



TE WHATU PŌKEKA

KAUPAPA MĀORI ASSESSMENT FOR LEARNING EARLY CHILDHOOD EXEMPLARS

te whatu pōkeka

KAUPAPA MĀORI
ASSESSMENT FOR LEARNING

EARLY CHILDHOOD EXEMPLARS



New Zealand Government



Te Tāhuhu o te Mātauranga

ION

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Te Whatu Pōkeka: Kaupapa Māori Assessment for Learning: Early Childhood Exemplars

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Mana Tamariki Te Kōhanga Reo me Te Kura Kaupapa Māori
Best of Both Worlds Bilingual Preschool
Pākōwhai Te Kōhanga Reo
Ngā Kākano o Te Kaihanga Reo e Rua

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te whatu pōkeka

KAUPAPA MĀORI
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EARLY CHILDHOOD EXEMPLARS

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He Kupu Whakataki

Ko te whāinga o tēnei rauemi, he akiaki i te tangata ki te wānanga, ki te whakarato wheako, me ō rātou tirohanga ki ngā ariā, ngā whakaaro, me ngā tikanga o roto. Ko te tūmanako, ka āhei ngā wāhi whakaako kaupapa/whānau ki te whakamana, te whakawhiti kōrero, me te waihanga kia kaha ake ngā uara, ngā tautake me ngā tikanga e pā ana ki te Aromatawai Kaupapa Māori.

Ka tūhura tēnei pukapuka i ngā horopaki ahurea, me ngā hātepe whai tikanga kua tākohatia ki ngā āhuatanga katoa o te atawhai i te tamaiti i a ia e tipu ana, e whanake ana. Ki tā Rāmeke whakapae mō ngā aromatawai i whakatūria i runga i te pūtake o te kaupapa Māori o te waka kei tērā taumata e Māori ai ngā angitu a ngā tamariki Māori me ngā whānau.

E whai ake nei ko ngā hua kua puta mai i ētahi o ngā hui a ngā kaimahi Māori e pikau i ngā kaupapa kōhungahunga mō ngā tamariki Māori, me tētahi ohu tuhituhi i rauika mai e te Tāhuhu o te Mātauranga i te tau 2003.

Ka arotahi tēnei aromatawai ki te tamaiti i te ao Māori, ā, ko te reo me te ahurea tamaiti ka rangona puta noa, ehara ko te reo o te pakeke, te rōpū rānei. E taurangi ana mātou kia kore ai e noho pūreirei te tuakiri o te tamaiti mai i a ia e nohinohi ana, tae atu ki tōna pakeketanga. Ko te reo Māori, ngā tikanga Māori, ngā hītori me ngā kōrero tūpuna ngā wāhanga matua o ngā tautake, ngā ariā me ngā takinga o tēnei kaupapa.

Ko ngā kōrero katoa o tēnei tuhinga e hāngai ana ki ngā tikanga o te ao Māori. Ka kōrerotia ngā aroro me ngā tirohanga Māori kia whai mārāmatanga ki ngā ariā e whakatairanga ana i te tautake o te kaupapa nei. Ko ēnei tirohanga kei te pūtake o ngā tauira katoa.

Te Whatu Pōkeka: He Tauira Kaupapa Māori mō te whakaako aromatawai

Kua tapaina tēnei kaupapa, Te Whatu Pōkeka. E whakaatu ana tēnei i te mahi whatu pōkeka muka mai i te harakeke. Ka whakamarumaruru tēnei i te pēpi ki ngā tuāhuatanga o te taiao. Kua āta whatu ētahi kura Tōroa ki roto i te pōkeka hei whakamahana, whakapai, whakaāhuru noa. He whakaritenga tēnei ki tētahi wāhi mahana, haumaruru, kia taea ai te whakawhanake ake o te pēpi. Auahatia hoki te pōkeka ki te āhua o te pēpi i a ia e ako, e tipu ana. Heoi anō, ki tā te horopaki o tēnei kaupapa; me auaha ai te marau e te tamaiti.

Te anga me ngā ihirangi o tēnei puka rauemi

Ka toko te wāhanga tuatahi o Te Whatu Pōkeka ki tētahi tauparapara rongonui e whakamārama ana i ngā wāhanga o te mauri ora, ā, he āhuatanga whakapapa e hono ana ki te wairua o te tamaiti Māori. Ka kitea ngā hononga o ngā ariā me ngā pūnaha mai i tēnei tauparapara i roto i ngā aroro whakatipu, whakaako anō hoki.

Ko ngā ariā matua o tēnei tauparapara e tohu ana i te huarahi kua whāia e ngā tamariki Māori ki te mau i tō rātou ake mana, mauri, tō rātou ake wairua me ngā taonga tuku iho. Ko ngā tikanga Māori pēnei i te manaaki, te aroha, te awhi, te tautoko me te tiaki kei te taunaki o ngā wheako katoa.

Ka whai tonu tēnei wāhanga i ngā aroro ako i roto i te horopaki Māori, ā, kei te tūāpapa o ngā mahi whakaako ko ngā tikanga Māori. Ka hono hoki tēnei ki Te Whāriki me ērā aromatawai e whai ana i ngā aroro Māori. Ko ngā mahi ā ngā pakeke ka whakamāramahia i roto i ngā mahi ako, whakaako anō hoki.

Putā noa i tēnei wāhanga he kōrero kua tangohia mai i ngā tuhinga o ngā kaiwhakahaere kaupapa me ngā kaiwhakaako o ngā wāhi i whakaae ki tēnei kaupapa aromatawai. Ko ēnei kōrero e whakaatu ake i ngā tauira e hono ana i te tautake, ngā hātepe o ngā kōhanga me ngā whakaaro o ngā kaimahi.

Ka arotahi te wāhanga tuarua ki ngā kauneketanga o ngā kōhanga i uru atu ki tēnei kaupapa. Ko ngā kōrero e whakaatu ana i ngā āhuatanga matua o te whanaketanga me te kauneketanga o ngā kōhanga. Kei tēnei wāhanga hoki ngā tauria i whiriwhiria e ngā kōhanga hei whakaatu i te aromatawai tautake me ngā takinga. Kua whakauru anō he anga hei hono i ngā aroro o te tauparapara ki ngā tauria.

Kaupapa Māori

Ko te tautake o tēnei rauemi i ahu mai i te tauparapara, ā, koinei te whakapuakitanga tuatahi ka rangona e te kaikōrero tuatahi. Kei roto ko ngā kōrero tūpuna, ngā tautake kōrero e hono ana i te tātai whakapapa (Rewi, 2004).

Ahakoia ngā rerekētanga o ngā whakamārama ki tēnā iwi, ki tēnā iwi, e mōhio whānui tonu ana tēnei tauparapara, ā, he ōrite ngā huatau. Ko ngā huatau kua tautuhia ki tēnei tauparapara ka mau ki te tangata mō ake tonu. Kāore e tau, kāore e tū, engari ka rere, ka panoni.

Te whakamāramatanga o te tauparapara

Ko tēnei whakamārama e hono ana ki te kaupapa o Te Whatu Pōkeka. Ahakoia e tāutu ana i ngā ariā o te whakatipu, te whakawhanake, me te ako kua puea ake ngā hononga ki ngā kōrero o te ōrokohanga o te ao, arā, te hononga o te ira atua me te ira tangata, ngā akoranga anō hoki a te tamaiti. Ka toro atu ki ngā horopaki e toru e whai ake nei;

- te ōrokohanga o te ao;
- te ira tangata, te ira Atua me te whānautanga mai o te tangata;
- te ōrokohanga o te whakaaro me ngā āhuatanga o te ako me te whakaako.

Te tauparapara

I te tīmatanga, ko te kore

Ko te pō

Nā te pō

Ka puta ko te Kukune

Ko te Pupuke

Ko te Hihiri

Ko te Mahara

Ko te Hinengaro

Ko te Manako

Ka puta i te whei ao

Ki te ao mārama e

Tihēi Mauri ora

E ai ki a Charles Royal, ka whakamārama mai anō tēnei tauparapara i ngā hononga e toru, arā, te Mōhioatanga, te Mātauranga me te Māramatanga.

Mōhioatanga – Ko ngā mōhioatanga me ngā mātauranga ka mauria mai e te tamaiti, ka whakaatu atu i ngā tīmatanga hōu, ngā mātauranga hōu me ngā rapunga hōu.

Te kore, te pō, te pū, te weu, te more, te rea, te aka.

Mātauranga – He wā tēnei mō te tamaiti ki te tipu, ki te whakapakari i ōna pūmanawatanga me ōna pūkenga whakawhiti whakaaro, ā, he wā anō ki te wero me te māharahara ki ngā ariā hōu.

Te kukune, te pupuke, te hihiri, te mahara, te manako.

Māramatanga – Koinei te wā ka mārama te tamaiti ki ōna akoranga hōu; te whakamārama, te huatau, me te pūrangiaho.

E whai ake nei he whakarāpopoto i ngā ritenga e here ana i ngā horopaki e toru:

Ngā horopaki

- Te ōrokohanga o te ao;
- Te ira tangata;
- Te āhuetanga o te tamaiti.

Ko ngā aho e whiri ana i ēnei horopaki ko te mana o te tini, te pūmanawatanga, te pae tawhiti, te kākano whakatō, te ihi, te āwangawanga, te māia, ngā wero, ngā mātauranga hōu, ngā akoranga hōu me ngā wawata. Mai i ēnei ka puea te tirohanga o te tamaiti.

Ngā hononga o te tauparapara ki Te Whatu Pōkeka

Ki tā Te Whatu Pōkeka, me āhukahuka tātou ki ngā hua ka kawea e ngā tamariki ki te horopaki. Ehara ko tā rātou kaha anake, engari, ko ngā hitori me ngā tikanga tuku iho, ō rātou whānau, whakapapa anō hoki. Heoi anō, ko ngā mahi aromatawai kāore e hopu i te tamaiti, ko ia anake. E āhukahuka ana tēnei aromatawai i puta mai te tamaiti i ngā tikanga tūāuriuri, whāioio me tōna whānau. E āhukahuka anō e here ana te tamaiti ki tōna whānau, hapū, iwi, hitori, whakapapa, tuakiri anō hoki (Hemara, 2000).

Te tirohanga ki te tamaiti – he puna oranga

Ko te tauparapara, ōna whakamārama maha me ngā hononga ki ngā horopaki e toru ka whakarato i te tūāpapa o te tirohanga a te tamaiti. Ko ēnei horopaki ka kitea i roto i ngā mahi tātari a te kaiwhakahaere kaupapa o te anga whakaako o Best of Both Worlds e whakaatu mai ana i a Māui Tikitiki hei kaitohutohu i te wāhi whakaako.

The Māui framework is the understanding that Māui is the product of his whakapapa. He achieved what he did because of who he was and what his tipuna, parents, and grandparents had given him. This can be linked to children in that they bring the talents, understandings, and abilities of their tipuna. They are, therefore, extremely rich with potential.

Project co-ordinator notes 2005

Ngā āhuetanga o te tamaiti

E whai iho nei he kōrero whakamāramatanga mō te tamaiti Māori, i takoha mai e tētahi kaumātua nō te rōpū kaimahi.

Ko wai koe? Nā wai koe? I ahu mai koe i hea?

He Māori ahau, he uri whakaheke mai i Rangiatea, he wāhi kei te ao wairua o Hawaiiki. He tangata ahurei ahau, kei a au tōku ake mana, mauri, wairua anō hoki i takea mai i ōku tūpuna, tōku Kaihanga, mai i a Io-Matua-Kore. He kuru pounamu ahau. I tīmata tōku hōkaitanga ki te kōpū o tōku whaea, he wāhi mahana, whakawhirinaki, aroha, poipoi, āhuru anō hoki. He wāhi ka ea ōku wawata katoa, he wāhi pai kia tupu au, kia whanake au.

Aro mai ki ahau hei taonga o tōku ahurea taketake. Horahia mai he ao ka whakarata, ka whakamana, ka tiaki i tōku ake āhua kia rongu au i te rongopai, i te manaakitanga. Tukuna au kia toro atu au ki ngā taumata ikeike o tōku ao.

Puritia ngā taonga a ngā tūpuna mō ngā puawai o te ora, ā mātou tamariki.

He kuru pounamu te tamaiti Māori.

He kuru pounamu te tamaiti, he āhuatanga kei a ia i takea mai i ōna ake mātua tūpuna. E karapoi ana ngā wairua tūpuna me te whānau i a ia kia whai oranga ia. Nā ēnei kaiārahi, ka puta mai ōna ake pūkenga hei whakapiki i tōna ao. Ka whakaae katoa mai ngā tāngata ka ako te tamaiti i ōna pūkenga a tōna wā, kāore e raru. Nā ēnei pūkenga ka kitea te rangatiratanga o te tamaiti. Ka kitea tēnei aroro i roto i ngā kōrero a te kaiwhakahaere kaupapa i mahi ngātahi ki Ngā Kākano o Te Kaihanga:

We talked about the idea that children do not come by themselves but bring with them an “invisible rōpū” who is always with them. We need to recognise this rōpū in everything we do with children. Furthermore, children have the seeds of greatness within them. They are the culmination of generations of chiefs and rangatira. They therefore cannot be viewed as being needy or from a deficit model. They are full and complete and bring with them their history, their ancestors, and their rōpū.

Project co-ordinator 2005

Ka whakapiki nei te kounga me ngā rerekētanga o ngā horopaki whakaako nā ngā āhuatanga motuhake o tēnā tamaiti, o tēnā tamaiti i a ia e whātoro haere ana. Ka ako ia tamaiti kia waia rātou ki te ao i a rātou e tipu ana.

Ki te nuinga, he tūranga motuhake tā ngā tamariki ki tēnei ao. He pounamu ki ōna iwi (Hemara, 2000). Nā ngā hononga ki te tangata, te taiao, te takiwā, te wā anō hoki, he mea nui kia kitea ēnei āhuatanga i roto i te tamaiti Māori:

Te wairua o te tamaiti.

I ahu mai te wairua i ngā rangi tūhāhā, mai i a tuawhakarere, whāioio. Ko te wairua te whakatinanatanga o te kauwhata atua me te tapu o te tamaiti, ā, te taonga ka whāngai i a ia ki tōna tūranga i roto i tēnei ao. E whakapaetia ana a Hemara (2000) kei a ia anō hoki ngā taonga tuku iho o ōna tūpuna hei poi poi i tōna wairua, tōna hinengaro me tōna tinana anō hoki.

He mana tō te tamaiti.

E here ngātahi ana te tapu me te mana. Ina te tapu tērā, te au o te kaha, ko te mana anō taua kaha, taua whakahua o te tapu o te tamaiti. Hua mai ana te mana o te tamaiti ki roto i ēnei āhuatanga e whai ake nei:

- mana tangata – I ahu mai te mana o te tamaiti mai i tōna whānau, hapū, iwi hoki;
- mana whenua – tōna whenua, tōna tūrangawaewae;
- mana Atua – Te here e here nei i te tamaiti ki ngā Atua, tōna tapu.

He mauri tangata.

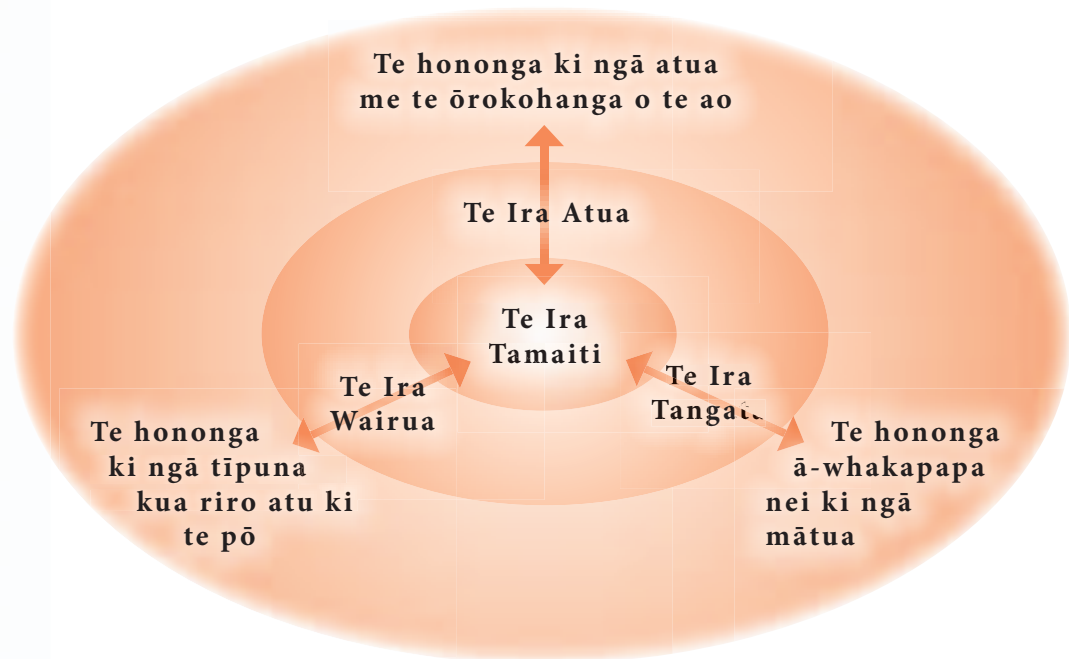
E ai ki te tauparapara, nā te mauri anō te kākano i akiaki kia whātoro atu i ōna aka, kia puta, kia ora. Ka whānau mai te tangata me tōna ake mauri, ka mate anō ia me tōna mauri. He taonga matua te mauri ki te tamaiti. Mēnā e kaha ana ā-wairua, ā-tinana anō hoki te tamaiti, ka tau tōna mauri. E ai ki a Mead:

E here motuhake te mauri ki ia tangata, ā, koia te tohu o te oranga. Mā tēnei mōhiotanga ka taea te hora i te mauri; te hinengaro ki te whakaaro me te whai mana ki roto i ngā nekehanga a te tinana. Mā tēnei ka āhei te waiaro o te tangata ki te ihiihi mai, te whakaharahara mai, te whakaaweawe mai

(Mead, p.54, 2003)

Mā te taurira nei, ka kite kei ngā tamariki ngā ira e toru. Arā:

- Te ira Atua;
- Te ira wairua;
- Te ira tangata.



Ko ngā kaupapa ōrite ka puea mai i te tirohanga ki te tamaiti, ko te mana o te tini, te pūmanawa, te mana o te kotahi, ngā taki, ngā mātauranga hōu, ngā akoranga hōu, te whai kaha, ngā kaha motuhake me ngā tūmanako. Ānō nei ko ngā hua mō te mahi ako, mō te mahi a ngā pakeke rānei.

Te hono i te āhuatanga o te tamaiti ki Te Whatu Pōkeka:

Ko te take o Te Whatu Pōkeka, ko te whakamana i te tamaiti me tōna whānau. Ki te Māori, ko te noho kia mātua ai ngā tikanga Māori i roto i te anga aromatawai kia tika ai te hopu i ngā kaha, i ngā pūkenga o te tamaiti me te whānau, i tua atu i ō rātou ngoikoretanga. Heoi anō, e ai ki a Rameka (2007, p. 138) me aro atu te mahi aromatawai ki te whakaute me te whakaruruhau i te mana o ia tamaiti, ki te whakanui me te akiaki i tōna whakapakaritanga me tōna whanaketanga hoki.

Ngā tikanga whakaako

Ka aro atu te whakaako me te ako ki roto i te horopaki Māori, te whanaungatanga, me ngā tikanga Māori. Ko te ako te mahi whāngai, me te mau i te mātauranga. Kia whai māramatanga mai ko te kaiako hei ākonga, ā, ko te ākonga hei kaiako anō hoki (Metge 1984, Pere 1997).

Koia nei ngā kaupapa matua e whāngai i te tikanga whakaako, ā, ko te tika a te horopaki, ngā hōtaka marau me te whakamahi kia māmā te rongō i te ao Māori me te whānau hei pūtake whakahirahira mō te mahi.

Ngā horopaki mō ngā akoranga

Kei te pūtake o ngā horopaki, ko ngā akoranga ka kitea i waenganui i te tamaiti, tōna whānau, me ngā kaiwhakaako tamariki.

Whai tūrangā ēnei horopaki ki ngā kaupapa o te whanaungatanga, ngā tikanga anō hoki e kawē nei i ngā whānau. E ai ki ngā horopaki kōhungahunga, koinei te pūtake ka āwhina i te tamaiti ki te ako, ki te whanake i tēnei ao.

He hua anō kei roto mō te whakatakoto me te whakamahi hōtaka kia tika te taha ahurea me te taha hāpori mō ngā tamariki. Ka whakamahia a Mana Tamariki Te Kōhanga Reo i te anga o Te Aho Matua, hei tuakiri mō te ako, ā, kei roto katoa ngā aroro me ngā horopaki i te ao Māori:

Te Aho Matua was developed as a theoretical framework to ensure the essence of Kura Kaupapa Māori remained spiritually, culturally and linguistically, and administratively Māori. An important aspect of *Te Aho Matua* is that there is as much emphasis on feeling as there is on seeing. One does not just observe learning. One should be able to articulate how the child feels and is felt by the people, places, and events and things s/he has relationships with.

Te Kōhanga Reo o Mana Tamariki, 2005

E whai ake nei tētahi whakataukī e whakamārama ana i te haepapa o te pakeke i a ia e mahitahi ana ki te tamaiti.

Kohikohia ngā kākano, whakaritea te pārekereke, kia puāwai ngā hua.

Ko te pārekereke te māra tūturu hei whakatipu wana kūmara. He tika kia whakaritea te pārekereke ki te ao o te tamaiti. Me āta manaaki, me āta poipoi kia pai te whanake mai o te tamaiti. E kore e taea te eke angitu, te whakaputa hua ina kāore ērā āhuatanga i reira.

Kua whakaritea anō ngā hua o te whakataukī ki te tamaiti, kia whanake mai ia, kia eke anō ki tōna ikeiketanga. Mā te whānau, te kaiwhakaako anō hoki e:

- whakarato i ngā kai pai, kia tipu, kia puāwai te tamaiti;
- whakarato i ngā āhuatanga pai katoa kia tipu, kia puāwai ai te tamaiti;
- whakarato i ngā tohu, ngā mātauranga me ngā pūkenga ki te whakatō i ngā tūāpapa ako a te tamaiti;
- whakamana i te tamaiti, kia whiriwhiri ai ia i te huarahi pai māna;
- aro ki ngā pūnaha whakaako kua whakaū ki ngā kōhanga.

E ai ki te kaiwhakahaere kaupapa i Te Kākano o Te Kaihanga Early Childhood Centre, ka kitea te hononga i waenganui i te pārekereke me tā rātou whakarite i te hua:

Their centre philosophy of (sowing seeds so that children will succeed), their view of children (koru who unfurl as they learn), and their centre whakataukī (E kore e hekeheke te kākano rangatira) combine to provide a strong foundation for assessment practices.

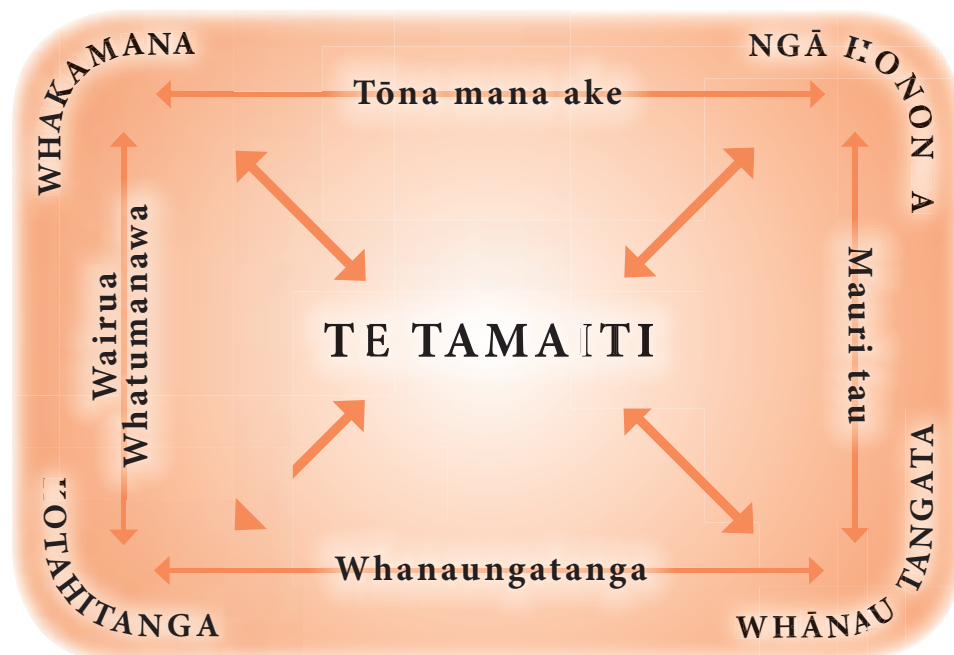
Project Co-ordinator 2006

Te hono i ngā tikanga whakaako ki Te Whatu Pōkeka

E ai ki te aromatawai Kaupapa Māori nei, e kore e taea te mahi aromatawai te arōpū ki te tamaiti ki roto i te horopaki o te Whakaako Kōhungahunga anake, engari, me tiro kau atu ki te whānau, te hapū me te iwi. Me noho pūmau te whānau ki ngā takinga o Te Whatu Pōkeka, ā, kei roto anō hoki i te whānau ngā aroro o te tika, ngā mahi motuhake, ngā mana, te tuakiri o te tangata, me te mahi whai tūranga ki roto i ngā tikanga whānau. Me aro ki ngā mahi whakaako me ngā mahi aromatawai hei mahi ngātahi i waenganui i te whānau me ngā kaiwhakaako, ā, kei a rātou katoa he akoranga hei takoha atu ki te tamaiti.

Te anga horopaki i ngā mahi ako

Ko ngā mātāpono Māori me ngā aroro o *Te Whāriki* ka whakahiato i ngā anga horopaki ako.



Ngā kaupapa here o *Te Whāriki*: Ngā puna mahi

Hipokina ngā kaupapa here a *Te Whāriki* i ngā tini puna mōhiotanga, ngā puna oranga me ngā puna mahi. Ko te tikanga kē, ka whāngai atu ēnei i te tino kounga o te whakatakoto me te whakauru hōtaka kia whakaihihi i ngā akoranga a te tamaiti. E whai ake nei ngā whakarāpopototanga whai māramatanga i ngā ākina a tēnā, a tēnā o ngā kaupapa here:

Whakamana:

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whainga mā tātou. Me tauawhi te mokopuna i roto i te aroha me te ngākau mārie, ā, me whakatō te kaha ki roto i a ia kia pakari ai te tipu o tōna mana whakahaere ... kua mōhio ia ki tōna mana ake.

Kotahitanga:

E rua ngā āhuatanga e pā ana ki tēnei wāhanga. Tuatahi, ko te whakakotahitanga o ngā whakahaere mō te ako i ngā mokopuna ... ka taea ngā mahi katoa i te wāhanga kotahi, arā, te waiata, te kōrero, te hīkoi ... ko te tuarua, ko te whakakotahitanga o ngā mahi mō te tipu o te tinana, o te hinengaro, o te wairua, me te whatumanawa. Kāore he wehewehenga. Kāore he aukatitanga ... Tukuna tōna hinengaro kia rere arorangi, ā, āwhinatia i a ia ki te whakatinana ōna whakaaro, ngā koroingotanga o tōna wairua, me ngā haehaetanga ki tōna whatumanawa.

Whānau Tangata:

Ko tētahi o ngā tino uara o te ao Māori kia mōhio te mokopuna ki te whanaungatanga. Ka mōhio ia ko wai ia, ko wai ōna mātua tūpuna, ko wai ōna marae, kei hea ōna tūrangawaewae. Me whiri mai te whānau, te hapū, te iwi o te mokopuna ki te tautoko i ngā akoranga i a ia. Kia tipu te mokopuna i roto i te aroha hei taonga whakahirahira mā tōna whānau, mā tōna iwi, me tōna hapori.

Ngā Hononga:

Mā te ngāwari i waenganui i te mokopuna me ngā tāngata ka pā mai ki a ia, ka piki te hiahia o te mokopuna ki te ako. Mā te takoto o te rangimārie i roto i ngā piringa me ngā hononga ki aua tāngata ka pakari anō te hiahia o te mokopuna ki te ako ... kua tau tōna mauri ... kua piki tōna ora, te mana me te ihi o tōna tinana, tōna hinengaro, tōna wairua, me tōna whatumanawa.

Te hononga o Te Whāriki ki Te Whatu Pōkeka:

Ka toko a *Te Whāriki* i te mahi motuhake o tētahi marautanga Māori e haumarua ana i te reo, ngā tikanga Māori, ngā āhuatanga whakaako Māori me te mahi tuku i ngā mātauranga Māori, ngā pūkenga me ngā whaiaro anō hoki. Ka whakamārama ngā kaupapa whakahaere i ngā mahi a ngā kaiwhakaako i a rātou e whakarite mahi me te aromatawai i ngā wheako whakaako e tika ā-hapori, ā-ahurea anō hoki mō ngā tamariki Māori (Rameka, 2007).

Ngā whāinga whānui o Te Whatu Pōkeka

He aha ēnei?

- He whakamārama, he aro atu ki te mahi ako a te tamaiti ki roto i te horopaki Māori;
- He whāinga, he taumata hei eke mō ngā akoranga a ngā tamariki;
- He aro atu ki tō tātou ao Māori, te tū tangata Māori mai, te tūhuratanga hoki ki roto i te ao Māori;
- He whakatinana i ngā akoranga whai mana i te ao Māori;
- He wāhanga nui ki ngā mahi whakaako kōhungahunga nā te whakahua i ngā kaupapa me ngā mātauranga kawē mahi;
- He aromatawai i ia rā;

- He tirohanga, he mātakitaki te mahi aromatawai;
- He ako i te tamaiti;
- He whai māramatanga te mahi aromatawai, mā te whakaaro, te kōrero anō hoki;
- He pūtake kia whai hua ā tātou māramatanga.

He aha ai ka mahia ngā mahi aromatawai?

Ko te take o te aromatawai, kia puta mai ngā hua e pā ana ki ngā akoranga me te whanaketanga a ngā tamariki mō ngā pakeke e hautū marau, ngā tamariki anō me ō rātou whānau (*Te Whāriki*, page 29). Ka mahia ngā mahi aromatawai:

- kia pai ake ngā māramatanga ki ngā akoranga a ngā tamariki;
- kia tīmata te whakawhitiwhiti kōrero mō ngā akoranga a ngā tamariki;
- kia whai mōhiotanga ki ētahi atu;
- kia tiro whakamuri ki ngā mahi;
- kia whakarite akoranga mō ia tamaiti, mō ngā rōpū rānei;
- kia kitea te tautoko ki ia tamaiti;
- kia kitea te mana o te ako;
- kia whakauru atu anō i te tamaiti ki te aromatawai i a ia anō;
- kia whakawhiti whakaaro ki te whānau;
- kia whakawhiti kōrero mō ngā wheako ki te whānau.

Te Whatu Pōkeka: Te aromatawai kaupapa Māori

Kua waihanga nei e Te Whatu Pōkeka ki runga i ngā whāinga whānui e toru. E ai ki a Durie (2003) koinei ko te noho Māori nei, ko te whātoro haere hei tangata whenua o te ao me te rongo kau atu ki te waiora me te oranga pai. Oti rā, ko tēnei anga aromatawai:

- he aro ki ngā mahi whakahirahira;
- he whakatipu ake i ngā kaha me ngā hiahia o te tamaiti;
- he tautāwhi i ngā akoranga mutunga kore a te tamaiti;
- he whakakaha i te tū Māori ki roto i tēnei ao;
- he whakaatu i te tirohanga ki te tamaiti, ā, he tauawhi ngā akoranga katoa o te tamaiti, arā, te taha tinana, te taha hinengaro, te taha wairua me te whatumanawa;
- he whakamana i te kaiako, he whakarato pārongo anō hoki hei āwhina i ngā wāhi whakaako ki te whakapiki i te kounga o ngā hōtaka mō ngā tamariki;
- he whātoro ki ngā whānau, he whakakaha i ngā reo a ngā tamariki;
- he āhukahuka me te whakahau i ngā aroro o te whanaungatanga, arā, te awhi, te tautoko, te tiaki, te manaaki me te aroha;
- he aronui ki ngā wheako o tēnā, o tēnā wāhi whakaako, ā, he whai whakaaro ki ngā akoranga me te aro atu ki ngā hītori, ngā ahurea o ngā tamariki;
- he whakamana i ngā kaiako kia whai whakaaro ki ō rātou ake tikanga, whakapae, whakahau anō hoki;
- he aki i ngā pakeke kia noho pūmau i roto i ngā akoranga o te tamaiti.

Ka māmā te rongō i te whanaungatanga i roto i te aromatawai nā tēnei kōrero a Te Kōhanga Reo o Ngā Kuaka e kī ana:

The development of our framework depicts the connections we have identified with whakapapa, to ways of knowing and being Māori. The connection with assessment and whakapapa embedded within Māori epistemology has created a paradigm for assessment of children's learning. Examining the idea around whakapapa and observing children's development within our framework, we began to identify that there was a connection to the holistic learning of each child in terms of visualising children's voices through the connecting lens of whānau, staff, and tamariki.

Te Kōhanga Reo o Ngā Kuaka

Ki tā Pākōwhai Te Kōhanga Reo, ko tā rātou tautake aromatawai ka hono ki ngā tirohanga o Durie. Arā e kī ana rātou:

The “whānau/community development” model of practice used by the Pākōwhai Te Kōhanga Reo has developed as a direct consequence of the unique circumstances that surround the kōhanga, their whānau and community. It is important to understand that it is firmly founded in:

- a Māori world view;
- a Māori understanding of *Te Whāriki*;
- a firm commitment to partnership relationships with whānau and community;
- an absolute commitment to the “paramountcy of the child”.

Pākōwhai Te Kōhanga Reo

Te tātari i ngā tauira

E whai ake nei ngā wāhanga i tātarihia ai ngā tauira:

Ngā hononga ki te tauparapara: Te ara mōhiotanga

Mōhiotanga: ngā mōhiotanga kei te tamaiti i tēnei wā.

Mātauranga: koia nei te wā ka tipu ai te tamaiti ina ako ai ia i ngā mātauranga hōu.

Māramatanga: koinei te wā ka whai māramatanga te tamaiti ki ngā mātauranga hōu.

Ngā āhuatanga o te tamaiti: Tōna oranga

Te wairua o te tamaiti – te taha wairua, ōna kare ā-roto.

He mana tō te tamaiti – te mana me te māia o te tamaiti i te wā i whānau mai ia.

He mauri tangata – te mauriora me te ngao o te tamaiti.

Tikanga whakaako: Te ara mahi

Tikanga whakaako: Ko ngā tikanga Māori me te whanaungatanga te ngako o te ako ki te horopaki Māori.

Te Whatu Pōkeka: Te aromatawai kaupapa Māori

Te whai oranga Māori, te tū Māori hoki.

Te hononga ki Te Whāriki

Kua whakamahia ngā mātāpono kei *Te Whāriki* ki te tautoko i ngā tātarianga o ēnei tauira.

Ngā wāhi whakaako i tautoko i Te Whatu Pōkeka: Te aromatawai kaupapa Māori

I tīmata ngā kōrero i te tau 2003 i waenganui i ētahi wāhi whakaako Kaupapa Māori/Whānau puta noa i Aotearoa. Ahakoa te nui o ngā rōpū i aro atu ki tēnei kaupapa, mō ngā take huhua, i mawehe haere ētahi, ā, ka uru atu anō ētahi. Ka mutu, e rima ngā wāhi whakaako i oti i tēnei kaupapa i te tau 2006, arā:

- Best of Both Worlds, Papakura;
- Ngā Kākano o Te Kaihanga, Titirangi;
- Pākōwhai Te Kōhanga Reo, Tūranganui-a-Kiwa;
- Te Kōhanga Reo o Mana Tamariki, Te Papa-i-oea;
- Te Kōhanga Reo o Ngā Kuaka, Kirikiriroa.

He mea whakaharahara tēnei kaupapa i ngā kounga mīharo, rerekē anō hoki o ia wāhi whakaako, e taea ana te kite i roto i ō rātou ake ariā whakahaere, me ō rātou ake māramatanga. Heoi anō, ka hono tonu ēnei ariā ki te kaupapa matua o roto i tēnei mahi.

Te hōkaitanga o ngā wāhi whakaako

Ko ngā hōkaitanga o ngā wāhi whakaako ka whakamārama ake i ngā horopaki o ia wāhi whakaako, ā rātou ake tautake, me ngā māramatanga o ia kaimahi e pā ana ki ngā akoranga me ngā aromatawai i te tīmatanga o te kaupapa nei. Ka kitea ngā wero, ngā whakatutukitanga, ngā akoranga hōu, ngā mōhiotanga hōu, me ngā māramatanga ka puea ake i tēnei hōkaitanga.

Best of Both Worlds

Background

Best of Both Worlds is located in Papakura, South Auckland. It was established in 1995. Due to lengthy waiting lists, a second centre opened in 2004. The centres serve a community that is low socio-economically and has a high population of Māori and Pacific Islands families. There are 34 children in one centre and 33 in the other and 16 teachers altogether. Most of the children attending the centre are Māori although a diverse range of cultures, ethnicities, and nationalities is represented. The centre has a bicultural, bilingual programme.

Kaupapa

To support children's identity, self-esteem, and confidence for life and to enable children: to learn, understand, and implement their tikanga; to challenge and test boundaries; to take risks and problem solve; to establish relationships and ongoing friendships; to learn life skills in an environment where they are loved and understood.

The journey

In early 2002, Best of Both Worlds was approached to participate in the National Early Childhood Learning and Assessment (NECLA) project. The work on the national exemplar project required

that the centre articulate their assessment procedures and provoked much thought about what learning they should be capturing, and how. The centre was using a mixture of assessment processes including checklists and photographs.

In 2003, the centre was approached to work on the Kaupapa Māori Learning and Assessment Exemplar (KMLAE) project. Educators were positive about the opportunity to further develop their assessment processes and understandings, especially through a project that had a strong Māori focus. The responses to the project and the project objectives were extremely positive and timely. Their previous work had been the catalyst for the educators to begin to examine how tikanga Māori was represented in practice and what implications it had for children's learning. They saw that the KMLAE project allowed them to extend the progress they had made, and they expressed enthusiasm about the opportunity to explore and articulate what kaupapa Māori early childhood education and assessment meant to them and how it may be expressed in the future.

Educators indicated that although many centres work from a kaupapa Māori base, they rarely had the opportunity and space to analyse in any depth what this meant or to articulate their understandings of the concepts, values, and understandings that underpinned their philosophy.

The work on the project has required re-examining the centre's kaupapa, and how tikanga Māori is, and could be, characterised in practice. This review of the kaupapa has been a useful opportunity to encourage thinking and understandings around what is important learning for children. It has opened pathways to new and exciting activities and events and strengthened tikanga Māori and the sense of being Māori in the centre.

It has also required kaiako to develop their understandings of assessment and how it relates to the curriculum. There was a need to move past the "lovely" stories to the key learning, and how learning can be documented. Probably the biggest barrier to progress for the centre has been the time and energy requirements of kaimahi working on the project.

Best of Both Worlds has for many years viewed Māui as a mentor, an exemplar of the centre's practice. Through the work on the project, the staff have developed their understandings of how Māui's characteristics could be utilised as a model for learning in their particular context. They are desirable and to be valued. It is the realisation that Māui is the product of his whakapapa. Clusters of whakapapa – they therefore bring with them the talents, underpinnings, and tipuna – they are extremely rich with potential. Best of Both Worlds is a kaupapa that emphasises the following aspects of Māui's character:

Furthermore, there

Mana: identity – pride – inner strength

Manaakitanga/aroaha: caring – sharing – kindness – supportiveness

Whakakata: humour – fun

Tinihanga/whakatoi: cunning – trickery – cheekiness

Pātaitai/kaitoro: testing – challenging – questioning – curiosity

Arahina/māiatanga: confidence – self-reliance – leadership

Māramatanga: developing understandings – working through

Ngā hononga: tuakana-teina – ako – whanaungatanga

Kāore ēnei pēpī i te whakarongo

Te Hirea – 4 tau, Dujournae – 2 tau, Ariana – 2 tau, e toru marama

I tēnei rā tonu, i pātai mai a Te Hirea mēnā ka taea e ia te āwhina i ahau ki te tīni i ngā kope ā ngā tamariki kōhungahunga, ā, ka whakaae au. I haere ngātahi ai mātou ko ngā tamariki, ko Te Hirea anō hoki ki te wāhi tīni kope. Ka noho katoa ngā tamariki, ka tatari kia tīnīhia ā rātou kope. I a au e tīni ana i te kope tuatahi, ka rongu au i a Te Hirea e kōrero atu ana ki tētahi, “E noho darling. Darling, whakarongo, titiro ki a Ariana.” Ahakoa te whakapau kaha o Te Hirea ki te āta whakanoho i ngā tamariki, nā wai rā ka tohu atu a Te Hirea ki a Dujournae, me te kī, “E noho.” Tere tonu taku mutu i te tīni tuatahi, nā te mea, i te kite au e pōuri ana a Dujournae me tana kī, “Mā Whaea Estelle e mahi ināianeī.” Puku kata ai ahau ki a Te Hirea e kī ana, “Whaea, kāore rawa ēnei pēpī i te whakarongo, mā Ihipera koe e āwhina apōpō.”

Whanaungatanga – Ka mahia a Te Hirea i āna mahi tuakana i runga i te ngākau marie, ahakoa kāore āna mahi tuakana i te whakarongo.

Te Tātaritanga

Ngā hononga ki te tauparapara: Te ara mōhioatanga

Ka arotahi tēnei taurira ki ngā mōhioatanga o Te Hirea ki te whanaungatanga, arā, te tuakana/teina. Ka tūhura ia ki ngā mahi manaaki, ki ngā momo āhuatanga ki te tīni kope (Mōhioatanga). Ahakoa ngā uauatanga kei a ia, hāngai tonu tōna kaha ki te whakatutuki i āna mahi. Kei a ia ngā pūkenga ki te whakauru ki ēnei mahi, te hihīwa me te arotahi ki ngā hātepe o te mahi nei (Mātauranga). Mā ōna akoranga ka mārāma ia he maha ake ngā mahi a te tuakana i waho atu i ngā whakaaro pai, engari me whai hoki i ngā pūkenga whakawhiti whakaaro me ngā rautaki whakahaere whanonga (Māramatanga).

Ngā āhuatanga o te tamaiti: Te ara tangata

Ka whakaatu mai tēnei taurira ka pēhea te whakamārama o Te Hirea ki tōna tūnga tuakana. Ka taea e ia te tuku mihi, te whāngai anō hoki i te mana ō ētahi ki te manaakitanga me te tiaki. Nā tōna mauri ka taea e ia te kōrero tika ki ngā pakeke mō ngā mahi e hiahia ana e ia te mahi, kāore rānei. Arā te tirohanga ka tika ki te tamaiti e tohu haere ana i roto i ōna ake akoranga, i ōna whiringa whakaaro me ngā mahi ako, whanaketanga hoki.

Tikanga whakaako: Te ara mahi

He mahi nui tā Whaea Estelle ki te whakarato whanaketanga mā Te Hirea kia āhei ia te whakakaha i ōna pūkenga tuakana ki te taha o ngā kōhungahunga. He matawaenga te whakaako me pēhea te mahi ngātahi, te mahi i ngā mahi kia tika te poipoi, te tiaki me te whakarato hoki i ngā āhuatanga o te whanaungatanga ki roto i ngā horopaki kaupapa Māori. Kua whakauru atu anō ngā ariā matua o te whanaungatanga, arā, te awahi, te tautoko, te aroha, te tiaki me te manaaki ki tēnei taurira. Ka tohu tēnei taurira:

- me arotake ngā mahi whakaako kia kite ai ngā hua i roto i te ao Māori;
- he tino hua ngā mahi aromatawai i roto i ngā wāhi whakaako kōhungahunga, i te mea, he wahapū ngā kaupapa me ngā mātauranga i roto i ngā āhuatanga ako;
- ka mahia ngā mahi aromatawai i ia rā.

He hononga ki *Te Whāriki*

Kotahitanga

E rua ngā tukanga ki tēnei wāhanga. Ko te whakatakoto me te tāutu i ētahi rautaki hei whakatītina, hei whakahihiri, ā, hei whakaongaonga ā-tinana, ā-wairua, ā-hinengaro anō hoki i ngā mokopuna. Kāore he wehewehenga, kāore he aukatinga. Ko ngā hua o tēnei kōhanga ko te atawhai i ngā tuākana ki te ako me te whai mōhioatanga atu i ērā kei a rātou.

Whakamana

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whāinga mā tātou. Ka tautokona a Te Hirea kia eke ai ia ki tōna pūmanawatanga, kia kore ai tōna mana e takahia atu e ētahi atu.

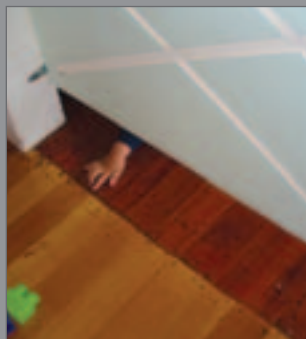
Tūmeke George

George – 1 tau, e 8 marama

I te tākaro a George ki tana takawairore i te taha o ōna hoa. Ka tahuri ia, kātahi ka whiu atu i tana takawairore ki tua o te kēti, ki te wāhi mō ngā pēpī.

Ka whakamātauhia e ia te piki i te kēti. Kāore e taea e ia. Ka whakamātau anō ia ki te whakatuwhera i te kēti. Kāore anō e taea e ia. Ka whana a George i te kēti, ka tarai ia ki te ngōki i raro i te kēti. Ahakoa te aha, kāore ia i tutuki i tana whāinga. I te hiahia tonu ia i tana takawairore, kātahi ka takoto ia ki tōna puku, ka whakamahia i ōna ringaringa ki te tō i tōna tinana ki raro i te kēti.

Āhua rua meneti i pau kātahi a George ka tae ki te wāhi mō ngā pēpī me tōna kaha menemene. Ka tīkina e ia tana takawairore, kātahi ka whiua atu ki tērā taha o te kēti, ki te wāhi tika. Ka takoto anō a George ki runga i tōna puku, ka tō anō i tōna tinana ki raro i te kēti. Ka mutu, he ōrite tōna āhua ki te tangata kātahi anō ka piki i te tihi o te maunga.



Te Tātaritanga

Ngā hononga ki te tauparapara: Te ara mōhiotanga

He raru tā George, arā, te haere ki te tiki i tana takawairore. Mauria mai e ia i ōna ake ariā me ōna rautaki ki te whakatuwhera i te kēti (Mōhiotanga). Ka werohia tēnei waitara i tōna hinengaro, engari, nā tōna manawanui me tōna taikaha ka tutuki ia i tōna wero, ā, ka tīkina atu i tana takawairore (Mātauranga). Kua whai māramatanga anō a George mā te whakamahi i ngā rautaki huhua, me te akiaki i a ia anō, i taea e ia te whakatutuki i tōna wero (Māramatanga).

Ngā āhuatanga o te tamaiti: Te ara tangata

Ka kite koe i roto i tēnei taurira tētahi tamaiti whakaaro hōhonu, matatau hoki e whakaatu ana i tōna rangatiratanga, arā, tōna manawanui, tōna hiringa, tōna māia, tōna ngākau kaha. E ngākaunui ana a George ki ōna ake pūkenga, ā, e māia ana ia ki te whakaako i a ia anō. Ka kitea i roto i a ia tōna mana me tōna mauri. He aumangea ia ki te whakatutuki i ōna wawata, ā, kua tau anō tōna wairua.

Tikanga whakaako: Te ara mahi

Kāore he pakeke hei auwaha i ngā mahi a George. Ko tā rātou mahi, he mātakitaki, he whakamana, he whakanui anō hoki i ōna whakatutukitanga. He tohu tēnei ki a George e whakapono ana rātou kia tutuki pai ia i ōna hiahia. Ka tohu tēnei taurira:

- me arotake ngā mahi whakaako kia kite ai ngā hua i roto i te ao Māori;
- ka tātari ngā aromatawai i te āhua o te tamaiti, mai i te wairua pai;
- ko ngā aromatawai ka whakamana i te kaha me te hiahia o te tamaiti;
- ka mahia ngā mahi aromatawai i ia rā.

He hononga ki *Te Whāriki*

Whakamana

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whaingā mā tātou. E whakaatu ana tēnei taurira ehara ko ngā mahi ka mahia e ngā pakeke anake ka āwhina i te tamaiti, ka taea tonu te tautoko i a ia mēnā ka āta noho ki te kite mēnā ka taea e ia te whakatutuki i ōna wawata ko ia anake. Nā tēnei ka taea e George te whakatipu i ōna ake pūkenga.

Ngā Kākano o te Kaihanga

Background

Ngā Kākano o te Kaihanga is a christian, kaupapa Māori centre located in Titirangi, West Auckland. There are 18 children and 5 full-time and part-time staff.

The journey

In early 2002 we participated in the National Early Childhood Learning and Assessment project (NECLA). In 2003 we were approached to work on the Kaupapa Māori Learning and Assessment Exemplar Project (KMLAE). We felt that the KMLAE project seemed to really fit our philosophy. It challenged us to see things through a Māori lens. This supported us to see children in a different light and challenged us to ask, “What are we on about? What is our philosophy? Why are we doing it? Have we achieved our purpose? Where is the proof?”

Over time, our view of the child changed. We began to see the fern frond as a symbol for the child. The child, like the pikopiko, is initially tightly wound. Every branch of the pikopiko is part of the child’s character and disposition. The child unfolds as s/he is nurtured, just as the pikopiko unfurls with growth. Just as the pikopiko is surrounded by the outer fronds of the fern, as the child unfolds we see her/him, not in isolation, but surrounded by the outer branches of whānau, community, whakapapa, and whakawhanaungatanga. This surrounding support needs to be particularly strong around some families.

Despite a number of staff changes and major developments, we have continued to refine our thinking and practices about teaching, learning, and assessment. Our enthusiasm for the project has grown as our confidence in our abilities to utilise assessment to support children’s learning has developed.

Issues emerging from our work

Whānau/whanaungatanga – The whānau is the key to our framework development.

Whānau/child assessment – The child is part of the whānau and the whānau is part of the child. One cannot be separated from the other. The child learns within the context of whānau, which is a real-life context. It is not a socially contrived environment such as the early childhood service. Learning occurs first in the whānau and it is the whānau that determines the learning that is valued. It does this sometimes in association with the early childhood centre, and sometimes not.

Assessment must acknowledge and make visible the relationship between whānau and child. Whānau do not merely contribute to the assessment of their children. They are central to it. We are now focusing on how this relationship can be reflected in practice in our assessment processes. This involves ongoing hui with whānau to wānanga what this means for whānau and educators.

Leadership and commitment – An important factor in the success of this centre has been the team’s commitment to providing the best possible learning opportunities for our children. Openness to new ideas and practices, and upskilling educators and whānau have been crucial to the development of our assessment understandings. Strong consistent leadership not only guides and supports the growth and development of the educators, but is crucial in maintaining enthusiasm and commitment for the project.

Assessment and the transition to school – The primary school new entrant class has adopted the assessment model developed by Ngā Kākano o te Kaihanga and has continued to map children’s learning journeys as they transition from the centre to the school. This two-way passage of information has provided important feedback to the centre on the effectiveness of our assessment processes in capturing and extending children’s learning. Kaimahi feel a sense of pride that our work is being acknowledged and is useful and meaningful in the primary school context.

Te reo – Participating in the project has supported the reo development of educators. We began with kaimahi writing assessments in English and accessing the support of fluent speakers in the centre to translate into Māori. Over time kaimahi were encouraged to attempt to translate the stories themselves before accessing the support of others. Some kaimahi are now able to write assessments in Māori, accessing support from fluent speakers only when required. A marked improvement in te reo has occurred over a period of time.

Te pītau o te pikopiko – We are now working on deepening our understandings of our framework, “te pītau o te pikopiko”, the “frond of the fern”. We feel very confident that this framework will provide us with a basis for our evolving ideas on teaching, learning, and assessment in a kaupapa Māori context. There is a growing sense of confidence in our abilities and understandings, and in the validity of our framework.

Mana Atua – our god/love

Rangimārie – *peacefulness/overall well-being*

Ohaohanga – *generosity*

Ngākau Māhaki – *soft natured*

Aroha – *love*

Whakaute – *respect*

Mana whenua – our place

Māia – *confidence/competence*

Rangimārie – *peacefulness/overall well-being*

Kawenga – *taking responsibility*

Pukumahi – *hardworking/diligence*

Arahina – *leadership*

Mana tangata – our character

Mahi tahi – *co-operation/group endeavour*

Manaakitanga – *caring/nurturing/loving*

Hiringa – *determination/perseverance/persistence*

Māia – *confidence/competence*

Manawaroa – *patience*

Ngākau Pāpaku – *humility*

Mana reo – our communication

Whanaungatanga – *relationships/connectedness*

Whakahoahoa – *friendliness*

Mana ao tūroa – our learning

Haututū – *exploring/seeking*

Auahatanga – *creativity*

Whakakata – *humour*

E kore e hekeheke te kākano rangatira 1

Fatai – Aroha, 12 Mahuru

He kōtiro tino māia a Fatai. Mēnā e hiahia ana ia i tētahi mea, kāore ia e nohopuku kia ea rā anō ōna wawata. I tērā wiki, i te hiahia ia ki te piki i te arawhata, ka heke i te hekeheke pērā i ngā tamariki pakeke. Engari, he poto rawa ōna waewae, ā, kāore e taea e ia te piki i te arawhata, nā te mea, tata tonu ia ka whara. Heoi anō, ka whai huarahi atu anō a Fatai mā te āta piki i te arawhata pūngāwerewere, ā, he tata ake tēnei arawhata ki te papa. Kātahi te ihumanea, ko ia! Kei te whakaaro a Fatai me pēhea tōna whakamataara i ōna ake hiahia, kāore ia i te noho puku ki te auē. He pai te kite i a ia e whakaako ana i ētahi pūkenga hōu.

Te Tātaritanga

Ngā hononga ki te tauparapara: Te ara mōhiotanga

Ka mauria atu a Fatai ōna whakaaro ki te piki arawhata me ōna ake kaha ki te kawē i aua mahi. Ahakoa tōna manawanui, kāore ia i taea te piki i te arawhata (Mōhiotanga). Kei a Fatai ngā pūkenga ki te tutuki i ōna hiahia, engari, nā tōna potopoto, kāore e taea e ia te piki i te arawhata. Ka wero tēnei raruraru i tōna hinengaro i a ia e rapu huarahi hei whakatutuki i tōna hiahia (Mātauranga). Ka whai māramatanga a Fatai ki te whakamau i tōna pae tata mā te whakamahi i ngā rautaki rerekē, me ōna ake mōhiotanga. Nā tōna manawanui, me tōna taikaha ka ako a Fatai ka taea e ia te whakatutuki i ōna wawata (Māramatanga).

Ngā āhuatanga o te tamaiti: Te ara tangata

Kei tēnei taura tētahi tamaiti ka kitea hei rangatira mō āpōpō. Kei a ia ngā pūkenga o te rangatira, arā, te manawanui, te taikaha, te pukumahi, te māia, te ngākau titikaha, te tū kaha, te mana, me te mauri.

Tikanga whakaako: Te ara mahi

Tahuri atu te kaiako ki te whakanui i a Fatai mō tōna tū kaha, tōna pukumahi, tōna māia me te hōhonu o ōna whakaaro. Ka whakaaro anō te kaiako ki te ārai i a Fatai, tē taea e ia te tutuki i ōna wawata. Ka whakarite te kaiako i ētahi atu wheako mahi ki te whakawhānui i ngā akoranga me ngā pūkenga o Fatai. Ka mau tonu a Fatai i tōna mana, tōna mauri me tōna wairua hihiko.

He hononga ki Te Whāriki

Whakamana

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whaingā mā tātou. E whakaatu ana tēnei taura, ehara ko ngā mahi ka mahia e ngā pakeke anake ka āwhina ki te tautoko i te mana o te tamaiti, engari ka taea tonu te akiaki i a ia ki te kimi he huarahi ko ia anake.

Ka puta a Kiritopa

Kiritopa – Aroha, 12 Hereturikōkā

E rapu ana a Kiritopa i ētahi huarahi hōu hei hōpara i tōna ao. I tērā wiki i tarai ia ki te heke i te hekeheke mā runga i tētahi tōneke. I tēnei wiki kua whai mōhiotanga ia ki te whakatuwhera i te kūaha o te rūma mō ngā kōhungahunga. Tuatahi, ka pana ia i te hōiho pīoioi ki mua i te kūaha, ka tū ia ki runga i te hōiho, ā, ka toro atu ki te whakatuwhera i te kūaha! Māmā noa iho ki a ia. E kore e mutu tōku whaiwhai i a ia. Tino koi hoki te hinengaro o Kiritopa. I ngā wā katoa kei te kimi mahi ia hei whakaongaonga i tōna rā.



Te Tātaritanga

Ngā hononga ki te tauparapara: Te ara mōhio

Kua werohia te hinengaro o Kiritopa ki te kimi i tētahi huarahi ki te puta i te rūma kōhungahunga. Kei a ia ōna ake mōhiotanga ki te whakamahi i ngā momo taputapu ki te āwhina ki te whakatutuki i te wero nei. E mātau ana ia ki ōna pūkenga (Mōhiotanga). I te mea kei te kati te kūaha, ko tā Kiritopa he whakamahi i ōna mōhiotanga me ngā taputapu kei a ia ki te whakatuwhera i te kūaha (Mātauranga). Kua ako a Kiritopa kei a ia ngā pūkenga ki te mahi i ngā mea katoa (Māramatanga).

Ngā āhuatanga o te tamaiti: Te ara tangata

E whakaatu ana a Kiritopa i ngā āhuatanga o te rangatira kua takea mai i ōna tūpuna. Kei tēnei taura e whakaatu mai ana i tōna rangatiratanga, tōna mana me tōna mauri.

Tikanga whakaako: Te ara mahi

Ka tautokona a Kiritopa ki te whakatutuki i tōna whāinga. Kāore ia mō te raweke taputapu. Ka whakanui ngā pakeke i tōna mana, i tōna kaha whai rautaki kia mau ia ki tōna whāinga. Mātua mōhio ngā pakeke ki ngā uauatanga o te whai i ngā mahi a Kiritopa. Ka kitea i roto i tēnei taura:

- kei te ngako o tēnei aromatawai ko ngā akoranga, ngā tirohanga me ngā mōhiotanga ki te ao o Kiritopa;
- ka mahia ngā mahi aromatawai i ia rā;
- ko te ngako o te aromatawai, ko te ako;
- ka tātari ngā aromatawai i te āhua o te tamaiti, mai te wairua pai;
- ko ngā aromatawai ka whakamana i te kaha me te hiahia o te tamaiti.

He hononga ki Te Whāriki

Kotahitanga:

E rua ngā tukanga ki tēnei wāhanga. Ko te whakatakoto me te tāutu i ētahi rautaki hei whakatītina, hei whakahihiri, ā, hei whakaongaonga, ā-tinana, ā-wairua, ā-hinengaro anō hoki i ngā mokopuna. Kāore he wehewehenga, kāore he aukatinga. Kei a Kiritopa ngā rawa katoa hei whakatutuki i ōna wawata.

E kore e hekeheke te kākano rangatira 2

Zeo – Rebecca, 4 Haratua

Mō ngā marama e ono kua kite au e tino rata ana a Zeo ki ngā hōiho. Ka kitea nuitia tēnei i roto i ngā mahi tākaro. I ngā wā o te moko, ka tākaro a Zeo rāua ko Cruz ki ngā poro hanga, ā, ko te mahi a Cruz he tuki i ngā poro hanga whare ki te hōiho. Kāre a Zeo i rata ki ngā mahi a Cruz, ā, ka whakatenatena ia kia tākaro ngātahi rāua. I te hiahia a Zeo i te hōiho i a Cruz ka kōrero ki atu ia, "Me tohatoha koe Cruz, ka whāki atu au ki a Whaea." Ka kore e aro i a Cruz.



Ka mutu, ka mahi ngātahi ia me Cruz ki te āwhiri i a ia ki te hanga whare auaha, he taiapa me ētahi huarahi ara. Nā tōna poro hanga. Nā tōna whakatenatena, me tōna whakatenatena a whiwhi i a Zeo te hōiho.

Te Tātaritanga

Ngā hononga ki te tauparapara: Te ara mōhiotanga

Ka werohia te hinengaro o Zeo ki te tarai ki te whiwhi i te hōiho mai i a Cruz. Ka whakamahia e ia ōna pūkenga whakawhiti kōrero, whakatutuki kaupapa anō hoki (Mōhiotanga). I te mea kāore a Cruz i aro ki a Zeo me ōna hiahia, ka whakamahia e Zeo i ōna rautaki katoa ki te whiwhi i te hōiho. Ahakoa ngā raru, ka tutuki pai tonu ia i tōna wero (Mātauranga). I ako a Zeo mēnā ka mahi tahi ia me Cruz, ka tutuki pai ā rāua hiahia (Māramatanga).

Ngā āhuatanga o te tamaiti: Te ara tangata

Kei tēnei taura he tamaiti hōhonu, matatau hoki e whakaatu mai ana i tōna rangatiratanga, arā, te manawanui, te taikaha, te pukumahi, te māia, te ngākau titikaha, te tū kaha, te mana me te mauri.

Tikanga whakaako: Te ara mahi

Ko ngā mahi a ngā pakeke he mātakitaki i ngā mahi a ngā tamariki, he whakanui anō hoki i o rāua ekenga angitū. Ka kitea i roto i tēnei taura:

- kei te ngako o tēnei aromatawai ko ngā akoranga, ngā tirohanga me ngā mōhiotanga ki te Ao, o te tamaiti;
- ka mahia ngā mahi aromatawai i ia rā;
- ko te ngako o te aromatawai, ko te ako;
- ka tātari ngā aromatawai i te āhua o te tamaiti, mai te wairua pai;
- ko ngā aromatawai ka whakamana i te kaha me te hiahia o te tamaiti.

Ngā Hononga ki *Te Whāriki*

Whakamana

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whaingā mā tātou. E whakaatu ake tēnei taura, ehara ko ngā mahi ka mahia e ngā pakeke anake ka āwhina ki te tautoko i te mana o te tamaiti, engari ka taea tonu te akiaki i a ia ki te kimi he huarahi ko ia anake. Nā tēnei, ka taea e Zeo te whakatipu i ōna ake pūkenga ki te whakatutuki i tōna wero.

Pākōwhai Te Kōhanga Reo

Kei te ora, kei te whakatipu te tamaiti kei waenganui i tōna ake whānau

A child lives and grows within the context of a family or a community

Background

Twenty years ago we, as a community, as a whānau, were approached by a representative of the National Te Kōhanga Reo Trust to consider establishing a kōhanga reo for our babies, our tamariki, and our mokopuna. Right from the start, this service was never perceived of as being simply another early childhood service. We have always understood our kōhanga reo to be a vehicle, an opportunity for a community, a hapū, to realise our dreams and aspirations. It was those who were regarded as the leaders in our community, our parents and grandparents, who gave the OK for the kōhanga reo to be established. But it was the young and mostly new parents who were given the task of germinating the seed and then nurturing it to ensure its healthy growth and fruition. That focus on achieving the dreams and aspirations of a people in an all-encompassing, holistic way has remained the driving force of our whānau at Pākōwhai Te Kōhanga Reo.

The journey

The journey forward from twenty years ago has been achieved by allowing the true richness of whānau to be a living, breathing reality on a twenty-four hour, seven-days-a-week basis. This journey has embraced the past, taken lessons from it and brought these lessons into the day-to-day life of not only the kōhanga reo, but also into the lives of the whānau. To achieve this we have taken the time and made the effort to reflect continuously on the good times, and on the bad, on our successes, and on our failures.

It is important to understand what whānau is really about when one is considering the gravity and the huge importance of our journey. For many the harakeke, the flax bush, has become the symbol of the whānau. In the midst of the harakeke is the rito, or baby shoot, the future of the flax bush. This rito is surrounded by a mass of individual yet strongly connected rau or flax leaves. The rito is nurtured and protected by the surrounding leaves as the whānau nurtures and protects its young. Every individual within a whānau has a contribution to make to the well-being of the whole.

Whānau is also a place where the concept of whāngai is realised. Whāngai is about nourishment and nurturing. Within the whānau, the physical, mental, emotional, social and spiritual welfare of the individual is nurtured, and with this nurturing the well-being of the whānau is ensured. The individual is nurtured and nourished according to their perceived and understood needs. The kaiwhāngai, or those who provide the nurturing, endeavour to be responsive to these recognised needs.

Our views about assessment

During our journey we realised that a key part of the process included a focus on reflection, identifying needs that were evident and not so evident. Through this we learnt that we were in fact practitioners of assessment. With this insight, we as a whānau became involved with the *Kei Tua o te Pae: Assessment for Learning: Early Childhood Exemplars Project*, and then we developed an in-depth involvement with the *Kaupapa Māori Assessment Exemplar Project*. We draw on our strengths and learning to continue to build assessment processes that will help us to better meet the needs of our tamariki and mokopuna. We have slowly developed and allowed ourselves to evolve our unique assessment practice.

At the start of our journey with the kaupapa Māori assessment project, we thought that the workload of assessing and recording children's mahi would be more of a chore and added work on top of our already busy daily work load. However once we were underway with the project our whakaaro changed.

A primary caregiver is assigned to each tamaiti in our kōhanga reo. This caregiver is the first point of contact for mātua or whānau who want to know anything about their child when they are here at kōhanga reo. The child's mahi and learning is recorded in their profile book. Through this recording, we are the eyes and ears for the parents and the whānau.

After many years documenting children's profiles, kaimahi recognise their own growth and learning about assessment, and about the process of documenting information about assessment. The profile books of our tamariki have become, therefore, an assessment tool for our learning as adults.

We continue to strive to provide our tamariki and our mokopuna with the best we can offer. Our practice and our assessment methodology therefore do not only represent our aspirations for our tamariki. They are also expressions of our growing understanding of ourselves and of our tamariki, and of the process of ako, or mutual learning and growth.

This has been a journey of learning, growth, and development for us all and it continues to be a journey that encompasses not only what happens on a day-to-day basis at kōhanga, but also of our lives and experiences in the wider community.

Te wā whakapaipai!

He pārekareka ki a Maia te noho hei kaiāwhina ki tōna Whaea Paku i a ia e whakapaipai ana i te kōhanga. I tētahi rā, he whiore rēme ngā kai, ā, i te wā e kai ana te whānau, ka whakaaro a Maia ki te haere ki te tiro he aha ngā mahi a Whaea Paku. I tana putanga atu i te kōhanga, ka kite ia i a Whaea Paku e tahitahi ana i te papa. Ka pātai atu ia, “Kei te aha koe, Whaea?” Ka whakautu a Whaea Paku, “Kei te whakapaipai au i te kōhanga. Ā kō ake nei tāua ka hoki atu ki te kāinga.” Ka kī atu anō a Maia, “E matatau ana ahau ki tēnā momo mahi!”

Ka hoatu a Whaea Paku i te purūma nui, te purūma iti me te hāpara ki a Maia hei kohikohi i ngā para. Ka tahitahi a Maia i raro i ngā whāriki, pērā i a Whaea Paku. Ka āta haere a Maia kia papai rawa atu tāna mahi. Ka oti, ka pātai atu anō ki a Whaea Paku, “Kua mutu taku mahi. Me aha au i nāianei?” Ka mihi a Whaea Paku ki a ia mō tāna pukumahi, ka kihi anō hoki i a ia. Ka pātai atu a Whaea Paku ki a Maia mēnā e hiahia ana ia ki te muku i te tēpu me ngā peihana. Ka whakaae noa a Maia, ka tīkina te pātara, kātahi ka haere ki te mahi i āna mahi. Kei runga noa ia ki te mahi!



Te Tātaritanga

Ngā hononga ki te tauparapara: Te ara mōhiotanga

Ka kite i roto i tēnei taurira i a Maia e tūhura ana ki tētahi mahi tauhōu ki a ia. E mōhio pai ana ia ka taea e ia te ako pūkenga hōu. I a ia e pukumahi ana, ka mārama ia me pēhea te whakamahi taputapu kia tutuki i a ia ngā mahi. Mā te maumahara, me te whai haere i ngā mahi a ētahi atu, e taea ana a Maia te tutuki i āna mahi. Māmā noa iho te kite atu i tēnei, nā tōna hiahia, me tōna pātai atu, “Me aha au i nāianei?” (Mōhiotanga).

Ngā āhuatanga o te tamaiti: Te ara tangata

He ngākau pai tā Maia, tē taea e ia te whakaatu mai i tōna manawanui ki te ako. Nā tēnei, ka taea e ia te toko i tōna mana motuhake, i tōna mauri ki te āwhina ki te whakapaipai i te kōhanga. E whakaatu mai ana a Maia i te taumata ikeike o tōna pukumahi, ā, ka hua mai te wairua pai i tōna tutukinga i āna mahi. Heoi anō, ka kimi wero anō ia.

Tikanga whakaako: Te ara mahi

Ka kitea i roto i tēnei taurira he wā whakahirahira tēnei mō Maia i a ia e tūhura ana i ētahi wheako hōu. I te kitenga me te aronga atu o te kaiako ki ēnei mahi, kei roto kē te tino kounga o ōna akoranga i a ia e āwhina ana ki te whakapai i te kōhanga. I waiho a Whaea Paku i a Maia ki te mahi i āna mahi, ā, ka kite a Maia e whakapono ana rātou ki tōna kaha ahakoa koinā te wā tuatahi ka mahia e ia i ngā mahi. Nā ngā kōrero whakahirahira a Whaea Pare ki a ia, ka pupū tōna mana me tōna tirohanga ki a ia anō. Ka kitea i roto i tēnei taurira:

- kei te ngako o tēnei aromatawai ko ngā akoranga, ngā tirohanga me ngā mōhiotanga ki te Ao, o te tamaiti;
- ka mahia ngā mahi aromatawai i ia rā;
- ko te ngako o te aromatawai, ko te ako;
- ka tātari ngā aromatawai i te āhua o te tamaiti, mai te wairua pai;
- ko ngā aromatawai ka whakamana i te kaha me te hiahia o te tamaiti.

He hononga ki *Te Whāriki*

Whakamana

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whaingā mā tātou. Nā tēnei ka taea a Maia te whakatipu i ōna ake pūkenga.

Kei te hikoī mātou ki te Whare Karakia!

He maha ngā wā ka hikoī mātou ki te pā, ā, ko tētahi wāhi papai rawa atu ko tō mātou whare karakia. Ka whāki atu a Whaea Kelly-Anne rāua ko Whaea Paku ki ngā tamariki kia maumahara kāre e pai te hoihoi ki roto i te whare karakia. Ko ngā mahi e whakaaetia ana e rāua, ko te waiata me te wānanga noa iho. Ka kōrero ngā tama e rua, a Beau rāua ko Edward mō te whakaahua o Ihu Karaiti i roto i te matapihi kei mua i te whare karakia.

Ko tā Edward, "He whakaahua kei runga rā mō te *Lord of the Rings*, nē Whaea Paku" Ka tohu atu a Edward, ka tahuri ia ki a Beau ki te kimi whakautu. Ko tā Beau, "E hē Edward, ko pēpī Ihu Karaiti kē tērā." Ka tohu atu a Beau ki te matapihi me te urungi i a Edward ka kī, "Arā Edward, ko pēpī Ihu Karaiti!" Kātahi a Edward ka whakahoki, "Kāhore! Ko ia rā te tangata mai *Lord of the Rings*, he karauna kei tōna upoko. Anā! Titiro Beau."

Ka tohu atu a Edward ki te whakaahua. Ka whakapau kaha a Beau ki te whakamōhio tika atu ki a Edward ko te tangata kei roto i te whakaahua ko Ihu Karaiti kē. Ka tautohe rāua, ka tohu atu ki ngā wāhanga rerekē o te whakaahua hei whakakiko i ō rāua ake kōrero. Ka mutu, ka tahuri ki te kaiako me te kī kua riro māna hei whakatau ko wai kei te tika, ā, ko wai kei te hē. Ka kī atu te kaiako, ko Beau i te tika. Heoi anō, ka āta whakamārama atu ia ki a Edward, ehara i te mea i hē katoa ōna kōrero, nā te mea, he ōrite te whakaahua o Ihu Karaiti ki tētahi o ngā tangata i roto i *Lord of the Rings*. Ka harikoa rāua ki tēnā whakatau. Ka haere tonu ngā kōrero, ā, ka kī a Beau ka haere ia ki te whare karakia i te taha o tōna whānau. Ka kī atu hoki a Edward i hokona atu e tōna Whaea i te whakaaturanga *Lord of the Rings* hei mātakitaki māna.



Te Tātaritanga

Ngā hononga ki te tauparapara: Te ara mōhiotanga

E ngākaunui ana te kōhanga reo ki ā rātou haerenga ki te whare karakia. Mōhio pai ana ngā tamariki he wāhi ahumairangi ki te hāpori whānui (Mōhiotanga). Ka puta mai te wairua tohe ki roto i a Beau rāua ko Edward i a rāua e tautohe ana mō te whakaahua. Ka mutu, ka rapu whakaaro anō rāua ki te kimi i tētahi atu hei whakatau ko wai i te tika (Mātauranga). Ka huri ngā tokorua ki te kimi tautoko mai i te kaiako. Ka tautoko te kaiako i a rāua tahi, ahakoa ko wai i te tika. Nā tēnei mahi, kua whai akoranga hōu, mōhiotanga hōu, tirohanga hōu anō hoki rāua.

Ngā āhuatanga o te tamaiti: Te ara tangata

E whakaatu mai ana tēnei tauira i te mana o Beau rāua ko Edward. E kitea tonu tēnei mana ki tō rāua kaha ki te whakaputa i ō rāua ake whakaaro. Ka puta mai tō rāua mauri, māia, kaha anō hoki i ā rāua mahi ki te whai māramatanga. Ka tau pai ō rāua wairua ki te whakatau a te kaiako.

Tikanga whakaako: Te ara mahi

He wāhanga matua tā te pakeke i roto i tēnei tauira. Kua uru atu a Whaea Paku ki te tautoko i ngā whakaaro o Beau rāua ko Edward. Ka taea e ia te whakatutuki i tēnei kaupapa i runga i te rangimārie. E whakaatu ana tēnei aromatawai i te hirahiratanga o te whakawhanaungatanga, ā, e whāngai atu ana i ngā tamariki ki te rongopai, te kaha, te tūhonotanga ki te ao whānui me te whakanui anō hoki i ō rāua mana. Ka kitea i roto i tēnei tauira:

- Ko ngā aromatawai ka whakamana i te kaha me te hiahia o te tamaiti;
- Ka whakaritea ngā aromatawai i ngā akoranga mutunga kore o te tamaiti;
- Ka whakakaha ngā aromatawai i te Māoritanga o te tamaiti.

He hononga ki *Te Whāriki*

Kotahitanga

E rua ngā tukanga ki tēnei wāhanga. Ko te haerenga o ngā tamariki ki te whare karakia, ā, ko te whakatakoto me te tāutu i ētahi rautaki hei whakatītina, hei whakahihiri, ā, hei whakaongaonga ā-tinana, ā-wairua, ā-hinengaro anō hoki i ngā mokopuna. Kāore he wehewehenga, kāore he aukatinga. E whakaatu ana tēnei tauira ngā mahi kua whakatauhia mā te pakeke, arā, te whakatenatena me te tautoko i te tamaiti ki te whakanui i ētahi atu, i a ia anō hoki.

Mana Tamariki Te Kōhanga Reo me Te Kura Kaupapa Māori

Our journey in the kaupapa Māori learning and assessment exemplar development project

Mana Tamariki was established in late 1989 to help satisfy the growing demand within our community for kōhanga reo. In 1990 we became the sixth kōhanga reo in Palmerston North. Although Palmerston North is an educational centre, it is not unfortunately a Māori cultural hub and there are very few native Māori speakers living in the area. Ironically, it is the scarcity of Māori culture and language in the district that has provided the environment that has allowed Mana Tamariki to develop and flourish.

Mana Tamariki embraced the goals of the National Kōhanga Reo Trust, which give primacy to Māori language and culture. Our declared objectives illuminate our core values. We aim to uphold the concept of “Mana Tamariki”, which is defined as “children’s status”, “empowerment of children”, and “young people’s authority”. It places the children as the central focus of all activities in each learning environment.

- “Children’s status” means that children will be imbued with knowledge and skills appropriate to their level of development.
- “Empowerment of children” means that children will develop to their full potential.
- “Young people’s authority” means that Mana Tamariki will actively involve young people in the implementation of these objectives and encourage their participation in decision-making.

We have a holistic view of human development, recognising that cultural, physical, and emotional well-being are as essential as intellectual and creative development.

We promote and uphold an indigenous Māori spiritual dimension.

We recognise the right of Māori with special needs to their ancestral language and culture, and we commit to provide for them.

We aim to develop the students’ confidence, creativity, self-esteem, pride in being Māori, and a love of learning.

We aspire to standards of excellence for each learning environment and each individual student.

In recognition of the Treaty of Waitangi, tino rangatiratanga, Māori self-determination is a core element of our organisation.

We aspire to engage with Māori families to focus on the learning, growth, and development of their children.

Child and whānau-centred learning in our environment provides a framework that upholds tino rangatiratanga.

In 1995, we opened our kura kaupapa Māori, a total immersion Māori language school. Our kura kaupapa Māori now also includes a whare kura, a secondary school section.

Our journey in the Kaupapa Māori Learning and Assessment Exemplar Development Project began in 2003 when Te Kōhanga Reo o Mana Tamariki agreed to participate. We had already begun a developmental journey exploring assessment through the learning stories approach. It would be fair to say that we had a rocky start and the project really set us in motion. The major impact was that involvement in the project provided Mana Tamariki with a forum where we could discuss our efforts with everyone else in the project. Drawing upon the views of others at hui allowed us to consider the theories that were constantly emerging.

Our first narratives strictly followed the learning stories approach. There were no photos. The stories were recorded on one A4 size page of documentation. They were linked to the learning dispositions as described in the learning stories approach. The learning dispositions were, in turn, linked to *Te Whāriki*. Despite this, our stories seemed dry and uninspiring, and often focused on the children's developmental stages of learning rather than on the learning that was taking place. This was a stage in the development of our understanding. We continued to share our learning with whānau at monthly meetings. Parents listened and contributed but they too were trying to understand the processes that staff were following. At this point we did not feel competent and this impacted on our confidence in articulating our understanding of the process.

Not long after we joined the project we purchased a digital camera. The project gave us some assistance to do this and also provided us with our first USB key. The addition of a digital camera launched the staff into a new aspect of professional development – technological advancement. Not only did we add digital documentation to our stories but we also learned about downloading photographs. We trialled different digital filing systems. We printed directly to a photocopier and we maximised our use of the USB key.

As we were getting our heads around the technology, we were also becoming more familiar with the learning stories approach and with formative assessment. We were concurrently trying to align our analysis of the learning that was taking place with a Māori world view. To do this we trialled several systems of analysis or frameworks created from Te Aho Matua, the philosophical document that guides Kura Kaupapa Māori. We also uphold this philosophy in our kōhanga reo. Initially we maintained a dual focus on the learning dispositions that link to *Te Whāriki*, along with Te Aho Matua. It was then that we moved to recording our learning stories on A3-size paper. In this format they lent themselves more easily to the collective approach to assessment that suited the Mana Tamariki whānau. More people could group around a story to discuss it and that meant whānau could bounce ideas off each other in a way conducive to our way of functioning.

We now have a quite a file building up – evidence of the extensive trials and adaptations we have undertaken. We hope it will continue to expand because that will mean we are still learning and striving to improve. We have learned that we cannot “master” assessment. As with a Māori world view, the process is continually emerging and our understanding is constantly evolving. The realisation that each learning story fulfils numerous purposes has astounded us. One story becomes an assessment of learning and teaching for all, a language resource, a documentation of history, a planning tool, a report, a piece of evidence for external agencies – and the list goes on.

Currently we produce our stories in A3 format with colour pictures. We adorn the walls of the kōhanga with documentation in an attempt to invite the children's reactions and responses as well as adults. We store the documentation in A3 clearfiles so that the whānau, including children, can revisit the stories as they choose. External feedback about the way we document the stories is mostly positive. However, we still feel that we have a long way to go. I'm not sure if it is a route we are travelling or a circular path that we keep traversing, deepening our understanding with every round. We look forward to continuing the journey and further developing our theories and ideas about how we can better understand the way in which children learn and grow.

Te aroha o te tuakana

Ko Jalen te tuakana o Devon. Nō te tīmatanga o Devon i te kōhanga reo ka kite mātou i tētahi āhuatanga rerekē i roto i a Jalen.

“Tēnā rā koe Jalen. Nō te ata nei ka mīharo au ki a koe e whakaatu ana i tō aroha ki tō teina, ki a Devon. I noho koe i tōna taha mō tētahi wā roa. I te wā i tīmata a Devon ki te heke haere ki raro, nāu anō a ia i hiki ake kia pai anō ai tana noho.”

Ngā hua i puta

- Te manaaki me te atawhai a te tuakana.
- Te rongo a te teina i te aroha o tōna tuakana.

Te pae tata

Kia whai wāhi a Jalen rāua ko Devon ki te noho ngātahi, ki te tākaro ngātahi i ia rā.

Te pae tawhiti

Kia whāia tonuhia tēnei kōrero e ngā kaiwhakaako mā te tuhituhi, mā ngā whakaahua me ngā kōrero.



Tēnā koe i tautoko i tō teina i tēnei ata.
Nā Whaea Miria, Poutū-te-rangi

Te Tātaritanga

Ngā hononga ki te tauparapara: Te ara mōhio

E whakaatu tika ana tēnei tauira i te mōhioatanga kua mau mai e Jalen ki te kōhanga reo. Mārama pai ia ki te hōhonutanga o te whanaungatanga, ki tōna tūranga me ngā mahi o te tuakana (Mōhioatanga). He whakatinanatanga tēnei i te whakataukī, “Ka hē mai te teina, mā te tuakana e whakatika, ka hē mai te tuakana, mā te teina e ārahi.” Kei reira te teina ki te whakaako i ngā tini wāhanga o te ngākau māhaki me te whai whakaaro ki ētahi atu (Mātauranga). Mārama te kite atu i tēnei i roto i ngā mahi a Jalen i a ia e tauawhi ana i tana teina kia heke iho ia i te rua onepū ki te tākaro ngātahi ki ōna hoa. He whāinga nui ki ngā mōhioatanga a Jalen kua tau pai tana teina (Māramatanga).

Ngā āhuatanga o te tamaiti: Te ara tangata

Ka whakaatu tēnei tauira i ngā āhuatanga o te aroha mutunga kore o te tuakana me te teina. E whakaatu anō i te ārahi, te manaaki, te tiaki, arā, ngā āhuatanga o te whanaungatanga, me te mea anō hoki he poipoi anō a Jaylen i te mana me te mauri o tana teina. Nā tēnei, ka whai mana anō hoki ia. Ka kite ia i tōna tūranga i tēnei wā (mō nāiane), tōna taumata (hei tuakana), tōna tūranga anō i waenga i a ia me tana teina, me te wāhi (te rua onepū). Nā tōna taha wairua, ka taea e ia te kawē i āna mahi hei tuakana kia tutuki.

Tikanga whakaako: Te ara mahi

Kei roto i tēnei tauira te aroha i waenganui i te tuakana ki te teina. Hāngai pū ana te aromatawai a Whaea Miria ki te kaha o Jalen ki te manaaki i tōna teina. He tauira pai tēnei e whakaatu ake i te whakapono o Whaea Miria ki ngā pūkenga o Jalen. Ko ngā whakaritenga kei te haere ake ka arotahi ki te whakapakari i ngā here i waenganui i a Jalen me tana teina mā te whakawātea i tētahi wā, i ia rā kia noho ngātahi rāua. Ka kitea i roto i tēnei tauira:

- me arotake ngā mahi whakaako kia kite ai ngā hua i roto i te ao Māori;
- ko ngā mahi aromatawai e wahapū ana i ngā kaupapa me ngā mātauranga o te ako;
- ka mahia ngā mahi aromatawai i ia rā.

He hononga ki *Te Whāriki*

Whakamana

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whainga mā tātou. Ko tētahi o ngā whāinga o Te Kōhanga Reo o Mana Tamariki kia noho ko te tamaiti hei pū matua mō ngā kaupapa a te kōhanga reo, arā, ko ngā ngohe i ia akoranga e kiia nei ‘te aroākapa a te tamaiti’, ‘te tuku mana ki te tamaiti’ me te ‘rangatiratanga o te tamaiti’. E hāngai ana tēnei ki te mātāpono o te whakamana kei roto i *Te Whāriki*.

He Māori rānei tēnei?

Nō te ata nei ka pātai mai a Whaea Brenda, “Ko wai kei te hiahia ki te tā i tētahi āhua Māori?” Tere tonu te whakautu a Maia, “Ko au, ko au! Māku e tā.”

“Ko tēnei tētahi tohu Māori, nē?” te pātai a Whaea Brenda ki a Maia.

“Āe, he tohu Māori tēnā,” te whakautu a Maia.

Kātahi a Whaea Brenda ka mea, “Tēnā, tāngia mai he āhua Pākehā.”

Anei te āhua Pākehā i tāngia e Maia.

“He koru anō?” tā Whaea Brenda.

“Āe, he rite tonu te Māori me te Pākehā engari he nui atu te Pākehā,” tā Maia ki a Whaea Brenda.

“He nui atu?”

“Āe, he maha ngā mea Pākehā kei ngā wāhi katoa o te tāone.”

Ka hipa te wiki kotahi, ā, i te papa tākaro, ka noho a Maia rāua ko Whaea Brenda ki te kōrero mō te āhua o te papa tākaro.

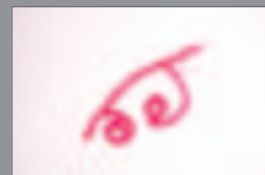
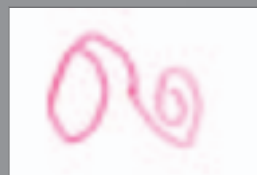
“He papa tākaro Māori tēnei, Maia?” te pātai a Whaea Brenda.

Ka roa a Maia e whakaaro ana kātahi ia ka mea, “He Māori, he Pākehā hoki.”

“Ko ēhea wāhanga he Māori, ko ēhea wāhanga he Pākehā?” te pātai a Whaea Brenda.

“Koia! He koru, he Māori,” tā Maia.

Ka pātai anō a Whaea Brenda ki a Maia, “Nā reira, he papa tākaro Māori tēnei?” Ka whakaaro anō a Maia kātahi a ia ka mea, “He Māori mehemea ka mahi Māori ngā tāngata. Ki te haere mai taku māmā ki konei ka Māori te papa tākaro. Ko āna mahi he Māori nā reira ka huri tēnei hei wāhi Māori.”



Ngā hua i puta

Kua hōhonu ake te mōhio o te kaiwhakaako ka pēhea te tamaiti ki te waihanga ariā e pā ana ki te tuakiri me te ahurea.

Te pae tata

Kia haere tonu tēnei momo rangahau.

Te pae tawhiti

Kia tātarhia ngā ariā o ngā tamariki hei hāpai i te noho ki roto i te reo Māori me ngā tikanga Māori.

Te Tātaritanga

Ngā hononga ki te tauparapara: Te ara mōhiotanga

Tiro kau atu tēnei tauria ki a Maia me ōna ake māramatanga ki te ao Māori me te ao Pākehā. I tukuna te tono ki a ia kia tā i tētahi pikitia Māori, ā, ka tā ia i tētahi koru. Nā tēnei, ka whakaatu mai a Maia i ōna mōhiotanga ki te mana o ngā tohu Māori, kia hua ōna ake whakaaro (Mōhiotanga). He maha ngā pātai ka tukuna atu ki a Maia puta noa i tēnei tauria. Ka wero tēnei i ōna whakaaro, i te mea, ka tukuna anō te tono ki a ia ki te tā i tētahi āhua Pākehā, ā, ka tā tonu ia i tētahi koru me ngā rerekētanga pakupaku. Ānō nei ki tēnei tauria, ka pātai atu ki a Maia mēnā he wāhi Pākehā, Māori rānei te papa tākaro. Ā muri i tōna wānanga ake i te kaupapa nei, ka whakatau ia ka Māori te wāhi nei mēnā he tāngata Māori kei reira e mahi ana i ngā mahi Māori, pērā ki tōna māmā (Māramatanga).

Ngā āhuatanga o te tamaiti: Te ara tangata

Kua māia ake a Maia ki te tuku ā-tinana, ā-waha hoki i ōna whakaaro. Kei reira tōna mauri i a ia e rapu haere ana i ngā whakautu ki ngā pātai kua pātaihia ki a ia. Nā tēnei tauria, ka āhei a Maia te tuku ariā ki tōna ao Māori. Hihiri ana te pūmanawatanga a Maia, ā, ka whakamana tōna ao i tōna ake mana, tōna waiora me tōna wairua hoki.

Tikanga whakaako: Te ara mahi

Ka tuku a Whaea Brenda i ngā pātai maha kia mōhio ai ia me pēhea te whiriwhiri o Maia i ngā rerekētanga ki waenga i te ao Māori me te ao Pākehā. I tukuna atu ia i a Maia kia rapu i ōna ake whakautu. Whakaute atu a Whaea Brenda i ngā whakautu a Maia. Nā te aronga atu o Whaea Brenda ki ētahi pātai āhua rite, engari ki horopaki kē, ka taea e ia te arotake i te hōhonutanga o ngā whakaaro a Maia. Ko ia rā te hua o tēnei tauria, ko te whakatau i ngā tini wheako i waho atu o te kōhanga. E whakaatu ana anō hoki i ngā akoranga e hono ana i ngā horopaki ahurea rerekē. Ka kitea i roto i tēnei tauria:

- kei te ngako o tēnei aromatawai ko ngā akoranga, ngā tirohanga me ngā mōhiotanga ki te ao o te tamaiti;
- ko tēnei aromatawai, te mahi whai māramatanga me te aro ki ngā akoranga o te tamaiti i te horopaki Māori;
- kei te tamaiti te mana ki te tū Māori mai;
- me arotake ngā mahi whakaako kia kite ai ngā hua i roto i te ao Māori.

He hononga ki *Te Whāriki*

Whakamana

I roto i tēnei tauria, ko ngā mahi whakawhiti kōrero i waenganui i te kaiako me te tamaiti i whakaohoho i a ia. Mēnā ka whakaatu te pakeke i tōna tino hiahia me tōna aronui ki te ako, ka heke ērā āhuatanga ki te tamaiti.

Te parāoa rēwena



Kei te tunu parāoa ngā tamariki. Mā te pani i ngā paepae ki te pata kia kore ai te parāoa e piri ki te paepae.



Kua ruia te parāoa puehu ki runga i te tēpu mā te hītari. Ākuanei ka tīmata ngā tamariki ki te pōkepoke.



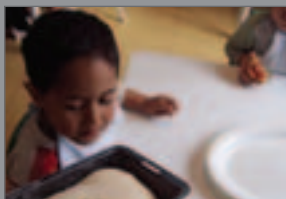
Mā rau ringa e oti ai.



Kua mutu te pōkepoke. Kua tata ki te rānui. Kua tahuri ngā tamariki ki te whakapaipai i te wharekai.



Me kaua te toenga o te īhi e maka atu. Ka tiakina kia ora pai ai hei hanga parāoa anō ā tētahi atu wā.



Kua taha te kotahi haora me te haurua, ā, kua rewa te parāoa. Ka rau atu ki te umu kia maoa.



Ka tangohia te parāoa i te umu, ka rere te kākara ki ngā tōpito katoa o te whare. Ka tapahia kia tuari ki te whānau.



“Anei tā tātau e Pā,” te kōrero a Korakotaiwaha.



“Anei te parāoa nā mātou i tunu”, te kōrero a Taarewa-i-te-rangi ki tōna pāpā.

Ngā hua i puta

Te hono ki ngā mātua tūpuna.

Te manaaki.

Te koha.

Te harakoa.

Te pae tata

Kia tunu parāoa anō ngā tamariki.

Te pae tawhiti

Kia whānui atu ngā wheako taka kai.

Te Tātaritanga

Ngā hononga ki te tauparapara: Te ara mōhiotanga

E whakaatu mai ana tēnei taura i tētahi wheako whakaako i waenganui i ngā tamariki me ngā kaiako ki te mahi ngātahi. He mōhiotanga tā ngā tamariki ki ngā mea ka taea e rātou te mahi, me ngā mahi kāore hoki e taea e rātou (Mōhiotanga). Puta noa i tēnei hōkaitanga ka whakaatu mai ngā tamariki i wā rātou pūkenga ki te mahi ngātahi, te arotahi i ngā takinga, te whakaaro i ngā mahi anō hoki (Mātauranga). Ka tīmata ngā akoranga i te wā ka mahi ngātahi rātou katoa ki te poke parāoa. Mai tēnā, ko te whakapai i te wharekai, ā, ko te kai i ngā parāoa. Koinei ngā takinga katoa (Māramatanga).

Ngā āhuatanga o te tamaiti: Te ara tangata

E whakaatu mai tēnei taura i te mahi ngātahi o ngā tamariki me ngā kaiako. Ka whakahaerehia tēnei tuāhuatanga ki te whakapakari i te tuakiri o ngā mahi a te hapori, te whanaungatanga hoki. Ka whai mana te mauri o ia rōpū nā te piki angitū o tēnā, o tēnā, ā, ka whai mana, ka piki anō te waiora o ia tamaiti.

Tikanga whakaako: Te ara mahi

Ko te ukiuki tētahi hua ka puta mai i tēnei taura mō ngā tamariki. He hononga kei roto hoki e here ana i te kōhanga, te kāinga, te marae me te ao whānui. Ka whakapakari tēnei wheako i ngā hiahia me ngā mahi e mōhio pai ana ki ngā tamariki. Ka tautoko ngā kaiako i ngā tamariki i te wā poke parāoa, engari, kei ngā tamariki te mana whakapaipai i te wharekai. Nā tēnei, e pono ana ngā pakeke ki te kaha o ngā tamariki ki te kawae i ō rātou ake akoranga. Ko te piringa o te korōua ki tēnei kaupapa ko te herenga o ngā mokopuna ki ngā tūpuna. He taura pai tēnei e whakaatu mai ana i te mahi aromatawai i ngā mōhiotanga a ngā tamariki ki roto i ngā horopaki ngahau. Arā:

- kei te ngako o tēnei aromatawai ko ngā akoranga, ngā tirohanga me ngā mōhiotanga ki te ao, o te tamaiti;
- me arotake ngā mahi whakaako kia kite ai ngā hua i roto i te ao Māori;
- ka mahia ngā mahi aromatawai i ia rā;
- he mea nui ngā mahi aromatawai i roto i ngā wāhi ako kōhungahunga, i roto i te wahapū o ngā tikanga me ngā mōhiotanga ki ngā mahi ako;
- ko ngā mahi aromatawai, ko te whakatakoto whāinga mō ngā akoranga o ngā tamariki.

He hononga ki *Te Whāriki*

Kotahitanga

E rua ngā tukanga ki tēnei wāhanga. Ko te whakatakoto mahere hei poke parāoa, ā, ko ngā mahi poke parāoa hei akoranga hōu. Ko ētahi atu ko te tautuhi i ngā rautaki hei whakakoi, whakakaha, whakatoitoi ā-tinana, ā-hinengaro, ā-wairua, ā-waiora anō hoki i te tamaiti.

Te Kōhanga Reo o Ngā Kuaka

Background

Te Kōhanga Reo o Ngā Kuaka derives its name from discussions held with the university's Māori Department in 1989. In previous years there had been a Māori student group called Ngā Kuaka Marangaranga. They called themselves this because of the way students, like the kuaka or godwit, come to feed, in this case on knowledge, and then leave on their journey. The name was appropriate for the kōhanga reo because like their namesakes, the tamariki come to kōhanga, feed and grow on the knowledge within, and then continue on their journey. Like the kuaka, they keep returning, bringing with them their teina, akuanei pea, a rātou mokopuna.

The journey

The journey for te whānau o Te Kōhanga Reo o Ngā Kuaka has been a practical one that continues to move and shape itself. Our journey has taken an uncharted path with no organised order or prescribed map. Rather, a layering of collective wisdom and interactions have worked as a process through which we have explored ta matou reo me ona tikanga through kaupapa Māori assessment. Te whānau o Te Kōhanga o Ngā Kuaka is pan-tribal and sits under the umbrella of Tainui. The ethos of our whānau is driven by the desire and the determination to educate and manaaki our tamariki within te ao Māori. Without realising the framework that would later emerge, and the connection to our whānau within a pan-tribal setting, we would discover how an idea can create a context with the potential to nurture the importance of whakapapa for every member within the whānau.

Our views on assessment

We began our journey with the invitation into the unknown, to participate in the Kaupapa Māori Learning and Assessment Exemplar Project. Initially we had no clear vision for a framework for our work. However, by asking ourselves a range of questions, our ideas began to gather momentum and energy, and opened unlimited possibilities. Moving between the unknown to moments of clarity, we found ourselves exploring our own understanding of assessment. We discussed current forms of assessments that staff had found useful. We wondered what our participation would look like, asking ourselves what we wanted to gain from this project, how it might support our whānau, and what it would look like in practice.

Exploring culturally preferred assessment tools offered multiple entries from which whānau could work in terms of teaching and learning. The prior knowledge of the whānau and the knowledge of the children could be integrated so that together they were able to become a community of collective learners.

Exploring the notion of whakapapa illuminated for us that whakapapa is far more than a connection to people through genealogy. Equally important is that children's learning connects with their experiences, knowledge, skills, and attributes. In an assessment framework whakapapa is where past learning connects to learning in the present, which continues to grow and evolve into the future. Whakapapa is not bound by time or place. In this view, learning is life long and assessment does not necessarily focus on a single episode in the child's life. Instead it views the child's experiences holistically. The role of assessment within this framework is to enhance the ira tangata of the child through the lens of a philosophical and pedagogical construct that is kaupapa Māori.

Strengthening the connection between whakapapa and assessment is the role of whanaungatanga. Te Whānau o Ngā Kuaka acknowledges that everyone in the community has a valued contribution to make to the lives of the tamariki. The community is whanaungatanga.

Marutuahu Skipper

Ko Tainui te waka.
Ko Waihou me
Ōhinemuri ngā awa.

Ko Kerepehi me
Papaturua ngā
marae.

Ko Ngāti Paoa
me Ngāti
Tamatea ngā iwi.



I tētahi rā, i waho mātou, ā, ka kite au i a Maru e hīkoi ana ki te taha o ngā kaiako e ngaki māra ana. Ka haere a Maru ki te kimi hoto, ā, ka tīmata ia ki te kohi i ngā paru ki tōna hoto. Ka karanga atu au ki a ia, me te pātai, “Maru, kei hea ō kamupūtu?” Kāore he whakautu. Ka mahi tonu ia i āna mahi.

Ka tīmata ia ki te pana i te hoto, ā, ka rongoi te oro o te hoto e tuki ana i te papa. Ki ahau, he pai te tangi ki a ia, nā te mea, ka haere tonu ia me tōna hoto ki tētahi atu wāhi. Kua huri ōna whakaaro mai i te māra ki te hoto.



Te Kōhanga Reo o Ngā Kuaka

I te tīmatanga, ka piki whakamuri a Maru ki runga i tōna waka. Engari, ka huri whakamua ia kia tika tōna noho. Ko ōna waewae i whakahaere i te waka. Ahakoa paku noa iho te haere o te waka, ka haere tonu. Nā reira ka haere tōna waka mō te wā roa.



E pau ana te hau o Maru, ka toro tōna ringa ki ētahi tamariki ki te āwhina i a ia. Ka haere atu ētahi o ngā tuakana ki te āwhina i a ia. Ka rongo au i a M.W. e kōrero ana, "Tino taumaha koe, Maru." Me te kōrero o H.C. "Āe, tino taumaha koe Maru." Nā M.W. i hiki i a Maru mai te waka.



Te Kōhanga Reo o Ngā Kuaka

Ahakoā kāore ahau i rongō i ngā kōrero i waenganui i a M.W. rāua ko Maru, te āhua nei he kōrero pai. Ko te mea pai o tēnei āhuratanga, ko te haere ngātahi a te tuakana me te teina, ā, te manaaki o te tuakana i te teina.



Kei te whakaatu mai a Marutuahu i te aha?

Hiringa

Kei a Maru te hiringa ki te mahi i āna mahi. Ā, ki ahau nei, kei te piki tōna māiatanga ki ana mahi tākaro i roto, i waho hoki i te whare.

Pukumahi

Āe, pukumahi ia i waenganui i āna mahi tākaro, ahakoā tēhea takaro, tēhea mahi kei a ia tēnei horomata.

Ūtonutanga

Mō ētahi mahi kei a Maru tēnei horomata pēra i te eke waka me te tākaro.

Tuku marie

Kei te tūru, te tākaro, me te mahi māra. Āe, kei a Maru tēnei āhuratanga hoki.

Ngākau atawhai

Kei te āwhina Maru. Tērā pea, koirā te take, ka āwhina, ka mā

Ka ahu ki hea? Me pēhea ahau e tautoko i tōna whakaaro?

Te eke waka

Tērā pea me whakaaro mātou ngā kaiako, ki te whakarite he wāhi mō Maru ki te pana i tōna waka. Me whakarite mātou ngā kaiako i ētahi atu waka rerekē māna hei tautoko i a ia.

Pakari tinana

Tērā pea, ina ka whakapakari ngā pūkenga ā-tinana o Maru, ka pakari ake ia ki te mahi i āna mahi, pērā ki te heke tūru, heke waka rānei.

Whakaako kupu hōu

Ka tīmata ia ki te whakaputa i ngā kupu o Maru kia ahei ia ki te karanga mō te āwhina, kia ahei ia ki te whakaingoa i ngā taonga pai ki a ia.

Tautoko

Kia tautoko tonu ngā kaiako i ngā pūkenga katoa o Maru kia puāwai, kia tipu pai ia.

Te Kōhanga Reo o Ngā Kuaka

Wāriutanga

Kei te haere tonu ngā whāinga o Marutuahu. Ahakoa kua tutuki ētahi o ana whāinga, kei te tipu tonu ia. Kua rongo ahau ki ētahi kupu, pērā i te kupu 'māmā'. Ka whakamahia e ia te kupu 'māmā' mō te 'homai' me te 'whaea'. Kua tīmata a Maru ki te titiro ki ngā pukapuka. I tēnei wā, kei te pānui pukapuka mātou ki a ia, ā, kei te titiro ia ki ngā pikitia noa iho. Kei te pai tēnā. He tīmatanga tēnā. Kua mauria mai ngā waka ki roto i te whare, kia pakari a Maru ki te eke, ki te heke anō hoki i te waka. Ā, kua whai wā ia ki te whakapakari i ōna waewae ki te whakahaere i te waka. Ka puta atu mātou ki waho, ka haere tōtika a Maru ki ngā pahikara nui, i nāianei. Heoi anō, he wero hōu anō tāna i tēnei wā. Nā reira, kei te āta titiro mātou ki a ia me tēnei wero hōu. Kia kaha e Maru!

Kei te akiaki mātou i a Maru i ngā wā katoa. Nā tōna tino haututū, nā tōna tino whakamatemate, ka puta mai ētahi painga hōu. Nō reira, kei te kite mātou, i te tipuranga me te whanaketanga o tēnei tamaiti. Te āhua nei, kei te pai haere. Ki ahau nei kāre e kōre ka puta mai ētahi pūrākau hōu mō Maru.

Te Tātaritanga

Ngā hononga ki te tauparapara: Te ara mōhiotanga

Kei a Marutuahu tōna whakapapa hei rarawhi i ngā mōhiotanga me ngā wheako hei whakaputa i ōna akoranga i roto i tōna whakapapa (Mōhiotanga). Mā te whanaungatanga ka taea a Marutuahu me ōna hoa te whai whakaaro ki ngā mahi e rata ana ki a rātou, te whakaputa me te ukauka i tētahi horopaki mō te ako, me te whakaaro mō ētahi ariā hōu (Mātauranga). E pakari haere ana te whakapapa o ngā akoranga i te tūhonotanga o ngā raupapa wheako. He wā whakawhanake, he wā hei tuku ariā hōu tēnei mā Marutuahu i a ia e tūhura ana i ngā ara huhua ki te hono ki ngā tāngata, ki ngā mea hoki. He māmā noa te kite i roto i tēnei tauira, e tautoko ana ngā pūnaha tūhono o te whakawhanaungatanga (manaakitanga, tatari, te titiro, te tohatoha) i ngā akonga me te tūhuratanga o Marutuahu i ngā ara ako (Māramatanga).

Ngā āhuatanga o te tamaiti: Te ara tangata

E whakaatu mai ana te tauira tuatahi i tētahi taputapu kua waia, kua rata hoki ki a Marutuahu hei horopaki whakaako māna. I te mea ka auau ia i tēnei mahi, ka taea e Marutuahu te whakaaro whakamua, kia mau i a ia te pōro i tōna rerenga.

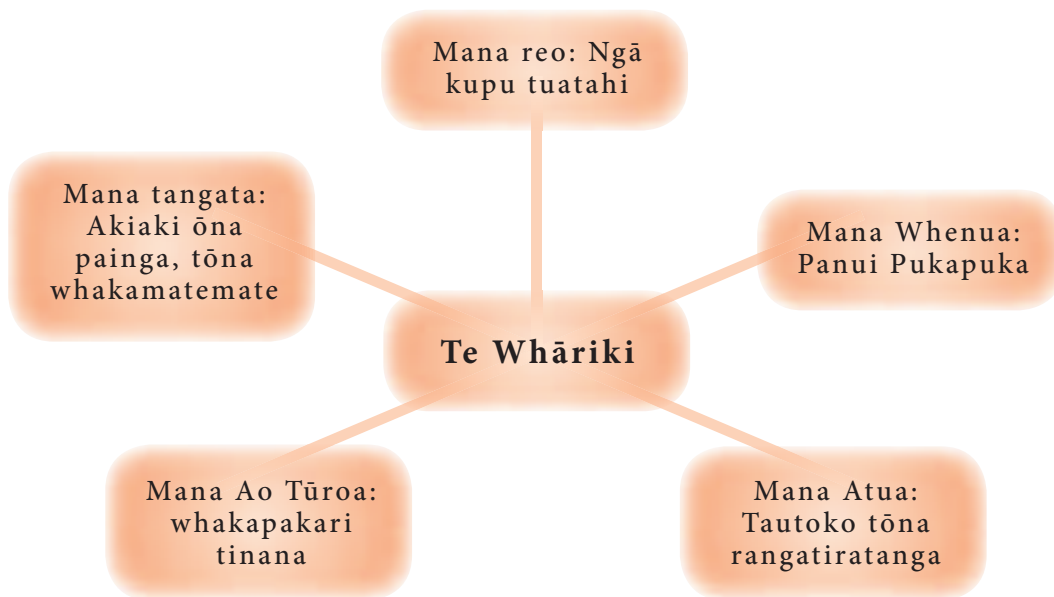
E whakaatu mai ana te tauira tuarua i a Marutuahu e tarai ana ki te noho i te taraka. Ka whakamahi ia i tōna tinana me ōna whakaaro ki te āta whiriwhiri me pēhea tōna mahi. Mai muri ki mua, ka tau tōna noho ki runga i te taraka. Ka whakamārama ia i tōna mahi ki ōna hoa mā te toro i tōna ringa kia haere rātou ki te āwhina i a ia. Mā te kōrero, te awahi, te aroha me te mahi ngātahi, ka tutuki ia i tōna whāinga.

Nā ēnei tauira ka kite koe he nui kē atu te whakapapa ā-tuakiri ki ngā mahi here tangata. Ka kite te āhua o Marutuahu e waihanga haere ana, e whakapakari hoki i tōna mana. Koia te āhua o Marutuahu, ko te hononga o ngā tauira e whakakotahi mai ana, ahakoa ka mahi ki ngā wāhi, me ngā wā rerekē. Ka aro atu tēnei ki te tautoko, te poipoi i tōna mana, tōna tapu me tōna ira tangata. Nā āna mahi ka kite i ōna tāututanga mahara ki ngā akoranga nō mua, ki te rapu whakautu, ki te whakamārama i ōna mōhiotanga.

Tikanga whakaako: Te ara mahi

Whakaatu mai ana ēnei taurira, kāore ngā pakeke i wawao ki ngā mahi a Marutuahu, engari i mātaki, i whakamana, i whakanui ngātahi anō hoki ngā kaiako me ngā tamariki i tōna kaha. He mihi ki a rātou katoa i tō rātou pīkautanga akoranga.

He hononga ki *Te Whāriki*



Whakamana

Ka aro te taha whakamana ki te mana o ia tamaiti me tō rātou kaha tautoko i ngā taha katoa a tēnā, a tēnā. He wāhanga nui ngā akoranga ā-hapori, ā-ahurea ki te whanaungatanga (Ngā hononga), ki ngā tamariki kia noho ngātahi ki ngā reanga whakatipu ki roto i tētahi kaupapa e tuia herenga tangata, herenga ātea kia kotahi mai.

Whakamana acknowledges the power of each child as an active participant in her/his own learning. Children's relationships (ngā hononga) are dependent on their social and cultural learning which supports them by providing connections with their past, with their community, and with the outside world.

Tōku whānau

*Kia ora. Ko Ngārewarewa Tata tōku ingoa.
Ko Jeanne Kerr tōku mā mā.
Ko Warren Tata tōku pāpā.*

*Kei te tākaro pāoro a Ngārewarewa. Titiro!
He rerekē te āhua o tēnei pāoro. He koi
kei tēnei pāoro. Ka taea a Ngārewarewa te
whiu i te pāoro. Ka taea e ia te whana i te
pāoro. Ka taea e ia te hopu i te pāoro. Ka
rawe nē!*

Kei te whakaa i te aha?

Ki ahau nei, kua
ā-tinana.

Kua piki tōna ma

He ū tonu tangat

E kore ia e hoki r
anō te upoko pak

Ka ahu ki hea? Me pēhea ahau e tautoko i tōna whan

Ko tāku e hiahia nei, ki te whakaatu i ngā mahi rerekē kia pakari

Pekepeke: Kia peke ia mai tētahi wāhi ki tētahi atu wāhi.

Ara ārai: Kia māia ia ki te hīkoi ki runga i te ara ārai.

Rauemi: Kia rerekē ngā āhuatanga, ngā rahi hoki o ngā pāoro, m

Wāriutanga

Kua ea a Ngārewarewa ki ōna whāinga ako. I āhei mātou ngā kai
whāinga ako. I puta atu mātou ki waho i ngā wa i whiti mai a Tar
i te whakapakari i tōna tinana i te ara ārai. Koine
nui, ngā pāoro iti, ngā pāoro rerekē. I tētal
te pou poitūkohu. I a ia te hiringa ki te
ngā i ngā papa rākau o te ara ārai, k
hīkoi ko ia anake. Ahakoa i mu
ngā o te ara. Nō reira Ngē
te tutuki pai i āu mahi.

Te Tātaritanga

Ngā hononga ki te tauparapara: Te ara mōhiotanga

Kei a Ngārewarewa tōna whakapapa hei rarawhi i ngā mōhiotanga me ngā wheako hei whakaputa i ōna akoranga i roto i tōna whakapapa (Mōhiotanga). Ki roto i tēnei tauira, mahi ngātahi ana a Ngārewarewa i ōna pūkenga whāiti, whānui anō hoki ki te hopu, ki te whiu hoki i te pāoro (Mātauranga). Mā ōna mōhiotanga ki ngā pūkenga ā-tinana, ā-hinengaro hoki ka whakamahi a Ngārewarewa i ōna taonga katoa ki te whakapakari i tōna tūkaha, whanaketanga ā-tinana, pūkenga whakataurite, te mahi ngātahi ā-karu, ā-ringa, me tōna kaha ā-tinana (Māramatanga).

Ngā āhuatanga o te tamaiti: Te ara tangata

Ka mau tēnei tauira i ngā mahi whakarata o Ngārewarewa ki waho i te whare. Nā tōna rata ki ngā taputapu, ka whai mākongatanga, koroingo, ihi anō hoki ia. He whakaaturanga tō te whakapapa o Ngārewarewa i tōna whanaketanga i a ia e pakari haere ki roto i ōna koringa. Kei reira ngā wāhanga o tana whakapapa ki roto i tōna kaha ki te mahi.

Koia te tirohanga ki a Ngārewarewa i tōna tūranga e kaha hāpai i āna mahi whai hua, i tōna mana ira tangata. Ka tūhono ōna ratanga i ngā mātauranga nō mua ki ngā mātauranga nō nāianei kia waihanga te tautoko me te poi-poi o tōna mana.

Tikanga whakaako: Te ara mahi

He mahi noho rāhaki, mātaki, whakamana, whakanui hoki tā ngā pakeke i ngā ratanga o Ngārewarewa ki roto i te tauira nei.

He hononga ki *Te Whāriki*

Ka whakaatu e te whakapapa whai mātauranga i ngā 'holistic way children learn and grow' (Te Tāhuhu o te Mātauranga, 1996, Page 14) me te horopaki whānui hei tīmatanga mō tētahi ki te rapu māramatanga mō tōna ao.

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te whatu pōkeka

KAUPAPA MĀORI
ASSESSMENT FOR LEARNING

EARLY CHILDHOOD EXEMPLARS

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Introduction

This resource aims to stimulate debate and to encourage people to share their experiences and views on the ideas, suggestions, and practices within it. It is hoped that kaupapa Māori early childhood services will then be able to validate, share, and build on the values, philosophies, and practices related to assessment based on kaupapa Māori.

This book explores cultural contexts and methods that contribute significantly to nurturing all aspects of children's growth and development. Rameka (2007) believes that a kaupapa Māori approach to assessment privileges and empowers Māori children and puts the concept of an empowered Māori child at the heart of understandings about learning and assessment. It acknowledges and values Māori children's cultural capital and celebrates their learning achievements. Durie (2006) argues that celebrating success is important but that it is more important that Māori progress normalises success. Assessment based on kaupapa Māori is a powerful vehicle for the normalisation of success for Māori children and whānau.

The following discussion is the result of a number of meetings, set up by the Ministry of Education in 2003, between Māori professionals providing early childhood education for tamariki Māori and a small working party of writers.

We have named this project "Te Whatu Pōkeka". A whatu pōkeka is a baby blanket made of muka (fibre) from the harakeke (flax) plant. Carefully woven into the inside of the blanket are albatross feathers to provide warmth, comfort, security, and refuge from the elements. The pōkeka takes the shape of the child as it learns and grows. It is a metaphor for this project, the development of a curriculum that is determined and shaped by the child.

Our principal focus in this project is the assessment of Māori children in a Māori early childhood setting. We want to ensure that the culture and the voices of the children are heard throughout, rather than those of the adults or the organisations. We also want to ensure that the identity of the Māori child is not marginalised during the course of their experiences from birth to adulthood. Tikanga Māori and Māori history and language are key elements of the overarching philosophy, theories, and processes of the Kaupapa Māori Learning and Assessment Exemplar Project.

The information contained in this document is based in te ao Māori. Broad Māori concepts and perspectives are discussed to provide an understanding of the insights and ideas that inform the philosophy of Te Whatu Pōkeka. These perspectives are then drawn through to the exemplars included in this project.

The structure and content of this document

The first part of this document establishes the kaupapa or philosophy of Te Whatu Pōkeka through a well-known tauparapara. The tauparapara describes phases of consciousness and is considered to be an expression of whakapapa that links specifically to the wholeness and connectedness of the Māori child. The ideas and processes that emerge from the tauparapara are articulated to make clear associations to concepts about growing and learning.

The key ideas drawn from the tauparapara suggest a view of Māori children who, in their journey through to conception, are adorned with their own mana (potential and spiritual power); mauri (living essence), and wairua (spiritual self), inherited from their ancestors, from the spirit world of atua. The values and beliefs of tikanga Māori, including concepts such as manaaki (to nurture), aroha (to respect), awhi (to embrace), tautoko (to support), and tiaki (to care for), underpin all activities.

This part also draws on the key concept of tikanga whakaako or teaching and learning within a Māori context, where tikanga Māori are the basis for all learning contexts. There are links to the

Māori principles of *Te Whāriki* and to assessment based on kaupapa Māori concepts. The roles adults play in the learning and teaching of Māori children are also described.

This section includes excerpts from documentation recorded by the project co-ordinators and kaimahi of centres that are part of this project. These provide examples and links between the centres' philosophy, practices, and kaimahi reflections.

The second part of this document focuses on the journeys of the early childhood services that participated in this project. Discussions about these journeys highlight important aspects of the centres' development as they participated in, and progressed throughout the project. This part also includes the exemplars or examples chosen by each centre. Centres chose these exemplars to highlight their assessment philosophy and processes. A framework for linking the concepts of the tauparapara to these exemplars is included.

Kaupapa Māori

The philosophy of this document is based on a well-known tauparapara. A tauparapara is the first utterance by an opening speaker. It is a tribal poetic chant containing traditional or philosophical statements that usually contain genealogical references (Rewi, 2004), or links to whakapapa.

This tauparapara is acknowledged across various iwi and, as with many accounts, it differs in many ways according to local tribal history. While variations are not unusual, different versions have general themes and concepts in common. The concepts identified within this tauparapara continue throughout a person's life. They are not static or linear but fluid and transformative.

The interpretation of the tauparapara

This interpretation of the tauparapara was developed specifically for Te Whatu Pōkeka. While it identifies the notion of growth, development, and learning, it includes themes that are common across Māori creation stories: the conception and birth of a child, and the learning child. The tauparapara refers to the creation story as the starting point to highlight the links and connections between the three contexts outlined below. For the purposes of this project, the following contexts emphasise what many Māori believe to be their truths about:

- the birth of the world;
- the birth of a child;
- the birth of ideas and process of learning and teaching.

The tauparapara

I te tīmatanga, ko te kore	<i>In the beginning there was a void.</i>
Ko te pō	<i>Within the void was the night.</i>
Nā te pō	<i>From within the night, seeds were cultivated</i>
Ka puta ko te Kukune	<i>It was here that movement began – the stretching.</i>
Ko te Pūpuke	<i>There the shoots enlarged and swelled.</i>
Ko te Hihiri	<i>Then there was pure energy.</i>
Ko te Mahara	<i>Then there was the subconsciousness.</i>
Ko te Manako	<i>Then the desire to know.</i>
Ka puta i te whei ao	<i>Movement from darkness to light, from conception to birth.</i>
Ki te ao mārama e	<i>from learning to knowing.</i>
Tihēi Mauri ora	<i>I sneeze and there is life.</i>

This tauparapara is considered appropriate because it refers to, and describes, three generic phases of learning and growing that highlight clear links to what Charles Royal refers to as Mōhiotanga, Mātauranga, and Māramatanga.

Mōhiotanga – What a child already knows and what they bring with them highlights new beginnings, new knowledge, new discoveries.

Te kore, te pō,

Mātauranga – This is a time of growth for the child. It denotes a phase of increasing potential, negotiation, challenge, and apprehension when dealing with new ideas.

Te kukune, te pupuke, te hihiri, te mahara, te manako

Māramatanga – This is when a child comes to understand new knowledge: a phase of enlightenment, realisation, and clarification.

Te mahara, te Hinengaro, te manako, te wānanga, te whē, te ao mārama.

The following table summarises the commonalities and connectedness across these three contexts.

The contexts	
Te ōrokohanga o te ao	<i>The birth of the world</i>
Te whānau tangata	<i>The conception and birth of a child</i>
Te āhuatanga o te tamaiti	<i>The learning child</i>

The common threads that weave across all these contexts are those of collective power, potential, possibilities, fertility, energy, apprehension, challenges, new knowledge, new learning, resilience, and aspirations.

Linking the tauparapara to assessment

Te Whatu Pōkeka requires that we recognise what the children bring to the context. This includes not only their inherent strengths but also their traditions and history, their whānau, and their whakapapa. Assessment informed by kaupapa Māori does not view the child in isolation. It recognises that the child emerges from rich traditions, surrounded by whānau, both visible and invisible, living and dead. It recognises that the child is linked strongly with his or her whānau, hapū (subtribe), iwi (tribe), history, whakapapa, and identity (Hemara, 2000).

The representation of a Māori child

The tauparapara with its interpretations and the links across the three contexts provide a basis for representing the Māori child. The contexts can clearly be seen in an analysis of the Best of Both Worlds Bilingual Preschool's framework for teaching and learning. This preschool positions Māui Tikitiki as a mentor for centre operations and practice.

The Māui framework is the understanding that Māui is the product of his whakapapa. He achieved what he did because of who he was and what his tipuna, parents, and grandparents had given him. This can be linked to children in that they bring the talents, understandings, and abilities of their tipuna. They are, therefore, extremely rich with potential.

Project co-ordinator 2005

Ngā āhuatanga o te tamaiti: Ways of being

On the next page is a chart summarising connections across contexts. It is followed by a statement offered by a kaumātua working on the project to highlight the uniqueness of the Māori child.

Connections across contexts

The creation story	The creation of the world signalled potential.	This context refers to the seedbed of Ranginui and Papatūānuku which is fertile. It is a space for the conception of their many offspring.	The children of Ranginui and Papatūānuku are ready to depart from their sanctuary. Contractions begin, and energy builds as the children are released.	After the separation there are apprehension and challenges among the children. It is here that the domains of nature were decided.	The siblings' existence requires new knowledge and new learning, intuitive wisdom. The transition from the spirit world to the natural world is now possible. The resilience of the offspring is evident as certain domains are established.	Settlement of the new world is complete. The future has been determined. Guardianship over land, sky, sea, forests, animals, insects, and humans has been negotiated. "Tihēi mauri ora" – we sneeze the breath of life.
	The mother's womb has the ability to protect and preserve whakapapa.	The womb is a seedbed for procreation. It is fertile. A child is conceived.	After a period of confinement, the child is ready to be birthed. Contractions begin, which become pure energy. Finally the child is born.	The newborn child experiences apprehension and challenges as he/she struggles to make sense of their new world. There is no longer the sanctity and protection of the womb.	Once in the embrace of the parents, the infant begins to absorb new information, new knowledge, and new learning from his/her environment, adding to the child's resilience.	The newborn reconciles with his/her new surroundings, the familiar faces, the voices, the smells, the sounds. The future has been determined.
	The child has endless potential and possibilities.	The child is a seed that is fertile and open to learning.	Learning for the child is like contractions, which come in waves. The child draws on his/her energy to absorb new knowledge.	New learning experiences bring discoveries, apprehension, and challenges as the child learns strategies for problem solving.	The people, places, things, and time that a child experiences offer new learning and new knowledge. This contributes to the child's resilience.	New information is supported by different sounds, new activities, and familiar people. Future aspirations have been determined.

Ko wai koe? Nā wai koe? I ahu mai koe i hea?

Who are you? From whom are you? Where have you come from?

I am Māori, a descendant of people who came to Aotearoa from Rangiātea, a place located in the spiritual world of Hawaiiki. I am a unique person with my own mana, mauri, and wairua inherited through my ancestors from our supreme creator, Io-Matua-Kore. Therefore my very being is

treasured. My life-journey began in the womb of my mother, a place of warmth, security, love, nourishment, and contentment, a place that met all my needs – the perfect environment for my growth and development.

Observe me as a child of my own indigenous culture. Provide me with an environment that accepts, values, and sustains my individuality so that I can truly feel safe as well as nurtured. Allow me to explore and interact with this environment so that I may reach my full potential.

Puritia ngā taonga a ngā tūpuna mō ngā puāwai o te ora, ā mātou tamariki.

Hold fast to the cultural treasures of our ancestors for the future benefit of our children.

He kuru pounamu te tamaiti Māori: The Māori child is a treasured gift from our creator.

Each child is an individual with individual personality traits inherited from their ancestors. The child is surrounded by those that have passed on and by whānau that guides them on a day-to-day basis. From these guardians, they have developed their own unique ways of being and of enhancing the world. Their abilities to grow and learn about their environment and the wider world in their own time and at their own pace are accepted unconditionally. These personal traits enhance a child's rangatiratanga or distinctive strengths. The project co-ordinator who worked with Ngā Kākano o Te Kaihanga Early Childhood Centre highlighted this concept when she stated:

We talked about the idea that children do not come by themselves but bring with them an “invisible rōpū” who is always with them. We need to recognise this rōpū in everything we do with children. Furthermore, children have the seeds of greatness within them. They are the culmination of generations of chiefs and rangatira. They therefore cannot be viewed as being needy or from a deficit model. They are full and complete and bring with them their history, their ancestors, and their rōpū.

Project co-ordinator 2005

The unique personality traits with which each child is born enhance the richness and diversity of their learning contexts. Each child will know about, and learn from, their environment as they grow towards maturity.

For many people, Māori children hold a special place in the world. They are considered to be the iwi's greatest asset (Hemara, 2000). With links to people, places, things, and time, it is important that the Māori child be seen as having the following characteristics:

Te wairua o te tamaiti: The child is an emotional, spiritual being.

The concept of wairua is derived from Māori cosmology.

Wairua is a concept linked to spirituality, the sanctity of each individual, and the special attributes that a person is born with, which help to define his/her place in time, space, and locality.

Hemara (2000) considers that the child is heir to several spiritual attributes that are fundamental to the spiritual, psychological, and social well-being of the self.

He mana tō te tamaiti: The child is powerful.

Tapu and mana are inseparable. Where tapu is the potential for power, mana is the power, the realisation of the tapu of the child. The mana of a child is derived from their links with ngā atua. The spiritual powers are their immediate source of mana (mana atua) – they are the source of the child's tapu; they come from their iwi, hapū, and whānau (mana tangata) and from their land, their tūrangawaewae (mana whenua). The mana of a child needs recognition and must be nurtured.

He mauri tangata: The child as an active force of life.

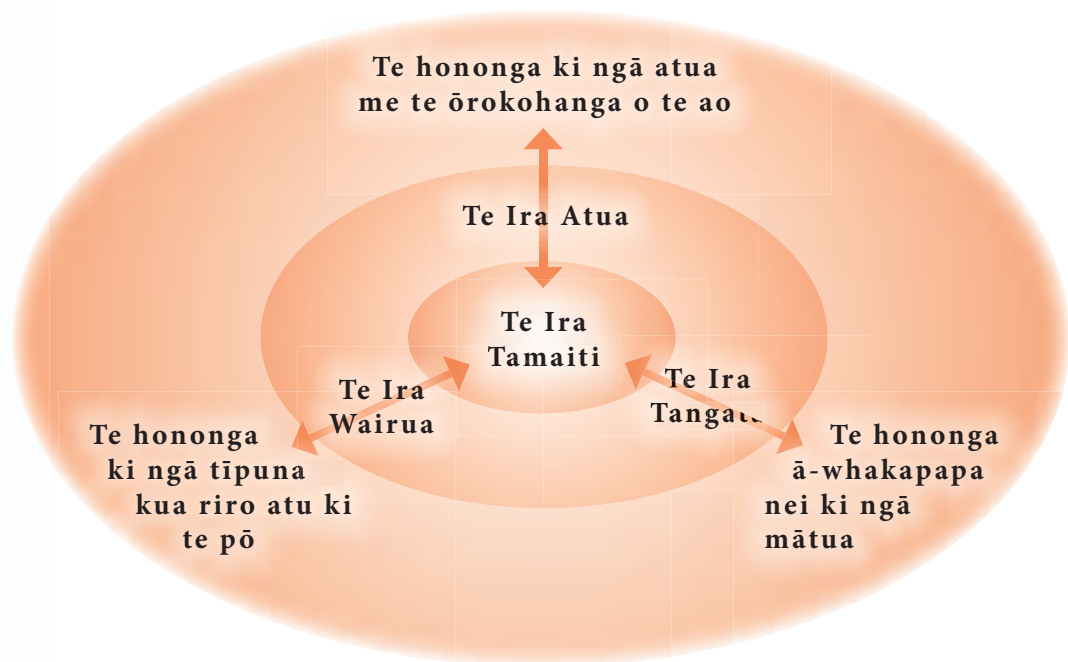
Mauri is a generic life force. People are born with mauri, and it remains with them all their lives. Mauri is an essential and inseparable part of the child. When the body is physically and socially well, the mauri is in a state of balance.

Mauri is the life force that is bound to an individual and represents the active force of life. This enables the energy to be expended; the mind to think and have some control over how the body behaves. It enables the personality of the person to be vibrant, expressive and impressive.

(Mead, p54, 2003)

Within this representation of the child, children are viewed as possessing three ira (essences) or links to whakapapa. These are:

- Ira Atua – the essence of or links to Atua;
- Ira wairua – the essence of or links to their ancestors;
- Ira tangata – the essence of or links to both sets of parents.



The common themes that emerge from this image of the child are collective power, potential, personal power, challenges, new knowledge, new learning, resilience, and distinctive strengths and aspirations. These concepts then have implications for teaching and learning and for the roles of adults in the life of the child.

Linking the image of the Māori child to Te Whatu Pōkeka:

Te Whatu Pōkeka is concerned with enhancing the mana of the Māori child and their whānau. For Māori it is about putting Māori constructs of the child and their whānau in the centre of the assessment frame, ensuring that assessments capture the strengths, abilities, and competencies of children and their whānau rather than focusing on any perceived deficiencies.

Assessment for Māori must therefore acknowledge, respect, and protect each child's mana and further promote and encourage its growth and development

(Rameka, 2007, p. 138)

Tikanga whakaako: Ways of doing

Learning and teaching within a Māori context are based on whanaungatanga and tikanga Māori. The Māori word “ako” means both learning and teaching. It identifies every teacher as a learner and every learner as a teacher (Metge, 1984; Pere, 1997).

The dimensions of tikanga whakaako include culturally appropriate learning settings, curriculum planning and implementation that reflect te ao Māori, and the importance of the whānau as the foundation for education.

Contexts for learning that is valued

Examples of such contexts are learning situations that are generated by the children and their whānau and by adults who work with the children.

These contexts are based on the responsiveness and intimacy that underpin whānau relationships or whanaungatanga. In an early childhood context, the strength of these relationships determines children's learning and development.

Planning and implementing culturally and socially appropriate programmes for Māori children is another component of tikanga whakaako. Te Kōhanga Reo o Mana Tamariki, utilise *Te Aho Matua*, a philosophical framework for learning and teaching that draws on concepts and contexts embedded in te ao Māori:

Te Aho Matua was developed as a theoretical framework to ensure the essence of Kura Kaupapa Māori remained spiritually, culturally, linguistically, and administratively Māori. An important aspect of *Te Aho Matua* is that there is as much emphasis on feeling as there is on seeing. One does not just observe learning. One should be able to articulate how the child feels and is felt by the people, places, and events and things s/he has relationships with.

Te Kōhanga Reo o Mana Tamariki, 2005

The following whakataukī describes adult responsibilities when working with tamariki.

Kohikohia ngā kākano, whakaritea te pārekereke, kia puāwai ngā hua.

Gather the seeds, prepare the seedbed carefully, and you will be gifted with abundance of food.

A pārekereke is a traditional seedbed for growing kūmara seedlings. It is an appropriate analogy for the environment of the child. This environment must be carefully prepared so that it provides well for the growth and development of the child. The importance of planning and preparing this environment cannot be underestimated.

This whakataukī uses ngā hua as a metaphor for children. It suggests that in order to get the best out of the child, the whānau, kaiako, or kaimahi are responsible for:

- preparing the environment;
- laying down the best nutrients to provide a nourishing environment for the child and to ensure growth;
- providing the best of everything for the child to grow;
- being the right people – having the appropriate qualifications, expertise, and skills to lay strong foundations for the child's education;
- empowering the children, ensuring that they have choices;
- focusing on the conditions and processes established in the early childhood setting.

A report by the project co-ordinator identified that Ngā Kākano o Te Kaihanga Early Childhood Centre uses the metaphor of a plant, which highlights links to the pārekereke, in their philosophy:

Their centre philosophy (sowing of seeds so that children will succeed), their view of children (koru who unfurl as they learn), and their centre whakataukī (E kore e hekeheke te kākano rangatira) combine to provide a strong foundation for assessment practices.

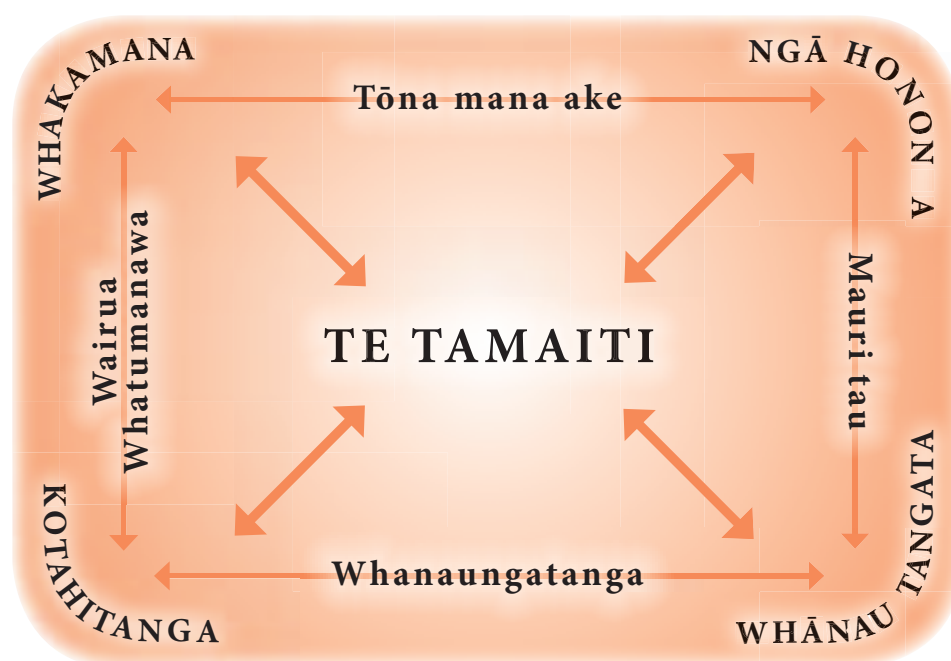
Project Co-ordinator 2006

Linking tikanga whakaako to Te Whatu Pōkeka

Kaupapa Māori assessment cannot be restricted to the individual child within the early childhood centre context but must be viewed through the lens of whānau, hapū, and iwi. Whānau are intrinsically involved in the child's learning and therefore must be intimately involved in the assessment process of Te Whatu Pōkeka. Embedded within the notion of whānau are concepts of rights and responsibilities, obligations and commitments, and a sense of identity and belonging. The role of kaiako as the expert, with the power to judge and classify children, must be redefined as that of a contributing whānau member. Teaching and assessment must be perceived and recognised as a collaborative activity where whānau and kaiako both have a valued contribution.

Contextual framework for learning and teaching

The four Māori principles of *Te Whāriki* and their related concepts form the basis for the contextual framework for learning and teaching.



Māori principles of *Te Whāriki*: Ways of doing

The Māori principles of *Te Whāriki* encapsulate the diverse ways of knowing, ways of being, and ways of doing which inform quality planning and implementation of programmes to enhance children's learning. The statements in English are interpretations that summarise what each principle endorses.

Whakamana:

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whaingā mā tātou. Me tauawhi te mokopuna i roto i te aroha me te ngākau mārie, ā, me whakatō te kaha ki roto i a ia kia pakari ai te tipu o tōna mana whakahaere ... kua mōhio ia ki tōna mana āhua ake.

To whakamana or empower a child is a major principle for working with children. To uphold a child's mana, the child must be supported, respected, and given choices so that her/his potential can be reached.

Kotahitanga:

E rua ngā āhuatanga e pā ana ki tēnei wāhanga. Tuatahi, ko te whakakotahitanga o ngā whakahaere mō te ako i ngā mokopuna ... ka taea ngā mahi katoa i te wāhanga kotahi, arā, te waiata, te kōrero, te hikoi ... ko te tuarua, ko te whakakotahitanga o ngā mahi mō te tipu o te tinana, o te Hinengaro, o te wairua, me te whatumanawa. Kāore he wehewehenga. Kāore he aukatitanga ... Tukuna tōna Hinengaro kia rere arorangi, ā, āwhinatia ia ki te whakatinana ōna whakaaro, ngā koroingotanga o tōna wairua, me ngā haehaetanga ki tōna whatumanawa.

Prior planning and identifying suitable strategies to stimulate, encourage, and motivate the physical, intellectual, emotional, and social well-being of the child are the two inseparable processes that illustrate this principle.

Whānau Tangata:

Ko tētahi o ngā tino uara o te ao Māori kia mōhio ngā mokopuna ki te whanaungatanga. Ka mōhio ia ko wai ia, ko wai ōna mātua tipuna, ko wai ōna marae, ko wai ōna tūrangawaewae. Me whiri mai te whānau, te hapū, te iwi o te mokopuna ki te tautoko i ngā akoranga i a ia. Kia tipu te mokopuna i roto i te aroha hei taonga whakahirahira mā tōna whānau, mā tōna iwi, me tōna wāhi noho.

It is important to consult with the whānau, hapū, and iwi in order to support the child's understanding of the many relationships they have with their grandparents, their marae, and the places from which they come. These relationships contribute to ways in which the child views their place in the world.

Ngā Hononga:

Mā te ngāwari i waenganui i te mokopuna me ngā tāngata ka pā mai ki a ia, ka piki te hiahia o te mokopuna ki te ako. Mā te takoto o te rangimārie i roto i ngā piringa me ngā hononga ki aua tāngata ka pakari anō te hiahia o te mokopuna ki te ako ... kua tau tōna mauri ... kua piki tō ora, te mana me te ihi o tōna tinana, tōna Hinengaro, tōna wairua, me tōna whatumanawa.

The ways in which adults interact and behave around children impact on the ways in which children will learn. If the adults display a love of learning and a curiosity about the world, so too will the children.

Linking *Te Whāriki* to *Te Whatu Pōkeka*:

Te Whāriki affirms the distinctive role of an identifiable Māori curriculum that protects te reo Māori, tikanga Māori, Māori pedagogy, and the transmission of Māori knowledge, skills, and attitudes. The Māori principles, ngā kaupapa whakahaere of *Te Whāriki* clearly outline the roles and responsibilities of kaiako when planning and assessing learning experiences that are socially and culturally responsive to Māori children (Rameka, 2007).

The broad goals of *Te Whatu Pōkeka*

What are these?

- Assessment is about children's learning within a Māori learning context.
- Assessment implies that there are aims or goals for children's learning.
- Assessment is based on our ways of seeing and knowing the world and on our ways of being and interacting in the world.
- Assessment involves making visible learning that is valued within te ao Māori.
- Assessment is a vital aspect of early childhood education in that it is about articulating kaupapa and mātauranga that underpin practice.
- Assessment is something that happens during everyday practice.

- Assessment is observation based.
- Assessment requires an interpretation that may include reflection and discussion (as we strive to understand our observations).
- Assessment is purposeful (puts our understandings to good use).

Why do it?

The purpose of assessment is to give useful information about children's learning and development to the adults providing the programme and to children and their families (*Te Whāriki*, page 29). We undertake assessment:

- to understand children's learning better;
- to start discussions about children's learning;
- to share information with others;
- to reflect on practice;
- to plan for the learning of individuals and groups;
- to ensure that all children receive attention;
- to highlight the learning that is valued;
- to involve children in self-assessment;
- to discuss the programme with family/whānau;
- to share experiences with family/whānau.

Te Whatu Pōkeka: Kaupapa Māori Assessment

Te Whatu Pōkeka considers the broad goals of assessment while at the same time focusing on the three goals of education for Māori. These are identified by Durie (2003) as being: to live as Māori; to actively participate as citizens of the world; and to enjoy good health and a high standard of living. Therefore this assessment model:

- is positive;
- builds on children's strengths and interests;
- facilitates ongoing learning for the child;
- strengthens the place of Māori in the world;
- reflects the "image of the Māori child" (it encompasses all dimensions of children's learning, including te taha tinana, hinengaro, wairua, and whatumanawa);
- empowers kaiako and provides information that will help centres to improve the ways in which their programmes cater for Māori children;
- involves whānau and illuminates children's voices;
- recognises and applies the concepts of whanaungatanga, including awahi, tautoko, aroha, tiaki, and manaaki;
- recognises experiences that take place beyond the walls of the centre, understanding both the learning that is taking place and the cultural and historical backgrounds of the children;
- enables kaiako to reflect critically on their own values, beliefs, and assumptions;
- ensures that the adults involved in the children's learning are consistent, constant, and constructive.

The interconnectedness between values and beliefs embedded within the notion of assessment is summarised well by Te Kōhanga Reo o Ngā Kuaka, who state:

The development of our framework depicts the connections we have identified with whakapapa, to ways of knowing and being Māori. The connection with assessment and whakapapa embedded within Māori epistemology has created a paradigm for assessment of children's learning. Examining the idea around whakapapa and observing children's development within our framework, we began to identify that there was a connection to the holistic learning of each child in terms of visualising children's voices through the connecting lens of whānau, staff, and tamariki.

Te Kōhanga Reo o Ngā Kuaka

The Pākōwhai Te Kōhanga Reo assessment philosophy outlines clear links to Durie's four broad goals and the view of connectedness. This is articulated through the following four principles, where they state:

The "whānau/community development" model of practice used by the Pākōwhai Te Kōhanga Reo has developed as a direct consequence of the unique circumstances that surround the kōhanga, their whānau and community. It is important to understand that it is firmly founded in:

- a Māori world view;
- a Māori understanding of *Te Whāriki*;
- a firm commitment to partnership relationships with whānau and community;
- an absolute commitment to the "paramountcy of the child".

Pākōwhai Te Kōhanga Reo

Analysing the exemplars

The framework used to analyse the exemplars is drawn from the following areas:

Ngā hononga ki te tauparapara: Ways of knowing

Mōhiotanga: what a child already knows and brings with her/him.

Mātauranga: a time of growth when the child is learning new ideas.

Māramatanga: when a child comes to understand new knowledge.

Ngā āhuatanga o te tamaiti: Ways of being

Te wairua o te tamaiti: the emotional, spiritual being of the child.

He mana tō te tamaiti: the mana and potential with which the child is born.

He mauri tangata: the life force and energy of the child.

Tikanga whakaaro: Ways of doing

Tikanga whakaako: Learning and teaching within a Māori context is based on whanaungatanga and the application of tikanga Māori.

Te Whatu Pōkeka: Kaupapa Māori assessment

To be Māori and to live as Māori.

Te hononga ki Te Whāriki

The principles of *Te Whāriki: He Whāriki Mātauranga mō ngā Mokopuna o Aotearoa/Early Childhood Curriculum* are referred to in the following exemplars to support the analysis of the exemplars.

The early childhood centres involved in the development of Te Whatu Pōkeka: Kaupapa Māori Learning and Assessment Exemplar Project

Discussions began in 2003 with a small number of kaupapa Māori, whānau-based centres across the country. Interest was high. However, during the project, a number of centres withdrew and were replaced with others. Work was completed in 2006 with five centres:

- Best of Both Worlds, South Auckland;
- Ngā Kākano o Te Kaihanga, West Auckland;
- Pākōwhai Te Kōhanga Reo, Gisborne;
- Te Kōhanga Reo o Mana Tamariki, Palmerston North;
- Te Kōhanga Reo o Ngā Kuaka, Hamilton.

The diversity and richness that each centre brought to this project highlighted their unique and distinctive qualities. These are reflected in their individual philosophies and theoretical understandings. Within this individuality, however, there are clear links to the principles identified in the overarching philosophy of this project.

Centre journeys

The centres' journeys outline the contexts of each centre, their individual philosophies, and the understandings of their kaimahi about learning and assessment at the beginning of the project. They illustrate the challenges; how these were overcome; and the new learning, knowledge, and wisdom that emerged as the journey progressed.

Best of Both Worlds

Background

Best of Both Worlds is located in Papakura, South Auckland. It was established in 1995. Due to lengthy waiting lists, a second centre opened in 2004. The centres serve a community that is low socio-economically and has a high population of Māori and Pacific Islands families. There are 34 children in one centre and 33 in the other and 16 teachers altogether. Most of the children attending the centre are Māori although a diverse range of cultures, ethnicities, and nationalities is represented. The centre has a bicultural, bilingual programme.

Kaupapa

To support children's identity, self-esteem, and confidence for life and to enable children: to learn, understand, and implement their tikanga; to challenge and test boundaries; to take risks and problem solve; to establish relationships and ongoing friendships; to learn life skills in an environment where they are loved and understood.

The journey

In early 2002, Best of Both Worlds was approached to participate in the National Early Childhood Learning and Assessment (NECLA) project. The work on the national exemplar project required that the centre articulate their assessment procedures and provoked much thought about what learning they should be capturing, and how. The centre was using a mixture of assessment processes including checklists and photographs.

In 2003, the centre was approached to work on the Kaupapa Māori Learning and Assessment Exemplar (KMLAE) project. Educators were positive about the opportunity to further develop their assessment processes and understandings, especially through a project that had a strong Māori focus. The responses to the project and the project objectives were extremely positive and timely. Their previous work had been the catalyst for the educators to begin to examine how tikanga Māori was represented in practice and what implications it had for children's learning. They saw that the KMLAE project allowed them to extend the progress they had made, and they expressed enthusiasm about the opportunity to explore and articulate what kaupapa Māori early childhood education and assessment meant to them and how it may be expressed in the future.

Educators indicated that although many centres work from a kaupapa Māori base, they rarely had the opportunity and space to analyse in any depth what this meant or to articulate their understandings of the concepts, values, and understandings that underpinned their philosophy.

The work on the project has required re-examining the centre's kaupapa, and how tikanga Māori is, and could be, characterised in practice. This review of the kaupapa has been a useful opportunity to encourage thinking and understandings around what is important learning for children. It has opened pathways to new and exciting activities and events and strengthened tikanga Māori and the sense of being Māori in the centre.

It has also required kaiako to develop their understandings of assessment and how it relates to the curriculum. There was a need to move past the "lovely" stories to the key learning, and how learning can be documented. Probably the biggest barrier to progress for the centre has been the time and energy requirements of kaimahi working on the project.

Best of Both Worlds has for many years viewed Māui as a mentor, an inspiration for the centre's practice. Through the work on the project, the staff have been able to articulate their understandings of how Māui's characteristics could be utilised as a way of assessing teaching and learning in their particular context. They are desirable and to be emulated. Furthermore, there is the realisation that Māui is the product of his whakapapa. Children are also products of their whakapapa – they therefore bring with them the talents, understandings, and abilities of their tipuna – they are extremely rich with potential. Best of Both Worlds has developed a framework that emphasises the following aspects of Māui's character:

Mana: identity – pride – inner strength

Manaakitanga/aroaha: caring – sharing – kindness – supporting others – being a friend

Whakakata: humour – fun

Tinihanga/whakatoī: cunning – trickery – cheekiness

Pātaitai/kaitoro: testing – challenging – questioning – curiosity – exploring – risk-taking

Arahina/māiatanga: confidence – self-reliance – leadership – perseverance – self-assurance

Māramatanga: developing understandings – working through difficulty – lateral thinking

Ngā hononga: tuakana-teina – ako – whanaungatanga

Kāore ēnei pēpī i te whakarongo

Te Hirea – 4 tau, Dujournae – 2 tau, Ariana – 2 tau, e toru marama

I tēnei rā tonu, i pātai mai a Te Hirea mēnā ka taea e ia te āwhina i ahau ki te tīni i ngā kope ā ngā tamariki kōhungahunga, ā, ka whakaae au. I haere ngātahi ai mātou ko ngā tamariki, ko Te Hirea anō hoki ki te wāhi tīni kope. Ka noho katoa ngā tamariki, ka tatari kia tīnīhia ā rātou kope. I a au e tīni ana i te kope tuatahi, ka rongo au i a Te Hirea e kōrero atu ana ki tētahi, “E noho darling. Darling, whakarongo, titiro ki a Ariana.” Ahakoa te whakapau kaha o Te Hirea ki te āta whakanoho i ngā tamariki, nā wai rā ka tohu atu a Te Hirea ki a Dujournae, me te kī, “E noho.” Tere tonu taku mutu i te tīni tuatahi, nā te mea, i te kite au e pōuri ana a Dujournae me tana kī, “Mā Whaea Estelle e mahi ināianei.” Puku kata ai ahau ki a Te Hirea e kī ana, “Whaea, kāore rawa ēnei pēpī i te whakarongo, mā Ihipera koe e āwhina apōpō.”

Today Te Hirea asked if she could be my helper, kaiāwhina, with the younger children for their nappy changes and I agreed. The children and Te Hirea, the helper, held hands as we walked to the changing area. All the children waited for their turn to be changed. While I was changing the first child, I heard Te Hirea say “E noho darling. Whakarongo, titiro kia Ariana.” After a few more tries at getting the children to sit, Te Hirea pointed at Dujournae, and in a stern voice said, “E noho” (sit down). I finished the change and quickly stepped in because Dujournae was becoming quite unhappy saying “Whaea Estelle will take over now.” I did have a laugh to myself but laughed even more when Te Hirea put her hands on her hips and said, “Whaea, these babies don’t whakarongo. Can Ihipera help you tomorrow?”

Whanaungatanga – Ka mahia a Te Hirea i āna mahi tuakana i runga i te ngākau marie, ahakoa kāore ōna teina i te aro atu ki a ia.

Te Hirea takes on her tuakana’s mahi with enthusiasm and authority even though her siblings aren’t listening.

Analysis

Ngā hononga ki te tauparapara: Ways of knowing

This exemplar focuses on a learning experience where Te Hirea's interpretations and understandings of whanaungatanga – tuakana–teina, manaakitanga, and what the nappy changing task requires, are explored – (Mōhioatanga). Despite the difficulty experienced with the babies, Te Hirea takes on her responsibilities with enthusiasm and gusto. She displays the ability to be involved, to concentrate, and to focus on the process. Her ideas however are challenged when her attempts to manaaki the babies are met with disobedience from the babies, which then requires that she reassess her intentions (Mātauranga). Her learning involves the realisation that being the tuakana requires not only good intentions but also appropriate communication skills and behaviour management strategies (Māramatanga).

Ngā āhuatanga o te tamaiti: Ways of being

This exemplar highlights how Te Hirea defines her place as tuakana. She is able to acknowledge and nurture the mana of others through respecting and taking responsibility for the well-being of others and showing generosity, kindness, and caring for others. Her mauri or life force is healthy, which is evident in the way she confidently articulates to adults what she is prepared to do and not do. The image of the children is that of being active participants in their own learning, making choices, and directing their own learning and development.

Tikanga whakaako: Ways of doing

Whaea Estelle has an important role in providing the opportunities and the environment for Te Hirea to develop her tuakana skills with the babies. Opportunities to learn to co-operate, take on responsibility, nurture, and develop whanaungatanga relations are crucial within a kaupapa Māori environment. Concepts of whanaungatanga such as awhi, tautoko, aroha, tiaki, and manaaki are inherent within this exemplar. The exemplar also reflects the positive attitudes adults have towards children and towards assessments of their learning. This exemplar indicates that:

- assessment involves making visible learning that is valued within te ao Māori;
- assessment is a vital aspect of early childhood education in that it is about articulating kaupapa and mātauranga that underpin practice;
- assessment is something that happens during everyday practice.

He hononga ki Te Whāriki

Kotahitanga

E rua ngā tukanga ki tēnei wāhanga. Ko te whakatakoto me te tāutu i ētahi rautaki hei whakaitiina, hei whakahihiri, ā, hei whakaongaonga ā-tinana, ā-wairua, ā-hinengaro anō hoki i ngā mokopuna. Kāore he wehewehenga, kāore he aukatinga. Ko ngā hua o tēnei kōhanga ko te atawhai i ngā tuākana ki te ako me te whai mōhioatanga atu i ērā kei a rātou.

There are two inseparable processes. These are planning and identifying suitable strategies to stimulate, encourage, and motivate the physical, intellectual, emotional, and social well-being of the child. Supporting tuakana to help with the routines of the centre provides important learning opportunities that are encouraged and supported in this place.

Whakamana

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whāinga mā tātou. Ka tautokona a Te Hirea kia eke ai ia ki tōna pūmanawatanga, kia kore ai tōna mana e takahia atu e ētahi atu.

To whakamana or empower a child is one of the major principles for working with children. In order to uphold Te Hirea's mana, she is supported and respected and she is given choices to help her reach her potential.

Tūmeke George

George – 1 tau, e 8 marama

I te tākaro a George ki tana takawairore i te taha o ōna hoa. Ka tahuri ia, kātahi ka whiu atu i tana takawairore ki tua o te kēti, ki te wāhi mō ngā pēpī.

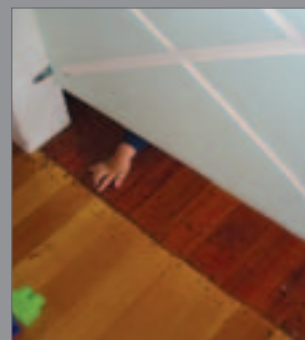
Ka whakamātauhia e ia te piki i te kēti. Kāore e taea e ia. Ka whakamātau anō ia ki te whakatuwhera i te kēti. Kāore anō e taea e ia. Ka whana a George i te kēti, ka tarai ia ki te ngōki i raro i te kēti. Ahakoa te aha, kāore ia i tutuki i tana whāinga. I te hiahia tonu ia i tana takawairore, kātahi ka takoto ia ki tōna puku, ka whakamahia i ōna ringaringa ki te tō i tōna tinana ki raro i te kēti.

Āhua rua meneti i pau kātahi a George ka tae ki te wāhi mō ngā pēpī me tōna kaha menemene. Ka tīkina e ia tana takawairore, kātahi ka whiua atu ki tērā taha o te kēti, ki te wāhi tika. Ka takoto anō a George ki runga i tōna puku, ka tō anō i tōna tinana ki raro i te kēti. Ka mutu, he ōrite tōna āhua ki te tangata kātahi anō ka piki i te tihi o te maunga.

George was playing with a toy in his area with his friends. He then turned around and threw it over the gate into the babies' area.

He tried to climb up over the gate. He tried to unlock the gate. He kicked the gate, and then tried to crawl under the gate. He wanted his toy, one way or the other. After being unsuccessful at getting the gate opened, George then lay on his stomach and pulled himself under the gate, using his arms.

It took George a couple of minutes to get into the baby area but he finally did it with a big smile on his face. He picked up his toy, looked at it for a bit, then threw it back over the gate to his area. George then got back on his stomach and pulled himself back under the gate. The look on George's face when he had retrieved his toy was as though he had just climbed a mountain.



Analysis

Ngā hononga ki te tauparapara: Ways of knowing

George is faced with the problem of retrieving his toy. He brings his ideas and known strategies about how one opens doors (trying to unlock it and kicking the door) to the problem. However these strategies are unsuccessful (Mōhiotanga).

He is challenged by the seemingly impossible task. However through determination and persistence he overcomes the barriers and succeeds in retrieving his toy (Mātauranga). George learns that through trying alternative strategies and pushing himself, it is possible to overcome obstacles and achieve his goals (Māramatanga).

Ngā āhuatanga o te tamaiti: Ways of being

This exemplar reflects a competent child whose rangatiratanga traits – determination, problem-solving skills, persistence, courage, and assertiveness – are evident. George has a positive attitude about his own abilities and is able to show that he is capable of taking responsibility for his own learning. Through his endeavours he is asserting his personal mana and energy, or mauri. George displays a great deal of persistence in achieving his goal, which results in his feeling good about his achievements. His wairua is in a state of balance as he seeks more challenges.

Tikanga whakaako: Ways of doing

There is no attempt by adults to interfere with George or to stop his endeavours. Rather they observe, acknowledge, and celebrate his achievements. This indicates to him that he is trusted to achieve his goal independently. This exemplar indicates that:

- Assessment involves making visible learning that is valued within te ao Māori.
- Assessment analyses children's behaviour from a positive viewpoint.
- Assessment acknowledges the child's strengths and interests.
- Assessment is something that happens during everyday practice.

He hononga ki *Te Whāriki*

Whakamana

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whaingā mā tātou. E whakaatu ana tēnei taura ehara ko ngā mahi ka mahia e ngā pakeke anake ka āwhina i te tamaiti, ka taea tonu te tautoko i a ia mēnā ka āta noho ki te kite mēnā ka taea e ia te whakatutuki i ōna wawata ko ia anake. Nā tēnei ka taea e George te whakatipu i ōna ake pūkenga.

To whakamana or empower a child is one of the major principles for working with children. This exemplar indicates that what adults don't do can be as important as what they do, when supporting children's mana. George is able to achieve his goal and develop confidence in his own abilities.

Ngā Kākano o te Kaihanga

Background

Ngā Kākano o te Kaihanga is a christian, kaupapa Māori centre located in Titirangi, West Auckland. There are 18 children and 5 full-time and part-time staff.

The journey

In early 2002 we participated in the National Early Childhood Learning and Assessment project (NECLA). In 2003 we were approached to work on the Kaupapa Māori Learning and Assessment Exemplar Project (KMLAE). We felt that the KMLAE project seemed to really fit our philosophy. It challenged us to see things through a Māori lens. This supported us to see children in a different light and challenged us to ask, “What are we on about? What is our philosophy? Why are we doing it? Have we achieved our purpose? Where is the proof?”

Over time, our view of the child changed. We began to see the fern frond as a symbol for the child. The child, like the pikopiko, is initially tightly wound. Every branch of the pikopiko is part of the child’s character and disposition. The child unfolds as s/he is nurtured, just as the pikopiko unfurls with growth. Just as the pikopiko is surrounded by the outer fronds of the fern, as the child unfolds we see her/him, not in isolation, but surrounded by the outer branches of whānau, community, whakapapa, and whakawhanaungatanga. This surrounding support needs to be particularly strong around some families.

Despite a number of staff changes and major developments, we have continued to refine our thinking and practices about teaching, learning, and assessment. Our enthusiasm for the project has grown as our confidence in our abilities to utilise assessment to support children’s learning has developed.

Issues emerging from our work

Whānau/whanaungatanga – The whānau is the key to our framework development.

Whānau/child assessment The child is part of the whānau and the whānau is part of the child. One cannot be separated from the other. The child learns within the context of whānau, which is a real-life context. It is not a socially contrived environment such as the early childhood service. Learning occurs first in the whānau and it is the whānau that determines the learning that is valued. It does this sometimes in association with the early childhood centre, and sometimes not.

Assessment must acknowledge and make visible the relationship between whānau and child. Whānau do not merely contribute to the assessment of their children. They are central to it. We are now focusing on how this relationship can be reflected in practice in our assessment processes. This involves ongoing hui with whānau to wānanga what this means for whānau and educators.

Leadership and commitment – An important factor in the success of this centre has been the team’s commitment to providing the best possible learning opportunities for our children. Openness to new ideas and practices, and upskilling educators and whānau have been crucial to the development of our assessment understandings. Strong consistent leadership not only guides and supports the growth and development of the educators, but is crucial in maintaining enthusiasm and commitment for the project.

Assessment and the transition to school – The primary school new entrant class has adopted the assessment model developed by Ngā Kākano o te Kaihanga and has continued to map children’s learning journeys as they transition from the centre to the school. This two-way passage of information has provided important feedback to the centre on the effectiveness of our assessment processes in capturing and extending children’s learning. Kaimahi feel a sense of pride that our work is being acknowledged and is useful and meaningful in the primary school context.

Te reo – Participating in the project has supported the reo development of educators. We began with kaimahi writing assessments in English and accessing the support of fluent speakers in the centre to translate into Māori. Over time kaimahi were encouraged to attempt to translate the stories themselves before accessing the support of others. Some kaimahi are now able to write assessments in Māori, accessing support from fluent speakers only when required. A marked improvement in te reo has occurred over a period of time.

Te pītau o te pikopiko – Te pītau o te pikopiko – We are now working on deepening our understandings of our framework, “te pītau o te pikopiko”, the “frond of the fern”. We feel very confident that this framework will provide us with a basis for our evolving ideas on teaching, learning, and assessment in a kaupapa Māori context. There is a growing sense of confidence in our abilities and understandings, and in the validity of our framework.

Mana Atua – our god/love

Rangimārie – *peacefulness/overall well-being*

Ohaohanga – *generosity*

Ngākau Māhaki – *soft natured*

Aroha – *love*

Whakaute – *respect*

Mana whenua – our place

Māia – *confidence/competence*

Rangimārie – *peacefulness/overall well-being*

Kawenga – *taking responsibility*

Pukumahi – *hardworking/diligence*

Arahina – *leadership*

Mana tangata – our character

Mahi tahi – *co-operation/group endeavour*

Manaakitanga – *caring/nurturing/loving*

Hiringa – *determination/perseverance/persistence*

Māia – *confidence/competence*

Manawaroa – *patience*

Ngākau Pāpaku – *humility*

Mana reo – our communication

Whanaungatanga – *relationships/connectedness*

Whakahoahoa – *friendliness*

Mana ao tūroa – our learning

Haututū – *exploring/seeking*

Auahatanga – *creativity*

Whakakata – *humour*

E kore e hekeheke te kākano rangatira 1

Fatai – Aroha, 12 Mahuru

He kōtiro tino māia a Fatai. Mēnā e hiahia ana ia i tētahi mea, kāore ia e nohopuku kia ea rā anō ōna wawata. I tērā wiki, i te hiahia ia ki te piki i te arawhata, ka heke i te hekeheke pērā i ngā tamariki pakeke. Engari, he poto rawa ōna waewae, ā, kāore e taea e ia te piki i te arawhata, nā te mea, tata tonu ia ka whara. Heoi anō, ka whai huarahi atu anō a Fatai mā te āta piki i te arawhata pūngāwerewere, ā, he tata ake tēnei arawhata ki te papa. Kātahi te ihumanea, ko ia! Kei te whakaaro a Fatai me pēhea tōna whakamataara i ōna ake hiahia, kāore ia i te noho puku ki te auē. He pai te kite i a ia e whakaako ana i ētahi pūkenga hōu.

Fatai is a very determined young girl. If she wants something, she won't stop till she's got it. For example, last week all she wanted to do was to climb up the ladder the other children were climbing, and go down the slide. However her little legs couldn't reach past the second step, and although it seemed hopeless she continued trying till Whaea Charlaine eventually had to pull her away as she was going to hurt herself. Nevertheless she carried on finding another way to get up onto the fort, via the spider ladder, which is lower to the ground and which doesn't go straight up but gradually ascends. It was ingenious! I could not have thought of a better way myself. Fatai is now starting to think more and problem-solve, rather than standing there screaming about something she can't do. It's great to watch her developing. Awesome Fatai!!!

Analysis

Ngā hononga ki te tauparapara: Ways of knowing

Fatai has an understanding about how to climb and she has confidence in her physical ability to attempt the climbing task. She has a strong desire to climb to the top of the fort. However her attempts to climb on the big ladder do not succeed (Mōhiotanga). Fatai has potential and is open to possibilities. She is faced with the problem of not being physically big enough to reach the steps. Her thinking is challenged as she searches for solutions to the problem (Mātauranga). Fatai gains understandings about how she can achieve her goal by thinking, and through utilising alternative strategies. She learns that persistence and determination can achieve the desired goals (Mōhiotanga).

Ngā āhuatanga o te tamaiti: Ways of being

This exemplar reflects the image of the child as a “rangatira mō āpōpō”, exhibiting rangatira characteristics such as problem-solving skills, persistence, industriousness, courage, confidence, assertiveness, risk-taking, determination, and strength of character. Fatai’s mana is evident in her single-minded determination to achieve her goal. Mauri is also revealed in her resilience and persistence.

Tikanga whakaako: Ways of doing

The adult acknowledges and celebrates Fatai’s strength of character, persistence, confidence, and depth of thinking. While taking safety considerations into account, she is able to support Fatai achieving her goal and to marvel at her achievement. Adults plan further activities to extend Fatai’s learning, skills, and abilities. The environment and equipment provide alternative paths allowing Fatai to achieve her goal. Fatai’s mana, mauri, and wairua are kept intact through the appropriate actions of adults.

He hononga ki *Te Whāriki*

Whakamana

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whaingā mā tātou. E whakaatu ake tēnei taurā, ehara ko ngā mahi ka mahia e ngā pakeke anake ka āwhina ki te tautoko i te mana o te tamaiti, engari ka taea tonu te akiaki i a ia ki te kimi he huarahi ko ia anake.

To whakamana or empower a child is one of the major principles for working with children. This exemplar indicates that what adults don’t do can be as important as what they do when supporting children’s mana. Fatai is able to choose other ways to achieve her goal.

Kiritopa escapes

Kiritopa – Aroha, 12 Hereturikōkā

E rapu ana a Kiritopa i ētahi huarahi hōu hei hōpara i tōna ao. I tērā wiki i tarai ia ki te heke i te hekeheke mā runga i tētahi tōneke. I tēnei wiki kua whai mōhiotanga ia ki te whakatuwhera i te kūaha o te rūma mō ngā kōhungahunga. Tuatahi, ka pana ia i te hōiho pīoioi ki mua i te kūaha, ka tū ia ki runga i te hōiho, ā, ka toro atu ki te whakatuwhera i te kūaha! Māmā noa iho ki a ia. E kore e mutu tōku whaiwhai i a ia. Tino koi hoki te hinengaro o Kiritopa. I ngā wā katoa kei te kimi mahi ia hei whakaongaonga i tōna rā.

Kiritopa is always finding new and innovative ways to explore his environment. Last week he was trying to slide down the slide on a little trolley, but this week he has found a way to escape the under-twos' room by pushing the rocking horse up to the door, standing on it, and pulling the handle. As simple as that, and he's out! This boy really keeps me on my toes. His mind is constantly ticking over trying to think of ways to better enjoy his surroundings. He is a very active boy.

What learning took place?

Haututū – Problem-solving – Exploration. Taking what he has and using it to achieve what he wants.

What next?

Setting up a challenging environment for Kiritopa, and letting him explore the outdoor area more.



Analysis

Ngā hononga ki te tauparapara: Ways of knowing

Kiritopa is faced with the problem of how to escape the baby room. He understands how to use equipment in diverse ways, including using it as a means to climb. He is also confident about his physical abilities (Mōhioatanga). The closed door that acts as a barrier to his achieving his goal of exiting the baby room, challenges Kiritopa. The situation requires Kiritopa to strategise about how he might achieve his goal. He uses his understandings in a new way, using the tool available to him, the rocking horse (Mātauranga).

He learns that he can achieve his goal through problem-solving and determination. Now he is open to the next challenge (Māramatanga).

Ngā āhuatanga o te tamaiti: Ways of being

Kiritopa is portrayed in this exemplar as having mana, evident in his having the confidence to try new strategies, and mauri, which is demonstrated in his persistence. Kiritopa displays the rangatira traits and strengths inherited from his ancestors – determination, industriousness, risk-taking, problem-solving skills and lateral thinking.

Tikanga whakaako: Ways of doing

The environment enables Kiritopa to achieve his goal. He is not restricted from moving equipment. Rather the adults acknowledge the power of the child in his ability to plan how to reach his goal. The kaiako acknowledges that it is not always easy to keep up with Kiritopa and that “staying on one’s toes” is important for teachers. This exemplar indicates that:

- Assessment is based upon Kiritopa’s way of seeing and knowing the world and on his way of being and interacting in the world.
- Assessment is something that happens during everyday practice.
- Assessment is about understanding and considering children’s learning.
- Assessment analyses children’s behaviour from a positive viewpoint.
- Assessment builds on the child’s strengths and interests.

He hononga ki *Te Whāriki*

Kotahitanga

E rua ngā tukanga ki tēnei wāhanga. Ko te whakatakoto me te tāutu i ētahi rautaki hei whakatītina, hei whakahihiri, ā, hei whakaongaonga, ā-tinana, ā-wairua, ā-hinengaro anō hoki i ngā mokopuna. Kāore he wehewehenga, kāore he aukatinga. Kei a Kiritopa ngā rawa katoa hei whakatutuki i ōna wawata.

There are two inseparable processes. Prior planning, and identifying suitable strategies to stimulate, encourage, and motivate the physical, intellectual, emotional, and social well-being of the child. Kiritopa has resources available to him to enable him to achieve his goals.

E kore e hekeheke te kākano rangatira 2

Zeo – Rebecca, 4 Haratua

Mō ngā marama e ono kua kite au e tino rata ana a Zeo ki ngā hōiho. Ka kitea nuitia tēnei i roto i ngā mahi tākaro. I ngā wā o te moko, ka tākaro a Zeo rāua ko Cruz ki ngā poro hanga, ā, ko te mahi a Cruz he tuki i ngā poro hanga whare ki te hōiho. Kāre a Zeo i rata ki ngā mahi a Cruz, ā, ka whakatenatena ia kia tākaro ngātahi rāua. I te hiahia a Zeo i te hōiho i a Cruz ka kōrero ki atu ia, “Me tohatoha koe Cruz, ka whāki atu au ki a Whaea.” Ka kore e aro i a Cruz.



Ka mutu, ka mahi ngātahi ia me Cruz ki te āwhina i a ia ki te hanga whare auaha, he taiapa me ētahi huarahi anō hoki ki ōna poro hanga. Nā tōna whakatenatena, me tōna ngākau māia ka whiwhi i a Zeo te hōiho.

For the past six months I've noticed Zeo's fascination with horses. This is evident in all areas of play that she is involved in. During free playtime both Zeo and Cruz were caught up with block play. Cruz was keener on knocking down others' buildings. Zeo noticed this and wasn't happy because he was using the horse, so she encouraged him to do something they could both enjoy together. Zeo wanted the horse that Cruz had. She had made a few attempts at talking him into giving her the horse. "You know you have to share, Cruz." "I'll tell Whaea." Cruz, however, was adamant that he wasn't parting with it.

Again Zeo made more attempts and suggested a few ideas hoping to persuade him, but with no luck. In the end she tried something different, giving words of encouragement, using praising words and helping him to be a little more creative with his building. This worked and Zeo now had the horse. Together they used blocks to make stables for horses and roads to get to the stable. Zeo's plan had worked. Both tamariki were now exploring their play together, laughing and having fun. Zeo not only guided Cruz, but others as well.

What learning took place?

Reciprocity “awhi tētahi ki tētahi” – building a relationship – exploring play together, laughing and having fun.

What next?

Encourage positive talking among all the children.

Have Zeo act as a role model a little more often.

Provide stimulating activities that help tamariki be more creative.

Analysis

Ngā hononga ki te tauparapara: Ways of knowing

Zeo is faced with the problem of how to get the horse from Cruz. She uses her negotiating and problem-solving skills to obtain the horse and despite initially failing, she persists and finally achieves her goal (Mōhiotanga). She is challenged when her strategies to obtain the horse fail and Cruz refuses to give it up. She works through a number of strategies that do eventually result in her gaining the horse (Mātauranga). Zeo learns that by working together, everyone can benefit. Although her initial goal was the horse she was able to interact, have fun, and enjoy the play with others (Māramatanga).

Ngā āhuatanga o te tamaiti: Ways of being

This exemplar describes a competent child who displays determination, problem-solving skills, persistence, and assertiveness. Her mauri or life force is healthy which is evident in the way she actively seeks solutions to the challenge she faces. The child portrayed in this exemplar demonstrates her mana and her mauri.

Tikanga whakaako: Ways of doing

Adults observe the children's interactions, acknowledging and celebrating their achievements. By not stepping in and solving their problems for them, the adults indicate that they are confident the children are able to take responsibility for challenges and for their own learning. This exemplar indicates that:

- Assessment is based on the child's way of seeing and knowing the world and on her way of being and interacting in that world.
- Assessment is something that happens during everyday practice.
- Assessment is about children's learning within a Māori learning context.
- Assessment analyses the child's behaviour from a positive viewpoint.
- Assessment builds on the child's strengths and interests.

He hononga ki *Te Whāriki*

Whakamana

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whaingā mā tātou. E whakaatu ake tēnei tauira, ehara kō ngā mahi ka mahia e ngā pakeke anake ka āwhina ki te tautoko i te mana o te tamaiti, engari ka taea tonu te akiaki i a ia ki te kimi he huarahi kō ia anake. Nā tēnei, ka taea e Zeo te whakatipu i ōna ake pūkenga ki te whakatutuki i tōna wero.

To whakamana or empower a child is one of the major principles of working with children. This exemplar indicates that what adults don't do can be as important as what they do, when supporting children's mana. Zeo is able to use strategies to achieve her goal.

Pākōwhai Te Kōhanga Reo

Kei te ora, kei te whakatipu te tamaiti kei waenganui i tōna ake whānau

A child lives and grows within the context of a family or a community

Background

Twenty years ago we, as a community, as a whānau, were approached by a representative of Te Kōhanga Reo National Trust to consider establishing a kōhanga reo for our babies, our tamariki, and our mokopuna. Right from the start, this service was never perceived as being simply another early childhood service. We have always understood our kōhanga reo to be a vehicle, an opportunity for a community, a hapū, to realise our dreams and aspirations. It was those who were regarded as the leaders in our community, our parents and grandparents, who gave the OK for the kōhanga reo to be established. But it was the young and mostly new parents who were given the task of germinating the seed and then nurturing it to ensure its healthy growth and fruition. That focus on achieving the dreams and aspirations of a people in an all-encompassing, holistic way has remained the driving force of our whānau at Pākōwhai Te Kōhanga Reo.

The journey

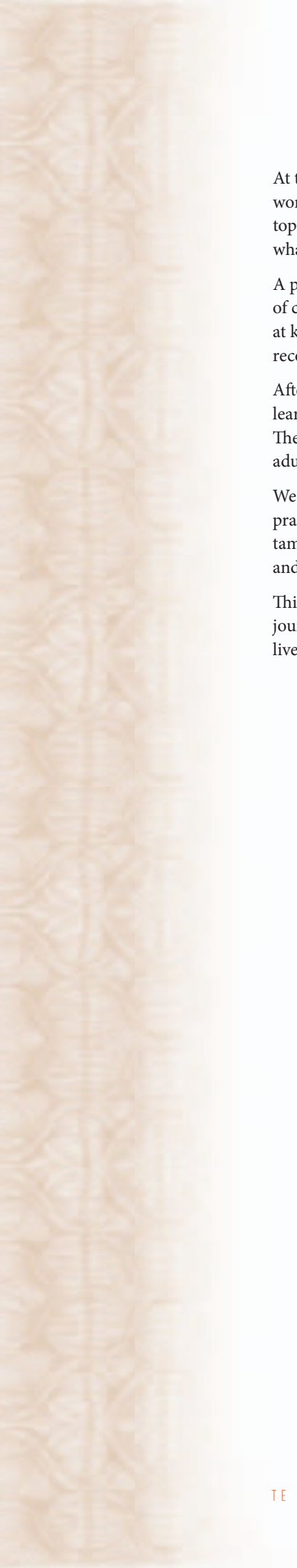
The journey forward from twenty years ago has been achieved by allowing the true richness of whānau to be a living, breathing reality on a twenty-four-hour, seven-days-a-week basis. This journey has embraced the past, taken lessons from it and brought these lessons into the day-to-day life of not only the kōhanga reo, but also of the whānau. To achieve this we have taken the time and made the effort to reflect continuously on the good times and on the bad, on our successes and on our failures.

It is important to understand what whānau is really about when one is considering the gravity and the huge importance of our journey. For many the harakeke, the flax bush, has become the symbol of the whānau. In the midst of the harakeke is the rito, or baby shoot, the future of the flax bush. This rito is surrounded by a mass of individual yet strongly connected rau or flax leaves. The rito is nurtured and protected by the surrounding leaves as the whānau nurtures and protects its young. Every individual within a whānau has a contribution to make to the well-being of the whole.

Whānau is also a place where the concept of whāngai is realised. Whāngai is about nourishment and nurturing. Within the whānau, the physical, mental, emotional, social and spiritual welfare of the individual is nurtured, and with this nurturing the well-being of the whānau is ensured. The individual is nurtured and nourished according to their perceived and understood needs. The kaiwhāngai, or those who provide the nurturing, endeavour to be responsive to these recognised needs.

Our views about assessment

During our journey we realised that a key part of the process included a focus on reflection, identifying needs that were evident and not so evident. Through this we learnt that we were in fact practitioners of assessment. With this insight, we as a whānau became involved with the *Kei Tua o te Pae: Assessment for Learning: Early Childhood Exemplars Project*, and then we developed an in-depth involvement with the *Kaupapa Māori Learning and Assessment Exemplar Project*. We draw on our strengths and learning to continue to build assessment processes that will help us to better meet the needs of our tamariki and mokopuna. We have slowly developed and allowed ourselves to evolve our unique assessment practice.



At the start of our journey with the kaupapa Māori assessment project, we thought that the workload of assessing and recording children's mahi would be more of a chore and added work on top of our already busy daily workload. However once we were under way with the project our whakaaro changed.

A primary caregiver is assigned to each tamaiti in our kōhanga reo. This caregiver is the first point of contact for mātua or whānau who want to know anything about their child when they are here at kōhanga reo. The child's mahi and learning are recorded in their profile book. Through this recording, we are the eyes and ears for the parents and the whānau.

After many years of documenting children's profiles, kaimahi recognise their own growth and learning about assessment, and about the process of documenting information about assessment. The profile books of our tamariki have become, therefore, an assessment tool for our learning as adults.

We continue to strive to provide our tamariki and our mokopuna with the best we can offer. Our practice and our assessment methodology therefore do not only represent our aspirations for our tamariki. They are also expressions of our growing understanding of ourselves and of our tamariki, and of the process of ako, or mutual learning and growth.

This has been a journey of learning, growth, and development for us all and it continues to be a journey that encompasses not only what happens on a day-to-day basis at kōhanga, but also our lives and experiences in the wider community.

Time to clean up!

He pārekareka ki a Maia te noho hei kaiāwhina ki tōna Whaea Paku i a ia e whakapaipai ana i te kōhanga. I tētahi rā, he whiore rēme ngā kai, ā, i te wā e kai ana te whānau, ka whakaaro a Maia ki te haere ki te tiro he aha ngā mahi a Whaea Paku. I tana putanga atu i te kōhanga, ka kite ia i a Whaea Paku e tahitahi ana i te papa. Ka pātai atu ia, “Kei te aha koe, Whaea?” Ka whakautu a Whaea Paku, “Kei te whakapaipai au i te kōhanga. Ā kō ake nei tāua ka hoki atu ki te kāinga.” Ka kī atu anō a Maia, “E matatau ana ahau ki tēnā momo mahi!”

Ka hoatu a Whaea Paku i te purūma nui, te purūma iti me te hāpara ki a Maia hei kohikohi i ngā para. Ka tahitahi a Maia i raro i ngā whāriki, pērā i a Whaea Paku. Ka āta haere a Maia kia papai rawa atu tāna mahi. Ka oti, ka pātai atu anō ki a Whaea Paku, “Kua mutu taku mahi. Me aha au i nāianeī?” Ka mihi a Whaea Paku ki a ia mō tāna pukumahi, ka kihi anō hoki i a ia. Ka pātai atu a Whaea Paku ki a Maia mēnā e hiahia ana ia ki te muku i te tēpu me ngā peihana. Ka whakaae noa a Maia, ka tīkina te pātara, kātahi ka haere ki te mahi i āna mahi. Kei runga noa ia ki te mahi!

Maia enjoys helping his Aunty Paku to clean the kōhanga. Today we had lambs' tails to eat and while everyone was having a kai, Maia decided to go and see what his aunty was doing. As he walked into the kōhanga he watched her sweeping the floor and asked, “What you doing?”

His aunty replied, “I’m cleaning the kōhanga because it’s nearly time to go home.”

Maia then said, “I know how do that!” and so his aunty gave him the broom.

Maia had both the big broom and the hand shovel and he swept up all of the rubbish. He even made sure to sweep under the mats as he had previously watched his aunty do. Maia took his time making sure that the floor was clean properly and when he had finished he asked his aunty, “What am I doing next?”

His aunty gave him a big kiss and thanked him for doing a good job. Then she asked him if he wanted to spray clean the tables and handbasins. Maia simply replied, “Yes.” He took out his hand for the bottle, and quietly went to spray clean the tables and hand basins.

“You’re a bomb, my boy.”



Analysis

Ngā hononga ki te tauparapara: Ways of knowing

The focus of this exemplar is Maia's engagement with a task that he hadn't demonstrated any prior knowledge of or interest in. He knows that he is capable of acquiring new skills (Mōhiotanga) and as he persists he comes to understand how to use the tools needed to carry out the task (Mātauranga). By remembering and imitating, Maia is able to complete the task to his satisfaction (Māramatanga). This is evident by his being open for the next challenge when he enquires "What doing next?"

Ngā āhuatanga o te tamaiti: Ways of being

Maia has a positive attitude about his own special strengths and is able to display that he is capable of taking responsibility for his own learning. By his willingness to be involved in the clean-up Maia is asserting his personal mana and mauri or energy. He displays a high level of persistence during this activity, which results in his feeling good about his achievements. His wairua is in a state of balance as he seeks more challenges.

Tikanga whakaako: Ways of doing

This exemplar captures an important time in Maia's life when he is willing to try new things. Because the kaiako (Aunty Pare) notices, recognises, and responds to this situation, Maia is able to contribute and participate in the daily activity of the kōhanga reo. This learning is recognised and valued by the kaiako. The kaiako takes a "hands-off" approach to Maia's work, which shows that although this is the first time Maia has done this job, she trusts that he can do the mahi. Positive feedback from Aunty Paku serves to boost his self-image and mana. This exemplar indicates that:

- Assessment is based upon the child's way of seeing and knowing the world and his way of being and interacting in the world.
- Assessment is something that happens during everyday practice.
- Assessment is about children's learning within a Māori learning context.
- Assessment analyses children's behaviour from a positive viewpoint.
- Assessment builds on the child's strengths and interests.

He hononga ki *Te Whāriki*

Whakamana

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whaingā mā tātou. Nā tēnei ka taea a Maia te whakatipu i ōna ake pūkenga.

To whakamana or empower a child is one of the major principles for working with children. In order to uphold Maia's mana, he is supported, respected and given choices to allow him to reach his potential.

Kei te hikoī mātou ki te Whare Karakia!



He maha ngā wā ka hikoī mātou ki te pā, ā, ko tētahi wāhi papai rawa atu ko tō mātou whare karakia. Ka whāki atu a Whaea Kelly-Anne rāua ko Whaea Paku ki ngā tamariki kia maumahara kāre e pai te hoihoi ki roto i te whare karakia. Ko ngā mahi e whakaaetia ana e rāua, ko te waiata me te wānanga noa iho. Ka kōrero ngā tama e rua, a Beau rāua ko Edward mō te whakaahua o Ihu Karaiti i roto i te matapihi kei mua i te whare karakia.

Ko tā Edward, "He whakaahua kei runga rā mō te *Lord of the Rings*, nē Whaea Paku" Ka tohu atu a Edward, ka tahuri ia ki a Beau ki te kimi whakautu. Ko tā Beau, "E hē Edward, ko pēpē Ihu Karaiti kē tērā." Ka tohu atu a Beau ki te matapihi me te urungi i a Edward ka kī, "Arā Edward, ko pēpē Ihu Karaiti!" Kātahi a Edward ka whakahoki, "Kāhore! Ko ia rā te tangata mai *Lord of the Rings*, he karauna kei tōna upoko. Anā! Titiro Beau."

Ka tohu atu a Edward ki te whakaahua. Ka whakapau kaha a Beau ki te whakamōhio tika atu ki a Edward ko te tangata kei roto i te whakaahua ko Ihu Karaiti kē. Ka tautohe rāua, ka tohu atu ki ngā wāhanga rerekē o te whakaahua hei whakakiko i ō rāua ake kōrero. Ka mutu, ka tahuri ki te kaiako me te kī kua riro māna hei whakatau ko wai kei te tika, ā, ko wai kei te hē. Ka kī atu te kaiako, ko Beau i te tika. Heoi anō, ka āta whakamārama atu ia ki a Edward, ehara i te mea i hē katoa ōna kōrero, nā te mea, he ōrite te whakaahua o Ihu Karaiti ki tētahi o ngā tangata i roto i *Lord of the Rings*. Ka harikoa rāua ki tēnā whakatau. Ka haere tonu ngā kōrero, ā, ka kī a Beau ka haere ia ki te whare karakia i te taha o tōna whānau. Ka kī atu hoki a Edward i hokona atu e tōna Whaea i te whakaaturanga *Lord of the Rings* hei mātakitaki māna.

We often go on hikoī around our marae and one of our favourite places is our whare karakia. Whaea Kelly-Anne and Whaea Paku remind the tamariki not to make too much noise or run around inside the whare karakia, but they allow them to kōrero and sing waiata while sitting inside.

Beau and Edward have a kōrero about the picture of Jesus on the window at the front of the whare karakia.

Edward: "There's a picture of the lord of the rings up there, Whaea Paku." Edward points to it and then all the boys look at me and wait for my response.

Beau: "No, Edward, that's baby Jesus," and he points to the window. Beau puts his hand on Edward's head to steer it towards the picture, points, and says, "See, Edward, there's Jesus."

Edward: "No, that's the man on *The Lord of the Rings* 'cause he's got a crown on his head, see, Beau." Edward points at the picture as well. Beau is trying his hardest to convince Edward that it's a picture of Jesus and both boys are pointing at different parts of the picture to back up their kōrero.

Both boys turn to me and ask me to decide who is right and who is wrong. I explain to them that Beau is right. However I let Edward know that his kōrero wasn't completely wrong because the picture of Jesus does look like one of the characters from the movie *The Lord of the Rings*. Both Beau and Edward are quite happy to accept my kōrero and then they carry on talking about how Beau goes to church with his whānau and how Edward's mum has bought him *The Lord of the Rings* movie to watch.

Analysis

Ngā hononga ki te tauparapara: Ways of knowing

Visiting the whare karakia is something the kōhanga reo look forward to. The children know that this place has a spiritual significance to the wider community (Mōhioatanga) and during this visit the topic of baby Jesus and a man from *The Lord of the Rings* being the same person is a point of intense discussion between Beau and Edward. As the conversation progresses they are able to exchange ideas and offer different perspectives in an effort to seek compromise (Mātauranga). Both children concede and turn to the kaimahi for support. She is able to offer a perspective that provides support for both Beau's and Edward's ideas (Māramatanga). From this conversation both boys are able to acquire new learning, new knowledge, and new insights.

Ngā āhuatanga o te tamaiti: Ways of being

Both children are portrayed as having mana in this exemplar. This is evident in the confidence they show in sharing their perspectives. They are also portrayed as having mauri, which is revealed through their resilience and their persistence in negotiating their way through meaning. Both boys are left feeling good when the kaimahi adds to the discussion giving support to both their ideas. This allows their mana, mauri, and wairua to be kept intact.

Tikanga whakaako: Ways of doing

The adult's role is critical in this exemplar. Whaea Paku, as a mediator in the conversation, is able to support both Beau's and Edward's perspectives. She is able to resolve this difference of opinion in a peaceful manner. This assessment recognises and acknowledges the importance of relationships or whanaungatanga in providing children with security, strength, and connections with the wider world and in enhancing the mana of both children. This exemplar indicates that:

- Assessment builds on children's strengths and interests;
- Assessment facilitates ongoing learning for children;
- Assessment strengthens children's sense of being Māori in the world.

He hononga ki Te Whāriki

Kotahitanga

E rua ngā tukanga ki tēnei wāhanga. Ko te haerenga o ngā tamariki ki te whare karakia, ā, ko te whakatakoto me te tāutu i ētahi rautaki hei whakatītina, hei whakahihiri, ā, hei whakaongaonga ā-tinana, ā-wairua, ā-hinengaro anō hoki i ngā mokopuna. Kāore he wehewehenga, kāore he aukatinga. E whakaatu ana tēnei taura ngā mahi kua whakatauhia mā te pakeke, arā, te whakatenatena me te tautoko i te tamaiti ki te whakanui i ētahi atu, i a ia anō.

There are two inseparable processes shown in this exemplar. These are planning to visit the whare karakia and identifying suitable strategies to stimulate, encourage, and motivate the physical, intellectual, emotional, and social well-being of the child. This exemplar identifies the adult's role as being that of encouraging and promoting respect of self and others.

Mana Tamariki Te Kōhanga Reo me Te Kura Kaupapa Māori

Our journey in the kaupapa Māori learning and assessment exemplar development project

Mana Tamariki was established in late 1989 to help satisfy the growing demand within our community for kōhanga reo. In 1990 we became the sixth kōhanga reo in Palmerston North. Although Palmerston North is an educational centre, it is not unfortunately a Māori cultural hub and there are very few native Māori speakers living in the area. Ironically, it is the scarcity of Māori culture and language in the district that has provided the environment that has allowed Mana Tamariki to develop and flourish.

Mana Tamariki embraces the goals of the National Kōhanga Reo Trust, which give primacy to Māori language and culture. Our declared objectives illuminate our core values. We aim to uphold the concept of “Mana Tamariki”, which is defined as “children’s status”, “empowerment of children”, and “young people’s authority”. Mana Tamariki places the children as the central focus of all activities in each learning environment.

- “Children’s status” means that children will be imbued with knowledge and skills appropriate to their level of development.
- “Empowerment of children” means that children will develop to their full potential.
- “Young people’s authority” means that Mana Tamariki will actively involve young people in the implementation of these objectives and encourage their participation in decision-making.

We have a holistic view of human development, recognising that cultural, physical, and emotional well-being are as essential as intellectual and creative development.

We promote and uphold an indigenous Māori spiritual dimension.

We recognise the right of Māori with special needs to their ancestral language and culture, and we commit to provide for them.

We aim to develop the students’ confidence, creativity, self-esteem, pride in being Māori, and a love of learning.

We aspire to standards of excellence for each learning environment and each individual student.

In recognition of the Treaty of Waitangi, tino rangatiratanga/Māori self-determination is a core element of our organisation.

We aspire to engage with Māori families to focus on the learning, growth, and development of their children.

Child and whānau-centred learning in our environment provides a framework that upholds tino rangatiratanga.

In 1995, we opened our kura kaupapa Māori, a total immersion Māori language school. Our kura kaupapa Māori now also includes a wharekura, a secondary school section.

Our journey in the Kaupapa Māori Learning and Assessment Exemplar Project began in 2003 when Te Kōhanga Reo o Mana Tamariki agreed to participate. We had already begun a developmental journey exploring assessment through the learning stories approach. It would be fair to say that we had a rocky start and the project really set us in motion. The major impact was that involvement in the project provided Mana Tamariki with a forum where we could discuss our efforts with everyone else in the project. Drawing upon the views of others at hui allowed us to consider the theories that were constantly emerging.

Our first narratives strictly followed the learning stories approach. There were no photos. The stories were recorded on one A4-size page of documentation. They were linked to the learning dispositions as described in the learning stories approach. The learning dispositions were, in turn, linked to *Te Whāriki*. Despite this, our stories seemed dry and uninspiring, and often focused on the children's developmental stages rather than on the learning that was taking place. This was a stage in the development of our understanding. We continued to share our learning with whānau at monthly meetings. Parents listened and contributed but they too were trying to understand the processes that the staff were following. At this point we did not feel competent and this impacted on our confidence in articulating our understanding of the process.

Not long after we joined the project we purchased a digital camera. The project gave us some assistance to do this and also provided us with our first USB key. The addition of a digital camera launched the staff into a new aspect of professional development – technological advancement. Not only did we add digital documentation to our stories but we also learned about downloading photographs. We trialled different digital filing systems. We printed directly to a photocopier and we maximised our use of the USB key.

As we were getting our heads around the technology, we were also becoming more familiar with the learning stories approach and with formative assessment. We were concurrently trying to align our analysis of the learning that was taking place with a Māori world view. To do this we trialled several systems of analysis or frameworks created from Te Aho Matua, the philosophical document that guides kura kaupapa Māori. We also uphold this philosophy in our kōhanga reo. Initially we maintained a dual focus on the learning dispositions that link to *Te Whāriki*, along with Te Aho Matua. It was then that we moved to recording our learning stories on A3-size paper. In this format they lent themselves more easily to the collective approach to assessment that suited the Mana Tamariki whānau. More people could group around a story to discuss it and that meant whānau could bounce ideas off each other in a way conducive to our way of functioning.

We now have a quite a file building up – evidence of the extensive trials and adaptations we have undertaken. We hope it will continue to expand because that will mean we are still learning and striving to improve. We have learned that we cannot “master” assessment. As with a Māori world view, the process is continually emerging and our understanding is constantly evolving. The realisation that each learning story fulfils numerous purposes has astounded us. One story becomes an assessment of learning and teaching for all, a language resource, a documentation of history, a planning tool, a report, a piece of evidence for external agencies – and the list goes on.

Currently we produce our stories in A3 format with colour pictures. We adorn the walls of the kōhanga with documentation in an attempt to invite the children's reactions and responses as well as adults'. We store the documentation in A3 clear files so that the whānau, including children, can revisit the stories as they choose. External feedback about the way we document the stories is mostly positive. However, we still feel that we have a long way to go. I'm not sure if it is a route we are travelling or a circular path that we keep traversing, deepening our understanding with every round. We look forward to continuing the journey and further developing our theories and ideas about how we can better understand the way in which children learn and grow.

Te aroha o te tuakana

Ko Jalen te tuakana o Devon. Nō te tīmatanga o Devon i te kōhanga reo ka kite mātou i tētahi āhuatanga rerekē i roto i a Jalen.

“Tēnā rā koe Jalen. Nō te ata nei ka mīharo au ki a koe e whakaatu ana i tō aroha ki tō teina, ki a Devon. I noho koe i tōna taha mō tētahi wā roa. I te wā i tīmata a Devon ki te heke haere ki raro, nāu anō a ia i hiki ake kia pai anō ai tana noho.”

Ngā hua i puta

- Te manaaki me te atawhai a te tuakana.
- Te rongo a te teina i te aroha o tōna tuakana.

Te pae tata

Kia whai wāhi a Jalen rāua ko Devon ki te noho ngātahi, ki te tākaro ngātahi i ia rā.

Te pae tawhiti

Kia whāia tonuhia tēnei kōrero e ngā kaiwhakaako mā te tuhituhi, mā ngā whakaahua me ngā kōrero.



Tēnā koe i tautoko i tō teina i tēnei ata.
Nā Whaea Miria, Poutū-te-rangi

Analysis

Ngā hononga ki te tauparapara: Ways of knowing

This exemplar clearly reflects the knowledge Jalen brings to the kōhanga reo. He displays a depth of understanding about whanaungatanga and in particular his role and responsibility as the older sibling or tuakana (Mōhiotanga). This exemplar demonstrates the whakataukī “Ka hē mai te taina, mā te tuakana e whakatika, ka hē mai te tuakana, mā te taina e ārahi”, which suggests that if the younger falters, the elder child will be there to support and guide, and if the older sibling wanes, the younger child will be there to teach him patience, tolerance, and compassion (Mātauranga). This is evident in the way in which Jalen sat for a long period of time and gently helped his brother down into the sandpit to play with the others. Knowing his brother was safe and secure was obviously one of Jalen’s goals, (Māramatanga).

Ngā āhuatanga o te tamaiti: Ways of being

Jalen, as tuakana, displays certain traits of aroha or unconditional love for his taina. He also provides arāhitanga, guidance, and manaaki, care, which are concepts based on whanaungatanga. The way in which Jalen nurtures the mana and mauri of his taina is evident in this exemplar. This enhances his own mana or potential power, and his abilities. Jalen defines his place (as tuakana) in time (the here and now), space (between him and his taina), and locality (in the sandpit). Because of Jalen’s spiritual and emotional balance or taha wairua, he is able to carry out his role as tuakana effectively.

Tikanga whakaako: Ways of knowing

This exemplar captures the intimacy between tuakana and taina. Whaea Miria’s assessment of this situation focuses on the strength that Jalen exhibits in the manaaki of his taina. Whaea Miria’s allowing Jalen to take responsibility for his taina, without adult intervention or support, is a fine example of trust and ako in action. Future planning will focus on building and strengthening this relationship by allowing Jalen to spend time each day with his taina. This exemplar indicates that:

- Assessment involves making visible learning that is valued within te ao Māori.
- Assessment is about articulating the kaupapa and mātauranga that underpin practice.
- Assessment is something that happens during everyday practice.

He hononga ki *Te Whāriki*

Whakamana

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whaingā mā tātou. Ko tētahi o ngā whāinga o Te Kōhanga Reo o Mana Tamariki kia noho ko te tamaiti hei pū matua mō ngā kaupapa a te kōhanga reo, arā, ko ngā ngohe i ia akoranga e kiia nei ‘te aroākapa a te tamaiti’, ‘te tuku mana ki te tamaiti’ me te ‘rangatiratanga o te tamaiti’. E hāngai ana tēnei ki te mātāpono o te whakamana kei roto i *Te Whāriki*.

A major goal of Te Kōhanga Reo o Mana Tamariki is to uphold the concept of Mana Tamariki, which places the children as the central focus of all activities in each learning environment and which is defined as “children’s status”, “empowerment of children” and “young people’s authority”. This aligns with the principle of whakamana in *Te Whāriki*, which states that “to whakamana or empower a child is to uphold the child’s mana. Children must be supported, respected and given choices in order for them to reach their potential.”

He Māori rānei tēnei?

Nō te ata nei ka pātai mai a Whaea Brenda, “Ko wai kei te hiahia ki te tā i tētahi āhua Māori?” Tere tonu te whakautu a Maia, “Ko au, ko au! Māku e tā.”

“Ko tēnei tētahi tohu Māori, nē?” te pātai a Whaea Brenda ki a Maia.

“Āe, he tohu Māori tēnā,” te whakautu a Maia.

Kātahi a Whaea Brenda ka mea, “Tēnā, tāngia mai he āhua Pākehā.”

Anei te āhua Pākehā i tāngia e Maia.

“He koru anō?” tā Whaea Brenda.

“Āe, he rite tonu te Māori me te Pākehā engari he nui atu te Pākehā,” tā Maia ki a Whaea Brenda.

“He nui atu?”

“Āe, he maha ngā mea Pākehā kei ngā wāhi katoa o te tāone.”

Ka hipa te wiki kotahi, ā, i te papa tākaro, ka noho a Maia rāua ko Whaea Brenda ki te kōrero mō te āhua o te papa tākaro.

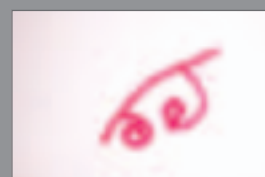
“He papa tākaro Māori tēnei, Maia?” te pātai a Whaea Brenda.

Ka roa a Maia e whakaaro ana kātahi ia ka mea, “He Māori, he Pākehā hoki.”

“Ko ēhea wāhanga he Māori, ko ēhea wāhanga he Pākehā?” te pātai a Whaea Brenda.

“Koia! He koru, he Māori,” tā Maia.

Ka pātai anō a Whaea Brenda ki a Maia, “Nā reira, he papa tākaro Māori tēnei?” Ka whakaaro anō a Maia kātahi a ia ka mea, “He Māori mehemea ka mahi Māori ngā tāngata. Ki te haere mai taku māmā ki konei ka Māori te papa tākaro. Ko āna mahi he Māori nā reira ka huri tēnei hei wāhi Māori.”



Ngā hua i puta

Kua hōhonu ake te mōhio o te kaiwhakaako ka pēhea te tamaiti ki te waihanga ariā e pā ana ki te tuakiri me te ahurea.

Te pae tata

Kia haere tonu tēnei momo rangahau.

Te pae tawhiti

Kia tātarihia ngā ariā o ngā tamariki hei hāpai i te noho ki roto i te reo Māori me ngā tikanga Māori.

Analysis

Ngā hononga ki te tauparapara: Ways of knowing

This exemplar focuses on Maia and her interpretation of te ao Māori and te ao Pākehā. When asked to draw a picture of something Māori she chooses to draw a koru. By doing this, Maia indicates that she knows that Māori symbolism can be used as a tool to represent her views (Mōhiotanga). In this exemplar Maia is asked a number of questions. These challenge her thinking, yet when asked to draw something Pākehā, she still draws a koru, although slightly differently (Mātauranga). In this exemplar, Maia is also asked to decide whether the playground is a Māori or a Pākehā place. After much thinking she concludes that the playground would become a Māori place if there were Māori people who did Māori things there, at the time, just like her mum (Māramatanga).

Ngā āhuatanga o te tamaiti: Ways of being

Maia has obviously the confidence to express her views, both visually and orally. Her mauri or life force is evident in the way she actively seeks answers to the questions. In this exemplar, Maia is able to theorise about her world, which is embedded in te ao Māori. Maia radiates potential and her environment enhances her mana and emotional well-being or wairua.

Tikanga whakaako: Ways of doing

Whaea Brenda poses a range of questions in order to gauge how Maia would differentiate between te ao Māori and te ao Pākehā. She allows Maia to use her own ideas to answer these questions. Maia's answers are respected by Whaea Brenda. By drawing attention to the same types of questions in different contexts, Brenda is able to gauge the depth of thinking behind Maia's ideas. This exemplar draws on Maia's experiences from beyond the kōhanga reo. It establishes the learning that is taking place within different cultural contexts. This exemplar indicates that:

- Assessment is based on the child's ways of seeing and knowing the world and on her ways of being and interacting in the world.
- Assessment is about understanding and considering the child's learning within a Māori cultural context.
- Assessment involves making visible learning that is valued within te ao Māori.
- Assessment acknowledges the child's right to be and to act as Māori.

He hononga ki *Te Whāriki*

I roto i tēnei taura, ko ngā mahi whakawhiti kōrero i waenganui i te kaiako me te tamaiti i whakaohoho i a ia. Mēnā ka whakaatu te pakeke i tōna tino hiahia me tōna aronui ki te ako, ka heke ērā āhuatanga ki te tamaiti.

In this exemplar the way in which the kaiako interacts with the child impacts on the way in which the child participates. If adults exhibit a desire for, and love of learning, then the children will share the desire to learn.

Te parāoa rēwena



Kei te tunu parāoa ngā tamariki. Mā te pani i ngā paepae ki te pata kia kore ai te parāoa e piri ki te paepae.



Kua ruia te parāoa puehu ki runga i te tēpu mā te hītari. Ākuanei ka tīmata ngā tamariki ki te pokepoke.



Mā rau ringa e oti ai.



Kua mutu te pokepoke. Kua tata ki te rānui. Kua tahuri ngā tamariki ki te whakapaipai i te wharekai.

Me kua te toenga o te īhi e maka atu. Ka tiakina kia ora pai ai hei hanga parāoa anō ā tētahi atu wā.



Kua taha te kotahi haora me te haurua, ā, kua rewa te parāoa. Ka rau atu ki te umu kia maoa.



Ka tangohia te parāoa i te umu, ka rere te kākara ki ngā tōpito katoa o te whare. Ka tapahia kia tuari ki te whānau.



“Anei tā tātau e Pā,” te kōrero a Korakotaiwaha.

“Anei te parāoa nā mātou i tunu”, te kōrero a Taarewa-i-te-rangi ki tōna pāpā.

Ngā hua i puta

Te hono ki ngā mātua tūpuna.

Te manaaki.

Te koha.

Te harakoa.

Te pae tata

Kia tunu parāoa anō ngā tamariki.

Te pae tawhiti

Kia whānui atu ngā wheako taka kai.

Analysis

Ngā hononga ki te tauparapara: Ways of knowing

This exemplar describes a learning experience that requires the children to work together and alongside their kaiako. The children have a perception of what they know, and of what they can and can't do (Mōhiotanga). Throughout the experience the children show the ability to be involved, to concentrate, and to focus on the process (Mātauranga). The learning experience begins with everyone being involved in bread making and then leads on to their cleaning the whare kai and eventually to their delight in sharing the cooked bread with their koroua. This completes the process (Māramatanga).

Ngā āhuatanga o te tamaiti: Ways of being

This exemplar portrays collective action and the sharing of responsibilities among the children and the kaiako. Such a situation facilitates expressions of social identity and obligations or whanaungatanga. The mana and mauri of the group is maintained through the accomplishments of each individual, which in turn enhance the mana and emotional well-being, or wairua, of each child.

Tikanga whakaako: Ways of doing

This learning experience reflects continuity for the children. There are links between the kōhanga, the home, the marae and the wider world. The experience builds on the children's interests and on an area of familiarity to them. The adult provides support with the bread making but allows cleaning the whare kai to be entirely the children's responsibility. This suggests that the adults in this place are confident that the children are able to take responsibility for their own learning. The presence of koroua in this exemplar links the world of the mokopuna and that of their elders. This is a good example of how adults assess children's learning within a social context. This exemplar indicates that:

- Assessment is based on the children's ways of seeing and knowing the world and on their ways of being and interacting in the world.
- Assessment involves making visible learning that is valued within te ao Māori.
- Assessment is a vital aspect of early childhood education in that it is about articulating kaupapa and mātauranga that underpin practice.
- Assessment implies that there are aims or goals for children's learning.
- Assessment is something that happens during everyday practice.

He hononga ki *Te Whāriki*

Kotahitanga

E rua ngā tukanga ki tēnei wāhanga. Ko te whakatakoto mahere hei poke parāoa, ā, ko ngā mahi poke parāoa hei akoranga hōu. Ko ētahi atu ko te tautuhi i ngā rautaki hei whakakoi, whakakaha, whakatoitoi ā-tinana, ā-hinengaro, ā-wairua, ā-waiora anō hoki i te tamaiti.

There are two inseparable processes shown in this exemplar. These are the planning for and the making of bread as a learning experience, and identifying suitable strategies to stimulate, encourage, and motivate the physical, intellectual, emotional, and social well-being of the child.

Te Kōhanga Reo o Ngā Kuaka

Background

Te Kōhanga Reo o Ngā Kuaka derives its name from discussions held with the university's Māori Department in 1989. In previous years there had been a Māori student group called Ngā Kuaka Marangaranga. They called themselves this because of the way students, like the kuaka or godwit, come to feed, in this case on knowledge, and then leave on their journey. The name was appropriate for the kōhanga reo because like their namesakes, the tamariki come to kōhanga, feed and grow on the knowledge within, and then continue on their journey. Like the kuaka, they keep returning, bringing with them their teina, akuanei pea, a rātou mokopuna.

The journey

The journey for te whānau o Te Kōhanga Reo o Ngā Kuaka has been a practical one that continues to move and shape itself. Our journey has taken an uncharted path with no organised order or prescribed map. Rather, a layering of collective wisdom and interactions have worked as a process through which we have explored tā mātou reo me ōna tikanga through kaupapa Māori assessment. Te whānau o Te Kōhanga o Ngā Kuaka is pan-tribal and sits under the umbrella of Tainui. The ethos of our whānau is driven by the desire and the determination to educate and manaaki our tamariki within te ao Māori. Without realising the framework that would later emerge, and the connection to our whānau within a pan-tribal setting, we would discover how an idea can create a context with the potential to nurture the importance of whakapapa for every member within the whānau.

Our views on assessment

We began our journey with the invitation into the unknown, to participate in the Kaupapa Māori Learning and Assessment Exemplar Project. Initially we had no clear vision for a framework for our work. However, by asking ourselves a range of questions, our ideas began to gather momentum and energy, and opened unlimited possibilities. Moving between the unknown to moments of clarity, we found ourselves exploring our own understanding of assessment. We discussed current forms of assessments that staff had found useful. We wondered what our participation would look like, asking ourselves what we wanted to gain from this project, how it might support our whānau, and what it would look like in practice.

Exploring culturally preferred assessment tools offered multiple entries from which whānau could work in terms of teaching and learning. The prior knowledge of the whānau and the knowledge of the children could be integrated so that together they were able to become a community of collective learners.

Exploring the notion of whakapapa illuminated for us that whakapapa is far more than a connection to people through genealogy. Equally important is that children's learning connects with their experiences, knowledge, skills, and attributes. In an assessment framework whakapapa is where past learning connects to learning in the present, which continues to grow and evolve into the future. Whakapapa is not bound by time or place. In this view, learning is life long and assessment does not necessarily focus on a single episode in the child's life. Instead it views the child's experiences holistically. The role of assessment within this framework is to enhance the ira tangata of the child through the lens of a philosophical and pedagogical construct that is kaupapa Māori.

Strengthening the connection between whakapapa and assessment is the role of whanaungatanga. Te Whānau o Ngā Kuaka acknowledges that everyone in the community has a valued contribution to make to the lives of the tamariki. The community is whanaungatanga.

Marutuahu Skipper

Ko Tainui te waka.
Ko Waihou me
Ōhinemuri ngā awa.

Ko Kerepehi me
Papaturua ngā
marae.

Ko Ngāti Paoa
me Ngāti
Tamatea ngā iwi.



I tētahi rā, i waho mātou, ā, ka kite au i a Maru e hīkoi ana ki te taha o ngā kaiako e ngaki māra ana. Ka haere a Maru ki te kimi hoto, ā, ka tīmata ia ki te kahi i ngā paru ki tōna hoto. Ka karanga atu au ki a ia, me te pātai, “Maru, kei hea ō kamupūtu?” Kāore he whakautu. Ka mahi tonu ia i āna mahi.

Ka tīmata ia ki te pana i te hoto, ā, ka rongoi i te oro o te hoto e tuki ana i te papa. Ki ahau, he pai te tangi ki a ia, nā te mea, ka haere tonu ia me tōna hoto ki tētahi atu wāhi. Kua huri ōna whakaaro mai i te māra ki te hoto.



Te Kōhanga Reo o Ngā Kuaka

I te tīmatanga, ka piki whakamuri a Maru ki runga i tōna waka. Engari, ka huri whakamua ia kia tika tōna noho. Ko ōna waewae i whakahaere i te waka. Ahakoa paku noa iho te haere o te waka, ka haere tonu. Nā reira ka haere tōna waka mō te wā roa.



E pau ana te hau o Maru, ka toro tōna ringa ki ētahi tamariki ki te āwhina i a ia. Ka haere atu ētahi o ngā tuakana ki te āwhina i a ia. Ka rongo au i a M.W. e kōrero ana, "Tino taumaha koe, Maru." Me te kōrero o H.C. "Āe, tino taumaha koe Maru." Nā M.W. i hiki i a Maru mai te waka.



Te Kōhanga Reo o Ngā Kuaka

Ahakoā kāore ahau i rongō i ngā kōrero i waenganui i a M.W. rāua ko Maru, te āhua nei he kōrero pai. Ko te mea pai o tēnei āhuratanga, ko te haere ngātahi a te tuakana me te teina, ā, te manaaki o te tuakana i te teina.



Kei te whakaatu mai a Marutuahu i te aha?

Hiringa

Kei a Maru te hiringa ki te mahi i āna mahi. Ā, ki ahau nei, kei te piki tōna māiatanga ki ana mahi tākaro i roto, i waho hoki i te whare.

Pukumahi

Āe, pukumahi ia i waenganui i āna mahi tākaro, ahakoā tēhea takaro, tēhea mahi kei a ia tēnei horomata.

Ūtonutanga

Mō ētahi mahi kei a Maru tēnei horomata pēra i te eke waka me te tākaro.

Tuku marie

Kei te tūru, te tākaro, me te mahi māra. Āe, kei a Maru tēnei āhuratanga hoki.

Ngākau atawhai

Kei te āwhina Maru. Tērā pea, koirā te take, ka āwhina, ka mā

Ka ahu ki hea? Me pēhea ahau e tautoko i tōna whakaaro?

Te eke waka

Tērā pea me whakaaro mātou ngā kaiako, ki te whakarite he wāhi mō Maru ki te pana i tōna waka. Me whakarite mātou ngā kaiako i ētahi atu waka rerekē māna hei tautoko i a ia.

Pakari tinana

Tērā pea, ina ka whakapakari ngā pūkenga ā-tinana o Maru, ka pakari ake ia ki te mahi i āna mahi, pērā ki te heke tūru, heke waka rānei.

Whakaako kupu hōu

Ka tīmata ia ki te whakaputa i ngā kupu o Maru kia ahei ia ki te karanga mō te āwhina, kia ahei ia ki te whakaingoa i ngā taonga pai ki a ia.

Tautoko

Kia tautoko tonu ngā kaiako i ngā pūkenga katoa o Maru kia puāwai, kia tipu pai ia.

Te Kōhanga Reo o Ngā Kuaka

Wāriutanga

Kei te haere tonu ngā whāinga o Marutuahu. Ahakoa kua tutuki ētahi o ana whāinga, kei te tipu tonu ia. Kua rongo ahau ki ētahi kupu, pērā i te kupu 'māmā'. Ka whakamahia e ia te kupu 'māmā' mō te 'homai' me te 'whaea'. Kua tīmata a Maru ki te titiro ki ngā pukapuka. I tēnei wā, kei te pānui pukapuka mātou ki a ia, ā, kei te titiro ia ki ngā pikitia noa iho. Kei te pai tēnā. He tīmatanga tēnā. Kua mauria mai ngā waka ki roto i te whare, kia pakari a Maru ki te eke, ki te heke anō hoki i te waka. Ā, kua whai wā ia ki te whakapakari i ōna waewae ki te whakahaere i te waka. Ka puta atu mātou ki waho, ka haere tōtika a Maru ki ngā pahikara nui, i nāianeī. Heoi anō, he wero hōu anō tāna i tēnei wā. Nā reira, kei te āta titiro mātou ki a ia me tēnei wero hōu. Kia kaha e Maru!

Kei te akiaki mātou i a Maru i ngā wā katoa. Nā tōna tino haututū, nā tōna tino whakamatemate, ka puta mai ētahi painga hōu. Nō reira, kei te kite mātou, i te tipuranga me te whanaketanga o tēnei tamaiti. Te āhua nei, kei te pai haere. Ki ahau nei kāre e kōre ka puta mai ētahi pūrākau hōu mō Maru.

Analysis

Ngā hononga ki te tauparapara: Ways of knowing

Marutuahu has an existing whakapapa that encompasses a collection of knowledge and experiences from which to launch his learning within this place of whakapapa (Mōhiotanga). Through whanaungatanga, Marutuahu and others are able to contribute to each other's interest in creating and sustaining a context for learning and forming new ideas (Mātauranga). Marutuahu's whakapapa of learning is strengthened and extended as his experiences are layered during a time of growth and new ideas. Marutuahu can think about and explore multiple ways of working out his relationships and behaviour with people and things. In these examples, it is clear that the role of ako-nga through whanaungatanga (manaakitanga, tatari, titiro, tohatoha) acts as an interconnecting process for Marutuahu's discovering ways of knowing and acquiring new knowledge (Māramatanga).

Ngā āhuatanga o te tamaiti: Ways of being

The first example captures Marutuahu's interest in and his familiarity with an apparatus. Because the exercise is repeated a number of times, Marutuahu can anticipate what happens, allowing him to catch the ball in mid-flight.

The second example captures Marutuahu trying to sit on a truck. He uses his body to figure out how to get onto the truck. Eventually, he turns around and sits on the truck. He communicates to his friends by holding his hand out to ask them to come and help him get off. Through a process of kōrero, awhi, aroha, and mahitahi, Marutuahu gets off and continues his day of exploration.

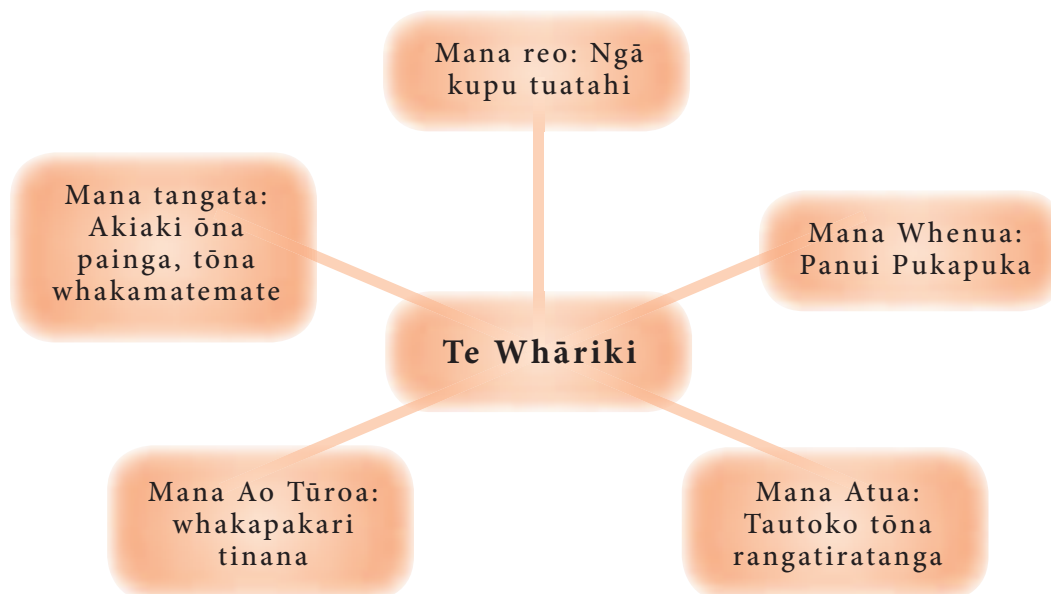
These examples of Marutuahu's learning indicate that the whakapapa of one's identity is much more than the connection between people. It identifies the image of Marutuahu as being one of formation and growth through his mana of potential. This image of Marutuahu illustrates the interconnections of each exemplar, working together at separate times and places, towards supporting and nurturing his totality, his mana, tapu and ira tangata of being.

His actions show how he uses past knowledge to problem-solve and to develop his understanding.

Tikanga whakaako: Ways of doing

These learning examples show that the adults make no attempt to interrupt Marutuahu. Rather, they observe, acknowledge, and celebrate his endeavours with other children, acknowledging that the children are facilitating each other's learning.

He hononga ki *Te Whāriki*



Whakamana

Ka aro te taha whakamana ki te mana o ia tamaiti me tō rātou kaha tautoko i ngā taha katoa a tēnā, a tēnā. He wāhanga nui ngā akoranga ā-hapori, ā-ahurea ki te whanaungatanga (Ngā hononga), ki ngā tamariki kia noho ngātahi ki ngā reanga whakatipu ki roto i tētahi kaupapa e tuia herenga tangata, herenga ātea kia kotahi mai.

Whakamana acknowledges the power of each child as an active participant in her/his own learning. Children's relationships (ngā hononga) are dependent on their social and cultural learning which supports them by providing connections with their past, with their community, and with the outside world.

Tōku whānau

*Kia ora. Ko Ngārewarewa Tata tōku ingoa.
Ko Jeanne Kerr tōku mā mā.
Ko Warren Tata tōku pāpā.*

*Kei te tākaro pāoro a Ngārewarewa. Titiro!
He rerekē te āhua o tēnei pāoro. He koi
kei tēnei pāoro. Ka taea a Ngārewarewa te
whiu i te pāoro. Ka taea e ia te whana i te
pāoro. Ka taea e ia te hopu i te pāoro. Ka
rawe nē!*

Ka ahu ki hea? Me pēhea ahau e tautoko i tōna whanaketanga?

Ko tāku e hiahia nei, ki te whakaatu i ngā mahi rerekē kia pakari ā-tinana a Ngārewarewa.

Pekepeke: Kia peke ia mai tētahi wāhi ki tētahi atu wāhi.

Ara ārai: Kia māia ia ki te hīkoi ki runga i te ara ārai.

Rauemi: Kia rerekē ngā āhuetanga, ngā rahi hoki o ngā pāoro, me ngā porowhita.

Wāriutanga

Kua ea a Ngārewarewa ki ōna whāinga ako. I āhei mātou ngā kaiako ki te tautoko i ōna whāinga ako. I puta atu mātou ki waho i ngā wa i whiti mai a Tama-nui-te-rā. Koinei te wāhi pai māna ki te whakapakari i tōna tinana i te ara ārai. Koinei hoki te wāhi i taea e ia te tākaro i ngā pāoro nui, ngā pāoro iti, ngā pāoro rerekē. I tētahi rā, i tarai ia ki te whiu i te pāoro ki roto i te neti o te pou poitūkohu. I a ia te hiringa ki te whiwhi piro, engari, mā te wā! I te wā i hikoi ia ki runga i ngā papa rākau o te ara ārai, kāore ia e hiahia te awahi. Heoi anō, nānā anō te māia, ki te hīkoi ko ia anake. Ahakoa i muri ahau i a ia, kāore ia i tiro whakamuri. I hikoi tōtika ia ki te mutunga o te ara. Nō reira Ngārewarewa, kua ohore ahau ki tō kaha, tō māia, me tō hiringa ki te tutuki pai i āu mahi. Mauri ora ki a koe!

Kei te whakaatu mai a Ngārewarewa i te aha?

Ki ahau nei, kua pakari haere ōna pūkenga ā-tinana.

Kua piki tōna maia.

He ū tonu tangata tāna.

E kore ia e hoki noa i te wae tutuki, kia pā anō te upoko pakaru.

Analysis

Ways of knowing – learning

Ngārewarewa has an existing whakapapa that encompasses a collection of knowledge and experiences from which to launch her learning within this place of whakapapa (Mōhiotanga). In this exemplar, Ngārewarewa combines both gross and fine motor skills to catch and throw the ball (Mātauranga). Using her physical and cognitive skills, Ngārewarewa co-ordinates and works with her senses to strengthen her balance, hand-eye co-ordination, and upper and lower body strength (Māramatanga).

Ways of being – the image of the child

This exemplar captures Ngārewarewa's interest in the outdoor environment and in the equipment that ignites her curiosity and excitement and gives her pleasure. Ngārewarewa's confidence can be seen to be developing through her play. Her perseverance and diligence are illustrated throughout this exemplar.

Ngārewarewa is expressing and illuminating the continuation of her ira tangata. Her interests and actions indicate how both past and present experiences can shape, and be built upon to support and nurture, her mana of potential.

Ways of doing – adults' role

This exemplar shows that the adults do not attempt to interrupt Ngārewarewa. Rather, they observe, acknowledge, and celebrate her interests.

He hononga ki *Te Whāriki*

Ka whakaatu e te whakapapa whai mātauranga i ngā 'holistic way children learn and grow' (Te Tāhuhu o te Mātauranga, 1996, Page 14) me te horopaki whānui hei tīmatanga mō tētahi ki te rapu māramatanga mō tōna ao.

The notion of whakapapa in relation to a child's development of new-found knowledge indicates the 'holistic way children learn and grow' (Ministry of Education, 1996, page 14). It also indicates the holistic (Whakamana) context through which a child begins to understand and make sense of her world (Whānau Tangata).

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