

REAL
GOOD
TEACHERS

TALK
ABOUT
...

INCLUSIVENESS



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KUPU ARATAKI

INTRODUCTION

What is inclusive teaching practice?

Inclusive teaching “validates, liberates, and empowers” (Gay, 2000) diverse students by not only ensuring academic success but also cultivating the learner’s cultural integrity and individual abilities.

CULTURE IS MORE THAN ETHNICITY. IT IS A LEARNED, HUMAN EXPERIENCE OF COMMONLY HELD VALUES, BELIEFS AND BEHAVIOURS.

Consider your learners’ abilities – physical, mental and digital capability. Consider gender identity. We have an obligation to ensure the safety and well-being of all learners.

Inclusive teaching practice includes:

- Being aware that teaching and learning are different across cultures – teacher’s role, student’s role and quality of assessments. Therefore, expectations around these things need to be made very clear.
- Being aware that communication is different across cultures: listen and observe students in terms of intonation, pausing, silence, taking turns, ways of asking, ways of showing respect, agreeing and disagreeing, when the main point in a sentence is, role of memorisation, being creative and original, being critical, giving and receiving feedback.

Diversity – meeting learner needs

“Teachers carry into the classroom their personal cultural background. They perceive students, all of whom are cultural agents, with inevitable prejudice and preconception. Students likewise come to school with personal cultural backgrounds that influence their perceptions of teachers, other students, and the school itself. Together students and teachers construct, mostly without being conscious of doing it, an environment of meanings enacted in individual and group behaviours, of conflict and accommodation, rejection and acceptance, alienation and withdrawal.”

(George and Louise Spindler, 1994).

TE MAHI

THINGS TO DO

Discuss this whakatauki with a colleague:

“Kotahi te kōhao o te ngira e kuhuna ai te miro mā, te miro whero, te miro pango. There is but one eye of the needle through which white, red and black thread must go.”

(The whakataukī above was coined by the first Māori King Pōtatau Te Wherowhero at his coronation. Tainui people regard it as a Tongi or prophetic saying. For more info check out this book by Hirini Moko Mead and Neil Grove titled Ngā Pepeha a ngā tupuna).

INCLUSIVENESS



GUIDELINES TO IMPROVE INTER-CULTURAL UNDERSTANDING

(Cortazzi and Jin, 1997)

1 Be aware ...

- academic cultures vary: it depends on where we were educated, what kind of academic cultures we have learned.
- there are cultural aspects of communication and learning: these may affect teachers' and students' understanding of each other's communication and work.
- avoid transferring conclusions about cultural variations to individuals. The culture is not the person. Not every individual conforms to all cultural trends.

2

Reflect on how communication for learning is being used by students (and teachers).

3

Ask students about their expectations of learning. About teachers' and students' roles; 'good' work; written assignments; seminars and tutorials.

4

Observe how students talk and listen to each other (and to teachers). Observe intonation, pausing, silence, turn taking, ways of asking, ways of showing respect, and agreeing and disagreeing.

5

Practise cultural synergy: try to understand students' (and teachers') cultures of communication and learning, and their academic cultures.

RAUEMI AKO – LEARNING RESOURCE

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Gay, G. (2000). Culturally responsive teaching. New York, NY: Teachers College Columbia University.

Spindler, G., & Spindler, L. (1994). Pathways to cultural awareness: Cultural therapy with teachers and students. Thousand Oaks, CA: Corwin Press.

Te Kete Ipurangi (n.d.). Supporting LGBTIQ+ students. <http://inclusive.tki.org.nz/guides/lgbtiqa/>.

