

Culturally responsive relations with whānau

Mere
Berryman

Te Kotahitanga : Culture Counts



From Māori, For Māori, For All

Workshop Guide Lines

- 15 to 20 minutes presentation
- 20 to 25 minutes discussion
- three behaviour management tips for classrooms
- three key priorities for policy
- three actions you would include in an action plan

Overview

- To consider why we may need to do something different (for Māori)
- To consider a difference between Hei Āwhina Mātua and Te Kotahitanga (10 behavioural principles)
- To understand important elements of the Effective Teaching Profile
- To consider this alongside a case study
- To consider the implications of this work for you

Community Discourses and National statistics - Implications

In groups of about four:

- Consider the handout sheets
- Discuss
- List the implications on the handout
- ... now consider this painting - what does it say to you?



Hei Āwhina Mātua

Seeking home and school collaboration through the ongoing sharing of information



Antecedent (altering the antecedents of the behaviour)

- Take the time to plan ahead
- Change the setting
- Give clear instructions
- Model what you want

Contingent (altering the contingencies of reinforcement)

- Contingent positive consequences
- Get in early
- Accept gradual improvement
- A little and often
- Positive ways to reduce unacceptable behaviour
- Effective sanctions for unacceptable behaviour

Sites of Effective SE Practice for Māori

Effective Relationships:

- Acknowledge the authority and expertise of the other.
- Model collaborative and culturally responsive approaches to working.
- Demonstrate a willingness of both partners to listen to the other and learn new ideas.
- Demonstrate a willingness of both partners to change.

Te Kotahitanga (Background 2001)

We spoke with people who were most intimately involved with the education of Year 9 and 10 Māori students:

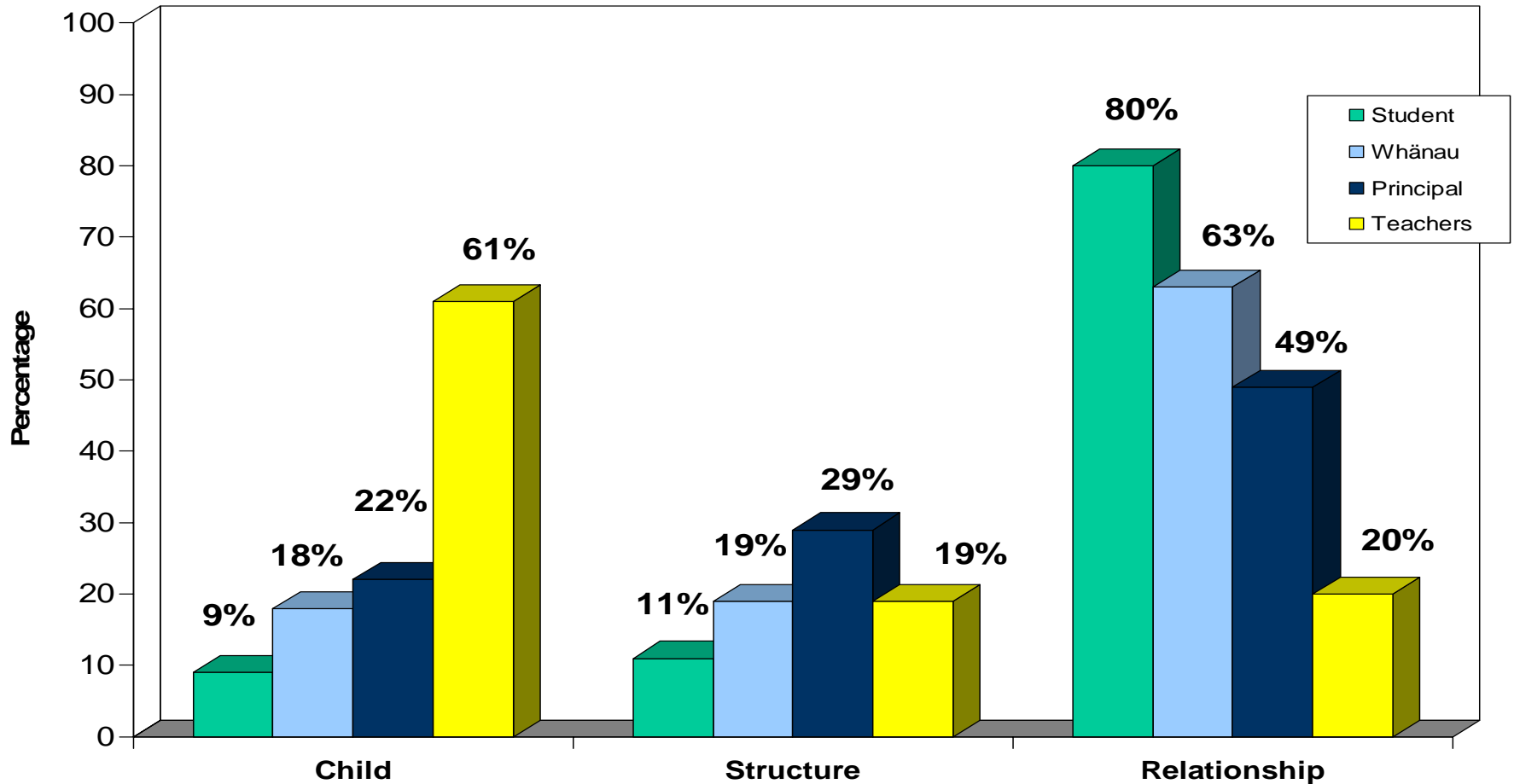
- The students themselves
- Their whānau (extended family)
- Their principals
- Their teachers

We found that these groups drew on three discourses to explain their experiences and from which to offer solutions

- Māori child, their homes and community
- School structures and systems
- In-class relationships and interactions

Tally of discourse unit ideas showed

Discourses Explaining Māori Achievement: Students, Whānau, Principals and Teachers



Discursive Positioning

Child/Home	Structures	Relationships
See Māori children and/or their homes in deficit terms "I am unable to make changes because..."	See structures and systems in deficit terms "I am unable to make changes because ..."	Reject deficit theorising "I am able to effect change and I know how to ..."
Many teachers were here	... and here	The solutions are here

Know your community



Te Kotahitanga Effective Teaching Profile

Teachers are culturally appropriate and responsive, ...

Culture is what holds a community together, giving a common framework of meaning. It includes how people communicate with each other, how we make decisions, how we structure our families and who we think is important. It expresses our values towards land and time and our attitudes towards work and play, good and evil, reward and punishment.

Culture is preserved in language, symbols and customs and celebrated in art, music, drama, literature, religion and social gatherings. It constitutes the collective memory of the people and the collective heritage which will be handed down to future generations.

(Quest Rapuara, 1992:7)

Culturally appropriate

In visible ways, teachers create settings that are culturally appropriate for Māori students' learning.

If the teacher demonstrates cultural knowledge it has an effect on the children. They see the teacher as an individual who respects them and knows where they are coming from. The children see those teachers who have made an attempt to try and get on the same thought patterns, wavelength as them. (Parents, School 1)

Culturally responsive

Teachers create a context that is responsive to the culture of the learner.

I'm a Māori, they should ask me about Māori things. I've got the goods on this but they never ask me. I'm a dumb Māori I suppose. Yeah they asked the Asian girl about her culture. They never ask us about ours. (Engaged students, School 1)

Te Kotahitanga Effective Teaching Profile

Teachers are culturally appropriate and responsive, and they possess the following understandings:

a) They positively reject deficit theorising

b) They are committed to and know how to bring about change in educational achievement

Teachers demonstrate those understandings in the following ways:

- 1) Teachers care for these students respecting their cultural-location
- 2) Teachers have high expectations for the learning performance of these students
- 3) Teachers create a secure, well-managed learning environment
- 4) Teachers can engage in effective teaching interactions
- 5) Teachers can use a range of strategies to promote change
- 6) Evidence from student outcomes informs teachers' and students' critical reflection and next learning steps

Hui Whakatika Case study

How does this case relate to what you have already read, discussed and/or heard?

What made the difference for these students and their whānau?

What made the difference for the school?

Importance of Relationships

Cummins (1985) "centrality of relations to education"

"Whakawhanaungatanga is the intervention"
(Harawira, 1996)

Sidorkin (2002) "relations ontologically precede all else in education"

Harker (2006) "The most likely explanation would seem to lie in the interaction between... the school culture and the culture of the home..." (p17)

Pedagogy emerges from the relationships

Changing theorising and practices

Culturally responsive contexts

Are more likely to result in cultural minority students and their families being able to use their own people and own cultural experiences as the basis for new learning.

This requires:

- Moving from a deficit to an agentic position
- Moving from traditional to discursive practices
- Moving from transmission of knowledge, or 'expert' models, to models where knowledge is constructed between learners
- Examining the interface between the student and the practitioner rather than just the students themselves.

A Culturally Responsive Pedagogy of Relations

- Culture Counts (Bishop & Glynn, 1999)
- Power is shared between self determining individuals within non dominating relations of interdependence (Iris Marion Young, 2004)
- Pedagogy is responsive and interactive
- Learners and educators are connected through a common purpose, responsibility and vision

Ka Hikitia

Māori enjoying education success as
Māori

*"Your job is about doing what you can
to ensure the success and wellbeing of
all the tamariki ... - it's our
responsibility to make sure no student
is left behind."*

What are the implications for your
practice?

Discuss and Chart

- What are you currently doing differently for your Māori clients?
 - At a face to face practitioner level
 - At an organisational level
- Where might you need to go?