

Enrolment Information Booklet

for whaanau

Rose & Clive
Early Learning Centre

In a nutshell...

Our wish for all children with us here at Rose and Clive is simple: to feel loved and seen for exactly who they are, to feel empowered and safe to take risks, make mistakes, and try again, and to step into their potential as dynamic and inspired life-long learners. We aspire to create a culture deeply embedded in kindness and mana-enhancing ways of being with one another. We carefully craft an environment that nurtures creativity, resilience and growth mindsets, a space that speaks to each child's unique learning journey. We uphold the spirit of ako, of teaching and learning simultaneously, acknowledging the depth of learning we gain from our tamariki every day. We care about family and whakapapa and feel privileged to walk alongside you during this hugely formative time of your child's learning journey.

What is Te Whāriki?

At Rose and Clive, we strive to make a difference in the lives of children and families with real, whole, heart-centred early childhood education and care. We do this through living and breathing the Ministry of Education Early Childhood Curriculum Te Whāriki. First implemented in 1996 and revised in 2017, Te Whāriki is our national Early Childhood Education curriculum and the first Early Childhood Education curriculum in the world. Te Whāriki is designed specifically for the tamariki, whānau and kaiako of Aotearoa New Zealand. We don't feel too modest to say that Te Whāriki is a world class document! Our curriculum expresses that each child is a competent and confident learner, healthy in mind, body and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society. Te Whāriki is an inclusive curriculum that highlights the unique relationship between Tangata Whenua and Tangata Tiriti, which encompasses gender and ethnicity, diversity of ability and learning needs, family structure and values, socio-economic status and religion. We empower every child to learn with and alongside others following their innate desire to grow and learn. Each child is on a unique journey and our team work together in partnership with whānau to realise and embrace the child's unique ways of being.

Te Whāriki is a complex and intricately designed framework that can hardly be summed up in a paragraph so we invite you to see for yourself. We have multiple copies of Te Whāriki for you to access at Rose and Clive, or you can find the document online via education.govt.nz.

Play is education

"Play isn't the enemy of learning, it's learning's partner. Play is like fertilizer for brain growth. It's crazy not to use it" -Stuart Brown

"Play is the only way the highest intelligence of humankind can unfold" -Joseph Chilton Brown

"The truth is that play seems to be one of the most advanced methods nature has invented to allow a complex brain to create itself" -Stuart Brown

"Decades of research has shown that play is crucial to physical, intellectual, and social-emotional development at all ages. This is especially true of the purest form of play: the unstructured, self-motivated, imaginative, independant kind, where children initiate their own games and even invent their own rules" -David Elkind

"Play is the work of the child" -Maria Montessori

If we could deliver one message to the world it would be this: **play is education**. In 1837 Friedrich Frobel founded his own school and called it kindergarten. Frobel said "play is the highest expression of human development in childhood, for it alone is the free expression of what is in a child's soul". We wanted to touch on Frobel because it's important to recognise that play as education is not a modern, new way of thinking. In a world of artificial play 'activities', products and apps, at Old Macdonald's we are ambassadors of real and raw play and we strive to protect the play rights for children. We understand the critical role play has in unfolding human intelligence, imagination and creativity. The play we are talking about is what Kimberly Crisp describes as "free, unadulterated, child-chosen play". Children choose who, they choose where, they choose how and they know why. These are pure authentic experiences from within the child. Children are in charge of their imagination. We believe that children who do not play freely, wildly and imaginatively are missing out on the key fundamental skills for life.
In the western world, we tend to consider play as being below and less important than work. Like evolutionary child psychologist Peter Gray, we believe a playful state of mind is the ideal state for learning new skills and solving new problems. Human development theorist Joseph Chilton Pearce says the brain is designed to learn. The most important role we play in the lives of children is in the fierce protection and valuing of real play.

We do not presume to know the true depths that children are able to reach in their learning through play. As adults the intelligence of play completely transcends us, it is, quite frankly, beyond us. Every day at Rose and Clive, children are solving their own problems, controlling their impulses, regulating their emotions, seeing things through others perspectives, negotiating differences, getting along with others through the powerful vehicle that is play. They are practicing and acquiring the physical and intellectual skills that are essential for success as they navigate their way through life.

Empowerment

"Every day our children spread their dreams beneath our feet. We should tread softly" -Sir Ken Robinson

In the spirit of ako (shared teaching and learning), we as kaiako recognise the importance of working in partnership with children and the humbling of ourselves as adults to the leadership of our tamariki as they shape and guide their own curriculum. We know that children come to us with immense potential, with their own strengths and understandings of their world, and we know that they do not come to us alone but with their family and tiipuna alongside and within them. Our curriculum is designed to be reflective of this. Empowerment is in every interaction we share, every choice we make in environment design and every ritual we create.

At Rose and Clive, we believe empowerment strengthens children's ability to step into their positive dispositions or attitudes to learning, such as resilience, playfulness, curiosity, creativity, perseverance and confidence. We believe it is these learning dispositions that are central to nurturing dynamic and successful learners. We value children in play as leaders of their own lives and learning first and foremost. Empowerment is a complex concept, and what it looks like is unique to each and every child, but it begins and ends with valuing and respecting our tamariki for the rich contribution that they make to our space and curriculum. We wanted to touch on empowerment here, but you will see the ways we uphold and nurture the mana of children woven into the pages that follow.

Freedom of Movement

We believe that children are competent and capable when unfolding their own potential in movement. Pennie Brownlee outlines that lucky is the baby who will work out and make all of their milestones for themselves unassisted. Our kaiako will not place your child into a position they cannot get into or out of by themselves. For example, if your child is not yet capable of getting into the sitting position on their own, we will not place your child into this position. If your child is standing but not walking, we will not lead them around to walk.

Having your child reach these milestones for themselves unfolds more of their physical and emotional intelligence. Pikler highlights the importance of motor development and explains that they are not only learning these movements, but also how to learn. They are learning to do something for themselves, to be interested, to experiment, to overcome frustration. They come to know the joy and satisfaction which is derived from their success, the result of their patience and persistence.

Social Competence

Nurturing social and emotional intelligence is our primary focus at Rose and Clive, and for good reason. Pennie Bronwlee explains that the time between birth and 6 years old is an exceptional window of 'grace and openness' and we absolutely must use this precious time to develop and refine social skills above all else. Nathan Wallis concurs and continues that high quality relationships and high quality communication within those relationships (where children aren't being subject to testing and yes or no questions, but rich, meaningful discussion) is key.

Social skills for children:

• Learn how to be empathetic to the feelings of others
• Learn how to grow, exercise and manage their will
• Learn how to ask for their needs to be met
• Learn how to say no and to stand up for their own needs and rights
• Learn how to negotiate
• Learn how to manage and express their feelings safely
• Learn the difference between using power or force with others
• Learn how to stay in their power in conflict situations and never resort to using force.
• Learn conflict resolution skills
• Learn the speech patterns which are non-violent and Lead to solutions
• Learn the social conventions we call manners
(Pennie Brownlee)

With kindness and respect at the heart of everything we do, we believe that relationships are the foundation to successful partnership between kaiako, tamariki and whanau here at Rose and Clive. We believe it important to provide a curriculum and environment reflecting each child's mohiotanga (what the child already knows and brings with her/him - Te Whatu Pōkeka) and we recognise that the knowledge, skills, attitudes and dispositions they bring support their growing social competency.

At Rose and Clive, we know that it is the relationship they nurture with the child, that empowers the child to feel unconditional love and positive regard which in turn supports the child to feel a strong sense of themselves as a unique and valuable person along with a strong sense of contribution in a community that nurtures their spirit. Lesley Rameka affirms this idea when she writes: "Māori values of freedom and high spiritedness in child-rearing, nurtured curiosity, persistence and endurance that led to children growing up and being prepared to stand up and fight for the mana of their people" (Lesley Rameka).

Guy Claxton reminds us that children learn through absorbing the habits of those around them. He writes "Without any instruction from us their brains start moulding themselves to the social world around them." What we say, how we say it, what we do and how we do it will be closely watched. Our way of being and doing will act as the social models for children so we as kaiako must be at our 'learning best'. Alfie Kohn tells us that "what children do need is unconditional support, love with no strings attached." He advises against praise and reward asserting that reward is just the other side of the coin to punishment and he offers the three following alternatives to praise:

1. Say nothing. Praise may not be necessary when a child is acting intrinsically and will feel a sense of achievement and satisfaction without external recognition.
2. Say what you saw. This acknowledges that you noticed and supports the child to take pride in what s/he did.
3. Talk less, ask more. Asking the child what s/he likes best about their painting or creation is likely to nourish his/her interest in their chosen project.

Regalena Melrose tells us that children learn to self-regulate through working with adults many, many times before they are able to do something independently. The very young child learns to self-soothe after hundreds of times of being soothed by an adult and a four year old learns to tidy up after hundreds of times working with an adult to tidy up. Lev Vygotsky agreed with this when he wrote: "The child begins to practice with respect to himself, the same forms of behaviour that others formerly practiced with respect to him".

Our practice surrounding social competence is reflective of the Ministry of Education document He Mapuna te Tamaiti. The many ways that we support developing social competence is there in the soil part of the image below
Intentional Teaching in a Child-led Space

Being Child-Led

"Whatever words we utter should be chosen with care for people will her them and be influenced by them" -Buddha

Child-led means "freely chosen, personally directed, intrinsically motivated behaviour" (National Playing Fields Association). It comes from within the child, without any external influence or suggestion. Being child-led supports us to plan for and design our curriculum, environment and practice to meet the unique needs of each child in a way that is the most meaningful and relevant for them. We do this because we know that children know themselves best and they know intrinsically the learning that is most appropriate for them at any given time. When we attune ourselves and truly listen to our tamariki, we can gain a pretty clear picture of exactly what it is they need from us. This supports us as kaiako to be intentional in our teaching.

You might ask "if children are to self-direct their play, what do teachers do and how do they teach?". Te Whariki explains that "kaiako are the key resource in any ECE service. Their primary responsibility is to facilitate children's learning and development through thoughtful and intentional pedagogy." At Rose and Clive, nothing we do as kaiako is by accident or 'just because'. We are deeply reflective, research informed and intentional in the choices we make. Intentional teaching is a delicate art, it requires kaiako to be grounded and intune with tamariki, listening very carefully to the messages our tamariki are transmitting to us, often without words. It is then the role of the kaiako to decipher the message and thoughtfully consider the appropriate action. Sometimes, the most appropriate action as kaiako is to take a step back, disengage and give space for play to unfold organically. Sometimes, children are seeking kaiako engagement, to further enrich the learning space by offering interesting new language, provocation or to wonder alongside, question and imagine with.

Creativity

"You can't teach creativity. All you can do is let it blossom and it blossoms in play" - Peter Gray

Here at Rose and Clive, we value and actively nurture creativity. We recognise the strong relationship between thinking creatively and problem-solving, risk-taking, resilience, perseverance and curiosity, all of which support success and positive outcomes for children in their life-long learning journey. Sir Ken Robinson explains that in the context of education "creativity is as important as literacy and should be treated with the same status". We believe that all children are creative and have an extraordinary capacity to be innovative. As adults, we do tend to look for it in the obvious seeming places, we see the child with the paint brush and we know she is creative. Creativity is also in the child climbing the tree, building the dam in the creek or the sandpit, it is in the child deep in socio-dramatic play caring for his baby, and the child dancing solo with her eyes shut and her heart open. We are absolutely committed to protecting and nurturing creativity in all of its many forms, thus protecting the dynamic and diverse intelligences of the child.
Creativity in terms of the visual arts is something we feel passionate about too. Our art space is rich with an abundance of resources freely available for children to explore and experiment with. We know that the creative process matters so much more than the finished product, and we strive to create a space that speaks to the child's creative spark without steering or suggesting where it should go or what it should look like. The creative process is the child's and the child's alone. We are very mindful of the way our words and even praise can influence children's ideas of their own creative ability and how some resources can limit children's ability to realise their vision for their learning.

Awesome article: Red and Orange Horses: do they matter? - Wendy Lee, ELP (Accessible via ELP.co.nz)

Primary Care Approach

"The best indicator for the quality of the care of the child is the quality of the child's play" -Pennie Brownlee

At Rose and Clive, we consider relationships built on trust, respect and genuine connection to be central to our practice with children and families. For this reason, we choose to implement a primary care teaching approach centre-wide. Within the primary care relationship, the unique needs of each child are upheld and deeply understood.

Our primary care teaching approach to teaching is centered around empowerment and connection. These special kaiako serve as anchors or touchstones as children navigate their day. We want to be clear that this does not mean that the child does not form relationships with other kaiako. With time our tamariki become increasingly capable of forming meaningful relationships with many, if not all, kaiako and of course this is encouraged. The intention of implementing a primary care approach is to ensure every child has a special person that supports relationships with others to grow. This is with the understanding in mind that children must first develop a strong bond of trust in one person in order to connect with others and foster a sense of belonging in their community.

Rhythms of our day

At Rose and Clive, we follow ritual over routine. Routines can be described as an obligation, a job or chore. On the other hand, ritual tells a different story. A ritual looks like images of passion, love, willingness, creativity and care. In a ritual you are present, giving full attention with the 'head, heart and hands'. The ritual continues to have some of the structure we associate with routine, but its purpose takes on new meaning as rather than a chore to be done, it is the base for the building of secure relationships. In the ritual we have rhythm and predictability, we have space for rich authentic relationships that feed the soul and leave an emotional imprint. Rituals are 'fuel' for play and you can't play on empty. The child's loving connection through the relationship partnered with the rituals 'hold' the child safely and builds emotional satisfaction so they can play freely and imaginatively.

Our Sleep Philosophy

At Rose and Clive, we recognise that each child is unique and comes to us with their own sleeping rituals and rhythms. Key kaiako endeavour to follow the individual rhythms of each child in a relaxed and familiar way. A part of our vision for children is supporting the development of listening and responding to one's own cues. Learning to recognise when you are tired and abandoning your play for a rest is a tricky art to master, and like everything at Rose and Clive, we see this as a fantastic learning opportunity. For this reason, we uphold tamariki as the leaders of their own sleep rhythms and support our tamariki to listen and trust in what their body is telling them they need.

Children are invited to sleep or rest in a respectful way that upholds the mana of the child and reflects our feelings around empowerment. When appropriate, we will do our best to adopt some of your own sleep rituals from home. This might look like placing a gentle hand on your child's back while they fall asleep, or it might be as simple as sitting with them quietly. Cuddlies from home are welcome too! What matters here is that the child is comforted and feels grounded and safe during their time of rest.

Kaiako understand that some of our babies are used to sleeping in a carrier close to a special person and the transition into care and sleeping in a cot may not work for all. Our kaiako understand and support the benefits of babywearing for our youngest tamariki. At Rose and Clive, we fully support your wishes to sleep your child in a carrier, and will work with you and your baby to ensure they have a sound rest during the day. A discussion between yourself and your child's primary kaiako will take place to understand how this may look for your child.

We are committed to working in partnership with whānau and we appreciate the effect children sleeping/not sleeping might have on the rhythms of home. In reflection of research surrounding sleep cycles and neuroscientific perspectives on the importance of sleep, we endeavour to always afford our children the space to wake in their own time. If it is your preference that your child should have a limited sleep, the earliest we will wake them is 45 minutes. This is to ensure the child gets a full sleep cycle. We have seen how a disrupted sleep cycle affects the child's feelings of calm and consider a perspective located within te ao Maaori which suggests that the child's spirit wanders during sleep and must have time to resettle into the body before being woken.

Bottles

If your child has bottles, we ask that you please provide a named bottle for your child. We will store these in our kitchen area and sterilise them after each use. We have a cupboard to keep a tin of named and dated formula in, and a kaiako will let you know when it is running low or about to expire either via a text or in person. If your child requires cow's milk or any other type you milk, we also ask that you please provide this, and we will store it in our fridge. We support breastfeeding mums and you are always welcome to breastfeed your child on our couch at any time or we can find a quiet, private space for you if you prefer. For those bringing expressed milk please have it in a labelled container or pouch. We are more than happy to store frozen breast milk in our freezer.

Nappies

We are committed to providing a safe and trusting environment during nappy changes. We strive to ensure it is a calm, respectful and meaningful experience where the child can feel empowered to participate in their own routine. We ask that you please supply us with your child's nappies which we will keep in a named cubby in the bathroom. We provide wipes, and will apply any zinc/castor oil/sudocream your child will require. We welcome both disposable and reusable nappies. Your child's primary kaiako will let you know when your nappy supply is running low in time for you to bring new ones in. This will either be through a text or in person. Disposable nappies will be put into a nappy bin located in the change room after every nappy change, it is suggested. If you are opting to use reusable nappies, we ask that you please provide a wet bag/waterproof bag for the nappies to be placed in after your child has been changed, this is required to go home at the end of each day.

Our Toilet Learning Philosophy

"A human nurtured instead of shamed, and loved instead of driven by fear, develops a different brain and therefore a different mind. He will not act against the well-being of another nor against his larger body, the living Earth." -Joseph Chilton Pearce

We want to preface by saying that every child's learning journey is unique and incomparable and their toilet learning journey is no exception to that. There are absolutely no expectations on our end for where your child should be with toilet learning. What is important to us is that the child's dignity and feelings of trust and confidence in self remain intact during this time.

When children transition into our space, we often see children's toilet learning regress a little -this is totally normal! Transitioning children are managing a big change, familiarising themselves with a new environment and kaiako, toilet learning is often the least of their worries. We appreciate that this can be frustrating, but assure you that with time and loving encouragement, children find their feet again. You might notice that your child's toilet learning goes off without a hitch at home but then they encounter some hiccups along the way during their time with us at Old Mac's. This is also completely normal! Your whaanau kaiako will work alongside you and your child to support them as they, with time, transfer their learning from home to our space.

Primary care kaiako support tamariki within their toilet learning journey, from changing nappies, supporting children to change clothes after an accident and accompanying children to the toilet if they ask. Our practice is firmly grounded in respectful and heart-centered partnership with children. We have three hand washing basins at an appropriate height and a changing table for our tamariki still in nappies.

Awesome article: Clean and dry: Toileting and Young Children - Pennie Brownlee (Accessible via penniebrownlee.weebly.co.nz)

Pathways to School

"Early childhood is a period of momentous significance for all people growing up in our culture… By the time this period is over, children will have formed conceptions of themselves as social beings, as thinkers, and as language users, and they will have reached certain important decisions about their own abilities and their worth" - Donaldson, Grieve & Pratt, 1983

It's one of the most common questions we get asked; "how are you getting my child ready for school?" Pennie Brownlee explains that "the question is driven by two things: firstly love; love of the child and the desire for the loved child to fare well in the new environment. The question also reveals an underlying fear; fear that the loved child will be left behind and floundering when they leave that early childhood and head to school." We appreciate the element of fear that the inevitable transition to school can create for families, and we know that it comes from the love you have for your child. We want you to know that we really care about your child too, and that's why we lovingly craft a curriculum that nurtures just the right stuff so that your child is affirmed and empowered when it comes time to transition from our space.

You will remember from the beginning of this booklet that we are a Te Whariki centre here at Rose and Clive, and it's principles are deeply embedded into our practice. Te Whariki is designed to seamlessly interweave into the New Zealand Curriculum, infact "the two curriculums are based on similar principles and have similar approaches to valued learning" (Ministry of Education, 2017, p. 51). So in the upholding of Te Whariki, we are also honouring the key competencies valued in the primary school environment.

Pennie Brownlee continues that "the basic curriculum from birth to 6 years, is to learn to be a social being in a social setting". For this reason, the greatest indicator for what some might call 'school readiness' is not the refining of specific skills like sitting on the mat, but the development of social competence and a positive learner identity. Nathan Wallis, neuroscience expert and educator, explains that for children aged 3-7 years old what matters most is not what children know but how they feel about themselves as learners and the attitudes or dispositions that they bring to their learning. This is why we value dispositional learning so highly, as it is these dispositions that support children across experiences and for life. This learning happens in the interactions children encounter in their play. At 7, when the child's brain is beginning to work predominantly from the frontal cortex, more formalised learning will begin to 'click' for children. We promise!

So, to answer your question. We uphold Te Whariki, we protect and afford uninterrupted space and time for child-led play, we nurture and model social competence, we celebrate and see your child for their rich potential and unique spark and we affirm and instil positive learner identities. We do these things because we believe whole-heartedly that they are crucial for growing life-long learners and happy, healthy people. It just so happens that these also support children in their journey to primary school.
P.s. we are very encouraging of families choosing to keep their children in child-led, play based education until six years old! We would love to chat with you about this kanohi ki te kanohi!

Awesome article: Getting ready for school - Pennie Brownlee (Accessible via penniebrownlee.weebly.co.nz)

Documentation of Learning

At Rose and Clive, we document each child's unique learning journey through a learning story format. Learning stories are lovingly written narrative accounts of learning moments. A you can expect to find stories that speak to the child's dispositional learning, refinement of working theories, developing social competency and the gaining of specific skills and subject knowledge. Learning stories will draw from theorists, documents such as Te Whāriki and Te Whatu Pōkeka and whānau contexts as well as honour the child's ways of being. This creates a layering of stories that details the child's learning journey as a whole. Learning stories are uploaded to Storypark for you and your whānau to engage with, and a physical copy is placed lovingly into the child's own portfolio.

Documents that underpin our practice

Te Whāriki: He whariki matauranga mo nga mokopuna o Aotearoa: Early Childhood Curriculum - Ministry of Education, 2017
Te Whatu Pokeka: Kaupapa Maori Assessment for Learning: Early Childhood Exemplars - Ministry of Education, 2015
Our Codes, Our Standards: Codes of Professional Responsibility and Standards for the Teaching Profession - Education Council, 2017
He Mapuna te Tamaiti: Supporting Social and Emotional Competence in Early Learning - Ministry of Education, 2019

Some of the people that influence our practice

Pennie Brownlee, Guy Claxton, Nathan Wallis, Kimberley Crisp, Sir Ken Robinson, Peter Gray, Alison Gopnik, Joseph Chilton Pearce, Lisa Terreni, Lesley Rameka, Lev Vygotsky, Mason Durie, Rose Pere.

Unwellness and Medicines

At Rose and Clive, the child is always at the heart of the matter. This is why we have stringent policies in place that inform our practice when supporting unwell children and their families.

In the event that your child is too unwell to join us, we ask that you please flick us a quick text to our room phone so we know you are okay. Your child's absence is always recognised so please don't be alarmed if you receive a message from us checking in if we haven't heard from you. It is also important that we know the nature of your child's unwellness as it may mean we need to keep an eye out for symptoms in other children and kaiako.

If your child is unwell or we feel they aren't coping during the day we will get in contact with you by text or call depending on the urgency. Therefore, it is important that we have the correct and current emergency contact information. We appreciate that this has the potential to compromise your work/life balance but we hope that you are able to trust our judgment. In most cases, we will just flick you a message and let you know what's happening and our thoughts but respect that you know your child best and follow your lead.

Children who are vomiting or have diarrhoea (2 or more loose bowel movements) will be isolated with their primary care kaiako while family is contacted and will need to be picked up as soon as possible. As per Ministry of Health guidelines, we have a 48 hour stand down period from the last episode of when the child has been vomiting or had diarrhoea. This is to protect not only your child but also the health and well-being of other children, families, teachers and staff.

We appreciate that sometimes children who are mostly well within themselves but are recovering from unwellness might just need a little help to get through their day. For this reason, we accept the use of prescribed pamol at Rose and Clive. However, we ask that you please keep your child at home until their symptoms, such as fever, are no longer being managed or covered by pamol.

We also need to know if your child has been administered pamol before arriving to us. The pamol we receive at Rose and Clive must be in its original container, have been prescribed to your child by a doctor, have your child's full name and date of birth on the label as well as dosage and an expiry date. As per our Illness and Medicines Policy (2020), when signing the medicine register, an exact time of administration must be specified as we cannot give medicine on an 'as needed' basis. Please ensure you also provide a syringe for administration. This also applies for antibiotics.

In recognition that well-being and health are viewed holistically, Rose and Clive recognises that whaanau may wish to use traditional or alternative medicines to improve their child's health. In trusting whaanau to make an educated and informed decision for their tamaiti, we endeavor to support these methods of health where possible. This means that all complementary and alternative medicines will be recorded in the medicines register. This information can be important in case of an emergency so are to be treated the same as biomedical approaches (i.e. antibiotics). Topical, natural/traditional medicines such as kawakawa cream may be used at the discretion of kaiako when signed into the medicine register. Ingested natural/traditional medicines such as herbal remedies will only be administered if prescribed by a naturopath or other licenced practitioner and are within expiry date and the child's name. This is to ensure ingested medicines are being administered safely and not to the detriment of the child's health.

Long Term Healthcare Plans

If your child has a medical condition, such as anaphylaxis or asthma, that requires our additional support in managing we will ask you to fill out a long term health-care plan and provide us with the applicable medication i.e. EpiPen, spacer and inhaler, antihistamine. Your whaanau kaiako will work alongside you to ensure we have everything we need! All kaiako have up-to-date first aid training and take part in additional training for EpiPen administration.

Facebook

We have our own whanau page on facebook, please search **Rose and Clive Whanau and Community** and add yourself to the group. This is a place to keep you informed about events, notices and photos from our days.

What to pack!

• Please ensure your child arrives in **clearly named, weather appropriate** and Rose and Clive appropriate **clothing** during their time with us. This means clothes you don't mind your child getting wet, muddy, dusty or covered in paint.
• In the warmer months we encourage shorts and t-shirts, **no** spaghetti straps please! In the cooler months, **layers** including long, warm pants, a warm singlet, long-sleeve top, jersey, socks and sometimes a beanie. We provide waterproof overalls and hooded jackets for wet weather play.
• We encourage families to pack **two** or **three changes** of clearly named, weather appropriate clothes in their bag, including underwear. We provide a wet bag for your child to place wet or dirty clothes in.
• Clearly named **gumboots** are the preferred footwear. In the warmer months, children are typically barefoot.
• If applicable, please bring nappies. We provide wet wipes.
• A clearly named **drink bottle**.
• Other than cuddlies, please leave toys and other special trinkets at home. We have a wonderfully resourced space and are absolved of the safekeeping of toys from home.

Christmas Hours

Over the Christmas and New year period, we offer two weeks off free of charge if you do not attend. This gives you the time to enjoy Christmas as a whānau and allows our kaiako to do the same. If you need care for your child during this time, please let us know at your nearest convince (you will be charged at over this time if you use our service) Please know that during this time, we will have skeleton operation hours and staffing. If you choose this option, you may have one other free week throughout the year, as long as three weeks notice is given. Alternatively, talk to us about using your three weeks throughout the year.

Signing in / out

Please ensure you sign your child in and out each day with the code given to you using the iPad located at the main entrance door.

Spare Clothes

Learning can be messy! Because of that we recommend that you pack a minimum of two changes of weather-appropriate clothes each day. We are an 'all weather' centre and have an open-door policy which means our doors are open, rain or shine. We believe that there is no such thing as bad weather, only unsuitable clothing. Please name all clothes; this helps us to return items to the right home. We will provide you with one reusable wet bag for dirty clothes to go home in.

Good to know

• Our centre has its own cellphone, in which you can message us to check in at anytime. Talk to the team about grabbing their mobile number!
• Our private whaanau facebook page is: Rose and Clive whaanau and community
• Coffee and tea facilities are always available in the staff room for you to use at your leisure. Please make yourself at home!

We look forward to working in partnership
with your whaanau.

Arohanui,

The Rose and Clive Teaching Team