- exploring power, drama, excitement?
- developing relationships and learning to negotiate within them?
- making connections with families?

- wondering about and exploring representation and literacy?
- re-visiting/remembering an action, a theory?

As you reflect on these questions, what pedagogical choices can you make to find out more?

What do we mean by Collaborative Dialogue?

When educators notice and document a moment in practice they can then engage in collaborative dialogue to consider the meanings, questioning taken for granted understandings. Educators are, in this sense, researching, asking why, and what if? These dialogues are open, uncertain, and do not seek a predictable outcome, challenging us to always ask more questions.

Entry Point: Link to the Early Learning Framework and Theory

Each entry point of engaging in the process of pedagogical narration can be linked with the Early Learning Framework.

- Look at the principles and vision: how do these relate to the traces you have collected? What could you do to learn more? What pedagogical choices could you make to extend thinking and learning in relation to one of the principles? To the vision?
- Look at the living inquiries, which one(s) relates to your interests? Read the description and consider how you might incorporate it into your narration.
- Look at the critically reflective questions for each pathway: what questions intrigue you? What step could you take next to dig deeper into these questions?
- What theories are you working with in your practice? What theories could you learn more about?

RESOURCES

BC Aboriginal Child Care Society - www.acc-society.bc.ca/

- Focuses on Indigenous early learning and child care in B.C.

BC Family Child Care Association - www.bcfcca.ca/

- Provides a vital link for family child care providers on a provincial level to secure funding and support for education and training
- Strives to ensure the highest quality child care and early learning opportunities for children and families in B.C.

Child Care Resource and Referral <http://www.ccr.bc.ca/>

- Offers quality child care and community referrals, resources, and support to child care providers and families in every community across B.C.

Early Childhood Educators of BC - www.ecebc.ca/

- Provides professional development opportunities, training, and resources for early childhood educators across the province. Supports early childhood educators to inform the broader community about their work.

First Nations Education Steering Committee - www.fnesc.ca/

- Works to advance quality education for all First Nations students in British Columbia and to support communities in their efforts to improve the success of First Nations students.

Early Childhood Educator Registry – www2.gov.bc.ca/gov/content/education-training/early-learning/teach/training-and-professional-development/become-an-early-childhood-educator

- Is the legislated authority responsible for the certification of early childhood educators (ECEs) and ECE assistants, the recommended approval of post-secondary educational institutions offering early childhood education programs, and the investigation of practice concerns regarding ECEs and ECE assistants.

Well-Being and Belonging

Appetite to Play - <https://www.appetitetoplay.com/>

- Is an initiative designed to support early years providers promote and encourage physical activity and healthy eating.
- Provides healthy eating and physical activity recommended practices and practice support resources for early years providers to use in a variety of settings including: daycare centres, family-based childcare, preschool and parent participation programs

Child Care in BC - childcare.gov.bc.ca/

- Provides information for families on affordable, accessible and quality child care.

Jordan's Principle - www.canada.ca/en/indigenous-services-canada/services/jordans-principle.html

- Aims to ensure First Nations children can access all public services in a way that is reflective of their distinct cultural needs, takes full account of the historical disadvantage linked to colonization, and without experiencing any service denials, delays or disruptions because they are First Nations.

Healthy Families BC – www.healthyfamiliesbc.ca/

- The province's health promotion plan to encourage British Columbians to make healthier choices.

BC Health Guide Online - www.healthlinkbc.ca/

- HealthLink BC provides access to non-emergency health information and advice in B.C.
- Information and advice are available by telephone, a website, a mobile app, and a collection of print resources, including the *BC HealthGuide Handbook*

Métis Nation BC - www.mnbc.ca

- Represents nearly 90,000 self-identified Métis people in British Columbia, of that, nearly 18,000 are provincially registered Métis citizens'
- The Métis National Council, the Province of British Columbia, and the federal Government of Canada recognize the MNBC as the official governing organization for Métis in BC.

StrongStart BC - www2.gov.bc.ca/gov/content/education-training/early-learning/learn/strongstart-bc

- Provides rich learning environments designed for early learning development – language, physical, cognitive, social, and emotional.
- Qualified early childhood educators lead learning activities where children find opportunity to make friends and interact with others of similar ages.

Others, Materials, and the World

B.C. Parks - <http://www.env.gov.bc.ca/bcparks/visiting/>

- British Columbia's incredible system of provincial parks offers experiences as unforgettable and diverse as the province's natural landscape.
- Explore sandy beaches and majestic forests; investigate mysterious caves or paddle down peaceful rivers – an adventure awaits every visitor.

Communication and Literacy

Decoda Literacy Solutions - www.decoda.ca/

- Provincial literacy organization in B.C., particularly focused on supporting community-based literacy programs providing resources for parents and caregivers.

Parent Child Mother-Goose Program - nationalpcmgp.ca/

- Provides up-to-date list of Parent-Child Mother Goose programs as well as information about receiving the Parent-Child Mother Goose certification.

Resources

Canadian Paediatric Society: Literacy resources for physicians - www.cps.ca/en/tools-outils/literacy-resources-for-physicians

- Extensive list of literacy resources, not specific to BC, but is focused on Canadian resources and organizations. Some resources aimed specifically at medical practitioners.

Public Libraries in BC - www.gov.bc.ca/publiclibraries

The Reading Tree - www.vpl.ca/kids/the-reading-tree

- A guide for parents and caregivers in how to support early literacy. Translated into 10 languages.

The Roots of Reading - www.vpl.ca/kids/the-roots-of-reading

- Vancouver Public Library online video series for parents and caregivers of young children, featuring information and activities for adult and child to enjoy together.

Identities, Social Responsibility, and Diversity

Adoptive Families Association of BC – www.bcadoption.com

- Provides provide province-wide support and education for families interested in adoption, have decided to adopt, or have already had a child or children join their family through adoption.

BC Centre for Ability - bc-cfa.org/

- Provides community-based services that enhance the quality of life for children, youth and adults with disabilities and their families in ways that facilitate and build competencies and foster inclusion in all aspects of life

BC Council for Families - www.bccf.ca/

- Offers training, resources and publications designed to strengthen and support families.

BC Health Authorities - <https://www2.gov.bc.ca/gov/content/health/about-bc-s-health-care-system/partners/health-authorities>

- The five regional health authorities govern, plan and deliver health-care services within their geographic areas including providing support for children’s health and development.
- Contact your local health authority if you have questions related to nutrition, hearing, dental, speech, immunization, or overall health development. Each health authority has a Community Care Licensing Program, which operates under the direction of the Medical Health Officer.

BC Foster Parents Association – <https://bcfosterparents.ca/>

- A provincial organization for foster parents and governed by foster parent representation from all areas of the province.

Community Living BC – www.communitylivingbc.ca/

- The provincial crown corporation that funds, supports, and provides services to adults with developmental disabilities, as well as individuals who have a diagnosis of autism spectrum disorder (ASD) or fetal alcohol spectrum disorder and who also have significant difficulty doing things on their own.

Inclusion BC - www.inclusionbc.org

- A provincial federation whose members include people with intellectual disabilities, families and community agencies.
- Provides support, education and advocacy where and when it's needed, breaking down barriers and building communities that include people of all abilities.

NewToBC – The Library Link for Newcomers - newtobc.ca/

- NewToBC develops, updates and disseminates library and settlement information resources for new immigrants.

Welcome BC – The Newcomer's Guide - <https://www.welcomebc.ca/Start-Your-Life-in-B-C/Newcomers-Guides/Newcomers-Guide-Provincial>

- Provides information for information for newcomer families to help settle in B.C. including information on finding a place to live, language services and resources to help families settle using public transportation, registering children in school, opening a bank account, applying for a BC Services card, finding medical services, and getting assistance for those needing extra support.

GLOSSARY

Aboriginal: a term defined in the Constitution Act of 1982 that refers to all Indigenous people in Canada, including “Indians” (status and non-status), First Nations, Métis, and Inuit peoples. More than 1.5 million people in Canada identified themselves as Aboriginal on the 2016 Census and are the fastest growing population in Canada. While still appropriate, the term “Aboriginal” is being replaced by “Indigenous.” (Glossary of Curriculum Terms, B.C. Ministry of Education, 2016)

All world relations: the understanding that humans, creatures, plants, trees, and non-living entities, forces and landforms are all interconnected. Western ways of thinking create separation between all these and place humans as exceptional. Other cultures and worldviews recognize that we as humans collectively share the world with all these relations, and all are entangled and dependent on one another.

Assimilate: to bring into conformity with the customs and attitudes of a group. In this case, to blend in and become the same as all other Canadians, without distinction. (Glossary, *This Land*, Pape & Dodds, n.d.)

Atelierista: an educator who works with children and educators facilitating artistic engagements, small-group arts-based projects, and various artistic interventions and events in addition to studio investigations and inventions. It is a role similar to an artist-in-residence.

Colonization: taking control of people, land, and waters by an outside entity who then occupies the land, extracts its value and dominates the people. (Adapted from *This Land*, Pape & Dodds, n.d.)

Common worlds framework: a conceptual framework to reconceptualize childhood pedagogies that includes taking account of children’s relations with all the others in their worlds—including the more-than-human others. Central to this framework are the ethics and politics of living together in an inclusive common world.

Communities of practice: a model of professional learning in which educators meet regularly to critically reflect on knowledge, experiences, values, and practice. By engaging with pedagogical narrations, educators share, discuss, and challenge ideas and practices. Resources (readings, articles, books) are provided to support the discussions. These sessions invite educators to think deeply about issues and moments from their practice, not to find final answers or “truths” but to generate richer, meaningful pedagogical understandings.

Core Competencies: a set of intellectual, personal, and social competencies that students develop to engage in deeper learning and to support lifelong learning through the course of their schooling. The Core Competencies are embedded in each area of learning and are activated through the learning experiences and activities. In B.C., the Core Competencies are the Communication competency, Thinking competency, and Social and Personal competency. (Glossary of Curriculum Terms, B.C. Ministry of Education, 2016)

Critical reflection: the practice of questioning taken for granted understandings, assumptions, and values that are implicit in how we think about children, education, and learning. Reflection alone is not

transformative, becoming *critically* reflective means, we are stretching our thinking beyond our known understandings. Critical reflection is a key concept in the Early Learning Framework.

Culture: the shared understandings that help groups of people make sense of their worlds and communicate with one another. Culture is a group's accepted values, traditions, and lifestyles that guide the way people lead their day-to-day lives.

Decolonization (see also Colonization): exposing the effects of colonization, supporting healing from the injuries inflicted by colonization and revitalization of affected cultures and peoples, and seeking to transform the institutions that enforce ongoing colonization. (Adapted from *This Land*, Pape & Dodds, n.d.)

Diverse learners: children with diverse abilities or disabilities whose learning is supported through access to specialized supports, services, and instruction. Diverse abilities or disabilities may be identified at birth, during early childhood, or at any point in the child's educational journey; assessments and specialist reports often inform the implementation of appropriate services and supports.

Early childhood educator: a person who has been certified by the B.C. government's Early Childhood Educator Registry. Early childhood educators must complete the basic Early Childhood Education training program and meet the character and skill requirements outlined in the legislation. This includes an assessment of the individual's suitability to work with children. Depending on the level of certification, work experience hours may be required.

Educator: adults who work in early years settings, school-based settings, community-based settings, and post-secondary settings, including teachers. While it is acknowledged that many terms are in use and people may have preferences on what they call themselves, this framework recognizes that adults who work in these settings are all educators.

Early years professional: a more general term used to describe a person with specialized education, training, and/or experience in supporting children's learning and/or development in the early years. An early years professional may be a licensed early childhood educator and/or a person with other specialized training.

Ethics: a search for ways to live well with others.

First Nations: the self-determined political and organizational unit of the Indigenous community that has the power to negotiate, on a government-to-government basis, with B.C. and Canada. Currently, there are 615 First Nation communities in Canada, which represent more than 50 nations or cultural groups and about 60 Indigenous languages. This term does not have a legal definition but should be used instead of the term "Indian," which is inaccurate, and offensive to many. (*Glossary of Curriculum Terms*, B.C. Ministry of Education, 2016)

First Peoples: First Nations, Métis, and Inuit peoples in Canada, as well as Indigenous peoples around the world. (*Glossary of Curriculum Terms*, B.C. Ministry of Education, 2016)

Inclusion/inclusive education: children with diverse, abilities, and disabilities attend their neighborhood schools or learning centres in age-appropriate, regular education settings participating

alongside their peers in all aspects of learning where each student is supported to meaningfully engage, learn, and contribute to the learning community and culture. Specialized assistance and instruction, when required, is provided to each child, within the regular education environment. Additional support may also be provided in a small group or individual setting.

Indigenous: the term that has recently started to replace “Aboriginal” provincially, federally, and internationally. It is used to refer to First Nations, Métis, and Inuit peoples in Canada. The term “Indigenous” more closely focuses on being from/belonging to a particular place, territory or land (i.e., originating in and naturally living, growing, or occurring in a region or country) and references a global struggle of decolonization. (Adapted from *Glossary of Curriculum Terms*, B.C. Ministry of Education, 2016.)

Inquiry: an inquiry may emerge as educators pay attention to the theories children are working with, or it may emerge from questions the educators are working with, or it may be a combination of both. An inquiry becomes a framework to think with and to bring focus to pedagogies. An inquiry should provoke educators to challenge themselves to see and do differently without having clear answers. It becomes a focal point for discussion among colleagues, parents, and children. Inquiries have no preset outcomes but emerge organically as children and adults think alongside one another. For example, an educator may pose inquiry question such as: How might I think about time differently? What might emerge if I thought about time as flow, rather than in schedules?

Inuit : Indigenous peoples whose origins are different from people the Métis and First Nations. The Inuit generally live in northern Canada and Alaska. In recent years, the term “Inuit” has replaced the term “Eskimo” in Anglo-Canadian contexts. (Adapted from *Glossary of Curriculum Terms*, B.C. Ministry of Education, 2016)

Métis: a person who self-identifies as Métis, is distinct from other Indigenous peoples, is of historic Métis Nation ancestry, and who is accepted by the Métis Nation.

Holistic: an approach to early learning that encompasses the physical, social, emotional, intellectual, and creative nature of a child. A holistic approach focuses on the whole child, rather than only concentrating on individual components.

Pedagogy: exploring ideas and issues and creating environments where learning and thinking can flourish. In this way education and pedagogy are not about learning facts but are concerned with ethical questions of living in the world together. While pedagogy is often understood as the method and practice of teaching, this view is only partial and fails to embrace the historical intentions of the word. A pedagogue in ancient Greece was someone who “walked alongside the child” caring for and about them and bringing learning into life.

Pedagogical choices: everything educators choose to do with children, with the environment, materials, traditions, routines, songs, and books. In examining why particular choices are made, educators may become more intentional in their pedagogical choices.

Pedagogist: the professional responsible for helping to create and sustain situated quality ECE programs through supporting educators to continue to implement the B.C. Early Learning Framework; design, execute, and evaluate inquiries/projects within their practice settings and engage in critically

reflective dialogue about pedagogical practice through pedagogical narrations. Pedagogists play a role similar to that of pedagogistas in the centres of Reggio Emilia, Italy: immersing themselves in the centres, supporting the educators' efforts to engage with children and families in innovative, critically reflective practice, and extending the practice of the educators and the children by introducing new ideas and materials (*In dialogue with Reggio Emilia: Listening, Researching and Learning, Rinaldi, 2006*).

Reconciliation: an ongoing individual and collective process that follows from engaging the truth of colonial histories. It is about establishing and maintaining a mutually respectful relationship between Indigenous and non-Indigenous peoples in this country. For reconciliation to happen, the Truth and Reconciliation Commission of Canada states, "there has to be awareness of the past, acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour." (2015)

Traces: artifacts such as photos, notes, text, audio, journals or digital data that are collected for pedagogical narrations.

Worldview: a way of seeing the world as connected to histories, traditions, modes of thought, and types of ideas about existence, values, social and economic systems and relations between living beings as well as between living beings and non-living ones.

APPENDIX

Métis History

In 1811, The Hudson's Bay Company granted Earl of Selkirk Thomas Douglas land within the Red River to establish an agricultural settlement, supplying the expanding fur trade with provisions. However, the coming of settlers disturbed the traditional lifestyle of the Métis, especially key harvesting and commercial practices, so tensions ran high.

Within just five years of the settlement's establishment, armed conflict erupted in 1816 between Selkirk's colonists and the Métis were led by of Cuthbert Grant (Jr.). This became known as the Battle of Seven Oaks and the first time that the national flag, the first Indigenous flag of Canada, was flown. This infinity flag is still the iconic flag of the Métis Nation and proves that, even by the early 19th century, the Métis recognized themselves as a distinct nation with an infinite cultural identity.

Shortly after Canadian confederation, the federal government made an effort to acquire the land owned by the Hudson's Bay Company, successfully acquiring Rupert's Land in 1869. At that time, the Métis constituted an estimated 85% of the total population of the Red River settlement, approximately 11,400 people in total.

In addition, two key events occurred that year in Rupert's Land that contributed to a growing sense of Métis Nationalism. First was the formation of the first Métis Nation provisional government under President Louis Riel. Second were the illegal actions and subsequent execution of Ontario Surveyor Thomas Scott by Riel's provisional government.

Despite negotiating the foundational Manitoba Act in 1870, Louis Riel was exiled to the United States of America, where he remained until 1884. With Riel in exile and after Manitoba joined confederation, federal troops were dispatched to the Red River under the command of Colonel Garnet Wolseley, intending to establish Canadian governmental sovereignty. The actions of the federal troops created an atmosphere among the Métis of Red River that many historians describe as a "Reign of Terror," resulting in a mass relocation of our Métis ancestors to Saskatchewan and into the northern United States.

In the early 1870s, under the leadership of Gabriel Dumont, Métis in Saskatchewan began petitioning the federal government for recognition of their Métis rights.

However, the federal government did not take action until finally amending the Dominion Lands Act in 1879. This amendment, though, did little to address Métis grievances. Thus, the Métis again enlisted Louis Riel in 1884 to assist with our efforts to address governance and citizenship rights. Together, Riel and Dumont organized a second Métis Nation provisional government.

Then, in 1885, the Métis engaged in battle with the Canadian federal forces at the Battle of Duck Lake and at the Battle of Fish Creek. Despite the initial victories of the Métis, the federal government quashed the Métis at the Battle of Batoche, the final military engagement between Métis and Canadian forces.

Following the Battle of Batoche, the Métis were again driven westward. That exodus took them to Northern Alberta and the Peace River District of British Columbia.

Contemporary Métis in British Columbia

Métis Nation British Columbia (MNBC) was first incorporated in 1996 as the Métis Provincial Council of British Columbia. In 2003 the Métis leadership ratified the Métis Nation British Columbia Constitution thereby establishing a new Métis Nation governing structure. Since 2003 the MNBC leadership has implemented a number of institutions of governance such as the senate, Métis Nation Governing Assembly, Métis Youth British Columbia, Métis Women British Columbia, Métis Veterans British Columbia and the British Columbia Métis Assembly of Natural Resources as well as the Provincial Métis identification registry.

As the democratically elected political representative and governing organization for nearly 90,000 self-identifying Métis, nearly 17,000 of whom are registered Métis citizens in British Columbia, the MNBC represents the political, legal, social, and economic interests of Métis people in B.C. to local, provincial, and federal levels of governments, funding agencies and other related bodies. MNBC undertakes advocacy, coordination, and policy-making roles on behalf of Métis people in B.C. on matters related to provincial and federal programs and services. MNBC acts to protect and preserve Métis history, promote and develop Métis culture, ensure Métis rights are understood and protected, and helps coordinate and facilitate local activities of Métis communities.

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