



Culturally Responsive Practice

As Quality Early Childhood Care and Education Provision



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He kākano i ruia mai i Rangiatea.

The seed will not be lost.

This proverb asserts resilience.

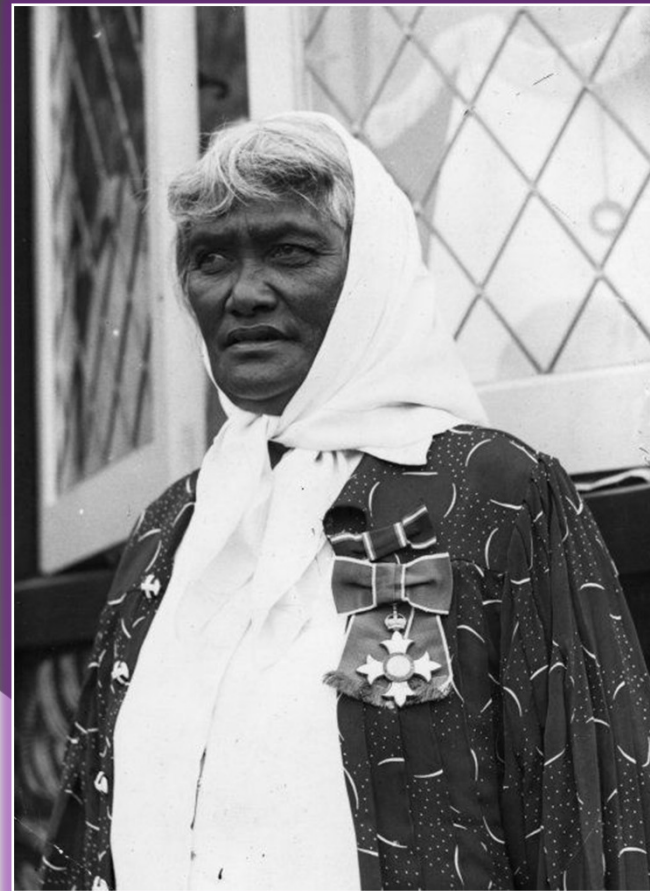
Rangiatea is the spiritual homeland of the Māori people.

(Grace & Grace, 2003).

*“Mehemea ka moemoea ahau,
ko ahau anake.
Mehemea ka moemoea a tatou,
ka taea tatou.”*

-Te Puea Herangi

Together, great things are possible.



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Aotearoa as 'Superdiverse'

- Over the last two decades New Zealand has become one of a small number of culturally and linguistically superdiverse countries (Spoonley & Bedford, 2012, as cited in Royal Society of NZ, 2013, p. 1)
- Superdiversity indicates a level of cultural complexity surpassing anything previously experienced
- Aotearoa NZ is now home to 160 languages, forecasted to deepen even further (Statistics New Zealand, 2011, as cited in Royal Society of NZ, 2013, p. 1).

Lisa Delpit

- “We all interpret behaviors, information, and situations through our own cultural lenses; these lenses operate involuntarily, below the level of conscious awareness, making it seem that our own view is simply ‘the way it is’.



“Learning to interpret across cultures demands reflecting on our own experiences, analyzing our own culture, examining and comparing varying perspectives. We must consciously and voluntarily make our cultural lenses apparent. Engaging in the hard work of seeing the world as others see it must be a fundamental goal for any move to reform the education of teachers and their assessment” (1995, p. 151)

Culturally Responsive Practice

- Requires:

- > Management and practitioners to demonstrate their awareness of historical, social, cultural and political contexts, and the impacts of past and current social, educational and economic policies in relation to contemporary inequities
- > Management to ensure that all educators have had opportunities to gain a deep understanding of the above contextual factors, so that all educators are sensitive to the histories and social and cultural practices of tamariki/children and whānau/families, and understand the effects of past and current social, educational, and economic policies on the families and children with whom they are engaged

Culture as Central to Learning

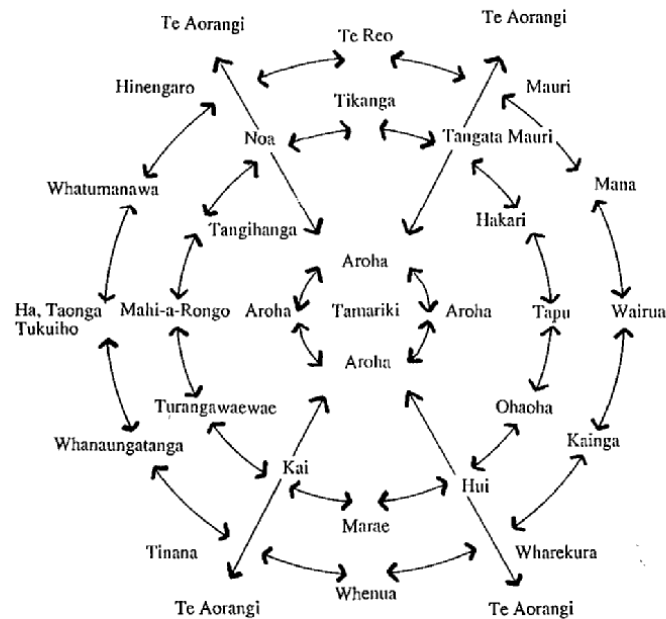
- Children are cultural beings. They (as do educators) view the world through their own cultural lenses. Families' beliefs and values frame how children engage with the world
- Families/whānau are the bridge whereby educators may gain the privilege of accessing cultural understandings and insights into each child's ways of being, knowing and doing (Ritchie & Rau, 2006; 2008)

De-centering from Reliance on Western Theorising

TE AORANGI

The Universe

A person's education is based on his or her experiences and understandings. The university of ancient Hawaiiki is the universe. Education in this context knows no boundaries.



This model shows a Maori educational framework where institutions do not stand in isolation, but actually merge into each other.

(Pere, 1991)

Language(s) as Central to Culture(s) and to Cultural Identity

- “Language is the life line and sustenance of a culture. It provides the tentacles that can enable a child to link up with everything in his or her world. It is one of the most important forms of empowerment that a child can have. Language ... helps transmit the values and beliefs of a people. (Pere 1991, p. 9)

Shifting Discourses

- ◉ Challenging equality discourses “I treat all my children the same” – cultural specificities in communication, in childrearing unrecognised, invisible
- ◉ More than just ‘listening’ although this is important, there is also “the problem of being heard” (Mead, 1996, p. 108)
- ◉ From cultural deficit to cultural advantage (Ministry of Education, 2008)

Bilingualism as Quality Educational Practice

- Bilinguals with good capability in both languages have superior creative thinking, language and multi-tasking skills when compared with monolinguals (Bialystok et al. 2011, May et al. 2004, as cited in Royal Society of NZ, p. 4).

Summary: Quality as Sociocultural Equity

- Importance of collective response, power of collective agency
- ECCE needs to be responsive to the changing context of 'superdiversity'
- Management and educators need to monitor tendency to view the world from dominant monocultural lens
- Requires deep understandings of other culture(s), worldviews and language(s), shifting of dominant discourses
- Enables us to honour our commitment to Te Tiriti o Waitangi

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