

Ministry of Education competency area	Pip Newick - ACC 1121
Te Tiriti o Waitangi	<p>Pip's practice is grounded in her personal and professional commitment to the principles of Te Tiriti o Waitangi where she strives to 'give them life' in all aspects of her work. Her experience in schools and kura has led her to distinguish between the generic concept of cultural capability, which can be applied broadly without specific reference to Māori, and bicultural practice which is driven by Te Tiriti. Her growing knowledge and understanding of our obligations and responsibilities as educators in Aotearoa New Zealand ensure that the concepts of <i>tino rangatiratanga</i> and <i>mana ōrite</i> are genuinely reflected in her facilitation practices. She is deliberate in placing the 'authority and agency' of <i>mana whenua</i> at the forefront, using data, reflective questioning and other relevant information to highlight inequality and inequity and encourage the reframing of perspectives.</p> <p>Wherever possible, she works collaboratively and in partnership with iwi, hapū, kura and kaiako to co-construct PLD opportunities which honour the bicultural context within which we operate, drawn on local knowledge and history and value Māori ways of being and knowing. More recently she has been able to use the new requirements of the Education and Training Act 2020 to begin, or further, conversations with kura. When faced with entrenched thinking in relation to Te Tiriti, she uses a range of strategies to invite people to think differently, e.g. reflective questioning, 'deficit busting' statements, research and other evidence.</p>
Kaupapa Māori	<p>Pip's knowledge of kaupapa Māori is reflected in her use of <i>te reo</i>, <i>tikanga</i> and <i>mātauranga Maori</i> in her facilitation. She completed <i>Te Whainga o te Ao Tikanga Te Kaupae 3</i> at Te Wānanga ō Aotearoa in 2018 and uses <i>kupu</i> and <i>basic sentences</i> confidently. She is able to demonstrate her understanding of <i>te reo</i> as a <i>taonga</i>, with its own rich history. She models concepts such as <i>whanaungatanga</i>, <i>kotahitanga</i>, <i>manaakitanga</i>, <i>wānanga</i> in her practice. She draws attention to these explicitly as examples of approaches to learning and teaching viewed through a different lens.</p> <p>Another key focus has been the importance of local history in the development of localised curriculum. Her approach recognises that Māori are not homogenous and that within <i>te ao Māori</i> there are diverse ways of knowing, being and thinking, underpinned by the <i>tikanga</i> of iwi/hapū and their local history. She has significant experience in supporting schools to engage with whānau, iwi and hapū in genuine partnerships. Pip works in <i>mana enhancing</i> ways, using relational, strength-based approaches which support the authority and agency of all.</p> <p>Pip was the project leader for <i>He Aputahi Taketake: Indigenous Education Leadership Partnership</i> between the Latin-America CAPE, Waikato Tainui education leaders and the University of Waikato. This was a unique project building shared knowledge of indigenous issues, opportunities and strategies relating to language and culture</p>

	<p>revitalisation. <i>He Aputahi Taketake</i> was a challenging and life changing collaboration which provided her with a lived experience of kaupapa Māori that has allowed her to be more authentically placed in a culturally capable, Te Tiriti led way. Pip makes sure that she is familiar with education strategies such as <i>Ka Hikitia - Ka Hāpaitia</i> and is guided in her work by resources such as <i>Tātaiako</i> and colleagues and peers from te ao Māori.</p>
<p>Critical Consciousness</p>	<p>Pip's practice is driven by the principles of social justice and a commitment to ensuring equitable outcomes for all learners. She draws attention to issues of injustice in her facilitation work, modelling critical pedagogy to challenge the dominant social discourse and address shortcomings in our education system. In encouraging critical reflection on the realities of disadvantage in our society, Pip is also supporting those she works with to surface any unconscious bias and acknowledge the biases of which they are already aware. She draws on research evidence and uses provocations and questions to create dissonance, and provides scaffolds for next step actions aimed at reducing inequity. Pip's personal critical consciousness is well developed and she is continually checking her own assumptions and potential bias to ensure that these do not influence her role in schools. She is prepared to be challenged and actively invites debate and dialogue, modeling how to ask questions that come from a place of genuine not knowing.</p>
<p>Whakawhāiti - Inclusion</p>	<p>All of Pip's work as an educator is underpinned by the principles of inclusion and her understanding of diversity (<i>*Kanorautanga</i>) as differences in language, culture (in its broadest sense) and identity (<i>*Tuakiritanga</i>). She recognises that diversity exists in a multitude of contexts encompassing ways of thinking, knowing and being; tangible and visible artefacts, values, goals and aspirations and underlying assumptions (Schein, 1985). Pip is secure in her own language, culture and identity and creates opportunities for participants to explore their own sense of self as a foundation for understanding the diversity of others.</p> <p>Pip is highly responsive to context. When designing professional learning and development sessions she plans for the margins rather than the middle, ensuring that the learning space is safe and providing opportunities for participation where all contributions are valued and diversity of thinking is encouraged. She positions herself as a learner rather than the primary knower, building on the strengths of individuals, groups and communities. She models appreciative approaches to learning, acknowledging and valuing the wisdom in the room and responding to the context. This creates a high trust environment where conversations are meaningful and authentic and ultimately lead to collective decision making.</p> <p>[*<i>Ka Hikitia - Ka Hāpaitia</i> Outcome Domains]</p>