

Ministry of Education competency area	Ruth Foulkes - ACC 406
Te Tiriti o Waitangi	<p>Ruth is deliberate in her sense making. On her journey from new immigrant 15 years ago, she has worked to make sense of deliberate and direct cultural learning. Dissonance and unease are recognised as necessary indicators of true and deep learning, whilst confronting any unconscious bias for both herself and others, she willingly works with open transparency. This journey has been slow and thorough and is yet unfinished as each new understanding uncovers another layer of complexity. It is because of this journey Ruth can bring an authentic lens to her facilitation.</p> <p>To ensure tino rangatiratanga and mana ōrite are genuinely part of PLD facilitation practices, Ruth</p> <ul style="list-style-type: none"> • recognises the three principles of Te Tiriti; Partnership, participation and protection and uses them as a foundation for inclusive and mana enhancing practice. • works holistically within the context of tikanga Māori, respectfully working in harmony with mātauranga Māori, the environment, with mana whenua and tangata whenua • embraces the idea that exploring the narrative and unwrapping the whakapapa is a valuable tool for respectful and appreciative facilitation.. • walks with humility, bringing skills, knowledge and a sense of curiosity about navigating a collective pathway for the good of all, where everyone’s values and beliefs are honoured and respected. • works to a set of qualities that define the highest capacity for the embodiment and living of leadership from a truly collaborative and respectful positioning, where everyone has the capability to be a leader in their own context • has genuine compassion and authentically listens to understand, driven by her own curiosity and desire to connect with others, embracing the wealth that each individual brings into the room, and works hard to provide a space that is safe and mana enhancing for all.
Kaupapa Māori	<p>Ruth continually and consciously attempts to embed te reo Māori, tikanga Māori, mātauranga Māori, and te ao Māori in her facilitation and practice.</p> <ul style="list-style-type: none"> • She does this with caution to ensure a genuine understanding and authenticity of the language is being used

	<ul style="list-style-type: none"> • In recognition that Te reo Māori encapsulates an essence that isn't always easy to translate, she gently embeds the language in her practice only when she has a sense of its lived meaning. • Ruth willingly adopts tikanga as a way of showing respect to facilitation through a kaupapa Māori lens, • She has recently participated in new learning of te reo Māori and tikanga through <i>He Papa Tikanga</i>. This has deepened her understanding of the whakapapa that surrounds the tikanga. This leads to her being more comfortable to embrace tikanga with greater confidence, and knowledge of purpose. • By working in a fully inclusive way, as a teacher, School Trustee and Chairperson of a Board of Trustees, Ruth has naturally and organically fostered links with whānau, hapū, iwi and mana whenua. • She encourages others to investigate their own level of connection, collaboration, engagement and partnership • Ruth embraces that there is a liminal space where both collective knowledge and coherence helps to contribute to a greater understanding of kaupapa Māori principles.
<p>Critical Consciousness</p>	<p>Ruth gracefully and skillfully is able to disrupt people's thinking in a way that is respectful and safe. She does this by:</p> <ul style="list-style-type: none"> • naturally having a sense of deep curiosity which she can place genuinely in the korero so that others are confronted with a challenge of their own making • being perceptive to the way of being of others, and respectfully acknowledging the energy they bring. • recognising and challenging her own embedded assumptions and bias • reflexive and reflective personal work around her own core beliefs • being perceptive to her own somatic engagement in the spaces within which she works, and being unafraid to lay that on the table for transparency and shared understanding. • encouraging others to feel safe enough to share. • surfacing and challenging the assumptions and bias of others
<p>Whakawhāiti - Inclusion</p>	<p>In her facilitation Ruth ensures an inclusive way of being by:</p> <ul style="list-style-type: none"> • learning as much knowledge about the participants and the organisation they represent in the planning phase. • Identifying that groups are diverse with different needs and aspirations • encouraging a sharing which then fosters connections and enriches mutual understanding which can then be incorporated with relevance into the designing and delivery of the shared learning journey, embracing the principles of ako • inviting everyone to bring their own way of being and doing, influenced by their own unique experience

of the world, viewed through their own lens.

- modelling an inclusive, compassionate and graceful way of being and doing, not only in her work, but in the way she lives her life
- being mindful to use language that is not only inclusive but is mana enhancing, appreciative, fosters growth and builds whanaungatanga.