

Tāwhirimātea

Child: Tia Date: 16 August Teacher: Grandmother

		Examples or cues	A Learning Story
belonging mana whenua	Taking an Interest	Finding an interest <i>here</i> – a topic, an activity, a role. Recognising the familiar, enjoying the unfamiliar. Coping with change.	Tia and I were travelling out to Whitecliffs and the wind was blowing very strongly. Tia asked, “What’s that?” I told her that it was Tāwhirimātea and he was blowing very hard today.
well-being mana atua	Being Involved	Paying attention for a sustained period, feeling safe, trusting others. Being playful with others and/or materials.	She asked, “Where?”, meaning “Where is it? I can’t see it.” I explained that we can’t see Tāwhirimātea but we can hear him and we can feel him blowing. “This is how he blows,” and I pursed my lips and blew. Tia imitated me.
exploration mana aotūroa	Persisting with Difficulty	Setting and choosing difficult tasks. Using a range of strategies to solve problems when ‘stuck’ (be specific).	I told her that we can see what he does, “Look at the trees bending. Tāwhirimātea is making that happen,” and she blew through pursed lips.
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.	For the rest of her stay with us, whenever Tāwhirimātea was mentioned she would purse her lips. For example, when she was trying to get to sleep, it was blowing hard and things were banging outside her window, and even in her tired, sleepy state, when I explained that it was Tāwhirimātea, she would purse her lips and blow.
contribution mana tangata	Taking Responsibility	Responding to others, to stories, and imagined events, ensuring that things are fair, self-evaluating, helping others, contributing to the program.	

Analysis/interpretation	What next?
Tia now has the perception that Tāwhirimātea is invisible but we can hear and feel what is happening and that this causes movement in the trees, etc.	I have told her the traditional name for the wind and want her to become familiar with it and to learn of the many moods of the wind. Eventually she will learn the whakapapa of the realms and the links to the whole. I would like the centre to be aware of this so staff can reinforce her knowledge base of Tāwhirimātea, the wind.

What's happening here?

This is a grandmother's story, written for the staff at her granddaughter's childcare centre.

What does this assessment tell us about the learning (using a Belonging/Mana Whenua lens)?

This story, added to Tia's portfolio, enables the teachers to make connections between the community of the early childhood centre and the community at home. Tia's learning is about Tāwhirimātea. For Tia's whānau, the wider world includes atua. If we think of a community as a "figured world", then the figure of Tāwhirimātea belongs in this whānau's community – "we can't see Tāwhirimātea but we can hear him".

How might this documented assessment contribute to Belonging/Mana Whenua?

Tia's grandmother adds this story to the portfolio to make connections between the community of the childcare centre and the community at home, enhancing Tia's sense of belonging. We don't have a record of follow-up by the staff at the centre, but if the story had not been documented, they may not have been aware of Tia's knowledge and of the meaning of the gesture (Tia's pursed lips) that symbolises that knowledge.

What other strands of Te Whāriki are exemplified here?

The Māori term for Well-being is Mana Atua, and as well as Belonging/Mana Whenua, this exemplar demonstrates the sharing of the spiritual side of a child's development – contributing to the child's mana atua. In this case, the whānau has provided information to assist with the development of Tia's mana atua. At the same time, this story could be interpreted as *exploring* te aotūroa, the wider world.