

MANA KI TE MANA - EFFECTIVE PEDAGOGY AND PRACTICE

(ADAPTED FROM SHEETS, 2006)

Teacher Pedagogical Behaviours	Ākonga Māori Cultural/Behavioural Displays
<p>Inclusion</p> <p>Teachers demonstrate fundamental human rights principle that regardless of race, ethnicity, gender, age, ability, socio-economic status, religious beliefs, parental experiences, students have a right to learn in an environment which values and supports cultural, linguistic and social strengths.</p> <p>Teachers are positioned as champions of change actively demonstrating inclusive practice and language.</p> <p>Tātaiako: Wānanga</p>	<p>Inclusion in action</p> <p>Students are able to describe their culture and that of other students as a strength.</p> <p>Students see, hear and learn their own culture as there is deliberate awareness and support.</p> <p>Students express a sense of belonging; visible signs of cultural expression.</p>
<p>Māori as Tangata Whenua</p> <p>Teachers acknowledge the Treaty of Waitangi as a living document and its application is evident in schooling and classroom practices. School acknowledges Māori as tangata whenua and rights under the Treaty. Evidence of Māori cultural knowledge, of te reo Māori in use in the classroom.</p> <p>Knowledge of social and political environment and impact that this has on schooling and education. Demonstrates an understanding of impact of colonising practices on educational outcomes for Māori and the on-going impact of hegemonic practices.</p> <p>Tātaiako: Tangata Whenuatanga</p>	<p>Relationship to Tangata Whenua</p> <p>Able to articulate, if Māori, what it means to be Māori in Aotearoa New Zealand, if non-Māori their own relationship to tangata whenua as Pākehā, Pasifika, New Kiwi.</p> <p>Students have expressed knowledge of te reo Māori and it is used in daily classroom interactions.</p> <p>Students learn mātauranga Māori as a natural part of curriculum. Students learn local and historical knowledge through partnership with iwi.</p> <p>Students are aware of local relationship to iwi and the local marae.</p>
<p>Whanaungatanga</p> <p>Teachers are active in creating positive relationships.</p> <p>Teachers create warm supportive relationships with students that demonstrate expressed extension of care (Valenzuela, 1999). Care extends to staff and whānau of school.</p> <p>Learning and care community created through rangatiratanga – teacher leadership.</p> <p>Tātaiako: Whanaungatanga</p>	<p>Whanaungatanga mō tātou</p> <p>Students describe strong interpersonal relationships with teachers and other students.</p> <p>Students see their whānau present as partners in the school.</p> <p>Older students can help to find solutions to issues, are resilient in their relationships, and express belonging.</p> <p>Care for students evident in schooling practices.</p>

<p>Culturally responsive classroom management</p> <p>Teacher strategies in the classroom are non-aversive, and consistent with tikanga. Respect for the mana of the students in all interactions.</p> <p>Teachers are aware of their own culture and the implications this has for their teaching practice.</p> <p>Students are taught skills to solve problems, to work together.</p> <p>Teachers understand concepts of kawa and tikanga, how these are negotiated with whānau and why they are vital to success.</p> <p>Use of culturally responsive pedagogies such as: Hikairo Rationale (Macfarlane, 2004), Effective Teacher Profile (Bishop & Berryman, 2009), Warm Demander pedagogy (Bondy, 2007, 2008) and Culturally Responsive Classroom Management (Weinstein, 2004).</p> <p>Teachers can articulate and reflect on use of management/teaching strategies using a pedagogical framework.</p> <p>Use of restorative practices in classroom interactions.</p> <p>Tātaiako: Manaakitanga</p>	<p>Socially responsive behaviour</p> <p>Tuakana and teina evidence in schooling practices; students provided opportunity to teach, support and care for other students.</p> <p>Students can articulate the impact of their behaviours on others.</p> <p>Students are able to seek solutions and restore relationships when challenges arise.</p> <p>Students leadership (rangatiratanga) is evident in school.</p> <p>Whakamana of ākonga who demonstrate manaakitanga and rangatiratanga.</p> <p>Ākonga are aware of boundaries of behaviour and can articulate the tikanga and kawa of school.</p>
<p>Arotahitia ōu koutou reo</p> <p>Teachers learn and use te reo Māori in their classrooms.</p> <p>Teachers are aware of embedded power in language and discourse within the classroom.</p> <p>The use of language is inclusive and collective rather than individual and divisive.</p> <p>Teacher praise for positive behaviour and positive language is evident in the classroom at a high ratio (10:1) in comparison to negative language.</p> <p>Language for positive behaviour is actively taught in the classroom.</p> <p>Tātaiako: Ako, Manaakitanga</p>	<p>Arotahitia ōu koutou reo</p> <p>Linguistic growth is evident throughout the school. Te reo Māori is taught passionately with development scaffolded through school.</p> <p>Students are taught language of restoration and care.</p> <p>Students hear and verbalise positive and affirming language to other students.</p> <p>Students hear respectful language and use this with classmates.</p>

Ako

Teachers make learning experiences personally meaningful by engaging **students** in activities that relate to their interests and experiences outside of the school; using materials and iconography that are presented in an authentic manner, and including relevant content in culturally familiar social contexts.

Group work is organised using co-operative strategies with role assignments and clearly identified task outcomes.

Teachers support learning by asking questions and requiring **students** to elaborate, bringing their own knowledge to the task.

Teachers seek ways to acquire new knowledge and construct learning to provide space for **students** to use their own knowledge in learning.

Tātaiako: Ako**Ākona**

Students contribute to knowledge construction in the classroom.

Students are active in learning and opportunities to lead learning in the classroom.

Students learn with other students; learning as a social activity supports strong social relationships and learning of new skills.