

# Te Whatu Pokeka: Kaupapa Māori Assessment

*The child shapes assessment; assessment does  
not shape the child*



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# Kaupapa Maori

## Critical Theory :

- Founded upon Marxist/socialist understandings
- Transformation required to expose, confront and challenge disparities, injustices and inequalities - empowering people to **liberate themselves** from these structures.

**Hegemony** is a way of thinking – when oppressed groups take on dominant group thinking and ideas uncritically and as ‘common-sense’, even though those ideas may in fact be oppressive

*Practical vs abstract*

*Abstract Maori vs abstract western*



# Kaupapa Maori

In 1910 Reverend Butterfield, headmaster of a Gisborne Maori school stated Maori were:

...not fitted to the various professions. About 999 out of 1000 could not bear the strain of higher education. In commerce, the Maori could not hope to compete with Pakeha. In trades the Maoris (sic) were splendid copyists, but not originators. As carpenters they would cope under a capable instructor but not otherwise. Agriculture was the one calling suitable for Maoris ... it was therefore necessary to teach them the 'nobility of labour'



# Kaupapa Māori

Social Constructivism/Socio-cultural Theory:

- Knowledge is validated through located and specific social constructions of the world
- Linked with reflecting and expressing identity
- From a constructivist perspective there is **no one truth** that can be generalized across all communities rather there are multiple 'truths'.

**(Being Māori - being Māori , being Māori differently)**





# Kaupapa Māori

## Constructivism/Socio-cultural Theory:

Contemporary ideas of Māori identity of 'being Māori' are both complex and increasingly diverse. Māori are not a homogeneous group and there is no one single Māori identity, in fact, we are now more socially and culturally diverse than at any other time in our history (Cunningham 1998).

**Māori are as diverse as any other people** – not only in socio-economic terms but also in fundamental attitudes to identity' (Durie 1998, p 59).





# Assessment

## *Assidere*

The word assessment comes from the fifteenth century Anglo-French word **assesser** which related to fixing tax, or judging worth. It originated from the Latin *assidere*, meaning **to sit beside** and therefore **implies that teachers sit beside learners**, that it is something teachers do with and for students rather than to students (Green, 1998). This interpretation has clearly moved, and, it could be argued, corrupted over time.





# Assessment

## *Assidere*

The Latin root means to sit beside.

**Educational context** - the process of observing learning; describing, collecting, recording, scoring, and interpreting information about a student's or one's own learning.

### **Criticisms:**

Culturally biased – individual,  
knowledge, fragmented

Normative - deficit and gaps

Political - power relations, myths

**Powerful - Scary**



# Assessment

In a broad sense, assessment is inherent within all interactions, as individuals reflect their understandings of other's intended meanings, which influences the ways in which the interaction progresses (Greeno & Gresalfi, 2008).

“Assessment is itself a cultural practice” (Ministry of Education, 2004, book 8, p. 13)





# Assessment

Weenie states that we are “embodied knowers” who “*enact* the world we inhabit and know about” (Weenie, 2008, p. 550).

“How learners’ efforts are evaluated will reflect a particular view of knowledge and what counts as relevant competencies, goals and results” (Lund, 2008, p.33).

“Assessment is itself a cultural practice” (Ministry of Education, 2004, book 8, p. 13)



# Assessment

Any actual domain of knowledge, academic or not, is first and foremost a set of activities (special ways of acting and interacting so as to produce and use knowledge) and experiences (special ways of seeing valuing and being in the world).

Physicists do physics. They talk physics. And when they are being physicists, they **see and value the world in a different way** than non-physicists

Gee (2008, p. 200)

**Examples**





# Assessment

## *Assidere*

The Latin root means to sit beside.

### Key Elements:

**Ways of Knowing:** Understandings of our world/s and relationships within those world/s, Philosophy, Goals of Education, Valued learning

**Ways of Being:** Ways in which we act upon and within our world/s; Constructs of the child, family and teacher

**Ways of Doing:** Teaching / Assessment / Curriculum / Pedagogy





# Norway- *Ways of knowing, being and doing*





# Images of children



Can tell us about  
what is/was  
valued in a  
particular society









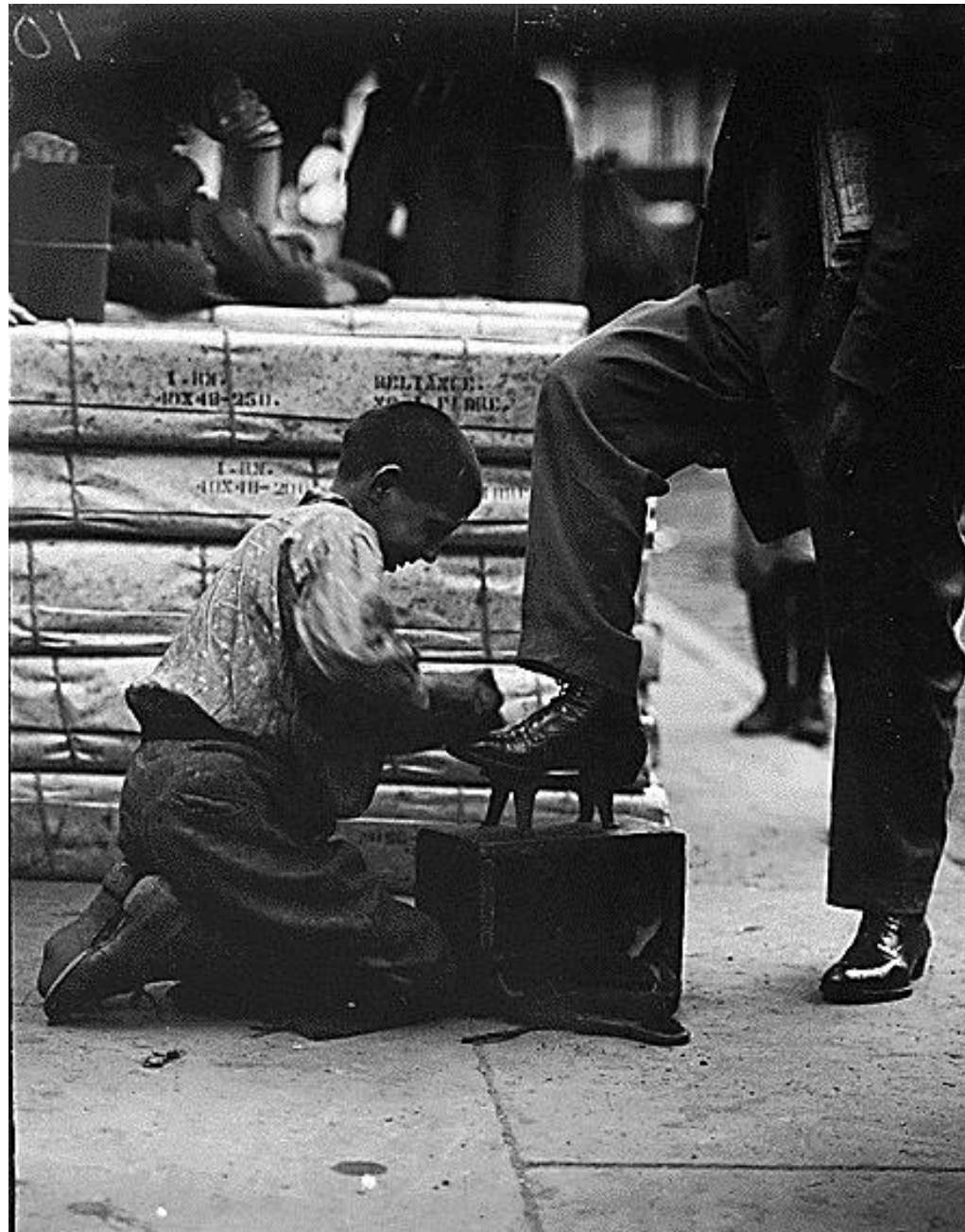


- A small child with tattooed arm.
- **Photographs olocaust in Hungary**
- *by László Karsai Ph.D.*
- [www.holocaust-history.org/hungarian-photos/](http://www.holocaust-history.org/hungarian-photos/)





Shoe Shine  
Boy - USA





Georges Gobet / AFP - Getty Images file







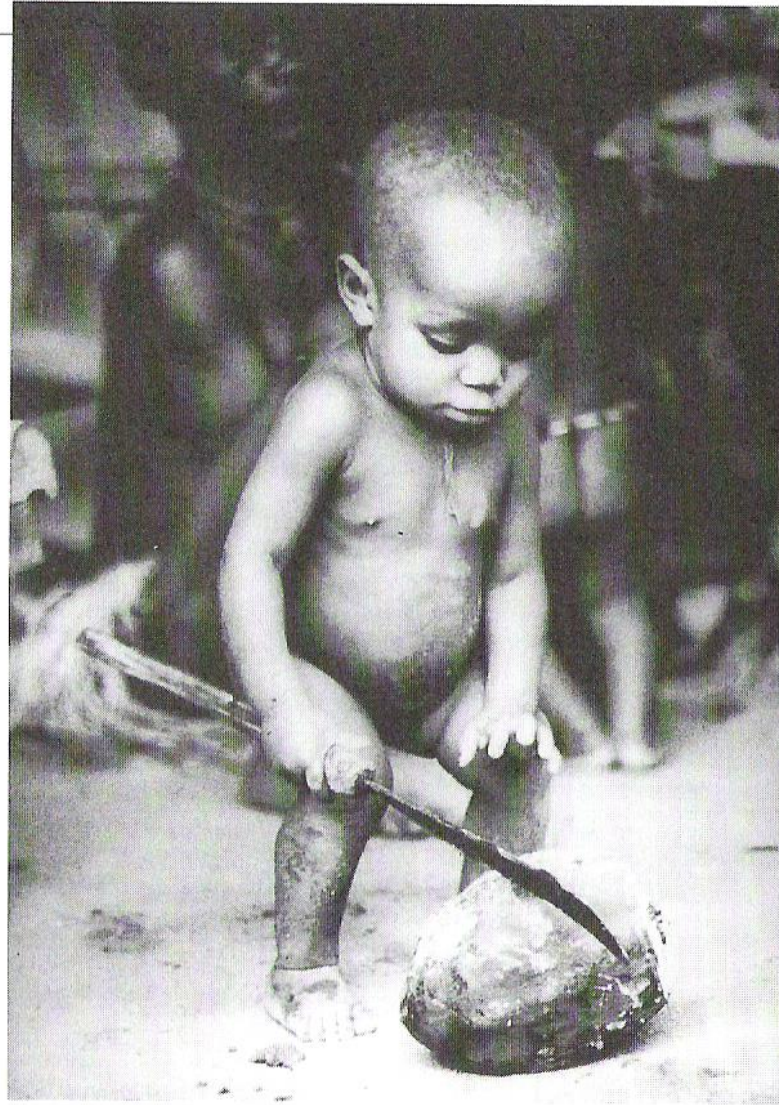
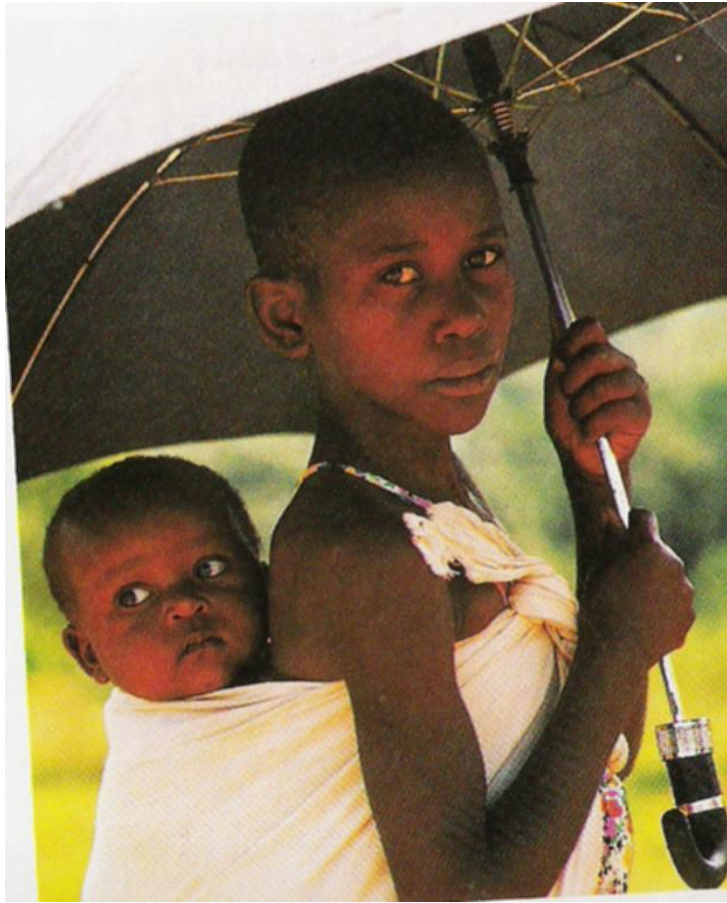


FIGURE I.2

An Efe baby of 11 months skillfully cuts a fruit with a machete, under the watchful eye of a relative (in the Ituri Forest of the Democratic Republic of Congo).







**FIGURE 1.1**  
This 6-year-old Mayan (Guatemalan) girl is a skilled caregiver for her baby cousin.



# Historical European Images of Māori Children

In the 1960s and 1970s the focus of attention moved to what was seen as the ‘Māori problem’.

Māori children were deemed to use a “restricted language code” and to be “suffering a pathology”. These pathologies were considered as the result of a “deficient cultural background” (Walker, 1991, p. 9).



# Historical European Images of Māori Children

“Māori children were perceived as a problem when they started school and as educational failures when they left” (May, 2005, p. 5).

Bishop and Glynn (2000) add that “if the imagery we hold of Māori children (or indeed of any children), or of interaction patterns, is one of deficits, then our principles and practices will reflect this, and we will perpetuate the educational crisis for Māori children” (p. 7).



# Māori Images of Children - Mokopuna

Mokopuna and tamariki are Māori terms used for grandchildren and children.

Moko is a traditional Māori tattoo. Moko are visual representations of the flow of the wairua into the temporal realm, as represented in the physical body. Moko are carved into the face and other body parts of both men and women. Moko are unique to their owner, incorporating symbolic illustrations of their genealogy and identity.





# Te Whatu Pokeka: Kaupapa Māori Assessment

*Māori ways of knowing, ways of being and ways of doing are at the heart of assessment practices for Māori*

The foundation for this resource is our utmost belief in the transformative power of ancient Māori knowledge's as a foundation for Māori theorizing and development.



# Best of Both Worlds Bilingual Preschool

- Located in South Auckland - low socio-economic area with a high population of Māori and Pacific Island families.
- Bi-cultural, bilingual early childhood centre

Specific goal of supporting children to achieve in education system. They believed that by exposing children to the best of both worlds, including all aspects of the Māori worlds and the western worlds, children would be better prepared to succeed in the education system



# Traditional Māori Narratives

Part of Māori symbolism, culture and worldviews.  
Likened to  
a mirror image of culture, reflecting the philosophy,  
norms and behavioural aspirations of people

‘In some cases the myth messages are so close to the  
existing reality of human behaviour that it is difficult  
to resolve whether myth is the prototype or the  
mirror image of reality’

(Walker 1978 p 32).





# Māui-tikitiki-a-Taranga

Most important **culture hero** in Māori mythology. Known throughout Polynesia.

A romantic figure, a mischief-maker, a culture hero described as courageous, wise, intelligent, bold, persistent and determined.

Also associated with negative characteristics such as laziness, deviousness, recklessness, and mischievous. (Walker 1996).





# Māui-tikitiki-a-Taranga Assessment Framework

Māui-potiki (youngest child)


Māui-tikitiki-a-Taranga  
(association with head – tapu/sacred)

Māui-nukurau (trickster)

Māui-mohio (great knowledge)

Māui-atamai (quick-wittedness)

Māui-toa (bravery)



# Māui tikitiki a Taranga Framework

- **Mana**
- **Manaakitanga/Aroha/Tiaki**
- **Whānaungatanga**
- **Whakatoī/ Whakakata**
- **Rangatiratanga/ Arahina / Maiatanga**
- **Tinihanga /Pātaitai/Kaitoro**



# **Mana:** *Identity, Pride, Inner strength, Self assurance, Confidence.*

Mana 'prestige, power, or reputation'. Has a deeper meaning of 'spiritual power and authority.

**Māui-potiki** (youngest child) last born of five brothers so inherently low in status, low in the family hierarchy. Through his deeds he was able to acquire mana and serve his community.

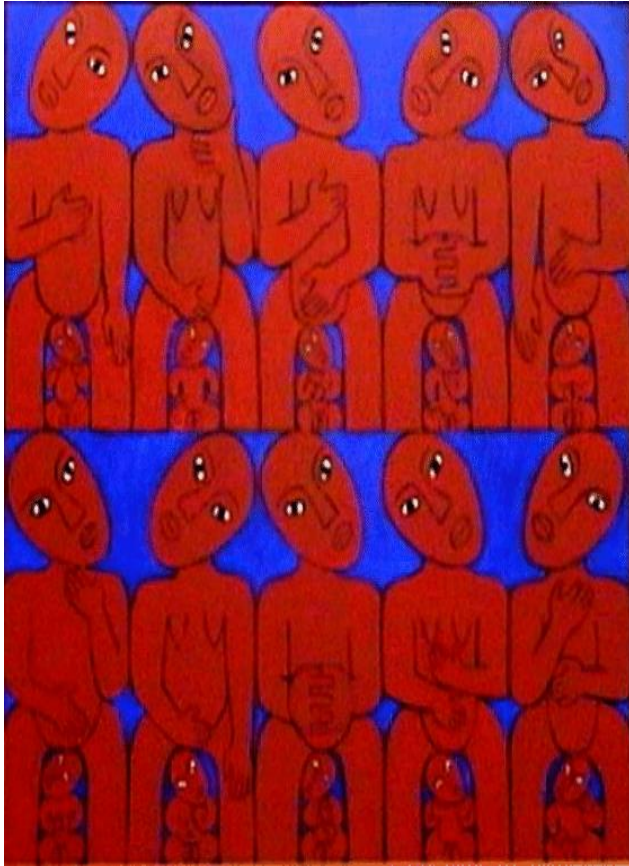
Includes: standing up for oneself and others (being courageous), confidently stating ideas and thinking, having a positive view of ones abilities, views, relationships, self and place in the world and those of others



# Manaakitanga:

*Caring, sharing, displaying kindness, supporting others, 'being a friend'.*

**Aki – encourage, incite, urge on**



Manaaki is derived from the word 'mana.' Manaaki can be translated as 'to entertain or befriend, to show respect or kindness' (Patterson, 1992, p. 148).

Manaakitanga reflected in behaviours that highlight the mana inherent within each person such as: showing respect and kindness to others, caring, sharing and being a friend.



# Whānaungatanga -

*developing relationships, taking  
responsibility for oneself and others*

## whanau -family

Involves rights, responsibilities, obligations and commitments among members that generate family cohesion and cooperation

In a society such as the Māori society, where being surrounded by family was considered the natural way of being, a person without family was viewed as an aberration, outside the bounds of normal human life (Reilly, 2004).

Reflected in the way children develop and maintain kinship relationships, take responsibility for themselves and others, and connect with others.





# Kaua Haere Parewai – Don't go Parewai (Written by Parewai's mother)

Today when I went to pick up Parewai (aged 2 years 4 months) from kōhanga we were walking out the gate towards the car, and Tuhi (same age), began calling out 'Kaua haere Paawai, kaua haere' (don't go Parewai, don't go).

She was holding on to the bars of the gate with her face between two bars as if in jail. She looked very sad and Parewai went back. They touched hands affectionately and talked quietly, face to face.

This went on for a few minutes, then Parewai turned to leave. Tuhi called out again 'kaua haere Paawai' and again Parewai turned back.

The talking and touching took place again and finally Tuhi said 'see ya'. Parewai replied 'see ya' and both went happily their different ways.



# Kaua Haere Parewai – Don't go Parewai

It was amazing to see the affection, and caring these girls had for each other. I was very touched to see my baby being so loving towards her hoa (friend).

**Manaakitanga** – Parewai acknowledges and is respectful of Tu's feelings and takes responsibility for her friend's wellbeing

**Mana** - Parewai's action not only acknowledges Tu's mana but also reflects her own 'mana', and understandings of manaakitanga.

**Whānaungatanga** – Parewai has developed a strong relationship with Tu and therefore has a commitment to her friend. Despite their young ages these two children are able to ask for and receive compassion, empathy and reassurance.



# **Whakatoī /Whakakata: Cheekiness, spiritedness, displaying and enjoying humour, having fun.**

Can be translated as cheeky, annoying, or teasing.

In traditional Māori society children were the centre of attention and affection, often indulged, fed on demand, undisciplined and wilful. It was important for Māori that children assert themselves and the prestige of their family.

‘the whole family and tribal training ensured that boys and girls were reared to maintain the aggressiveness, independence and prowess of the ancestral stock’ (Keesing cited Hemara, 2000, p. 8).

Children were therefore encouraged to be spirited and chastisement was very rarely condoned.

Characteristic was about having fun, having a cheeky side and being humorous, being quick witted, making others laugh, being confident and self assured





# These Babies Don't Whakarongo!

TeHirea 4 ½ years Dujournae 2 years  
Ariana 2 years 3months

Today TeHirea asked if she could be my helper/ kaiawhina with the younger children for the nappy changes and I agreed. We held hands as we walked to the changing area, four children and TeHirea, the helper. All the children sat down awaiting their turn to change. While I was changing the first child, I heard TeHirea say “E noho darling, 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 or turu kino” (sit down or naughty seat). 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 my self but laughed even more when TeHirea put her hands on her hips and said “whaea these babies don't whakarongo can Ihipera help you tomorrow”.



# These Babies Don't Whakarongo

- **Whānaungatanga** - Despite the difficulties Te Hirea takes on her elder responsibilities with enthusiasm and authority even in the face of perceived 'disobedience' from the babies. Her learning involves the realisation that being the elder requires not only good intentions but also appropriate communication skills and behaviour management strategies.
- **Whakatoi** – Te Hirea displays spiritedness and a touch of cheekiness in her ability to clearly articulate what she will and will not agree to. Her ideas, however are challenged when her attempts to manaaki the babies is met with disobedience from the babies which then required that she reassess her intentions.
- **Manaakitanga** - 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 of spirit, kindness and caring for others.

Whaea Estelle has an important role in providing opportunities and the environment for Te Hirea to develop her tuakana skills with the babies. Opportunities to learn to cooperate, take on responsibility, care, nurture, and develop kinship relations are crucial. It also a reflection of the positive attitudes adults have of children and assessments of children's learning.

The story exemplifies confidence and self-assurance characteristics associated with Rangatiratanga.



**Rangatiratanga/ Arahina / Maiatanga: Confidence, self-reliance, leadership, standing up for oneself and others, perseverance, self-assurance and determination.**

**Ranga – weave, Tira - travelling party**

Rangatira is a term for ‘nobleman’ or ‘chief.’ Rangatira encapsulates many of the Māori virtues, aspirations and human possibilities including ideas of beauty, strength and courage (Patterson 1992).

Within a Māori worldview, rangatiratanga includes a focus on individuals reaching their highest potential in order to expand and deepen their talents and skills, thus strengthening and enhancing the whānau or collective (Macfarlane et al., 2005; Rameka, 2007).

**Includes abilities such as: the ability to strategise and plan for the future , to make sound judgments, to communicate effectively, to motivate, inspire and mobilize people.**





**Tinihanga/ Kaitoro /Pätaitai:** *Being cunning, using trickery, lateral thinking, ingenuity, resourcefulness, testing limits, challenging, questioning, being curious, exploring, risk taking, working through difficulty.*

**Tini – many, hanga - make, build, fashion, create.**



Māori myths and legends contain many examples of the use of deceit and trickery to attain important knowledge and skills. The use of trickery and deceit is commended as a way of gaining important knowledge and information (Patterson, 1992).

Walker (1978) adds, that it is not only about gaining knowledge, more importantly it is about achieving outcomes that are socially acceptable.

**Characteristics include: depth of thinking and reflection; an ability to forward plan with an emphasis on possible and probably outcomes; an understanding of human nature including emotions and social conventions; strategic positioning ; ability to utilise resources.**





# Tūmeke George

*George 1 year 8 months*

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, tried to unlock the gate, he kicked the gate, and then tried to crawl under the gate. He wanted his toys one way or the other.





# Tūmeke George

After being unsuccessful at getting the gate opened George then lay on his stomach and pulled himself under the gate using his arms.





# Tūmeke George!!!

It took George a couple of minutes to get in 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 again and crawled back under the gate. George then picked up his toy on the other side and started playing with it showing all his friends. The look on George's face when he had retrieved his toy was as though George had just climbed a mountain.





# Tūmeke George

**Rangatiratanga** George displays wonderful perseverance and determination to retrieve his toy. George is able to work through the difficulty of retrieving his toy. He attempts a number of strategies before achieving his goal (lateral thinking).

**Tinihanga** George takes a risk and succeeds in his chosen task. Tumeke (fantastic) George!!

**Mana**—George is so proud of his achievement. His smile is a mile wide.

This exemplar reflects a rich, competent child who displays determination, problem solving skills, persistence, and strength of character, all characteristics of a great chief.







# He rangatira mo apopo tenei!!

For Best of Both Worlds Bilingual Preschool, Māui is a mentor, an inspirational being whose characteristics can be emulated to support Māori children's educational success.

Assessment for Best of Both World's Bilingual Preschool is contingent upon recognising and further supporting Māui characteristics in children.

Children have Māui characteristics and abilities within them and it is our responsibility to nurture these wondrous superhero qualities.

