

<b>Ministry of Education competency area</b>	<b>Anne Barker - ACC 353</b>
<b>Te Tiriti o Waitangi</b>	<p>Anne locates and visits local iwi offices to hear about their priorities for education for their tamariki, and to acknowledge that this is their rohe, and how her work with schools will align with their kaupapa. Anne believes that local mātauranga is very important to weave throughout teaching and learning programmes and consideration is needed as to how space is created for mana whenua voices to be heard, respected and woven into the narrative of the school. Anne is grounded in the belief that Aotearoa is a nation whose founding document is Te Tiriti o Waitangi and recognises that there needs more work to be done if we as a nation are to live up to the aspirations of this document. Anne continues to learn about and explore ways of honouring the Treaty. Anne's mahi with schools means that:</p> <ul style="list-style-type: none"> <li>• she gets to know a school's marae, iwi, and hapū connections and she considers what she can bring from her kete that will contribute to their shared goals or open conversations</li> <li>• she recognises the importance of maintaining conversations about where the Treaty and Te Tiriti sits within the context of the school</li> <li>• she encourages dialogue and continues to learn about and examine the impact of subsequent legislation on mana whenua and all Māori.</li> <li>• Examples of Anne's practice include:             <ul style="list-style-type: none"> <li>○ starting schools to develop thinking around cultural responsiveness</li> <li>○ completing a one year course with Poutama Pounamu (included working with a group of teachers using the support materials from the website).</li> <li>○ supporting a principal who is currently establishing a rumaki unit in terms of engaging with iwi, whānau and the community and deciding on the shape of their localised curriculum.</li> <li>○ supporting staff, ancillary staff and Board of Trustees to develop understanding of ways of honouring Te Tiriti o Waitangi</li> <li>○ providing PLD for Te Whai Toi Tangata in a variety of ways to prompt and develop awareness of the cultural landscape that we all inhabit and the impact of that on our ways of thinking, behaving, responding, learning and leading.</li> <li>○ completing the 'He Papa Tikanga' course with Te Wānanga o Aotearoa.</li> <li>○ completing a level 2 Te Reo course and she is very keen to continue to grow her proficiency of te reo.</li> </ul> </li> </ul>

<p><b>Kaupapa Māori</b></p>	<p>Anne, is grounded in her identity as a Pākehā, and continues to learn te reo Māori me ōna tikanga working towards being bicultural and bilingual. Anne’s mahi contributes to:</p> <ul style="list-style-type: none"> <li>• challenging schools about stereotyped responses to Māori whānau and expectations of how schools interact with whānau is something that regularly comes up in her conversations with schools</li> <li>• considering what opportunities schools have for authentic collaboration between and amongst kaiako, ākonga, whānau, hapū and iwi and she has brokered potential connections between scientists and researchers who are seeking to engage with schools and iwi in restoration project</li> <li>• recognising that working with Kaupapa Māori approaches as a Pākehā is about stepping down from whatever platform we may have thought we occupied to make space for Māori to work, think and be on their terms</li> <li>• believing that building authentic, mutually respectful relationships includes following a Māori lead, and contributes to tino rangatiratanga and empowerment</li> <li>• challenging schools as to how they can demonstrate not just good intentions, but a deep commitment to honouring the treaty.</li> </ul>
<p><b>Critical Consciousness</b></p>	<p>Anne has recognised the importance of working on herself to understand her own biases and to uncover her own unconscious biases when working in schools. She believes that this learning can arise from an ako disposition; being open to seeing and responding to challenges to ones’ thinking. Further to this she:</p> <ul style="list-style-type: none"> <li>• challenges individuals to ensure that people’s own biases do not influence their PLD role in schools. However, in acknowledging these biases, it is essential to continue to question their motivation and potential prejudices.</li> <li>• understands that developing critical consciousness can arise from; <ul style="list-style-type: none"> <li>○ challenging conversations</li> <li>○ readings</li> <li>○ presentations</li> <li>○ sharing stories of discovering new and different ways of viewing and interacting with the world around us.</li> </ul> </li> </ul>
<p><b>Whakawhāiti - Inclusion</b></p>	<p>Anne believes that working in open ways with ākonga is essential to develop intellectual and emotional investment to ensure that stereotypes, and existing assumptions are challenged in ways that encourage whole-hearted participation and engagement. She also:</p> <ul style="list-style-type: none"> <li>• understands diversity is about ethnicity, ableness, intellect, skills and knowledge and believes that 21<sup>st</sup> century learning prioritises diversity</li> <li>• recognises that celebration of diversity is possible when dialogic approaches are used to allow for difference, and to prompt new languaging that opens up possibilities in terms of responses, learning and interactions.</li> </ul>

- |  |  |
|--|--|
|  | <ul style="list-style-type: none"><li>• believes inclusion is predicated on working with moral imperative and in ways that ensure mana ōrite. She also believes that part of developing sound inclusive practices is about being brave enough to make yourself vulnerable. This is part of whakawhanaungatanga: to own your frailties, your mistakes and sharing those so others can be brave enough to make mistakes and to engage with learning.</li></ul> |
|--|--|