



ACTIVATING CULTURAL RELATIONSHIPS FOR RESPONSIVE PEDAGOGY - WITHIN ONLINE AND AT DISTANCE LEARNING CONTEXTS

This table should be facilitated and understood in conjunction with our materials about the Ako: Critical Contexts for Change. It also sits alongside: Berryman, M., Lawrence, D., & Lamont, R. (2018). Cultural relationships for responsive pedagogy: A bicultural mana ōrite perspective. Set, 1, 3 - 10.

https://www.nzcer.org.nz/system/files/journals/set/downloads/2018_1_003_1.pdf

What should cultural relationships, embedded in the metaphor of mana ōrite look like within online and at distance learning contexts?

Cultural Relationships	what it is:	what it isn't:
<p><i>Whānau</i> type relationships that demonstrate we care for our learners and have high expectations for their learning</p>	<p>Understanding we are manuhiri in whānau homes therefore, sharing who we are (whanaungatanga) as our point of entry or re-entry is vital.</p> <p>Utilising multiple ways to engage in order to learn with and from learners and their whānau.</p>	<p>Assuming that whānau do not have a picture of us based on their tamariki / child's perceptions and experiences of us.</p> <p>Going straight to the work and ignoring a culture of care.</p> <p>Imposing school routines into homes and expecting whānau to 'police' the schooling activities that someone has decided are most relevant.</p>
<p>Understanding <i>whakapapa</i> and knowing who our learners are; their cultural experiences and prior knowledge are foundational to their identity as learners</p>	<p>Getting to know the whānau through the learner - who they are and what they expect and require from us.</p> <p>Considering the implications of our own cultural identity, values and assumptions and the ways these can impact (both positively and negatively) on our relationships and interactions with learners and their whānau.</p> <p>Listening for what learners and whānau know and want to know as the basis for creating links to learning.</p>	<p>Assuming that whānau will not have specific expectations of us.</p> <p>Assuming knowledge of the learner and their whānau from an essentialist perspective (i.e., "They are Māori, so that means they ...").</p> <p>Believing learning that is worthwhile only takes place within formal school curriculum and assessment processes.</p>
<p>Promoting a common vision or <i>kaupapa</i> that is focussed on the potential of all learners to thrive in the education system without compromising who they are</p>	<p>Building relationships through a shared whānau connection to the learning.</p> <p>Building reciprocal trust and respect by working to understand what online and at a distance protocols might mean or require for whānau and us.</p> <p>Ensuring the valued learning outcomes of our learners and their whānau are central as we seek to negotiate these spaces.</p>	<p>Viewing home / off-site learning contexts as 'second-best' and/or in need of external remediation.</p> <p>Assuming the work begins by prioritising the device / resource kit into the home.</p> <p>Ensuring the school's valued learning outcomes drive our engagement with the learner and their whānau.</p>

What should responsive pedagogy look like within online and at distance learning contexts?

Responsive Pedagogy	what it is:	what it isn't:
<p>Wānanga: decision-making and learning practices that are responsive to a range of contextual information, including evidence, then building from the learner's own prior knowledge and experience</p>	<p>Understanding that if at distance learning is to be of interest it must be responsive to learners and flexible (anytime, anywhere, any device).</p> <p>Providing a range of resources that align with the learner's cultural toolkit. Allowing 'real' choice within content (what) and medium (how).</p> <p>Promoting questions / tasks that spark curiosity and invite further thinking and question asking.</p>	<p>Imposing rigid structures such as timetable without thinking about what is important and why.</p> <p>Taking a 'one size fits all' approach to planning.</p> <p>Failing to recognise the extra cognitive load for learners when using new technology AND engaging with challenging content / task.</p>
<p>Ako: promoting reciprocal responsibilities to engage with each other in on-going, interactive dialogue and sense-making</p>	<p>Taking time to construct considered written responses (feedback) that connect with what has been shared, affirm current understanding and invite further learning.</p> <p>Deliberately creating space for dialogue between learners - either in text-based format or using a range of online forum for hui.</p> <p>Learning to recognise learner's behaviours such as non-participation as feedback and using this to reflect on and adjust our own practice.</p>	<p>Using 'cut and paste' feedback comments from one learner to the next or assuming generic comments will work for all.</p> <p>Using only didactic question and answer type interactions with learners e.g. a single resource with a set of comprehension questions or task.</p>
<p>Mahi Ngātahi: where teachers, learners and whānau share in the power of contributing their own sense-making to the learning of others</p>	<p>Centring the learning within the lived experiences, knowledge and language/s of your learners and within that, providing choice and reciprocal sharing opportunities.</p> <p>Actively seeking opportunities for learners and whānau to contribute to the development and review of the content and learning.</p>	<p>Making deliberate decisions about curriculum content that fail to examine unconscious bias about what is valuable within the context of our society.</p> <p>Setting instructions followed by monitoring / checking for understanding and task completion – transmission.</p>