

## LOCATING 'UNTEACH RACISM' IN YOUR QUALITY PRACTICE TEMPLATE

### The Standards for the Teaching Profession with an unteaching racism lens

#### What we heard

Our research and conversations with teachers indicated that Pacific and Māori kaiako often have the added responsibility, whether voluntarily taken or impressed upon them by leadership, of being the school's te Ao Māori or cultural experts. They are often made responsible for learners of their own ethnicity and are frequently called upon if "something cultural needs to be done", leading to feelings of othering and impacting on their well-being.

#### How can I use this resource?

This is one resource we can use to support us in our commitments to the teaching profession, our colleagues, our learners and their whānau by taking collective responsibility for inclusive and equitable practice and embracing the Standards for the Teaching Profession.

We are all at different starting points in our unteach racism journey and the practices set out below reflect this – some might already be well-embedded in your place and others might be more of a challenge.

Read through the template and when you find a practice that resonates with you, focus on that.

The exemplars are a guide to what unteaching racism might look like in your place and what naturally occurring evidence you might use, analyse and interpret.

Please note this is not an extensive list of ALL unteaching racism practices, it is a suggested starting point for identifying what unteaching racism might look like in your place and locating this within your Quality Practice Template.

If you have identified more unteaching practices in your place, let us know!

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## Completing the template -download as paper or electronic file

Leading your colleagues to make a start:

- You will need to dedicate half an hour of staff meeting time (could be two 15 minute sessions) to making a start.
- Explain the purpose for completing the template. Have everyone work in pairs/small groups to record what this standard looks like in practice with an unteaching racism lens (what you already do-that is viewed as quality practice and also what you do/plan to do at the aspirational level). Refer to the standard and work in column three. Refer back to the elaborations as you go for further explanation. You do not need to be matching a quality practice to each elaboration.
- You can leave the evidence column at this stage if that works for your groups.
- Have pairs/small groups pass these around for others to compare, discuss and add to what is there. Or have the pairs groups complete another standard.

### Refining the template

- Display the draft template pages in a shared area e.g. staff room/meeting space so you can all add to or amend it over the next weeks. Leaving post-its nearby encourages participation.
- Pass the sheets around again and have groups or pairs think about any professional learning and development responses you are currently working on. Also use national documents e.g. The New Zealand Curriculum; Ka Hikitia; Success for All; Pasifika Education Plan; Tātaiako; Te Marautanga o Aotearoa). You could also use research publications relevant to your context, goals and strategic plan add to/amend/remove anything recorded as a quality practice.

### Thinking about evidence

- Talk with your colleagues about the evidence you use/analyse as part of these practices. Record it in column four. This evidence already exists and does not need to be 'gathered' 'hyper-linked' or 'identified in any additional manner.

## QUALITY PRACTICE - STANDARDS FOR THE TEACHING PROFESSION-TO BE COMPLETED IN FACULTY, SYNDICATE, DEPARTMENT GROUPS, NOT BY INDIVIDUAL TEACHERS

Standard	Elaborations of the standard	What quality practices do you use in your setting that connect with this standard?	What evidence do you use, analyse and interpret with these quality practices and provides you with valuable insights?
<p><b>Te Tiriti o Waitangi partnership</b></p> <p>Demonstrate commitment to tangata whenuatanga and Te Tiriti o Waitangi partnership in Aotearoa New Zealand.</p>	<p>Understand and recognise of the unique status of tangata whenua in Aotearoa New Zealand.</p> <p>Understand and acknowledge the histories, heritages, languages and cultures of partners to Te Tiriti o Waitangi.</p> <p>Practise and develop the use of te reo and tikanga Māori.</p>	<p>At [School/setting name] we greet all learners and their whānau in te Reo Māori and we ensure that te Reo Māori is visible throughout our kura so that we affirm the identity of Māori learners and model to all learners that te Reo Māori is a valued part of our Aotearoa New/Zealand identity.</p> <p>At [School/setting name] We continually extend the range of everyday te Reo Māori we use so that we are contributing to the revitalisation of te Reo Māori and so that all learners recognise that te Reo Māori is a valued part of our Aotearoa New/Zealand identity.</p> <p>At [School/setting name] we ensure our teaching programmes incorporate aspects of te Ao Māori in all of our curriculum areas, so that Māori learners see themselves in the learning programme and all learners understand there are different ways of knowing.</p> <p>At [School/setting name] we provide leadership opportunities specifically for our senior akōnga Māori so that we recognise and affirm Māori learners in their unique status as mana whenua and ensure equitable opportunities for leadership growth and development across our centre/school.</p> <p>At [School/setting name] we regularly make time together to learn something new about te Tiriti o Waitangi and discuss the implications of the articles of te Tiriti for our teaching practice, so that we better understand our shared history and honour our commitment as partners to te Tiriti o Waitangi.</p> <p>At [School/setting name] we intentionally explore with our learners contentious aspects of the histories of partners to te Tiriti o Waitangi, so that we enable our privileged learners to challenge their assumptions about superiority and support them to understand that their perspectives are not universal.</p> <p>At [School/setting name] we gather knowledge about the iwi affiliations of each of our ākongā Māori so that we can acknowledge our learners appropriately, affirm their sense of identity and model to all learners the importance of recognising and acknowledging local iwi.</p> <p>At [School/setting name] we actively facilitate the participation of whānau, iwi and people with the knowledge of local context (including tikanga, history, economy, geography and language), to support our teaching and learning programmes, so that we demonstrate power sharing and can begin to challenge dominant narratives.</p>	<p><b>What will learners, whanau and family be saying and doing if these quality practices are evident?</b></p> <p>Our Professional Growth Cycle.</p> <p>Meeting notes which reflect our learning and collaborative sense-making.</p> <p>Teacher reflections on growing confidence in the use of te Reo Māori and how learners respond to this. Learner voice which indicates pride in the use of te Reo Māori at the centre/school.</p> <p>Reciprocal conversations take place regularly with mana whenua. Mana whenua report that their narrative is reflected in the learning environment. The centre/school is also active in local hapū, iwi events.</p> <p>Frameworks are reflected in planning and learning stories.</p> <p>Teacher reflections and professional learning conversations with colleagues to determine if any tamariki or groups are privileged over others.</p> <p>Parents and whānau can see alignment between the culture of the home and centre/school. Mana whenua express that their cultural narrative is embraced.</p> <p>Internal evaluation documentation is informed by culturally diverse research and pedagogies. Evaluations consider all learners.</p> <p>Readings, professional learning notes and reflections for how I have adapted my practice in response and the impact on my learners. Evaluation of articles and PLD showing an uptake practice.</p> <p>Examples where Tapasā and Tātaiako have been utilised for improved outcomes for learners.</p>

## QUALITY PRACTICE - STANDARDS FOR THE TEACHING PROFESSION

Standard	Elaborations of the standard	What quality practices do you use in your setting that connect with this standard?	What evidence do you use, analyse and interpret with these quality practices and provides you with valuable insights?
<p><b>Professional Learning</b></p> <p>Use inquiry, collaborative problem-solving and professional learning to improve professional capability to impact on the learning and achievement of all learners.</p>	<p>Inquire into and reflect on the effectiveness of practice in an ongoing way, using evidence from a range of sources.</p> <p>Critically examine how my own assumptions and beliefs, including cultural beliefs, impact on practice and the achievement of learners with different abilities and needs, backgrounds, genders, identities, languages and cultures.</p> <p>Engage in professional learning and adaptively apply this learning in practice.</p> <p>Be informed by research and innovations related to: content disciplines; pedagogy; teaching for diverse learners including learners with disabilities and learning support needs; and wider education matters.</p> <p>Seek and respond to feedback from learners, colleagues and other education professionals, and engage in collaborative problem-solving and learning-focused collegial discussions.</p>	<p>At [School/setting name] we take a deliberate “decolonised” approach to planning our professional learning programme, so that we can identify, confront and dismantle the ways Western pedagogies and knowledge might be prioritised in [School/setting name]’s learning environment.</p> <p>At [School/setting name] there is a clear expectation that we continually develop our proficiency in te Reo Māori, our understanding of te Ao and Tikanga Māori, te Tiriti o Waitangi.</p> <p>Professional learning at [School/setting name] incorporates learning about local histories and whakapapa, and engages with mana whenua to participate in authentic cultural learning. So that we can begin to walk in both Pākeha and Māori worlds and reflect on our own cultural bias to better engage with our Māori learners as Māori.</p> <p>Inquires into [School/setting name] practices incorporate our engagement with frameworks such as Tapasā and Tātaiako. So that we are continually developing and embedding our capability to positively impact on learners from non-dominant cultures.</p> <p>At [School/setting name] we deliberately and explicitly reject deficit theorising as a means of explaining Māori and Pacific learner’s educational achievement levels and take an agentic position and a responsibility to continually inquire into our practice so that we maintain high expectations for our learners.</p> <p>Unteach racism resources are utilised to regularly reflect on and inquire into how our values and perspectives might privilege some learners and marginalise others, so that kaiako go beyond culturally responsive practice and begin to critically examine how Pākeha privilege and dominance can appear in [School/setting name] curriculum.</p> <p>Internal evaluations at [School/setting name] include a te Tiriti-based lens, so that we ensure te Ao Māori is an integral part of evaluation against quality indicators and continually adapt our practice in response to the Tiriti articles and principles.</p>	<p><b>What will learners, whanau and family be saying and doing if these quality practices are evident?</b></p> <p>Our Professional Growth Cycle.</p> <p>Meeting notes which reflect our learning and collaborative sense-making.</p> <p>Teacher reflections on growing confidence in the use of te Reo Māori and how learners respond to this. Learner voice which indicates pride in the use of te Reo Māori at the centre/school.</p> <p>Reciprocal conversations take place regularly with mana whenua. Mana whenua report that their narrative is reflected in the learning environment. The centre/school is also active in local hapū, iwi events.</p> <p>Frameworks are reflected in planning and learning stories.</p> <p>Teacher reflections and professional learning conversations with colleagues to determine if any tamariki or groups are privileged over others.</p> <p>Parents and whānau can see alignment between the culture of the home and centre/school. Mana whenua express that their cultural narrative is embraced.</p> <p>Internal evaluation documentation is informed by culturally diverse research and pedagogies. Evaluations consider all learners.</p> <p>Readings, professional learning notes and reflections for how I have adapted my practice in response and the impact on my learners. Evaluation of articles and PLD showing an uptake practice.</p> <p>Examples where Tapasā and Tātaiako have been utilised for improved outcomes for learners.</p>

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<p><b>Professional relationships</b></p> <p>Establish and maintain professional relationships and behaviours focused on the learning and well-being of each learner.</p>	<p>Engage in reciprocal, collaborative learning-focused relationships with:</p> <ul style="list-style-type: none"> <li>• learners, family and whānau</li> <li>• teaching colleagues, support staff and other professionals</li> <li>• agencies, groups and individuals in the community.</li> </ul> <p>Communicate effectively with others.</p> <p>Actively contribute, and work collegially, in the pursuit of improving my own and organisational practice, showing leadership, particularly in areas of responsibility.</p> <p>Communicate clear and accurate assessment for learning and achievement information.</p>	<p>In collaborative conversations with colleagues or agencies, at [School/setting name] we actively monitor for any deficit theorising or implicit bias so that we can address this immediately and avoid it manifesting in our policies, procedures, learning programmes and staff culture.</p> <p>At [School/setting name] we uncover deeper values and beliefs, avoiding only surface representations, when we are getting to know our learners, colleagues and community so that we can engage more authentically, support learners to bring their whole selves to [School/setting name] and enable quality inter-cultural communication with whanau.</p> <p>When new learners start at [School/setting name] we contact parents and whānau directly to learn about and record their aspirations for their children, what learning is important to them and the skills and experiences they are willing to share to demonstrate that we value their contribution, and our relationships become sustainable.</p> <p>At [School/setting name] we engage with parents and whanau, using various methods of communication, to regularly share positive information about their tamariki – both in relation to their learning and their wellbeing, so that parents and whānau see interactions between home and school/centre as a positive experience.</p> <p>We make direct contact with all parents and whānau to invite them to contribute to the programme and share planning ideas, so that they and their tamariki recognise we value their knowledge and contribution.</p> <p>We work with parents and whānau to co-construct our ways of engagement so that we avoid making assumptions about effective communication, ensuring it meets the needs of whānau, not the other way around.</p> <p>As staff at [School/setting] we have established our own working definition of racism as a multi-layered system, engaging in transformative discussions about how we can collaboratively identify and dismantle racism in the learning environment for the benefit of all learners.</p> <p>In conversations with whānau about their tamariki’s learning, we make space for learners to lead the conversation and for whānau to kōrero about what is important to them, so that there is a shift in power dynamic and we avoid telling whānau what they need to do for their tamariki’s success or how their tamariki need to change to better fit the learning environment.</p> <p>We engage collaboratively with whānau to co-construct the definitions of achievement and success for their tamariki so that we avoid making assumptions about what is important to them and can communicate assessment for learning and achievement information that is meaningful.</p>	<p>Whānau voice is evident in the learning programme. Whānau report that they feel their input is valued. Teachers can articulate whānau aspirations. Whānau comments that relate to specific areas of the teaching and learning programme.</p> <p>More reciprocal communication with parents and whānau throughout the year. Meeting notes reflecting whānau voice.</p> <p>Meeting notes which reflects a shared understanding of racism and the transformative discussions that we have as a staff and the impact or changes to our practice.</p> <p>Meeting notes and teacher reflections which capture transformative discussions around deficit theorising and adaptations made to planning, assessment and evaluation procedures.</p> <p>Deep knowledge of learners can be articulated by teachers and is evident in the learning programme, including planning documentation, resources selected and also the physical environment. Voice of culturally diverse learners and whānau who report a sense of connection and belonging within the learning setting due to ongoing and authentic relationships with teachers and at [School/setting name].</p> <p>Parents and whānau information database that we engage with regularly, not just filed away once information has been collected.</p> <p>Learners and their whānau perceive teacher and centre/school contact as a positive sign of the teacher caring for the student. Increased engagement with whānau.</p> <p>Assessment for and of learning documentation shared with whānau reflect their aspirations.</p>

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<p><b>Learning-focused culture</b></p> <p>Develop a culture which is focused on learning, and is characterised by respect, inclusion, empathy, collaboration and safety.</p>	<p>Develop learning-focused relationships with learners, enabling them to be active participants in the process of learning, sharing ownership and responsibility for learning.</p> <p>Foster trust, respect and cooperation with and among learners so that they experience an environment in which it is safe to take risks.</p> <p>Demonstrate high expectations for the learning outcomes of all learners, including for those learners with disabilities or learning support needs.</p> <p>Manage the learning setting to ensure access to learning for all and to maximise learners' physical, social, cultural and emotional safety.</p> <p>Create an environment where learners can be confident in their identities, languages, cultures and abilities.</p> <p>Develop an environment where the diversity and uniqueness of all learners is accepted and valued.</p> <p>Meet relevant regulatory, statutory and professional requirements.</p>	<p>At [School/setting name] we acquire basic knowledge of the languages our learners speak, so that we model respect for diversity and care for learners as culturally located individuals.</p> <p>At [School/setting name] we permanently display positive images, artefacts and different languages in the learning environment that reflect our learner's varied cultures, so that the physical learning environment assists teaching of cultural diversity at all times and not just a tokenistic approach or on certain days or weeks of the year.</p> <p>At [School/setting name] we co-construct a class/centre treaty at the beginning of the year including the agreed values that we live by, so that we ensure we are not imposing our own values on the learning environment and instead all learners feel a sense of belonging and ownership.</p> <p>At [School/setting name] we have embedded restorative dialogue practices which we utilise to address incidences of interpersonal racism, so that learners understand the impact of their words and behaviour in order to take responsibility for making change and victim experiences agency.</p> <p>At [School/setting name] we facilitate conversations with children through the use of stories and picture books, so that they see representations of themselves and others, and also respect a wider range of perspectives.</p> <p>At [School/setting] we sit down and take time with learners to discuss their aspirations and support them to work through their goals, so that we share our high expectations for their success and encourage them to lift the limits society might place on them.</p> <p>Our learning environment utilises indigenous models in understanding and supporting our collective wellbeing, such as Te Wheke as developed by Dr Rangimarie Rose Pere, so that we validate non-Pākehā ways of knowing and being.</p> <p>At [school/setting] we support learners to move beyond the surface level understandings of each other's cultures, such as food or dress, so that they develop a deeper understanding and respect for diversity and begin to challenge the stereotypes and negative messaging they constantly receive about each other's culture through media, advertising etc.</p>	<p><b>What will learners, whanau and family be saying and doing if these quality practices are evident?</b></p> <p>Learner voice which indicates that they feel their contribution is valued, the teacher speaks my language, high expectations - they think I can do it so I try even harder to do it.</p> <p>Home languages are heard.</p> <p>Learners recognise and speak to each other's cultures. Learner voice – they see themselves in the environment.</p> <p>Treaty and collective reflections on upholding our values.</p> <p>Reported zero tolerance of racism and agreed actions to eradicate it when it appears.</p> <p>Evaluations of the degree that learners experience the stories and symbols of their own and other cultures.</p> <p>Learner goals which reflect high expectations and documented progress toward goals.</p> <p>Whānau voice which indicates better alignment between the culture of home and of the centre/school.</p> <p>Collective work to unpack Te Wheke and how we apply the model in our setting. Meeting notes where we as a staff have reflected on the sustenance of each tentacle in our setting and our responsiveness to this. Te Wheke is also visible in our learning spaces and tamariki can articulate their understanding.</p> <p>Reported zero tolerance to racism and agreed actions to eradicate it when it does appear – documented.</p> <p>Assessment and documentation that acknowledges the interconnectedness of people, place, time and things.</p> <p>Reflections on discussions around cultural diversity, stereotyping or racism.</p>

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<p><b>Design for learning</b></p> <p>Design learning based on curriculum and pedagogical knowledge, assessment information and an understanding of each learner's strengths, interests, needs, identities, languages and cultures.</p>	<p>Select teaching approaches, resources, and learning and assessment activities based on a thorough knowledge of curriculum content, pedagogy, progressions in learning and the learners.</p> <p>Gather, analyse and use appropriate assessment information, identifying progress and needs of learners to design clear next steps in learning and to identify additional supports or adaptations that may be required.</p> <p>Design and plan culturally responsive, evidence-based approaches which reflect the local community and Te Tiriti o Waitangi partnership in New Zealand.</p> <p>Harness the rich capital that learners bring by providing culturally responsive and engaging contexts for learners.</p> <p>Informed by national policies and priorities.</p>	<p>At [School/setting name] learners are engaged in the design of our learning programme and in the co-construction of learning objectives, so that they have opportunities for self-determination and see that power is shared over decisions about curriculum content and the direction of our learning.</p> <p>At [School/setting name] kaiako collaborate with parents and whānau in the delivery of the learning programme so that tamariki see their parents and whānau as teachers and leaders in their own right and that their knowledge and experiences are legitimised.</p> <p>The range of texts and resources we provide and create at [School/setting name], positively reflect our learner's identities, languages and cultures, so that we can support them to challenge stereotypes that they may have about their own, or other cultures.</p> <p>Audits of our curriculum resource incorporate an Unteach Racism lens, so that as a school/setting we can analyse and answer questions such as:</p> <ul style="list-style-type: none"> <li>• Are tangata whēnua represented regardless of who I teach?</li> <li>• Are all the children and young people I teach represented across the texts and contexts I use?</li> <li>• Are they all represented in strong and positive ways?</li> <li>• Are groups of children I don't teach represented across the texts and contexts I use?</li> </ul> <p><u>Tātaiako</u> is used to plan and assess for [School/setting name]'s Māori learners, so that we understand and value what is important when taking a Māori world view in relation to them.</p> <p><u>Tapasā</u> is used to plan and assess for [School/setting name]'s Pacific learners, to become more culturally aware, confident and competent when engaging with them, their parents, families and communities.</p> <p>Our engagement in, and/or learnings from, Te Hurihanganui, are evident in our curriculum design. Plans and systems are evaluated as to their equity and excellence for Māori to succeed as Māori.</p> <p>At [School/setting name] we incorporate oral histories into the learning programme so that we avoid the privileging of written text as authentic knowledge and can begin to challenge with learners whose voices and stories are relevant for discussion.</p> <p>We use <u>Pūtātara</u> to incorporate place-based education into our learning programme so that we instil a deep sense of belonging and identity for learners and begin to re-examine the historical and social contexts of places in Aotearoa from a kaupapa Māori perspective.</p> <p>At [School/setting name] we use a range of discursive and co-constructive pedagogies built on concepts such as wānanga and ako, so that learners have agency and feel recognised as participants with meaningful and relevant experience and understand that knowledge and ways of learning are not defined by the teacher and centre/school.</p>	<p><b>What will learners, whanau and family be saying and doing if these quality practices are evident?</b></p> <p>A variety of assessment and documentation that highlights learner's cultural agency.</p> <p>Assessments that recognise and support the educational aspirations that whānau have for mokopuna.</p> <p>Examples where Tātaiako has informed planning to specifically support Māori learners.</p> <p>Examples where Tapasā has informed planning to specifically support Pacific learners.</p> <p>Evidence of dynamic building and sharing of knowledge. Learner voice which indicates they are more motivated to participate and feel empowered in their learning.</p> <p>Recognition from whānau that the centre/school values their knowledge and ways of being.</p> <p>Curriculum design reflects our learnings from Te Hurihanganui.</p>

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<p>Teaching</p> <p>Teach and respond to learners in a knowledgeable and adaptive way to progress their learning at an appropriate depth and pace.</p>	<p>Teach in ways that ensure all learners are making sufficient progress, monitor the extent and pace of learning, focusing on equity and excellence for all.</p> <p>Specifically support the educational aspirations for Māori learners, taking shared responsibility for these learners to achieve educational success as Māori.</p> <p>Use an increasing repertoire of teaching strategies, approaches, learning activities, technologies and assessment for learning strategies and modify these in response to the needs of individuals and groups of learners.</p> <p>Provide opportunities and support for learners to engage with, practise and apply learning to different contexts and make connections with prior learning.</p> <p>Teach in ways which enable learners to learn from one another, to collaborate, to self-regulate, and to develop agency over their learning.</p> <p>Ensure learners receive ongoing feedback and assessment information and support them to use this information to guide further learning.</p>	<p>[School/setting name] utilises the wealth of culture, knowledge and experiences that our learners bring to the learning environment as a resource to complement our teaching, so to avoid a “colourblind” approach to teaching and see diversity as a strength they can benefit from.</p> <p>We understand the variances within the cultural groups our learners belong to so that we avoid stereotyping which can stop us from seeing learners as individuals and interfere with our ability to adapt our teaching practice to what works best for them.</p> <p>At [School/setting name] we ask our learners questions that can challenge stereotypical representations. Such as:</p> <ul style="list-style-type: none"> <li>• What do we know about the children we see or read about here?</li> <li>• Do these children like to do the same things as you, as all of us?</li> <li>• What would you be doing if you were in the story? Picture?</li> <li>• What does the author want us to believe or understand?</li> <li>• How could we change this to include more children like us?</li> </ul> <p>Teachers evaluate themselves against the Tapasā characteristics of a good teacher, so that our future teaching is informed by aspects important to our Pacific students.</p> <p>We use a variety of questioning strategies to enable all learners to actively participate so that I avoid reinforcing patterns that might predispose them to defer to the dominant group members who have been socialised to take up much of the physical and social space and instead encourage them to make space for and include others.</p> <p>At [School/setting name] we utilise a tuakana-teina approach to teaching and learning in our centre/ classroom so that learners see a shift in power dynamics away from teacher-centric and instead learners are active participants in imparting and sharing knowledge.</p>	<p><b>What will learners, whanau and family be saying and doing if these quality practices are evident?</b></p> <p>Learner voice expressing my teacher cares about what I think.</p> <p>Artefacts that display respect for the local Māori culture (ngā tikanga-ā-iwi).</p> <p>Evaluations of my teaching practice utilising ngā turu competencies and characteristics of a good teacher from Tapasā.</p> <p>Examples where I wasn’t afraid to ask learners and their parents questions.</p> <p>Research information which demonstrates learning more about our learners, their families, culture and the nations that they come from.</p> <p>Observations of our teaching that incorporate stories, legends, myths, events, activities and symbols that are relevant to my learners.</p> <p>Assessment and documentation containing words, songs, activities and artefacts that connect to my learners.</p> <p>Examples of what I have learnt from my learners.</p>