

Reflective questions

He pātai hei whakaaro iho

What opportunities are there for documented assessments to be revisited in this early childhood setting, and in what ways does this revisiting contribute to relationships between children and between children and adults?

What examples indicate that assessments are very clear about the learning that is valued in the Contribution/Mana Tangata strand of *Te Whāriki*? In what ways is continuity for that learning documented?

How do assessments reflect an inclusive and equitable culture in this early childhood setting?

Do our assessments include the collaborative and the collective work that takes place in this early childhood setting?

How do assessments illustrate the value of relationships with those who are of different backgrounds, age groups, and genders?

Which of our assessments reflect contributions by Māori whānau and community to the curriculum?

How do documented assessments reveal implicit theories about the value of children taking responsibility for their own learning? Are children involved in their own assessments?

How are children's special interests, abilities, and strengths affirmed in assessments?

Do assessments provide opportunities for teachers to share information about the children with their families and whānau? Is this a reciprocal process – are families and whānau sharing information about their children with teachers? How do assessments include advice and interpretation from whānau?

Endnotes

Kōrero tāpiri

¹ Ann L. Brown, Doris Ash, Martha Rutherford, Kathryn Nakagawa, Ann Gordon, and Joseph C. Campione (1993). "Distributed Expertise in the Classroom". In *Distributed Cognitions: Psychological and Educational Considerations*, ed. Gavriel Salomon. Cambridge: Cambridge University Press, chapter 7, pp. 188–228 (quote from p. 217).

In this chapter, Ann Brown and colleagues write about classrooms as being communities of learners. This research is in a school context, but early childhood centres can be usefully viewed as communities of learners as well. The notion of learning being distributed across people and artefacts is assessed in the analysis of the exemplar "The three friends" and is very relevant to this strand of *Te Whāriki*.

² Early Childhood Learning and Assessment Exemplar Project Advisory Committee and Co-ordinators, 2002.

³ See Norma González, Luis Moll, and Cathy Amanti (2005). *Funds of Knowledge: Theorizing Practices in Households, Communities, and Classrooms*. Mahwah, NJ: Lawrence Erlbaum. In this work, Luis Moll says that "we found that once the relationship level of the communication between parents and teachers becomes more reciprocal, where the teachers start forming part, even if peripherally, of the household's social network, it creates new possibilities for teachers to engage households and for parents to engage the school in fundamentally new ways ... [and it] can alter ... the parents' positioning with the school as a social system" (p. 280). See also endnote 1 above.

⁴ Ministry of Education (1996). *Te Whāriki: He Whāriki Mātauranga mō ngā Mokopuna o Aotearoa/ Early Childhood Curriculum*. Wellington: Learning Media, p. 35.