CULTURALLY RESPONSIVE EVALUATION

Do different, differently

Context

Culture

Evaluation

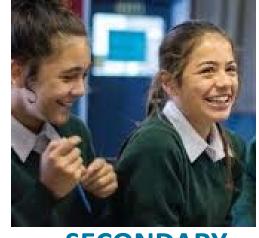




THE LANDSCAPE







SECONDARY

EARLY LEARNING

Puna Reo

Kōhanga reo

Kura

Kura a Iwi

Wharekura

Kura Te Aho Matua

Education

Evaluation.....



The Principles

Best evaluation practice

Philosophies, beliefs

Respect and trust

Used and useful

Internal evaluation

Based on dialogue

Language and culture

Developmental nature

Learner outcomes



Evaluation with co-construction

Evaluation for client focus

Evaluation as which paradigm

Evaluation in culture language and identity

Evaluation by indigenous evaluators













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The Perspective - Indicators



What is valued?

Line of sight

What is quality?

Learner Outcome

The child values his or her identity, is confident and displays positive self-esteem

Observable

They talk about who they are and where they are from with pride

What adults do

Adults use their knowledge of culture to inform the content of the learning programme.

Adults provide opportunities for children to learn about their culture.



Te Wāhanga Framework – Indicator Tables

		TE IRA TA		1.00 00 10
The student develops physical, spiritual and emotional wellbeing, an awareness of his or her individual uniqueness and knowledge and respect for him or herself and others				
Indicator	Rationale	Observable behaviour	Whānau practices and beliefs	Research
The student is enthusiastic about learning in a nurturing environment based on traditional Māori values beliefs and concepts.	An environment based in Māori traditional values, beliefs and concepts provides a strong foundation for the learner.	 Students discuss the learning environment. Students contribute creatively to the design of the environment. Students participate in an environment where concepts of wairua, mauri, tapu, ihomatua and mana are reflected. Students apply their knowledge of wairua, mauri, tapu, ihomatua and mana to everyday situations. Students participate in activities that reflect tikanga practices and values. Students learn a range of karakia and whakatauki. Students use karakia and whakatauki. Students discuss their ideas with community members. Students analyse and make use of the information shared by the community. Students discuss the kaupapa of the kura. Students discuss the kaupapa of the kura. Students value the involvement of whānau. Students value the contributions made by others. Students are aware that who they are influences the development of the learning programme. Students have opportunities to work independently, with peers, with teina, tuakana and in groups, and do so. Students appear happy in the learning environment. Students care for others. 	 Whānau discuss the learning environment. They discuss the value of a nurturing environment. They make informed decisions about the learning environment. Whānau ensure that the concepts of: Wairua Mauri Tapu Ihomatua Mana are reflected in the kura environment. They ensure that tikanga practices and values are reflected in the curriculum, in planning and learning programmes. Whānau use knowledge and skills from their own community. They use community knowledge and skills to enhance the learning programme. They are involved in Te Aho Matua wānanga and discuss the kura kaupapa. They are clear about Te Aho Matua and their kura kaupapa. They value the contributions made by others. Whānau combine their knowledge of students, learning, tikanga and Te Aho Matua to provide a responsive learning environment. They provide a student-centred learning environment. They focus on both individual and collective needs of students. They provide a caring and supportive learning environment. They display care and concern for students and others. 	Bishop and Berryman (2006) found that the quality of educational relationships were the most influential factor affecting Māori students' educational achievemen Educational success is best achieved whe the school philosophy, structures and systems reflect the cultural capital of the students. (Bourdieu in Brimi, 2005.) Bishop, Berryman and Richardson (2002 found that effective teachers create culturally appropriate and responsive contexts for learning by creating caring relationships, for their students and their whānau, by encouraging students to care for and respect one another, and by allowing the principles of whānau to guitheir practices. Fulcher (2001) argues that to ensure the cultural safety of Māori children the importance of wairua must be acknowledged, as without it, one could raffirm a true sense of identity.

The Evaluation

Internal Evaluation

The learner outcomes

Evidence

Different ways of sharing information

- Quantitative and Qualitative



Evaluation Design

Evaluative Question Investigative pathway

> Everyone is involved, parents. children professionals

Accountability

Improvement

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One size fits one

Different pathways, different ways of doing

The journey is never over. Monitor, review and refine

You know you are close when the practice of indigenous evaluation is business as usual

I am Māori and I work for the crown

Being Māori doesn't make it Māori

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Focus on client

Indigenous evaluators

Indigenous perspective

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Indigenous evaluation framework





FOR MORE INFORMATION

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