



Talking together

Te kōrerorero

Talk tools
Ngā rauemi whakakōrero

This is a printable version of the Talk Tools section of *Talking together - Te kōrerorero*, an online resource filled with information and practical tools for kaiako to support children's oral language development.

To see the most up to date version of the whole resource go to: tewhariki.tki.org.nz/talkingtogether

Talking together

Te kōrerorero

Tōku reo, tōku ohooho, tōku reo, tōku māpihi maurea, tōku reo, tōku whakakai marihi.

My language is my awakening, my language is my treasure, my language is my prized possession.

What is Talking together, Te kōrerorero?

- *Talking together, Te kōrerorero* is a resource that promotes effective teaching practices so that kaiako and teaching teams can strengthen how they support the oral language across children's language pathways.
- Language is a taonga and nurturing this treasure is too important to be left to chance.
- This resource is for all children. In *Te Whāriki* (p. 25) oral language encompasses any method of communication the child uses as a first language. This includes New Zealand Sign Language (NZSL) and for children who communicate using Communication Assistive Technology or Augmentative Alternative Communication (AAC) to replace or augment their speech. ([TalkLink](#)).
- This is an English language resource that also provides information about English language learning for children experiencing bilingual and multilingual pathways. It provides support for kaiako to integrate te reo Māori in early learning settings; recognising this is essential for a rich oral language environment.



Sections of *Talking together, Te kōrerorero*

Talk information

In this section find key information about oral language including oral language progression, differences in monolingual, bilingual, and multilingual pathways, and underpinning theories.

Talk tools

In this section find practical approaches and strategies for building oral language including through conversations, music, storytelling, asking questions, and digital technology.



The foundation: *Te Whāriki*

Talking together, Te kōrerorero is underpinned by the principles, strands, and learning outcomes of [Te Whāriki](#). The vision is for all children to become increasingly competent and confident communicators, secure in their sense of belonging and in the knowledge that they make a valued contribution to society.

This resource aims to help children to become increasingly capable of understanding and using oral language within the context of a local curriculum. The approaches described are designed to be implemented through practices that reflect the distinctive character and values of each early learning service's community.

Te Tiriti o Waitangi

Enacting Te Tiriti o Waitangi is a commitment to upholding the intent of the Treaty articles. These articles reflect a desire to live together in a spirit of partnership. A commitment is the acceptance of obligations for participation and protection. This commitment has implications for our education system, particularly in terms of achieving equitable outcomes for Māori and ensuring that te reo Māori not only survives but thrives.

Te reo Māori is a taonga under article two of Te Tiriti o Waitangi. Fostering the learning and use of te reo Māori is the responsibility of all kaiako and the education system as a whole.

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Encouraging conversations

Te akiaki i te kōrerorero

“Conversation is the most powerful tool for communicating our understanding, ideas, feelings, and confusions with each other.”¹

(Lisa Burman)

While children are born with an innate ability to communicate, the art of conversation requires a lot of learning and practice.

Serve and return

Serve and return is what tennis players do to keep a game going. It is also the term used to describe the back and forth interactions that take place between adults and children in conversations. Knowing how and when to take turns is the first step in learning to converse with others.



Taking turns in conversation is vital when so many new brain connections are forming. Turn-taking is more important than the total number of words adults use with children. This is because talking with children rather than talking at children gives them a chance to use their new sounds, words and sentences.

With infants and toddlers, sometimes their serve will be a gesture, glance or kick of their legs. Build your response on the ways infants communicate, especially through tone of voice and facial expressions.

When kaiako name and talk about what children are already looking at or playing with, children learn new words and concepts much faster than if kaiako redirect their attention to a new object. Allow wait time. Like adults, children often need time to process their response. If they feel under pressure, they are less likely to continue the turn taking talk.

To help children learn the back and forth pattern of a conversation include games that involve turn-taking such as *Mili mili pati ā* (Sāmoan chant), *Peek-a-boo*, or *I spy*.

As the kaiako, you will be the one who puts the work in to extend the conversation. Children will let you know when they're finished.

An example of serve and return

Infant SERVE: (Points to a ball.)

Kaiako RETURN: That's a ball!

Infant RETURN: Baah

Kaiako RETURN: A big ball!

Infant RETURN: Baah

Kaiako RETURN: Let's roll the ball. (Kaiako rolls ball to toddler.)

Remembering together at kai times and during care rituals



Valuing conversation means valuing times when tamariki can talk to each other as well as kaiako. Kai time can be particularly good for the back and forth – serve and return – pattern of conversations because it is when tamariki are less likely to be moving around. This is why it is important that kai times and care rituals are not rushed and kaiako can sit with tamariki.

Be mindful of diverse cultural practices around kai and talk.

- Start and support talk about shared experiences. “Remember when we ...”
- Start and support talk about events coming up. “I have got an idea for this afternoon, what do you think if we were to ...”²
- Tell or start a story and invite tamariki to add to it.
- Make sure that quieter tamariki get a chance to participate.

Story of practice: Katakata/laughter in serve and return

Kaiako in a home-based service were introduced to the idea of serve and return, the importance of noticing and acknowledging these conversations and the multiple ways of initiating and sustaining the serve and return.

A home-based coordinator recorded a kaiako engaged in non-verbal interactions with a three-month-old infant, using gestures and facial expressions as well as te reo Māori.

The kaiako exaggerated his response to an infant's smile with a gentle, "Ahh pēpi." He grinned, raised his eyebrows and waited. Initially puzzled, the infant then replied with delight. Her whole body wriggled as she understood that her utterances were acknowledged. In response to the wriggling the kaiako said, "Katakata. Āe, katakata." The infant put her head back and laughed, returning the kōrero. She waited, expectantly, for the kaiako to return the conversation. The conversation went back and forth for nearly a minute, strengthening the relationship between kaiako and infant and establishing a means of communication - laughter.

Oral language development during play



Play is where a lot of language is learnt and practised in conversations. This is why having frequent opportunities for uninterrupted play is so strongly advocated for in early learning settings.

Tamariki tend to interact differently with peers and kaiako and both offer good language learning opportunities. Making sure there is a balance between times when kaiako join in the play and when pēpi and tamariki are able to interact freely with one another is all part of curriculum design (planning).

You can use a range of strategies to build vocabulary and communication when you join in the play. Some examples are:

- setting up interactions for success by positioning yourself to maximise seeing and hearing for tamariki and you – see serve and return above
- modelling gestures, sounds and words – see [Descriptive language](#)
- extending thinking and refining language by introducing wonderings such as “what if ...?”, “me aha ...?” – see [Expanding vocabulary](#)
- bringing the past and the future into the conversation, such as “remember when ... ?” – see [Conversation and questions](#)
- encouraging tamariki to lead interactions – see [Fostering peer communication](#).

Further strategies

For further strategies see:

- [Word play and phonological awareness](#)
- [Conversations and questions](#)

References

1. Burman, L. (2008). Are you listening? Fostering conversations that help young children learn. Minnesota: Redleaf Press.
2. Reese, E. (2013). Tell me a story: Sharing stories to enrich your child's world. New York, NY: Oxford University Press.

National Scientific Council on the Developing Child (2004). [Young children develop in an environment of relationships: Working paper no. 1](#). Cambridge, MA: Center on the Developing Child at Harvard University.

Useful resources

[Brain architecture and serve and return](#)

Explanation of the brain architecture and why serve and return interactions are important in the developmental process.

[Conversation - not word dump - boosts children's brains](#)

A joint Harvard-MIT study has found that it's more important to engage young children in back-and-forth conversation for developing their language skills, rather than just learning new vocabulary.

This study finds it is important for new vocabulary to be introduced in meaningful and authentic contexts through conversations. For kaiako this means spending longer periods of time engaging with infants and toddlers, having sustained serve and return.

Research article: Romeo, R. R., Leonard, J. A., Robinson, S. T., West, M. R., Mackey, A. P., Rowe, M. L. & Gabrieli, J. D. E. (2018, February 14). Beyond the 30-million-word gap: Children's conversational exposure is associated with language related brain function. *Psychological Science*, Vol 29, issue 5, 700-710.

[Five steps for brain-building serve and return](#)

Video and images explaining the five steps of serve and return that help brain development.

[Play ideas](#)

A PDF produced by the Ministry of Education, providing a wide range of options for kaiako setting up play activities as rich opportunities for encouraging conversations.

[Te Whāriki Online - Professional Development Te Whāriki webinars, Webinar 6 - Communication/ Mana reo](#)

This webinar is one from a series exploring different aspects of *Te Whāriki*.

Descriptive language strategies

Ngā rautaki reo whakaahua

Language is learned most effectively when it is built into times you naturally spend together with children, rather than setting aside special teaching times.

Use meaningful activities as the focus of communication:

- a shared interest
- a care ritual
- a play situation.

While almost any interaction you initiate is better than none, there are specific strategies that you can use to foster children's language. Making these responses part of your teaching kete and using them daily is an element of being an intentional teacher.



Commenting

Describing

Adding language that describes what is happening will help children understand the world and later express their thoughts in new and more complex ways. In effective commenting, kaiako follow the child's lead and talk about the things that are of interest to them at that moment.

For example, dressing to go outside: "Putting your jacket on. Your arm goes in the sleeve. Other arm in. Up goes the zip! You look nice and warm."

Self talk

When you are alongside children, talk about what you are doing as you are doing it.

For example, baking: "I'm putting the pot on the stove very carefully because it's hot. I have to keep stirring it so it doesn't stick. Phew, my arms are getting tired."

Parallel talk

You watch the action and describe it without expecting a response as if you are a broadcaster.

For example, a kaiako is sitting alongside Ānaru and talks about his interests: "I can see Rāwiri running. Ooh watch out, that was close to the big boxes. He is clever at weaving around the swings." (Child waves) "Hi, Rāwiri. He tino tere ia, he is really fast."

Interpreting

Adding language to match the intention of a child's message (actions, gestures and sounds) is a powerful way to connect with children and to foster their learning and development in oral language. Say it as they would if they could.

For example, a child looks at you, points out the window and says, "Ba."

The kaiako interprets, "A bird. Oh wow, a tūi landed on our tree."

Modelling

Repeating sounds or words with correct pronunciation, directly after the child has spoken, so they can hear your model. There is no expectation that they have to repeat sounds or words.

For example, a child says, "Turn da tey, open da door."

The kaiako uses positive speech modelling, "Yes, turn the key and open the door."

Adding words to what a child has just said is a way to increase vocabulary and grow the complexity of ideas or sentence types in their oral language.

For example, a child says, "Look at my dog."

The kaiako says, "Your dog looks friendly. You've drawn a long, waggy tail."

Fading support

Gradually reduce scaffolding, such as modelling, commenting, and offering suggestions, to help children grow their capabilities in social communication, especially in peer-to-peer interactions.



Story of practice: Modelling te reo Māori use

Kaiako at an early learning service use some particular teaching strategies to embed kupu hōu for everyday talk. Making a point of introducing and using modifiers is one of these strategies. For example, adding the modifier "tino" to "He tere koe" - "He tino tere koe" / "You're really fast". However, it is not just the kupu hōu they focus on. It's also the way these are emphasised with rising intonation, facial expression and body language. These all help to make the kupu hōu stick and fun to learn.

Another teaching strategy is to share a familiar kēmu/game for tamariki, such as Simon says, in te reo Māori. "I kī a Emily e noho", "I kī a Emily, kanikani", "I kī a Emily, menemene", provides not just kupu hōu, but also a grammatical structure "I kī a" that help tamariki to form sentences they use in other contexts. In this strategy, regular repetition is really important to tamariki - first receptive language (understanding), then expressive (speaking) te reo Māori.

Further strategies

For further strategies see:

- [Expanding vocabulary](#)
- [Encouraging conversations](#)

References

Weitzman E., & Greenberg, J. (2002). 2nd ed. Learning language and loving it: A guide to promoting children's social, language and literacy development in early childhood settings. Toronto: The Hanen Centre. pp. 76-90.

Supporting bilingual and multilingual learning pathways

Te taunaki i te ako reorua, reohuhua

“Hearing and seeing their home language and culture in daily interactions, and sharing their cultural knowledge with others, gives dual language learners the reassurance they are part of a caring, supportive, respectful community of learners.”¹

(Christine Ball)

This section provides practical ideas for what you can do to support the growing proportion of children living in bilingual and multilingual households in Aotearoa.

Supporting children’s home languages

Supporting children to develop in their home language/s while they learn English provides the foundation for children to become bilingual, biliterate, multilingual, and multiliterate.

Working in close partnerships with families supports home languages and shares responsibility for their oral language learning.



Kaiako:

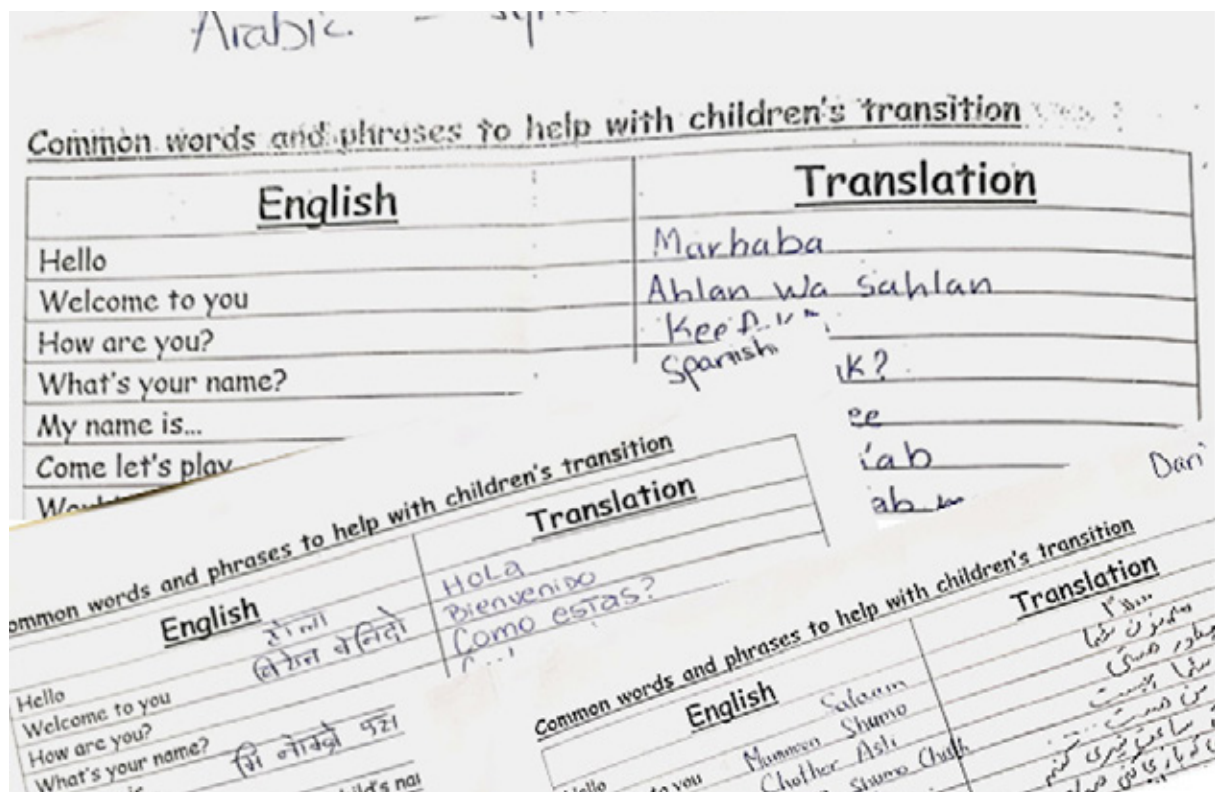
- encourage primary caregivers to continue using their first language with children
- provide information about the [benefits of children becoming bilingual, biliterate, multilingual and multiliterate](#)
- gather information about children’s progress in their home languages and about the language learning practices used at home
- recognise families as rich sources of cultural and linguistic knowledge and invite them to share greetings, words, phrases, songs and written script of the language
- focus on building understanding of language first, without putting pressure on children’s expression/output of language
- stimulate early literacy skills, such as phonological awareness (recognising and working with the sounds of spoken language), using children’s home language
- use [Pasifika Early Literacy Project \(PELP\) resources](#) to grow Pacific children’s oral language and literacy capabilities, in both Pacific languages and in English language.

Supporting a child’s sense of identity, belonging, and wellbeing

Inclusive practices affirm children’s sense of identity, belonging and wellbeing.

Kaiako:

- learn some basic words and phrases in a child’s home language/s and use them in daily interactions like care rituals to build relationships with children
- encourage a family member to stay to support children’s home language during transition into an early learning service
- use music and songs from home languages as a way to build a connection with a child who does not yet speak English
- make the different language scripts from a child’s home languages visible in the environment, for example, picture books or a greetings board near the front entrance
- ensure assessment information is gathered in partnership with whānau and strongly reflects each child’s languages, culture and identity²
- use local stories to strengthen a connection to place.



Story of practice: A language bank folder to assist communication with tamariki

At an early learning service that serves a diverse refugee and immigrant community, kaiako often welcome tamariki who communicate in languages other than English. Where possible, tamariki are matched with kaiako who speak their home language. When this is not an option, kaiako use their language bank folder. This consists of pre-printed English words and phrases commonly used in the centre. When tamariki start, kaiako work through these with families, recording the translation, often phonetically or in their own mother tongue. Kaiako find Google Translate can be helpful with pronunciation, which they know is important to get right when talking to tamariki. For te reo Māori pronunciation [Te Aka Māori-English, English-Māori Dictionary and Index](#) is helpful.

A kaiako says, “Using home languages helps our children and families to establish a connection. It settles our children and promotes a sense of belonging and self-identity. It nurtures a sense of respect and celebration of the diverse languages. The language bank folder – along with other strategies we use – mean that all our children are exposed to different languages. Therefore multilingualism is normal in their eyes.”

Bilingual and multilingual kaiako

Bilingual and multilingual kaiako show the community that linguistic and cultural diversity is valued and provide an important role model of someone being a confident communicator in the early learning setting.

Bilingual and multilingual kaiako:

- provide opportunities for children to hear and use their home language
- support peer-to-peer learning and communicating through both English and home languages by modelling key words and phrases in both languages
- can teach other staff songs or stories in children’s home languages
- assist with the development of visual resources to ensure learning spaces include home languages
- facilitate communication with families and support families in maintaining their home language
- help other staff to understand what it is like to be part of another linguistic and cultural community.

Communicating in home languages with families

Communicating with families in their home languages helps to foster partnerships between early learning services and families.

Services:

- make important written information about the service and about transition to school available to families in their home languages
- welcome families in their home language every day
- ensure families know their home language can be used at the early learning service
- access an interpreter through a service or extended family members to support conversations in home languages with families about their aspirations for their children’s learning and development
- host hui and special events at the early learning service, such as cultural festivals. These events can create opportunities for families to meet and talk to other families who speak the same home language. This facilitates their children being able to play together and communicate in their home language outside the centre.^{1,2}

Supporting emerging literacy in home languages

Emergent literacy skills fostered in the home language are the foundation for other languages and can be transferred into a new language.

To support emerging literacy in home languages, kaiako:

- become knowledgeable about the print/script conventions of the languages represented at the service

- involve parents in making dual literacy resources, for example, creating home language script for children's name cards
- use both English and home languages to stimulate early literacy skills, particularly phonological awareness³, for example, songs, storytelling or games like *I spy* can transfer between languages
- ask families about their home literacy learning practices and offer support, for example, ideas for early writing activities in the home
- use home languages to support growth in vocabulary knowledge³
- make print and audio materials readily available that reflect the cultures and home languages of children in the service, for example, books, music and songs
- display print in home languages, for example, posters, stories, signs and vocabulary on wall displays.

Enriching English oral language within bilingual or multilingual contexts

To help children make links between their first language/s and new English words and structures, kaiako:

- integrate new English words into conversation, play, and everyday rituals so that vocabulary becomes linked to meaningful experiences
- stimulate phonological awareness skills using games and activities in one language, where such activities or games can be transferred into another language – it is likely the phonological awareness will be stimulated in the second language³
- add non-verbal cues so that children have multiple ways to understand oral language content, for example, body language, gesture or show objects, pictures or photographs.

Bilingual kaiako:

- read a book in English and lead a discussion in a child's home language to gradually build their understanding of new vocabulary
- repeat and remodel words in both languages to reduce behaviours caused by misunderstandings and communication breakdown.

Understanding language learning pathways

For more information see:

- [Understanding bilingual and multilingual learning pathways](#)
- [Stepping stones in oral language](#)

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1. Ball, C. E., (2012) Masters Thesis. [The richness diversity brings: Diverse languages and literacies in early childhood education](#). Auckland: Auckland University of Technology.
2. Education Review Office (2017). [Extending their language, expanding their world: Children's oral language \(birth-8 years\)](#). Wellington: ERO.
3. Derby, M. (2019) Doctoral Thesis. [Restoring Māori literacy narratives to create contemporary stories of success](#). Canterbury: University of Canterbury.

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Weitzman, E. and Lowry, L. (2011). Dual language development in typically developing children-part 1. Toronto: Hanen Research Centre.

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Useful resources

[Bilingualism in preschoolers](#)

A Radio New Zealand podcast by Wellington speech and language therapist Christian Wright.

[The English language learning progressions introduction](#)

The first downloadable PDF in this series of resource books is an introduction and contains information and understandings about learning an additional language.

[Kei Tua o te Pae. Assessment for Learning: Early Childhood Exemplars](#)

Best practice guides provide reflective questions on assessment practices in dual literacy, te reo Māori and English.

[Levelling the language playing field](#)

A Radio New Zealand article where Dr Corinne Seal talks about a project to provide resources for multilingual pre-schoolers to learn in any language they feel comfortable in.

Learning language and loving it

A guidebook which includes a chapter on supporting bilingual and multilingual learning (pp.253-259). Weitzman E. and Greenberg (2002). 2nd ed. Learning Language and Loving It: A guide to promoting children's social, language and literacy development in early childhood settings. A Hanen Centre Publication, Toronto. pp 253-259.

Expanding vocabulary

Te whakawhānui i te puna kupu

Effective ways to expand children’s vocabulary (word bank) start by providing engaging experiences and creating shared interests, before kaiako add in a word or idea. Excursions, visitors, new songs, games, activities and books are all examples of great conversation starters.

In expanding children’s vocabulary, kaiako consider how they can support children moving through [language steps](#). For example, when tamariki are starting to combine words it is important that their word bank of verbs/actions grows. These words easily combine with other words to make two-word phrases like “Roll ball” or “Mummy look”.

Another example, is a kaiako using abstract and technical words like ‘harvesting’, ‘compostable’, and ‘perennial plants’ during gardening to expand the vocabulary and thinking of older tamariki.



Use specific vocabulary

- Use specific words, not general terms. For example, a child is much more likely to respond appropriately if you tell them, “Put your cup on the bench”, rather than “put it over there”.
- When appropriate, use a variety of words for the same thing (synonyms).
- Avoid asking a child to repeat words after you.

When you observe children developing an interest area, you can plan to add language that expands their bank of specific words.

Creating word webs

A word web strategy of placing a topic in the centre and identifying a range of related ideas, can develop your intentional practice of vocabulary expansion. Add a variety of words such as names, actions, descriptors, question words, words for feelings and location words. The following example shows a word web of different types of words you could use to talk with children interested in drawing.

Word web on drawing



Words in word web example on drawing

- Words that describe: ātaahua/beautiful, striped, crumpled, wavy, smudge, jagged, kōwhai/yellow
- Action words: helping, look, draw, copy, imagine, tuhituhi/writing, sitting, rub, outline, shadow
- Words for feelings: proud, puzzled, disappointed, angry, harikoa/happy, surprised
- Location words: top, bottom, beside, under, opposite, diagonally, waho/out
- Time words: āpōpō/tomorrow, next week, yesterday, later, after lunch, last week
- Words that express belonging: Your paper, tō pikitia / your picture, my turn, our poster, her pencil, Sam's chair
- Naming words: crayons, ringatoi/artist, āniwaniwa/rainbow, portrait, aeroplane, Nanny, Koro
- Question words: what, nō whea/where from, where, how, why, who

As you add specific vocabulary consider:

- [Language steps](#): Add the vocabulary that matches children's language steps (or one step ahead).
- [Language pathways](#): Where possible, add new vocabulary in children's home languages as well as English.



Story of practice: Expanding te reo Māori vocabulary

A team at an early learning service where kaiako had different levels of proficiency in te reo Māori created lists of words and phrases or “cheatsheets” as they called them. They asked, as narrators of tamariki experiences in this context, what words and phrases do we need to spontaneously use to expand vocabulary?

- Tūingoa: The things tamariki will see, use and/or descriptive words and phrases for them.
- Tūmahi: The actions tamariki will experience.
- Tikanga: How to keep safe and behave appropriately in this context.
- Tūāhua kē: Other descriptive language features like idioms, superlatives, comparisons and wonderings that we want to practise to extend thinking and ako experiences.

The creation of these word lists helped kaiako with their reo and also tamariki who heard the words frequently because the entire kaiako team used them. This repetition led to tamariki using the words too.



Story of practice: Intentional enrichment of vocabulary

At an early learning service, kaiako make a point of using step-up language in their interactions with tamariki. Step-up language is a strategy kaiako learnt through the Oral Language and Literacy Initiative. For example, when tamariki understand the word 'climbing' they introduce new words such as 'clambering' and 'scaling'. They let the children know and hear what the new word means in the context of play, "You're clambering up that frame, which is like climbing."

Kaiako also work hard at using accurate, technical language that they repeat often and over time. As a result, tamariki will talk about being (say) a civil engineer, an architect or a biologist mixing compounds. They know what these terms mean.

As part of team planning, kaiako create a list of relevant step-up words that all kaiako will know and use. When and how to introduce these is also part of ensuring that all kaiako are on the same page and tamariki have multiple opportunities to learn new vocabulary.

Reading and oral language

Te reo pānui me te reo ā-waha

A benefit of book reading is that it exposes tamariki to words and phrasing that they may not normally hear or use in everyday talk.

Reading together and storytelling are valuable interactions for fostering children's oral language, social and emotional development, self-concept and sense of belonging.

Poetry, story books, pūrākau, pakiwaitara, fiction and non-fiction offer opportunities for tamariki to enjoy and experience different narrative structures (the elements in a narrative and how they are organised), for example, a poem about rain, te maramataka poster (Māori lunar calendar) and an illustrated, non-fiction book about water.

“The way we read, with emphasis, expression, and drama, makes words clearer. It helps children discriminate between sounds and helps them retain the rhythm and playing out of language and sound.”¹



Book reading is also a way for tamariki to build vocabulary in te reo Māori and a range of languages.

The best books for developing oral language are those that the child likes and that kaiako and children can have a conversation about – either in small groups or one-on-one.

- Include books set in New Zealand and around the world.
- Include picture books that are visually and verbally reflective of the language, culture and identity of tamariki.
- Having books available in home languages in your service demonstrates that you value their cultural heritage and provides them with opportunities to talk about familiar contexts.

For promoting conversation, print books are better than e-books. Print books with less text or even wordless picture books are best.

At any age, book reading is a great way to practise [serve and return](#) exchanges.

Infants

- Board books that they can touch roughly (even chew) are best, with simple pictures and only a few words per page.
- At this age, you're trying to set up a positive routine with books.
- Don't worry if infants only want to look at one or two pages of a book together.
- The interaction with the infant and the cuddle time are most important.

Toddlers

- Picture books are all about learning new words for toddlers – object words, action words or feeling words.
- While they're in the naming explosion period,² be sure to include some books with realistic drawings or photographs.
- Their attention spans are still short, so a five-minute conversation about a few pages of a book is better than simply reading the text to try to race through the whole book. They will learn to finish books later on.

Young children

- Broaden their choices to include books with a storyline and books about facts, for example, rhyming and non-rhyming.
- Try to have a deeper conversation about new words, cause and effect, and feelings – linking the story to children's own lives.
- Introduce basic literacy concepts such as the front and back, author and illustrator, and text versus pictures.
- Point out the conventions of print by sometimes pointing to words as you read them and to the pictures as you talk.

Revisiting children's documentation



Revisiting and reading documentation – photos, videos and narrative assessments such as learning stories – is a particularly effective way to encourage conversation. This is because tamariki themselves are usually centre stage in these resources, giving them added confidence and motivation to talk. When kaiako use learning stories as a way to talk about a shared memory (a rich reminiscing approach), it creates engaging conversations where tamariki extend on their storytelling capabilities.³

Whether in book or electronic form, documentation needs to be accessible to tamariki for it to be effective in fostering oral language.

- Keep profile books in a central area and eportfolios easily accessible on mobile devices.
- Where possible, add new stories with tamariki – because toddlers and young children like to discuss recent, past events.
- Kaiako who were not involved in recording documentation can express genuine surprise, “Oh my goodness, what were you doing there?”
- Let tamariki choose how to tell the story. For example, “Lily, you tell me the story. What’s happening here?” Then use echo and add techniques to keep the conversation going.
- Let tamariki take a series of photographs of an event, for example, cooking. Recount the story as you record it digitally or on paper. Practices like this give kaiako and whānau a way to see how tamariki storytelling skills are progressing over time.

Story of practice: Singing, reading, and drawing

During a busy morning in an a’oga amata, the faia’oga/kaiako sat down to read a favourite story, *O le isumu ma le fe’e*. She followed a well-established ritual of singing to welcome those who wanted to come to the whāriki. After repeating the song twice, the children were ready to look and listen.

The faia’oga held up the book and started to read the cover page. Pointing to the title, the author and the illustrator, she explained what these meant. Her pace was intentionally slow and predictable, allowing time for spontaneous interactions. After reading the printed words on each page, she sometimes encouraged children to look closely at the pictures. In this way, the text was enhanced by rich, descriptive language that connected the storyline to the illustrations. Her tone of voice clearly differentiated between reading the text and the responsive conversations about the story.

When the book was finished, the faia’oga suggested the children illustrate their own version of this story. The session ended as it began, with a song.

Further strategies

For further strategies see:

- [Expanding vocabulary](#)

References

Acknowledgement for early content development to Professor Elaine Reese (University of Otago).

1. Smoldon, E., & Howell, M. (2014) From ideas for play: Literacy. Playcentre Publications (page 78).
2. For more about the naming explosion period see the toddler section in [Stepping stones in oral language](#).
3. Bateman, A., Carr, M., Gunn, A., and Reese, E. (2017) [Literacy and narrative in the early years: Zooming in and zooming out](#). Teaching and learning research initiative (TLRI).

Reese, E. (2013). Tell me a story: Sharing stories to enrich your child’s world. New York, NY: Oxford University Press.

Useful resources

[Storybook reading in the early years](#)

Jane Carroll talks about her research observing kaiako reading books with children.

[TuriTV](#)

Van Asch and Kelston Deaf Education developed a range of New Zealand Sign Language resource videos. Videos include well-known songs, picture books, poems and jokes.

Conversation and questions

Ngā whakawhitiwhiti, ngā pātai

Asking a tamaiti the right question at the right time can extend a conversation, starting up a whole new cycle of [Serve and return](#).

Questions are valuable for encouraging tamariki to put their thoughts into words and to give voice to their experiences. They also support tamariki to make sense of their environments by generating and refining working theories (*Te Whāriki*, pages 12-15).

However, too many questions or the wrong kind of question (a closed or test question), can quickly close down a conversation with a tamaiti. For this reason, it's best to use open-ended questions whenever possible and to balance your use of questions with your commenting and interpreting talk. See [Descriptive language strategies](#).



Open-ended questions

Questions are described as being:

- closed questions which have a limited set of possible answers, including yes or no
- open questions which allow someone to give a wider range of responses.

The thoughtful use of open-ended questions is helpful for starting conversations that encourage children to express their own views. Use a [serve and return interaction](#) to keep these conversations going.

Remember to:

- sometimes add your own comments before asking questions – to share yourself with the child and keep it conversational
- give tamariki time to respond through pausing for several seconds after each question.

Open-ended questions are not all equal. Some ask for factual information while others are more searching, encouraging tamariki to evaluate, critique and speculate. As tamariki grow older, increase the range of open-ended questions to include these.

Closed questions with open-ended alternatives

Below are examples of how you can turn a closed question into open-ended alternatives.

CLOSED QUESTION	OPEN ENDED ALTERNATIVES
Do you like the colour red?	What do you like about that colour? The colour red makes me think about fire engines. What does red make you think about? What ideas do others have?
Did you go to the beach this weekend?	What happened at the beach this weekend? I love the beach! Who else went to the beach with you?
Can you see the ladybird?	What is the ladybird doing now? I think that's a ladybird. Where is the ladybird going? Imagine you are that ladybird. What would you be thinking or doing next?
Did you build a tower?	That's a tall tower! How did you make it balance? How did you build your tower? What do you like about your tower?
Are there any blue crayons in the box?	I really like blue crayons. What are your favourite colours?
Do you like your new shoes?	Tell me about your new shoes. I like the orange stripes on the back of the shoes. What do you like about your shoes?
Can you tidy up the blocks now?	It looks like you've finished playing now. How many blocks can you carry over to the shelf?
Is it nice to treat Jamie that way?	Tell me what happened first ... and then? What words could you say to Jamie instead?
Did you like that story?	What did you like about that story? What was the funniest part? If you wrote that story again how would you change it or make it better?

Table created by Professor Elaine Reese and Jimmy McLauchlan.

Cultural perspectives

Consider cultural perspectives in kaiako use of questions to foster oral language. From a Māori cultural perspective, sometimes a statement is framed as a type of question. This practice is often used to affirm and uplift a tamaiti who might not fully know the answer (be unsure). For example, “That’s a red ball, eh?” The tamaiti would reply “Yes” or nod – an indication the tamaiti understands.

Story of practice: The use of video coaching to evaluate kaiako interactions

In an early learning service, kaiako use video coaching – videoing small snippets of their practice for self and peer critical reflection. At one point they chose to look at the impact of their talk on children’s motivation to respond. For one kaiako, this professional learning process showed that a high proportion of his interactions were questions. Often the questioning drew little or no response from tamariki and didn’t encourage tamariki to talk to each other.

Alternative strategies suggested during the coaching sessions included:

- using commenting alongside tamariki
- extending wait time for responses
- using sentence starters such as: “I heard you say ... ”; “When I was ... ”; “I am thinking about ... “
- encouraging children to speak to each other.

Trying these strategies out, his interactions were more conversational. There was more turn taking with tamariki sharing their thoughts and ideas in response to his. Interactions felt easier and more natural.

Asking fewer closed questions, making more comments and consciously allowing time for tamariki to respond is a work in progress. Video coaching sessions continue to be used to help evaluation.

Further strategies

For further strategies see:

- [Encouraging conversations](#)

Storytelling and oral language

Te kōrero pūrākau me te reo ā-waha

“Oral storytelling gives knowledge a soul.”¹¹

(Trent Hohaia)

“Whenever we tell a story, we open ourselves to others, we communicate and share something about ourselves, and invite a response, either spoken or unspoken from our listeners. Stories always give rise to other stories.”¹²

(Tanya Batt)

“Storytelling is valuable for children’s language, emotional development, coping, self-concept, and sense of belonging.”¹³

(Professor Elaine Reese)



Telling local stories

Storytelling is a way for tamariki to learn local history and whakapapa. Knowing local stories introduces meaningful vocabulary such as place names. It also contributes a sense of identity and relationship to people and land.

Get to know stories about the local history and people, including pakiwaitara/stories and pūrākau/ancient stories. Make these a regular feature of your curriculum.

Listen to a kaiako from Kidsfirst Kindergartens Lyttelton tell a local story about Tamatea Pōkai Whenua and their maunga. Tamariki use different props, objects and drama to tell the story.

Video: <https://player.vimeo.com/video/350669768>

Find out more about this pakiwaitara on the [Local curriculum, Tuia Mātauranga, and beyond](#) page.



Using props and objects

It's often easier for tamariki to tell stories with the help of props.

- Shells or stones can be used to sequence events.
- Clay shapes can be used to act out simple stories.
- Puppets: even less confident children will usually tell a story to a puppet – especially if the kaiako uses a special or funny voice for the puppet.
- Magnet board characters and dress ups can be used.

Encouraging confident storytellers

Renowned storyteller and author Vivian Gussin Paley developed a particular sequence of steps to encourage children's creativity in storytelling. By including storytelling in the curriculum almost daily, children became very confident, adept, and creative storytellers.

The steps are:

1. Inviting children to tell kaiako a story, which is then recorded.
2. Using particular prompts, such as “I’ll write down what you tell me. I’m ready, how does your story begin?” and “Is there any more to your story?”
3. Reading the story back to the child with drama and excitement.
4. Inviting the storyteller and other children to act out the story in a performance space as the kaiako reads it line by line.

Storytelling encourages both receptive language learning (listening and understanding) and expressive language learning (gesture and talk). It is an opportunity for tamariki to learn about performance voices and how voice intonation helps to convey a story.

As tamariki get older, encourage ways in which the spoken story can be recorded through drawing, writing and on digital devices. This helps tamariki see the connection between the spoken word and the recorded word.

For accomplished storytellers, introduce strategies like storyboarding so tamariki can experience planning and sequencing of their stories. [Stepping stones in oral language](#) provides further information on children’s growing storytelling capabilities.

Story of practice: Storytelling using traditional stories



At an inner-city early learning service kaiako introduced traditional stories to foster a love of storytelling and to connect tamariki to their cultural heritage and that of others at the centre.

These stories are often introduced to coincide with particular cultural celebrations, for example, introducing Ramayana (an epic from ancient India) during Diwali (the Hindu festival of lights). Kaiako made a point of reading or telling these stories daily for one or two weeks using different means – books, pictures, puppets, drama and iPads. This helps the tamariki become very familiar with the characters and importantly the concepts or values portrayed.

Further strategies

For further strategies see:

- [Digital technologies and oral language](#)

References

1. Hohaia, T. (2017) [Making connections – the power of oral storytelling](#), Auckland: TEDxUoA.
2. Batt, T. (2006) *The story sack: Story telling and story making with young children*, New Zealand: Playcentre Publications.
3. Reese, E. (2013) *Tell me a story: Sharing stories to enrich your child's world*. New York, NY: Oxford University Press.

Bateman A., Carr M., Gunn A.C. (2017) Children's use of objects in their storytelling. In Gunn A.C., Hruska C. (Eds.) *Interactions in early childhood education – recent research and emergent concepts*. Singapore: Springer.

Useful resources

[Literacy and narrative in the years: Zooming in and zooming out](#)

This Teaching and Learning Research Initiative PDF by Amanda Bateman, Margaret Carr, Alex Gunn and Elaine Reese, provides more information on literacy and narrative.

[Helicopter storytelling](#)

An article in the journal *He Kupu* on the use of Vivian Gussin Paley's technique in a New Zealand context.

Talking about feelings

Te kōrero mō ngā kare ā-roto

Talking about feelings with children and supporting them to name and describe feelings helps them to understand, express and regulate their emotions.

Kaiako can:

- include talking about feelings in everyday conversations, so that it's normal for adults and children to name and discuss emotions
- learn the words for different feelings in children's home languages and the cultural meanings and norms associated with them
- help children expand their vocabulary through modelling the use of language to name, describe and explain feelings by reading poems and stories that provide opportunities to talk about them
- consider different visual prompts and environmental supports that help children to express their feelings. Gestures, facial expressions, pictures and photographs provide additional ways for children to express how they feel alongside oral language.

This information is from page 38 of *He Māpuna te Tamaiti: Supporting social and emotional competence in early learning*. More information and a PDF of the document are found on the [Self management and regulation page](#).





Story of practice: The concept of whakamā

Articulating how we feel can be complex. In a bustling early learning service, the manager noticed that a normally vibrant child became overwhelmed during group times. She raised this at a staff hui. “Feelings are not always explosive,” the manager explained, “But that doesn’t mean they are any less powerful.”

Based on a book about feelings in Māori and English, a whole-team approach was designed. Kaiako encouraged tamariki to express a wide range of emotional responses to the situations they experienced. Whānau and kaiako concluded that understanding the concept of whakamā – defined here as shyness or feeling shy – would be helpful for this child. This word was intentionally introduced, “It’s okay to feel whakamā. Sometimes we all feel uncomfortable and whakamā”.

This proved to be a powerful strategy and whānau, who sometimes struggled to find out why their kōtiro clammed up, reported that she could now explain when she felt whakamā.

Further strategies

For further strategies see:

- [Descriptive language strategies](#)

Useful resources

[He Māpuna te Tamaiti: Supporting social and emotional competence in early learning](#)

In the PDF see pages 37-38 for more information on supporting children to understand, express and regulate their emotions.

[Kei roto i te whare: Māori language in the home](#)

Everyday language you can use with tamariki in te reo Māori, including phrases to talk about feelings, pages 29-40.

Digital technologies and oral language

Te hangarau matihiko me te reo ā-waha

Many digital devices have functions that encourage children's talk and interactions. However it is kaiako, not the devices, who determine how well they will be used for this purpose.

Assessing the value of digital technologies for oral language learning starts by distinguishing between the devices and apps.

Some devices and apps invite tamariki to consume content – watch, listen or play.

Others invite tamariki to create content – record their voice or author their own stories.

Using digital technologies, including augmentative and alternative communication (AAC) devices, can remove communication barriers and promote inclusive practice.



Choosing and using digital technologies for oral language development

- Choose devices and apps where tamariki create their own content, such as those for making audio stories and books. These offer greater opportunities for tamariki to actively use and practice language, including te reo Māori. Hearing and seeing their voice recorded increases confidence and a sense of agency to use language.
- Make good use of digital platforms that offer the opportunity for tamariki to hear, evaluate and re-record their voice. This feature, built into most content creation apps, encourages the experimentation and playfulness with language, which is so beneficial to increasing vocabulary.
- Encourage tamariki who are bilingual or multilingual to record their voice using both or all their languages. This will help to strengthen their sense of identity as well as their language competence.

- Share ebooks with tamariki in an interactive way, for example, tamariki taking turns and kaiako using [descriptive language approaches](#), so the technology becomes an engaging way to promote conversations and peer interaction.
- Use fewer apps more often. Tamariki benefit from multiple opportunities to practise and build up skills. Once they are familiar with what's possible, creativity and language will flourish.
- Think of digital devices like a paint brush; one of the many means available to tamariki to express their thoughts and ideas.



Story of practice: Whose feet are these?

After reading a blog on digital devices in early years settings, kaiako from an early learning service decided they needed to shift the way iPads were used by tamariki. Instead of using game apps made by others, kaiako made a point of working with tamariki to create their own. They began with an app that enabled voice recordings to be associated with the pictures tamariki took. These were then made into a digital book. And so, *Whose feet are these?* began – a guessing game that could be played through the LCD screen during group time. It encouraged lots of interaction.

Kaiako noticed tamariki confidence and motivation grew with the voice recording feature. Over repeated opportunities, making similar games, tamariki experimented with intonation, different languages, storytelling voices and funny voices. Hearing themselves, evaluating and re-recording became part of the fun. Voice recordings also helped kaiako with their assessment of language development.

Further strategies

For further strategies see:

- [Storytelling and oral language](#)

Word play and phonological awareness

Te raweke kupu, te aroā weteoro

Interacting with a sense of playfulness is one very effective way kaiako encourage language and communication learning. It is particularly valuable for developing phonological awareness (recognising and working with the sounds of spoken language), a leading predictor for reading and writing success.

Pēpi and tamariki enjoy humour, funny voices, and nonsense words and rhymes. When you are playful with gesture and speech sounds, tamariki are more likely to experiment and see language as something that can delight others.



Being playful with language and sound is less about materials and more about the sense of fun and engagement kaiako bring to their everyday interaction.

- Immerse pēpi and tamariki in rhyme and rhythm through waiata, stories, poems, nursery rhymes and made up ditties. For example, bouncing pēpi on the knee in time to a rhythm of made up words and sounds.
- Change sounds at the beginning of words or make up silly phrases and sentences. For example, “Racey Tracey”, “Andrew Wandrew”, “Tokaia takes time to tentatively tiptoe to the table”.
- Be playful with voice – alter expression, pace and tone when you read. Introduce ideas like “How do you say that in a bouncy ball voice?”
- Play *Guess the sound* games with found objects that can be manipulated for different sound effects. For example, tearing paper, banging blocks or using musical instruments.

- For older tamariki, encourage them to make sound-letter associations. For example, “Those large capital letters are telling me I have to read that word very loudly.” “Who can see something on this page that rhymes with the word mai?” For example, kai. “What else can you see in the room that begins with a K sound?” For example, kākahu, karaka or kōtiro.



Story of practice: Playing with te reo Māori

Reading the Communication/Mana reo section of *Te Whāriki*, kaiako noted emphasis on creativity and enjoyment in language learning. Being playful with their language became something they do daily to engage pēpi and tamariki and learn te reo Māori. They use lots of pūrākau, rotarota (poems, ditties), and raps to encourage gestures and talk. With the older tamariki, kaiako will talk about some of the language features in rotarota or raps and how these make us feel.

For example:

Taka, taka, takahi! Para, para, paratī!

(Stomp, stomp, stomp! Splash, splash, splash!)

Kaiako also make up fun phrases to describe everyday events. Kaiako make a point of repeating these often. This way tamariki are introduced to and get to practice different language features in te reo Māori.

Kei te pai, mähunga wai.

(It's all good, forgetful)

Tīkina te kina, e Te Kina, tīkina.

(Get the kina. Te Kina, get the kina!)

Kaiako notice that their emphasis on playfulness has encouraged tamariki to be more creative and confident in the use of te reo Māori.

Fostering peer communication

Te poipoi i te whakawhitiwhiti me ngā hoa

Successful interactions with peers and siblings rely on children's growing language competence in both listening and talking.

Kaiako who teach oral language intentionally plan, rather than leave to chance, opportunities for tamariki to interact with their peers, regardless of their age or language ability. For some tamariki peer-to-peer communication will be built on New Zealand Sign Language (NZSL). Some tamariki may also use alternative or augmentative communication, such as a picture or symbol system.



Encouraging tuakana-teina relationships

In te ao Māori “tuakana-teina relationships are a fundamental cultural expectation and strength”.¹

In te reo Māori the words tuakana and teina are used when referring to an older or younger sibling or relative. In this strategy the terms are given to the more experienced and the less experienced. The relationship is based on skills and experience rather than age or whakapapa. There are many ways in which kaiako can foster these relationships in oral language, where a more experienced (tuakana) helps a less experienced (teina) learn about communication and talk.

- Encourage tuakana to help teina – “Rāhera, can you help Hemi take his shoes off?”
- Plan leadership roles for tuakana. For example, saying karakia or welcoming new tamariki and their whānau.
- Notice and draw attention to tamariki initiating interactions. For example, “What a great idea to ask Sanjay to help. Remember to tell him how to turn the hose off when he is finished.”
- Make the most of times when you as kaiako are teina in an interaction. For example, “Alice, remember I can’t speak Korean. Can you tell me what Hara just said?”

Environmental design for peer-to-peer interactions

Opportunities for peer-to-peer interactions are more likely when:

- spaces are calm and not too noisy – avoid background noise such as continuous radio or music as this encourages passive listening or tuning out
- resources are accessible, open-ended and of interest to tamariki – the resources connect to their cultural worlds and experience
- spaces have inviting physical elements, such as low partitions or see-through barriers that also encourage small group interactions
- small, quiet, safe spaces are available to retreat to
- planning and care rituals favour flexible, informal, small groups over large group gatherings.



Interactions for cooperation and collaboration

Kaiako encourage cooperation and collaboration by:

- rehearsing turn-taking and listening through group games, sound games or storytelling
- modelling listening to ideas and different perspectives, for example, “That’s an idea I hadn’t thought of George. Has anyone got a different idea?”
- including te reo Māori, home languages and NZSL.

Problem solving and conflict resolution

When tamariki learn to skip or jump, they generally need lots of practice. The same goes for interactions involving problem solving and conflict resolution. These often require kaiako to scaffold (intentionally build) children’s social and communicative capabilities and then step back to encourage direct peer interaction.

Scaffolding may involve suggesting and modelling:

- vocabulary to identify the problem and articulate feelings
- ways to work out solutions verbally.

Celebrating successes

Celebrating successes in peer communication is mana enhancing by:

- noticing children involved in positive peer interaction and giving specific feedback
- affirming tamariki when they successfully resolve conflict, collaborate, awahi or show manaaki.



Kaiako signing the story *Dear Zoo* while it is being read.

Story of practice: NZSL to foster peer-to-peer interaction in small group play

At a kindergarten in North Otago, kaiako model sign and verbal language to ensure that all tamariki know what the signs mean and can use them without adult support. This means hearing-impaired tamariki, and others who find communication difficult, are able to join in and contribute to interactions with their peers. Kaiako provide visual aids, such as pictures, photographs and toys that tamariki use alongside sign language and talk. Their aim is to foster communication and positive interactions by whatever means.

Kaiako chose signs with peer-to-peer interaction in mind. For example, “Hello, I play?”, “Hello, come and play”, “My turn, your turn”, and “Thank you for playing my friend”. If tamariki get stuck, kaiako will model words and phrases to keep the conversation going, always using NZSL and oral language simultaneously. Kaiako have found that their strategy of NZSL for all children has also worked well for some tamariki with autism spectrum disorder who tend to find peer-to-peer interactions easier this way.

Further strategies

For further strategies see:

- [Word play and phonological awareness](#)

References

1. Ministry of Education, (2019). *He Māpuna te Tamaiti: Supporting Social and Emotional Competence in Early Learning*. Wellington: Cognition Education for New Zealand.

Useful resources

He Māpuna te Tamaiti: Supporting social and emotional competence in early learning, a downloadable PDF is located on the [Self management and regulation page](#).

Pages 53-64 of this resource provides information on fostering peer friendships and interactions.

Extending oral language through music and songs

Te whakawhanake i te reo ā-waha mā te puoro me te waiata

It has been said “music is the universal language”.¹ The frequent inclusion of waiata and music creates a rich oral language environment. This is especially so when kaiako make a point of being actively involved alongside tamariki.

Waiata and music:

- help tamariki connect with the words, rhythms and the emotional content of languages
- encourage imitation, turn-taking and opportunities for social interaction
- help develop sound discrimination or phonological awareness
- support tamariki to become strong in their culture and identity
- provide opportunities for repetition in the learning of additional languages.



Waiata

Waiata sung with passion strengthens the development of te reo Māori. Gesture, movement and facial expression are all helpful hooks for memorising language. Look to include waiata from local iwi and whānau when you do this. Waiata that repeat sounds and actions: “kapo kapo ringa ringa, paki paki parirau, whatiwhati tō hope” are particularly good for building te reo Māori vocabulary.

Use well known songs to:

- introduce concepts of loud, quiet, slow, fast, high, low
- pause and wait for children to finish a word or line
- practise and enjoy imitation and turn-taking
- encourage children to lead singing sessions.

Compose songs with tamariki and whānau to share experiences, tell stories and support transitions and daily rituals. You could borrow an existing rangi/tune, pātere/chant, oriori/lullaby or make up your own.

When introducing songs, talk about new vocabulary and use these words outside of the song.



Kaiako sing, sign, and play the waiata *Te aroha* with a group of children.

Instruments

Use instruments to:

- make up sound discrimination games like *Guess my instrument*
- practice and enjoy imitation and turn-taking
- encourage understanding of rhythm – games such as *play my name* help understanding of rhythm and how syllables work in words.

Choose recorded music and waiata carefully. Good as they can be, it is your presence and thoughtful interactions that are necessary to facilitate the many language learning opportunities that waiata and music offer tamariki.

Story of practice: Birthday songs from around the world

The last day of term was busy at the Playcentre - four children were celebrating birthdays. The usual rituals of decorating a chair and making a hat were complete and everyone was sitting around tables outside, eating morning tea. All that remained was to sing *Happy Birthday* and blow out the candles several times.

After *Happy Birthday* was sung in English and te reo Māori, a parent said, “Hey, we need to sing it in Dutch”. Eva’s mother and older brother started clapping and singing as she blushed with pride. “And now in German for Max.”

At the next birthday the following term, a parent who had noticed this offered a special Indonesian birthday song. She handed her baby to the person next to her and squatted down with the children and started to sing, inviting everyone to join in with the repetitive phrases. A parent said, “We’ll need to add that one to our repertoire now – can you write it out for us so we can all learn it?”

References

1. This quote is generally attributed to poet Henry Wadsworth Longfellow who wrote in 1835 “Music is the universal language of mankind”.

Useful resources

[Te Kōtare](#)

Waiata words, chords and videos of ten songs for tamariki, kaiako and whānau.

[TuriTV](#)

Van Asch and Kelston Deaf Education developed a range of New Zealand Sign Language resource videos. Videos include well-known songs, picture books, poems and jokes.