

# INCLUSIVE TEACHING PRACTICE GUIDANCE



Matatū. Tū Mataora.  
Stand tall. Shape the future.

Casting an inclusion lens across  
*Ngā Paerewa mō te Umanga  
Whakaakoranga | Standards for the  
Teaching Profession.*



# Foreword

## Kia ora koutou,

At the Teaching Council of Aotearoa New Zealand (the Teaching Council), we know that kaiako across Early Childhood Education (ECE) services, kura and schools understand the need for inclusive teaching practice and have a willingness to be inclusive. Thank you for your commitment to the teaching profession.

All tamariki in Aotearoa New Zealand have the legal right to free school enrolment and education, no matter their level of need.<sup>1</sup>

This document upholds those rights by supporting kaiako to develop and strengthen inclusive practices that embrace and support all ākonga. We have worked with kaiako, academics and education professionals from across our sector to design this inclusive teaching practice guidance.

## Inclusive teaching practice is quality teaching; quality teaching is inclusive and benefits everyone.

Inclusive teaching practice is not targeted only to ākonga with the highest need.

It is about making sure that all ākonga in ECE services, kura and school are welcomed, secure in their identities, and accepted to attend as their 'whole selves'.

Education leaders and kaiako create inclusive environments when tamariki, rangatahi and their whānau are welcome, free from racism, ableism and discrimination, and are active, visible members of their ECE service, kura and school. Everyone is free to bring their whole selves to the educational setting and what and how we teach extends every learner's open-ended potential. Inclusive practice means that leaders and kaiako are deliberate in their actions to remove barriers to learning and wellbeing. You can do this through the way you express the curriculum, how you design and develop learning environments, programmes, and activities that are accessible to all ākonga and provide them with individual opportunities to succeed. Progress and success are regularly shared and celebrated with whānau and the wider community.

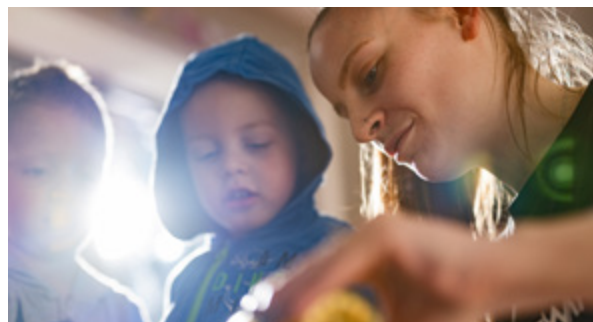
1. These rights are set out in the [Education and Training Act 2020 \(sections 33-34\)](#) reflecting our commitment to the [United Nations Conventions on the Rights of Persons with Disabilities](#)

Inclusion is woven through the Teaching Council's Code of Professional Responsibility – from the values of whakamana, manaakitanga, pono, whanaungatanga through to the commitments expressed in *Ngā Tikanga Matatika, Ngā Paerewa | Our Code, Our Standards*.

However, many of you report that you don't feel confident planning for the increasingly diverse needs of ākonga. This can limit the educational experiences of ākonga and their whānau.

While there is Ministry of Education-funded support for individual and targeted needs, this guidance sits within the wider supports to education settings that can be accessed through the Ministry of Education and the Resource Teacher Learning and Behaviour Service.

We recognise that there will always be challenges in accessing this funding due to the increasing needs being presented at our ECE services, kura and schools. There are many inclusive teaching resources available to support identified needs, and this guidance is designed to help you identify these resources to use in your setting.



This inclusive teaching practice guidance will support you to meet the teaching standards and will provide you with practices, examples and links to help you embrace inclusive teaching with an **open heart**, an **open mind**, and with **open arms**.

We know that you are committed to supporting all ākonga and we are confident that this framework will provide you with ideas, examples, and links that enhance your pedagogy and increase your confidence to be an inclusive practitioner.

Nga mihi nui,

**Tom Gott**

Tumu Whakarae | Interim Chief Executive  
Teaching Council of Aotearoa New Zealand

## Acknowledgments

This guidance brings together the wisdom and experiences of a range of people for the benefit of everyone. Our thanks to the following people and organisations for sharing their passion and expertise with us:

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### Dr. Kate McAnelly

Early childhood teacher and researcher

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### Dr. Adrian Schoone

Acting Head School of Education Auckland  
University of Technology

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### Kirsty MacDiarmid

Principal Advisor Ministry of Education

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### Julie Hook

Researcher and advisor, including Ministry of  
Education Chief Advisor Diversity and Inclusion

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### Jules Skelling

PhD candidate and high school learning  
support teacher

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### Shianne Hart

Lived experience of navigating school with a  
physical disability, and advisor to the Ministry of  
Social Development.

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### Leanne Whitfield

Primary teacher, former SENCO, assistant and  
deputy principal

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### Jerry Leaupepe

Principal, and member of the New Zealand Pasifika  
Principals Association

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### Bertram Iosia

President of New Zealand Pasifika Principals  
Association

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### Dr. Michael Gaffney

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University of Otago

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### Assoc Prof. Sonja Macfarlane

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School of Health Sciences

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### Kathleen Kaveney

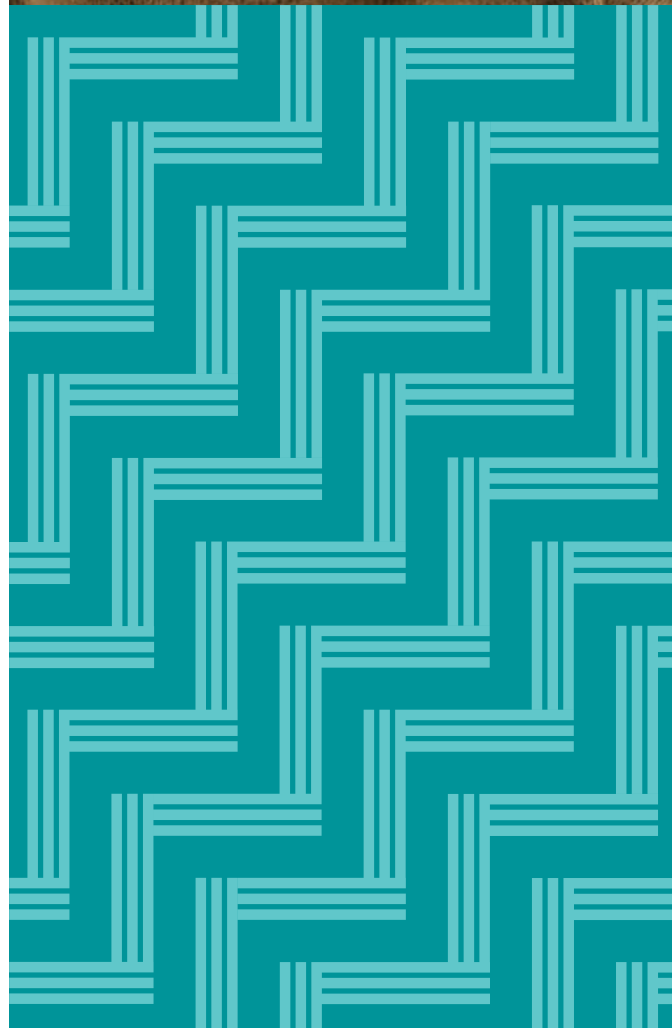
Advisory Officer for Professional Issues for  
Post Primary Teacher Association (PPTA)

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### Inclusive teaching practice guidance

Published in May 2026 by the Teaching Council of Aotearoa  
New Zealand. PO Box 5326, Wellington 6140, New Zealand.

This document is available online at  
[www.teachingcouncil.nz](http://www.teachingcouncil.nz)



## An inclusive view of teaching practice - helping kaiako become even better

Early childhood education, kura and school can be places where all ākonga and kaiako experience belonging, joy for learning and joy in achieving.

Ākonga are an extension and expression of the physical, relational, cultural, and spiritual world around them. You'll see this play out every day in the ways they present themselves and are ready to engage and learn. You'll see this play out in the inclusive ways you unlock their intuitive cleverness and creativeness. This guidance supports kaiako to view *Ngā Tikanga Matatika, Ngā Paerewa | Our Code, Our Standards* with an inclusive lens.

This guidance supports kaiako to honour the legislation and conventions that guide your work.

The inclusive teaching framework will support you to meet *Ngā Paerewa Mō te Umanga Whakaakoranga | Standards for the Teaching Profession*. We provide practices, examples and links to help you embrace inclusive teaching with an **open heart**, an **open mind** and with **open arms**.

We recognise and respect your unwavering commitment to unlocking the promise that lives in all ākonga and whānau.

**“We don’t expect you to be perfect, we just expect you to try.”**

Shianne Hart - Inclusive Education Framework Working Group member with a lived experience of going through school with a disability.



## How to use this guidance

Enquiry is best done collaboratively. This guidance is equally powerful when explored independently.

### An inclusive teaching framework

This guidance is built around an inclusive teaching framework (see page 8) that has its origins in the Martyn Rouse research listed in the key resources on this page.

The three elements of this framework, an **open heart**, an **open mind** and **open arms** are intertwined.

The existence of one element activates another, so it doesn't matter whether you explore some or all of the elements of the framework.

### Big ideas and reflections

Under each element we provide a description of its importance to teaching and learning and reflections to individually or collectively enquire into your practice.

### Practices to strive for

For each element of the framework we then provide practices, examples and links to inform your teaching and learning. These are by no means exhaustive, but are a starting point.

Most practices span across early childhood to secondary. You'll know best what works in your setting and with your curriculum.

### Further enquiry and development

With each element we invite you to consider your level of confidence in the practices outlined – envisioning, encountering, exploring, embedding, empowering.

Use the appendix at the end of this guidance to set goals and generate plans for your own learning and development.

### This guidance won't solve every teaching challenge that comes your way!

This is work best done together. You don't have to know everything, or be perfect. Combine your knowledge of teaching, learning and the curriculum with the expertise that sits within your ECE service and school whānau and community.

Use this guidance to spark conversations with ākonga and whānau about what works for them. Use it for collaborative inquiry with colleagues and leaders. Maximise the support available through the Ministry of Education.

### Key resources:

This guidance draws heavily on the following resources – some of which are recent, some of which have stood the test of time because the tenets of inclusive teaching remain the same.

- Guides on the Inclusive Education website, in particular [Guide to Universal Design for Learning](#), [Guide to developing an inclusive classroom culture](#), [Guide to curriculum accessibility](#), [Guide for leading inclusive schools](#).
- The Hikairo Schema; Culturally responsive teaching and learning for [early childhood](#), [primary](#), and [secondary](#).
- [Inclusive Practices Toolkit](#) school surveys and tools
- Te Kotahitanga, the [Effective Teaching Profile](#).
- [Tātaiako](#), the Teaching Council's cultural competencies for kaiako of Māori ākonga.
- [Tapasā](#), the Ministry of Education's cultural competencies framework for kaiako of Pacific learners.
- The Teaching Council's [Unteach Racism](#) website including the '[Locating 'Unteach Racism' in your quality practice template](#)' guidance.
- [He Mapuna te Tamaiti](#) - Supporting social and emotional competence in early learning.
- [Teaching for Positive Behaviour](#).
- [Developing Inclusive Practice: A Role for Teachers and Teacher Education?](#) By Martyn Rouse (University of Aberdeen, Scotland).
- [Edutopia](#), what works in education (United States).
- The Index for Inclusion (United Kingdom) – [early childhood](#) and [school](#).

**These resources are a sample of the resources available to you – explore with your peers tools and activities most relevant to your ākonga and context.**

# Growing your confidence

## Competency progressions

In Appendix 1 of this guidance we've adapted the cultural competency poutama from the [Hikairo Schema](#) to incorporate inclusive teaching practices.

We present the poutama here in its original form to build our inclusive practices journey on the foundations of Te Tiriti o Waitangi.

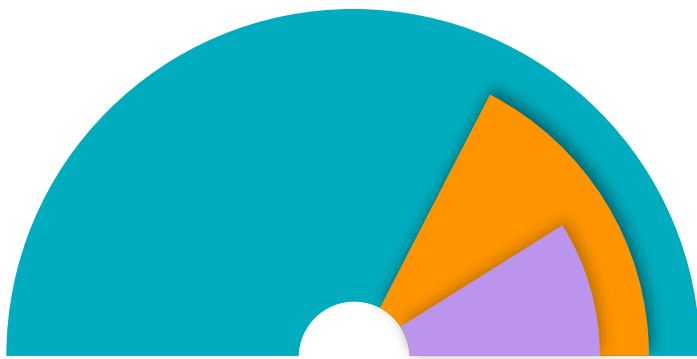
The poutama is a strengthening and empowering way to scaffold your learning as you progress your levels of confidence and grow your collaborative practice.

Image source from: [Hikairo Schema](#) Te Hurinui Karaka-Clarke, Jennifer Smith, Mātiu Tai Ratima, Angus Hikairo Macfarlane, Sonja Macfarlane, Rachel Maitland, Lisa Davis and Susannah Stevens. NZCER.



## Te Tūāpapa o He Pikorua

A foundation for inclusive learning communities for all mokopuna and their whānau.



### Te Matua

#### Universal

Strengthens inclusive environments, cultures and practices.

### Te Kāhui

#### Targeted

Offers focused approaches to enhance participation, learning and wellbeing.

### Te Arotahi

#### Tailored

Provides more specific supports for unique needs and contexts.

## Stepping up supports

You'll find the education sector works within the [Te Tūāpapa](#) model for inclusive learning communities.

This guidance is positioned in Te Matua, the universal sphere of practice. Team up with others in your learning community as you need to intensify supports around ākonga and whānau and deepen your knowledge and skill.

Understand the strengths, needs and progress of ākonga to guide collaborative decision-making and to guide your independent and collective professional learning and development.

## Call to action - the main ideas in this guidance

### An inclusive kaiako:

#### Fosters community and belonging

Tamariki and rangatahi will learn best when they are strong in their identity, feel accepted, when they enjoy positive relationships with their fellow ākonga and kaiako, and when they are able to be active, visible members of their learning community.



#### Sparks joy for learning and in achieving

Ākonga engage and learn in different ways. But that doesn't mean you have to design a separate programme for every ākonga in your class, or that you need a formal diagnosis to know what to do. Chances are, if something works well for one ākonga, it will benefit others, so embed:

- dynamic and interactive teaching approaches. These make room for noticing and responding to natural talents and inherent cleverness and creativeness.
- supports that help ākonga settle, engage, persist, be inquisitive and be the best they can be.



#### Is attuned and responsive to ākonga need

Every tamaiti and rangatahi wants to do well. If they're not doing well, it's likely there's something in their environment or possibly trauma that they bring with them that's getting in the way. It might not be easy to tell what that is, but your patience and desire to manaaki can point you in the right direction for answers and support.

When the world around ākonga seems harsh, unfair, chaotic, or distressing, they will struggle.

When the world around ākonga is welcoming, structured, supportive and loving, they will show joy for learning and in achieving.

When their teacher knows them and gets them, ākonga will show resilience and thrive within complexity and change.



# Inclusive teaching is a world view that starts with having:

## An OPEN HEART - an ethic of caring

is about genuinely embracing the notion that everyone matters and wants to do well and try their best.

This means believing in and caring about the capacity of all tamariki and rangatahi to learn, and in yourself to learn - that you have what it takes to make a meaningful difference in the lives of all ākonga.

I know I matter and that someone believes in me.

## An OPEN MIND - a desire for understanding

is about seeing the world through the eyes and experiences of others.

This involves seeking out new knowledge and experiences that open you up to different ways of seeing teaching and learning and different teaching and learning practices.

I feel like my kaiako get me and know what's going on for me.

## OPEN ARMS - a commitment to flourishing

is about embracing teaching practices that unlock the promise in everyone.

This means intentionally designing learning environments that are welcoming, calm, cultural-identity rich, consistently awesome places to be. This means intentionally designing learning that is stimulating, stretches ākonga, is flexible and rich with dialogue, collaboration and reciprocity.

I feel like this is a cool, safe learning place for me.

## Mā te kimi ka kite, Mā te kite ka mōhio, Mā te mōhio ka mārāma.

Seek and discover. Discover and know. Know and become enlightened.

### How to engage with this framework:

All three elements of this framework are intricately connected. Big heartedness (an **open heart**) requires mindfulness of your own understandings, beliefs, actions, and intentions. Attending to these matters of the heart creates space for uncovering different views of the world (an **open mind**). This in turn opens you up to being an authentic kaiako (**open arms**).

An authentic kaiako who is calm and well attuned to ākonga and whānau is a kaiako who is big hearted (has an **open heart**). No matter where you engage with this framework, each element sparks the other.

The reflections, practices, examples, and links give you ideas to enact this framework. These are not intended as a checklist but as ideas and prompts. See page 5 for guidance.



## An OPEN HEART an ethic of caring



Ahakoā iti, he iti mapihi pounamu.  
The Māori perception of the tamaiti is encapsulated in this whakatauaāki, or proverb. It refers to the singular beauty and immense value of even the tiniest piece of fine greenstone.

Big-heartedness manifests itself in more than being kind. It requires kaiako to practise being non-judgemental, which requires mindfulness of your own beliefs, actions, and intentions. This makes way for you to be an authentic kaiako who is calm and well attuned to your ākongā and whānau, even when things get hard.

Being open to disrupting assumptions you make about ākongā, whānau, teaching, and learning requires you to attend to the part you play in keeping things the same.

Tune into what shapes your views of ākongā, whānau, teaching, and learning and the effects of these. Be prepared for times of dissonance and joy.

### Reflections:

1. How was I cared for as a tamaiti and how does this manifest in my care for ākongā and whānau today?
2. What values do I hold dear?
  - How do these manifest in my daily intentions and interactions with ākongā, whānau, and my colleagues?
  - How have they been challenged in the past?
  - What do they say about the sort of kaiako I want to be and the educational environment that I want to provide?
  - Can I suspend immediate judgement of others when my values are challenged by them?
3. What do I believe about my own capacity to learn?
4. What do I believe about the capacity of all tamariki and rangatahi to learn? How do I know this to be true? How can I grow this belief?
5. What preconceived ideas do I have about ākongā, whānau, kaiako, and their abilities?
6. How do my values and beliefs about those I teach affect the learning opportunities I offer them and my expectations of them as learners?
7. Which ākongā and whānau do I find it easier to relate to and communicate with? In what way do we share similar experiences, beliefs and values? Are there other kaiako in my setting who relate well to those I don't?
8. What do I really think about bi-culturalism in Aotearoa New Zealand? How do I see my role in honouring the partnership principles of Te Tiriti o Waitangi in my teaching?
9. Am I open to recognising and addressing my biases (for example, around culture, disability, gender)? How can I hold myself accountable for ongoing learning in this area?
10. What about how the ECE service or class environment and my practices could be contributing negatively to the behaviour, motivation, and outcomes of our ākongā?
11. How do I talk to others about the ākongā and whānau in my ECE service or class? What language and expressions do I use? What assumptions do I make, contribute to or reinforce?
12. Why do I teach the way I do? What informs that – beliefs, knowledge, experiences? How useful are they for what's happening now?



### **Kua takoto te Mānuka.**

The leaves of the Manuka tree have been laid down.

Embrace the challenge ahead with an **open heart**, an **open mind**, and **open arms**.



## Practices, examples, and links

### My kaiako believe in me

- I recognise that ākonga should and deserve to be educated alongside their siblings, cousins, friends, and peers and that this is the best place for them to learn.
- I presume competence, that everyone can and does learn all the time.
- I explore and challenge the beliefs, knowledge, and experiences that inform the way I teach.
- I recognise that ākonga are a manifestation of their environment. I focus on fixing the environment and asking what's really going on for ākonga and their whānau.
- I 'decriminalise supports'. This means I make support available to everyone all the time rather than waiting for individual ākonga to struggle before they receive support.
- I co-plan teaching, assessment and materials with ākonga, whānau and other professionals.

### My kaiako care for me

- I consider what intentional and unintentional signals I give every day that indicate that I care about ākonga, whānau, and their wellbeing and learning.



Image generated from: [What do teachers do to show they care? Learning from the voices of early adolescents.](#)

### Key resources:

View these videos and other resources to unearth your beliefs about who and what matters.

Dr. Greene, [Kids do well if they can.](#)

Stella Young, [I'm not your inspiration thank you very much.](#)

Shelley Moore, [Decriminalizing supports: Knowing WHEN we need support, not IF.](#)

Shelley Moore, [Presume competence.](#)

Unteach Racism [quality practice template.](#)

Poutama Pounamu Ako: [Critical Contexts for Change.](#)

Warrior Scholars: [Decolonising education](#) (start at time code 3.23).

Inclusion Canada: [No Excuses.](#)

The [comic explainer](#) from The Conversation unearths the barriers we put in the way of young disabled New Zealanders.

University of Wolverhampton: [Difference Voices.](#) The things that make us different are the things that make us, us.

[Defining diversity activities](#) for boards, leaders, teachers and whānau.

Sage Journals: [What do Teachers do to Show They Care? Learning From the Voices of Early Adolescents.](#)

These resources are a sample of the resources available to you - explore with your peers tools and activities most relevant to your ākonga and context.

**My confidence level in this space:**

Envisioning a need

Encountering a desire

Exploring new ways

Embedding new practices

Empowering others

## An OPEN MIND a desire for understanding



Kei tēnā, kei tēnā, kei tēnā anō.  
Tōna ake āhua, tōna ake mauri, tōna  
ake mana.

Each and everyone has their  
own uniqueness, life essence and  
presence.

Attending to matters of the heart creates space for different views of the world.

Uncovering the world views and experiences of others opens you up to responsive practice and supportive environments that minimise stress, distress and distractions.

Be curious. Seek deep understanding of what shapes your ākonga. Be willing to examine how those things play out in your ECE service or classroom.

#### Reflections:

1. What do I believe about my capacity to change my views of the world; of ākonga; of teaching and learning?
2. How do my values and beliefs about those I teach affect the learning opportunities I offer them and my expectations of them as ākonga?
3. What steps do I take to understand and minimise the impact of my own assumptions, culture, and worldviews when I'm planning a learning programme?
4. How do I respond to diverse cultural, linguistic, disability, rainbow perspectives in my ECE service or class?
  - Am I providing equitable opportunities for all ākonga to succeed?
  - What barriers do I put in the way?
5. What is the dominant perspective in my ECE service or class?
  - Whose knowledge is valued?
  - Who decides what learning in my ECE service or class looks like?
  - Who decides who gets support and what that support looks like? Does that support contribute to the inclusion or exclusion of ākonga?
6. Ko wai au, ko wai rātou, ko wai tātou? Who am I, who are they, who are we? How well do I know myself and my ākonga so that I intentionally design learning that stretches and sticks?
7. How well do I seek lived experiences from ākonga, whānau, and kaiako to unearth our bias and assumptions and find more positive ways to teach?
8. How well do I harness the perspectives and expertise of others in my learning community to inform my teaching practice?
9. How do I know how ākonga and whānau experience my ECE service or classroom?
  - How does our space give them motivation and joy for learning and what gets in the way?
  - How do they share their views of equity and inclusion?
10. For ākonga who experience marginalisation, how can I identify and attend to dissonance between my ECE service or class and home cultures or identities?
11. How can I become comfortable with the discussions and different perspectives needed for change?

## Practices, examples and links

### My kaiako believe in me

- I treat all ākongā as if there is no limit to what they can achieve.
- I embed a strengths-based approach.
- I hold broad views of success and of the different ways success can be made visible.
- I embed high-expectations teaching.
- I provide support and challenge in equal amounts.

### My kaiako see me and hear me

- I recognise and expose whose knowledge is valued.
- I uncover whose wisdom matters.
- I invite and value the perspectives of ākongā and their whānau.
- I actively grow my understanding of how our local hapū and iwi operate, and local tikanga.
- I use relationship-based learning to transform pedagogy.
- I co-construct the physical space with ākongā and whānau.
- I actively facilitate the participation of whānau, iwi, and people with the knowledge of local context to support my teaching and learning programme.

### My kaiako let me be me

- I avoid categorising ākongā or labelling them according to deficit notions of ability.
- I avoid all forms of stereotyping (for example, by gender, ethnicity, or ability) in expectations about achievement, roles, tasks, technical support, and curriculum content.
- I guide ākongā 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 and advertising.

## Sector resources:

### All Ages

- Visit the [Inclusive Education website](#) to define what inclusive education means for you.

### Early childhood

- Use [Supporting teachers to assess and share children's early learning progress - Kōwhiri Whakapae](#).
- Explore "[Te Ara Poutama - Indicators of quality early childhood education: what matters most](#)" from the Education Review Office.
- Use [Te mahi kauawhi - Inclusive practice](#) to consider inclusion in your setting.
- Explore [Kei Tua o te Pae: Booklet 9 - Inclusive Assessment](#) for exemplars of inclusive assessments.
- [Try this useful tool](#) from The Education Hub on communication and oral language.

### Primary and secondary

- [Try this useful tool](#) from The Education Hub for developing a hunch and identifying assumptions.
- Explore "[Storientation](#)", the role of stories in transformation.
- [Read this Edutopia blog](#) about creating identity-safe classrooms.
- Read Te Kāhui Tika Tangata Human Rights Commission [Guidance on Social Cohesion for Schools](#).
- Explore The Education Hub, [how to develop high expectations teaching](#).
- Explore the New Zealand Curriculum [high expectations principle](#).
- Understand [key concerns of ākongā LGBTQIA+](#).
- Build your [knowledge of sex, gender and sexual diversity](#).
- View [this video](#) from Shelley Moore which looks at presuming competence – believing and trusting that all ākongā can and do learn.

These resources are a sample of the resources available to you - explore with your peers tools and activities most relevant to your ākongā and context

## Everyone is respected here

- I make available books and stories that can bring about discussions of concepts of equity, social justice, and diversity. For example, making the world a better place, taking a risk, wrestling with right or wrong, standing up or speaking out.
- I foster talanoa – respectful talking, listening, problem-solving, and ideas sharing.
  - I ensure that displays, resources and materials are authentic, non-stereotyping and represent diverse family structures, gender identities and diverse abilities. I recognise these help ākongā to empathise with the emotions, thoughts, and motivations of others.
  - I provide age-relevant opportunities to develop and explore social concepts, rules, and understandings.
  - I use interactive games or activities that show human diversity and explore what people have in common rather than focusing on difference.
  - I embed dialogic teaching to deepen and extend thinking. I value that this facilitates conversations with and between ākongā and helps them to build on each other's ideas and perspectives.
  - I embed age-relevant restorative principles and language into everyday interactions, for example promoting speaking and listening, storytelling from people's lives, teaching the use of feeling statements, and converting telling to asking.
  - I guide ākongā to connect respectfully with diverse perspectives, views and supports beyond their own friendship group.

### Sector resources:

#### All ages

- Visit [Out on the Shelves](#) for child and young adult books that have LGBTQIA+ characters.
- [Explore this useful tool](#) around harmful assumptions.

## Early childhood

- [Read this article](#) from The Education Hub on creating and sustaining cultures of inclusion in early childhood settings.
- Grow your oral language teaching practice with ERO's [Guide for ECE teachers: Oral language development in the early years](#).
- Check out [Talking Matters](#) which seeks to support a language rich environment.
- Download [He Mapuna Te Tamaiti](#) for ways to intentionally support social and emotional competence in early learning.

## Primary

- This [Find the Taonga2](#) activity from Mana Mokopuna uses Pacific migration to remind ākongā of the great taonga they are today, and are the descendants of their ancestors.
- Try this [Common Ground](#) interactive game from Sparklers that explores all the things we have in common, rather than focusing on our differences.
- [Equity Sticks](#) can be used to ensure all ākongā have a voice.

## Primary and secondary

- [Explore this Talanoa resource](#) with ākongā.
- Visit the appendices of the PB4L Restorative Practices [Kete Two](#) for useful exercises in restorative practices.
- These 60-second strategies, [SLANT listening and Traverse Talk](#) from Edutopia guide ākongā to connect respectfully with diverse perspectives, views and supports beyond their own friendship group.
- Edutopia also has some useful 60-second strategies for respectful talking, listening and problem-solving. Try [Double Circle](#), [SLANT Listening](#), [Traverse Talk](#), and [cooperative learning roles](#).
- This [Talk Moves](#) activity guides ākongā to speak up in class and provides equal opportunity for everyone to be heard.

These resources are a sample of the resources available to you – explore with your peers tools and activities most relevant to your ākongā and context.

**My confidence level in this space:**

Envisioning a need

Encountering a desire

Exploring new ways

Embedding new practices

Empowering others

## OPEN ARMS a commitment to flourishing



Mā te huruhuru ka rere te manu.  
Adorn the bird with feathers so that  
it may soar.

Opening the mind opens new opportunities to practise responsive and inclusive teaching.

Ākongā engage and learn in different ways. But that doesn't mean you have to design a separate programme for every ākongā in your ECE service or class, or that you need a formal diagnosis to know what to do. You can embed foundational practices that spark joy for learning. You can naturally incorporate supports that help everyone settle, engage, persist, be inquisitive and be the best learners they can be.

#### Key resources:

- Read [The Hikairo Schema: Culturally responsive teaching and learning](#):
  - for [early childhood](#)
  - for [primary](#)
  - for [secondary](#).
- Visit [Kōwhiri Whakapae](#) from the Ministry of Education.
- [Supporting kaiako to assess and share children's early learning progress - Kōwhiri Whakapae](#).
- Visit the Inclusive Education website guide to [curriculum accessibility](#).
- Visit the Inclusive Education website guide to [Universal Design for Learning](#).
- Read [Teaching the linguistically diverse learner in Aotearoa New Zealand](#) from NZCER Press.
- [View this video](#) about what happens when we change our aim in the way we teach.
- Find some useful strategies in the [Trauma Informed Kete for Kura](#).

#### Reflections:

1. How well do I welcome and harness the knowledge of whānau, peers and other supporters to help grow my teaching practice and collaborate together on teaching practice?
2. How could I better help ākongā I'm not helping now?
3. How can I better meet ākongā where they're at?
4. Do I teach how I like to be taught and is that what ākongā says works for them?
5. How comfortable am I with incorporating Māori language, values, and perspectives into my teaching? What might hold me back, and what steps can I take to improve?
6. How much of my time and focus is spent on attempting to change or fix ākongā rather than finding and addressing barriers in the environment around them that I have the ability to change?
7. What small 'signals' of belonging do I intentionally and unintentionally convey each day in my ECE service or class to promote cohesion and trust?
8. How well do ākongā and kaiako care about each other in my ECE service or class? Where do I see and how do I acknowledge evidence of this?
9. How often do I ask ākongā for feedback about what I can do differently to remove threats, distractions, and barriers to their learning?
10. How culture- and identity-rich, and representative of our ākongā and whānau, is my ECE service or class - physically, visually, in language, in protocols, in content?
11. How do I facilitate social connection and collaboration as key drivers for learning?
12. What elements of my ECE service or class provide foundational stability for when unpredictable things happen?

**My confidence level in this space:**

Envisioning a need

Encountering a desire

Exploring new ways

Embedding new practices

Empowering others

## Help ākongā get ready to learn – practices, examples and links

Belonging activates learning. Social connection is where the energy and confidence for learning comes from.

Communities of warmth, welcome and care for ākongā and whānau, and they feel seen, known, and that they matter. Their true character qualities can emerge.

When under stress, ākongā can draw upon these qualities and connections for resilience and persistence.



### Sector resources:

#### All years

- Download the [A-Z of a nurturing environment](#).
- Read this [Evidence Snack](#) about signalling belonging.
- Explore the [LGBTQIA+ guide](#) on the Inclusive Education website for ways to make your centre or class rainbow-friendly.

#### Early childhood and primary

- Explore [the belonging strand](#) in Te Whāriki.
- View [making connections at the door](#) for early childhood and primary.

#### Primary

- Try this [Values Continuum](#) activity from Mana Mokopuna which encourages young people to celebrate the foundation and experiences which form their world view and opinion.
- Try this [Find the Taonga](#) activity from Mana Mokopuna which uses Pacific migration to remind ākongā of the great taonga they are today, and as the descendants of their ancestors.
- Explore the social and emotional learning activities in [Oho](#) (and Ata) – Oho explores the connections between our heritage, ourselves and our worlds.

#### Secondary

- View [making connections at the door](#) for secondary.

**These resources are a sample of the resources available to you – explore with your peers tools and activities most relevant to your ākongā and context.**

### My kaiako make me feel good when I come here

- I intentionally set up an environment that encourages, cultivates, and nourishes ākonga and whānau.
- We collectively explore and co-construct values in our space that bind us together and nourish and guide relationships and learning.
- We establish and embed warm, predictable welcoming, and leaving protocols with ākonga and whānau. We value these for settling the inner soul and readiness for what comes next.

### My kaiako make me feel like I belong

- I know ākonga and their whānau well and use this knowledge in my planning and teaching to enhance belonging and learning.
- I embed local tikanga and kawa with ākonga and whānau.
- I embed check-ins as ākonga arrive and determine readiness for learning - “how are you today?”
- I reflect cultures and identities reflected in ākonga and whānau through what is seen, heard, done, and taught.
- I address ākonga and whānau respectfully, by the name they wish to be called, with the correct pronunciation, and the pronouns they wish to use.
- I am available to ākonga and whānau.
- I embed first and heritage languages into ECE service and class practices and literacy learning.
- I explore with ākonga and whānau what they value and how this can be seen, heard, and felt in our ECE service or class.
- I teach and model in age-relevant ways respect for kaupapa, rules, and the rights and perspectives of others.
- I celebrate whakapapa, using knowledge of ancestors to surface ākonga and whānau goals and dreams.

### We all help each other

- With ākonga and whānau, I embed social connectedness and friendships through facilitated connections with each other, shared problem-solving, sharing acknowledgments, celebrating, and having fun together.



## Set ākongā up to do their best work – practices, examples and links

When they're not worrying about what to expect, ākongā are free to learn and explore.

Predictable and dependable environments help ākongā feel confident and secure – their minds are sharp and alert to new knowledge and learning.

Collectively agreed expectations increase attention and focus.

When the unexpected does happen, ākongā will trust you to calmly and clearly guide them back to where they need to be for relationships and learning.

### Sector resources:

#### All ages

- [Explore this resource](#) to support ākongā with sensory needs, anxiety attention, concentration and communication.

#### Early childhood

- Download [He Māpuna te Tamaiti](#).
- Download [this resource from NZCER](#) to support kaiako with strategies to help with social-emotional competence.
- Read the Education Hub article on [social and emotional competence](#) and follow up using [their resource](#) on social and emotional competency.

#### Primary

- Read this Evidence Snack about [instructional and behavioural routines](#).
- View this video for [strategies that anchor daily activities](#).
- Try [Ask three before me](#) as collaborative problem-solving activities.

#### Primary and secondary

- Download [Teaching for Positive Behaviour](#).
- Try [Problem “speed dating”!](#) as a collaborative problem-solving activity.
- [View this video](#) on the importance of the first 10 minutes in class.

**These resources are a sample of the resources available to you – explore with your peers tools and activities most relevant to your ākongā and context.**

#### My kaiako make sure I know what's expected

- We collectively construct age-relevant expectations and routines that promote connectedness and wellbeing.
  - Behavioural routines, such as using equipment, using physical spaces, sharing toys or resources, helping each other, using quiet spaces, and using headphones and devices.
  - Instructional routines, such as playing or working in groups, having options and making good choices, taking brain breaks, having rest time, quiet time, talk time, and collaborative time and independent time.
- We display these expectations and routines using words, graphics, symbols, and agreed signals.
- I explicitly teach these expectations and routines through describing, modelling, practising and providing feedback.
- I discuss with ākongā why the routine is needed, when it's needed, and how it helps.
- I remind ākongā of routines and expectations at the beginning of and throughout tasks.

### My kaiako help me feel secure

- I actively guide ākongā to settle in and connect with each other.
- I anchor activities with good verbal and visual signposts and instructions, for example:
  - visual timetables
  - visual cues and hand signals
  - colour-coded schedules
  - timers
  - repetition
  - anticipating and explaining changes to routines
  - using the same visuals in a range of contexts
  - step-by-step supports for ākongā to manage themselves.

### My kaiako make sure I understand what to do

- I give clear, explicit instructions broken down into small chunks. I highlight key parts of the task. Before beginning a task, I have ākongā explain their understanding of what they're doing. I make sure ākongā have the tools they need to complete the activity.
- I group and present information in the order it needs to be actioned.
- I use frequent check-ins and reminders throughout tasks.

### My kaiako teach me how to help myself and others in case things go wrong

- I help ākongā to regulate when I see them struggling. I make support available to everyone.
  - I'm kind to and understanding of myself. I share my worries and vulnerabilities with ākongā, whānau, and peers so that we can problem-solve together.
  - I teach, model, and reinforce emotional regulation.
  - I facilitate shared problem-solving.
  - I set up buddy systems and tuakana-teina (an older or more experienced ākongā helping one younger or less experienced).
  - I guide regulation with non-verbal signals for agreed expectations, for example, using hand signals, lights on and off, musical sounds, picture cues, and digital timers.

- I teach, model, and remind ākongā of the rules when working together, so that those who find group work or play hard know how to engage and can trust in their peers. This includes role taking, turn-taking, problem-solving, shaping and softening sentences, using I statements, active listening, and asking questions.
- I catch ākongā doing things right, help them self-regulate. I notice and recognise attempts, approximations, effort, and progress. I emphasise strategies and persistence rather than intelligence – “I can see you used the strategy we talked about.”

### Sector resources:

#### Early childhood

- [He Mapuna te Tamaiti](#) has a range of strategies for facilitating social and emotional competence in early learning.

#### Primary and secondary

- Explore the social and emotional learning activities in [Oho and Ata](#).
- Sparklers has [100 strength-based activities](#) to help ākongā tune into their hauora and wellbeing to look after themselves and others.
- The [Mental health education and hauora](#) resource has a wealth of activities for teaching interpersonal skills, resilience, and wellbeing.
- Read [Aramai He Tētēkura](#) to understand ākongā distress and use mana-enhancing practices to reduce that distress.

**These resources are a sample of the resources available to you - explore with your peers tools and activities most relevant to your ākongā and context.**

## Tune in to what ākongā need to be their best – strategies, examples and links

It makes all the difference to engagement and effort when ākongā know their kaiako understand the things that cause stress or struggle. This recognises that any barriers to learning are inherent in the environment (and within your collective sphere of influence to change).

Addressing any dissonance between ākongā culture and felt identity, and their ECE service or school removes stress. It makes room for the natural talents and intuitive cleverness and creativeness of ākongā to emerge.



### Sector resources:

#### All ages

- Consider what you could adopt from this Edutopia video about a sensory room.
- Watch Shelley Moore covering how you can [plan for all ākongā](#).
- Explore this guide on [knowing your learner](#).
- Explore the different types of [learner profiles you can use](#).
- Think about what strategies talked about by these ākongā would work for all:
  - [Brigham Riwai-Couch](#) shares 10 ways kaiako can most effectively teach ākongā Māori like him.
  - [Brad](#) talks about what helped him to achieve NCEA Levels One, Two, and half of Three in one year.
  - [Katrina](#) talks about how kaiako can help her learn.
  - [Ivan and Eli](#) talk about how kaiako have captured their interest and helped them to enjoy learning.
  - Students from Manurewa College ask kaiako to take their time and get to know them more.
- Use the [disability-related guides](#) on the Inclusive Education website for strategies that respond to the needs of particular learners.

These resources are a sample of the resources available to you – explore with your peers tools and activities most relevant to your ākongā and context.

### My kaiako get me

- I recognise and attend to how the environment can cause friction.
  - I harness first and heritage languages and cultures, and felt identities so that ākonga see, feel, and hear themselves in their surroundings, in content, in protocols, and in discussions.
  - I harness what whānau know about their tamariki to inform protocols and practices in our space.
- I recognise and attend to how the physical and sensory environment can cause stress or distress. (I get creative with ākonga and community to make our space work.)
  - I reduce noise levels and allow ākonga to sit nearer me if they need to.
  - I reduce visual clutter and crowded spaces (for both physical access and sensory overload.)
  - I regularly check that temperature, lighting, noise, and furniture suit everyone.
  - I provide quiet, independent work and play spaces. I'm attuned to the need for both group and independent work and play.
  - I provide calming spaces, toys and tools, such as fidget toys, headphones, listening to music.
  - I teach routines and behaviours needed to use tools, resources, and spaces.
  - I provide a range of desks and chairs.
- I'm attentive and responsive to brain, vision, hearing, physical, and emotional fatigue – how it manifests and what helps relieve it.
  - I schedule brain breaks and allow self-directed breaks when needed – sensory (a quiet space), relaxing (doing breathing), or physical (moving around, doing exercises, or using a fidget toy).
  - I'm attuned to the "window of tolerance" – the degree of challenge and emotional intensity ākonga can tolerate.

### My kaiako wants me to get there

- I recognise and attend to what can make ākonga feel stuck.
  - I ask what helps them to think and learn.
  - I allow adequate time to think, respond to questions, process ideas, plan, do work or play, and complete homework.
  - I use age-relevant accessibility tools and features, such as text to speech, blown up text, captions on videos, high-contrast colour highlighting, and markers and stickers.
  - I tailor the formats I use – paper, audio, visual, and digital.
- I tune into cognitive load.
  - I provide explicit instructions.
  - I provide lots of opportunities for guided and independent practice.
  - I scaffold challenge.
  - I set up frequent opportunities to retrieve and re-visit information.
- I am flexible in my expectations of ākonga who might be struggling. I'm open to:
  - providing materials, worksheets and links ahead of time
  - giving access to key vocabulary or big ideas ahead of time
  - using laptops in class, and receiving homework in electronic form
  - different seating and desk options
  - different writing tools or types of paper
  - options for taking notes and for handwriting, for example, shared notes, Google Docs, photographing the whiteboard, video or voice memo, different types of keyboards, text-to-speech, and spelling and grammar checkers
  - using any method of communication an ākonga uses.

## Spark joy for learning - strategies, examples and links

All ākonga learn differently. Designing learning with everyone in mind means knowing how your ākonga learn and what will spark their interest and bring out their natural talents and intuitive cleverness and creativeness. Designing learning with everyone in mind means building in everyday supports that help ākonga persist and be the best learners they can be.



### Sector resources:

#### All ages

- Use the [disability-related guides](#) on the Inclusive Education website for strategies that respond to the needs of particular learners.

#### Early childhood

- [Explore this resource](#) to support ākonga with sensory needs, anxiety attention, concentration and communication.
- [View this section from Te Whāriki](#) which describes the process for assessment, planning and evaluation.
- Read this article from The Education Hub on “[Scaffolding social skills in early childhood.](#)”
- Access the [Talk Tools](#) in Te Kōrerorero for strategies for building oral language.

#### Primary and secondary - designing learning

- [View](#) this secondary school example of designing learning so that everyone succeeds.
- [View](#) this primary school demonstration of Universal Design for Learning.
- [View](#) this video on getting started with Universal Design for Learning in secondary school.
- For more detailed strategies and ideas about what works for ākonga, visit the guides on the [Inclusive Education website](#).
- Explore the [Guide to Universal Design for Learning](#) on the Inclusive Education website for a structured approach to inclusive class design.
- Explore the local curriculum guidance on [designing rich opportunities and coherent learning pathways](#) for all.

**These resources are a sample of the resources available to you - explore with your peers tools and activities most relevant to your ākonga and context.**

### My kaiako know what works for me

- I provide a rich range of opportunities for playing, imagining, creating, inventing, and experimenting.
- I present information in different and multi-sensory ways – written, verbal, using technology, using visual tools and colour coding, and using objects that can be moved around.
- I provide options for how ākonga wish to learn, work or play. For example, where they wish to work or play, with whom, when they can take breaks, and the topics they wish to work on.
- I provide structured options (rather than random choice) for ākonga to show their learning. For example, mind maps, presentations, debates, storyboards, art, music, and poetry.

I make options available to everyone. I start with a few options and then gradually increase. I find out from ākonga and their whānau what works best for them. I teach and model how to make choices.

### My kaiako and friends help me stay on track

- I repeat and sequence information, and recap to help with recall and memory.
- I use colour coding, visuals and organising tools, such as graphic organisers, mind maps, digital timers, charts, visual calendars, and colour-coded schedules.
- I allocate buddies to repeat, remind, check and guide instructions, and progress on a task.
- I use age-relevant templates, rubrics, checklists, graphic organisers, and exemplars to help them organise their next steps.
- I provide a checklist with tasks broken into smaller segments. I highlight key parts of the task. Before beginning a task, I have ākonga explain their understanding of what they're doing.
- I teach ākonga how to use sticky notes, images and symbols, bookmarking tools, and annotating tools to take good notes.
- I encourage ākonga to make handy reference aids that feature common subject facts that they can refer to throughout the day.

### My kaiako and friends help me work things out

- I use visuals, mind maps, 3D manipulatives, outlines, flow charts, and real objects to help with highlighting patterns, critical features, big ideas, and relationships.
- I pre-teach key words and ideas.
- I make connections between ideas.
- I provide a range of opportunities to inquire into or puzzle over ideas and events to make sense of things.
- I provide scaffolds for sense-making, such as writing frames and sentence starters.
- I use coloured stickers to show ākonga where to start reading and where to stop.
- I repeat, sequence information, and recap to help with recall and memory.

### My kaiako make it interesting

- I provide enriching learning experiences that open horizons.
- I connect learning to real-world contexts, people and issues:
  - We take field trips.
  - I use whānau and community to give learning an authentic context and reduce the gap between worlds. For example, as experts in local history, first and heritage languages, community-led development, and local initiatives.
  - I invest in joint teaching and learning with whānau. For example, reading together, making audio books, and sharing local stories.
- I activate prior knowledge and first or heritage languages.
- I use high participation strategies that are collaborative. I recognise their value for sparking interest and enjoyment for learning, supporting ākonga to concentrate on a task for longer, and for delving deeper into a topic.

**My confidence level in this space:**

Envisioning a need

Encountering a desire

Exploring new ways

Embedding new practices

Empowering others



### My kaiako let me know how I'm doing and what I need to do next

- We set goals together (ākonga, whānau, and kaiako) to help stay focused.
- I encourage ākonga to keep challenging themselves in their learning.
- I share small, incremental steps with ākonga and whānau as they happen.
- I'm attentive and lean into what I'm noticing and talk with ākonga and whānau about this.
- I adjust my teaching to what I notice (and to what formal assessments show).
- I scaffold tasks with regular observations and feedback.
- I ensure formal assessments impact positively on motivation through encouraging ākonga to keep challenging themselves and their learning.
- I make it safe to fail through group problem-solving and talking through struggles and learning from those struggles.
- I provide opportunities for ākonga to acknowledge and encourage each other.



### Sector resources:

#### Primary and secondary – collaborative, high participation strategies

- Read this [Edutopia blog](#) on how to set up collaborative learning to boost intrinsic motivation.
- Collaborative learning activities can relieve, reassure, share problem-solving, and give voice to diverse thinking and ideas. Try [Pass the marker](#), [Math partners](#), [Talk moves](#), [Double circle problem-solving](#), [Peer review](#), [Socratic circle with a hot seat](#), [Community circles](#), [Respond, Reflect, Review together](#).
- Some commonly used strategies to activate prior knowledge to try: [Graphic organisers](#), [Concept maps](#), [KWL Chart](#), [Anticipatory guides](#), [Hot potato](#), [Finding out tables](#), [Learning grids](#), [Brainstorming](#).
- Explore examples of high participation strategies and dialogic teaching: [Think-Pair-Share](#), [Dialogue circles](#), [The Jigsaw](#), [The Doughnut](#), [Buzz groups](#), [Socratic circles](#).

#### Primary and secondary – goal setting and feedback

- The [Mental health education and hauora](#) resource has some useful lesson plans on pages 207 for setting goals and for time management.
- Opportunities for ākonga to acknowledge and encourage each other include: [TAG feedback](#) (TELL something you like, ASK a question, GIVE a suggestion), [Shout Outs](#), [Praise and Push](#), [Respond, Reflect, Review](#), [Bean Critique](#), [The Fishbowl](#), using a Socratic Circle (secondary example), [Facilitate peer gratitude and appreciation](#).
- Read this [Edutopia blog](#) on finding the right balance between correction and praise.
- Explore the local curriculum guidance on [Using the right tools and resources to notice and respond to progress across the curriculum](#).
- View this [video](#) on using feedback to support expression of ideas.

These resources are a sample of the resources available to you – explore with your peers tools and activities most relevant to your ākonga and context.

# Appendix for inclusive teaching goal setting and planning

Use the Inclusive Practices Poutama on this page to locate yourself in your inclusive teaching journey. Once you know where you are, use the planning templates on the following pages to set goals and actions to move through the progressions. At times you might move backwards and forwards through the progressions depending on the ākonga and whānau you meet long the way,



## Envisioning – reflecting on the need to embark on a new learning journey

### Envisioning a learning journey:

- believe in and care about the capacity of all tamariki and rangatahi to learn
- tuned into what shapes my beliefs and views of ākonga, whānau, teaching and learning
- open to disrupting assumptions about ākonga, whānau, teaching and learning
- aware of how personal values and beliefs about those I teach affect the learning opportunities I offer them and my expectations of learners
- think about why and how Te Tiriti o Waitangi retains a unique status for both treaty partners in Aotearoa
- reflect on the unique place of te reo Māori as the first official language of Aotearoa New Zealand
- consider how diversity in education highlights an opportunity and an obligation to reflect on my own pedagogical approaches and consider their fit.

## Encountering – having a desire to encounter new learning and knowledge

### Identifying the learning gaps:

- believe I have what it takes to make a meaningful difference in the lives of all ākonga
- hold myself accountable for recognising and addressing my own biases
- explore the ways the centre or class environment and my own practices contribute to the behaviour, motivating and outcomes of ākonga
- understand the unique place of Te Tiriti o Waitangi as the founding document of Aotearoa New Zealand
- recognise and identify my own learning needs specific to the respectful use and pronunciation of te reo Māori
- explore and challenge the beliefs, knowledge and experiences that inform the way I teach identify my own knowledge gaps and seeks to fill them.

## Exploring – exploring and enhancing new learning and knowledge

### Interacting with new knowledge:

- seek to understand and world through the eyes and experiences of others
- seek out new knowledge and experiences that open me up to new ways of seeing and practicing teaching and learning

- address my own knowledge gaps by engaging in targeted professional development specific to inclusive practices
- understand the impact of Te Tiriti o Waitangi articles on professional practice
- address my own learning needs specific to the use and pronunciation of te reo Māori
- explore and learn about inclusive approaches, frameworks, models and programmes that inform my pedagogical practice.

## Embedding – embedding and applying new learning and knowledge

### Integrating new knowledge:

- practices are non-judgemental
- calm and well attuned to ākonga and whānau
- take steps to minimise the impact of my own assumptions, culture and world views when I'm planning a learning programme
- demonstrate and apply inclusive teaching approaches, frameworks, models and programmes into pedagogical practices
- apply the Te Tiriti o Waitangi articles in professional practice
- incorporate and pronounce te reo Māori with integrity and authenticity
- incorporate inclusive teaching approaches with integrity and authenticity
- access ongoing mentorship (advice, guidance, supervision, collaborative practice).

## Empowering – providing inclusive practice leadership and mentorship to others

### Providing inclusive practice leadership:

- provide oversight of and insight into inclusive approaches, frameworks, models and programmes that are adopted within pedagogical practice
- support and guide others
- model inclusive teaching practices
- model Te Tiriti o Waitangi articles in bicultural decision-making
- support and guide others in their knowledge and use of te reo Māori (history, place names, local dialects)
- mentor others with advice, guidance, supervision (formally and informally).



## Where to from here?

### Growing your confidence

Use the Inclusive Practices Poutama on page 30 to set goals for yourself and generate a plan for growing your competency and confidence.

We've provided a development plan template in the following pages to help you identify ways to move through the poutama progressions.

Our thanks to the authors of the original cultural competency poutama from the Hikairo Scheme for allowing us to adapt the poutama - Te Hurinui Karaka-Clarke, Jennifer Smith, Mātiu Tai Ratima, the late Angus Hikairo Macfarlane, Sonja Macfarlane, Rachel Maitland, Lisa Davis Susannah Stevens, NZCER Press.



### Stepping up support

Once you have set up the foundations for learning and belonging you may need to grow your understanding of specific disabilities and teaching approaches that will support areas such as emotional regulation, working memory, fine motor skill development and communication.

Even using the foundational practices in this guidance, ākonga will still have moments of fatigue, frustration, or low self-esteem. There may be times when they need deliberate, focused attention from you or other supports from outside the ECE service or class.

- If you have support workers, whānau, or other adults from the community in your space, use them often to work with the full ECE service or class while you work more closely with ākonga who could benefit from some deliberate support.
- Your school's learning support coordinator, SENCO, pastoral care lead, coordinator of wellbeing or additional support, tūhono kaiwhakahaere or kaitiaki, teaching team, or team lead will be well tapped into support that might help.
- Your local Ministry of Education office can point you towards programmes or training that might help, or to services available for ākonga who need stepped-up support.
- Many health and disability-related community organisations provide useful teaching guidance on their website and sometimes training programmes.

# Teacher development plan:

## Enhancing confidence with diverse learners

Teacher's name:

Date:



### 1. OPEN HEART: An ethic of caring

**Goal: Embrace the notion that everyone matters and wants to do well and try their best.**

**Sample action steps by progression (you can also identify your own from the Open Heart section):**

- Envisioning
  - Reflect on personal experiences and biases that shape views of ākongā, whānau, teaching and learning.
- Encountering
  - Disrupt assumptions about ākongā, whānau, teaching and learning.
- Exploring
  - Engage with people and resources that challenge assumptions and promote empathy.
  - Attend workshops on cultural responsiveness and inclusive practices.
- Embedding
  - Presume competence.
  - Practice being non-judgemental and mindful of beliefs, actions, and intentions.
  - Practice being calm and attuned to what shapes ākongā and whānau.
- Empowering
  - Model big-heartedness in all relationships and interactions.
  - Grow big-heartedness through values-sharing with others.

**Example reflection questions: (see Open Heart) section for further examples):**

- How was I cared for as a tamaiti and how does this manifest in my care for ākongā and whānau today?
- What values do I hold dear, and how do these manifest in my daily interactions?
- Why do I teach the way I do? What informs that – beliefs, knowledge, experiences? How useful are they for what is happening now?

**Hikairo Schema Cultural Competency Poutama:**

- **Huataki (begin affirmatively):** Start with a positive mindset and acknowledge the importance of cultural competency.
- **Ihi (demonstrate assertiveness):** Show confidence and assertiveness in implementing culturally responsive practices.

**Resources explored:**

- Which resources can you or have you explored?
- How did you use these in to grow your inclusive practice?

**My confidence level in this space:**

Envisioning a need

Encountering a desire

Exploring new ways

Embedding new practices

Empowering others

# Teacher development plan:

## Enhancing confidence with diverse learners

Teacher's name:

Date:



## 2. OPEN MIND: A desire for understanding

Goal: See the world through the eyes and experiences of others.

### Sample action steps by progression (you can also identify your own from the Open Mind):

- Envisioning
  - Begin to broaden views of success.
  - Grow awareness of dissonance between ākonga home and educational settings.
- Encountering
  - Explore and challenge the beliefs, knowledge, and experiences that inform teaching.
  - Develop comfort with discussions and different perspectives needed for change.
- Exploring
  - Seek out new knowledge and experiences that open me up to different ways of seeing and doing teaching and learning.
  - Examine and broaden perspectives and whose knowledge is valued.
- Embedding
  - Use relationship-based learning to transform pedagogy.
  - Actively facilitate the participation of whānau, iwi, and people with local knowledge in teaching and learning programme.
  - Attend to dissonance between home and educational setting.
- Empowering
  - Harness perspectives and experiences of others to inform collaborative teaching practice.
  - Guide others through exploring their own beliefs and assumptions.
  - Share new knowledge and ways of seeing teaching and learning.

### Reflection questions: (see Open Mind section for further examples):

- What do I believe about my capacity to change my views of the world, ākonga, and teaching?
- How do my values and beliefs affect the learning opportunities I offer and my expectations of ākonga?
- How do I respond to cultural, linguistic, or learning diversity in my class?
- How do I know how ākonga and whānau experience my ECE service or classroom? What about our space gives them motivation and joy for learning and what gets in the way?

### Hikairo Schema Cultural Competency Poutama:

- Kotahitanga (establish inclusion): Foster an inclusive environment where all ākonga feel valued and respected.
- Awhinatia (build connections): Build strong, respectful relationships with ākonga and their whānau.

### Resources explored:

- Which resources can you or have you explored?
- How did you use these to grow your inclusive practices?

**My confidence level in this space:**

Envisioning a need

Encountering a desire

Exploring new ways

Embedding new practices

Empowering others

# Teacher development plan:

## Enhancing confidence with diverse learners

Teacher's name:

Date:



### 3. OPEN ARMS: A commitment to flourishing

Goal: Embrace teaching practices that unlock the promise in everyone.

#### Sample action steps by progression (you can also identify your own from the Open Arms):

- Envisioning
  - Recognise and see the barriers to participation, engagement and learning that are in the environment and within my sphere of influence to change.
- Encountering
  - Become attuned to what ākongā need to be their best.
  - Become attuned to what causes stress, struggle or stuckness in ākongā.
- Exploring
  - Explore what makes a learning environment that encourages, cultivates and nourishes ākongā and whānau.
  - Seek specific professional development that relates to needs and identities of the ākongā and whānau I'm responsible for.
- Embedding
  - Attend to dissonance between ākongā home and learning environments.
  - Design learning environments that are welcoming, calm, and culturally rich.
  - Implement dynamic and interactive teaching approaches that respond to natural talents and creativity.
  - Provide structured options for ākongā to show their learning in various ways.
  - Use high participation strategies that are collaborative and engaging.

- Empowering
  - Share and collaboratively grow what I know and what I learn.
  - Model inclusive practices in all relationships and interactions.
  - Lead collaborative inclusive practice conversations and learning.
  - Oversee inclusive pedagogical practice.

#### Reflection questions: (see Open Arms section for further examples)

- How can I better meet ākongā where they're at?
- How can I better help ākongā I'm not helping now?
- Do I teach how I like to be taught or in ways that work for ākongā?
- How do I facilitate social connection and collaboration as key drivers for learning?

#### Hikairo Schema Cultural Competency Poutama:

- Ira Manaaki (engender care): Show genuine care and empathy towards all ākongā.
- Rangatiratanga (enhance meaning): Enhance the meaning and relevance of learning by integrating cultural and inclusive perspectives.

#### Resources explored:

- Which resources can you or have you explored?
- How did you use these to grow your inclusive practice?

#### Reflection and evaluation:

- What progress have I made towards my goals?
- What challenges have I encountered?
- What additional support do I need?

My confidence level in this space:

Envisioning a need

Encountering a desire

Exploring new ways

Embedding new practices

Empowering others



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