

Cultural relationships involve:

- **whānau** type relationships that demonstrate we care for our learners and have high expectations for their learning
- understanding **whakapapa** and knowing who our learners are; their cultural experiences and prior knowledge are foundational to their identity as learners
- promoting a common vision or **kaupapa** that is focused on the potential of 'all' learners to thrive in the education system without compromising who they are.

*"Coming to know and respect our learners,
so they can come to know and respect us..."*

Teacher

Responsive pedagogy involves:

- **wānanga** – decision-making and learning practices that are responsive to a range of relevant contextual information, including evidence, then building from the learner's own prior knowledge and experiences
- **ako** – promoting reciprocal responsibilities to engage with each other in on-going, interactive dialogue and sense-making
- **mahi ngātahi** – where teachers, learners and whānau share in the power of contributing their own sense-making to the learning of others.

*"Scaffolding learning from the learners' zone of
proximal development can activate more 'brain power'
and contribute to more learning."*

Teacher





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 to implement those changes that will lead to accelerating improved outcomes for Māori students (transformative praxis).

Poutama Pounamu works to promote an accelerated pathway of change towards equity, excellence and belonging, where each learner's prior knowledge and experience provides the foundation from which new learning can build and potential is released.

Under the Treaty of Waitangi, *partnership, protection and participation* are the rights of all learners, Māori (iwi) and non-Māori (Pākehā and Tauīwi).

The *ako* critical contexts for change:

- cultural relationships for responsive pedagogies, together with
- adaptive expertise driving deliberate professional acts, and
- home, school and community collaborations.



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Cultural relationships for responsive pedagogy ...



whānau
whakapapa
kaupapa
ako wānanga
mahi ngātahi

... builds on Māori metaphors