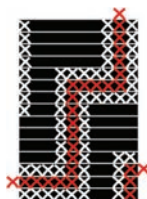


# CULTURALLY RESPONSIVE AND RELATIONAL PEDAGOGY



**Kia Eke Panuku**  
building on success



## CULTURALLY RESPONSIVE AND RELATIONAL PEDAGOGY

In Kia Eke Panuku, culturally responsive and relational pedagogy is understood to be contexts for learning where learners are able to connect new learning to their own prior knowledge and cultural experiences. Each learner's 'cultural toolkit' (Brunner 1996), is accepted as valid and legitimate.

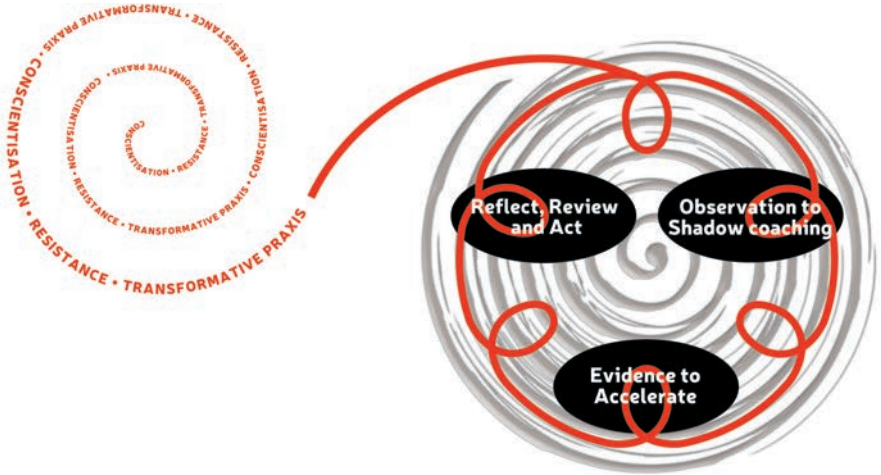
In this way, cognitive levels and learning activities are responsive to the interests and abilities of individual learners.

Learning activities are interactive, dialogic and spiraling and students have opportunities to engage within their zone of proximal development (Vygotsky, 1976).

Teaching and learning roles are interdependent, fluid and dynamic; students and teachers are able to learn with and from other learners (ako).

Feedback and feed forward provides learners with specific information about what has been done well and what needs to be done to improve.





In Kia Eke Panuku, culturally responsive and relational school leaders and teachers are involved in a dynamic and spiralling critical cycle of self-reflection and learning. Evidence of outcomes for Māori students alongside evidence of current practice informs new understandings of the implications of current practice (conscientisation). School leaders and teachers then decide what they are doing that needs to change (resistance) and implement those changes that will lead to accelerating improved outcomes for Māori students (transformative praxis).



## LEARNING FROM THE VOICES OF MĀORI STUDENTS

The experiences of Year 9 and 10 Māori students helped to develop the *Te Kotahitanga Effective Teaching Profile*. This research showed that teachers who implemented this profile effectively developed pedagogy that was culturally responsive and relational. Pedagogy such as this involves:

- working in ways that support interdependence and power sharing,
- respecting that everyone's culture counts,
- ensuring that pedagogy can be interactive, dialogic and spiralling,
- acknowledging the importance of relational connectedness, and
- co-constructing a common vision for educational excellence.

Culturally responsive and relational leaders and teachers are potential focused. They understand they have the agency to create contexts for learning within which Māori learners can enjoy and achieve educational success as Māori, and they use evidence of this to understand their own effectiveness.





## MAKING LEARNING MEANINGFUL

*I think teachers, when it's meaningful and it's about kids and they can see the benefits, they are more than willing to engage.*

*If it's not meaningful they get frustrated very quickly. So we've got to set it up so they can walk away with some strategies and understandings. It's got to be a supportive, high expectations process.*

Julian, deputy principal

*If you can't justify your practice to yourself you shouldn't be doing it. You should look at your results and you should say I'm responsible for those results; could I do better?*

Stefan, middle leader

## 'CULTURAL TOOLKIT'

*When we build off their prior knowledge and relate that to the stories of the people that they spend time with then there is a sense of reality and a sense of relevance for them to hang their knowledge on.*

*Capturing their prior knowledge is critical otherwise we are not going to really know how we can assemble and build the new knowledge on top of it. It actually leads to better learning because you're building straight off their prior knowledge, like when it's about the whenua that they are spending time on.*

*We share our knowledge. And it's through that sharing that I learn from my learners.*

*My knowledge can help them see the bigger picture beyond the whenua and relate it to the national and global issues.*

*That's stretching them. It's helping them grow.*

Lon, teacher

# CAUTION

Something very special happens in this room.

**Seniors are learning.**

If you want to join us after the lesson has started,  
Nau Mai, Haere Mai but please knock and wait for  
someone to let you in.

In this classroom we respect the growth of learners'  
Mana Tangata & Mana Motuhake



## CULTURALLY RESPONSIVE AND RELATIONAL PEDAGOGY

*It is about keeping culturally responsive and relational pedagogy in our minds all the time. We believe in relationships, caring, knowing them as culturally located human beings. We also believe in hard caring. There's no watering down of things. There's obviously culture there but cultural learning is not more important than the academic success, it's part of the academic success.*

Ruth, middle leader

*We know them really well. We know their families really well. We have a vested interest in them. We really do believe that all our Māori students can achieve and we have to find what vehicle to use, to get them to achieve. We try and make sure there's lots of different ways to motivate them or to reinforce their learning.*

Edith, middle leader



## KNOWING YOUR STUDENTS, THEIR FAMILIES AND THEIR COMMUNITIES

*What we do is we provide a safe environment [where] they won't be judged; [where] it's ok to be you in the classroom. We don't want to change the person we just want to embrace what they have and build on the next part of their lives.*

Nikki, teacher

*It's recognising the difference. It's not just 'everybody's the same'. People aren't the same.*

*You can change the culture of the classroom when you accept the cultures of the learners.*

Andrea, teacher

*I think the whānau will know stuff that is really relevant that we could learn from. What the parents see as the strengths, what the parents are concerned about. All those things need to be part of that picture.*

Julian, deputy principal





## OWNING THE LEARNING

*It's actually about the kids taking ownership for their own learning and letting them direct part of their own learning.*

Andrea, teacher

*Students are aware that staff do believe in them and do have high expectations of them, we have a really strong home-base system, we mentor students and with the student profiling booklets – the tracking – it's just the difference between saying something and actually making it real.*

Robyn, principal

*We've got some really smart kids and we've also got kids who don't know they're that smart, so it's about scaffolding the learning so that we make the curriculum accessible.*

Andrea, teacher

## HIGH EXPECTATIONS OF MĀORI STUDENTS

*You need to build better relationships but you also have to lead high-level cognitive interactions that improve the learning for that child. Simply high-fiving the child on the way into class and making them feel better about things is good but it's not the end point.*

Julian, deputy principal

*I've often talked with staff about [how] if a kid is resilient you'd like to be able to bottle that and hand it out to every kid because it can make a big difference,*

Robyn, principal

*First of all talk to each other including getting the student to talk to you 'cause they're the ones who should have power over what's going on. And, because they're children, they have to be shown how to do that. Every time they go off the road we pick them up it's growth, so we're all growing together.*

Ruth, middle leader



Secondary schools giving life to Ka Hikitia and  
addressing the aspirations of Māori  
communities by supporting Māori students to  
pursue their potential



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