

Provincial Outreach
Program for the Early Years



British Columbia's Early Learning Framework

February 3, 2025 3:15pm

Presenter:
Megan Zeni

www.pohey.ca @poheycbc @POPEYBC POPEY

1

Land Acknowledgement



www.pohey.ca @poheycbc @POPEYBC POPEY

2

Play & Early Learning Workshop Series Outline

- Early Learning Framework – February 3, 2025
 - *The Early Learning Framework (ELF) offers practical guidance and pedagogical clarity for educators working with young children aged birth to eight in our province. This session will provide an overview of the ELF and offer guiding principles that can inform our literacy instruction with young children.*
- Play Today- February 24, 2025
 - *Play Today is a handbook that serves as a supporting document to the Early Learning Framework(ELF). This session will review the importance of play in all aspects of child development, with practical exemplars of how literacy can be supported in early learning environments.*
- Learning in the Primary Years- March 3, 2025
 - *Learning in the Primary Years is a companion document specifically for K-3 teachers offering pedagogical foundations for learning alongside relational teaching practices. This session will highlight the importance of pedagogical choices and how these dynamic decisions influence the ways in which children experience curricular learning along a continuum of play, with a focus on literacy instruction.*

Series outline www.pohey.ca @poheycbc @POPEYBC POPEY

3

British Columbia Early Learning Framework (ELF)

The Early Learning Framework principles are:

- Children are strong, capable in their uniqueness, and full of potential.
- Educators are researchers and collaborators.
- Early years spaces are inclusive.
- People build connection and reconnection to land, culture, community and place.
- Environments are integral to well-being and learning.
- Play is integral to well-being and learning.
- Relationships are the context for well-being and learning.
- Learning is holistic.

(Ministry of Education, 2019)



British Columbia ELF www.popey.ca @popeybc @POPEYBC POPEY

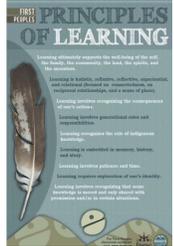
4

First Peoples' Principles of Learning (FPPOL)

The principles are:

- Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.
- Learning is holistic, reflective, reflexive, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).
- Learning involves generational roles and responsibilities.
- Learning involves recognizing the consequences of one's actions.
- 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 in certain situations.

(First Nations Education Steering Committee, 2012)



FNEC www.popey.ca @popeybc @POPEYBC POPEY

5

Section One- Exploring the ELF

- Supports dialogue about the importance of young children's learning and development
- Guides early learning programs and activities
- Encourages discussion with families about their child's early learning
- Shapes professional development



British Columbia ELF, page 17 www.popey.ca @popeybc @POPEYBC POPEY

6

Place-making

expanding an idea

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 central to **First Peoples** perspectives of the world (B.C. Ministry of Education, 2016).

How we prepare environments is integral to well-being and literacy learning

- Space and place
- Materials
- Time (rhythm and flow)

BC ELP page 21 | www.popey.ca | @popeybc | #POPEYBC | POPEY

7

Context and Complexity



"Materials live in the world in multiple ways. They can evoke memories, narrate stories, invite actions, and communicate meanings. Materials and objects create meeting places. In early childhood education we gather around things to investigate, negotiate, converse, and share. Materials - a block of clay, pots of paint, a brush, a colourful wire, a translucent sheet of paper, a rectangular block - beckon and draw us in. Materials are not immutable, passive, or lifeless until the moment we do something to them; they participate in our early childhood projects. They live, speak, gesture, and call to us" (Kind, S., 2014, p. 865).

BC ELP page 23 | www.popey.ca | @popeybc | #POPEYBC | POPEY

8

Context and Complexity



City of Richmond Drainage System Overview | www.popey.ca | @popeybc | #POPEYBC | POPEY

9

Section Two- Rethinking Learning and Practice

- pedagogy of listening**
Pedagogy of listening is an approach to practice that means listening to the thousand languages, symbols, and codes we use to express ourselves and communicate.
- critical reflection**
Critical reflection involves thinking carefully about fundamental beliefs that shape our senses of self and others and how we view the world.
- collaborative dialogue**
Collaborative dialogue means inviting comments, questions, and interpretations from children, families, colleagues, and community members to elicit multiple perspectives.
- pedagogical narration**
Pedagogical narration is the process of noticing and collecting moments from daily practice and sharing these with colleagues, children, and families.

BC ELP page #7 | www.poey.ca | @poeybc | @POPEYBC | POPEY

10

Making Learning Visible

Photo credit: Megan Zeri | www.poey.ca | @poeybc | @POPEYBC | POPEY

11

Pedagogical Choices

Photo credit: M Zeri & S Luchene | www.poey.ca | @poeybc | @POPEYBC | POPEY

12

Section Three- Living and Learning Together

Living Inquiries				
	Well-being and belonging	Engagement with others, materials, and the world	Communication and literacies	Identities, social responsibility, and diversity
Definition • What is it? • Why is it important?	Nurturing a sense of well-being and belonging supports children as they learn about and investigate the world around them.	Children construct meaning as they engage with materials, other children and adults, the environment, the community, and the world.	Children use multiple modes of expressive languages to communicate ideas, participate in relationships, and make meaning in their homes and communities.	A positive personal and cultural identity is the awareness, understanding, and appreciation of all the facets that contribute to a healthy sense of oneself.

www.poey.ca @poeybc @POPEYBC POPEY

13

Communication and Literacies

Pathways	Critically reflective questions
Multiple modes of communication	How do adults accept and honour all children's (babies, toddlers, children with diverse abilities) expressions of fear, joy, happiness, sadness, disgust, etc? Think about children as they engage in movement, dance, construction, drama, play, art, mathematics, science, music, and storytelling. How are these modes of communication? Or expression? 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? <i>Your stories are a part of me. Your stories teach me about the many languages you use to show me your feelings. Your stories are written in your movements. Your stories are written in pitch and cadence. Your stories teach me how to dance with my own story. (Rose, 2018).</i>

BC ELF page 82 www.poey.ca @poeybc @POPEYBC POPEY

14

Communication and Literacies

Culture, family, traditions, and knowledge	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, 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?
--	---

BC ELF page 82 www.poey.ca @poeybc @POPEYBC POPEY

15

 **Communication and literacies**

Language and communication

What opportunities do children have for one-to-one 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 encourage 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?)

BC ELP page 83  www.poey.ca  @poeybc  @POPEYBC 

16

 **Communication and literacies**

Vocabulary, symbols, and written language

How can children learn about a **diversity** of languages (e.g., sign language, local **Indigenous** 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 these ideas with children?

In what ways can children **experiment** with numbers, measurement, and form in meaningful contexts?

How is written language made part of the rhythm of the program?

BC ELP page 83  www.poey.ca  @poeybc  @POPEYBC 

17

 **Communication and literacies**

Sound and word play

How do I respond to the sounds infants make (e.g., their squeals, growls, grunts, and babbling)? How do I respond to the sounds non-verbal children make? In what ways do I show that I recognize these sounds as forms of 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. How can I enhance this (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)?

BC ELP page 83  www.poey.ca  @poeybc  @POPEYBC 

18

Communication and literacies

Technology

What are my personal views of technology, childhood, learning, and creating in the 21st century?

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?

BC ELF page 84

www.poey.ca @poeybc @POPEYBC POPEY

19

Review

The Early Learning Framework principles are:

- Children are strong, capable in their uniqueness, and full of potential.
- Educators are researchers and collaborators.
- Early years spaces are inclusive.
- People build connection and reconnection to land, culture, community and place.
- Environments are integral to well-being and learning.
- Play is integral to well-being and learning.
- Relationships are the context for well-being and learning.
- Learning is holistic.

(Ministry of Education, 2019)



British Columbia
Early Learning Framework

British Columbia
Ministry of Education

British Columbia ELF

www.poey.ca @poeybc @POPEYBC POPEY

20

Next Session February 24th, 2025

Play Today



B.C. Handbook

British Columbia
Ministry of Education

Play Today

www.poey.ca @poeybc @POPEYBC POPEY

21

