

Te Whatu Pōkeka (Māori)

'Te Whatu Pōkeka: Kaupapa Assessment for Learning Māori: Early Childhood Exemplars' were developed to provide a resource based on a kaupapa Māori perspective and context. The focus of the resource is the assessment of Māori children in Māori early childhood settings.

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Publication details

- ISBN 978 0 7903 3427 1

Te Whatu Pōkeka

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Wāhanga Tuatahi: He Kupu Whakataki

Ko te whāinga o tēnei rauemi, he akiaki i te tangata ki te wānanga, ki te whakarato wheako, me ōrātou 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 āhuetanga katoa o te atawhai i te tamaiti i a ia e tipu ana, e whanake ana. Ki tā Rāmeke whakapae mōngā 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 pīkau i ngā kaupapa kōhungahunga mōngā 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 whakamarumarū tēnei i te pēpi ki ngā tuāhuetanga o te taiao. Kua āta whatu ētahi kura Tō roa ki roto i te Pōkeka hei whakamahana, whakapai, whakaāhuru noa. He whakaritenga tēnei ki tētahi wāhi mahana, haumarū, 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 āhuetanga 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 awahi, 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 āhuetanga matua o te whanaketanga me te kauneketanga o ngā kōhanga. Kei tēnei wāhanga hoki ngā tauira 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 tauira.

Wāhanga Tuatahi: 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).

Ahakoā 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. Ahakoā 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 āhuetanga 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 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 Mōhiotanga, te Mātauranga me te Māramatanga.

Mōhiotanga – Ko ngā mōhiotanga 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 tīpuna, parents, and grandparents had given him. This can be linked to children in that they bring the talents, understandings, and abilities of their tīpuna. 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 Rangiātea, 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, poi, 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 āhuetanga 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 āhuetanga 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 āhuetanga 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 poipoi 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 āhuetanga 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 takī, 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 āhuetanga 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 k iako 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 mo nga akoranga

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

Whai tūranga 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 ngāitahi i waenganui i te whānau me ngā kaiwhakaako, ā, kei a rātou katoa he akoranga hei t u ki thei takoha atu ke 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 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 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 kawae 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 rongō kau atu ki te waiora me te orange 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 ki 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.

Wāhanga Tuarua: Ngā wahi whakaako i tautoko i Te Whatu Pōkeka

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.

Wāhanga Tuarua: 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, 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 project 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/aroha: caring – sharing – kindness – supporting others – being a friend

Whakakata: humour – fun

Tinihanga/whakato: 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

Exemplars

These babies don't whakarongo

Te Hirea - 4 tau (4 years), Dujournae - 2 tau (2 years), Ariana - 2 tau, e toru marama (2 years and three months)

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 pēpē 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 responsibilities with enthusiasm and authority even though her siblings aren’t obedient.

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 – (Mōhiotanga). 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 awahi, 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 – Holistic development

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 - Empowerment

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.

Tumeke George

George – 1 tau, e 8 marama (1 year and 8 months)

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 whiu 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

Ngāhononga 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 – Empowerment

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whaingā mā tātou. E whakaatu ana tēnei tauira 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.

Wāhanga Tuarua: 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 Kakano 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*

Exemplars

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

Ngāhononga 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 mōāpōpō”, 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 - Empowerment

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whaingā mā tātou. E whakaatu ake tēnei tauira, 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.

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

Ngāhononga 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 - Empowerment

Ko te whakatipu i te mana o te mokopuna te tino taumata hei whainga mā tātou. E whakaatu ake tēnei taurira, 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.

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.

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

Ngāhononga 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 (Mōhioanga). 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 - Holistic development

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.

Wāhanga Tuarua: 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.

Exemplars

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 nāiane?" Ka mihi a Whaea Paku ki a ia mō tāna pukumahi, ka kīhi 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 used both the big broom and the hand shovel and broom to pick up all of the rubbish. He even made sure to sweep under the mats as he had previously watched his aunty doing this. Maia took his time making sure that the job was done 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 terrific job and then she asked him if he wanted to spray and wipe the tables and hand basins. Maia simply replied, “Yeap!”, held out his hand for the bottle, and quietly went about spraying the tables and hand basins.

“You are the 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 - Empowerment

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 hikoi mātou ki te Whare Karakia!

He maha ngā wā ka hīkoikoi 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 tāna upoko. Anā! Titiro Beau.”

Ka tohu atu a Edward ki te whakaahua. Ka whakapau kaha a Beau ki te whakamāhio tika atu ki a Edward ko te tangata kei roto i te whakaahua ko Ihu Karaiti kā. Ka tautohe rāua, ka tohu atu ki ngā wāhanga rerekē o te whakaahua hei whakakiko i ā rāua ake kārero. Ka mutu, ka tahuri ki te kaiako me te kā kua riro māna hei whakatau ko wai kei te tika, ā, ko wai kei te hā. Ka kā atu te kaiako, ko Beau i te tika. Heoi anā, ka āta whakamārama atu ia ki a Edward, ehara i te mea i hā katoa āna kārero, nā te mea, he ārite te whakaahua

o Ihu Karaiti ki tātahi o ngā tangata i roto i Lord of the Rings. Ka harikoa rāua ki tānā whakatau. Ka haere tonu ngā kārero, ā, ka kā a Beau ka haere ia ki te whare karakia i te taha o tāna whānau. Ka kā atu hoki a Edward i hokona atu e tāna Whaea i te whakaaturanga Lord of the Rings hei mātakitaki māna.

We often go on hikoi 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 (Mōhiotanga) 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 - Holistic development

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 ātahi rautaki hei whakatātina, hei whakahihiri, ā, hei whakaongaonga ā-tinana, ā-wairua, ā-hinengaro anā 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.

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.

Wāhanga Tuarua: Mana Tamariki Te Kōhanga Reo me Te Kura Kaupapa

Māori

Background

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.

Our goals

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.

The journey

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.

Exemplars

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 rongō 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.

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 - Empowerment

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 tōnā,” te whakautu a Maia.

Kātahi a Whaea Brenda ka mea, “Tōnā, 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 hongā hi *Te Whāriki*

I roto i tēnei tauira, 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 - Holistic development

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, whakatoitoti 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.

Wāhanga Tuarua: 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.

Exemplars

Marutuahu Skipper

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 rongō 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.

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 rongō 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.

Ahakoa 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, ahakoa 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

Pērāki te noho ki te tūru, te tākaro, me te mahi māra. Āe, kei a Maru tēnei āhuratanga hoki.

Ngākau atawhai

He ngakaunui tō Maru. Tērā pea, koirā te take, ka āwhina, ka manaaki ngā tamariki i a ia.

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

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, pērāi 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 pānuī 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 ingā 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 - Empowerment

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 māmā. 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 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.

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 āhuatanga, 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 hīkoi 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 hīkoi tītika 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!

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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