

Intersections Between New Zealand and US Early Childhood Practices

Te Whāriki is an Aotearoa New Zealand conceptual framework that embeds the Māori worldview and is represented as the weaving of key principles, concepts, and ideas that represent the interrelationships of people, places, things, and events in a woven mat, or whāriki. This article offers examples of strategies that reflect opportunities for intersection of the *Te Whāriki* framework with common early childhood values in the U.S. (e.g., well-being, contribution, communication, exploration). [Inclusive Practices Inspired by Aotearoa New Zealand's Te Whāriki Framework - Laura J. Hall, Kerry Purdue, Bonnie Henare, Sonia Leonard, Erin Hall, 2025](#)

Mimamoru and High-Quality Inclusion in Japan

How does the learning environment foster a sense of belonging for every child? How does a teacher's silence empower a child's voice? These questions guided a recent site study in Japan, where [Jani Kozlowski, MA](#), a technical assistance specialist at the UNC Frank Porter Graham Child Development Institute (FPGI), partnered with Ryutaro Shintani, PhD, an assistant professor in the Department of Childhood Studies at Doshisha Women's College of Liberal Arts in Kyoto, to observe inclusive practices across early childhood centers in Kyoto and Osaka. Learn and see what they discovered in this article. [From Kyoto to Carolina: mimamoru and high-quality inclusion in early childhood | Frank Porter Graham Child Development Institute](#)

Unpacking the Core Considerations of Developmentally Appropriate Practices (DAP)

The 4th edition of NAEYC's DAP Position Statement (2020) explicitly encourages consideration of diversity as a component of development. For example, one of the three core considerations to inform decision making is **commonality**, which includes "the understanding that all development and learning occur within specific social, cultural, linguistic, and historical contexts" (page 6). The second core consideration, **individuality**, call upon early childhood educators to consider "the complex mosaic of knowledge and experiences that contributes to the considerable diversity among any group of young children" (page 7). **Context**, the third core consideration, "includes both one's personal cultural context (that is, the complex set of ways of knowing the world that reflect one's family and other primary caregivers and their traditions and values) and the broader multifaceted and intersecting (for example, social, racial, economic, historical, and political) cultural contexts in which each of us live" (page 7). Taken together, these considerations, and the entire position statement provide a strong justification for thinking more broadly about child development.

[Developmentally Appropriate Practice](#) (English)

Position Statement [dap_ps_spanish.pdf](#) (Spanish)

Do Early Childhood Development Approaches Impose Western Norms and Values?

This article opens by sharing examples of play traditions in Southern Madagascar, describing how the elaborate games further the mental, physical, and social development of young children. It then goes on to reveal that the play never includes adults, and that in fact that would be considered inappropriate. What follows is an interesting exploration of how Western values and priorities for early childhood development, like adults playing with children, may be at odds with other traditions. The article discusses the risks inherent in imposing Western expectations and priorities. [Early Childhood Interventions Impose Western Norms and Values | Psychology Today](#)

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