

<b>Ministry of Education competency area</b>	<b>Stephen Ross - ACC 925</b>
<b>Te Tiriti o Waitangi</b>	<p>When Stephen works with new school leaders and staff it is made clear that he will support them in fulfilling their own vision and goals. Stephen articulates to schools that they have their own power to make decisions and discusses actions that best suit their needs. Where appropriate, he refers to Te Tiriti to raise awareness of whichever of the 3 P's is pertinent at that time. As a white male, he recognises that his own prior education on issues and histories related to Te Tiriti has been poor. Yet he considers himself to be fortunate to hear an expert speak from a Māori perspective and he pays attention because he acknowledges he still has much to learn. In his facilitation practice Stephen demonstrates how he:</p> <ul style="list-style-type: none"> <li>• develops his awareness of iwi and hapū depending on whakapapa and school demographic location</li> <li>• encourages schools to explain how whānau, hapū and iwi contribute to their local school</li> <li>• helps schools to develop important connections with mana whenua</li> <li>• corrects poor pronunciation of te reo Māori and challenges the poor pronunciation of others.</li> <li>• shares posts that challenge causal racism on his own Twitter and Facebook platforms</li> <li>• keeps the 3 P's of Te Tiriti in his mind: partnership, protection, participation and can discuss how they might be reinforced when a context presents itself.</li> </ul>
<b>Kaupapa Māori</b>	<p>Stephen is confident to speak te reo with pride, although his fluency is currently limited to words, basic sentences and phrases. Last year he attended a local course in te reo and has set personal goals to complete the <i>He Papa Tikanga</i> course. Being involved in Te Kotahitanga and Kia Eke Panuku projects as a teacher highlighted for him the importance of the effective teacher profile and culturally responsive and relational pedagogies. These approaches are anti-colonial and include the concept of ako - learning from each other. He welcomes the opportunities to develop in this area and to make connections that support him and his mahi and that will allow him to reciprocate, he also</p> <ul style="list-style-type: none"> <li>• understands the concept of enhancing mana to a point of mana ōrite. This is directly related to his positive respectful relationships with ākonga, kaiako and tumuaki. He builds relationships and connections with people, and is able to establish trust and which enables others to take risks.</li> <li>• seeks to use whakataukī and karakia in appropriate ways and places such as workshops and hui. He acknowledges that he is not tangata whenua and cannot whakapapa directly, but has developed his mihi over time to acknowledge the maunga and moana he associates with by recognising that he grew up</li> </ul>

	<p>under their protection. He actively seeks guidance from people he considers to be experts in te ao Māori about his understanding of concepts and tikanga.</p> <ul style="list-style-type: none"> <li>• realises that knowledge is shared and that we can support each other to learn.</li> </ul>
<p><b>Critical Consciousness</b></p>	<p>Stephen clearly makes connections between critical consciousness and teacher inquiry, which both involve aspects of reflection and exploration of ideas. Further to this Steven is:</p> <ul style="list-style-type: none"> <li>• actively growing his knowledge through professional learning groups exploring controversial issues such as racism, white privilege, cultural biases, decolonisation and cultural sustainability</li> <li>• able to seek clarification with others to ensure they have a common understanding, taking into consideration everyone is entitled to their own opinion</li> <li>• able to articulate his own reflections and anecdotes where he has discovered new learning or where he has changed his thinking around an issue</li> <li>• shares with others when he has discovered academic research that informs his work.</li> </ul>
<p><b>Whakawhāiti - <i>Inclusion</i></b></p>	<p>Stephen promotes a Universal Design for Learning (UDL) approach. He acknowledges that it's important to recognise the spectrum of ability, understanding and experience that kaiako possess and offers adaptive and responsive ways to access learning. Diversity doesn't guarantee inclusion so finding ways to value diverse people and ideas without excluding or favouring a group or person requires a constant awareness.</p> <p>Stephen uses a variety of approaches to seek voice and surface the thinking of the individuals and the diverse groups he works with. Stephen believes planning for diversity can evolve over time as we get to know our people and as we develop relationships he also advocates that diversity:</p> <ul style="list-style-type: none"> <li>• means acknowledging a range of differences</li> <li>• relates to diverse groups of people he works with such as; gender, age, ethnicity, and recognises the specialised knowledge and skills they possess</li> <li>• includes the attitudes, beliefs and values people bring to a kōrero or hui.</li> <li>• includes the different ways people communicate and the ways people like to be communicated with</li> <li>• is a holistic and complex notion that varies from group to group and in different contexts.</li> </ul>