

Sorted in Schools

Cultural Responsiveness





Sorted in Schools is a government-funded education programme for schools and kura that equips young New Zealanders for their financial future.

What is cultural responsiveness?

Sorted in Schools' vision is to equip all young New Zealanders for their financial future. We are achieving this with free resources, fully aligned to the National Curriculum, available through our website.

Knowing that New Zealand youth are culturally diverse, Sorted in Schools ensures all learning packages are culturally responsive and accessible to all.

Cultural responsiveness is the ability to learn from, and relate respectfully with, people of all cultures. Culturally Responsive Teaching is a pedagogy that recognises the importance of including students' cultural references in all aspects of learning.

Our aim is that all secondary school students will be able to identify with, and gain the same benefits from, the Sorted in Schools resources.

For this reason, it was important our resource development partner (CORE Education) had strong ethics around cultural responsiveness embedded in its organisation.

CORE education

CORE Education, the Sorted in Schools resource development partner, is a professional learning and development consultancy which offers innovative, empowering and transformational education services.

It is committed to bicultural partnerships; Tātai Aho Rau and Lalaga Tivaevae Niu, Māori and Pasifika philosophies, lie at the heart of their practice. Te Aho Tapu is the foundation of CORE's Treaty-based partnership that recognises the transformational role of mātauranga Māori in improving learning.

In keeping with Te Tiriti o Waitangi, both Sorted in Schools and CORE believe it is essential to learner experiences that our resources reflect te reo me ōna tikanga Māori.



Māori Medium Resources

Pedagogy – Mātauranga

In Māori Medium settings, there are key indicators of overall wellbeing that inform teacher practice, as well as student and whānau behaviours and attitudes. These indicators are also inherent in Te Marautanga o Aotearoa and Te Marautanga o Te Aho Matua.

They include but are not exclusive to:

- Whānau engagement in planning and teaching, application and celebration of success
- A holistic view of wellbeing that includes physical, spiritual, emotional, intellectual and whānau health
- A collective view of success and a collective engagement in problem solving
- The importance and place of te reo Māori as a student's dominant language
- The student has responsibilities and accountabilities to a wider collective
- That each participant is a kaitiaki of knowledge, environment, whānau and wellbeing
- That mātauranga is for sharing
- The values practised by our tūpuna still exist and are relevant in a contemporary context.



Overall, we heed the words of Tā Apirana Ngata (1949):

E tipu e rea, mo ngā rā o tō ao - grow and thrive in the days ahead

Ko tō ringa ki ngā rākau ā te Pākehā - keep your hand to the tools of the Pākehā

Ko tō ngākau ki ngā taonga o ngā tūpuna hei tiketike mō tō māhunga - your heart to the treasures of your ancestors

Ko tō wairua ki te Atua, nāna nei ngā mea katoa - and your wairua to your Atua, for spiritual guidance.

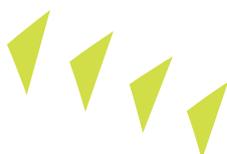
Collectively, this means Sorted in Schools Māori Medium resources are consistent with the philosophies, language and tikanga of rangatahi Māori. This pedagogical thinking applies in CORE's work to ensure the needs of rangatahi and their communities are best served.



English Medium Resources

In relation to Tātai Aho Rau and Te Aho Tapu, CORE works to ensure the Sorted in Schools English Medium resources include the following features:

KEY CONCEPTS	APPROACH AND EXAMPLES
Centralising Te Ao Māori or Pasifika knowledge throughout the resources	<p>Selection of appropriate financial capability stories and contexts throughout the packages</p> <p>Example: Use of settings in the Future Briefs</p> <p>Setting One: Whare-pods The karanga (call of welcome) echoes out over the still of the South Island countryside. “Haere mai, haere mai, haere mai”, the kuia (Māori female elder) calls as she welcomes another “whare-pod” onto the marae....</p>
Use of te reo Māori throughout the resources	<p>Te reo Māori is used liberally throughout the resources, for commonly used terms and for all theme names.</p> <p>Example: Sustainability - Health learning area Use these examples to complete Impacts on Hauora: Te Whare Tapa Whā. Health resource 1: Section 3: Hauora: The Māori concept of holistic health</p>
Tikanga Māori	<p>A wide range of Māori and Pasifika concepts have been integrated within the resources - including whakapapa, whanaungatanga, mana, kotahitanga, tika, koha, fa'alavelave to name a few.</p> <p>Example: Social Sciences - Māori tikanga practices like kotahitanga (unity) and whanaungatanga (kinship) are key components to building intergenerational wealth and thinking collectively.</p>
Māori and Pasifika students' voices and places	<p>Inclusion of Māori and Pasifika students in resources such as videos and PPT images.</p> <p>Example: Tia and Hayley video A grandmother and granddaughter discuss financial sustainability and the FC themes - insurance, and retirement, saving and investment.</p>
Recognition and appreciation for diverse perspectives and values	<p>Careful selection of contexts, and choice of existing links.</p> <p>Example: Investing - learning when and what to invest Define financial sustainability. Describe your values, attitudes, behaviours, and skills related to saving, spending and investment/whakangao.</p>
Opportunity for ākonga to share resources and discussions with whānau	<p>The packages are designed to engage students in a wide range of discussions that are ideal for transfer from school to home, and whānau. Questions are a good way to explore behind the scenes, learn about the perspectives of others, and gain new insights about values, knowledge, skills, and behaviours.</p>



<p>Acknowledge and value the knowledge that students and whānau bring with them from home and community.</p>	<p>Ākonga interview a person over 65. Ask them five questions about their views on money/moni. Find out how much money/moni the pension provides. Estimate the cost of daily life for someone on a pension. Discuss whether the pension is enough to live on.</p> <p>Example: Homelessness is an issue that impacts on individuals, families and whānau, communities, and New Zealand society as a whole.</p> <p>Read this article about homelessness in Whanganui. Define homelessness and discuss whether it is an issue in your community.</p>
<p>Support strong local hapū and iwi connections wherever possible.</p>	<p>Design resources to enable ākonga to make local connections easily.</p> <p>Example: Community responses to housing issues. Read these approaches and responses to community housing issues:</p> <ul style="list-style-type: none"> • Transitional housing facilities • Libraries supporting homeless people • A trust that supports people to own a home • Māori housing initiatives • Pasifika housing solutions • A directory for the homeless by the homeless • Māori housing alternatives <p>Select one approach from above that you could see benefitting your community and explain its advantages and disadvantages.</p>
<p>Provide contexts that recognise the diverse cultures and cultural practices of Pasifika students in particular.</p>	<p>Include references, links and materials that directly reference a range of Pasifika communities – e.g. Vanuatu, Sāmoa, Fiji, Tonga, Niue.</p> <p>Avoid generalised or stereotypical views of cultural practices, for example that all Pasifika families pay tithes to churches. Example: Create a resource on the reasons behind practices like Christmas gift-giving, tithing, remittances and fa'alavelave.</p>
<p>Considered, respectful approach to the presentation of content that could be seen to impact Pasifika and Māori communities</p>	<p>Actively avoid media discussions that serve to reinforce stereotypes about New Zealand communities, and also reinforce negative connotations around the financial wellbeing and decision-making of those communities.</p> <p>Example: Collective community financial transactions, like fa'alavelave serve a particular function in some Pasifika families, especially in the expression of reciprocity, sharing, and in some cases, mana.</p> <p>Most references to fa'alavelave label it as something that is breaking Pasifika families, and actively discourage the practice. We see it as something that is inherent to the way some 'aiga work, and thus the emphasis needs to be on budgeting for this as you might any other expense.</p>

