Enacting the Key Competencies of Tātaiako

**Te Kaupapa:**

**Te Tiriti o Waitangi + Practising Teacher Criteria + Te Whāriki + Ka Hikitia + Tātaiako = Māori success as Māori**

Kaiako have a wide range of responsibilities. One of these is to exercise or demonstrate through their appraisal evidence, honourable kawanatanga – governance, in a way that values and reflects New Zealand’s dual cultural heritage and in the context of this document the objective ‘āko Māori - to achieve educational success as Māori.’

Has the kaiako reflected on their current practice alongside Te Tataiako competencies and showen improvement since the last annual appraisal. (according to their experience in the teaching field.)

What evidence and practice has been provided In how Kaiako are building **whanaungatanga**/relationships in the community (with schools, akonga, whanau, hapu and iwi) that expects high outcomes for planning and programme delivered. Continuity of the practice (is this a one off piece of evidence or has it a place in the kindergarten/future plan to enhance their practice).

What evidence and practice has been implemented to support **Tangata whenuatanga**/play based learning. Do the kaiako recognise that Maori have special place in NZ, do they learn local stories and share these within the kindergarten, are they engaging local iwi members to ensure their tikanga practices and stories are correct for their specific area. Do the kaiako and tamariki use Te Reo and re-enact the sroies without prompting within the kindergarten? Are kaiako using Te Reo naturally in their practice or trying to better where they last were.

What evidence and practices has been provided to support **Wananga.** Have kaiako made it a priority to visit with local iwi/hapu to know what their hopes and dreams are for their future. Have kaiako made exception to engage Maori whanau in an appropriate way through kanohi ki te kanohi, email, phone and whatever other means they wish to engaged with. Having them in the kindergarten and invited to share what they know. Taking the whanau on the journey with the tamati a whanau IEP? These wananga are documented and then kaiako plan to meet the outcomes that the whanau express. Are childs voices collected and shared on their journey (does the kaiako really know my likes, dislikes, knows what ignites and engages me?).

What evidence and practices have been provided to support **Manaakitanga**. Manaakitanga goes hand in hand with whanaungatanga. Shows respect and offer a unique opportunity for Maori learners and their whanau to engage in Maori values and practices such as Te Reo Maori (with the proper pronounciation), kapahaka, karakia, powhiri, mihimihi and other things advised by the local whanau and iwi. Kaiako engage with whanau, hapu and iwi to esure their practices align with the area they live. They offer whanau the opportunity to engage positively and feel and never hear that their culture is of lesser worth.

What evidence and practice are evident in support of **Ako.** How has the teacher shown that Maori children come with their knowledge from their tupuna? Have they learnt with and from one of the tamariki and their whanau? Do the kaiako show that they value this learning and how that transferred into programming and planning for that tamaiti. Has the kaiako built relationships so that they can better support the whanau at home so that success is achieved (not your own preconceived success but their own). Others in the Maori community engaged and supporting the kindergarten.

**Māori cultural responsiveness**, is the way in which kaiako respond to the aspirations of their Māori community by using evidence and action to build on teaching and learning practices that support Māori students to enjoy and achieve education success as Māori.

**Professional Growth teaching and learning.**

* It is not enough for kaiako to simply collect data about success for all students. Māori specific information is needed in order for Māori to do well, leadership appraisal goals that are challenging, specific and linked to strategic goals about improving Māori teaching and learning are crucial.
* Explicit goals about Māori educational success and how these goals support language, identity and culture day-to-day must be developed, then they must be matched against progress. A very positive way to value whānau contributions and ideas is for the kindergarten and whānau to develop these goals together. Evidence within your Tātaiako data should reflect this. Your evidence against the key competencies of Tātaiako will demonstrate growth and expertise in your teaching with Māori tamariki and whānau.
* There is evidence of teacher growth through engaging with whanau, hapu and iwi. This then flows into the planning and programming.
* There is evidence of commitment to upskilling teacher knowledge through a range of different avenues, professional development through the kindergarten and sourced outside of the kindergarten.

**A Māori culturally responsive education environment** one that meets the needs of Māori students and the school’s Māori community, delivers engaging education and strong student outcomes and enhances Māori students’ identity, language and culture through access to high quality teaching.

What about the environment is specifically Maori? Does it have the influences of Papatuanuku/Ranginui and their tamariki in the kindergarten and are we teaching our tamariki to care for her?

Can they see Maori art work in their environment and that it is valued and used daily through their mahi?

Can whanau Maori identify themselves when they walk into the kindergarten?

Are they greeted and engaged regularly to build on whanaungatanga and manaakitanga.

What Maori instruments are available?

Are the kaiako empowering our tamariki and other staff to use an implement Te Reo Maori, tikanga and Maori world view.

Indicators of this is standing to do their mihimihi, starting day/ending the day with karakia that they can confidently lead themselves. The tamariki are role playing Maori concepts in their play. Acting out local history stories.

Marae visits are happening at least yearly but more regularly if available.

Further reading on the rationale, principles, and content of Tātaiako can be found at

<https://educationcouncil.org.nz/required/Tataiako.pdf>