



Treaty of Waitangi / Bi Cultural Practice Policy

Enquires to:	Centre Manager
Applies to:	All Kaiako, parents, whanau, tamariki and Board of Trustees
Date Developed:	June 2021
Date Reviewed:	June 2021
Date Approved:	
Next Review Date:	March 2022

Reference: Te Whāriki, Education Review Office, Maori tamariki in ECE, Partnerships with whānau, Ka Hikitia, – 2008, Tataiako, Licensing Criteria, C5 and C6.

Principle:

The concepts of taha wairua (spiritual well-being), taha hinengaro (mental well-being), taha Tinana (physical well-being), and taha whanau (social well-being) are inextricably linked in the learning of tamariki Maori. Educators are to ensure that they reflect the importance of hauora (total well-being) in the curriculum they implement. Recognising all dimensions of the tamaiti in ways that are culturally, socially and individually appropriate.

Responsibilities:

Why we implement the Treaty of Waitangi into the programme:

- “All tamariki should be given the opportunity to develop knowledge and an understanding of the cultural heritage of both partners to Te Tiriti O Waitangi” (Te Whāriki - New Zealand Early childhood Curriculum).
- By incorporating Te Reo, Māori culture, and values, we are providing equal opportunities for Māori tamariki and providing an environment for all tamariki/ākonga to experience what Māori culture has to offer and provide links between home and the Centre.
- Have their identity, language and culture valued and included in teaching and learning (Ako), in ways that support them to engage and achieve success.
- In using the Māori language and culture we are providing these links for Māori tamariki, and those with family members attending primary and secondary schools where implementation is just as strong. Giving tamariki the opportunity to learn cultural values and understanding gives them further means of communication.
- We hope to help protect the Māori language and Tikanga through incorporation and implementation of the principles of te tiriti. It is part of our history and contributes to making New Zealand unique. Our tamariki have the right to know and understand te tiriti and the values behind it.

Tātaiako – cultural competences for kaiako of Māori learners (Ministry of Education, 2011) outlines a cultural competency framework for kaiako that may well meet the perceived gap although it is not as yet mandatory for kaiako. Tātaiako covers four steps of a teaching career: entry to initial teacher education programmes; graduating from initial teacher education; gaining and maintaining registered teacher status; and taking up leadership positions. There are five competencies, and, for each, there is a set of indicators.

The competencies are:

- Whānaukatanga: actively engaging in respectful working relationships with Māori learners, parents, and whānau, hapū, iwi and the Māori community
- Manākitanga: showing integrity, sincerity, and respect towards Māori beliefs, language, and culture
- Tangata whenuatanga: affirming Māori learners as Māori. Providing contexts for learning where the language, identity and culture of Māori learners and their whānau is affirmed

- Ako: taking responsibility for their own learning and that of Māori learners. The Tātaiako cultural competency framework is linked to the Code of professional Responsibility/Ngātikanga Matatka(2017) and the Standard for Teaching professionals/Ngā Parewa (2019)

Resources will be used to enhance the learning of tamariki and to give appropriate emphasis on Te Reo Māori, and Tikanga customs and practices.

- The use of Te Reo Māori for greetings, farewells and across the curriculum.
- Visual displays that reflect the culture through pictures, posters, and carvings.
- Arts and crafts will reflect natural materials such as shells, leaves, and flax.
- Māori stories and legends.
- Cultural activities such as weaving.
- Activities with a Māori focus such as dress ups for dramatic play, traditional music and dance e.g. poi and stick games, puzzles, magnetic stories and waiata.
- Gardens with native plants where tamariki are introduced to their cultural values.
- Celebration of Matariki and learning more about it and what it means.
- Karakia Kai time routines.
- Use of Te Whatu Pōkeka, (Ministry of Education 2009) as a resource guide for kaiako to support Maori learners.

Awareness of Māori customs and practices:

- No sitting on tables.
- Do not step over other people's legs or heads.
- For reasons of cultural sensitivity tamariki are encouraged not to stand on pillows and tamariki sleeping near each other are positioned head-to-head rather than head to feet.
- Pillows used for sleeping are only used for this purpose.
- Do not put shoes on mattresses.
- Tamariki given models for appropriate greetings and their use encouraged.
- Tikanga is observed in our Laundry practices.
- Respect for the environment and being the Kaitiaki of the planet.

Valuing Māori tradition:

- Te Reo reflected through notice boards, learning stories, Philosophy, meetings, newsletters and reports.
- Decision making based on consensus.
- Face to face communication is valued.
- Respecting Māori customs and practices so that the Tangata Whenua feels welcome, comfortable and able to contribute.
- Kaiako will be supported to attend relevant courses or workshops to enhance their knowledge, language, and understanding of te tiriti o Waitangi, te Reo Māori, customs and practices.
- Te Reo will be implemented into the daily programme through waiata (song), dance, games, conversations, words, phrases and sentences. (Visually evident)
- Visual aids and language prompts are displayed throughout the centre encouraging Kaiako to extend their knowledge of Te Reo Māori.

The Centre has a commitment to strengthen partnerships with parents/whānau, and their Whakapapa, to ensure their knowledge, skills & personal beliefs are valued and families are given encouragement and opportunity to participate and contribute to the Centre's activities.

Acknowledge and implement aspirations of parents/whānau of tamariki who are Māori and welcome input from parents/whānau. Incorporate aspirations for Māori tamariki during their settling visit through the ko tenei ahau form and through learning conversation held every 6 months.

Kaiako establish and maintain solid relationships with parents/ whānau, tamariki and whānau, identity will be honoured in the early childhood centre. This is an example of good bicultural practice; Kaiako who engage deeply with parents/whānau have a better understanding of tamariki and whānau cultural ways of being and doing. Gibbs (2006) identifies ten characteristics of the culturally responsive teacher.

They are:

1. An understanding of their own beliefs, attitudes, and actions towards cultural diversity among the tamariki.
2. An appreciation and fostering of diversity through their teaching and in the learning experiences they provide for tamariki.
3. A keenness to know more about themselves and about the children they teach.

4. An appreciation that tamariki may construct and view the world differently from the way they do
5. Knowledge of the tamariki, and respect for their interests, understandings, and resources that they bring to learning from their diverse backgrounds
6. Planning and teaching curriculum that use the interest of the tamariki and resources to meet their developmental needs
7. Positive expectations for the success and achievement of tamariki, and these are not determined by their culture
8. High self-efficacy for teaching students from diverse backgrounds
9. Believe they are instrumental in bringing about an increased sense of personal agency in their students, regardless of cultural backgrounds
10. Socio-political consciousness of identity and work individually and collectively to actively mitigate inequitable practices in education.

‘Indicators of bicultural development in the early childhood centre are: Māori symbols and artefacts in the early childhood centre physical environment, accurate and authentic use of te reo me ngā Tikanga throughout the programme, and becoming part of the knowing of all those involved in the centre: adults and tamariki, Māori and non-Māori’.

Board of Trustees consulted	Yes/No	Kaiako consulted	Yes/No
Parents consulted	Yes/No		
Approved by: _____	Designation: _____	Date	