



*Organisation Mondiale Pour L'Éducation Préscolaire*

*Organización Mundial Para La Educación Preescolar*

*World Organization for Early Childhood Education*

# **Individual and Team Review for Environmental Sustainability**

(World OMEP ESD - Environmental Rating Scale)



Adapted to the ECE context of Aotearoa New Zealand

**Canterbury Chapter**

OMEPE Aotearoa New Zealand

# Early Childhood Education for Sustainability and Global Citizen Education

## OMEP ESD rating scale and tool kit

Second edition. Adapted 2019 from the original ESD Rating Scale  
Endorsed by OMEP World Assembly and Executive Committee

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## Introduction to the OMEP ESD rating scale

Over the past decade, World OMEP has made education for sustainability a key focus for World and Regional conferences, research projects, practitioners and as key content for a yearly OMEP ESD travel award. The work has progressed quickly with the support of UNESCO initiatives and international funding, with Sweden being a significant contributor.

OMEP became aware of the demand from practitioners on how to make improvements in their early childhood practices as countries such as Sweden and New Zealand in the 1990's developed curriculum documents for early childhood. Early childhood pedagogy has since embraced sustainability, as it is compatible with our early childhood history, such as the teachings of Froebel, Montessori, Steiner, Freire and Malaguzzi: all encouraging children to be exploring nature and caring for the natural world. Metaphorically, you can see the process as a fern tree, which unfurls in stages and is gradual. It opens to new ways of being, as tamariki, kaiako, whānau and early childhood community.

New ideas and approaches have emerged along with early childhood pedagogies, mainly evolved due to a deeper understanding of socio-cultural approaches to early childhood education. Since 2009, OMEP runs a world project on education for sustainable development - ESD. It includes multiple parts, such as informal child interviews, ESD-projects with children in their preschools and settings, intergenerational dialogues, in-service and pre-service training, a resource bank, a yearly ESD-award and the OMEP ESD rating scale. These projects are still active, and all information is available at [www.worldomep.org](http://www.worldomep.org). The original OMEP ESD rating scale was developed in line with principles of best practices in early childhood. It was developed in 2011-2014 within a research project covering seven countries; Chile, China, England, Kenya, Korea, Sweden and USA (see further information about the project in Siraj-Blatchford, Mogharreban & Park, 2016). The scale exists in many languages, see [www.worldomep.org](http://www.worldomep.org).

Today, it is most often used as a 'beginning tool' to support teachers in identifying successes and concerns in early education and care, also giving guide for internal evaluation. The rating scale additionally serves as a common point of origin for research projects. The primary purpose is not to use the scale for comparisons between preschools or as a measure of quality. Rather, we consider the scale a help in building a common culture of sustainability for children and adults, as the scale enables educators and management to identify areas in need action towards sustainability. It may also serve as a record of development and progress.

## OMEP ESD rating scale as an evaluation document

Research on the ESD Rating Scale has shown that there are perceived benefits to using a review tool such as this; (Siraj-Blatchford, et al, 2016, p.18)

- bringing teams of early childhood professionals together and providing a common language for discussion and development,
- monitoring of change and accountability,
- transparency in terms of the criteria by which early years centres are being asked to improve,
- minimal paperwork

The OMEP ESD rating scale is well suited as a self-review or internal evaluation tool. The tool kit (the rating scale and its rubrics) includes observations, ratings, reflections, discussions and action plans. It can be used as a guide to a process whereby teachers and management regularly reflect and focus on working with children and their communities to make a difference, a transformative change. Thus, one additional aim with the rating scale is simplicity in the paperwork and the review process. The OMEP ESD rating scale relates to both content and curriculum, as well as to the educational approach, the pedagogy. Each preschool/centre/setting will find their own way of approaching the use of the tool. The toolkit includes a rubric section for individual and team reviews, where pages can be printed for goal setting, notes and reflection.



## Central principles behind the OMEP Rating scale

One central premise of early childhood education is that children are competent and confident contributors to society. Children are agents of change, so working collaboratively with adults, there can be some exciting growth in sustainability projects and practices. These factors are part of curriculum content in many countries.

Another central premise of early childhood education is that we prefer the holistic, integrated approach to curriculum. The OMEP rating scale uses the three pillars of sustainability as set down by UNESCO, to guide the review process to areas crucial for building cultures of sustainability, by individuals or teams of professional. No matter in what dimension of sustainability you start, it is easy to link to the other two dimensions in projects and activities. The evaluation process initially could start with one focused dimension, and then expand. The holistic approach, and the relationship to the UN Convention on the Rights of the Child, are clearly stated in the 7 'Re' words, that were developed as guiding principles for the OMEP ESD project part 2. Here follow ways to understand these central principles in relation to using the OMEP rating scale in an early childhood setting.

UNESCO Pillars of Sustainability		
Social & Cultural	Economic	Environmental
Promote participation and dialogue Counter inequality Respect difference Peace and conflict resolution Pono - Sense of justice and fairness Whanaungatanga Diversity Intergenerational knowledge Cultural stories Empathy & compassion Manaakitanga Everyday stories of other lives	Consumption Ethical production Sharing resources Social entrepreneurs Waste and impact on environment Basic needs met – clean water, health, education and housing Efficient appliances Energy consumption Transport Valuing the non-material Poverty	Experiences with nature Critical thinking skills Knowledge of local area – place based education Kaitiakitanga Understanding how people are interconnected with the environment The past, present and future of the environment Biodiversity Making informed decisions for now and later Children being active participants in gardening and food preparation Environment as an additional teacher

## Seven RE-words for sustainability

- RE USE – make more use of old things
- RE DUCE – we can do more with less
- RE CYCLE – someone else can use it again
- RE DISTRIBUTE – resources can be used more equally
- RE SPECT - the rights of the child
- RE FLECT – on the cultural differences in the world
- RE THINK – people today value other things

respect ..... the rights  
of the child

reflect ..... on the cultural  
differences in the world

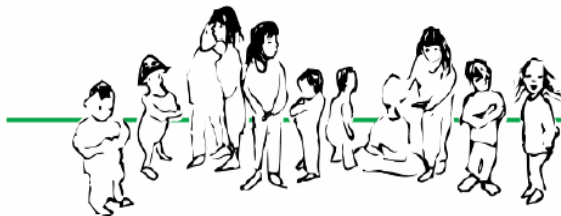
rethink ..... people today  
value other things

reuse ..... make more use  
of old things

reduce ..... we can do more  
with less

recycle ..... someone else  
can use it again

redistribute ..... resources can be  
used more equally



Anna-Karin Engberg

## Guide for teachers and management

As you read across the rating scale indicators, the statements are on a continuum where each statement suggests further insight and action, with a space between for consolidation of that indicator. This gives the individual or the team the time for reflection to embed the actions into everyday practice. You may also decide to add some of your own indicators in the spaces, as there is room for additional indicators in the rubrics.

The OMEP ESD Rating Scale is organised into three areas, following the UNESCO pillars for sustainability, social-cultural, economic and environmental. The ratings are to be done on a continuum using the numbers 1–7.

## A qualitative set of indicators

The scale has five areas in each dimension, and there are four sets of indicators in each dimension. The different indicators represent qualitative steps towards cultures of sustainability - inadequate, minimal, good and excellent.

**1 – Inadequate** for children’s education and care

**3 – Minimal** indicates that children are informed and develop knowledge

**5 – Good** indicates that children participate, influence decisions and take actions and

**7 – Excellent** indicates that the preschool is involved in transformative and including processes, enabling systemic changes towards a culture for sustainability. Indicators are shown in the scale for numbers 1, 3, 5 and 7, and the numbers 2, 4 and 6 are used for observations and consolidation that achieve all of the lower indicators but not all of the higher.



## Using the scale

**1) Individual ratings:** Educators and management individually observe their environment and education, and do their ratings in the different areas by choosing between numbers 1-7, using the rubric *Individual rating and planning*. The indicators serve as helpful guides throughout the process. You put a number between 1 and 7, and there is a place for individual comments about the reasoning behind the chosen number.

Each person can then reflect on their ratings and make notes in the planning column of the rubric with proposals for what could be developed in the preschool. In each dimension, there is also an indicator 5. Additional topic. Please use it for specific issues related to your context.

**2) Team discussions and ratings:** The team of educators meet and share their individual ratings, using the rubric *Team evaluation and planning*. The discussion among the co-workers thus originates from each individual rating, which enable all educators to participate and varied aspects of learning and development to be highlighted. There could be different ratings between the individuals about stronger and weaker areas in the preschool, and about how to continue. These discussions and reflections are important and may take some time and are documented by a joint rating and additional comments in the rubric.

**3) Developing an action plan:** The final step is to develop an action plan for where to start and what to do, with the children, as educators, with the parents and in society for a next coming period. The team also sets a schedule for the actions; when to finish; and how to present the actions towards sustainability.

**4) Period for actions and projects:** This is followed by the planned actions for 6-12 months, realising education for global citizenship and for sustainability.

**5) Evaluation:** At the end of the activities, it is time for a new round of evaluation with the help of the OMEP ESD rating scale. This time, the ratings will mark development and progress and will additionally serve as the base-line plan for the next coming actions towards sustainability.

**6) Sharing the results:** OMEP is very interested in your experiences with the OMEP ESD rating scale, and even more interested in what actions and projects you have made. Contact your OMEP representative, send in a report and/or write articles for our journals, *International Journal of Early Childhood (IJEC)* at Springer and OMEP: Theory into Practice (on-line at the OMEP website). There is also an annual ESD travel award for projects with children for sustainability. Look for more information, contact persons and addresses at [www.worldomep.org](http://www.worldomep.org).

Aotearoa New Zealand is part of the world-wide network of countries committed to using the rating scale to take a lead for change and support our tamariki to be active participants in making these changes.

**VIDEO CLIPS: These 2 clips (about 10 minutes each) will give you some idea of the way to use this resource.**



Clip 1: <https://youtu.be/TrSKIRZ-JN0> (general introduction); Clip 2: <https://youtu.be/FJcxuIJfayY> (guide for the environmental section)

## Resources and references

- International Journal of Early Childhood IJEC*; two special issues on ESD; 2009, 41(2) and 2017, 49(3).
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**Other resources.** (Relevant national and local websites, as at September 2019)

- **Resource Bank for Education for Sustainable Development** <http://www.eceresourcebank.org>
- **Aotearoa New Zealand OMEP** -
- World OMEP - [http://www.worldomep.org/index.php?hCode=ACTION\\_04\\_01\\_01](http://www.worldomep.org/index.php?hCode=ACTION_04_01_01)
- World OMEP Facebook - <https://www.facebook.com/WorldOMEP/>
- Children’s picture books on human rights and social justice OMEP Aotearoa - [http://omepaotearoa.org.nz/?page\\_id=16](http://omepaotearoa.org.nz/?page_id=16)
- OMEP Resource bank- <http://www.eceresourcebank.org/>
- Growing Kiwi Gardeners – Anita Croft [growingkiwigardeners@gmail.com](mailto:growingkiwigardeners@gmail.com); [growingkiwigardeners.co.nz](http://growingkiwigardeners.co.nz)
- NZAEE's Facebook page - New Zealand Assoc of Environmental Educators <https://www.facebook.com/NZAssociationforEnvironmentalEducation>
- Seaweek's Facebook <https://www.facebook.com/sea.week>
- Education Outdoors NZ: <https://www.facebook.com/pages/Education-Outdoors-New-Zealand>
- Locally try ECan's Youth Engagement team: <https://www.facebook.com/pages/Environment-Canterbury-Education-for-Sustainability/>
- Orana Park : <https://www.facebook.com/oranawildpark>
- SOC: <https://www.facebook.com/sustainablechristchurch>
- Kiwi Conservation Club [www.kcc.org.nz](http://www.kcc.org.nz)
- Child Poverty Action Group [www.cpag.org.nz](http://www.cpag.org.nz)
- Salvation Army Social Research <https://www.salvationarmy.org.nz/research-media/>

**Note:** This tool is a work in progress. We would value feedback from teachers and OMEP members to complete a future survey for research and future development. Contact a local OMEP member and become a member so that you can collaborate and participate for sustainability and social justice for our youngest children.



## Dimensions of the OMEP ESD Rating Scale (2019, 2 ed.)

### The dimension of Social and Cultural Sustainability (Social Justice) - Rubric

Striving towards a sustainable culture where the preschool initiates and participates in projects and group activities exploring and challenging social and cultural traditions and prejudices in order to build a daily sustainable common practice for tamariki, kaiako and whānau.

*Manaaki whenua, manaaki tangata, haere whakamua! Care for the land, care for the people, go forward*

#### 1. Representations in books, toys, pictures etc.

1. Limited resources challenging stereotypes or depicting cultural diversity (books, posters, puzzles, costumes, equipment in the play areas)	2. 3. There are some displays and resources that challenge stereotypes and depict diversity in positive ways (Books, puzzles, posters, costumes, equipment)	4. 5. Books, pictures, media and other material are used together with tamariki in order to discuss and reflect upon cultural and social stereotypes.	6. 7. The preschool* applies a critical approach in all education to counteract prejudices and discriminating power patterns.
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#### 2. Social and cultural diversity

1. The value of social and cultural heterogeneity are not mentioned in the local preschool curriculum and planning. Multilingual tamariki are not allowed to use their mother tongue.	2. 3. Brief policy statements exist regarding the importance and value of cultural diversity in the preschool. Tamariki can use their mother tongue and have confidence that their first language is valued.	4. 5. Curriculum policies, plans and reviews explicitly show awareness that different living conditions and cultures can help to develop an ability to understand and empathise with other people's conditions and values, and the tamariki have rich opportunities in play, group activities and discussions to bring up their own ideas and experiences.	6. 7. Ngā tamariki own experiences, knowledge and ideas are starting points for the preschool education. The preschool interacts with the local community and iwi regularly in order to ensure that the preschool is a social and cultural meeting place that supports the value of diversity.
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\*The word Preschool is used in the rating scale, and it is to be read as an inclusive concept embracing the children, educators and other staff, parents and their premises.

<b>3. Equity and equality</b>						
1. There are limited resources in the preschool about the equal value of all human beings and against discrimination on the grounds of the gender, transgender identity or expression, ethnic origin, religion or other belief, disability, sexual orientation or age, and the UN Convention on the Rights of the Child is not acknowledged.	2.	3. There are resources, books and toys that show openness and respect for differences in people’s perceptions and ways of life and for the inviolability of human life. Tamariki are involved in discussions about social and cultural inequalities. The universal rights of all are discussed openly and regularly with in the preschool.	4.	5. Tamariki have the opportunity to identify inequality and discuss issues associated with social justice Children are regularly involved in activities and discussions about the equal value of all people. Tamariki contribute their own ideas to address social and cultural inequality and to promote social justice are these are valued.	6.	7. The preschool initiates and engages in activities and projects that support social justice for all people, locally and globally, empowering ngā tamariki action competence.
<b>4. Collaboration beyond the ECE setting</b>						
1. Tamariki have limited understanding of or contact with the community to which the tamariki belong	2.	3. The preschool pays attention to different cultures and traditions in life and in the local community and involves tamariki in discussions.	4.	5. The preschool invites families, whānau and the community to participate and children regularly engage with the local environment.	6.	7. The preschool and tamariki take full advantage in opportunities to explore the local environment and engage with community to learn more about the place to which they belong and of the multiple local and global social and cultural sustainable traditions.
<b>5. Additional topic*</b>						
1.	2.	3.	4.	5.	6.	7.

\*Additional topics may include: local iwi history; partnership, protection and participation as related to Te Tiriti o Waitangi; exploring local environment; place-based education; all languages and cultures of tamariki integrated in curriculum.

## The dimension of Economic Sustainability (Equality) - Rubric

**Striving towards a sustainable culture where the preschool initiates and participates in projects and group activities exploring and problematizing the ways humans use resources and their consumption patterns in order to approach an economically sustainable approach in the daily practice for children and adults.**

*Nāu te rourou, nāku te rourou ka ora ai te iwi. With your food basket and my food basket the people will thrive.*

### 1. Consumerism

1. There is limited awareness of responsible consumption of water, electricity and paper.	2.	3. Tamariki are encouraged to suggest ways in which material and resources, such as water, electricity and paper can be conserved.	4.	5. Tamariki participate in whole centre action to conserve water, paper and electricity and understand the importance of responsible action.	6.	7. The preschool is involved and participating in local projects for more sustainable consumption patterns and lifestyles.
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### 2. Budgeting and money

1. Tamariki are seldom involved in talking about money, saving and economic sustainability.	2.	3. Tamariki are sometimes involved in purchase decisions in the preschool. Play materials related to economy are available and money and its worth are discussed.	4.	5. Tamariki are regularly involved in purchasing decisions in the preschool. Economic issues related to being a responsible consumer. Choice of toys, food and media are discussed.	6.	7. The preschool initiates and supports local projects that focus on economic sustainability, such as recycling, second-hand markets, swap-days for tamariki and their whānau, and local markets.
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### 3. Waste sorting and recycling

1. There are few possibilities to sort waste and recycle in the preschool.	2.	3. Tamariki are sometimes involved in recycling and reusing activities in the preschool.	4.	5. Tamariki participate regularly in waste reduction and sorting and recycling, as well as in maintenance and reuse of material in the preschool and local society, and the preschool is open to their ideas.	6.	7. The preschool is involved and participates in the local community in projects with conserving and redistributing resources to reduce waste. Collaborative decision making around purchases that assess need, waste, ethical production, consumption and impact on the environment.
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### 4. Sharing resources (redistribution)

1. There are few possibilities to share material and resources in the preschool units.	2.	3. Tamariki are involved in discussions about policy and practice that encourages sharing and economic sustainability initiatives.	4.	5. Wherever relevant, support for tamariki and their whānau to be able to share their material and skills, and jointly use common resources as libraries, playgrounds and parks.	6.	7. The preschool curriculum, policies and plans systematically include consideration of responsible consumption and production and the principle of sharing.
5. <b>Additional topic</b>						
1.	2.	3.	4.	5.	6.	7.

## The dimension of Environmental Sustainability - Rubric

**Striving towards a sustainable culture where the preschool initiates and participates in projects and group activities exploring and problematizing fundamental rights regarding the survival of humanity, how humans are dependent of nature, of all living and of the non-human world, in order to develop an ecological and sustainable approach in the daily practice for children and adults.**

*Toitū te marae a Tāne. Toitū te marae a Tangaroa. Toitū te tangata.  
When the realm of Tāne and the domain of Tangaroa are sustained, so too are the people.*

### 1. The natural world

1. In the preschool, tamariki have little or no access to the natural world.	2.	3. The preschool offers material, resources and have occasional visits to wild areas and local natural areas.	4.	5. The preschool offers and uses regularly different materials and activities exploring the natural world, including animals and plants.	6.	7. Tamariki are regularly involved in excursions in nature across the seasons and in the care of the natural world, plants and animals, in the preschool and local society.
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### 2. Guardianship

1. In the preschool, tamariki have few opportunities to care for the natural world, and have limited discussions on how to make a better greener world.	2.	3. The preschool directs ngā tamariki attention to the need to care for the environment in the preschool, in nature and in the local society. The preschool has begun sanitation of poison and chemicals in toys, equipment and environment.	4.	5. Tamariki are encouraged to identify issues and problems in the environment in the preschool, and in the society, and to suggest actions and solutions. The preschool is sanitized of poison and chemicals in toys, equipment and environment.	6.	7. Tamariki routinely plan and participate in projects to explore, investigate and understand environmental issues and the relationship in nature and different cycles in nature, and how people, nature and society affect each other.
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### 3. Place-based education

1 The preschool stays on the premises.	2.	3. Tamariki have opportunities to visit and explore nature and natural environments.	4.	5. Tamariki explore regularly the surrounding environment, nature and forests and discuss the conditions for biological diversity.	6.	7. The preschool is involved and participating in local projects for the environment, thus also communicating the important role of early childhood education for a sustainable society.
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### 4. Healthy environment

1. There is limited awareness of creating a healthy environment, e.g. by using organic cleaning products and stopping the overuse of plastic,	2.	3. The preschool is working towards creating a healthy environment for tamariki and are addressing important issues like the right to clean water,	4.	5. The preschool addresses issues for a healthy environment, e.g. the lack of clean water and overuse of plastic and communicates with other preschools nationally or	6.	7. The preschool is involved and participating in local projects to actively discourage single use plastics and encourage joint solutions for a healthy environment locally and globally.
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and how hygiene and health are related.		healthy food, fresh air and a poison-free environment, as well as handwashing and responsible use of penicillin.		internationally about the importance of clean water, healthy food, handwashing and health.		
<b>5. Additional topic</b>						
1.	2.	3.	4.	5.	6.	7.



## Self-Review and team assessment and development OMEP ESD Rating Scale

The dimension of Social and Cultural Sustainability – Global Social Justice SELF-ASSESSMENT and PLANNING			
Indicator Content Areas	My individual examples of observations in this area	1-7	Ideas for my teaching and leadership
1. Representations in books, toys, pictures etc.			
2. Social and cultural diversity			
3. Equity and equality			
4. Collaboration beyond the ECE setting			
5. Additional topic			

<b>The dimension of social and cultural sustainability – Global Social Justice TEAM DISCUSSIONS, EVALUATION, AND PLANNING</b>			
<b>Indicator Content Areas</b>	<b>Examples of observations in this area</b>	<b>1-7</b>	<b>Plans for the future</b>
<b>1. Representations in books, toys, pictures etc.</b>			
<b>2. Social and cultural diversity</b>			
<b>3. Equity and equality</b>			
<b>4. Collaboration beyond the ECE setting</b>			
<b>5. Additional topic</b>			

<b>The dimension of economic sustainability - Equality SELF-ASSESSMENT and PLANNING</b>			
<b>Indicator Content Areas</b>	<b>My individual examples of observations in this area</b>	<b>1-7</b>	<b>Ideas for my teaching and leadership</b>
<b>6. Consumerism</b>			
<b>7. Budgeting and money</b>			
<b>8. Waste sorting and recycling</b>			
<b>9. Sharing resources (redistribution)</b>			
<b>10. Additional topic</b>			

**The dimension of economic sustainability- Equality – TEAM DISCUSSIONS, EVALUATION, AND PLANNING**

Indicator Content Areas	Examples of observations in this area	1-7	Plans for the future
1.Consumerism			
2. Budgeting and money			
3. Waste sorting and recycling			
4. Sharing resources (redistribution)			
5. Additional topic			

<b>The dimension of the environmental sustainability – SELF-ASSESSMENT and PLANNING</b>			
<b>Indicator Content Areas</b>	<b>My individual examples of observations in this area</b>	<b>1-7</b>	<b>Ideas for our coming work</b>
<b>1. The natural world</b>			
<b>2. Guardianship</b>			
<b>3. Place-based education</b>			
<b>4. Healthy environment</b>			
<b>5. Additional topic</b>			

<b>The dimension of the environmental sustainability – TEAM DISCUSSIONS, EVALUATION, AND PLANNING</b>			
<b>Indicator Content Areas</b>	<b>Examples of observations in this area</b>	<b>1-7</b>	<b>Plans for the future</b>
<b>1. The natural world</b>			
<b>2. Guardianship</b>			
<b>3. Place-based education</b>			
<b>4. Healthy environment</b>			
<b>5. Additional topic</b>			

## Appendix

**Adapting the Rating Scale to Context and culture. Prior to OMEP Aotearoa adopting the international version of the ESD Rating Scale, the Canterbury members did some work on bringing the document into line with what we expect of our teachers in the early childhood context of Aotearoa and to include the intentions of Te Tiriti within the programme. Below are some categories that may help support your planning to give you ideas and possible language to use.**

### Economic Sustainability (Equality) Rubric – Centre wide rating scale

*Nāu te rourou, nāku te rourou ka ora ai te iwi. With your food basket and my food basket the people will thrive.*

1. Possible indicator	2. Consolidation notes	3. Possible indicator	4. Consolidation notes	5. Possible indicator
	Next steps		Next steps	
Limited awareness of responsible consumption of water, electricity and paper.		Tamariki are encouraged to suggest ways in which water, electricity and paper can be conserved.		Tamariki and kaiako participate in whole centre action to conserve water, paper and electricity and understand the importance of responsible action.
Kaiako and tamariki are sometimes involved in purchase decisions in the centre.		Kaiako and tamariki are regularly involved in purchasing decisions with some understanding of being a responsible consumer.		Collaborative decision making around purchases that assess need, waste, ethical production, consumption and impact on the environment.
Tamariki are sometimes involved in recycling & reusing activities.		Tamariki participate in recycling and reusing, with kaiako following through on tamariki suggestions.		Kaiako invite whānau and community to participate in projects with conserving and redistributing resources to reduce waste.
Limited policy and practice that encourages participation in economic sustainability initiatives.		Wherever relevant, support for all families to be able to share their skills and participate in centre activities and projects.		Curriculum, policies, plans and reviews explicitly include consideration of responsible consumption and production.



## Social and Cultural Sustainability (Social Justice) Rubric

### Centre wide rating scale

*Manaaki whenua, manaaki tangata, haere whakamua! Care for the land, care for the people, go forward.*

1. Possible indicator	Consolidation notes – next steps	3. Possible indicator	Consolidation notes – next steps	5. Possible indicator
Tamariki are able to share about their own culture		Tamariki are able to share their pepeha		Tamariki are able to share their ideas and knowledge of their own and others' cultures. Tamariki speak openly about diversity
<i>The United Nations Declaration on the Rights of the Child, Human Rights Act 1993 and United Nation Declaration on the Rights of Indigenous Peoples is acknowledged</i>		Tamariki share their own culture and learn about their rights, diversity and others cultures in their centre.		The universal rights of all are discussed openly and regularly with in the setting. Diversity is celebrated.
<i>Tamariki are aware of their own needs</i>		Tamariki are able to identify inequality and discuss issues associated with social justice.		Tamariki are able to identify inequality and able to contribute their own effort to achieve social justice
Kaiako have limited knowledge of the principles inherent in Te Tiriti o Waitangi		Kaiako understand how the 3 principles of Te Tiriti o Waitangi are important in the everyday relationships and practices.		Kaiako implement practices consistent with the principles of partnership, protection and participation as related to Te Tiriti o Waitangi
Kaiako have limited knowledge of the local iwi history		Kaiako know some history of the local iwi and can retell this to tamariki and the learning community		Kaiako understands local iwi history and incorporates this knowledge into the curriculum

Limited resources challenging stereotypes or depicting cultural diversity (books, posters, puzzles, costumes, equipment in the play areas)		There are some displays and resources that challenge stereotypes and depict diversity in positive ways (Books, puzzles, posters, costumes, equipment)		All of the ECE setting displays and resources challenge stereotypes and depict diversity in positive ways
Kaiako have limited understanding of the community to which the children belong.		Kaiako invite community to participate and children regularly engage with the local environment.		Kaiako and tamariki take full advantage in opportunity to explore the local environment and engage with community to learn more about the place to which they belong.
Brief policy statements exist regarding the importance and value of cultural diversity in the setting.		Curriculum policies, plans and reviews explicitly include references to learning about social and cultural sustainability.		Kaiako, whānau and community regularly reflect and review policy to ensure relevance.
Tamariki are able to use their home language and have confidence that their first language is valued. Kaiako have limited knowledge of other languages.		Tamariki are able to share their own language. Kaiako greet children and families in their home language.		All languages of the setting are integrated into the programme. Kaiako use greetings and phrases so that children feel a sense of belonging when they see their own culture and language valued.

## Environmental Sustainability Rubric – Centre wide rating scale

*Toitū te marae a Tāne. Toitū te marae a Tangaroa. Toitū te tangata.*

*When the realm of Tāne and the domain of Tangaroa are sustained, so too are the people.*

1. Possible indicators	Consolidation notes – next steps	3. Possible indicators	Consolidation notes – next steps	5. Possible indicators
Tamariki have little or no access to the natural world		Tamariki have occasional visits to wild areas and local natural areas.		Kaiako and tamariki have extended time in the natural world across the seasons.
Tamariki have few opportunities to care for the natural world, including caring for plants and animals in the centre.		Tamariki have access to a range of environmental resources to care for the animals and plants in the environment and to use in their socio-dramatic play.		Kaitiakitanga values are upheld by tamariki and kaiako working together with whānau and community.
Limited awareness of following through on the interests of tamariki to address local issues.		Kaiako plan to include tamariki in projects that involve local environmental issues in the community.		Tamariki routinely plan and participate in projects to explore, investigate and understand environmental issues in their community.
Kaiako and tamariki have limited discussions on how to make a better world.		Tamariki are made aware of the need to care for the centre environment, their home and local community.		Tamariki are encouraged to explore a variety of actions to solve environmental issues.
Limited awareness of creating a healthy environment using organic cleaning products and overuse of plastic.		Kaiako are working towards creating a healthy environment for tamariki and for themselves.		Kaiako actively discourage single use plastics, encourage organic cleaning materials