

What next?

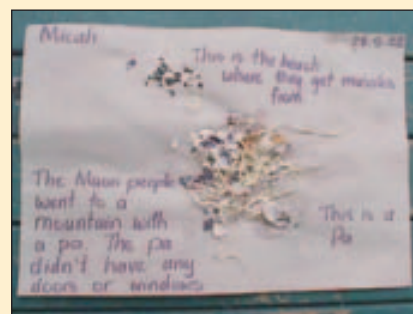
I could bring some mussels to work so we could open them and see the shellfish inside and begin to talk about kai moana. There is a book in Te Reo about kai moana.

What an awesome conversation that was. I learnt so much about what these two are thinking about. Our visit to O-Huiarangi has given us the opportunity to learn so much about so many things.

We need to look at the book on Pigeon Mountain again and find out more about the Māori people who chose to live on O-Huiarangi.

Helen worked with the group of children as they discovered more about kai moana.

This is Micah's drawing after discovering that the shells on the mountain were from the shellfish that the Māori people ate. He discovered that the shells were from the beach and that the people had dumped the empty shells in the rubbish piles – the middens.



Verity made the most wonderful starfish for the Māori people to have.

Evidence was gathering that the children understood the journey the shells had made from the beach to the mountain. There were people involved!

The reason behind why Māori people lived on top of O-Huiarangi was explored and was compared to keeping ourselves safe in our homes.

Jak commented that "You have to lock your house up when you go out." Discussion about the tall fences that they built around the pā drew comments from Jak that strangers would have to ask if they wanted to come in and Georgina added that they would have to say "Please". Matthew thought that they would need a large block to stand on to get over the fence and Jak suggested that throwing rocks might have some effect. Mt Wellington (Mangarei) was discussed in terms of the fact that the Māori people living on O-Huiarangi would have had relatives (hapū) that lived on Mangarei.

The children were also interested in looking at pictures in the book that depicted Māori people growing crops of food on the lower slopes of O-Huiarangi.



Preparing to return to O-Huiarangi

On Monday a group of four-year-olds: Georgina, Zain, Ryan, Gemma, Sarah, Jak, Amy and Matthew and I gathered to discuss the planned trip for the next day to again explore our local mountain. I read through the trip notice and the children placed the notice in their bags to give to their parents. We went over the questions and interesting points previously raised after our first visit to O-Huiarangi. The book about O-Huiarangi was a useful resource as I discussed with them how the shells came to be on the mountain. They enjoyed looking at the shell pictures taken some time ago on the actual mountain. Jak told me that he thought the Māori people lived on top of the mountain "cause they wanted to".



Child: Logan
Teacher: Kerri

The child's voice

belonging mana whanaunga	Taking an Interest		Today I had set the table with some interesting books we have on volcanoes.
well-being mana aha	Being Involved		Logan came over when he heard me talking to another child about our visit to O-Huiarangi.
exploration mana awhiri	Persisting with Difficulty		Logan began turning all the pages and finding all the pictures he liked.
communication mana reo	Expressing an Idea or a Feeling		He was telling me, “It’s going to blow. It’s going to blow.”
contribution mana tangata	Taking Responsibility		I asked Logan, “How would we know when it blows?”
			Logan replied, “The rabbits will go away.”
			Logan then went back to finding the pictures he liked.
Short-term review			What next?
Logan’s example of what he believes will happen if Pigeon Mountain explodes again is very true.			Logan is fascinated with volcanoes.
Logan is recalling his past experiences; when we visited Pigeon Mountain the first time we were told about wild rabbits.			Logan becomes very excited when he talks about his volcano. There is so much we can do.
We also hunted for them, as well as hunting for crater holes up the top of the mountain.			We can play with the playdough and use Geoff Fairfield’s book to find out more information.
			Logan really enjoys dramatic play. He might like to dress up as a rabbit, and we can re-enact Logan’s perception of what happens when a volcano erupts.


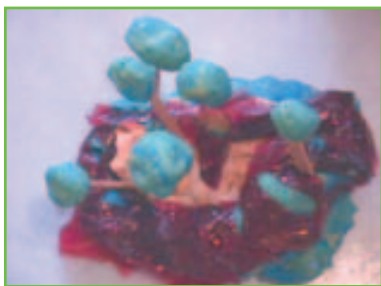
Logan this is such an awesome drawing of Pigeon Mountain and Buzz Lightyear looks magnificent on top!

Logan was fascinated by the evidence of rabbits on Pigeon Mountain so I am not at all surprised to see the bunny there at the bottom of the page.



Child: Cameron
Teacher: Leah

The child's voice

belonging mana whakau	Taking an Interest		<p>Cameron was working alone at the play dough table. He made the volcano out of play dough, coloured plastic, and flat wooden sticks.</p> <p>This is Cameron’s explanation of his volcano: He said, “Leah, when volcanoes get angry they would spit out hot lava all over the ground. The lava actually comes from this (pointing to the hole) and it is very hot. Actually all the trees around the volcano would be hot and will be burnt. It’s just like the Pigeon Mountain story a long time ago.”</p> <p>I asked Cameron where he learnt about this story and he said, “Oh Kerri read the book before.”</p> <p>I asked him which book and he said, “Oh it’s just there” (pointing to where the book is).</p> <p>I went to the book corner and he said, “Oh, not there, it’s here.”</p> <p>He gave me the book and showed me the picture of the Pigeon Mountain.</p>
well-being mana awhiri	Being Involved		
exploration mana awhiri	Persisting with Difficulty		
communication mana kōwhiri	Expressing an Idea or a Feeling		
contribution mana tūhono	Taking Responsibility		
Short-term review			Teacher’s voice
<p>Cameron understood the Pigeon Mountain story that Kerri read to him a long time ago. He remembered that O-Huiarangi (Pigeon Mountain) was surrounded by trees, and when the mountain erupted the trees would die. He was able to refer back to Geoff Fairfield’s book and relate that information to the mountain he was making.</p> <p>He is using different mediums (which he accessed independently) to express his understanding about volcanoes. He combined play dough, sticks, and red cellophane and used his imagination to represent them in his play.</p>			<p>After hearing his stories about the mountains and volcanoes, I also had a chance to share information about Mount Pinatubo in my country (the Philippines) when it erupted in 1991. I shared with him the stories that my mum told me on the phone. I told Cameron that there was total darkness when the volcano erupted. There were many people who lost their houses and families. Some trees, plants, and roads were covered with ashes.</p> <p>Cameron asked many questions like “Why was there total darkness?” and “Why were the trees and roads covered with ashes?”</p> <p>I managed to answer all his queries and had a fruitful sharing of information.</p>

What's happening here?

This exemplar documents some aspects of a project that spans more than one year. It begins as an exploration of “what’s over the fence” from the centre and develops into a wider exploration of “our water, our mountain, our people”. This exemplar is about exploring a landmark, the local mountain, O-Huiarangi (known in English as Pigeon Mountain). Children and teachers visit the mountain on several occasions and find signs of early habitation. The children discover some shells and ask, “Why are there shells on the mountain?” For many, this is a starting point for an investigation. Among other things, they explore their ideas and understandings about the nature of volcanoes.

What does this assessment tell us about the learning (using an Exploration/Mana Aotūroa lens)?

The learning stories and photographs included in this exemplar show the children as capable and competent learners, who not only ask their own research questions but also use their prior knowledge to form their own working theories. The children are also increasing their knowledge of a feature of the land that is of local significance. The teachers at this centre are encouraging the children to build a relationship with the local environment.

One key question, which the children discuss and theorise over for some time, is “Why are there shells on the mountain?” Cameron suggests that there might have been a river up on the mountain and that the water had sunk and left the shells behind. Micah suggests that people might have carried the shells up the mountain, but this raises the question of why people would want to carry shells up a mountain. In order to help them find the answer to this question, the teachers explain how people eat shellfish. The children discuss this new fact and come to the conclusion that probably the people who lived on the mountain carried the shellfish up and discarded the shells.

Once they realise that people lived on the mountain, the children want to know why the people had left the mountain and why they don’t

live there now. This leads to a huge investigation about the people who lived on the mountain.

The children plan many of the investigations they conduct, and these are meaningful and engaging activities to an increasing number of children.

Representation and exploration of their ideas about O-Huiarangi were distributed across verbal discussion, drawing, painting, modelling material, collage, and books about volcanoes.

How might this documented assessment contribute to Exploration/Mana Aotūroa?

Because the children’s work is documented, they know that the teachers value what they are doing. Because the learning is visible, the teachers and the children can revisit the information and establish more accurately each child’s strengths and interests. It is clear from the documentation that opportunities for assessment are constantly presenting themselves. Learning stories record what happens: the moments of discovery, the conversations and, in their art, the children’s responses to these discussions and discoveries. The photographs and stories are there to be revisited and discussed. This documentation enables the children to share their experiences more deeply with the families and others at the centre.

What other strands of Te Whāriki are exemplified here?

This exemplar integrates all the strands of *Te Whāriki* as the children work individually and in groups to share and develop their ideas about the living world and how to care for it. For example, the work they do on the shells and on seafood leads them to produce artwork that links kai moana with the history of pre-European Māori. A very holistic picture of learning emerges that weaves together the all strands of *Te Whāriki*.

Illustrated is the increasing complexity of the stories and the many ways in which competence, community, and continuity are being built through the documentation. The horizon for these children is being lifted into a different place so that they can see and experience more of the world in which they live.