

# Mana Tuku Iho Mana tō Te Tiriti Cultural Equity in ITE

Tikanga Whakahaere Huitopa

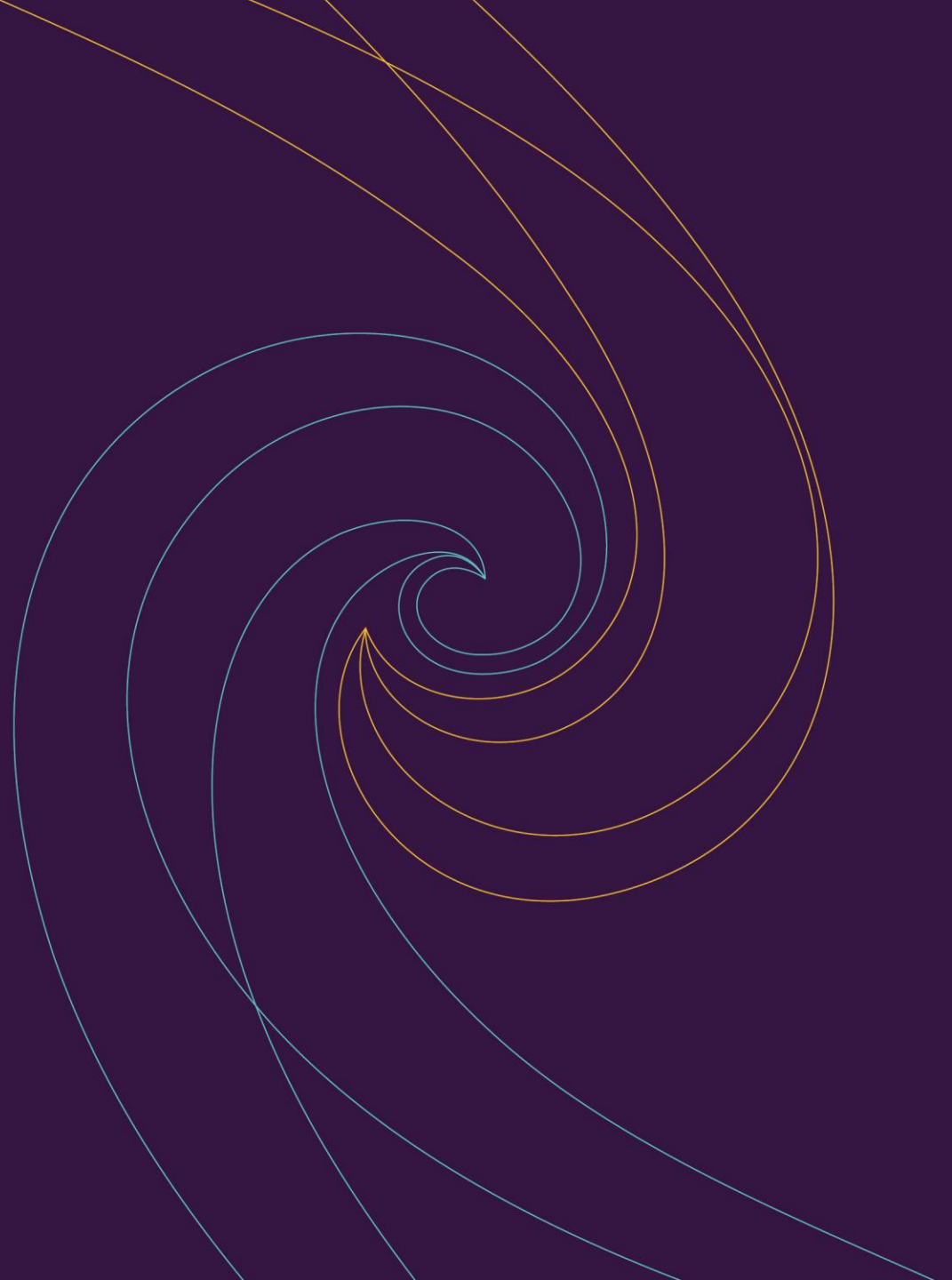


**Teaching  
Council of  
Aotearoa  
New Zealand**

Matatū. Tū Mataora.  
Stand tall. Shape the future.

# Tikanga Whakahaere Huitopa

- Whakaaturia mai tō kanohi mataora, wetohia tāu hopuoro (kia pai ai te rongu o te katoa)
- Patohia tētahi kōrero whakapiri, mihi rānei (pēnei ki: ko Mātai Hautaia ahau, kei Ūawa, Tai Rāwhiti ahau)
- Me mōhio, ka whakamau mātou i ngā kōrerorero o tēnei huitopa



# Paekōrero

- Te Whare o Te Matatū Aotearoa - *Tātai Heke Māori*,  
*Tamahau Rowe*
- Whetuu Nathan, Ako Mātātupu – introduced by Linda Brown
- Misty Sato, University of Canterbury, introduced by Bill Hubbard
- Questions?

# Te Whare o Te Matatū Aotearoa

Kaiako kua ūtoka i te  
Ngaiōtanga,  
tūnga ki te whare ako, tau  
ana.

*Teachers who belong to a  
profession will stand  
confidently in their house of  
learning.*



- Mana Whare - Strength and stability
- Mana Tangata – our teachers and learners
- Mana Tuku Iho – valuing the diversity that belongs in the whare
- Te Whare o Te Matatū Aotearoa



# Te Pātū o te Whare - Wall of Identity

## The Wall of Identity in our Tiriti-led and Values Based Council

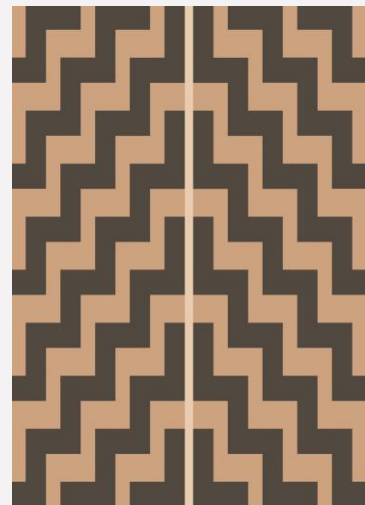
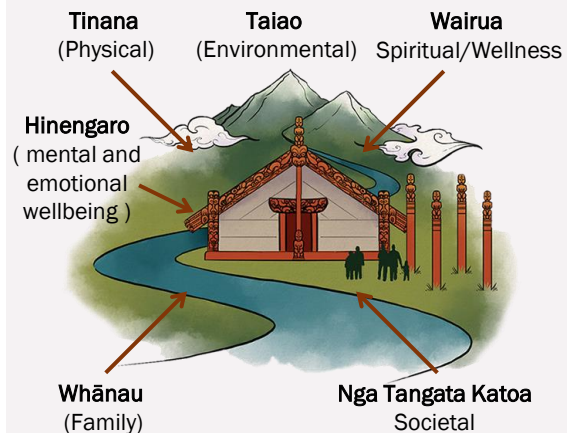
**Kawa – Our ways of being driven by our non-negotiables**

The Teaching Council and all its strands of work are led by **Te Tiriti o Waitangi**, our values and the wall of identity demonstrated by our tukutuku patterns and its narrative. Each of these tukutuku patterns are bound to each other by Te Tiriti o Waitangi and our values and in doing so amplify individual and collective wellbeing.



### Hauora / Wellness

The panel of individual and collective Hauora.



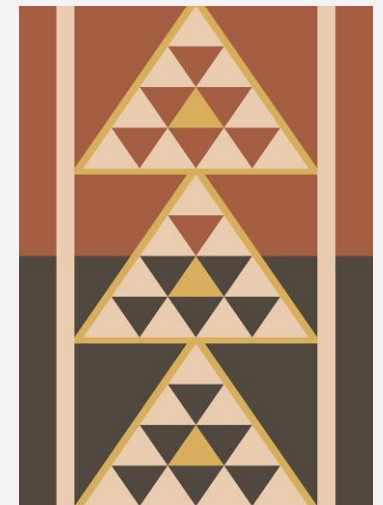
MANA WHENUA / TANGATA WHENUA



BI-CULTURAL



MULTI PACIFICA



MULTI CULTURAL

WHAKAMANA

MANAKITANGA



PONO

WHANAUNGATANGA

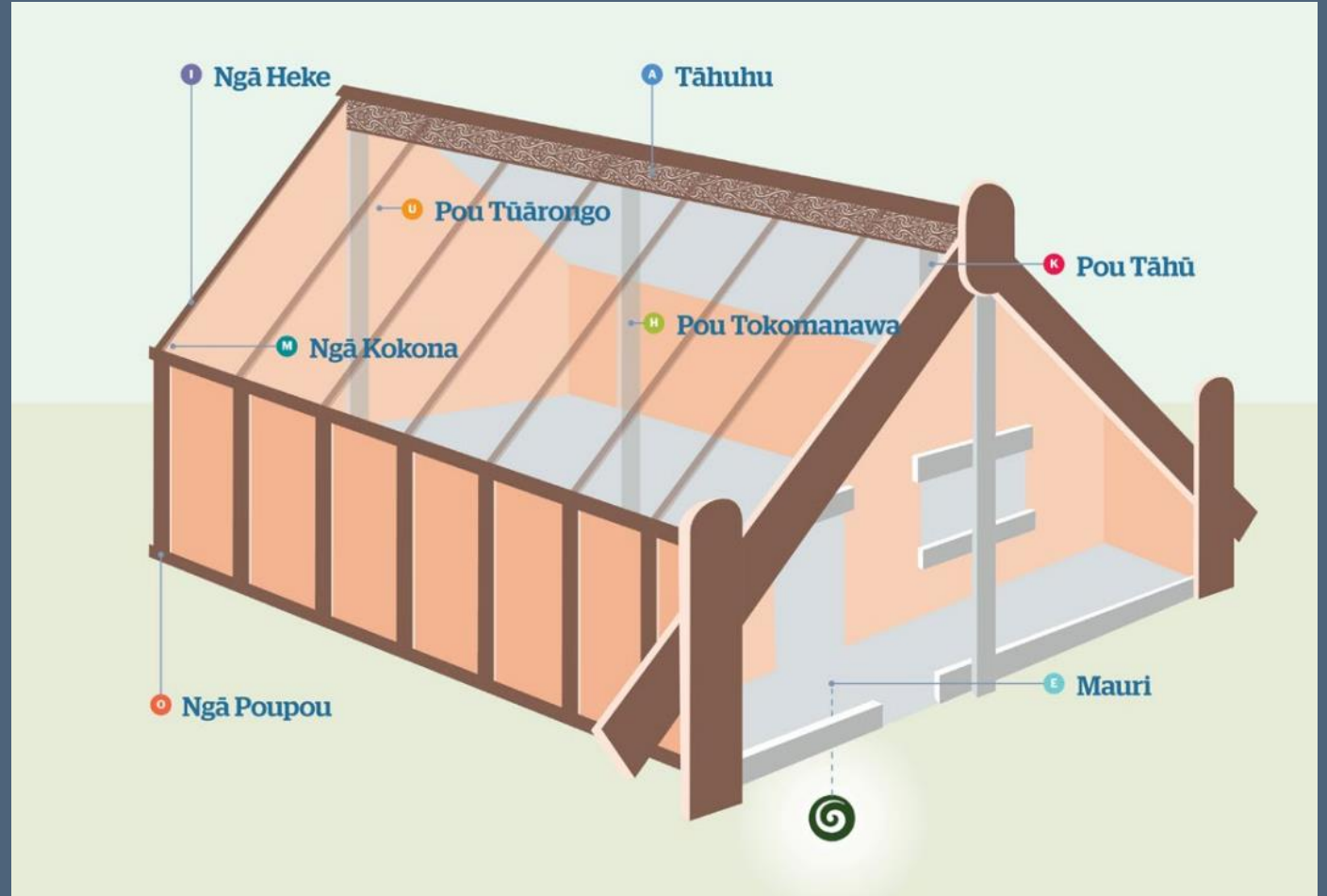
# Te Whare o Rongotauira

## Te Whare o Rongotauira

Māori medium Initial Teacher Education  
Programme Approval, Monitoring and  
Review Requirements.



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Stand tall. Shape the future.





# He aha kei tua?

Kaiako kua ūtoka i te Ngaiōtanga,  
tūnga ki te whare ako, tau ana.

Teachers who belong to a  
profession will stand confidently in  
their house of learning.

# Provocation

- How does Te Whare o Matatū Aotearoa provide a space for Cultural Equity? How does it connect to you and your place?



Kaiako kua ūtoka i te Ngaiōtanga,  
tūnga ki te whare ako, tau ana.

Teachers who belong to a profession  
will stand confidently in their house  
of learning.

# Whetuu Nathan

Kāuru Kura | Director of  
Education



**Ako Mātātupu**  
Teach First NZ

# Re-Indigenising Research in an ITE



Thinking from Ako Mātātupu Teach First NZ.



# TIME TO THINK IT RIGHT

## A guiding axiology

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Te Moananui a Kiwa Jackson

- drafted of the United Nations declaration on the rights of Indigenous people
- spoke in melodies not in wordy paragraphs - a gifted story teller.



# TENTATIVE PHILOSOPHY OF ETHICS

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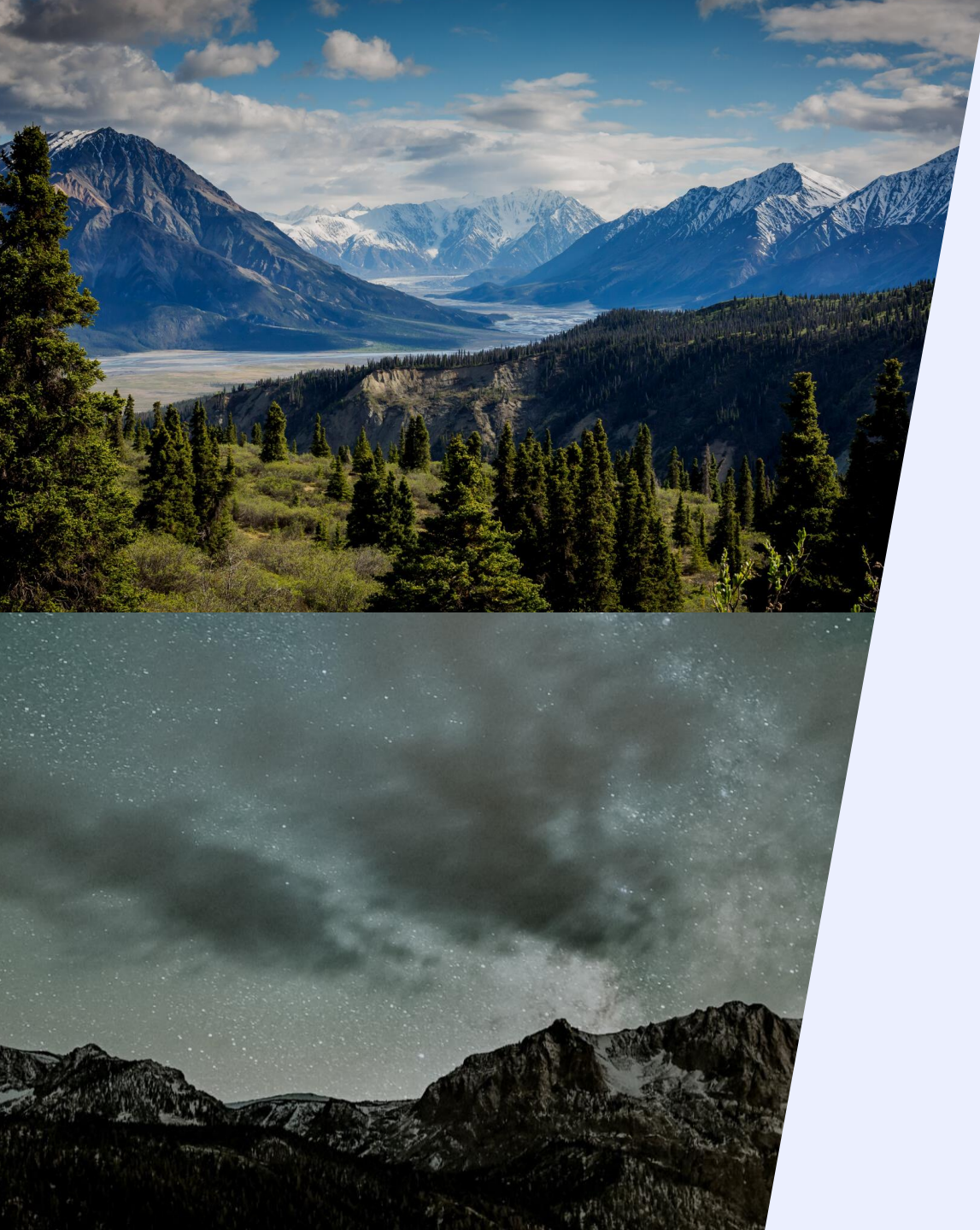
- PRIOR THINKING
- MORAL/RIGHT CHOICE
- IMAGINATION
- CHANGE
- TIME
- POWER
- COURAGE
- HONESTY
- MODESTY
- CELEBRATION



# TENTATIVE PHILOSOPHY OF ETHICS

- PRIOR THINKING
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- TIME





# TENTATIVE PHILOSOPHY OF ETHICS

- POWER
- COURAGE
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How will you take time to think it right?





# TIME TO THINK IT RIGHT

## A guiding axiology

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UNIVERSITY OF  
CANTERBURY

*Te Whare Wānanga o Waitaha*  
CHRISTCHURCH NEW ZEALAND

Misty Sato

Head of School of Teacher Education



# **Ako: Bachelor of Teaching and Learning**

# Mō tātou, a, mō kā uri a muri ake nei

*- For us and our children after us*



# The Degree

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- One degree with three endorsements
- Three main exit paths: a certificate, a diploma, transfer to BA
- Primary Education and Early Childhood Education redesigned
- Introducing Mātauranga Māori endorsement, taught bilingually
  - Part of a three-year STED strategic plan to increase the number of qualified teachers who are fluent in te reo Māori
    - 2019 launched graduate diploma Aumiri Pounamu to address immediate need (first grads in 2021)
    - 2023 launching bachelor's pathway for bilingual teaching (first grads expected to be qualified by 2026)

**I orea te tuatara ka patu ki waho | *A problem is solved by continuing to find solutions***



# Increasing our commitment to bicultural mindsets and practices

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Enacting values of *Ako Waitaha*, our UC initial teacher education philosophy, in personal attributes and professional practice

Understanding and enacting bicultural practices through both a socio-political lens and a professional practice lens

Exploring self identity: Knowing one's cultural, racial, linguistic, and professional self

Increasing proficiency in te reo Māori (measured across three years)

Year-long Te Tiriti o Waitangi course in year 1

UC Bicultural Competencies mapped across three years

New course dedicated to Pasifika learners

# Grad Profile: Professional Attributes (Professional Teaching Standards)

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01

Demonstrate commitment to tangata whenuatanga and Te Tiriti o Waitangi partnership in Aotearoa New Zealand.

02

Use inquiry, collaborative problem solving and professional learning to improve professional capability to impact on the learning and

03

Establish and maintain professional relationships and behaviours focused on the learning and wellbeing of each learner.

04

Develop a culture that is focused on learning, and is characterised by respect, inclusion, empathy, collaboration and safety.

05

Design learning based on curriculum and pedagogical knowledge, assessment information and an understanding of each learner's

06

Teach and respond to learners in a knowledgeable and adaptive way to progress their learning at an appropriate depth and pace.



# Grad Profile: Personal Attributes (Ako Waitaha Values)

**Ako:** Be open to engage with a range of groups (e.g., colleagues, professional leaders, communities) by 'doing with' rather than 'doing to' in their interactions such as collaborative problem solving, sharing ownership and responsibility for learning.

**Whanaungatanga:** Develop authentic, mutually empowering and reciprocal relationships with others through reciprocity and inclusion of the voices of others in decision-making within these relationships.

**Tangata whenuatanga:** Have socio-cultural awareness, knowledge of the whenua, and place-based consciousness and the ability to draw on local context and knowledge which may require seeking advice on how to deepen their understanding of the place where they are and the community of which they are a part.

**Manaakitanga:** Provide mana enhancing experiences for others such that their language, identity, and culture are affirmed by engaging in open, honest, and reciprocal discussions.

**Wānanga:** Engage in reflective practices and discussions with their peers and colleagues including robust discussion about and reflection on their beliefs and views, as well as hearing and considering the perspectives of others that allow the refinement of their world views and their commitment to life-long learning.

**Kaitiakitanga:** Respect and affirm the identities, languages, values, and cultures of others and see themselves as having an active role in caring for and protecting these elements of others' identity.

**Teu le vā fealoa'i:** Build strong and positive relationships by looking after the space that is between themselves and others in the spirit of building community and carry out service with fa'aaloalo to foster relationships that support social and collective cohesion.

# University of Canterbury Bicultural Competence and Confidence

“Having Bi-cultural confidence develops awareness and the ability to relate to different ideas. Students will learn how to co-operate with both cultures with confidence, understanding the different customs associated with the two cultures and combining them into their work when needed. This skill also builds understanding with cultural identity, and the ability to see how culture connects with others, how ideas can be influenced and how it affects the work created.”

## Bicultural Competence Kaupapa

1. A process of self-reflection on the nature of ‘knowledge’ and ‘norms’
2. The nature of contemporary Māori organisational structures e.g. rūnanga, hapū, iwi, iwi corporations
3. Traditional and contemporary realities of Māori society e.g. tikanga and kawa, te reo Māori
4. The Treaty of Waitangi and Aotearoa New Zealand’s bicultural history
5. The processes of colonisation and globalisation
6. Other indigenous models of development, knowledge and behaviours
7. Application of bicultural competence and confidence in a chosen discipline and career

## Mātauranga Māori Bicultural Competency Mapping

| Code    | BICC 1   | BICC 2  | BICC 3   | BICC 4  | BICC 5   | BICC 6  | BICC 7   |
|---------|--|---|--|---|--|---|--|
|         | A process of self-reflection on the nature of 'knowledge' and 'norms'. | The nature of contemporary Māori organisational structures e.g. rūnanga, hapū, iwi, iwi corporations. | Traditional and contemporary realities of Māori society e.g. tikanga and kawa, te reo Māori. | The Treaty of Waitangi and Aotearoa New Zealand's bicultural history. | The processes of colonisation and globalisation. | Other indigenous models of development, knowledge and behaviours. | Application of bicultural competence and confidence in a chosen discipline and career. |
| AKOM101 | ✓  |   | ✓  | ✓   |  | ✓   | ✓  |
| AKOT101 | ✓  | ✓   | ✓  | ✓   | ✓  | ✓   | ✓  |
| AKOM121 | ✓  | ✓   | ✓  | ✓   |  | ✓   |  |
| AKOM122 | ✓  | ✓   | ✓  | ✓   | ✓  |   | ✓  |
| AKOM123 | ✓  | ✓   | ✓  | ✓   | ✓  | ✓   | ✓  |
| AKOM110 | ✓  | ✓   | ✓  | ✓   |  |   | ✓  |
| TCHG102 | ✓  |   | ✓  | ✓   |  | ✓   | ✓  |
| AKOM201 | ✓  |   | ✓  | ✓   |  | ✓   | ✓  |
| AKOM202 | ✓  | ✓   | ✓  | ✓   |  | ✓   | ✓  |
| AKOM210 | ✓  | ✓   | ✓  | ✓   | ✓  |   | ✓  |

|   |  |  |   |
|---|--|--|---|
| <p><b>BiCC3</b></p> <p>Traditional and contemporary realities of Māori society e.g. tikanga and kawa, te reo Māori.</p> | <ul style="list-style-type: none"> <li>• <b>AKOT110 (Te Reo Māori Tahī)</b> <ul style="list-style-type: none"> <li>- Make links between key concepts in Māori culture and tikanga-ā-iwi and the practice of teaching.</li> <li>- Demonstrate increasing confidence and competence to use te reo Māori me ngā tikanga Māori authentically in teaching practice.</li> </ul> </li> <li>• <b>AKOP150 (Teacher as Learner)</b> <ul style="list-style-type: none"> <li>- Describe how the relational aspects of teaching support diversity and inclusion within a positive learning-focussed environment that reflects the local community and Te Tiriti o Waitangi partnership in Aotearoa New Zealand</li> </ul> </li> <li>- AKOT101 (Ngā Tāngata o Aotearoa; Te Mana o Te Tiriti o Waitangi )</li> </ul> <p><b>AKOA161 (Mana Aotūroa 1   Practice Exploration 1)</b></p>  | <ul style="list-style-type: none"> <li>• <b>AKOT210 (Te Reo Māori Rua)</b> <ul style="list-style-type: none"> <li>- Demonstrate communicative competence in te reo Māori (me āna tikanga) at beginner level 2 (TAAM).</li> <li>- Apply tikanga Māori and mātauranga Māori authentically, in educational contexts, and reflect critically on their own application.</li> </ul> </li> <li>• <b>AKOP250 (Teacher as Practitioner)</b> <ul style="list-style-type: none"> <li>- Demonstrate an understanding of culturally responsive and evidence-based approaches that reflect the local community and Te Tiriti o Waitangi partnership in New Zealand</li> </ul> </li> <li>- AKOP222 (Developing Learning in literacy and Mathematics)</li> <li>- AKOP223 (Weaving the Curriculum: The Arts and Health and Physical Education)</li> <li>- AKOP224 (Weaving the Curriculum: Science and Technology)</li> </ul> <p><b>AKOA261 (Mana Aotūroa 2   Practice Exploration 2)</b><br/><b>AKOA262 (Mana Aotūroa 3   Practice Exploration 3)</b></p>  | <ul style="list-style-type: none"> <li>• <b>AKOT310 (Te Reo Māori Toru)</b> <ul style="list-style-type: none"> <li>- Demonstrate communicative competence in te reo Māori (me āna tikanga) at beginner level 3 (TAAM).</li> <li>- Demonstrate competence to use and teach te reo Māori authentically in teaching practice at level 3 (TAAM).</li> </ul> </li> <li>• <b>AKOP352 (Teaching Sustainability, Justice and the Local Curriculum)</b> <ul style="list-style-type: none"> <li>- Interact with course material to critically examine intersections between sustainability and justice that may arise in relation to the design and delivery of the Local Curriculum in Aotearoa/New Zealand primary schools (with special consideration given to Te Tiriti o Waitangi issues &amp; Pasifika community concerns).</li> </ul> </li> <li>• <b>AKOP353 (Building teacher agency and capability through inquiry)</b> <ul style="list-style-type: none"> <li>- Demonstrate whanaungatanga through actively engaging in respectful working relationships with related learning communities, to further develop teacher capability and knowledge.</li> <li>- Examine how the concepts of māhaki, tuakana/ teina and hauātanga impact on their practice as an emerging leader</li> </ul> </li> </ul> <p><b>AKOA361 (Mana Aotūroa 4   Primary Practice Exploration 4)</b><br/><b>AKOA362 (Mana Aotūroa 3   Primary Practice Exploration 5)</b></p> |
| <p><b>BiCC4</b></p> <p>The Treaty of Waitangi and Aotearoa New Zealand's bicultural history.</p>                        | <ul style="list-style-type: none"> <li>• <b>AKOT101 (Ngā Tāngata o Aotearoa; Te Mana o Te Tiriti o Waitangi)</b> <ul style="list-style-type: none"> <li>- Identify the differences between Te Tiriti o Waitangi and the Treaty of Waitangi across time and contexts with a view to its pedagogical implications</li> </ul> </li> <li>• <b>AKOP150 (Teacher as Learner)</b> <ul style="list-style-type: none"> <li>- Describe how the relational aspects of teaching support diversity and inclusion within a positive learning-focussed environment that reflects the local community and Te Tiriti o Waitangi partnership in Aotearoa New Zealand</li> </ul> </li> <li>• <b>AKOP151 (Exploring the curriculum)</b> <ul style="list-style-type: none"> <li>- Describe the influences contributing to the development of The New Zealand Curriculum in bicultural Aotearoa New Zealand</li> <li>- Explain the policy intent of The New Zealand Curriculum relating to teaching and learning in English-medium New Zealand schools</li> </ul> </li> <li>• <b>AKOP152 (Designing the curriculum)</b> <ul style="list-style-type: none"> <li>- Explore strategies for enacting The New Zealand Curriculum schools in bicultural Aotearoa New Zealand</li> <li>- Identify factors which influence teachers' curriculum decisions for designing relevant programmes of learning for all ākonga, including the use of supporting documents such as Tātaiako, Ka Hikitia and Tapasā and the Ako Waitaha framework</li> </ul> </li> </ul> <p><b>AKOA161 (Mana Aotūroa 1   Practice Exploration 1)</b></p> | <ul style="list-style-type: none"> <li>• <b>AKOP250 (Teacher as Practitioner)</b> <ul style="list-style-type: none"> <li>- Demonstrate an understanding of culturally responsive and evidence-based approaches that reflect the local community and Te Tiriti o Waitangi partnership in New Zealand</li> </ul> </li> <li>• <b>AKOP251 (Weaving the Curriculum: Learning Languages and Social Sciences)</b> <ul style="list-style-type: none"> <li>- Explain how the vision, principles, values and key competencies underpinning The New Zealand Curriculum are enacted through Learning Languages and Social Sciences, and the interrelationships with other learning areas and with the provisions of te Tiriti o Waitangi.</li> </ul> </li> <li>• <b>AKOP254 (Weaving the Curriculum: Science and Technology)</b> <ul style="list-style-type: none"> <li>- Formulate a critical understanding of the processes of science and technology, and the relationship between these curriculum areas, within engaging, relevant and authentic contexts, including local curriculum, and Mātauranga Māori and Mātauranga-ā-iwi, and The New Zealand Curriculum.</li> </ul> </li> </ul> <p><b>AKOA261 (Mana Aotūroa 2   Practice Exploration 2)</b><br/><b>AKOA262 (Mana Aotūroa 3   Practice Exploration 3)</b></p> | <ul style="list-style-type: none"> <li>• <b>AKOP350 (Teacher as Professional)</b> <ul style="list-style-type: none"> <li>- Describe an understanding of ways to adapt practice to support learners with diverse and additional learning needs that are reflective of the local community and Te Tiriti o Waitangi partnership in New Zealand</li> </ul> </li> <li>• <b>AKOP352 (Teaching Sustainability, Justice and the Local Curriculum)</b> <ul style="list-style-type: none"> <li>- Analyse and apply theoretical and practical frameworks for critical/trans-disciplinary teaching related to the environment and sustainability, as per Te Tiriti o Waitangi, Tapasā, and the Key Competencies and values of the New Zealand Curriculum.</li> </ul> </li> </ul> <p><b>AKOA361 (Mana Aotūroa 4   Primary Practice Exploration 4)</b><br/><b>AKOA362 (Mana Aotūroa 3   Primary Practice Exploration 5)</b></p>  |
| <p><b>BiCC5</b></p> <p>The processes of colonisation and globalisation.</p>   | <ul style="list-style-type: none"> <li>• <b>AKOT101 (Ngā Tāngata o Aotearoa; Te Mana o Te Tiriti o Waitangi)</b> <ul style="list-style-type: none"> <li>- Describe the historical context of Te Tiriti o Waitangi and its implications for contemporary education in Aotearoa New Zealand</li> </ul> </li> </ul>   | <ul style="list-style-type: none"> <li>• <b>AKOP254 (Weaving the Curriculum: Science and Technology)</b> <ul style="list-style-type: none"> <li>- Formulate a critical understanding of the processes of science and technology, and the relationship between these curriculum areas, within engaging, relevant and authentic contexts, including local curriculum, and Mātauranga Māori and Mātauranga-ā-iwi, and The New Zealand Curriculum.</li> </ul> </li> </ul>  | <ul style="list-style-type: none"> <li>• <b>AKOT231 ('Saili Matagi': Seeking the winds of change in Pasifika Education)</b> <ul style="list-style-type: none"> <li>- Critically review key historical, socio-economic and cultural contexts that have informed diverse Pasifika community experiences in Ōtoutahi and Aotearoa</li> </ul> </li> <li>• <b>AKOP352 (Teaching Sustainability, Justice and the Local Curriculum)</b> <ul style="list-style-type: none"> <li>- Engage critically with course material to become "informed decision makers", and support learners to also become informed decision makers - better connected to their diverse local communities, land and environment.</li> </ul> </li> </ul>   |

# He awa whiria

**Macfarlane, Macfarlane, and Gillon (2015) suggest that it is inappropriate to seek solutions to indigenous challenges solely from within Western knowledge streams. And hold that a blending of indigenous and Western bodies of knowledge creates an approach that is potentially more powerful than either knowledge stream is able to produce unilaterally.**

**What are some ways that we can continue to braid the river of knowledges while simultaneously maintaining their individual integrity?**

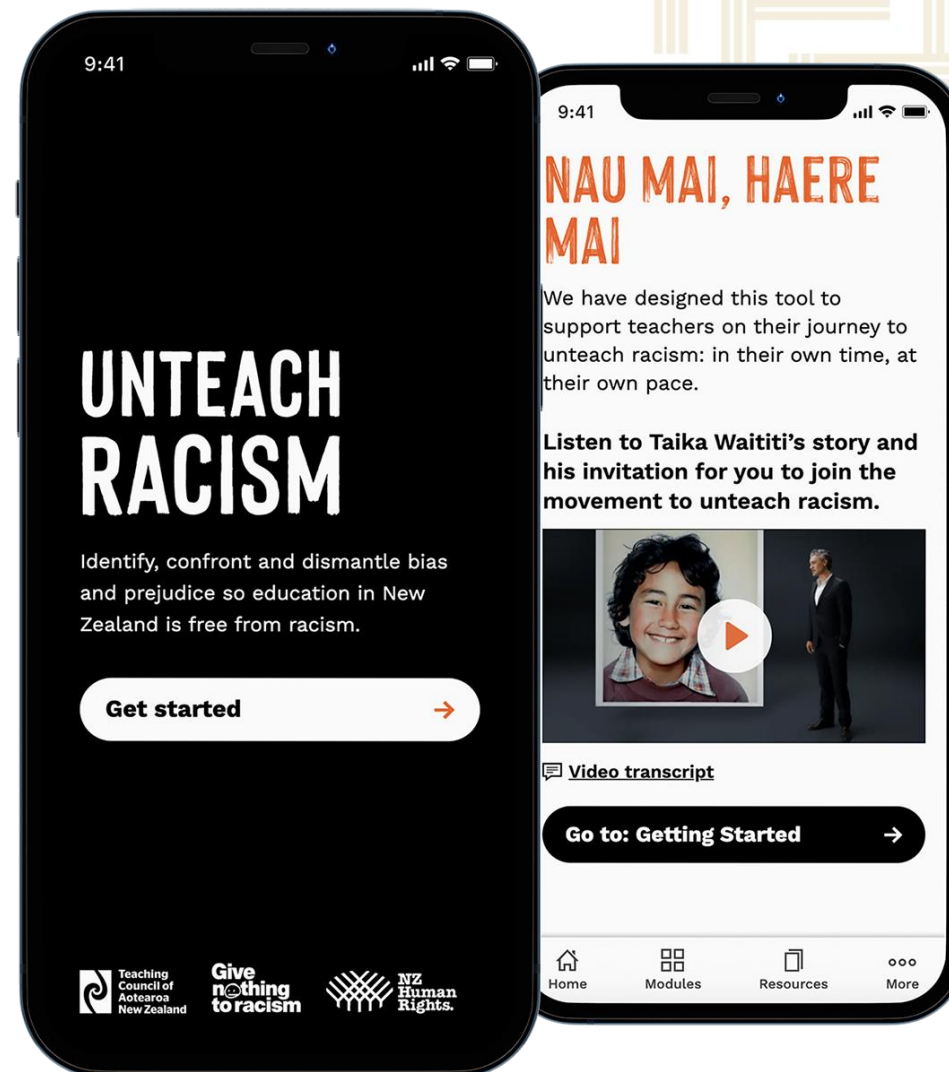
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# Other Teaching Council initiatives



# Unteach Racism

Scan the QR code to get started.



# Kukari Newsletter for ITE students





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