

The Strands of *Te Whāriki*: Contribution

Ngā Taumata Whakahirahira ki
Te Whāriki: Mana Tangata

15

Kei Tua o te Pae
Assessment for Learning:
Early Childhood Exemplars

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- ⁵ *ibid.*, p. 64
- ⁶ Alexandra C. Gunn (2003). "A Philosophical Anchor for Creating Inclusive Communities in Early Childhood Education: Anti-bias Philosophy and *Te Whāriki: Early Childhood Curriculum*". *Waikato Journal of Education*, no. 9, p. 130. Writing about *Te Whāriki*, she also comments that "Turning equitable and inclusive aspirations of the curriculum into practice remains, in my experience, a challenge."
- ⁷ Gaile S. Cannella (1997). *Deconstructing Early Childhood Education: Social Justice and Revolution*. New York: Peter Lang, p. 169. Cannella also writes: "As a final challenge, I would propose that professionalism in the field of early childhood education become the development of critical dispositions in the struggle for social justice and care" (p. 167).
- ⁸ Vivian Gussin Paley (1992). *You Can't Say You Can't Play*. Cambridge, Mass.: Harvard University Press, p. 3. Many of Vivian Gussin Paley's books are about teachers and children reflecting on the topics of relationships, fairness, and friendships. Here is an excerpt from the children's discussions in *You Can't Say You Can't Play*:

Teacher: Should one child be allowed to keep another child from joining the group? A good rule might be: "You can't say you can't play." ...

Angelo: Let anyone play if someone asks.

Lisa: But then what's the whole point of playing?

Nelson: You just want Cynthia.

Lisa: I could play alone. Why can't Clara play alone?

Angelo: I think that's pretty sad. People that is alone they has water in their eyes.

Lisa: I'm more sad if someone comes that I don't want to play with.

Teacher: Who is sadder, the one who isn't allowed to play or the one who has to play with someone he or she doesn't want to play with?

Clara: It's more sadder if you can't play.

Lisa: The other one is the same sadder ...