

## Reflective questions

## He pātai hei whakaaro iho

How does the documentation here contribute to language and storytelling?

Are documented assessments revisited, with the opportunity for adults and teaching peers to give feedback on the learning and for children to express their ideas?

What evidence is shown in assessments that te reo Māori is recognised as a poutokomanawa?

Do children have a voice in the documented assessments?

Are assessments clear about the languages and modes of communicating that are valued here?

Do documented assessments show continuity of communication for learners?

Are home languages represented in documented assessments?

## Endnotes

## Kōrero tāpiri

- <sup>1</sup> Gordon Wells (2002). “Inquiry as an Orientation for Learning, Teaching and Teacher Education”. In *Learning for Life in the 21st Century: Sociocultural Perspectives on the Future of Education*, ed. Gordon Wells and Guy Claxton. Oxford: Blackwell Publishing, p. 205.
- <sup>2</sup> Early Childhood Learning and Assessment Exemplar Project Advisory Committee and Co-ordinators, 2002.
- <sup>3</sup> Iram Siraj-Blatchford and Priscilla Clarke (2000). *Supporting Identity, Diversity and Language in the Early Years*. Buckingham: Open University Press, pp. 56–59.
- <sup>4</sup> Vivian Gussin Paley (2001). *In Mrs Tully’s Classroom: A Childcare Portrait*. Cambridge, Mass.: Harvard University Press, p. 83. See also endnote 9.
- <sup>5</sup> Ministry of Education (1996). *Te Whāriki: He Whāriki Mātauranga mō ngā Mokopuna o Aotearoa/ Early Childhood Curriculum*. Wellington: Learning Media, p. 36.
- <sup>6</sup> *ibid.*, p. 72.
- <sup>7</sup> Arapera Royal Tangaere (1997). *Learning Māori Together: Kōhanga Reo and Home*. Wellington: NZCER.

On page 6 of this publication, Arapera Royal Tangaere writes about the survival of te reo Māori and the birth of the kōhanga reo:

“The birth of the kōhanga reo movement emerged from the *hui kaumātua* (gathering of tribal elders) convened by the Department of Māori Affairs, at Waiwhetu, near Wellington, in 1979. Māori elders at that gathering were also concerned that, based on Benton’s study (1978), the Māori language would rapidly become extinct. From that meeting it was affirmed that the Māori language was a *poutokomanawa*, the centre pole, of mana Māori and therefore Māori people needed to ‘take control of the future destiny of the language and to plan for its survival’ (Government Review Team, 1988, p. 18)”.

[References cited in this quotation:

Richard Benton (1978). *The Sociolinguistic Survey of Language Use in Maori Households*. Wellington: NZCER.

Government Review Team (1988). *Government Review of Te Kohanga Reo: Language Is the Life Force of the People/Te Whakamatua a te Kanawa: Te Kohanga Reo*. Wellington: New Zealand Government.]

- <sup>8</sup> Lous Heshusius (1995). “Listening to Children: ‘What Could We Possibly Have in Common?’ From Concerns with Self to Participatory Consciousness”. *Theory into Practice*, vol. 34 no. 2, pp. 117–123.

<sup>9</sup> Paley (2001), op. cit.

Vivian Gussin Paley writes about a child in a childcare centre who has never spoken and suddenly starts. Vivian asks the supervisor why she thinks this happened: “Why now?” Mrs Tully (the supervisor) explains: “Her dad came. Maybe that’s it. He had lunch with us twice, in fact, and he was very talkative with the kids. He must have repeated every story Vassi ever brought home with her. The red chair story, Mike’s rabbit trying to climb the mountain, Mitya’s cat, the whole thing ... He’s the father. A parent knows his child.”

<sup>10</sup> In the Reggio Emilia programmes in northern Italy, symbol systems and tools are described as “one hundred languages” for making meaning and communicating (Carolyn Edwards, Lella Gandini, and George Forman (1998). *The Hundred Languages of Children*. Westport, Conn.: Ablex.) The Hundred Languages of Children was the name of an exhibition conceived by Loris Melaguzzi and his colleagues as a “visual documentary on their work in progress and its effects on children” (page 9).

<sup>11</sup> Russell Bishop, Mere Berryman, Sarah-Jane Tiakiwai, and Cath Richardson (2003). *Te Kōtahitanga: The Experience of Year 9 and 10 Māori Students in Mainstream Classrooms: Report to the Ministry of Education*. Wellington: Ministry of Education, p. 2.

<sup>12</sup> Rogoff, Barbara (2003). *The Cultural Nature of Human Development*. Oxford: Oxford University Press, pp. 285–292.

<sup>13</sup> *ibid.*, p. 287.