

Hikurangi

Date: 5 June

		Examples or cues	A Learning Story
belonging mana whenua	Taking an Interest	Finding an interest here – a topic, an activity, a role. Recognising the familiar, enjoying the unfamiliar. Coping with change.	<p><i>Hikurangi and Joel held hands and were very quiet and focused during the karanga as we were called onto the marae – as were the other children. Hikurangi liked the waiata in the wharenuī, especially “Whakaaria mai”, which both tangata whenua and manuhiri sang together before the whaikōrero began. After the pōwhiri, Hikurangi drew a picture of a tarantula which he said would live in Tāne’s forest! At home, he talked about Masato’s dad speaking in the wharenuī and remembered seeing his koro (grandad, my father) doing the same on our marae. He loved the wharekai too because “we all eat together”. It was a wonderful, warm, and positive experience. Kia ora.</i></p> <p><i>Frances</i></p>
well-being mana atua	Being Involved	Paying attention for a sustained period, feeling safe, trusting others. Being playful with others and/or materials.	
exploration mana aotūroa	Persisting with Difficulty	Setting and choosing difficult tasks. Using a range of strategies to solve problems when ‘stuck’ (be specific).	
communication mana reo	Expressing an Idea or a Feeling	In a range of ways (specify). For example: oral language, gesture, music, art, writing, using numbers and patterns, telling stories.	
contribution mana tangata	Taking Responsibility	Responding to others, to stories, and imagined events, ensuring that things are fair, self-evaluating, helping others, contributing to programme.	

What’s happening here?

This is a contribution to Hikurangi’s portfolio from his mother. She reports on Hikurangi’s responses to the centre’s visit to a marae.

What aspects of noticing, recognising, and responding to literacy learning does this assessment exemplify?

Parents enrich events and stories by making connections with whānau and the wider world of hapū and iwi. In this exemplar, Frances, Hikurangi’s mother, records Hikurangi’s recall of the event and his linking it to his memories of a similar occasion in the past. Her account informs teachers of the literacy that is noticed, recognised, and responded to in this whānau. Karanga, waiata, whaikōrero, and pōwhiri are specified as literacy forms valued by the parent.

What does this assessment tell us about literacy learning (using a Te Whāriki lens)?

The teachers at this centre have been developing a bicultural curriculum in a number of ways. On this occasion, the children take part in the literacy of the marae as part of the centre’s programme. Parent contributions to portfolios exemplify the principle in *Te Whāriki* of Family and Community/

Whānau Tangata, which sees the wider world of family and community as an integral part of the early childhood curriculum. This exemplar shares the learning outcomes of the Communication/ Mana Reo strand of *Te Whāriki*, that: “children develop familiarity with an appropriate selection of the stories and literature valued by the cultures in their community”¹⁴ and “an appreciation of te reo as a living and relevant language”.¹⁵

This is one of a number of visits to the local marae. The children have also listened to kaumātua and explored kōwhaiwhai and the symbols on the whakairo (carvings).

How does this assessment exemplify developing competence in literacy?

Hikurangi’s mother highlights the oral and visual literacy, the karanga, waiata, whaikōrero, and pōwhiri, which are part of a marae visit.

She also reports on the connections that Hikurangi makes between this visit and his recollection of his koro speaking in the wharenuī on the marae of their whānau.

Hikurangi responds to the visit by drawing a tarantula and advising that it lives in Tāne’s forest, linking his drawing to the mythology of the marae.