

# The Strands of *Te Whāriki*: Belonging

Ngā Taumata Whakahirahira ki  
*Te Whāriki*: Mana Whenua

11

Kei Tua o te Pae  
Assessment for Learning:  
Early Childhood Exemplars



ACKNOWLEDGMENTS

The Ministry of Education thanks the many teachers, parents, whānau, and children throughout New Zealand who have participated in this exemplar development project and whose work is featured in *Kei Tua o te Pae/Assessment for Learning: Early Childhood Exemplars*.

The Ministry also wishes to acknowledge the work of the Early Childhood Learning and Assessment Exemplar Project team, who have developed the Early Childhood Exemplar materials: Project Co-directors: Margaret Carr, University of Waikato, and Wendy Lee, Educational Leadership Project; Project Administrator: Carolyn Jones; Project Co-ordinators: Keryn Davis, Lesley Dunn, Stuart Guyton, Maggie Haggerty, Ann Hatherly, Anita Mortlock, Lesley Rameka, Vicki Sonnenberg, and Sarah Te One; Project Advisory Committee: Lynne Bruce, Jeanette Clarkin-Phillips, Bronwen Cowie, Lester Flockton, Doreen Launder, Linda Mitchell, Rosina Merry, Jean Rockel, Mere Skerrett-White, and Rita Walker; Te Rōpū Kaiwhakangungu: Mini McKenzie, Colleen Morehu, Kura Paul, Lesley Rameka, Mere Skerrett-White, Vicki Sonnenberg, Rita Walker, and Melody Witehira.

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Series Editor: Margaret Cahill  
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Published 2007 for the Ministry of Education by  
Learning Media Limited, Box 3293, Wellington, New Zealand.  
[www.learningmedia.co.nz](http://www.learningmedia.co.nz)

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Dewey number 372.126  
Book 11 ISBN 978 0 7903 1337 5  
Book 11 item number 31337  
Folder ISBN 978 0 7903 1616 1  
Folder item number 31616

<sup>10</sup> Mason Durie (2003). *Māori Educational Advancement at the Interface between Te Ao Māori and Te Ao Whānui*. Paper presented at the Hui Taumata Mātauranga Tuatoru, Tūrangi/Taupō, 7–9 March, p. 5. On p. 4, Durie comments that identity means little if it only depends on an abstract sense of belonging without actually sharing cultural, social, and economic resources.

<sup>11</sup> See Norma González, Luis Moll, and Cathy Amanti (2005). *Funds of Knowledge: Theorizing Practices in Households, Communities, and Classrooms*. Mahwah, NJ: Lawrence Erlbaum, p. 398. See also the argument for constructive partnerships with community and family in Fred Biddulph, Jeanne Biddulph, and Chris Biddulph (2003), *The Complexity of Community and Family Influences on Children’s Achievement in New Zealand: Best Evidence Synthesis*. Wellington: Ministry of Education.

<sup>12</sup> Andreas Krapp and Benedykt Fink (1992). “The Development and Function of Interests during the Critical Transition from Home to Preschool”. In *The Role of Interest in Learning and Development*, ed. K. Ann Renninger, Suzanne Hidi, and Andreas Krapp. Hillsdale, NJ: Lawrence Erlbaum, p. 398.

<sup>13</sup> The notion of a community being a “figured world” is a useful one. It is an idea developed by Dorothy Holland et al. (1998), who explain it as “a socially and culturally constructed realm of interpretation in which particular characters and actors are recognized, significance is assigned to certain acts, and particular outcomes are valued over others” (Dorothy Holland, William Jr Lachicotte, Debra Skinner, and Carole Cain, 1998. *Identity and Agency in Cultural Worlds*. Cambridge, Mass.: Harvard University Press, p. 52).

<sup>14</sup> Jon Douglas Willms (2001). *Student Engagement at School: A Sense of Belonging and Participation. Results from PISA 2000*. Paris: OECD. In the report, Willms concludes that a sense of belonging and participation are two important aspects of student engagement not only because of their relationship with student learning but also because they represent a disposition towards schooling and lifelong learning.

<sup>15</sup> The United Nations *Convention on the Rights of the Child* (1989) clarified this idea: “State Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child” (p. 5). Retrieved 8 August 2006 from the Internet at [www.unesco.org/education/pdf/CHILD\\_E.PDF](http://www.unesco.org/education/pdf/CHILD_E.PDF)

**Kei Tua o te Pae**  
**Assessment for Learning:**  
**Early Childhood Exemplars**

**The Strands of Te Whāriki: Belonging**  
**Ngā Taumata Whakahirahira ki**  
**Te Whāriki: Mana Whenua**

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## Introduction

## He kupu whakataki

[W]hen a child moves from a family to a classroom, when an immigrant moves from one culture to another, or when an employee moves from the ranks to a management position, learning involves more than appropriating new pieces of information. Learners must often deal with conflicting forms of individuality and competence as defined in different communities ... I am suggesting that the maintenance of an identity across boundaries requires work and ...[t]his work ... is at the core of what it means to be a person.<sup>1</sup>

This book collects together early childhood exemplars that illustrate the assessment of learning that is valued within the curriculum strand of Belonging/Mana Whenua, keeping in mind that:

Exemplars are examples of assessments that make visible learning that is valued so that the learning community (children, families, whānau, teachers, and beyond) can foster ongoing and diverse learning pathways.<sup>2</sup>

Although these exemplars have been annotated with a Belonging/Mana Whenua lens, in many cases, the lens of another strand could have been used. The principle of Holistic Development or Kotahitanga set out in *Te Whāriki* is a reminder that the curriculum “strands” are a construction, and in any episode of a child’s learning, these areas are inextricably intertwined and interconnected.

## Assessment for Belonging

## Aromatawai mō te Mana Whenua

The exemplars in this book illustrate some ways in which assessing, documenting, and revisiting children’s learning will contribute to educational outcomes in the curriculum strand Belonging/Mana Whenua.

- Assessment contexts and tasks are “varied in interest, offer reasonable challenge, help [learners] develop short-term, self-referenced goals, focus on meaningful aspects of learning and support the development and use of effective learning strategies.” Tasks/activities/projects as sites for assessment encourage learning goals that allow children to understand and “own” the questions and problems.<sup>3</sup>
- Portfolios can become an artefact of belonging, signifying the relationship between the learner and the setting.
- Documented assessments contribute to a positive transition for children, families, and whānau into the early childhood setting and invite their ongoing participation in the community of the early childhood service.<sup>4</sup>
- Assessment collections document the interests and funds of knowledge<sup>5</sup> that children bring from home, as well as the interests that they develop in the early childhood setting.
- Opportunities for children to discuss rights, responsibilities, rules, and fairness are provided by revisiting assessment episodes that relate to these topics.
- Teaching about the environs of the early childhood setting and the history of the local area, if included in the assessment record, enhances the reader’s knowledge in this area.
- Portfolios document children’s belonging journeys and suggest possible ways forward for teachers, families, whānau, and children.

## The four domains of Belonging

## Ngā rohe e whā o te Mana Whenua

*Te Whāriki* elaborates on the Belonging/Mana Whenua strand as follows:

Ko te whakatipuranga tēnei o te mana motuhake, te mana tūrangawaewae, me te mana toi whenua o te tangata ... ngā tūmanako mō te mokopuna. Kia mōhio ia ki ōna tūrangawaewae, ki ōna marae, ki ngā pepeha hoki o ōna iwi ... ki te mana o te whenua ... Kia mōhio ia ki te manaaki, ki te tiaki i te whenua, nō te mea i ahu mai te ora i te whenua ...<sup>6</sup>

Children and their families feel a sense of belonging ... [They] experience an environment where:

- connecting links with the family and the wider world are affirmed and extended;
- they know that they have a place;
- they feel comfortable with the routines, customs, and regular events;
- they know the limits and boundaries of acceptable behaviour.<sup>7</sup>

The four interwoven domains of Belonging/Mana Whenua are described (as goals) in the English text of *Te Whāriki*, and each domain includes indicative learning outcomes.

The exemplars presented in this book can each be allocated to one of these four domains.

### Belonging to wider learning communities beyond the early childhood setting

Children are developing a wider horizon of interest beyond the early childhood setting and beyond their home settings.

Learning dispositions and working theories include developing an interest in and a recognition of new learning identities or “possible selves”<sup>8</sup> and a capacity to “read” the environment and therefore to navigate between different forms of individuality and competence as defined in different communities. For some children, this involves navigating between te ao Māori and te ao whānui.<sup>9</sup>

Mason Durie commented that “of the many determinants of educational success, the factor that is uniquely relevant to Māori is the way in which Māori world views and the world views of wider society, impact on each other.”<sup>10</sup> Children can be helped to make connections across learning communities, and often they bring interests and “funds of knowledge” that may provide an anchor for them.<sup>11</sup>

[T]he child’s interests often represent an anchor that helps in managing the critical transition from home life to preschool or kindergarten. The child’s interests delineate the types of objects and possibilities of action with which the child is familiar and feels competent ... Childhood interests, therefore, may be described as independent variables that help to explain a more or less successful adaptation to a new life situation.<sup>12</sup>

Learning includes knowing stories of local places that have been handed down through the generations. In the exemplar “Te Tuhi a Manawatere”, the children are learning about the history of the local area around the early childhood centre. The legend of Te Tuhi a Manawatere had been passed down through the generations and was finally written up in a local historical society publication, which the teachers have accessed. The children revisit the legend, and their efforts to represent it in a range of media have been recorded.

In “Tyler’s day at the office”, Tyler, his teachers, and his parents use the fax machine to connect a workplace, the home, and two early childhood centres. The fax messages that made these connections have been collected together in Tyler’s portfolio, mapping out the progression of Tyler’s belonging journey.

In “Tāwhirimatea”, Tia’s grandmother adds a story to Tia’s portfolio that makes connections between the early childhood centre’s community and the “figured world”<sup>13</sup> important to the home community.

Assessment for learning can assist learners to make connections with their families and to participate in communities in the wider world. These communities might be built around connecting ties of interest, kinship, social role, occupation, history, or place as, for example, in the excerpt from an early childhood centre’s group learning story provided below.



### ***From a group learning story in an early childhood centre***

Today was our bus trip to the Roger Hamon Bush. We’ve been counting the sleeps. We have also been practising our mihi and waiata and looking at posters, books, and photos so we would know what to look for.

Our kindergarten mihi acknowledges Pirongia te Maunga, Waikato te Awa, Kirikiriroa te Papa e. So we talked about Hamilton as we rode along in the bus. We saw the river as we rode next to and over it, *and* best of all, we saw Pirongia as we got off the bus. We sang our mihi to Pirongia, which helped make our mihi more meaningful to us all.

## **Belonging in a particular early childhood setting**

Children bring interests to their early childhood settings, and they also develop an interest in a range of the tasks, activities, cultural artefacts, languages, and ways of doing and knowing that are features of their early childhood setting. This domain is important because it supports a developing disposition towards lifelong learning and a commitment to an educational setting beyond the home.

An OECD report by Jon Willms suggests that engagement with education, defined as participating and having a sense of belonging in a particular learning community, can set up a developing disposition towards lifelong learning.<sup>14</sup>

Assessments give value to children being ready, willing, and able to find a point of connection in a topic, an activity, a person, or an object. Working theories for making sense of the world include children’s understanding that they have a place here. “Jedd’s increasing participation” is an account of Jedd’s learning strategies and dispositions in relation to participation. It demonstrates how these strategies and dispositions become more frequent, more connected, more distributed, and more mindful, a view of continuity outlined in Book 10. In this exemplar, Jedd’s teachers revisit the documentation in order to recognise and build on the continuity.

In “Suelisa’s sense of belonging”, Suelisa’s assessment portfolio is an artefact of belonging, apparently signifying for Suelisa the relationship between herself, her family, and the early childhood setting.





## Belonging situated in routines, customs, and regular events

Routines, customs, and regular events from a range of contexts enrich children's learning. Children learn that routines, customs, and regular events will be different in different places. They also learn that these routines can be considered and sometimes changed. Children learn strategies for coping with a moderate amount of change and transition.

The exemplar "Farewell to a taonga" documents a centre's development of practices and customs around the departure of a staff member and her "being gifted" to another centre.



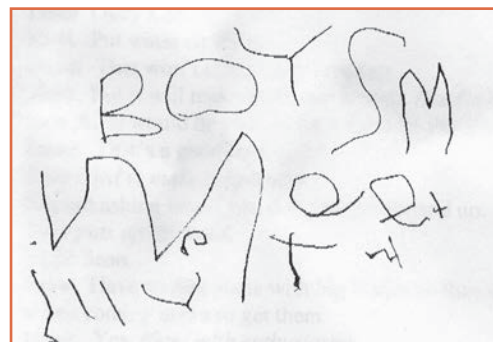
## Belonging situated within rules, rights, and responsibilities

Experiences in early childhood settings can encourage children to puzzle over questions of responsible behaviour, the rights of others, and fairness. (Aspects of this domain are also found in Goal 1 of the Contribution/Mana Tangata strand.)

Documented assessment can have a role to play here, especially if the assessments are accessible to children, families, and whānau. Opportunities to reflect on these topics are frequently provided by revisiting events with other people and considering a range of viewpoints.

The exemplar "The meeting" records just such an opportunity for reflection. Working theories for making sense of the world include a recognition that playing and working in a group includes considering the interests and rights of others. Having a sense of belonging also includes children recognising the right of all children to have a say in matters that concern them.<sup>15</sup>

In "Fergus and William take their folders outside", the teacher offers her own opinion about whether the two boys should take their portfolios outside, but she acknowledges the two boys' right to have a say in the matter.



## Exemplars in other books

## Ngā tauaromahi kei pukapuka kē

There are a number of exemplars from other books in the *Kei Tua o te Pae* series that could also be useful in considering assessment within the Belonging/Mana Whenua strand. These exemplars are as follows:

**Book 2:** Becoming a friend, becoming a learner; Zahra and the donkey; Letters from the teacher, letters from the parent; Assessments in two languages

**Book 3:** Making jam; Te Aranga responds to a photograph; Jace and the taiaha; A bilingual “parent’s voice”

**Book 4:** Emptying the supervisor’s bag; Tayla and “what next?”

**Book 5:** All seven exemplars

**Book 6:** Growing potatoes; Readers, carers, and friends; “Did they have alarms at your centre?”; Alex the writer

**Book 7:** Greer’s increasing confidence; “Like something real”

**Book 8:** Adam determines the routine; Haere mai, Sam; Michael: A helper, friend, and brother

**Book 9:** Fred’s stories

These additional exemplars provide teachers who wish to reflect on the analysis and assessment of learning outcomes within the Belonging/Mana Whenua strand with a comprehensive collection of exemplars for discussion.



## Exemplars

## Ngā tauaromahi

Belonging to wider learning communities beyond the early childhood setting

# Te Tuhi a Manawatere

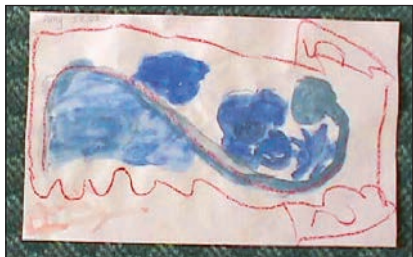
### Group learning story

On the foreshore to the east of Howick grows a large pōhutukawa tree known by the Ngāi Tai people as “Te Tuhi a Manawatere” – the mark of Manawatere.

It is said that this ancestor came from Hawaiki. Tradition states that he did not come by canoe, but that he glided on the ripples of the waves on the back of a taniwha. He came by way of Thames and Maraetai and then to what is now known as Cockle Bay. There he landed by the large pōhutukawa tree and made his tuhi (mark) thereupon using a red ochre substance known to the Māori as karamea. The mark he made was a sign to those following that he had come that way. Hence the proverb in respect to things or persons being lost and being searched for by Ngāi Tai: “Ma te tuhi rapa a Manawatere ka kitea” (by the vivid mark of Manawatere it will be found). The pōhutukawa on this spot maintains the rich red ochre when in flower.

I copied this from *The History of Howick and Pakuranga*, a Howick and Districts Historical Society publication. The story was told by Anaru Makiwhara of Ngāi Tai.

This story is the one Helen told the children when sitting under the old pōhutukawa tree on one of the trips to Cockle Bay beach. When the story was finished, the children climbed onto the tree and began to search for the mark. Micah was convinced he had found the mark and to this day will insist that it is so. Helen continued with the story of the two giant lizards and the death of Manawatere that shows up in Amy's story. The children returned to the centre and began to draw the mark.



### Amy's learning story

5 February

Teacher: Helen

On today's beach trip to Cockle Bay, I told the children the story of Te Tuhi a Manawatere, underneath the actual pōhutukawa tree.

When we returned to the centre, Amy came up to me outside and said, “Do you know what happened to that little mark?” I replied, “No, what?” Amy proclaimed, “Someone cut it off.”

We then went inside because Amy decided that she wanted to draw the mark and stick it on a tree in the centre and search around for it. We had all become involved in looking for Manawatere's mark or tuhi at the beach, but we didn't find it.



### What's happening here?

The teachers have researched stories about the history of the land around the early childhood centre. One of these stories of place is told to the children as they explore the local environment.

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

These children are learning about the history of the local area where the early childhood centre is sited. Te Tuhi a Manawatore is a story about place that has been handed down from one generation to another and was finally recorded in a local historical society publication. It is part of an ongoing project at this centre, in which the children explore places of interest and significance to the local community and especially, in this case, to the tangata whenua of Ngāi Tai. Amy knows this story and can represent it in her own way by drawing her version of the tuhi and re-enacting its placement on a tree at the centre.

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

There are many stories of the local area that are documented at this centre. They form a layering of documented learning – for the centre community as a whole, as group learning stories that are included in a number of children's portfolios, and as individualised stories (like this one in Amy's portfolio). This excerpt from Amy's portfolio is not analysed, but it is included with other stories about Amy's growing sense of belonging (in this case, becoming interested) in the local environment beyond the boundaries of the early childhood centre. Revisiting the documentation at all levels with the teachers and her family and whānau enriches Amy's understanding of the place she knows as the early childhood centre. It also provides her with a tool for developing a sense of belonging: finding out the local history from the stories passed down from those who have gone before.

### What other strands of Te Whāriki are exemplified here?

As well as being a story of belonging, this exemplar is typical of stories of exploration. Exploring the history of a place in a vivid way, by hearing the story in the exact place that it relates to, integrates the strands of Belonging/Mana Whenua, Exploration/Mana Aotūroa, and Communication/Mana Reo. Amy has represented the tuhi described in the story for herself in order to re-enact the story and communicate it in another way back at the centre.

# Tāwhirimatea

Child: Tia ..... Date: 16 August ..... Teacher: Grandmother

		Examples or cues	A Learning Story
belonging mana whenua	<b>Taking an Interest</b>	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 Tāwhirimatea and he was blowing very hard today.
well-being mana atua	<b>Being Involved</b>	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 Tāwhirimatea 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	<b>Persisting with Difficulty</b>	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. Tāwhirimatea is making that happen,” and she blew through pursed lips.
communication mana reo	<b>Expressing an Idea or a Feeling</b>	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 Tāwhirimatea 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 Tāwhirimatea, she would purse her lips and blow.
contribution mana tangata	<b>Taking Responsibility</b>	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 Tāwhirimatea 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 Tāwhirimatea, 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.

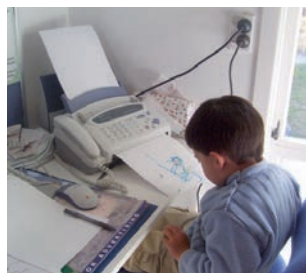
### What other strands of Te Whāriki are exemplified here?

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.

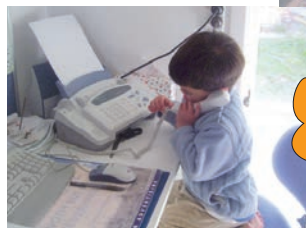
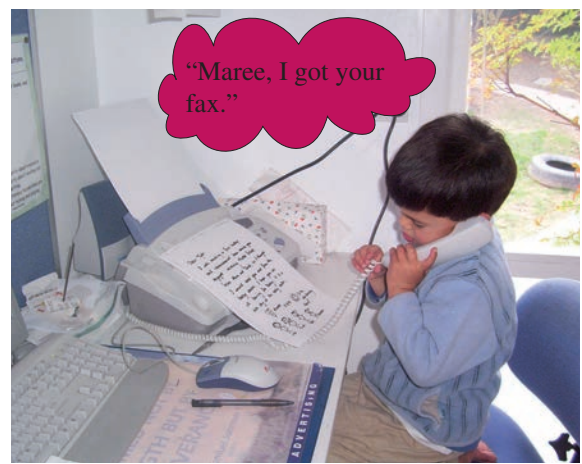
# Tyler's day at the office



Tyler has shown huge interest in using the fax machine as a way to communicate with Mum and Dad while he is at the centre.



This picture seems to be upside down. OOPS. (I guess Dad still appreciated it.)

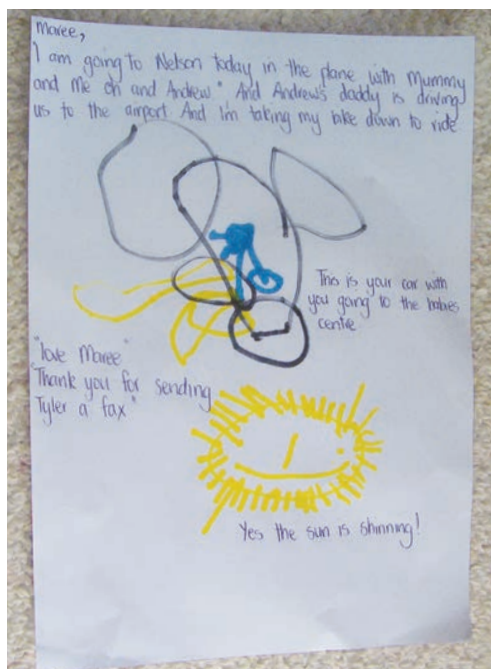


"Hey, here comes the fax!"

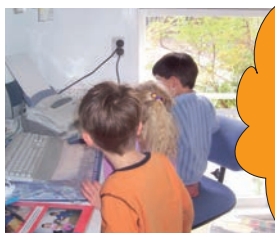


Lucy shows an interest in what is happening.





"Did you get my fax?"



Now we are all interested in how the fax machine works and may be wondering whether it could work for us.

The office has never been a child-free zone.  
Now, it is our

**communication centre.**



Tyler's interest in the fax machine has introduced another aspect of communication technology and how it can be used in a learning environment.

Tyler's faxes have:

- increased his sense of security;
- made links to the outside world;
- stimulated other children's interest;
- created an awareness of children as competent users of technology equipment.

### What's happening here?

Tyler becomes very interested in using the fax machine to communicate with his parents while he is at the early childhood centre.

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

Tyler has discovered that he can send faxes to his parents, and he can imagine his father waiting at the office for his fax to arrive. So the workplace, the home, and the early childhood centre have been connected together by the fax machine. Tyler faxes his father to tell him that he is going away with his mother for a holiday, and his father faxes back: "Hey Dude, you have the best time in Nelson ...". Then Maree at the "baby centre" of this early childhood service sends Tyler a fax, saying "I ... remembered how much you enjoyed receiving those faxes from Mum and Dad, so I thought I would send you one from the baby centre ... It is a nice day at the baby centre." Thus the place that Tyler belongs to is shown to extend beyond the over-twos centre, and connections are made with the baby centre. A number of other children have become interested in the possibilities of the fax machine.

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

This exemplar is an example of ICT contributing to the Belonging/Mana Whenua strand. It is about documenting messages. These messages have been collected in a book (with captions) so that the ongoing communications story that weaves connections between workplaces and homes and the early childhood centre can be told, retold, and expanded.

### What other strands of Te Whāriki are exemplified here?

This exemplar is also about the Communication/Mana Reo strand and how communication contributes to a sense of belonging; and it is about encouraging imagination, a capacity that Tyler is probably developing in other activities as well. When he sends or receives a fax, Tyler has to imagine the sender or the receiver, and indeed, one of the photographs shows him "being" Dad at his office, waiting for a fax.



## Belonging in a particular early childhood setting

# Jedd's increasing participation

At 5 months of age Jedd is able to express his wants and needs verbally. He will cry when hungry, tired or when he wants to be picked up. He will laugh and smile when spoken or sung to, showing his delight to his teachers Nadine (primary caregiver) and Shaz.

Jedd can sit unassisted for brief periods and will reach out purposely for objects, sometimes bringing his hands together to grasp objects. Jewellery and people's faces are of special interest to Jedd.

Jedd recognises familiar people, showing his recognition and excitement by shaking his head, waving his arms, through his facial expressions and by vocalising.

At the same time that Jedd is communicating more actively with the adults around him, Nadine and Shaz notice that Jedd has started to show a new awareness of the other children he shares the under-twos area with. His new-found physical skills are supporting his interest as he is able to reach out and touch others more than ever before.



Jedd is involved in a shared story with other children.



Things that interest Jedd are placed strategically near him to encourage him to use his body to support himself while on his tummy.

At 7 months of age Jedd regularly participates in small-group experiences.

### July



Recently Jack has begun showing an interest in interacting with Jedd. Jedd is just beginning to gain confidence with Jack and the other children

being near him without an adult nearby. Jedd enjoys Jack's smiles and language and responds by reaching out to touch Jack.

Jedd is gradually gaining confidence in being on his tummy. Jedd plays a game with the ball, sharing with us his pleasure in discovering the sounds and movements the ball makes.



Jedd's teachers discuss their observations of Jedd and decide to provide experiences for Jedd that will challenge him physically. They also plan to support Jedd to play near or interact with other children. Gradually Jedd builds trust and confidence in playing near other children.

### September

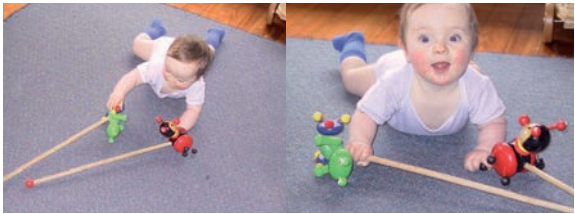
Jedd participated in our music session this morning. He sat very contentedly amongst his friends, observing Nadine who was singing a song about butterflies. He watched, mesmerised, as Nadine waved the coloured butterflies around the children, including Jedd. His eyes grew bigger as Nadine landed a butterfly on his knee. He was quick to pick the butterfly up while still keeping a close eye on Nadine. Jedd reached up with the butterfly as if he was going to mouth it but seemed more fascinated with Nadine who was continuing to sing and float the butterflies around.

The next day we used the butterflies and sang the same song to follow up on Jedd's interest. Again he was mesmerised by this experience and cried when Nadine started to put the butterflies away in the box so we gave them to Jedd to play with until he was satisfied.

Jedd's interactions with other children are becoming longer and Jedd now uses more strategies to interact with them and adults, for example, his expanding verbal skills, in combination with his non-verbal skills.

October

This morning, Jedd was sitting on the rug and busily playing with the stacking rings when Nadine laid Elizabeth next to him. Jedd looked at her and Elizabeth started smiling, and they watched each other for ages. They shared beautiful smiles and conversation.



November

Jedd can now support himself with confidence. He is able to make his body move more freely to reach the objects and people that interest him. Nadine recorded some of these events in a learning story.

A Learning Story				
belonging mana whiua	Recently Jedd had begun to enjoy spending time on his tummy. Today, when most of the children were outside, I put Jedd on the floor without setting up toys around him and left him, explaining that I was going to get Harrison changed, then I would return.			
well-being mana atua	When I came back, I saw for one of the first times Jedd showing confidence and happiness with being on his tummy. Looking around eagerly to see what he could reach, he found a push along frog. Stretching out he grabbed hold of it and moved it from side to side. Looking very pleased with himself as he experimented with manoeuvring this toy, he was moving backwards without realising.			
exploration mana awhiri	I continued with other things, watching Jedd with interest, intrigued as to what he would do next. Occasionally, he would rest his head on the floor, then on hearing my voice, he would quickly look up, smile, laugh, and kick his legs. It was as if he was saying “Look at me and what I’m doing!”			
communication mana kōwhiri	Reaching out for toys Jedd continued to manoeuvre himself around on his tummy. As he came across different toys, he somehow managed to keep hold of or come back to the same push along frog toy.			
contribution mana tangata	Another interesting moment was when Jedd found himself at the edge of the carpet, where there is a wooden strip of floor before the next piece of carpet begins. At this point there was a metal car. Jedd discovered that it was great to bang the car on the strip of wood, listen to the noise and then compare it to the sound the car made on the carpet. Squealing with delight and vocalising the whole time, he was expressing his enjoyment in his own initiated activity.			
Analysis/Interpretation				
Jedd spent at least 30 mins on the floor on his tummy.				
He appeared to thrive on this opportunity for freedom and space to explore and develop his physical skills.				
Jedd is rapidly gaining confidence in and control of his body.				

22 November

Wow! Jedd is now crawling. It took such a short time for him to develop the necessary motor skills – from becoming confident on his tummy to gaining control on his tummy (e.g., getting onto his front independently and sitting back up) to moving on his hands and knees.

26 November

Jedd has been very confident crawling today, everywhere! He is really starting to explore the environment, enjoying his new mobility. He is definitely very excited and proud of himself, panting, vocalising and smiling as he crawls along. This morning during music he was able to move away from the group to get closer to the tape player, following his curiosity as he tried to find out where the music was coming from.

Back in our room, he followed some children across the room to the beds, watching with interest what they were doing.

Jedd smiles back at Rosie who is enjoying giving him a gentle push. Rosie has taken a special interest in Jedd recently becoming a very kind friend to him.



Jedd's interest in other children is growing and he is beginning to develop another friendship, this time with Elizabeth. Where previously Jedd had enjoyed Elizabeth pushing him while in the swing, he is now able to approach her to initiate play.

5 December

Jedd has had a great day. He has become very fond of Elizabeth, crawling over to her at any chance he could and talking to her and touching her face while they both smiled.



Jedd is now also initiating and taking the lead during play with teachers.

When Jedd finished his bottle this afternoon he sat up smiling and saying “Dad, dad, dad” while looking at the song posters on the wall. I began to sing, “See how I’m jumping,” and Jedd bounced on my knee, laughing with a real chuckle. Once finished, I asked him if we should sing it again. Jedd bounced eagerly, like “Yes, yes,” many times over.

### 13 December

Jedd was very interested in the balls this morning. After he had been sitting playing with one, he threw it to me, initiating a game between the two of us. When I threw it back, Jedd would smile and laugh and throw it straight back. This went on for ages.

Jedd also started some pretend play this morning. Twice he pretended to feed me with different objects. The first time was with a spoon and the next with a toy elephant; holding it to my mouth, he made eating noises and smiled.

Jedd’s teachers recognise Jedd’s growing communication skills. They see how these new skills are supporting his interactions with other children and with them, and they recognise their role in utilising any opportunities they see to allow him to practise the new words he is beginning to use, as well as his growing range of non-verbal skills. Some of these times were recorded in his profile book.

After the Christmas break, Nadine and Shaz noticed a big change in Jedd. Usually it had been other children initiating play or interactions with Jedd, but in the month or so before the holidays they noticed how gradually he had started initiating these. Now after the holidays, at 11 months of age, Jedd is able to confidently play a part in a small group.

### January

Wow Jedd has grown so much over the Xmas break! It has been great to see him again and he seems happy to be back with his friends. A favourite game at the moment seems to be a “ta” game, where he shares toys with me and other children. When we were playing with the cars and planes today (with Elizabeth and Jimmy), Jedd would make car noises and then copied an aeroplane noise that I made, showing the others what to do.

Jedd’s involvement in dramatic play has continued to develop in the past two months, as shown in the following example when Jedd is playing with his friend Elizabeth. He is also pulling himself up to stand a lot more recently.

### February

Jedd was standing at Elizabeth’s high chair, role-playing feeding her with Elizabeth responding beautifully by playing along with Jedd’s game.

From their observations of Jedd’s and other children’s involvement in dramatic play, the teachers decide to shift some of the equipment around to form a home-like dramatic play area for the children to support their play. This area included highchairs for feeding “babies” and opportunities to use water with the tea set. Water was provided outside for the children to wash and bath “babies”.

### A Learning Story

Robert was the first to arrive this morning, noticing the newly set up family play area almost immediately.

Becoming deeply involved in play with the tea set, Robert was very busy using a spray bottle (a very important tool in Robert’s play) to “pour” into the cups, drinking from the cups himself and offering them to Lisa (another teacher) and to me by placing the cup onto a saucer and carrying them over to us carefully.

When Chris arrived he joined Robert at the table, giving him a gleaming smile before playing alongside him and with him at times, giving each other drinks they had stirred.

After a while Jedd joined Chris and Robert, smiling at them as he used the spoons to stir in the cups and talking and watching the others.

After a few minutes, Jedd decided it was time to “unset” the table by sweeping it all onto the floor!

While Jedd’s teachers take action to support his dramatic play, they also recognise his growing repertoire of interests in the programme and how his ever-increasing mobility supports this.

Jedd’s enthusiasm and delight for music grow every day as he confidently participates in our music times. To introduce music this morning Shaz used the big purple bird puppet to sing “Hello”. Jedd smiled and laughed eagerly when the puppet went close to him and we sang his name. We were singing “What do you think my name is?”



## March

Jedd's interest in music continues. This week Jedd especially loved singing and doing peek-a-boo with scarves, moving the scarf up over his face and down again. Another favourite is listening to "Peace Like a River" while lying down underneath a big blue moving scarf. Jedd lay down after watching the other children, moving himself closer to the group.

In this story and as seen in the story with Robert and Chris playing with the tea set, Jedd is beginning to use strategies to make sense of group experiences. Nadine and Shaz notice how Jedd first watches other children before copying what they do.

At 13 months of age Jedd is practising walking, supporting himself with equipment or furniture to do this. Jedd's teachers make sure these objects are available to Jedd at all times. Within the following group story it is evident how Jedd uses the outdoors equipment to support himself as he explores the environment.

### A Learning Story

Playing outside has become very popular, with the children enjoying the freedom of the large space, initiating and choosing their own interests. This morning was a prime example.

Harry went over to the storage box and implied to me that he wanted something out. "What would you like, Harry?" I asked. At this point James rushed over saying "bike". As I opened the lid they both waited patiently for the bikes to come out.

Jedd enjoyed practising walking by holding onto the back of a bike and pushing it along – looking very proud of himself as he did so. As he drove the bike along he came across a tin hanging from a tree at perfect standing height for him. He stopped for a while, banging the tin with his hand and smiling and singing still, while holding onto the bike with his other hand for support. He later went on to play peek-a-boo in the big cube.

From being able to explore the wider environment of the centre by his own means, other children and teachers help Jedd to explore environments outside the centre. On an outing Rosie, Jedd's friend, shows how she is able to take special responsibility for him.

### A Learning Story

#### *Our Friday afternoon walk*

Rosie amazed us by very confidently walking the whole way holding onto Jedd's pram. Every now and then she talked to Jedd enthusiastically, telling him about what she could see. Rosie was very proud to be walking with Jedd and introduced him to people walking past! She took on a sense of responsibility for Jedd, giving him a walnut to look at when we stopped to look at them and letting us know when his hat dropped, etc.

As we walked along the path beside the river behind the school Rosie spotted some children playing in the schoolyard. As she ran up to the fence chatting away Rosie made sure that Jedd saw the children too by turning around to tell him, pointing at them.

Sarah and Jack sat in the double buggy together, playing wee games and communicating to one another. Jack was in front so he took responsibility for pointing things out to Sarah as he came across them, smiling and talking.

Jedd was very excited about being in the buggy, waving his arms and kicking his legs about. He thoroughly enjoyed Rosie's attention, showing this again later by responding to Rosie at the afternoon tea table, touching and talking to her excitedly.

On the final part of our walk we stopped at the side of the river to throw bread to the ducks. Rosie would tear the bread up and throw it over her shoulder to the ducks, jumping up and down with excitement.

An enjoyable walk for all!

### What's happening here?

This exemplar includes excerpts from Jedd's portfolio over ten months. The first entry relates to when Jedd was aged five months, and further entries document his progress in participating with activities at the centre.

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

This is a documented account of Jedd's increasing participation in the life of the centre. The continuity of Jedd's developing interests can be described using the four overlapping dimensions of strength discussed in Book 10.

*Frequency and regular events:* Over the period documented in this exemplar, Jedd appears to routinely set himself physical challenges as he practises physical skills and achieves more mobility. Frequently he participates in and then initiates games and interactions with adults and other children, often watching other children before copying what they do. He has a growing repertoire of interests in the programme, and "his ever-increasing mobility supports this" (February).

*Distribution across helpful people and enabling resources:* Early in the record, Jedd begins to communicate more actively with the children and adults around him. He also explores an increasing range of objects of interest – stacking and nesting toys, books, a push-along frog, and props for stories (for example, the butterflies). By March, at thirteen months of age, he is "practising walking by holding onto the back of a bike and pushing it along".

*Connected to a diversity of social communities:* Within the centre's community, Jedd is developing special relationships: with Jack in July, with Rosie in November, and with Elizabeth in December. Perhaps one of these "social communities" is the group of people making music that Jedd is attracted to in November. The following February, it is noted that "Jedd's enthusiasm and delight for music grow every day as he confidently participates in our music times."

*Mindfulness and power balances:* The teachers comment on Jedd's new ability (once he can crawl) to "follow his curiosity", and later he begins to pull himself up to stand, widening his horizons

considerably. During this period, Jedd gains confidence in interacting with other children. In July, he was "beginning to gain confidence with Jack and the other children being near him without an adult nearby"; by the end of November, he is beginning to approach other children to initiate play. Early in the record, Jedd begins to explore the sounds and movements that a ball at the centre makes; later, the teacher describes Jedd initiating a ball game with her. A teacher also notes his initiation of pretend play, pretending to feed the teacher with different objects. Jedd's participation in dramatic play continues to develop in the new year; by now it includes other children (he role-plays feeding Elizabeth).

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

The documentation notes the way that the teachers have noticed, recognised, and responded to Jedd's learning journey, looking back on the record in order to look forward. They introduce toys and activities to respond to the developing interests that have been noted in Jedd's portfolio. From their observations of Jedd's and other children's involvement in dramatic play, they decide to shift some of the equipment around to form a "home-like" dramatic area to support their play. Although Nadine is Jedd's primary caregiver, other teachers build on observations in the record. Photographs provide a vivid communication tool for Jedd and his family to revisit this story of belonging.

### What other strands of Te Whāriki are exemplified here?

The documentation describes Jedd's growing confidence and trust (the Well-being/Mana Atua strand). This exemplar is a record of actions that reflect Jedd's widening sense of this community, especially of the people and things but also of the places as he begins to play outside and goes for walks in the local area (the Exploration/Mana Aotūroa strand). Here too is a record of a widening horizon of other children and groups in which Jedd feels comfortable to initiate social interactions and contribute play themes. His increasing communication skills, verbal and non-verbal (the latter especially in pretend play), are documented (the Communication/Mana Reo strand) as are his explorations of artefacts and territory.



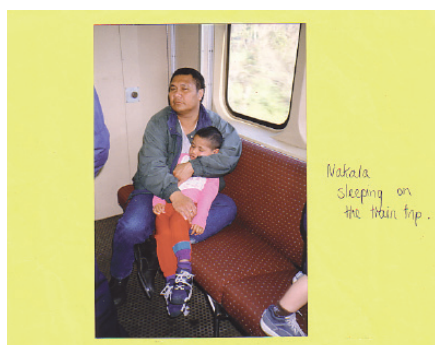
# Suelisa's sense of belonging

Child's name: Suelisa

Date: 19 February

Teacher: Karen

		Examples or cues	A Learning Story
belonging mana whenua	<b>Taking an Interest</b>	Finding an interest <i>here</i> – a topic, an activity, a role. Recognising the familiar, enjoying the unfamiliar. Coping with change.	Recently Suelisa has been unhappy when she comes to kindergarten. She has just started morning sessions and due to sickness has not been coming regularly.
well-being mana atua	<b>Being Involved</b>	Paying attention for a sustained period, feeling safe, trusting others. Being playful with others and/or materials.	Today Suelisa was upset when it was time to say goodbye to her dad. I gave her a big hug and took her to the book corner. Tama joined us and chose stories for me to read to Suelisa and him.
exploration mana aotoua	<b>Persisting with Difficulty</b>	Setting and choosing difficult tasks. Using a range of strategies to solve problems when 'stuck' (be specific).	When we had finished reading the stories Tama got an old photo album from the bookshelf. It had photos in it from a couple of years ago. Suelisa spotted photos of her brothers Metai and Nakala and her dad. This brought a smile to her face and she was able to share them with her friend Tama.
communication manareo	<b>Expressing an Idea or a Feeling</b>	In a range of ways (specify). For example: oral language, gesture, music, art, writing, using numbers and patterns, telling stories.	I asked Suelisa if she would like to stick the photos of her family into her file. Suelisa said, "Yes," and we went and found her file. Together, we stuck her photos in and I wrote beside each photo. Other children came and watched and this gave Suelisa the opportunity to share her family with her friends.
contribution mana tangata	<b>Taking Responsibility</b>	Responding to others, to stories, and imagined events, ensuring that things are fair, self-evaluating, helping others, contributing to the program.	Suelisa was smiling from ear to ear and carried her file around with her for the rest of the session. Suelisa showed her file at mat time, while I explained the pictures.



Photos of Suelisa's dad and brothers.



Suelisa sharing her file with Jane.

## Short-term review

It was great to see Suelisa smiling today. Using photos of her family at kindergarten has begun to create a sense of belonging for her.

## What next?

It's important that Suelisa comes to kindergarten every day so that she can form friendships; this will give her a greater sense of belonging.

Encourage Suelisa to choose her own activities by giving her choices.

Suelisa has also shown a great interest in the video camera. We could use this tool to replay Suelisa's play to her and to add photos to her file so she can take it home and share her fun times at kindergarten with her family.



Child's name: Suelisa  
Date: 21 February  
Teacher: Karen

### A Learning Story



Today, Suelisa brought her file back to kindergarten.

We had a look at the photos of her brothers and when it was time to say goodbye to her dad there were a few tears. However, Suelisa's sadness was short-lived as there were more of her friends wanting to look at her file.



Today, Suelisa chose her own activities. She worked close by me with her file not far away.



Suelisa had lots of fun doing puzzles and a painting. In between puzzles Suelisa checked out her file and arranged her front picture again.



#### Short-term review

It is great to see Suelisa feeling happy at kindergarten. Yesterday Suelisa wasn't keen to choose her own activity and when I offered options she shook her head - "No!" Today I feel Suelisa had a greater sense of belonging, perhaps because she had her file with her. This has empowered Suelisa to choose her own activities and work independently.

#### What next?

Continue to use Suelisa's file as a tool to further develop her sense of belonging. Suelisa to take her file home and share her stories with her family. Give Suelisa time to direct her own learning. It is OK for Suelisa to watch the other children playing. She will know when she is ready to join their play.

Child's name: Suelisa  
Date: 22 February  
Teacher: Karen

### A Learning Story



Today after mat time Suelisa wanted to hold my hand. I said, "You can't hold my hand because I need to help Lachlan but you can hold your file." Suelisa went and got her file and continued to watch Eric and Lachlan.



A while later I turned around and spotted Suelisa in the block corner, watching her friends. I noticed that she had left her file behind.



I went and helped Suelisa to join the group by role modelling the words to use, "Can I play?"



Suelisa joined the small group and continued to play with Andrew for quite some time. They took turns and shared the fun of watching the marbles go down the run. Other children joined the group and Suelisa included them in her play, making sure everyone had enough marbles.

#### Short-term review

It was fantastic to see Suelisa choosing her own activity and being fully involved in a small group. (*Te Whāriki*, Contribution, Goal 3.1)

Suelisa's sense of belonging is growing each day and it is great to see her smiling and having fun with her friends at kindergarten. She is now taking a more active role in the programme.

#### What next?

Continue to foster and strengthen Suelisa's sense of belonging.

Continue to use her file as a tool to develop a stronger relationship with Suelisa.

Suelisa may like to play the marble game again with her friends.



March

## A Learning Story

Suelisa is reading the puppet book, and Tapaita is reading Suelisa's file.



Suelisa shows Tapaita the photos of her brothers. Suelisa finds Tapaita's file.



Suelisa and Tapaita pore over Suelisa's file chatting about the photos.



Suelisa asks Tapaita, "Have you got a brother?"

Tapaita is too busy reading Suelisa's file to answer so Suelisa flicks through Tapaita's file looking for photos.




## Short-term review

Today I spotted Suelisa and Tapaita sharing and reading each other's file. This story is a great example of the interest Suelisa has in her own and other children's files and of how proud she is to share her family with her friends. Using Suelisa's file as a tool to help her settle into kindergarten has helped Suelisa to develop a greater sense of belonging, form friendships and take an active role in the kindergarten programme.

Child's name: Suelisa  
Date: 13 March  
Teacher: Karen

## A Learning Story

belonging mana whenua	Taking an Interest	
well-being mana ahu	Being Involved	
exploration mana arotou	Persisting with Difficulty	
communication mana aho	Expressing an Idea or a Feeling	
contribution mana tangata	Taking Responsibility	
Short-term review		What next?
<p>From the photo you can clearly see the level of involvement Suelisa enjoyed in this activity. Suelisa's enjoyment is clear by her big smile.</p> <p>It is great to see Suelisa independently joining groups and being involved in small-group play. (<i>Te Whāriki</i>, Well-being, Goal 2.1)</p> <p>Suelisa has an expectation that music can amuse and delight. She took cues from her friends and was able to experiment with ways to move to the music. (<i>Te Whāriki</i>, Communication, Goal 4.8)</p>		<p>Continue to foster Suelisa's sense of belonging.</p> <p>Foster Suelisa's enjoyment and interest in music and dancing.</p> <p>A long-term project is planned for next term; this is a common interest for many children in the morning session. (See planning board)</p> <p>Discover Suelisa's other interests.</p>



Teacher: Glynis

Date: May

## Suelisa's Pictorial Learning Story



Today Suelisa came to the woodwork area, a part of the kindergarten that she hasn't spent much time in until today. She watched some children using the glue guns and decided that she would like to make something too!



She chose two pieces of wood and proceeded to glue them together being very careful where she placed the glue. When she finished doing that I suggested she look in the baskets on the shelves to see what else she could decorate her creation with, which she did.



Suelisa spent a long time choosing the pieces she wanted to place on her creation and then placing them, using just the right amount of glue. When she had finished with her creation she put her name on it so she would not lose it. I then suggested that she could paint the creation with dye. She agreed and did so. When she had finished I told her to put it on the "amazing creations" trolley so that she could show it at mat time. Suelisa did that and she stood up the front and showed all her kindergarten friends her great work.



### Short-term review

Suelisa is gaining more and more confidence in herself and her abilities at kindergarten. She has developed a greater sense of belonging and is making more friends. It is great to see Suelisa challenging herself in an area of the kindergarten that she hasn't used before and feeling confident enough to show her creation on the mat.

### What next?

Continue to foster Suelisa's sense of belonging and her confidence and encourage her to challenge herself even more.



Date: Week 6, August  
Teacher's name: Jane

### Suelisa and Tessa's Block Creation



Today whilst inside, I noticed two very focused children, Suelisa and Tessa, working on something in the block area. I went over to get a closer look.

Suelisa and Tessa were working very co-operatively, building a tall tower with the blocks. They were using the narrow blocks and carefully took it in turns to add a block to their creation.

Suelisa and Tessa kept adding the blocks until eventually their building became too unstable and collapsed. Although this is not shown in the photos, their building broke about four times. Suelisa and Tessa kept persevering and rebuilt their creation.

After their creation fell down a second time, Suelisa and Tessa's frustration turned into enjoyment as they began to have fun watching their building break. Suelisa would get more and more excited as she added each block, waiting for her building to tumble down.

Suelisa and Tessa began adding the block people to their creation. Soon more children came to see what was happening in the block corner.



Here is Myra showing Suelisa her block person.



Suelisa and Tessa continued to work together. Tessa collected some more blocks and block people, and Suelisa carefully continued to build her tower. "Watch out, Suelisa - down comes your tower!"

### Short-term review

I do not usually see Suelisa playing in the block area, so it was lovely to see her so involved and focused with block play.

Suelisa was able to work co-operatively with Tessa, in a joint project, whilst still feeling competent and confident enough to express her own ideas and feelings.

Suelisa showed perseverance when rebuilding her creation. (*Te Whāriki*, Exploration, Goal 3.3)

Self-management and Competitive Skills: "as children explore, they show initiative, commitment, perseverance, courage, and enterprise and they adapt to new situations." (*Te Whāriki*, page 98)

Suelisa chose to turn what could have been a frustrating experience (i.e., having her building fall down) into an enjoyable and challenging experience. Well done, Suelisa!

### What next?

Read this story with Suelisa.

Ask Suelisa to talk about her block creation.

Invite Suelisa to become involved in the block area again.

### What's happening here?

This exemplar records Suelisa's developing sense of belonging, with her assessment portfolio playing a central role in this development.

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

The teacher comments: "Using Suelisa's file as a tool to help her settle into kindergarten has helped Suelisa to develop a greater sense of belonging, form friendships and take an active role in the kindergarten programme."

This is primarily a story about Suelisa's widening range of reciprocal relationships with people and other enabling resources. The file provides the initial scaffolding that can sometimes be left behind as other "enablers" are added. (New relationships are developed with other children, and a new activity is initiated and encouraged.)

The photograph of Suelisa and Tapaita sharing and reading each other's assessment portfolio is a nice example that illustrates Suelisa's sense of belonging distributed across a resource and a relationship with another child. The connection with Suelisa's wider community that the teachers make through the assessment portfolio, by adding photographs of Suelisa's family to her file, is a key feature of Suelisa's early belonging journey. Stories and photographs of Suelisa joining a small group at the marble run, becoming involved in a group music session, and working collaboratively with Tessa, demonstrate that Suelisa is beginning to join the social community of the kindergarten. Her increasing mindfulness and agency are also in evidence.

Later stories describe Suelisa challenging herself in an activity that she hadn't previously tried (carpentry), feeling confident enough to show her creation to the other children at mat time, and becoming involved in a focused task with Tessa. She is developing a number of strategies to enter and engage in play with others: watching and copying, asking "Can I play?" (modelled by the teacher), working with one other child at a time to complete tasks (Andrew and Tessa), and ensuring fairness (with the marbles).

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

Here is an exemplar in which the assessment portfolio (called a file in this centre) has played a central early role in developing a child's sense of belonging. When Suelisa finds some photographs of her brothers and her father, the teacher imaginatively responds to Suelisa's joy by adding the photos to her file. This file then becomes Suelisa's "security blanket" as she carries it around with her and keeps it nearby while she begins to engage in activities. The teachers encourage Suelisa to take the file home to make connections between the home environment and the kindergarten. This also allows them to send a message to the family (in the What next?, 19 February): "It's important that Suelisa comes to kindergarten every day so that she can form friendships; this will give her a greater sense of belonging."

They recognise the file as a "tool to further develop her sense of belonging", and they note the day that Suelisa leaves her file behind when she goes to the block corner to watch others and then joins in marble play with Andrew and a group of children.


### What other strands of Te Whāriki are exemplified here?

When Suelisa plays with the marble run, "Other children joined the group and Suelisa included them in her play, making sure everyone had enough marbles." This interest in fairness and inclusion is a feature of both the Belonging/Mana Whenua and Contribution/Mana Tangata strands and is always worthy of note. Suelisa's home language is not English, and the file has also proved important in allowing her to communicate with adults and other children.



## Belonging situated in routines, customs, and regular events

# Farewell to a taonga

		Examples or cues	Whānau 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.	<div>Over the last few weeks the children have been listening to the story, Māui and the Sun. The children were so interested in Māui’s story that they began to screen-print ideas that evolved from it.</div> <div>When the children learned that Trish, our supervisor, had a new job and was going to be leaving, they began to think about what they could give her as a present. Excited by their recent screen-printing experiences, they decided they would like to do some special screen-printing and so developed the idea of a unique “korowai” cloak.</div> <div></div> <div>Each child selected materials from Papatūānuku (ferns, leaves, feathers, etc.), and soon a magnificent cloak was unfolding in front of our eyes. It was very hard keeping it as a surprise. When every child in the childcare centre had printed a square, Sue sewed the backing on the cloak and all the children and teachers then completed the cloak by sewing feathers and wool as the finishing touches.</div> <div>Throughout this experience, the children and teachers learned new waiata to support Trish’s farewell. We were all amazed at how quickly the children responded to our new waiata.</div>	
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 aoturoa	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 the program.		
Short-term review				
<p>What a wonderful learning experience this was for our children. They were all so absorbed and involved with the making of the “korowai” and demonstrated such a high level of persistence as well as expressing wonderful creativity.</p> <p>Every child in the centre participated in making Trish’s “korowai”. It was fantastic to see all the children taking responsibility and contributing so fully to this experience.</p> <p>It was especially positive to provide an experience like this that reflected some of the values of our tangata whenua.</p>				
What next?				
Prepare for the farewell event.				



## Whānau Farewell

The day arrived; it was Trish's time to leave our centre. Children and staff began the day by making scones to share at the farewell. For many days prior to this, the children had been busy learning new waiata ("Ehara", "E Toru ngā Mea" and "I'd Like to Teach the World to Sing").



During the final morning, the children were feeling overwhelmed by the prospect of Trish leaving. We got out the tissues and talked with the children about feeling sad and letting Trish go. We also talked about how we could support each other at this time.

We then hopped on the bus, taking Trish with us to her new job. Trish's new colleagues and some of the students she will be teaching greeted us all when we arrived at her new workplace. Everyone said a mihi, including Sue, who told the people how much we would miss Trish, and then we handed her over. Her new colleagues promised to look after her in her new job, and then the children sang their hearts out. Trish was overwhelmed. In fact, we all were. We cried, wiped our noses, and laughed together.

At the end of the presentation, we all gathered together and shared a meal before we got back onto the bus and returned to our centre, leaving Trish to begin her new challenge.

## Short-term review

What a wonderful day we have all experienced. The concepts of taha wairua (spiritual well-being), taha hinengaro (mental well-being), taha tinana (physical well-being), and taha whānau (social well-being) are inextricably linked in the learning of tamariki Māori. It was so amazing to be involved with the children in a farewell that reflected so much the importance of hauora (total well-being).

There is no doubt that all those who were involved will remember this experience in the days and months to come. It was an opportunity for all of us to experience challenge and success and to enhance the children's and teachers' sense of themselves as capable and competent learners.

## What's happening here?

These two pictures and the commentary describe the community of an early childhood centre farewelling their supervisor and gifting her as a taonga to her next place of work. Associated with this gifting is the collaborative making of a cloak by the children and a collective farewell ceremony accompanied by waiata.

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

This exemplar provides a vivid picture of children's experiences in the domain of Belonging situated in "routines, customs, and regular events" (*Te Whāriki*, page 54). The collaborative activities it documents form part of the centre's development of practices, customs, and codes of behaviour for special occasions. Māori protocol and waiata and the concept of taonga have been incorporated into the learning community's understanding of "what we do here".

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

Documenting and revisiting some of the participation repertoires and protocols in an early childhood centre is an important aspect of establishing a community of learners and a sense of belonging. This record has been included in all the participating children's portfolios, enabling families to revisit, remember, and reflect on key values and meaningful practices in the centre.

## What other strands of *Te Whāriki* are exemplified here?

Ceremonies like this mark important events in the history of the centre and acknowledge the weaving together of aspects of the Well-being/Mana Atua as well as of the Belonging/Mana Whenua strand.

## Belonging situated within rules, rights, and responsibilities

# The meeting

12 May

This morning Isaac came to me and said, “We need to have a meeting for boys only. We want to plan something only for boys.”

“Sounds like a good idea,” I said. “When would you like to have the meeting?”

“Today,” responded Isaac.

“What time?” I asked.

“Nine o’clock,” said Karl.

“Well, we have already had nine o’clock, today,” I said. “How about twelve-thirty this morning? After we’ve tidied up?”

“Yes. That will be okay,” said Isaac.

“You’ll need a notice so that all the boys know about the meeting,” I said.

Isaac found a piece of A3 paper and a felt-tip pen.

“Do you want me to write it or do you want to write it yourself?” I asked.

“You write it on a piece of paper, and I’ll copy it,” he said.

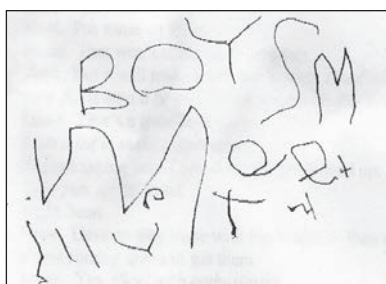
Isaac wrote on the paper and then stuck it to the front door.

I discovered later that Ben had copied it as well.

A bit later, Douglas told Sue, “I’m going to join the girls’ club because the boys’ group is going to do things that my mum will not be pleased about.”

Sue asked, “What are they going to do?”

Douglas said, “Hit each other, so I will join the girls’ club.”



### What’s happening here?

Two boys approach a teacher about holding a meeting for boys only in the centre. We don’t know what the boys plan at the meeting, but we do know that Douglas is rather pessimistically imagining the agenda (or perhaps he has inside information) and has decided not to join the boys’ club. This is the beginning of a story about the connection of gender to “what we do here”.

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

The children here are developing the inclination and the ability to have a say in the curriculum. The teacher is implicitly supporting this notion when she responds that a meeting “sounds like a good idea”, so the children are also learning that this kind of initiative is appropriate here. The children are also exploring a working theory to do with gender-based communities. Isaac wants a “boys only” meeting as he wants to plan something only for boys.

Planning meetings are events associated with a sense of place, and the boys’ holding one indicates a values system that includes children being permitted to have a say in the curriculum. In this case, the children are proposing community memberships (a boys’ club and a girls’ club) to which they will invite, or from which they will exclude, other children. We don’t know what the boys planned at the meeting. Interestingly, however, we know that Douglas is basing his decision on where to belong on the (probable) agenda rather than on whether he is a boy or a girl. He says, “I’m going to join the girls’ club because the boys’ group is going to do things that my mum will not be pleased about.” He appears to be developing the capacity to take a mindful or critical approach (a dimension of strength outlined in Book 10), resisting a very powerful gender-related invitation. This might well become a topic of ongoing dialogue at the centre, among both teachers and children.

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

This could well indicate the beginning of a series of discussions about gender-related activities in the early childhood community, a debate that children and adults could return to, to reflect on possible directions.

### What other strands of Te Whāriki are exemplified here?

Preparations for the meeting included writing for a purpose (preparing a notice to announce the meeting), which is a feature of the Communication/Mana Reo strand. Fairness and inclusion, key aspects of the Belonging/Mana Whenua and Contribution/Mana Tangata strands, were also evident.



## Fergus and William take their folders outside

21 October

Today I was sitting at the puzzle table and several children were looking through their folders. Fergus was watching the other children and then asked me to help him look for his folder.

"Where's my folder? I've got two folders now, cause Mum paid for another one," he said.

He found both folders and got out his new one first. "Where's my other one?" he asked. "Cause this one's only got one page and I want to look through my other one."

Fergus found his folder, and then he and William went and sat at the table together. I observed the boys from the puzzle table, and they were both busily looking back and forth through their folders. I then went to join them and listened to their conversation.

"You've got one of those Māori ones, William. No, not there, but back there – turn the pages."

"Hey, yeah! Look, there you are, Fergus, on the stage."

"That's when we went to the museum," replied Fergus.

Both boys glanced at the two photos, which were very similar.

"But they're not the same, that's the one when we were in the spaceship," said Fergus, pointing to the photo in William's folder.

Both boys then closed their folders and tucked them under their arms. Fergus asked, "Is it all right if we take them outside?"

"Well, if it was my nice book, I wouldn't take it outside," replied Anne.

"Well, Shelley does sometimes – takes books outside," replied Fergus.

"Well, it's your book, so it's your decision," replied Anne.

Both boys ran off with their books tucked under their arms.

### What's happening here?

Fergus and William are revisiting their portfolios (called folders in this centre).

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

Fergus and William may be developing the inclination to take a critical or mindful approach to rules ("mindful" is a dimension of strength outlined in Book 10). There is evidence here that they have the ability to do this and of their sensitivity to occasion. In this example, the children's folders are artefacts of belonging: they "belong" to the children, and although the teacher may be concerned that they might get dirty or damaged, she acknowledges that the boys have the right to move their folders from place to place.

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

This story centres around the folders that contain the children's documented assessments. It illustrates the view at this centre that these books belong to the children, and although as a general rule such folders don't get taken outside (presumably because they might get dirty), what children do with the folders is ultimately their decision.

### What other strands of Te Whāriki are exemplified here?

The ability of children to make their own choices is part of the Well-being/Mana Atua strand (Goal 2); children's rights and those of others feature in the Contribution/Mana Tangata strand (Goal 1) as well.



## Reflective questions

## He pātai hei whakaaro iho

How do our documented assessments contribute to the transition of children, families, and whānau into, within, or beyond the early childhood setting?

How do our assessments reflect the children's sense of belonging to this place?

How do we ensure that the family or whānau voices are reflected in the children's assessment portfolios and contribute to the curriculum?

Is the learning in relation to routines, customs, rituals, and regular events visible in our documented assessments?

What examples do we have of discussions about rights, responsibilities, and fairness being documented and revisited? If this is a gap, why is this, and how might we contribute more of these?

Do our assessments include developing knowledge about features of the area that are of physical and/or spiritual significance to the local community? How can we ensure that children, families, whānau, and teachers revisit this aspect of the curriculum?

## Endnotes

## Kōrero tāpiri

- <sup>1</sup> Etienne Wenger (1998). *Communities of Practice: Learning, Meaning, and Identity*. Cambridge: Cambridge University Press, p. 160. Wenger describes this bridging process as one of “reconciliation”, which he explains is about “finding ways to make our various forms of membership coexist”.
- <sup>2</sup> Early Childhood Learning and Assessment Exemplar Project Advisory Committee and Co-ordinators, 2002.
- <sup>3</sup> See Paul Black and Dylan Wiliam (1998). “Assessment and Classroom Learning”. *Assessment in Education*, vol. 5 no. 1, p. 31. See also Book 10.
- <sup>4</sup> Bronwen Cowie and Margaret Carr write about the way in which assessments can act as a “conscriptio device” (a recruitment) into the early childhood community. See B. Cowie and M. Carr (2004). “The Consequences of Socio-cultural Assessment”, in *Early Childhood Education: Society and Culture*, ed. Angela Anning, Joy Cullen, and Marilyn Fleer. London: Sage, pp. 95–106.
- <sup>5</sup> N. González, L. Moll, and C. Amanti (2005). *Funds of Knowledge: Theorizing Practices in Households, Communities, and Classrooms*. Mahwah, NJ: Lawrence Erlbaum.
- <sup>6</sup> Ministry of Education (1996). *Te Whāriki: He Whāriki Mātauranga mō ngā Mokopuna o Aotearoa/ Early Childhood Curriculum*. Wellington: Learning Media, p. 36.
- <sup>7</sup> *ibid.*, p. 54.
- <sup>8</sup> See Hazel Marcus and Paula Nurius (1986), “Possible Selves”, *American Psychologist*, vol. 41 no. 9, pp. 954–969. Ann Haas Dyson has argued that being eager to read includes the learner “seeing themselves as a reader”. She has also described how the process of being a writer is embedded in their social lives and their “feeling of belonging” to a community. (See Ann Haas Dyson, 1989. *Multiple Worlds of Child Writers: Friends Learning to Write*. New York: Teachers College Press, p. xvii.)
- <sup>9</sup> Russell Bishop and Ted Glynn recommended developing learning and teaching relationships in which “culture counts – classrooms are places where learners can bring ‘who they are’ to the learning interactions in complete safety, and where their knowledges are ‘acceptable’ and ‘legitimate’”. (Russell Bishop and Ted Glynn, 2000. “Kaupapa Māori Messages for the Mainstream”. *SET: Research Information for Teachers*, no. 1, p. 5.)