

<p><b>Ministry of Education competency area</b></p>	<p><b>Marama Reweti-Martin – ACC 393</b></p> <p>Ngaiterangi, Ngāti Ranginui, Ngāti Whakahemo, Ngāti Mākinu, Ngāti Awa, Te Whakatōhea, Ngai Takoto</p> <p>M.Ed, BA, DipTchg, Post Grad Dip School Management</p> <p>Co-Associate Director, Te Whai Toi Tangata, Institute of Professional Learning and Development, The University of Waikato</p>
<p><b>Introduction</b></p>	<p><b>My cultural capability credentials</b></p> <p>Each of us comes with varying degrees of cultural intelligence. For Māori, our view of the world is predominantly bicultural, which provides a basis for our navigating multicultural spaces more effectively. Educational changes are now demanding that all educators increase cultural intelligence by moving beyond cultural responsiveness to cultural capability. For all of us, this means becoming cultural advocates in order to honour the promises of Te Tiriti o Waitangi and to address longstanding inequitable outcomes for Māori.</p> <p>Māori also live holistically, using whakapapa to show the connectedness of not only humanity, but also extending it to philosophical, physical and natural world connections. Therefore, the following statements are strongly interconnected.</p> <p>This is not a justification for my cultural capability, rather sharing my continued desire to work towards real systemic change that elevates the status of Māori in Aotearoa New Zealand.</p>
<p><b>Te Reo Māori</b></p>	<p>Te Reo Māori is the 5<sup>th</sup> language I have learnt but my “reo ā-wairua”. At school, Te Reo was not taught, was unavailable through correspondence and my parents’ reo was silenced by the punishment meted out to them at school. The message then, and sadly still, remains the same, Māori aren’t as successful as Pākeha. This led to my early politicisation, speaking and writing about injustice and inequity and being a member of the generation that advocated for Te Reo Māori, saw the inception of Te Wiki o Te Reo Māori, later helped to establish Kōhanga Reo in my community and a lifelong journey to develop fluency and promote Te Reo.</p> <p>I taught for 19 years in rumaki classrooms, and stepped into a tumuaki role in a large dual medium kura after 4 years. The driver was to uphold ‘tino rangatiratanga’ and ‘mana wahine’, believing that we had to be courageous and step into decision-making roles if we were to create long-term change. I spent 15 years as a tumuaki in two dual medium kura and oversaw the introduction of Te Marautanga o Aotearoa in my kura. This was done with minimal professional support and resulted in the development of a balanced dual medium approach which many dual medium kura struggle to do today. In my facilitation role, I continue to support kura to achieve greater balance.</p>

<p><b>Te Tiriti o Waitangi</b></p>	<p>The pressure for Te Reo Māori occurred at the same time as the call by Māori to ratify Te Tiriti o Waitangi. While younger voices were strident and radical, my elders responded more simply, “it should be honoured, the promises should be kept”. I later realized why; they still remembered the pain, suffering and injustice our family endured through the land wars and confiscations following the signing of Te Tiriti. Māori had acted consistently in good faith to keep the promises and exercise ‘tino rangatiratanga’ but the Crown had repetitively dishonoured the agreement over the years. The Treaty of Waitangi Act 1975 was the catalyst for the tide to change, yet progress has been somewhat slow as the Crown and its agencies have struggled with interpretation, application and implementation.</p> <p>My practice in education is grounded in these experiences. My philosophy has always been guided by Māori being able to live and work as Māori, by knowing the strength of whakapapa and solid lived values like whanaungatanga, manaakitanga, kotahitanga, rangatiratanga, pūmanawatanga. Because of the historical failures of honouring promises made, the principles of tika and pono are also critical. Other powerful drivers are making positive differences for tamariki through strong collaborative relationships, empowering whānau, and embracing Māori worldview perspectives and pedagogies.</p> <p>One of the challenges has been to allow non-Māori to understand that this is their Treaty as well, that the premise and promise of the agreement was that each of us has rights and responsibilities to fulfil. Supporting schools and kura to understand the Treaty and achieve valued outcomes for all students with the special responsibilities towards Māori, is an exciting challenge to achieve long overdue transformational change.</p>
<p><b>Kaupapa Māori</b></p>	<p>Kaupapa māori for me is about living and breathing being māori, knowing who you are, where you come from and how everyone and everything is connected. It also involves the knowledge and practice of Te Reo, tikanga māori, mātauranga māori, whakapapa, whānau, hapū and iwi similarities and differences, whenua, taiao, history, pūrākau, whakatauki, hauora, tuakiritanga, political influences and movements, wairua.</p> <p>Kaupapa māori also encompasses using Māori pedagogies such as Aromatawai (Rukuhia Rarangahia), Pakirehua and Tū Rangatira. These are especially applicable to share in mainstream settings to provide Māori worldview approaches to students there who are most at risk.</p> <p>It also acknowledges the diversity within Te Ao Māori and demands respect for differences that have been created by rapidly changing social and political influences e.g. intermarriage, separation from tribal areas, family dynamics</p>

<p><b>Critical Consciousness</b></p>	<p>My previous responses allude to the development of my critical consciousness from a young age and shows how this has shaped my journey as an educator. It also reflects how social awareness and political involvement have led to pivotal changes for Māori.</p> <p>Critical consciousness therefore is a strong enabler to empower Māori students, kaiako and whānau to explore the inequitable factors that have consistently marginalized and diminished us and to develop strategies for positive, personal and systemic changes. Integrated approaches for strengthening identity, language and culture are fundamental, along with having committed, critically conscious educators who use effective pedagogical practices and provide a cultural environment that mirrors their students' worlds while also opening up opportunities to explore new horizons. Such successful strategies were an integral part of my approach in leading dual medium kura and continue to be part of my PLD facilitation practice.</p>
<p><b>Whakawhāiti - <i>Inclusion</i></b></p>	<p>He mana tō te tangata, he mana tō te tamaiti,  He tuakiritanga tō te tangata, he tuakiritanga tō te tamaiti</p> <p>Each child, human being is a unique individual with a unique identity.</p> <p>Whakapapa in its entirety links us back to Atua. My belief is that my role as a kaiako is to nurture all tamariki to become their highest self. This belief also encompasses all kaiako and tumuaki that I work with. It is especially applicable for me when moving beyond the Māori medium sector to working with non-Māori educators in mainstream contexts to develop their cultural capabilities and create culturally responsive school environments.</p> <p>Therefore whanaungatanga is critical, knowing 'te katoa o te tamaiti me te whānau'. Using differentiated and personalized, authentic, learning contexts and teaching and learning strategies are also important to provide for each student's learning and wellbeing.</p>