

OUR CODE | NGĀ TIKANGA MATATIKA ONLINE RESOURCE BANK

The following is a list of existing resources that support teachers to engage with and demonstrate the Code of Professional Responsibility commitment statements, relating to unteaching racism.

This list is iterative and will be updated as new resources and research comes to light.

1.4 - demonstrating a commitment to tangata whenuatanga and Te Tiriti o Waitangi partnership in the learning environment

What is my role as a Pākehā in upholding the mana of Te Tiriti o Waitangi?

Alex Hotere-Barnes shares his experiences as a Pākehā in upholding the mana of Te Tiriti o Waitangi.

<https://soundcloud.com/core-education/what-is-my-role-as-a-pakeha-in-upholding-the-mana-of-te-tiriti-o-waitangi>

Whānau, Hapū, Iwi, Māori Communities And Schools Working Together – Mā Te Mahi Tahī, Ka Ora Ai Te Taitamaiti - Working Together To Support Māori Student Success

<https://www.ppta.org.nz/publication-library/document/551>

Working effectively with iwi and hapū

Melanie Taite-Pitama, student achievement function practitioner at the Ministry of Education, talks about how schools can build and strengthen a relationship with local marae or hapū to ensure their tamariki and whānau have connection to papakainga and whakapapa.

<https://edtalks.org/#/video/melanie-taite-pitama>

Leading culturally responsive practice at Roydvale School

Principal Jenny Washington talks about how important it is to have leaders that are actively involved in change, and discusses the way this is happening at Roydvale School. She discusses the different support networks she can draw on, as well as the influence of theory. There is a focus at Roydvale on staff engaging with biculturalism and Treaty of Waitangi obligations to develop their school tikanga, and Jenny reflects on a leader's obligations in this process.

<https://edtalks.org/#/video/leading-culturally-responsive-practice-at-roydvale-school>

Beyond Cultural Paralysis: a path towards just relationships

Alex Hotere-Barnes

In colonised countries, why do barriers persist between indigenous and non-indigenous people in creating mutually beneficial and socially just relationships? Alex tackles the concept of "Pākehā Paralysis" and explores the fear of failure that can get in the way of fostering and restoring honourable cross-cultural relationships.

https://www.ted.com/talks/alex_hotere_barnes_beyond_cultural_paralysis_a_path_towards_just_relationships

James Hargest High School is developing a bicultural school context and a reciprocal relationship between the school and the local Māori community:

<https://vimeo.com/221377708>

Tapasā: Our relational past, our reciprocal future

This video is about how *Tapasā* supports us to recognise who we are, where we have come from and to have the courage to fully participate in the learning journey. You will also hear how Te Tiriti o Waitangi provides the foundation for this engagement.

<https://vimeo.com/350835351>

Developing collaborative connections between schools and Māori communities

Despite policies recommending schools collaborate with whānau and Māori communities, and research that indicates why these connections are important, what remains less obvious is how these partnerships might be best achieved and sustained. This article discusses a professional development resource that challenges and supports school leadership teams to listen to their Māori communities in order to begin to develop relational and culturally responsive connections with these same communities.

https://www.nzcer.org.nz/system/files/journals/set/downloads/set2015_3_018.pdf

Te reo Māori in English-medium schools

This is a bank of resources available to teachers to support the revitalisation of te reo Māori.

<http://tereomaori.tki.org.nz/Reo-Maori-resources#M%C4%81ori%20language%20learning%20specific%20resources>

Perspectives on partnership

Waerenga O Kuri School community share their perspectives on the partnership that has been built based on the Māori achieving success as Māori (MASAM) framework they developed together.

<https://elearning.tki.org.nz/Leadership/Maori-achieving-success-as-Maori>

How do you give mana to Te Tiriti o Waitangi?

<https://core-ed.org/assets/Uploads/CORE-Education-Te-Tiriti-o-Waitangi-in-Education.pdf>

Honouring Te Tiriti o Waitangi – what would you see, hear and feel?

This resource shares examples of what culturally responsive practice looks like in education.

<https://core-ed.org/assets/Uploads/CORE-Education-Honouring-Te-Tiriti-o-Waitangi.pdf>

A Decolonised Treaty Curriculum in Action

Webinar, presented by teacher Tamsin Hanly.

<https://www.youtube.com/watch?v=7pGYqiM2vGg>

A Critical Guide to Māori and Pākehā histories of Aotearoa developed by teacher Tamsin Hanly.

<http://cmph.cybersoul.co.nz/index.html>

2.3 - respecting the diversity of the heritage, language, identity and culture of all learners

Tapasā: Cultural Competencies Framework for Teachers of Pacific Learners

This webpage introduces *Tapasā* and the Teaching Council's approach to implementing this framework. It outlines how *Tapasā* can provide a Pacific learner lens to *Our Code, Our Standards*.

<https://teachingcouncil.nz/resource-centre/tapasā/>

Tapasā Quality Practice Template webinar

<https://vimeo.com/367163291>

Tapasā: Releasing the power of cultural capital

Listen to four teachers discuss the cultural capital that all learners bring to their learning context. Observe how the lens of *Tapasā* validates the experience and knowledge that all learners already possess.

<https://vimeo.com/350835351>

Tapasā: Nurtures prior knowledge

You will hear Gina discussing with her team the importance of culture and making room for the diversity of knowledge, beliefs and values of the children in your classrooms/centres. Gina comments: 'you don't have to leave these things at the gate'.

<https://vimeo.com/350837845>

Developing a culturally responsive environment at Broadfield School

Mike Molloy, Principal at Broadfield School, discusses how important it is to have tikanga Māori principles and values visible in all aspects of their school culture. Broadfield staff, students and the community are actively changing many aspects of their kaupapa and this video looks at the way they are involved in this process.

<https://edtalks.org/#/video/developing-a-culturally-responsive-environment-at-broadfield-school>

Say my name

A resource to support code example in practice of pronouncing learners names correctly and encouraging others to do the same.

<https://www.youtube.com/watch?v=ALH28Oxtlag>

Gagana Samoa Basics

Helpful examples and tips on Gagana Samoan greetings, vowels - including Pasifika; and how the word rhododendron can assist you with pronouncing Pasifika. Listen and practice along with Aiono Manu and Anaru to improve your pronunciation.

<https://soundcloud.com/core-education/gagana-samoa-pronunciation-basics-podcast-1-anaru-manu>

How to avoid a tokenistic or tourism approach to diversity in ECE

<https://theeducationhub.org.nz/how-to-avoid-a-tokenistic-or-tourism-approach-to-diversity/>

Understanding the families you work with: reflective questions to uncover cultural differences

<https://theeducationhub.org.nz/understanding-the-families-you-work-with-reflective-questions-to-uncover-cultural-differences/>

2.4 - affirming Māori learners as tangata whenua and supporting their educational aspirations

Te Puna Reo o Puhī Kaiti, 2016 Winner, Prime Minister's Excellence in Teaching & Learning

Hear Manager Erana Haerewa's kōrero about how teaching and learning at Te Puna Reo o Puhī Kaiti on its local iwi identity of Poroutanga. The mana of each child and their whānau is respected and enhanced. Children take charge of their own learning in a way that respects the Māori and Pākehā world view.

<https://www.youtube.com/watch?v=dnaON7DqgZw>

Tātaiako: Cultural Competencies for Teachers of Māori Learners

Tātaiako was developed to help all educators think about what it takes to successfully teach Māori learners. It provides a guide to the development of cultural competence for teachers themselves, for their employers, and for Initial Teacher Education providers and providers of on-going teacher professional learning.

<https://teachingcouncil.nz/resource-centre/tataiako-cultural-competencies-for-teachers-of-maori-learners/>

Cultural responsiveness through thoughtful leadership

Deanne Thomas has been thinking about what is really important for school leadership in terms of helping Māori learners reach their potential to the highest level of academic achievement.

<https://edtalks.org/#/video/cultural-responsiveness-through-thoughtful-leadership>

Teaching Today Podcast S1 Episode 4: A case study of culturally responsive teaching

We visit the award-winning Rotorua Girls' High School as a case study on culturally responsive teaching. The all-girls school was set on a transformative path four years ago by then-new principal Ally Gibbons. The school has raised Māori learner achievement and engagement by building a strong culture for its students.

<https://soundcloud.com/user-94237250/teaching-today-podcast-episode-4-a-case-study-of-culturally-responsive-teaching>

Māori achieving success as Māori – a framework

Kathe Tawhiwhirangi, professional learning facilitator for CORE Education, discusses a framework she has used with schools to help them consider how to build an environment for Māori students to achieve success as Māori.

<https://edtalks.org/#/video/mc481ori-achieving-success-mc481ori-framework>

Facilitators Kathe Tawhiwhirangi and Trevor Bond created a template, Māori Achieving Success As Māori (MASAM)/Culturally Responsive school-derived self-review template using *Tātaiako: Cultural competencies for teachers of Māori learners*. The matrix is a progression from “Deficit behaviours” to “Highly responsive behaviours” in relation to the five cultural competencies of *Tātaiako* (ako, whanaungatanga, tangata whenuatanga, manaakitanga, and wānanga).

<https://docs.google.com/document/d/1o0pwPgUhn9K9nyWjrzf8jYiURUYOz3k7aSKQZvQFKFY/edit#heading=h.h184sngrxm8s>

English-medium schools engaging whānau: Building relationships, creating spaces

English-medium schools' inclusion of whānau Māori aspirations for their children has been identified as a critical factor in the wellbeing of Māori students. What can teachers and school leaders in English-medium schools do to include whānau aspirations and strengthen whānau engagement in Māori students' learning and wellbeing?

https://www.nzcer.org.nz/system/files/journals/set/downloads/set2015_3_026.pdf

Kia puāwaitia ngā tūmanako: Critical issues for whānau in Māori education

This report presents the findings of a kaupapa Māori research project called Critical Issues for Whānau in Māori Education. Three overarching themes connected the many issues raised by whānau. These are Ngā Moemoeā (whānau aspirations), Rangatiratanga (whānau autonomy and authority) and Te Reo Rangatira (learning and maintenance of reo Māori).

<https://www.nzcer.org.nz/nzcerpress/kia-puawaitia-nga-tumanako-critical-issues-whanau-maori-education>

Success for Māori children in ECE services

This report presents examples of best practice from nine early childhood services, identified during their ERO reviews, which had practices that were working for Māori children and their parents and whānau. The report gives some background information about each service, highlights what the service is doing to respond to parent and whānau aspirations and expectations, uses quotes from personnel in the services, and describes practices that focus on Māori children as successful learners.

<https://thehub.swa.govt.nz/assets/documents/success-maori-ece-may10.pdf>

Building the mana of te reo and tikanga in the classroom

Teachers from Pegasus Bay School discuss how introducing waiata, students learning their pepeha, and rakau games has created an inclusive environment where tikanga Māori is celebrated and valued.
<https://elearning.tki.org.nz/layout/set/lightbox/Teaching/Inclusive-practice/Supporting-akonga-Maori/Building-the-mana-of-te-reo-and-tikanga-in-the-classroom>

How to support Māori children with culturally responsive teaching in ECE

<https://theeducationhub.org.nz/how-to-support-maori-children-with-culturally-responsive-teaching/>

Dr Keri Milne-Ihimaera

This is Keri's story of proving the true academic brilliance of Māori in a Pākehā education sector. This is The Taumata Kōrero.

<https://www.renews.co.nz/dr-keri-milne-ihimaera-maori-and-education/?fbclid=IwAR2nxtYP11gshV9YNRNtfgYQetX852qbKUMlTmxuPjtrXycp3S5D1NkSUs>

Embracing cultural narratives

A cultural narrative can be your guide to threading the history and storying of mana whenua into the fabric of your school. A comprehensive cultural narrative can be a source of knowledge and innovation for everything a school wants to do to acknowledge and engage with mana whenua more effectively. This includes links to examples of how Christchurch schools are embracing cultural narratives.

<http://www.educationalleaders.govt.nz/Leading-change/Maori-education-success/Embracing-cultural-narratives>

Culturally responsive leadership: How one principal in an urban primary school responded successfully to Māori student achievement

Addressing the achievement disparities that exist within New Zealand education for Māori is identified by the Ministry of Education as being a critical challenge for school leaders that requires committed and responsive leadership. The case study presented in this article describes the leadership practices of a primary school principal whose school is one where the majority of the Māori students were meeting or exceeding national expectations (for all students) in reading in 2009.

https://www.nzcer.org.nz/system/files/journals/set/downloads/set2012_2_028.pdf

2.5 – promoting inclusive practices to support the needs and abilities of all learners

Great expectations: Embedding a growth mindset in our school culture

This article summarises the sabbatical project of Liz Koni, Deputy Principal at Queen's High School, in Dunedin. She succinctly outlines the connections between growth mindset, teacher expectations and professional learning and development.

<http://nzcurriculum.tki.org.nz/Curriculum-resources/NZC-Online-blog/Great-expectations-Embedding-a-growth-mindset-in-our-school-culture>

Culturally responsive teaching

This page summarises some of the evidence and approaches used in culturally responsive teaching and is produced by the Education Hub. It contains guidance and strategies to support teachers in advancing their culturally responsive practice.

<https://theeducationhub.org.nz/what-is-culturally-responsive-teaching/>

Developing cultural responsiveness at Cobham Intermediate

Tamara Bell, Deputy Principal at Cobham Intermediate, discusses developing a culturally responsive environment. She talks about the way this happens from a relational position and how the staff at Cobham Intermediate began this journey together working on their practice, and then spread that learning to their classrooms. Tamara outlines how important it has been for staff to consider the tikanga in the school and that the values they are developing around this practice will be beneficial for all. She reminds us that the kaupapa of a school is developed as part of a school's obligations under the Treaty of Waitangi and being part of a bicultural nation, and that this is an important position for all schools.

<https://edtalks.org/#/video/developing-cultural-responsiveness-at-cobham-intermediate>

2.6 - being fair and effectively managing my assumptions and personal beliefs

My Very Own World

One of the key tenets highlighted in this publication is that educators need to be firmly rooted in their own culture to enable them to understand the importance of their role in implementing knowledge from te ao Māori and tikanga Māori.

<https://www.ecnz.ac.nz/Public/About-us/Publications/My-Very-Own-World/Public/About-us/Publications/My-Very-Own-World.aspx>

Colouring in the White Spaces: Reclaiming Cultural Identity in Whitestream Schools

<https://www.youtube.com/watch?v=5cTvi5qxqp4>

Dr Ann Milne is a prominent advocate for educational change to address the marginalisation of Māori learners and the former principal of Kia Aroha College, a special character school in Auckland.

This video explores:

- How cultural norms can be invisible to the dominant group in society because they are their 'normal'
- These norms are reinforced by the way the education system works, as they are present as assumptions in decision-making at different levels.
- A useful way of thinking about such decisions is how they create white spaces – where white people with normal assumptions have been involved in making the decisions for a community which includes many with different perspectives and backgrounds.
- This suggests there are many such white spaces which exist within the New Zealand education system and in centres and schools
- A person's identity is heavily influenced by the way other people perceive them. So even within systems which are based on normal pākehā assumptions, teachers have a powerful role in cultivating learners' sense of belonging and potential.

A teacher's perspective – kaupapa Māori journey

Tony Lane, a teacher at Cobham Intermediate, discusses how kaupapa Māori has developed at the school and in particular his part in this journey. Tony talks about the importance of building a relationship of trust in the classroom, where students will take risks and where they see their teacher as a learner. He outlines his own personal learning to become culturally responsive, and reflects on some of his experiences that have influenced his current thinking. Tony talks about the tikanga at Cobham Intermediate – how they recognise the importance of all the partners in a student's life, their whānau as well as their peers and teachers, and how important it is to think about these partnerships in relation to Treaty obligations and the bicultural nature of New Zealand. Tony talks about the way culturally responsive practice builds empathy in the class, and helps students relate to each other.

<https://edtalks.org/#/video/a-teachers-perspective-cobham-intermediate>

Place-based education and Māori history

The stories and histories relating to your school's geographic location will assist you to instill a deeper sense of personal identity and belonging for every student. Focusing history learning in a familiar place allows assumptions to be challenged and new perspectives to be explored.

<http://maorihistory.tki.org.nz/en/programme-design/place-based-education/>

In this video, Professor Wally Penetito, Ngāti Hauā, describes place-based education as having three strands:

- a place-based curriculum that lets students examine knowledge and events from where their feet stand
- a place-based pedagogy that takes into account the tikanga of where you are teaching;
- the idea of challenging your own “taken-for-granted” world

3.3 - respecting the diversity of the heritage, language, identity and culture of families and whānau

Teaching Today Podcast S2 Episode 2: Nurturing Pacific culture and engaging with whānau and the community

We visit Toru Fetū Kindergarten in Porirua – the first purpose-built Pacifica kindergarten in the country. Last year they won a Prime Minister's Education Excellence Award because of strong links with three Pacific communities: Cook Islands, Tuvalu, and Niue. Find out how the teachers nurture strong language and cultural identity in their learners and became the heart of the local community.

<https://soundcloud.com/user-94237250/teaching-today-podcast-s2-episode-2-nurturing-pacific-culture-and-engaging-with-whanaucommunity>

Seeing your school through the eyes of Māori parents

Janelle Riki-Waaka, Accredited Facilitator (English-medium and Māori-medium) at CORE Education, talks about how schools can better reflect the bicultural heritage of Aotearoa New Zealand so that all students can connect to and see themselves in their school. Janelle asks educators to look at their schools through the lens of a Māori parent – what would I see, hear, and feel in the school/classroom that shows that a child's culture, language, history and tikanga will be valued and celebrated?

<https://edtalks.org/#/video/seeing-your-school-through-the-eyes-of-maori-parents>

Māori parents and education | Ko ngā mātua Māori me te mātauranga

How well Māori children do at school is strongly linked with how well parents and children relate to school staff. This report provides valuable insights which may contribute to shaping better home-school relationships for Māori parents and children.

<https://www.nzcer.org.nz/system/files/8391.pdf>

Tōku Anō Ao Māori - My Very Own World

Understanding Te Ao Māori and how to incorporate it into your learning centre.

<https://www.ecnz.ac.nz/Public/About-us/Publications/My-Very-Own-World/Public/About-us/Publications/My-Very-Own-World.aspx>

Tapasā: Building bridges

In this video principal Ragne Maxwell talks about changing her practice of whānau meetings and the impact it has had on learners.

<https://vimeo.com/showcase/6063485/video/342160345>

Recognising Māori potential

Janelle Riki-Waaka, CORE Education, addresses the question of what Māori achieving success as Māori looks like in schools and about redefining the idea of what success is, thinking of it from an indigenous

point of view. Schools can support and enable Māori students to connect to their heritage, whakapapa and language, celebrate and learn through the lens of their culture, by recognising and valuing potential, inherent skills and talents and crafting learning contexts to fit those strengths.

<https://edtalks.org/#/video/recognising-maori-potential>

Understanding the families you work with: reflective questions to uncover cultural differences

In order to understand how to be culturally responsive to each family that attends your setting, you first need to identify their cultural practices and values, especially where these are different to your own. The information and questions provided here are intended to increase your understanding of the range of beliefs, practices and values across families, and provoke your reflection on how you might interpret what you observe with families.

<https://theeducationhub.org.nz/understanding-the-families-you-work-with-reflective-questions-to-uncover-cultural-differences/>

How to support recently immigrated children and families with culturally responsive practice

<https://theeducationhub.org.nz/how-to-support-recently-immigrated-children-and-families-with-culturally-responsive-practice/>

How to avoid a tokenistic or tourism approach to diversity

Many learning centres approach multicultural provision through celebrating festivals, and exploring the foods and music of particular countries. While this reflects the good intentions of settings for including diversity in the early childhood curriculum, it is not usually indicative of genuine cultural responsiveness to families' needs, aspirations and desires.

<https://theeducationhub.org.nz/how-to-avoid-a-tokenistic-or-tourism-approach-to-diversity/>

4.1 - promoting and protecting the principles of human rights, sustainability and social justice

United Nations Convention on the Rights of the Child (UNCROC)

This link takes you to the full copy of the UN Convention on the Rights of the Child (UNCROC). Article 2 is about nondiscrimination and being inclusive. Article UNCROC relates to children with disabilities. Articles 28 and 29 are about children's rights to education, for example, all children's rights to develop to their full potential. Article 30 is about indigenous children's rights and Article 31 relates to children's rights to play.

<https://www.unicef.org/media/60981/file/convention-rights-child-text-child-friendly-version.pdf>

Rights: Now! Engaging with children on matters that affect them

The Rights: Now! Level 2-3 education resource provides a great introduction for you and the children to develop an understanding and practical application of children's rights and the United Nations Convention on the Rights of the Child (the Children's Convention). This resource has a specific focus on a child's right to have their say, participate and be heard on issues that affect them.

Rights: Now! includes two sessions and hands-on activities as well as background information and resources. It provides children with the opportunity to exercise their right to have a say in their world, whether it be in their school, community or the whole country.

<https://www.occ.org.nz/publications/resources/rightsnow/>

Pūtātara – a call to action: toolkit for supporting NZ schools develop place-based learning opportunities

In Aotearoa New Zealand, place-based education has a special role in connecting students with local Māori knowledge, histories, skills, techniques, and tikanga (values and customs). Place-based education can be a driver for re-examining the historical and social contexts of places in Aotearoa, especially from a kaupapa Māori perspective. This resource supports learning centres and teachers to develop

learning opportunities that are place-based, inquiry-led, and focused on participation for change. It is underpinned by fundamental te ao Māori concepts.

<https://putatara.education.govt.nz/#/home>

Global Citizenship Education in Aotearoa NZ

This resource has been produced by the New Zealand National Commission for UNESCO to introduce global citizenship and support teacher in teaching it. The page includes details of local projects, and a suite of resources for use in New Zealand settings.

<https://unesco.org.nz/our-work/global-citizenship-education-menu/>

4.2 - demonstrating a commitment to a Tiriti o Waitangi-based Aotearoa New Zealand

United Nations Declaration on the Rights of Indigenous Peoples

This declaration highlights the rights of indigenous peoples to their language, culture, and identity as well as the obligations of governments to protect indigenous people's rights.

<https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>

Declaration on the Rights of Indigenous Peoples webinar

How does UNDRIP fit in with Te Tiriti and the context of a liberal democracy? This video unpacks international rights in UNDRIP: to self-determination, to lands, territories and resources, and to culture. It explores challenges and current progress: participation within the state, definitions of sovereignty, utilisation by indigenous peoples, conditions that support success, limitations and interpretations.

<https://www.youtube.com/watch?v=2oT-y2qkXx0>

Te Puawaitanga: Partnerships with tamariki and whānau in bicultural early childhood care and education

In a TLRI project, teachers in eleven kindergartens partnered with two academic researchers to explore ways partnerships with Māori children, parents, and whānau might be improved through better communication. This involved exploring ways of generating dialogue with children and their parents and whānau. Teachers found that their understanding and empathy was deepened when they made time to sit and talk with parents and whānau. Whānau feedback attested that, by doing this, the centres reflected the unique place of Māori as tangata whenua and the notion of partnership inherent in Te Tiriti o Waitangi. Children, and their parents and whānau, experienced Māori ways of being and doing as normal, affirming their identities and aspirations. Whānau reported their strong sense of belonging, feeling welcomed and comfortable.

http://www.tlri.org.nz/sites/default/files/projects/9238_finalreport.pdf

Treaty-based multi-culturalism

This blogpost on the CORE Education website is by Aiono Manu Faaea-Semeatu, an experienced educator with expertise in issues faced by Pacific people in the education system in Aotearoa. In this article she examines the position of Pacific people in relation to Te Tiriti o Waitangi and suggests some ways of thinking that can support the authentic rendering of Te Tiriti for all learners.

<http://blog.core-ed.org/blog/2018/02/treaty-based-multiculturalism-making-sense-of-diverse-new-zealand.html>

Giving mana to Te Tiriti o Waitangi in our schools

Janelle Riki-Waaka, CORE Education, discusses how focusing on what it means to be a school unique to Aotearoa New Zealand and reflecting our bicultural heritage gives mana to Tiriti o Waitangi. Janelle encourages educators to ask themselves: How would I know I am in a school in Aotearoa? She believes it is a moral and ethical imperative to protect and honour te reo Māori, tikanga Māori and our bicultural history for every student in every school in New Zealand.

<https://edtalks.org/#/video/giving-mana-to-tiriti-o-waitangi-in-our-schools>

Reflective questions relating to Tiriti-based practice

Te Whariki: identity language and culture

<https://tewhariki.tki.org.nz/en/weaving-te-whariki/identity-language-and-culture/>

- What are the aspirations and goals of the local iwi? How do we find out? How can the setting contribute to these?
- What do we know about the local iwi, history, and physical features of the region and the protocols, stories, celebrations, waiata, karakia, and whakataukī of the people? What more do we need to know and where can this information be found? How can we use this knowledge in practice?
- Where can the setting access support with te reo Māori? How can we use increasing amounts of te reo Māori in practice?
- In what ways do we work together to achieve the goals of the setting in terms of weaving a Tiriti-based curriculum? What else can be done?
- How does the setting's Tiriti-based whāriki provide the foundation for all cultures to stand?
- How are we responsive to culturally diverse parent, whānau and community aspirations and expectations for children's learning in the setting's whāriki?
- How do we find out what supports a sense of belonging for all children and their parents and whānau?
- In what ways do the environments and practices in the setting reflect the identities, languages, and cultures of the children who attend?
- How might we work with tensions that can arise between differing cultural norms, roles, responsibilities, and rituals?