Te Whai Toi Tangata
Institute of Professional Learning
THE UNIVERSITY OF WAIKATO

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WAIKATO
Te Whare Wānanga o Waikato

Ministry of Education competency	Jan-Marie Kellow – ACC 377
Te Tiriti o Waitangi	I work to ensure that Te Tiriti is at the heart of all my facilitation. As I work with schools I support them to examine what honouring te Tiriti and Māori Achieving Success as Māori looks like, sounds like and feels like in their school and how someone would know, walking into their school, that they are in Aotearoa New Zealand. Then looking at what is missing, what more needs to be done. I support them to look at ways of knowing, being and doing that honour te Tiriti. A walk around their school and their online spaces is also part of this.
	Relationships are key and I treat others as I want to be treated and support schools to look at how they can do the same, and look at ways to ensure trust, support and respect are reciprocal.
	Together we look at how the school can support whānau and ākonga and how they can reach into the community to local marae, to iwi and hapu. Finding out what they want for their ākonga is essential.
	Effective pedagogy is another essential element and I strongly believe what is good for Māori is good for all ākonga.
	Tātaiako is a key document I work through with teachers. We examine how they can support ākonga to be secure in their language, identity and culture.
	We look at the 3 principles of te Tiriti and what they would look like in action in a school and see where their own practices align. We then look for what is not there and plan to address these gaps. Ka Hikitia – Ka Hāpaitia is another key document that informs and supports my mahi.
	See Critical Consciousness section for how I challenge thinking about Te Tiriti o Waitangi.
Kaupapa Māori	I use a pepeha to introduce myself to new groups. I use karakia to start and end sessions and find te Ao Māori contexts for the learning where I can. I incorporate te reo into my sessions where I can. I continue to develop my te reo skills. I have attended night classes and an online course in te reo Māori.
	While I haven't worked directly with whānau, hapū, iwi and mana whenua I have supported schools doing so, helping them to find ways to collaborate and encouraging them to work at deeper levels.
	I use collaborative approaches wherever possible and work at co-constructing knowledge and value all contributions. I try to give value and respect to te Ao Maori views and ways of knowing and being. Authentic contexts for learning are an important component of my mahi.

Critical Consciousness	There is a key resource I use when introducing the concept of critical consciousness – Anne Milne's '[Colouring in the White Spaces'](#)

"an intentional focus on developing a secure, conscientised, cultural identity, drove and underpinned subsequent pedagogical and structural changes, which further supported achievement and success "as" Maori, as Samoan, as Tongan, and as Cook Islands Māori. This achievement is multi-faceted and holistic". This resource has proved to be a valuable conversation-starter to challenge teacher thinking.

The first step is to support teachers to recognise their own conscious and unconscious biases. Identifying white privilege and institutionalised racism is an important aspect of this. This is the hard part. Once recognised, challenges can more easily be seen as catalysts for change rather than threats. Where I see/hear racism in any form I bring this to forefront of a discussion with teachers and challenge those practices in order to identify changes that can be made. For example, one I often hear is "But we don't have any/just have a few Maori learners so why do we need to do this?" or "We have students from all cultures, we are multicultural" which I use as a starting point for a discussion about te Tiriti and how we are a bi-cultural nation. I also find this statement is a form of deflection which if left unchallenged leads to inaction. The [Voices of Racism](#) resource is valuable here – identifying types of racism and ways to counter them. Another resource I use is the Alex Hotere-Barnes video [Beyond Pakeha Paralysis](#) which acts as a catalyst for discussion.

Anne Milne's work along with the work of Mere Berryman and others have helped me to identify my own assumptions and biases. The Four Stages of Competence" model has been useful both in the schools I work in but also for myself. My inquiry for the last three years has centred around this area and having a critical friend has helped me identify and work on those areas where previously I was unconsciously incompetent. The process is ongoing as I continually challenge my own assumptions and biases and constantly check their influence on my practice. Having a critical friend observe my practices and seeking feedback from colleagues have also helped this. |
| **Whakawhāiti - *Inclusion*** | I use UDL principles of engagement, representation, action and expression.

Considering engagement means I make specific links to prior knowledge and ensure the purpose and relevance of the mahi is clear. I present information in a variety of ways including multi-media and hands-on practical activities. Where possible I allow for a variety of ways for participants to express themselves – synchronous and asynchronous and use a variety of digital tools to enable this. By using these in my practice I am modelling ways that participants can work inclusively. By using a UDL approach I am fostering the strengths of participants.

Inclusion to me means that everyone is a respected and valued member of our learning community and should have opportunities to learn and express themselves and have their opinions and knowledge valued. |