

Name of Course/Programme/Seminar:

Cultural Responsiveness Staff Meeting

Provider/Presenter:

Mark Abraham - Inquiry on Cultural Responsiveness

Key Points from this Professional Development:

A good teacher is caring and empathic but most importantly is unwilling to tolerate underachievement.

The wider we open the gates to whanau the more we succeed - students bring themselves (as a whole person), their whanau, hapu, iwi. You must treat them as a whole . - Teaching and learning is about developing solid relationships not just with the tamariki but with the whanau. It is a relationship of trust and support and this must be balanced.

Culture is not just te reo, it is not a subject, it should be part of what you teach all day, everyday. Don't just teach the words for things, use sentences. Read and tell the legends - look into the meanings behind the legends and how they shape our world today, teach about the different tribes. If you have a Nga Puhi child in your class then include a legend from their iwi in your teaching, or a song, or custom.

Incorporate the voice of the manawhenua - Ngai Tuahiri who are based at Tuahiwi are our manawhenua. - How can they help us? Could we get some elders in to story tell legends to our tamariki? How can we work more closely with Tuahiwi? Can we invite their bilingual class to come and spend a day with us sharing their knowledge of waitaringa, rakau, poi etc Kaiako exchange?

Building a cultural heart within the school is vital. It could be a space where we bring the cultures together. A place where tamariki can come and reflect, have some quiet time etc - To do this we as a school need to be as one and not operating as two separate syndicates. Buddy classes is step one of bringing our school together so we can build a cultural heart.

Bringing whakatau alive - How can we do this with juniors? Seniors? - Share it, stop and think about the words and what they mean, what do those words mean for me in my behaviour, my learning and my interactions with others and my environment. This can be done at the start of every week.

Use tuakana/teina - Senior & Junior buddies

Pepeha - is inherited. It belongs only to the maori culture. It is their taonga and as they grow they discover their river, mountain, iwi etc. It is your whakapapa. If you are non maori then you have a mihi. The purpose of a mihi and a pepeha is to make links and connections with others. Maori link through their maunga, awa and iwi. If you use a maunga and awa then you need to use the word whangai after it so that whoever is listening knows that you have adopted that mountain, river etc.

Those students that have a pepeha must be allowed and encouraged to use it, not just use a standard school mihi format.

Cultural Responsiveness Practices P.D. October 2018:

How has this professional development challenged our thinking?

It reminded us of the importance of culture. When planning we need to consider all cultural elements. We need to ask ourselves if we are respecting the cultures of our tamariki. Could we teach something in a different way so that we can incorporate the different cultures within our classroom while at the same time broadening the knowledge and experiences that our tamariki have with Te Ao Maori.

Aspects of our practice to consider changing as a result of this professional development and why?

Teaching of the whakatauki - make this the essence of of classroom each fortnight.

Follow up and explore how we can build closer relationships with Tuahiwi and their tamariki.

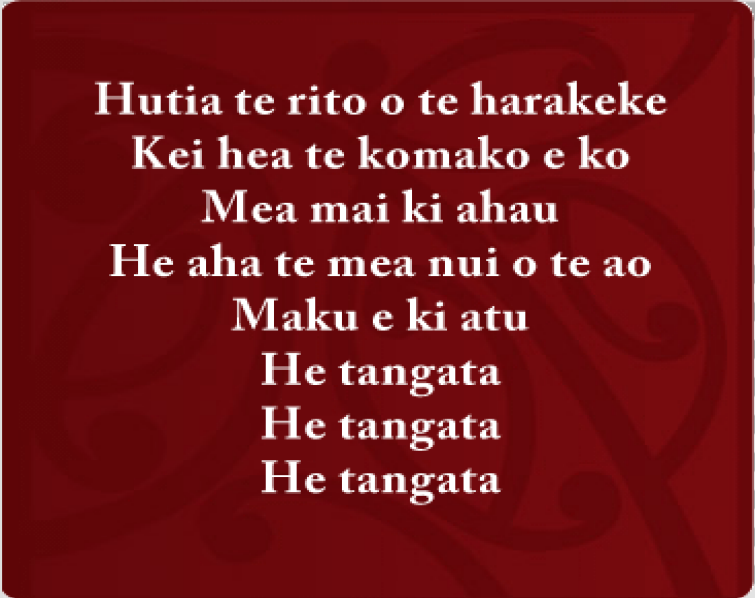
Speak more Te Reo so our fluency will gradually develop and our tamariki will begin to speak it as well, not just in a lesson but as part of their everyday language.

Incorporate more legends and myths followed up by art lessons, waiata etc so tamariki are experiencing the essence of the culture and not just Te Reo.

Whanau engagement - work with Karla & Rex Gamble at the Kaitiaki Whare mō Kōkōmuka Lodge in finding those within our community who are willing to come in and teach aspects of the culture to our tamariki.

If you pluck out the centre shoot of the flax,
Where will the Bellbird sing?
If you ask me,
What is the most important thing in the world?
I will reply,
It is people, it is people, it is people.

We must remember the Bellbird sitting at the top of the flax.



**Hutia te rito o te harakeke
Kei hea te komako e ko
Mea mai ki ahau
He aha te mea nui o te ao
Maku e ki atu
He tangata
He tangata
He tangata**

Written by Amanda van Rooy – lead teacher, Cultural Responsiveness Practices 2018.