



LEADER OF LEARNING:

REGISTERED TEACHER CRITERIA PROFESSIONAL RELATIONSHIPS AND PROFESSIONAL VALUES		CULTURAL COMPETENCIES FOR TEACHERS OF MAORI LEARNERS	
CRITERIA	KEY INDICATORS	COMPETENCY	BEHAVIOURAL INDICATORS
1. establish and maintain effective professional relationships focused on the learning and well-being of all ākongā (learners).	<p>i. engage in ethical, respectful, positive and collaborative professional relationships with:</p> <ul style="list-style-type: none"> • ākongā (learners). • teaching colleagues, support staff and other professionals. • whānau and other carers of ākongā. • agencies, groups and individuals in the community. <p>ii. embrace e-learning to establish and develop working relationships with ākongā, their whānau, and colleagues to support the learning of those they teach.</p>	<p>WHANAUNGATANGA</p> <p>Actively engages in respectful working relationships with Māori learners, parents and whānau, hapū, iwi, and the Maori Community</p>	<p>i. Has respectful working relationships with Māori Learners and their whānau which enhance Māori Learner Achievement</p> <p>ii. Actively seeks ways to work with whānau to maximise Māori learners success.</p>
<p>What would I / we see and hear if this was happening?</p> <p>Evidence for this could be that: Ākongā feel empowered, acknowledged, their mana is intact, they know they have an important voice in the learning environment and in the ākongā' wider social picture. Ākongā respect the teacher's requests and instructions.</p> <p>The teacher shows respect for and interest in ākongā, using their preferred name accurately and by learning about them and their background, taking into account their interests and identity. The teacher responds with empathy, interest and fairness to all ākongā' actions, responses to questions and contributions to questions and debates. Pastoral care roles (e.g. form / whānau teacher) are undertaken effectively and responsibly. The teacher clearly demonstrates understanding that effective relationships are pivotal to learning for all ākongā and certainly for those who are Māori.</p> <p>There are open respectful interactions among all parties across learning. The teacher knows and uses appropriate programme channels and national initiatives for the benefit of ākongā. Effective communication skills are used including respectful and positive language and tone used about and among staff, showing support of one another.</p> <p>There is open, comfortable interaction between and among whānau, ākongā and teacher. Whānau are actively involved and engaged across the learning. The teacher engages positively in discussion with whānau (including both good news and concerns) and uses the ideas derived from this to inform their practice and create learning experiences. Whānau are treated as partners in education, they are invited to make suggestions for teaching practice and offered suggestions as to how they can support learning. Whānau feel comfortable talking to the teacher about their child– they know that the teacher has their child's best interest at heart.</p> <p>Reflective Question: What do I do to establish effective working relationships with my ākongā, their whānau and my colleagues and others to support the learning of those I teach?</p> <p>Notes:</p>			

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2. demonstrate commitment to promoting the well-being of all ākonga.	<p>i. take all reasonable steps to provide and maintain a teaching and learning environment that is physically, socially, culturally and emotionally safe</p> <p>ii. acknowledge and respect the languages, heritages and cultures of all ākonga.</p> <p>iii. comply with relevant regulatory and statutory requirements</p> <p>1v. use e-learning effectively to actively promote the well-being of all ākonga/learners for whom they are responsible including developing digital citizens, being culturally responsive, catering for all learners and knowing the learner.</p>	<p>MANAAKITANGA</p> <p>Demonstrates integrity, sincerity and respect towards Māori beliefs, language and culture</p>	<p>i. Displays respect, integrity and sincerity when engaging with Māori learners and their whānau, hapū, iwi and communities.</p> <p>ii. Demonstrably cares about Māori learners, what they think and why.</p> <p>iii. Displays respect for the local Māori culture (ngā tikanga ā-iwi) in engaging with Māori learners, their parents, whānau, hapū, iwi and communities.</p> <p>iv. Includes Maori culture (including tikanga ā-iwi) in curriculum delivery and design processes.</p> <p>v. Can describe how the Treaty of Waitangi influences their practice as a teacher in the New Zealand educational setting.</p>
	<p>What would I / we see and hear if this was happening?</p> <p>Evidence for this could be that:</p> <p>The teacher adapts practice in response to the varied and changing physical, social and emotional well-being of all ākonga. S/he supports ākonga to develop positive attitudes towards social interactions, challenge and risk, healthy eating and other self-care, conflict resolution, independence and interdependence.</p> <p>Fair and consistent relationships are maintained and the use of inclusive and empathetic language is used.</p> <p>S/he responds to ākonga’ verbal and non-verbal cues, and supports ākonga to recognise their own cues and to respond appropriately to those of others. Special care is taken in helping ākonga adapt to new learning environments and new or changing situations in their lives. Ākonga feel comfortable in taking learning risks.</p> <p>The teacher maintains appropriate records in a timely and organised way as required and is proactive in seeking internal/external advice or help to ensure the best interests of the particular ākonga.</p> <p>The teacher is responsive to policies and procedures related to ākonga’ well-being and safety. S/he is aware of, and knows how to access, information relating to the relevant legal, ethical and regulatory requirements.</p> <p>Reflective Question: How do I show in my practice that I actively promote the well-being of all ākonga for whom I am responsible?</p> <p>Notes:</p>		

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3. demonstrate commitment to bicultural partnership in Aotearoa New Zealand`	<p>i. demonstrate respect for the heritages, languages and cultures of both partners to the Treaty of Waitangi</p> <p>ii. utilise e-learning to demonstrate respect for the cultural heritages of both Treaty partners in Aotearoa/New Zealand including professional development, teaching and learning, use of macrons and connections to Iwi.</p>	TANGATA WHENUATANGA: Affirms Māori learners as Māori – provides contexts for learning where the identity, language and culture (‘cultural locatedness’) of Māori learners and their whānau is affirmed	<ul style="list-style-type: none"> • Harnesses the rich cultural capital which Māori learners bring to the classroom by providing culturally responsive and engaging contexts for learning. • Actively facilitates the participation of whānau and people with the knowledge of local context, tikanga, history and language to support classroom teaching and learning programmes. • Consciously uses and actively encourages the use of local Māori contexts (such as whakapapa, environment, tikanga, language, history, place, economy, politics, local icons, geography, etc) to support Māori learners’ learning.
	<p>What would I / we see and hear if this was happening?</p> <p>Evidence for this could be that:</p> <p>The teacher advances her/his knowledge and understanding of the principles of partnership, protection and participation embodied within the reo Māori and English language versions of the Treaty of Waitangi. S/he models and advocates for authentic partnerships between both parties to the Treaty. S/he promotes ākongā’ development towards biculturalism and bilingualism, including knowledge of the local history of both Treaty partners.</p> <p>The teacher understands, values and is able to articulate, his/her own heritage and culture and enables others to foster, articulate and value their own. S/he knows and is able to use pēpeha and whakatauki when relevant. S/he acknowledges and works to understand (and promote) Māori world views and appreciate how these might differ from his/her own world view and reflects on the implications of this for learners. S/he seeks and responds to, a Māori voice in all aspects of the life of the school or centre. This may include actively involving iwi, hāpu and whānau in determining, planning, delivering and evaluating the curriculum.</p> <p>Reflective Question: How do I reflect in my professional work respect for the cultural heritages of both Treaty partners in Aotearoa New Zealand?</p> <p>Notes:</p>		

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4. demonstrate commitment to ongoing professional learning and development of personal professional practice	i. identify professional learning goals in consultation with colleagues ii. participate responsively in professional learning opportunities within the learning community iii. initiate learning opportunities to advance personal professional knowledge and skills iv. utilise e-learning to further professional learning and development including PD networks, online PD and resources, teacher inquiry and practice and organising content and resources.	AKO: Takes responsibility for their own learning and that of Māori learners	<ul style="list-style-type: none"> Consciously plans and uses pedagogy that engages Māori learners and caters for their needs. Plans and implements programmes of learning which accelerate the progress of each Māori learner identified as achieving below or well below expected achievement levels. Actively engages Māori learners and whānau in the learning partnership through regular, purposeful feedback and constructive feed-forward. Validates the prior knowledge that Māori learners bring to their learning. Maintains high expectations of Māori learners succeeding, as Māori. Takes responsibility for their own development about Māori learner achievement. Encourages congruency between learning at home and school.
<p>What would I / we see and hear if this was happening?</p> <p>Evidence for this could be that:</p> <p>The teacher reflects on his/her learning and how this informs his/her teaching. The teacher demonstrates active and supportive participation in collective professional learning activities and conversations. S/he accesses current knowledge from professional reading and shares this with others. There is documented evidence of personal and collective professional development.</p> <p>The teacher has a positive attitude to, and engages collaboratively in, appraisal processes. S/he contributes to development of school/syndicate/departmental goals and aligns these with his/her own professional development goals. There is careful consideration of guidance from others.</p> <p>There is evidence of professional development to extend knowledge of te reo Māori, tikanga Māori, and mana whenua of local iwi.</p> <p>Reflective Question: How do I continue to advance my professional learning as a teacher?</p> <p>Notes:</p>			

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5. show leadership that contributes to effective teaching and learning	i. actively contribute to the professional learning community ii. undertake areas of responsibility effectively iii. use e-learning to support colleagues to strengthen teaching and learning including role of the e-learning leader, vision and strategic planning and managing change.	WANANGA: Participates with learners and communicates in robust dialogue for the benefit of Māori learners' achievement	<ul style="list-style-type: none"> • Uses specific strategies and protocols for effective communication with Māori parents, whānau, hāpu, iwi and community. • Communicates effectively with Māori parents and whānau about their child's learning. • Engages with Māori learners, whānau, hāpu, iwi and Māori communities in open dialogue about teaching and learning. • Acknowledges and accesses the expertise of Māori parents, whānau, hāpu and iwi offer.
<p>What would I / we see and hear if this was happening?</p> <p>Evidence for this could be that:</p> <p>The teacher contributes ideas, resources and energy to provide professional stimulation and support for colleagues and other staff. S/he may motivate and support others in their own professional development and contribute to the development of an open and reflective professional culture. This includes sharing resources, strategies, ideas and new professional learning with colleagues, whānau and others as appropriate.</p> <p>The teacher advocates for the teaching profession. S/he participates in a range of local/regional/national professional networks and moderation processes. S/he takes on additional responsibilities such as co-curricular and pastoral care roles or mentoring of colleagues. Responsibilities are carried out effectively, appropriately and in a timely manner.</p> <p>The teacher participates positively and effectively in the review of the organisation's philosophy and practice. S/he both seeks advice and offers assistance and encourages colleagues to take on roles in leadership. S/he models effective teaching practice.</p> <p>Reflective Question: How do I help support my colleagues to strengthen teaching and learning in my setting?</p> <p>Notes:</p>			

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6. Conceptualise, plan and implement an appropriate learning programme	<p>i. articulate clearly the aims of their teaching, give sound professional reasons for adopting these aims, and implement them in their practice</p> <p>ii. through their planning and teaching, demonstrate their knowledge and understanding of relevant content, disciplines and curriculum documents</p> <p>iii. through e-learning support and extend what they are trying to achieve when planning programmes of work for groups and individuals including effective pedagogy and e-learning, teaching examples using ICT, digital resources supporting teaching and learning and capturing student voice.</p>	AKO: Takes responsibility for their own learning and that of Māori learners	<ul style="list-style-type: none"> Consciously plans and uses pedagogy that engages Māori learners and caters for their needs. Plans and implements programmes of learning which accelerate the progress of each Māori learner identified as achieving below or well below expected achievement levels. Actively engages Māori learners and whānau in the learning partnership through regular, purposeful feedback and constructive feed-forward. Validates the prior knowledge that Māori learners bring to their learning. Maintains high expectations of Māori learners succeeding, as Māori. Takes responsibility for their own development about Māori learner achievement. Encourages congruency between learning at home and school.
	<p>What would I / we see and hear if this was happening?</p> <p>Evidence for this could be that:</p> <p>The teacher’s planning and teaching demonstrates a coherent learning programme aligned to ākongā’ needs and interests. Links to relevant curriculum documents are apparent as are essential connections across curriculum and curriculum strands, competencies and/or levels. Links to whole school/centre curriculum planning is evident and clearly informed by the appropriate New Zealand curriculum framework and statements.</p> <p>The teacher is able to share his/her vision of what a learning programme is going to achieve taking into account ākongā’ dispositions and specific learning needs and the expectations of the learning community. S/he actively provides opportunities for whānau involvement in planning the learning programme. Teaching practice is informed and supported by accessing, sharing, reflecting on and articulating a diverse range of resources.</p> <p>The work of ākongā shows evidence the teacher has planned an effective programme that is clearly linked to the curriculum</p> <p>The teacher thinks critically about how to implement the curriculum in ways that are inclusive and non-discriminatory and taking the other criteria in this document into account.</p> <p>Reflective Question: What do I take into account when planning programmes of work for groups and individuals?</p> <p>Notes:</p>		

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7. promote a collaborative, inclusive and supportive learning environment	<p>i. demonstrate effective management of the learning setting which incorporates successful strategies to engage and motivate ākonga (learners).</p> <p>ii. foster trust, respect and cooperation with and among ākonga.</p> <p>iii. promote a collaborative, inclusive and supportive learning environment that embraces e-learning and engages learners including developing digital citizens, creating a collaborative learning environment, being culturally responsive, raising engagement and motivation and catering for all learners.</p>	<p>MANAAKITANGA: Demonstrates integrity, sincerity and respect towards Māori beliefs, language and culture</p>	<ul style="list-style-type: none"> • Displays respect, integrity and sincerity when engaging with Māori learners and their whānau, hāpu, iwi and communities. • Demonstrably cares about Māori learners, what they think and why. • Displays respect for the local Māori culture (ngā tikanga ā-iwi) in engaging with Māori learners, their parents, whānau, hāpu, iwi and communities. • Incorporates Māori culture (including tikanga ā-iwi) in curriculum delivery and design processes. • Can describe how the Treaty of Waitangi influences their practice as a teacher in the New Zealand educational setting.
<p>What would I / we see and hear if this was happening?</p> <p>Evidence for this could be that:</p> <p>The teacher uses behaviour management strategies that are appropriate for the promotion of learning. His/her expectations are clear, widely known and agreed upon among and by the school and community. S/he creates a positive, supportive, warm, welcoming and vibrant environment with visual evidence of learning. S/he notices, recognises and responds to ākonga' learning dispositions and promotes a culture of success.</p> <p>S/he champions positive relationships with whānau so they and the ākonga know they belong, that is, they have a sense of turangawaewae. Discussion of theory is linked to real world applications.</p> <p>It is evident ākonga are engaged in learning and exhibit a high level of task commitment. The learning environment is organised to allow for differentiated learning.</p> <p>The teacher works to build a positive classroom climate, encouraging ākonga to help each other and reduce negative interactions among ākonga. S/he implements and promotes agreed processes for resolving issues positively. S/he is a role model for constructive ways of relating to others, using encouragement, positive comments and accepts ākonga' points of view and responses.</p> <p>S/he provides opportunities for ākonga to express their views and encourages constructive criticism and defence of points of view, creating a culture of inquiry, critical analysis and reflection throughout the learning process. S/he shows his/her self as a life-long learner. Learners are encouraged and supported to take risks – they are viewed and affirmed as confident, capable ākonga.</p> <p>Reflective Question: How does my teaching practice promote an environment where learners feel safe to explore ideas and respond respectfully to others in the group?</p> <p>Notes:</p>			

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8. demonstrate in practice their knowledge and understanding of how ākongā learn.	<p>i. enable ākongā to make connections between their prior experiences and learning and their current learning activities</p> <p>ii. provide opportunities and support for ākongā to engage with, practise and apply new learning to different contexts</p> <p>iii. encourage ākongā to take responsibility for their own learning and behaviour</p> <p>iv. assist ākongā to think critically about information and ideas and to reflect on their learning</p> <p>iv. ensure that e-learning practice reflects understanding of the main influences of how ākongā learn including creating multiple learning opportunities, student ownership of learning, assisting critical thinking and enhancing the relevance of learning.</p>	AKO: Takes responsibility for their own learning and that of Māori learners	<ul style="list-style-type: none"> • Consciously plans and uses pedagogy that engages Māori learners and caters for their needs. • Plans and implements programmes of learning which accelerate the progress of each Māori learner identified as achieving below or well below expected achievement levels. • Actively engages Māori learners and whānau in the learning partnership through regular, purposeful feedback and constructive feed-forward. • Validates the prior knowledge that Māori learners bring to their learning. • Maintains high expectations of Māori learners succeeding, as Māori. • Takes responsibility for their own development about Māori learner achievement. • Ensures congruency between learning at home and school.
	<p>What would I / we see and hear if this was happening? Evidence for this could be that:</p> <p>The teacher acknowledges the rich background and prior learning of ākongā in order to plan and provide authentic learning experiences. S/he affirms the values and aspirations of ākongā and their whānau through the choice of learning experiences and assessments. S/he shows awareness of how historical policies and practices impact on how teachers and akonga interact and respond to learning situations.</p> <p>The teacher draws on his/her knowledge of human development and his/her knowledge of the ākongā dispositions and their whānau when planning for and interacting with ākongā. S/he uses knowledge of individuals to manage group dynamics to facilitate learning and draws on current research findings to effectively engage Maori learners. The tuakana/teina principle may be drawn on to support learning.</p> <p>There is evidence of support strategies for ākongā whose first language is not the primary language of the education setting</p> <p>The planning and teaching is meaningful to ākongā and leads to active engagement in learning. Prior learning is established and drawn on so that knowledge is co-constructed with ākongā and the concept of ako should be evident, where teaching and learning roles are interchangeable.</p> <p>The teacher provides opportunities for ākongā to take on a variety of roles. S/he uses/alters the environment to manage the learning process. Programmes provide a range of activities, with the teacher looking for new strategies, being flexible, taking risks, trying new things. S/he provides multiple opportunities to learn concepts, using a range of approaches and allows sufficient time for learning to occur.</p> <p>Reflective Question: How does my teaching reflect that I understand the main influences on how my ākongā learn?</p> <p>Notes:</p>		

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9. respond effectively to the diverse language and cultural experiences, and the varied strengths, interests and needs of individuals and groups of ākongā.	<p>i. demonstrate knowledge and understanding of social and cultural influences on learning, by working effectively in the bicultural and multicultural contexts of learning in Aotearoa New Zealand</p> <p>ii. select teaching approaches, resources, technologies and learning and assessment activities that are inclusive and effective for diverse ākongā.</p> <p>iii. modify teaching approaches to address the needs of individuals and groups of ākongā.</p> <p>iv. ensure that e-learning is supportive in responding effectively to the experiences, strengths, interests, and needs of individuals and groups of ākongā/learner including being culturally responsive, gifted and talented, inclusion and accessibility, personalising learning, analysing student data, connecting with students and engaging with the school community.</p>	TANGATA WHENUATANGA: Affirms Māori learners as Māori – provides contexts for learning where the identity, language and culture ('cultural locatedness') of Māori learners and their whānau is affirmed	<ul style="list-style-type: none"> • Harnesses the rich cultural capital which Māori learners bring to the classroom by providing culturally responsive and engaging contexts for learning. • Actively facilitates the participation of whānau and people with the knowledge of local context, tikanga, history and language to support classroom teaching and learning programmes. Consciously uses and actively encourages the use of local Māori contexts (such as whakapapa, environment, tikanga, language, history, place, economy, politics, local icons, geography, etc) to support Māori learners' learning.
	<p>Evidence for this could be that:</p> <p>The teacher demonstrates a repertoire of teaching skills and techniques to support the engagement of ākongā in learning.</p> <p>The teacher supports language development across all curriculum areas, including strategies to support second language learners. A Maori world view is demonstrably valued in the learning environment and interactions with learners. It is clear that planning, teaching and assessment are linked coherently and effectively. The teacher notices, recognises and responds to the interests and strengths of each ākongā and views him/her as a confident, capable partner in the learning process. Planning and teaching is responsive to individuals and incorporates learners' choice and differentiated learning strategies. The teacher selects and modifies strategies/approaches and resources, including ICT, based on the effectiveness of learners' previous experiences and engagement. Academic monitoring and counselling is provided for all ākongā, with advice and guidance given that encourages ākongā to look beyond the immediate horizon and consider future opportunities and possibilities.</p> <p>Reflective Question: How does my knowledge of the varied strengths, interests and needs of individuals and groups of ākongā influence how I teach them?</p> <p>Notes:</p>		

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10. work effectively within the bicultural context of Aotearoa New Zealand.	<p>i. practise and develop the relevant use of te reo Maori me nga tikanga-a-iwi in context</p> <p>ii. specifically and effectively address the educational aspirations of ākonga Maori, displaying high expectations for their learning</p> <p>iii. ensure that e-learning supports teaching taking into account the bicultural context of teaching and learning in Aotearoa New Zealand including professional development, teaching and learning resources, macrons and connections to iwi.</p>	TANGATA WHENUATANGA: Affirms Māori learners as Māori – provides contexts for learning where the identity, language and culture (‘cultural locatedness’) of Māori learners and their whānau is affirmed	<ul style="list-style-type: none"> Harnesses the rich cultural capital which Māori learners bring to the classroom by providing culturally responsive and engaging contexts for learning. Actively facilitates the participation of whānau and people with the knowledge of local context, tikanga, history and language to support classroom teaching and learning programmes. Consciously uses and actively encourages the use of local Māori contexts (such as whakapapa, environment, tikanga, language, history, place, economy, politics, local icons, geography, etc) to support Māori learners’ learning.
<p>What would I / we see and hear if this was happening?</p> <p>Evidence for this could be that:</p> <p>The teacher actively promotes and models the correct use of te reo Maori and positive attitudes towards the Maori language as one of the official languages of Aotearoa New Zealand. S/he pronounces te reo Maori correctly in day-to-day practice and demonstrates a growing knowledge of te reo Maori and tikanga Maori. S/he demonstrates knowledge of mana whenua (reference markers of iwi and hapu), and incorporates this into the learning programme.</p> <p>The teacher invites and draws on links with local iwi so the teacher can implement tikanga Maori in the teaching and learning environment. eg powhiri, poroporoaki, karakia and s/he represents te reo Maori and tikanga Maori in a variety of media. S/he has a working understanding of how to interact with Maori whānau on a day to day basis. S/he is open to developing his/her knowledge and skills to develop the ability to move comfortably within both cultures. S/he also promotes the ability of ākonga to operate in both cultures.</p> <p>The teacher understands the historical contexts of biculturalism in Aotearoa New Zealand and how this impacts on whānau and ākonga. S/he actively promotes positive learning outcomes for Maori ākonga through application of effective pedagogies, high expectations and understanding of historical, cultural and social contexts of the ākonga.</p> <p>Inclusive language and inclusive contexts for learning are used and promoted with bicultural experiences visible. The teacher consults whānau about learner needs & aspirations.</p> <p>Reflective Question: In my teaching, how do I take into account the bicultural context of teaching and learning in Aotearoa New Zealand?</p> <p>Notes:</p>			

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11. analyse and appropriately use assessment information, which has been gathered formally and informally	<p>i. analyse assessment information to identify progress and ongoing learning needs of ākongā.</p> <p>ii. use assessment information to give regular and ongoing feedback to guide and support further learning</p> <p>iii. analyse assessment information to reflect on and evaluate the effectiveness of the teaching</p> <p>iv. communicate assessment and achievement information to relevant members of the learning community</p> <p>v. foster involvement of whānau in the collection and use of information about the learning of ākongā.</p> <p>vi. use of e-learning tools to gather and use assessment information in ways that advances the learning of ākongā including digital tools for assessment, SMS and LMS, capturing student voice and engaging with the school community.</p>	WANANGA: Participates with learners and communicates in robust dialogue for the benefit of Māori learners' achievement	<ul style="list-style-type: none"> • Uses specific strategies and protocols for effective communication with Māori parents, whānau, hāpu, iwi and community. • Communicates effectively with Māori parents and whānau about their child's learning. • Engages with Māori learners, whānau, hāpu, iwi and Māori communities in open dialogue about teaching and learning. • Acknowledges and accesses the expertise of Māori parents, whānau, hāpu and iwi offer.
	<p>What would I / we see and hear if this was happening?</p> <p>Evidence for this could be that:</p> <p>The teacher critically reflects on information gathered about learning to inform future practice to enrich the environment for learning and to support and extend the ākongā and the next steps in learning.</p> <p>The teacher knows how to make effective use of appropriate assessment technologies, for example, portfolio evidence, aSTTle, and learning stories/narratives. Good judgement is shown in selection of assessment information.</p> <p>Assessment information is shared with learners so that they know about their achievement and are able to use this information in their own goal setting for learning.</p> <p>The teacher communicates assessment information appropriately, effectively and openly with whānau, teachers and ākongā. S/he uses sensitive, informed professional judgements to guide practice and inform the ākongā and whānau of next steps. Assessment information is appropriately recorded and documented and communicated, for example, via reports and kanohi ki te kanohi (face to face) contact.</p> <p>The teacher uses assessment as a reflective tool e.g. for self-review or evaluation of programmes. Akonga are involved when evaluating learning programmes. The teacher also engages openly in team discussions with teachers, whānau and other relevant members of the learning community when evaluating the success of learning programmes for all learners and planning for next steps in the teaching and learning programme.</p> <p>Reflective Question: How do I gather and use assessment information in ways that advance the learning of my ākongā?</p> <p>Notes:</p>		

REGISTERED TEACHER CRITERIA PROFESSIONAL RELATIONSHIPS AND PROFESSIONAL VALUES		CULTURAL COMPETENCIES FOR TEACHERS OF MAORI LEARNERS	
CRITERIA	KEY INDICATORS	COMPETENCY	BEHAVIOURAL INDICATORS
12. use critical inquiry and problem solving effectively in their professional practice	<p>i. systematically and critically engage with evidence and professional literature to reflect on and refine practice</p> <p>ii. respond professionally to feedback from members of their learning community</p> <p>iii. critically examine their own beliefs, including cultural beliefs, and how they impact on their professional practice and the achievement of ākonga.</p> <p>iv. use e-learning to advance the learning of their ākonga /learners through critical inquiry professional learning including teacher inquiry, PLCs and research.</p>	AKO: Takes responsibility for their own learning and that of Māori learners	<ul style="list-style-type: none"> • Consciously plans and uses pedagogy that engages Māori learners and caters for their needs. • Plans and implements programmes of learning which accelerate the progress of each Māori learner identified as achieving below or well below expected achievement levels. • Actively engages Māori learners and whānau in the learning partnership through regular, purposeful feedback and constructive feed-forward. • Validates the prior knowledge that Māori learners bring to their learning. • Maintains high expectations of Māori learners succeeding, as Māori. • Takes responsibility for their own development about Māori learner achievement. • Ensures congruency between learning at home and school.
	<p>What would I / we see and hear if this was happening?</p> <p>Evidence for this could be that:</p> <p>The teacher incorporates metacognitive approaches (thinks about his/her thinking) across all aspects of practice. S/he participates positively in self-review processes and maintains currency in knowledge and understanding of learning theory and its application in context. S/he reflects on the effectiveness of communication and professional relationships at a personal and organisational level. Professional learning and self-reflection is undertaken when analysing assessment information.</p> <p>The teacher observes, listens to and learns from colleagues, including observations of his/her teaching practice. S/he engages with external professional associations and uses external opportunities for developing knowledge and skills.</p> <p>The teacher engages critically and collaboratively in examination of teaching and learning within the learning community and professional support networks. Respectful and responsive critical conversations allow for compromise, the management of change and effective group dynamics.</p> <p>The teacher examines his/her own teaching philosophy, values and beliefs and reflects on how that fits with the philosophy, values and beliefs espoused by the learning community and by making modifications to practice where necessary.</p> <p>The teacher understands, values and is able to articulate, his/her own heritage and culture and enables others to foster, articulate and value their own. S/he works to understand how his/her own world views may differ from others' and reflects on the implications of this for ākonga.</p> <p>Reflective Question: How do I advance the learning of my ākonga through critical inquiry within my professional learning?</p> <p>Notes:</p>		

ADDITIONAL RESPONSIBILITIES:

Teacher Name: _____ Signature: _____ Date: _____

Principal Name: _____ Signature: _____ Date: _____