**Tātaiako**

**Whanaungatanga**

Reflective Questions

What do I do to establish working relationships with my ākonga Māori, their whānau, and my colleagues and others to support learning?

How do I get to know (in a meaningful way) the needs of my ākonga Māori?

How do I find out about the expectations of whānau for their children and their education?

How do I share with my colleagues what I know and do that helps me engage in a respectful, positive and meaningful way with my ākonga Māori, whānau and community?

How do I support my colleagues to engage in a similar way?

How do I work with agencies, groups, and individuals in the community to help my ākonga Māori?

Examples of quality practise

* Teacher knows the ākonga, the whanau and have working relationships with them

Teachers listen to and respond to the voice of ākonga and whanau Māori

Teachers actively seeks ways to work with whanau to maximise the learning for the ākonga

* + Key teachers who connect ākonga, whanau and aspirations to the wider team
	+ Sourcing aspirations, making the responses to the aspirations visible to whanau
	+ Regular feedback about the child – formally and informally (face to face and through portfolios/Storypark)
	+ Utilise planning as a mechanism to respond to whanau aspirations and expectations
* Teachers are visible at Māori events
* Child knows the teacher well: resulting in the child feeling safe and ability to engage and contribute in the programme
* Whanau feel welcomed and included

Feedback from Hayley

Consider how our own values impact on Māori tamariki – there is potential for incongruence in terms of world view, values and perspectives. How can this be shaped to meet the needs of Whanau Māori?

Teachers enacting the principle of whanaungatanga create opportunities for whanau to engage in events, excursions, be Story Grans and Grandads, be a part of Kaumatua days, Mothers days that extends to grandmothers as they are the mothers of mothers. Teachers are expected to be engaging in multiple ways with whanau.

Evidence could be through emails in discussion with iwi, outcomes documented from meetings, documented discussions between teachers.

**Manaakitanga**

Reflective Questions

How do I show in my practice that I actively promote the well- being of all ākonga for whom I am responsible?

How do I (or what steps do I take to) create a teaching and learning environment that is physically, socially, culturally and emotionally safe for my ākonga Māori?

How do I acknowledge, accept, and/or use in my practice te reo Māori and tikanga Māori appropriately in the teaching and learning environment?

How do I allow opportunities (or what opportunities do I provide) for my ākonga Māori and whānau Māori to include who they are and what they know in their learning, and to share that with others, at school/kura?

Examples of Quality Practise

* Teachers build relationships that reflect the values of integrity, trust, sincerity and equity
* Teachers utilise te reo Māori throughout the programme and across the curriclum
* Teachers normalise Māori culture and protocols through routines and the expected actions of teachers and ākonga: mihi, pepeha karakia, powhiri, tikanga Māori, kapahaka
* Teachers utilise and nurture relationships that reflect valued ways of learning: tuakana/teina, ako
* Teachers weave relevant celebrations and rituals into the programme: Matariki
* Teachers engage children in a Māori worldview through the use of pakiwaitara and legends

Feedback from Hayley

Teachers need to recognise their values and culture within themselves first before they can embrace others culture and values. What tikanga do you follow and why?

Learning and practicing mihi or pepeha, respect and value for local hapu/iwi in the form of stories of the area, visiting the marae of the area, connections and home visits with whanau, nurturing and supporting wider whanau visits to the centre, whanau displays, using te reo Māori with best efforts for correct pronunciation, applying tikanga, attending Treaty of Waitangi workshops (with a focus on protection, partnership, participation) all fit under the key competency of manaakitanga.

Evidence could be reflected in learning stories, documented active participation in discussions or staff meetings, collegial observations of teachers engaged with whanau, photographs of whanau visiting and documented that this is valued, feedback from a mentor, learnings from PLD, te reo Māori in learning stories

**Tangatawhenuatanga**

Reflective Questions

How do I reflect in my professional work respect for the cultural heritages of both Treaty partners in Aotearoa New Zealand?

What do I purposefully do in my learning environment and in the teaching and learning opportunities (as opposed to accidental) that shows/demonstrates respect for te reo Māori and tikanga Māori?

How do I include and ensure all ākonga have an understanding of the Treaty of Waitangi in a way that is authentic, relevant, purposeful and meaningful?

Examples of quality practise

* Teachers use te reo Māori
	+ In greetings and farewells
	+ For mihi, pepeha and karakia
		- Teachers support whakapapa development with children and whanau
	+ During routines
	+ For instructions and as part of learning opportunities
		- Across the programme, curriculum and learning environment
* Teachers use waiata, pakiwaitara and legends to build kupu hou and make links local hapu, iwi and to the tangata whenua of Aotearoa as a whole
* Teachers work to develop relationships with kaumatua and kuia of local hapu and iwi
* Teachers take planned action to improve their understandings and capabilities to reflect te Ao Māori
* Teachers develop high expectations for ākonga and shape their practice in order to support ākonga to meet those expectations: this will likely be underpinned by relation

Feedback from Hayley

The weaving of te Ao Māori throughout the programme and curriculum. It is likely that teachers will have to create their own resources to respond to local iwi, hapu and pakiwaitara. Te reo Māori is an integral component and could include helping children to learn their mihi. Teachers creating kaupapa for the kindergarten that reflects tikanga Māori.

The focus is on place based learning making links to significant landmarks, local marae, iwi and hapu

Teachers can evidence their practise through photos, self-reflection, feedback from others, planning meetings, creating resources

**Ako**

Reflective Questions

How do I continue to advance my professional learning as a teacher?

Examples of quality practise

* Teachers will actively source professional learning to support culturally responsive pedagogy
	+ Courses and workshops
	+ Readings
	+ Connections with support people: NTK kaiarahi Māori, Kaumatua and Kuia
* Teachers will apply, practice and reflect on new learning
* Teachers will engage in regular team professional discussions that are focused on practice, programme content and the learning environment from a lens of supporting ākonga Māori
* Teachers utilise inquiry and/or review processes to improve teacher practice, programme content and the learning environment for ākonga Māori

Feeback from Hayley

Teachers can articulate their philosophy, it is “the why” of wha’ts important. What aspects is te Ao Māori and ensures success for Māori? The value comes from creating shared understanding of the components that enable team to be consistent in their kaupapa of provisions that support language, culture and identity.

It comes from teams understanding what Māori whanau come with and teachers being able to evidence when they recognise what Māori come with and know (eg: they may not know the karakia used at the kindergarten but they may know another karakia). Teachers need to be able to recognise and respond to different learning styles. Introduction or welcoming stories should reflect what the Māori child brings with them.

Evidence could be teams revisiting their team philosophy and reflecting on what you think or could do differently in response to supporting Māori akonga.

**Wānanga**

Reflective Questions

How do I help support my colleagues to strengthen teaching and learning in my setting?

How do I share with my colleagues what I know and do that helps ākonga Māori better engage in the learning process in my learning environment?

How do I support my colleagues to help their ākonga Māori better engage in the learning process in their learning environment?

Examples of quality practise

* Teachers encourage ākonga Maori to be active participants in their learning, assessment and goal setting
* Teachers keep Māori whanau informed (celebrations of learning, concerns for the child, events etc)
* Teachers encourage and support Māori whanau, iwi and community about how they wish to engage in discussion and decision making with an intention of being collaborative
* Teachers ensure there is a strong ‘voice’ of Maori regarding important projects, issues and decision making
* Teachers encourage Māori representation Committees, Family Liaison Groups, NTK Board
* Collaborative team planning is purposeful and focused on utilising intentional teaching strategies and programme content that support learning for ākonga Māori

Feedback from Hayley

Teachers will be interacting with new ideas and open minded to culture and belief systems. Teachers can be implementing kaupapa or something new that reflects te Ao Māori into the programme and using this as an opportunity for reflection. Teachers work on building te environment and the kaupapa for all tamariki, respecting language and tikanga – the outcomes being what teachers see in children (learning story on being a rangatira, acting as a kaitiaki, working with a peer in a tuakana/teina relationship)

Evidence can come in the form of reflections, teacher interactions/discussions, contributions to planning or staff meetings (when implementation of plan has occurred it could be followed up with a reflection), mentor observations, conversations and feedback with whanau (storypark comments). Emails or notices that reflect the initiating component of wananga, encouraging whanau to lead things Māori (to whatever degree they are comfortable) such as a Marae excursion. in conjunction with a reflection to add depth to the learning.